

Phu Tai textiles as a cultural heritage of the nation

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Abstract

Kalasin Province possess two pieces of cultural heritage registered as Intangible cultural heritage (ICH) by The Intangible Cultural Heritage Protection and Promotion Acts 2016 for the artistry, ancient textiles; ‘Praewa’ in the year 2009 and ‘Phu Tai Textiles’ in the year 2012. In applying the concept of International Information and Networking Center for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP) on the intangible cultural heritage and sustainable development noticed the 2 items in the renowned list providing benefits in 3 dimensions. Social Dimension I.: Benefit from ICH as the body of knowledge of community has not been transferred to the new generation in both formal education and informal education systems. Benefit from ICH as social cohesion in the form of textiles identity uses. The benefit has been implemented according to the policy of Kalasin Province in order to have concrete outputs in having Prae-wa and Phu Tai Textiles as provincial identity. However, the lacking of empowered ICH to bring the province to better concert and greater interrelation with neighboring countries in the region still exists. In Environmental Dimension II, it is the benefit from ICH in the biodiversity conservation capacity issue, in which Kalasin communities can maintain local varieties of mulberry and local breeds silk worm in classic, conservative practices. In addition to the state policy formulated to promote local sericulture to Geographic Indications (GI) status and based on the Gold Class of Royal Peacock Certification (RPC). The RPC criteria strictly certified local sericulture in all the process. In the issue concerning ICH on environmental sustainability, the dominant phenomena as the Praewa and Phu Tai Textiles have been revived back to eco-friendly production in response to contemporary consumers demands. In Economic Dimension III, the benefit of ICH as an essence to group of people and their community importance, has been recognized Praewa for income generating and increasing which is better local economic situation. In the issue on ICH as the local tourism promotion in which has been lacking in cultural and community base tourism management organized as a model community in linking and base on Praewa and Phu Tai textiles. In Kalasin Province, the lacking of cultural tourist attraction that registered together with ICH still persist.

Keywords: Phu-Tai, Intangible cultural heritage, Textiles, Thai silk , Ethnic group

Introduction

Culture is social and national greatness to act in regard to cultural inheritance in consistent with the current and changing situation to maintain and sustain in generations. Thailand issued Acts of legislation to safeguard cultures in sections i.e., Cultural Acts 2553 (2010), Archaeological Site, Antiquities, Artifact and National Museum Acts 2504(1961) however, these acts have no clarity on how to protect intangible cultural heritage. In international community, UNESCO divided heritage types into 2; Tangible Cultural Heritage and Intangible Cultural Heritage. UNESCO promotes establishment of the countries' measures to conserve and recognize importance of Intangible Cultural Heritage (ICH). Thailand's Department of Cultural Promotion-DCP declared ICH registration continuously from the year 2009. By ICH registration, cultures in 7 branches; 1) Performing Arts 2) Classic or original craftsmanship 3) Folklore 4) Thai Indigenous Games and Sports 5) Social Practices, Rituals and Festivals 6) Knowledge and Practices about Nature and Universe and 7) Language, have been categorized. The Intangible Cultural Heritage Protection and Promotion Act 2016 has solved the unclear practice and protocol in ICH registration in order to continue and sustain the conservation and recognition of ICH in Thailand. (Education and Cultural Law Division, Office of the Council of the State, 2016)

The Intangible Cultural Heritage Protection and Promotion Acts 2016 in Article 5 designated to establish 11 members of the Committee in Protection and Promotion of

Intangible Cultural Heritage (CPPICH) plus 8 of experts and eminent persons appointed by the Minister from groups of experts. And in Article 10 also determined authority, duties and responsibilities of the Committee in these following; 1) Provide guidance and counsel to the Minister in Ministerial Regulation 2) Consider and approve cultural promotion and conservation policy and plan 3) Announce the criteria of Intangible Cultural Heritage (ICH) 4) Criteria designation for Intangible Cultural Heritage (ICH) preliminary list 5) Criteria designation for sub-committee Intangible Cultural Heritage (ICH) consideration guideline 6) Criteria designation for Intangible Cultural Heritage (ICH) consideration to enlist Intangible Cultural Heritage (ICH) 7) Consider and approve Intangible Cultural Heritage (ICH) registration 8) Criteria designation and measures in promotion and conservation of Intangible Cultural Heritage. In addition, in Article 12 described the duties that the CPPICH and the experts appoint and assign one and/or several subcommittees of which consisting with persons expertized in the specific ICH branches in order to add academic perspective consideration to the CCPIC. (The government gazette, Online) From the above narration demonstrated the registration of Thailand ICH is significant.

Kalasin in one of the most abundant provinces in Northeastern Thailand. From the history evidence and records described that in the year 1793 (2336 B.E.) Thao (son of a ruler) Somphamit migrated from the left side of Mekong River to settle down his town on Poa River at the

location called Ban Kaeng Samrong. Later he came to Bangkok to present his tribute to King Rama I whom upgraded the village to a town in the name 'Mueang Kalasin' Now Kalasin Province has its provincial slogan 'Famous Luang Phor Ong Dam (Lord Buddha Image with specific look), Mueang Fa Dad Song Yang(archeological site of Dharawadi ancient town), Excellent Pong-lang (native percussion musical instrument), Phu-Tai Cultures, Praewa Silk, Sawei Mt. of Phuphan Range, Great Lam-Poa (river), Prehistoric Dinosaur Fossils' (Strategy and Information for Provincial Development Unit, Kalasin Provincial Office, 2021) Composition of the provincial slogan collectively reflects history base and geographical character of the province as civilization cradle from prehistoric

to present. People of Kalasin are proud of their ICH registered according to the Acts. 'Praewa' the artistry silk weaving was registered as ICH in the year 2009 and 'Phu Yai Textiles' as ICH in the year 2012 (Kittanut Yanpisit and Suchada Surangkul, 2022) This article presenting these two ICH textiles according to ICH Protection and Promotion Acts 2016. Emphasizing on their characters in categories and their usages as ICH by base on International Information and Networking Center for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP) toward ICH and development of sustainability leading to future in-dept study, conservation and development.

Phu Tai Textiles as Cultural Heritages of the Nation

Wisdom Heritage owned by native Kalasin registered as Thailand's ICH under ICH Acts 2016 is Praewa (registered in 2009) and Phu Tai Textiles (registered in 2012). The content described nature,

character and description of the Phu Tai Textiles and the usages of these ICH textiles from being ICH and in sustainable development.

1. Phu Tai Textiles of Kalasin

Praesaew (แพรแส่ว) It is the model textile accumulated master patterns and motifs collection done by artisans of each family used as a training material and exercises for next generations' daughters before they get married. The fabric is white, plain cotton mostly home spinning or factory spinning cotton and hand-woven. In the later time some are synthetic cotton. The patterns and motifs are indigo or black. In the old days, the cotton threads dying by indigo-pot, classic techniques that later on dyed in more colors of available synthetic threads.



Fig.1 Praesaew

In general, Phasaew is a family collection of those small pieces cotton fabric with master patterns and motifs on. In case of superbly skillful artisans, they collected plenty of them and made the Phasaew longer than those family's Phasaew. The collection of these master patterns and motifs were put together in alternately position on the same piece of cotton fabric but not in order. Besides the patterns and motifs were collected only half of each pattern and each motif in order to save space on the fabric. Patterns and motifs collections on Phasaew can be grouped into 6 inspiration categories; flora and plants creation, figure and natural habits of human and animal creation, objects, artifact and structure creation, environment and surrounding creation, belief and faith creation and contemporary creation. In addition to use as the model for Praewa patterns and motifs, these master patterns influenced to other textiles i.e., pillow body fabric, decorations of skirtlive/tube skirt and Mudmee (Ikat) skirtlive decoration. Currently, collection of Phasaew in fabric pieces is not popular to continue because it's easier on paper or by mobile phone picture, taking into software picture files in convenient and most available technology. It is as well found the imitation of Praewa woven in the form of Pha Saew or called 'Praewa Saew'.

Seu Khaeb (เสื้อแขบ) It is Phu Tai's pristine, narrow-long-sleeved, cotton blouse which is indigo dyed as 'Si-Nil' or indigo-black. Indigo-black dyed by indigo from specific technic to have darkest indigo (some weaving communities calling these Indigo Pots as Nil Pot). On the collar, sleeves and front placket decorated

with woven tape fabric in colorful Jok techniques called this type of blouse as Seu Khaeb or Seu Thaeb. These tape fabrics have tiny patterns to balance in each motif i.e., Dork Khor Kai, Dork Pao, Dork Bua, for example. A Phu Tai identity is to use coins as decoration in the front placket to present the wearer's higher status. Seu Khaeb is wore in all auspicious occasion particularly in traditional rituals. Currently, Seu Khaeb is ancestor's heritage and preserved well in the family. However, the new Seu Khaeb making changed from hand-woven, indigo-dyed cotton to synthetic textile, in the same time the original or ancient Sue Khaeb becomes rare item collection for collectors' group. It's inherited in making of the garment until today.

Praemon or Prae-mon (the same pronunciation in different spelling in Thai language) (แพรมน หรือ แพรมณ) It is the small, square piece of Phu Tai textile woven in 2 types of uses. Praemon Don used in everyday life as a head band to keep the hair out and hair fall on face. It's popular with plain white cotton and that is the reason why it's called Don or white. The other Praemon is Praemon Kit. This Praemon is woven with Kit and Jok mixed techniques as patterns used for hair decoration and as hair band for women in matching with Praewa, the shoulder wrap decoration textile. Phu Tai women put on these special- occasion textiles for traditional cerebation and religious rituals. In ordination ceremony, it's used to cover head of the monk-to-be man or in the base and decoration sheet in ceremonious or ritual Master Tray for the monk-to-be man's ceremony. In wedding ceremony, it's used as base and decoration sheet for bride's

parent's respectful tray from bridegroom's family and for the Master Tray in the wedding ceremony. And in Yao Ritual, the most of the master of ceremony or Mor Yao uses Praemon as master piece of textile for decoration and important symbol of the ritual. Currently, Praemon has been producing for community services as hair band and decoration of head to mark the notable and identity of Phu Tai ethnic group. It is as well targeting to Phu-Tai Textile collectors trading.



Fig.2 Praemon

Praewa (แพรวา) or Prae-biang - Shoulder Wrap textile It is woven in using Kit and Jok techniques. In the size of one stretch-arm length or one 'Wa'. It was the ancient measurement for length and the width of the piece depending on the loom size. The popular size is between 8-12 'lob'. Colors for warp and weft threads focusing on mainly red. And in the Jok thread which is the technique of creating design mostly used natural color for instance; green for tree bark, yellow from 'Khe'(a tree

variety), Indigo from indigo processing and white from silk thread bleaching. Pattern and motifs brought from Pha Saew collection. The techniques included mixed with contemporary designs and using 'Khaw Yaw' to create motifs and patterns. Praewa can be woven in solo pattern in one piece and multi patterns in one piece. This is depending on perseverance of the artisan weaver. Shoulder wrap piece of textile is important to young Phu Tai to have for their future wedding in the Spirit Inviting Ritual. Originally, most was their family sericulture to produce strong silk thread to weave this exquisite piece of textile as the silk thread must be strong enough to endure process of Kit and Jok in complicate, delicate and time-consuming motifs and patterns design. Later in times, Daeng Yor cotton and synthetic cotton were used respectively. In addition, dividing by types of patterns, three types of techniques are categorized. They are; Praewa-Jok, Praewa-Luang and Praewa-Jodkaw. In dividing to weaving materials, there are 2 types; Silk Praewa and Cotton Praewa. (Even when weaver uses synthetic thread, it's called Cotton Praewa) After the revival and recovery of Praewa under The Her Majesty the Queen Mother Patronage Organization, Praewa is reproduced in community tradition and in commercial and market demands.

Pha Kit(ผ้าขิด) or Kit woven textile It is master woven textile of Phu Tai ethnic group. It can be woven from silk or cotton depending on the artisan weaver status and purposes. Pha Kit is multi purposes included body decoration and ceremony decoration, i.e., ordination, cremation and wedding. The size is 1 meter in width and

2.50-3.00 meters in sewing connection of 2 pieces of textile. Master pattern is at the one of two side of the piece in Kit pattern or the discontinuous supplementary weft with dependent motifs. In ordination ceremony, the old-time users used as monk's bowl wrap-up textile. By wrap, roll up and fold tying with white cotton stripes/robe in the form or make into Naga figure. In cremation ceremony, Pha Kit laid on the coffin as decoration by placing the pattern side up on the coffin. In case the deceased person's family has no Pha Kit for this decoration, they must ask for it from relatives. In wedding ceremony, bride and bridegroom use Pha Kit as shoulder decoration. As well, bridegroom needs to have Pha Kit in his shoulder bag to be his next generation heritage. Presently Pha kit still be in market demands and local producers have made Pha Kit to widely uses by transforming to all marketing products. Pha Kit is also targeted for Phu Tai Textile collectors' market.

Pha Garb Guay (ผ้ากานไถย) or Pha Garb Gluay (ผ้ากานกล้วย) It is white cotton textile woven with special heddle raised up to create textile structure and texture of banana trunk make the so-called 'Pha Garb Guay' (Guay in PhuTai's dialect means Gluay in Thai language and means banana) Primitively this textile woven by small loom as narrow piece of textile with Kit patterns on the end side of the piece. And every usage needs to sew two pieces together to widen the textile piece. And the length is mainly measured by the size of human anatomy and the reason it is called 'Pha Garb Guay' or Pha Kit Garb Gluay. Its function is usually blanket besides used for cremation ceremony to cover deceased body for

unwealthy family. In addition, Pha Garb Guay used as a floored down cloth for those who bowing down to worship Lord Buddha and monks. Currently, Pha Garb Guay techniques and made is rare in knowledge transfer and is in crisis stage.

Pha Jong (ผ้าจอง) It is called by those old day Phu Tai ethnic people from the root word 'Jong' meaning Bond or Bonding. Colors mainly and emphasizing on white, green and red. These hues are Phu Tai ancestor's identity. Thread, most popular is cotton for it is for all class and accessible by all, not silk. Silk is in highest status for textile. The textile used as baby cradle for the tough and durable cotton quality. In belief, the textile is used as reception sheet for spirit inviting tray in wedding ceremony believing that it's auspicious time for bride and bridegroom as the symbols of prosperity, growth, strong bond between the couple and as baby cradle for the loving bond between parents and children persisting. Pha Jong is not used in misfortune event for it can lead unluckiness and all evil to family. Presently, the textile has no new production for the old purposes but there is transfer of the production knowledge to serve contemporary garment making in replacing of original purposes.

Pha Khen Khuab (ผ้าเข็นควบ) It is Phu Tai male wear for formal occasion like receiving or welcoming official in ceremony and all official and formal events. Some wear it in ordination ceremony or use it as monk's bowl wrapping textile. The width of the cloth is 85-105 cm and 170-200 cm in length. The weft thread made from two twisted silk threads and most are different colors. Phu Tai weaver call it 'Khen Khuab' in

order to have power of eye contact, shifting and shimmery effect in the way of Hang Krarok Silk shines. On one end of the textile woven alternately stripes with one plain color, untwisted silk thread called 'Tok Cherng'. The textile once was one of many ethnic pieces, housewives wove exquisitely to treasure as her heritage to her children and grandchildren. Currently, Pha Khen Khuab is a rare production, few descended new weavers and in crisis of loss.

Prae Taloh (แพรตาโล่) It is in the group of Pha Khawma (loincloth -male's belt textile but actually used as all purposes fabric in everyday life) in large checkered pattern in cotton, indigo and white dyed woven textile. In those old days, migrated Laotians from Maueng Bok Maueng Wang called the textile 'Pha E-po' according to the large checkered pattern while Phu Tai call 'Pa Taloh'. The use of this textile is just like it is today in everyday life, all purposes from birth to death. In some family at the infant delivery on the first day born, the textile used to wrap around to give its first warmth. In everyday life, it is used as turban or head covering, bath cloth, mat, blanket, wear it 'to meet the girl a man likes', for example. Threads can be both cotton and silk. The most popular fiber is cotton to make thicker texture and easy to wash and use. In belief, Pha Taloh used in ritual such as shoulder wrap for the mentor of the ceremony 'Mor Sood' and shoulder wrap when go to temple. In wealthy off family's ceremony, silk Prae Taloh used as shoulder wrap as silk is a symbol of high social status or social prestige. Now, weavers used synthetic fiber from textile factory and chemical dyed. Currently, Prae Taloh is rare production, few descended, new weavers.

Production aimed at selling in the community for wedding gifts or the community visitor's souvenir.

Prae Tamong (แพรตาหม่อง) It is the pattern is small checkered, smaller than Pha Taloh or Pha E-po. Colors choices are darker tones of red, green and black from natural stuffs. In belief, in those old days, used as shoulder wrap for temple regular visit, for merit making ceremony. In the two ends of the piece of the textile, woven is not in checkered pattern but left it in solo hue. Currently, Prae Tamong is synthetic and chemical dyed piece of textile. There is not many descended, new weavers and production just focused on Phu Tai textile collector market.

Prae Plalai (แพรปลาลือ) It is woven alternately all along the piece of textile, by less weft thread in alternate colors made the pattern come out as tiny stripes. In the old days, it was used as shoulder wrap for merit making at temple and ceremony events. It was also can be; wore, a hair tying, a waist tying cloth. The width of the piece is 75 cm. with width of loom warp stretch at 12. Most are woven in dark colors which is unique Phu Tai identity. Main colors are red, green, and white. Red from shellac, white for cotton and green from tree bark. In belief, Prae Plalai mostly woven by silk used as shoulder wrap in important ceremony or community traditional events. Currently, Prae Plalai has not been obviously descended by new weavers and the market is limited to Phu Tai textile collector.

Prae Takhok Kwai (แพรตากอกควาย) The textile is popular to be woven by cotton only and not by silk. Cotton fiber is thick and the textile is thicker than other textiles. The width is 1-1.5 m. and the length is 3 m. 'Pha Khok Kwai' is called

for the stripes pattern that look like cattle stall. The textile is used as clothes and as baby cradle as the textile is thick enough to protect baby from mosquitoes. The textile was dyed in soft tone not in strong or showy tone. Most are dyed in white and soft brown. It was from raw cotton or dyed with tree bark found in community. In belief, Phu Tai ethnic group belief that the textile is suitable for baby cradle that would make sound and deep sleep for baby, and as a blessing for baby who sleep in whilst protect it from evil and all bad spirit. Whilst baby sleeping in Takhok Kwai cradle, parents felt relief and comfortable so that they can work. Currently, Prae Takhok Kwai has not been woven by weaver for there is no descended new weaver and in the loss crisis.

Pha Sud (ผ้าสุต) or Pha Mung (ผ้ามุ้ง) The local woven textile purposively weaved from cotton in skip warp thread to have gap between the warp thread wider to make the textile thin and soft for air flow in the same time protect people who use it from bugs and mosquitoes. In the old days, this cotton textile dyed black from ebony or indigo in order to keep away from strained look because it would not be washed often. Women as weavers sewed the textile stitched it together as a mosquito net. The size of the net depended on the family uses. Pha Sud was mostly used for mosquito net to protect one who sleep in from bugs and mosquitoes and keep warm in the cold season. The size of Pha Sud is 80 cm in width. Now the textile is no longer produced for factorial made mosquito nets are easily available and the mosquito shield permanently fixed at the house windows and door to keep away mosquitoes from

inside house. Currently, Pha Sud or Pha Sud Mosquito Net is rare to find and in the loss crisis.

Mon Kon (หมอนโกน) It is a local pillow made from white cotton with stripes decoration in ancient Ikat pattern learned or copied from the classic pattern collection of Pha Saew. The patterns included these popular names; Dork Phakwaen, Dork Nark and Khor Kai, for example. Most color used is indigo dyed. Most popular pillow is Mon Kon or 7 rooms Mon(pillow) with a hole in the center of the pillow. Patterns mainly used kit techniques and brocade techniques also used for the decoration piece. In belief, ancient or classic Mon Kit in those old days used in auspicious events such as wedding. It's bride family and bride who prepare to make it before wedding day. Mon Kit is used as necessary item for Asking Pardon or Blessing Gift a bride give to her bridegroom's senior family members and relatives. And the classic Phu Tai pillows made from unique textile are used in donation together with the host and as gathering of the merit making ceremony. Mon Kon or Phu Tai pillow from the artistry textile also used in everyday life in all homes. And it's the crucial taboo that the Kit textile woven for pillows will not be used and transformed for any other uses. It is as well Phu Tai people will not step across, step on and sit on the pillow. These action and gesture considered unpleasant and ill-mannered. Currently, Phu Tai Mon Kit is not popular to produce for their everyday uses according to they can buy factorial made pillow but the revival of the pillow will be aimed as souvenirs. Currently Mon Kon is not descended amongst weaver and makers and in crisis of loss.

Thong Phai or Thoong Phai (ถุงพาย หรือ ถุงพาย) It is tote bag made from cotton or silk textile. Tote bag or shoulder bag can be made in one full piece of textile or can have the connection piece from other piece of textile as handle part. Thoong Phai in the old days was mostly used for carrying all stuff needed for working in the rice field or go out to work somewhere away from home. It is cotton woven in different colors warp thread and solo color weft thread. Cotton is preferred to silk. Cotton made the bag thick texture and easy to clean and wash. According to Phu Tai group uses the cotton bag in everyday life therefore making the bag in different colors between warp and weft, their cotton bag can be decorated with kit and jok patterns. Thoong Phai is beautiful by the decoration of patterns learned from Pha Saew in Jok and brocade techniques become the exceptional piece of item in going out besides in everyday life. It can be used for personal belonging and stuffs, paper or office and document folders carrying when traveling. Moreover, Thoong Phai has been found produced for special occasions and events. Currently, Thoong Phai has been continually produced aimed at Phu Tai Textile collector market.

Sin Phu Tai (ซินผู้ไท) Sin Mee Mai is tube skirt or Sin mostly stitched with head and foot pieces. Silk Sin is prestige and exquisite and high in value to possess and to wear. It is a high costume for merit making ceremony like Katin or the merit making after the Buddhist Lent finished and other merit makings. It is as well the magnificent outfit for welcoming ceremony or the feast for grand visitation. Natural dyes from natural stuff available in their communities have

been delicately and exquisitely designed from these following colors; shellack, ebony and indigo. Phu Tai Silk Sin categorized into 5 types. **Sin Mee (ซินหมี่)** put or stitched together into one piece with no pattern but in weaving techniques by alternately weaving of different dyes or weave with silk, two colors twisted together. **Sin Mee Khan (ซินหมี่ขี้้น)**: It is weaving in brocade thread with Ikat silk thread in simple patterns. It has small number of tied threads such as 1-3-5-7 in every of the brocade stripes. Sin Mee Khan wore by senior people in merit making in the temple and important traditional events. **Sin Mee Lod (ซินหมี่ลวด)** It is weaving in one pattern all along the piece of textile without other different alternated pattern against the background. The pattern is large and complex enough to show hard working and skills of the weaver in her brocade and weaving techniques. It is popular to wear among teenage to middle age. Currently, the weaving produced by mixing hand reeling silk thread and factorial reeling silk thread. Most are chemical dyed. **Sin Thiw (ซินทิว)** It is the only type of Sin showing red and black horizontal stripes alternately all along the piece of textile. The weaving techniques used by a weaver both large and fine stripes. Red and black stripes make the entire piece of Sin textile distinguished. Most of Sin Thiw woven from both cotton and silk. In belief, female Phu Tai wear in merit making ceremony. In case the old piece, they wear it in everyday life, doing housework at home. Currently, production and promotion to conserve Pha Sin as Phu Tai unique look. And **Pha Sin Mudmee Fai Yom Kham (ผ้าซินมัดหมี่ฝ้ายย้อมคราม)**: It is classic, ancient cotton woven from

hand-made cotton threads. It is very popular to produce and used both in everyday life and important events such as traditional merit making with the connected pieces of textile on the head and end of the textile piece. The head of the textile is plain with colors alternately woven textile not popular with brocade techniques. The body of Sin is designed with color cottons and indigo dyed threads. It is focused on patterns in small and large sizes. The foot of cotton Sin is indigo dyed and not popular with pattern design but with alternate colors warp threads. Currently, Indigo dyed cotton mostly used factorial cotton and indigo color from chemical color for convenience. Currently, **Sin Phu Tai or Phu Tai tube skirt** has been descended to younger weavers for their own uses in their community and for commercial purposes targeting at the Phu Tai Textile collectors.

Sarong (ใส่รง) It is woven with colorful checkered patterns in soft color from natural dyes and not in showy colors. The natural dyes are shellack, tree bark for example. Sarong is popular with short sleeves blouse, indigo dyed blouse with loincloth tying on waist. In belief, Sarong is old time male Phu Tai wear. It is also for auspicious events, traditional merit making ceremony and event, wedding, ordination ceremony and monk-to-be man ritual in their ordination in community. It is mostly produced in silk for the blessing, fortune and auspicious time. It is also present social and economic status of the old-day people. Any family with Sarong, it is a wealthy off family. In middle class family, they would borrow from relatives to wear. Currently, Sarong has been applied to be colorful and smaller checkered

pattern. And the textile has been processed to many products i.e., scarfs, blouse, shirt and bag. The products made to consistent with the market demands and reach more, various user groups. Currently, Sarong has been produced for both community uses and emphasizing to sell to Phu Tai Textile collectors particularly local silk Sarong woven with twisted silk threads.

Textile for Scripture Package -Pha Hor Kamphee (ผ้าห่อคัมภีร์) Package of the scripture using textile in Phu Tai society used from Pha Sin or tube skirt textile. However, Pha Sarong and Pha TaLoh can be used. In using textile as scripture packaging, it has been in purposively woven for popular packaging of the palm leaves scripture in merit making or Kong Boon rite. It is believed that to pass the merit to late ancestors. Besides, some package textile once belongs to the deceased who are not cremated or those who were buried in funeral and they would receive much merit from this act. Textile used as package found in cotton and silk in both Kit and Ikat patterns. Currently, there is no production for this purpose and no knowledge and technique transfer because the production is rare and fell in crisis to extinct. No production of palm leave scripture like in the old days is also a reason.

Thung (ตุ่ง) Long piece of textile in ancient style mainly appeared in red, with patterns of Dork Bai Bun, Dork Nark, Elephant, Horse, Prasat (*Chedi and similar to Khmer Tower*). All of which could be part of the Buddhism myth about the Vessantarajataka in the episode when he entered the town with animal in the procession. Thung is the main and popular decoration for the 4th month merit making ceremony (Boon Deun Si).

In weaving the size is focused in length with motifs, brocade alternately in colors to go along with the background color. In the end of the piece is fully brocade into the most prestige pattern to worship their belief. In the belief side, Thung decorated in the ceremony for the weavers or

makers meaning way to peaceful heaven. Thung is the stair to heaven. Thung is aimed to a dedication to all the deceases to have stair to heaven. Currently Thung is in crisis for rare production and rare inheritance in weaving and Making it.

2. Kalasin and Benefit Utilization of ICH and Sustainable Development

International Information and Networking Center for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP)(online) presented ICH and sustainable development according to the Convention for the Safeguarding of ICH considering 'the importance of the intangible cultural heritage as a mainspring of cultural diversity and a guarantee of sustainable development'. The practical trends emphasizing on sustainable development in 3 dimensions; Social, Environmental and Economic. The content presenting concepts and phenomena of benefit utilization from ICH and sustainable development.

In Social Dimension ICH led to knowledge and educational methods of community: This issue realized that *'Community owns its system management for knowledge transmission from generation to generation despite the fact that official educational system by state has been organized. Thus, quality of education must underline the security of intangible cultural heritage via learning methods with cultures in order to enable educational curriculum preserve quality of indigenous cultural heritage. However, educational system with ICH transmission must not distance new generation from entire society.'* The concept is consistent with university

categorized by the state office in focusing on a certain university's mission. In the groups of these categories; world research leader, technology development and innovation promotion, local community and society development, intellectual and religious ethic development, professionals and specialized human resources production and development and other groups, are in the Ministry Announcement's designations. However, the group of community and society development engaging in the missions, besides the focusing on best practice in sustainable development; Mission 4 Local wisdom, Arts and Culture Conservation, Application and Development to meet with contemporary demands toward value added and worthiness. The Mission 5 Local wisdom, arts and culture resource persons promotion for transmission of knowledge and development of these body of knowledge. (Government Gazette ,2021) Kalasin University is categorized in the high Education Institute for local communities and society development. Its campus located in the province which is very rich in term of local cultures that some of them registered national ICH. The founding of Praewa Excellent Center to drive force local wisdom, arts and culture conservation and development to match changing era and contemporary desire for

increasing of value and worth. Hence utilizing of the founding in the form of textile specialization center will lead to development at center of the region in life-long learning on textile culture and world context textile in addition to curriculum design and development for undergraduate and short course to maintain and upgrade ICH standard in the future. (Kittanut Yanpisit , Suchada Surangkul, 2022) The mission which is on arts and culture by the university for local have clear and consistent strategy in all levels; community, province and nation. It can be viewed from the success of 'Khon' as national ICH and in the process to be accepted by the 23rd. UNESCO' s international ICH Committee Conference, 26 November-1 December 2018 at Port Louise, Mauritius. 'Khon, masked dance drama in Thailand' has been officially in the world and humankind ICH. However, Department of Fine Arts established The School of Dramatic Arts later the college to transfer all knowledge and practices of Khon performance from basic to advance; high education in undergraduate and master degrees. (Amara Klumchareon and the Others ,2018)

In addition, in social dimension included with ICH created social cohesion and assimilation *'ICH construct community and group of people living structure melting them in the same time reflect their identity and inherit from the past and strengthen community beyond gender, class and ethnical discrimination'* The concept is consistent with Human Resources Potential Enhancement and Development Strategy in which the issue on social value and culture

adaptation emphasizing on social institute and rooting desirable social value and culture integrated by 'family, community, religion, education and media'. Social Equality and Opportunity Accessibility National Strategy divided in these issues; social empowerment to support social and cultural capital base development under social diversity full of ethnic groups, religions, cultural way of livings context, nondiscrimination, enhancement and awareness in human rights. Equality in rights and human dignity in ethnic groups and raise critical body of knowledge and indigenous lead to understanding and sharing in common and differences in creative ways. It is as well promotion of educational institutes' roles to elevate social and cultural diversity into economic values to evolve community base economy. All issues link to cooperation and enrich neighboring countries interrelationship on ICH co-base with Thailand. (Government Gazette,2018)

Dominant phenomena of the ICH case in the form of textiles particularly on Phu Tai and Praewa Textiles has been obviously exhibited and proudly presented in ethnic costumes in provincial, cultural traditions in Kalasin Province. In people sector, textiles used as media to communicate via their outfits in Phu Tai Global Network and International Phu Tai Network. Cooperation in tiers; provincial, regional and international networks in which presenting connection and successful cooperation building with neighboring countries. People sector cooperated the implementation in concrete action. In the part role enhancement of

educational institute to elevate social and cultural diversity and their values to community base economy in the form of creative economy, the institutes have founded local textile specialization organizations as a tactic for higher education institutes. The Institutes find their distinguish identities and launches their roles and actions on regional platform ready to global stage tactically. In core role players bring out textile to spotlight in the region, textiles answer to the National Economic and Social Development Plan and the 20 Year National Strategy in following actions of these institutes. Fabric and Textiles Creative Design Center (FTCDC), Rajabhat UdonThani University who presents their dominant community services in their services area and established Isan Textiles Museum. Indigo Excellent Center, Rajabhat Sakonnakhon University has its spotlight on indigo standard development and marketing for community enterprise on indigo. Sericulture Innovative Excellent Center, Mahasarakham University owns its stage on research and development of silk product especially silk cosmeceutical products. And Silk Research and Development Rajamangala Center, Rajamangala University of Technology Isan, Surin Campus owns its leading role in textile patterns development, and development of Southern Isan indigenous textile. In this stage Praewa Kalasin Excellent Center plays its role on stage. All of these role players bonding in ICH as social and assimilation in society.

In environmental dimension, ICH concept empowers biodiversity conservation: this issue trust in *'Local community act as important*

functions in biodiversity conservation and utilization'. Prominent phenomena in ICH possession in the form of Phu Tai Textile and Prawa have led to local breeds silk worm and local varieties mulberry sustainability. The ICH items' communities plant these local mulberry varieties; Mon (mulberry) Kai Noy, Mon Soy, Mon Khun Phai, for instance. The local silk worm breeds have been conserving in raising and in silk thread production. They are these following breeds; Nang Noy, Nang Siw, and Nang Lai, for instance. These local breeds are considered great with local weather condition, extremely hot and high humid from monsoon rains. Local breeds endure the severity of weather in raising. In part of cotton, cotton farmers keep local cotton varieties farming; Fai Khaw, Fai Talung, etc. ICH activities create inheritance of these local plants and local sericulture. And by motivation and recognition, local sericulture can be classic, lively and sustainable textile weaving and safeguarding biodiversity. In addition, Thai state designated to have local sericulture toward 'Isan Local Silk' as GI and elevate to The Royal Peacock Mark under Her Majesty the Queen Mother Institute's certification. These procedures are all designed to protect biodiversity at cultural root. Biodiversity from local biodiversity identity is still significant factor in Thai local textile because it is unique factor. Wisdom identity is the most important in Thai silk industry according to Thai silk product has specific characters and the prestige cultural heritage inherited via cultural wisdom. The production from the upstream which is mulberry plant and silk worm raising, silk thread reeling to midstream which is weaving thread into fabric or

textile, and the downstream which is textile processing to please consumers demands. All can be planned and determined in trends and tactics for sericulturists and entrepreneurs to pay attention to unique, identity and wisdom as market opportunity and point of sale enable to increase potential and higher return cost-benefit driving to sustainable growth. (Somkhith Thongchui¹, Ajchara Kessuvan, Ravipim Chaveesuk, 2021) Hence, weavers are biodiversity keeper in sericultural material for global sustainability.

Moreover, in Environmental Dimension and the concept of ICH benefit to environmental sustainability, it trusts in *'While human activity in international level consuming more and unsustainable natural resource, many local communities develop way of livings and intangible cultural heritage in means of practices to connect to nature and to pay respect to environment.'* The significant ICH phenomena in case Phu Tai Textile and Praewa is returning to eco-friendly woven textile back to classic, origin weaving. From the changing of textile weaving as cultural products have experienced the industrial era when consumers relied on industries and heavily use of chemical substance in textile industry during the First Economic and Social Development Plan of Thailand (1961-1964) to the era of environmental awareness consumers currently, motivate weavers to revive, to search and top up knowledge in textile weaving in which eco-friendly means from the classic, original use of flora and fauna with replace and cherish valuable natural resources and environment in

respectful manner. ICH benefit environmental sustainability by inspired the producers to keep their eco-friendly product in which compliance with the designation of the policy formulation to promote and develop Thai Textile Industry to enter global markets competition. The production, especially in the policy to emphasize development of textile industry in all value chain, entrepreneur strengthening, promotion and development of domestic raw material and eco-friendly production promotion. (Choocheep Auekarn, Sman Ngamsnit, Nooncherd Pinyoanuntapong, and Piyawan Lertphanich, 2557)

Economic Dimension: Living cultural heritage is notably innovative source in facing changes and serve economic development achievement covering local and global stages. The concept of ICH as essential elements for group of people and community livelihoods has credited *'Income generating and decent jobs to people in wide range including to underprivileged group. It's to underline local body of knowledge, skills and to inherit means of practice from former generation to current generation. Inheritance in accordance with nature and local culture aimed to improve local occupation and income of which a key to community well-being and initiate local poverty prevention.'* Important phenomena in case of ICH on Phu Tai Textile and Praewa of Kalasin, income as provincial OTOP products in the year 2017 reached 3,298.26 million Thai Baht which increased from the year 2016 in 25.34%. In the year 2019, average income per head per year of Kalasin people was 70,564 Thai Baht. This is increasing from the year 2018 per head per year

2,314 Baht or 3.39 % (year 2018 the figure was 68,250 Baht per head per year). Screening on Praewa alone, in the year 2019, the sale was 982,127,452 Thai Baht and this is 242.70% increasing of income (Kalasin Provincial Office, 2021) From these figures, ICH enable income improvement in the ICH community promising to well-being of the local people. However, Praewa is identity product which reflect local culture and this prestige, precious silk textile is full of wisdom and artistic stories. The study on Praewa 'Wisdom in "Phrae-Wa Silk of Phu Thai, Baan Phon": Dynamic and Assimilation' has found in those old days when Praewa weaving by Baan Phon Phu Tai was a wisdom structure accumulated body of knowledge and life experiences together rather than commercial benefit purpose. The discovery of wisdom intra and inter communities assimilated and applied to be useful for occupation and livelihood. (Nittaya Wannakit, 2014) The study on 'Strategy for Livelihood among Farmers' Households Producing Woven Fabrics Dyed with Indigo in the Nawah District Area, Nakhon Phanom Province has backed up and consistent with Nittaya Wannakit's study in explanation on indigo dyed textile by agriculturist household livelihood strategy in the following aspects; skills in local wisdom continuation, skills in creation and initiation, skills in production techniques, skills in studying and learning. These were on ability and proficiency in all existed capitals management to be tactics in weavers' family earning adaptation to increase income, family better living, occupational security, minimize leaving community to work outside-- all

of which will strengthen and sustain community life. (Kriangkrai Pasuta and Kanlaya Mikhama, 2018)

In addition, in the economic dimension, the community concept of enable ICH to benefit to community tourism. The issue believes that *'ICH is a powerful mechanism to attract domestic, regional and global tourists and the tourist activities could generate income and stimulate job creation in the same time enhance community dignity.'* Important phenomena in ICH in the form of Phu Tai Textile and Praewa for tourism benefit of Kalasin Province, it was found Homestay tourist attraction, a community base tourist management in which utilizing the community reputation in cultural heritage especially as the textile weaving communities. There are Ban Phon, Kham Muang District, and Ban Nong Chang Community Base Tourist in Sam Chai District including to Wat Wang Kham in Khao Wong District. These tourist attractions have strong points in Phu Tai textile and Phu Tai costume in Phu Tai learning center in the Temple. However, there are shows and distribution of local woven textile in the Cultural Home in Visakha Punnam Pucha Festival and Phra-dhat Yakhoo Water Worshipping Ceremony. Moreover, the case study on woven textile development with tourist in Chiang Saen Local Textile Group, Wat Phra Dhat Pha Ngao, Chiang Saen District, Chiang Rai Province. In promotion of local textile in cultural tourism, it has added value to local textile up to 70% resulting in bag and Tote bag from Chiang Saen textile become cultural product supporting cultural tourism in Chiang Saen District. (Ratchanikorn Kusalanon Chadapat Sukkai Anan

Kaewtatip, 2021) In case local wisdom of ‘ Lao Ethnic Groups’ woven textile’ of Nern Kham and Nong Mamong districts’ become identity wisdom of Chai-nart Province. It is needed to be immediately revived and promoted this local wisdom and support to the tourist promotion activities for the province and community lead to sustainable tourism. (Rattanaphon Chuenka and Jariya Supun, 2020) In case community textile as a tourist route, the study on ‘Establishing of Creative Tourism Route in Chaiya District, Suratthani Province’ was found in Chaiya District, Suratthani Province. At present Chaiya District is well known amongst tourists for plenty of local tourist attractions and local products. There are tourist maps to categorized creative tourist routes into 4 routes; Gourmet Route, Nature Appreciation Route, Buddhist and History Route, Culture and Tradition Route. Phumriang silk weaving community is one of the important tourist attractions in Chaiya District route. (Waritsara Somkeatkun Kamon Ruengdet and Boonrirk Boonkong, 2018) And the study on ‘Value Addition of Local Woven Wisdoms toward Creative Tourism’ found skill increasing for tourists in the Creative Tourism. It has develop learning and in the testing activities from real practice have promoted community textile weaving as local weaving tourist and create new skills for tourists to have skill training in a certain time. The creative tourism constructs new point of views, memorable and direct experiences to tourists, making a new learning and testing from real practices. Besides, changing from high cultural goods to everyday life goods to create accessibility and simply touchable culture to all

tourists. Producing souvenir products in the more accessible and friendly to all tourists in the form of Seeing and Buying. These trends have added value to local textile and woven communities in the latest idea of the Creative Tourism. (Upaporn Wichaidit Sakolwan Kongmanon Puttarat Buatama, 2022) From the above studies and case studies, the concept is consistent with the 20 years National Strategy. The National Strategy in economic competitive capacity, agriculture constructs value to sustain existed income base and top up the new base for future higher income. The issue on local identity agriculture strategy will promote local identity and Thai local wisdom by applying into agricultural products in the form of GI in promotion of local identity and local Thai wisdom to apply to goods production to promote grass root economy. Furthermore, in the issue of creation in diversity in tourism, it aimed to attract more tourists and to increase high-end tourist proportion from Thailand identity, Thai culture, utilization from data and information and local wisdom to create economic value and diversity of tourism to response and serve the direction and trends of new era markets. And in the issue of cultural and creative tourism, it aimed to promote creative tourism and soft power, cultural business. It can be promoted via construction and development of goods and services from local wisdom, creative idea, cultural capital and administrative and management of famous historic locations, local livelihood and culture to have Thai unique story with safeguarding, and intellectual protection to prevent from copying and imitation. All of which, it is to drive historic

location, culture and arts to be registered for conservation.

Conclusion

1. Cultural Heritage of Kalasin Registered as Intangible Cultural Heritage -ICH

Department of Cultural Promotion, Ministry of Culture publicized the content on Kalasin ICH registered according to The Intangible Cultural Heritage Protection and Promotion Acts 2016 that Praewa registered in 2009 and Phu Tai Textiles registered in 2012.

“Praewa” is artistic silk textile for shoulder wrap used by Phu Tai ethnic group in the character similar to ‘Sabai’ or breast cloth. The textile piece in certain, characteristic size of 1 sok (cubit) width and 1 wa (a linear measure equivalent to two meters or arms stretching) length that is the provenance for ‘Wa’ in ‘Praewa’. The renowned textile source location is in Ban(village) Phon, Kham Muang District, Kalasin Province. The reputation of Phu Tai cultural weaver and their weaving method including to artistry, exquisite and ancient motif and patterns weaving using ‘little finger’ in doing ‘Jok’ or colorful silk threads brocade in the weft thread. The extra weft thread delicately, precisely, supplementary weft techniques into brocade bit by bit (Jok). Natural dyes used for the silk thread especially the lac/shallac red as background hue woven in the design with Jok in streak all along the piece of textile. (Cultural Promotion Department, online) By the same wisdom ‘Phu Tai Textile’ demands safeguarding from ICH registered, PhuTai textile weaving techniques are

ready to apply to serve urban consumers’ demand for contemporary design garments who are non-ethnic group. In Thailand, in general, Praewa silk textile is prestige item known as Phu Tai ethnic group’s identity. In fact, not limit to Praewa, Phu Tai weavers have produced numerous textiles in delicate and profound concept and weaving for using and user in purposive manners of intangible cultural heritage. These are Pha Saew, Pha Praewa, Pha Prae mon, Pha Kit, Pha Sin Mudmee, Pha Med Khee Nga, Pha Garb Gluay, Pha Sarong Hang Krarok, Mon Kit, Pha Hor Kamphi and Sue Yeb Meu, for example. Cultural Heritage in Phu Tai weaving expressed endearment and wisdom transferred between mother and daughter. In current situation, new generation ignore to comprehend weaving process and origin of textile pattern design and meaning as cultural heritage led to risk in decline and loss of important ICH information. (Cultural Promotion Department, Online) From content of registered ICH, there are discrimination between Praewa registered in 2009 and Phu Tai Textiles in 2012 in which Praewa is an item categorized under all of Phu Tai textiles. It brings Praewa to spotlight and continuously researched. Pha Saew was brought in the academic study in the title of the Information Database of Mae Lai Pha Saew Phu Thai in Savannakhet Province of the

Lao People's Democratic Republic. The study accumulated the characters of Pha Saew narrated as the small square piece of textile woven by Phu Tai ethnic weavers purposively to collect Phu Tai textile patterns. The study included the 4 types of patterns appeared on; plants or florae, animals, objects or artifact and others. (Laddawan Naonadee, Jamnong Wongchachom, Suchanat Singhapad, 2019) In the study in title 'Pa Saew : Original of Designs on Pa Prae-wa' which is found that the inspiration of Phu Tai women in creation of patterns and methods to collect ancient, master patterns of Praewa are nature and environment observation integrated with strong cultural and traditional way of livings. However, pattern inspiration on Praewa textile derived from 4 main concepts; 1. Creation from plants and florae 2. Creation from human and animal figure and behavior 3. Creation from objects and artifacts and 4. Creation from environment self-observation (Suchanart Boontiang, 2559) From the study Pha Saew has been grouping into 6 pattern types. There are plants or flora patterns, human and animal figure and behavior patterns, objects, artifact and construction patterns, environment patterns, faith and beliefs patterns, and contemporary patterns. Notwithstanding, Nittaya Wichachai and Karun Buapheun (2015) have concerned the future and sustainability of Praewa silk textile as the prestige value of Phu Tai, Kalasin ICH. Their study found these artist weavers have no motivation or incentive to continue weaving this delicate and highly complex patterns and methods. Their attitude toward the Praewa silk is non-providable occupation and that is the reason the knowledge and training are not transferred to

their new generation. They experienced directly that their payoff is not worth in term of economic value and rewarding. The only positive factors of the Praewa existence and persistence are non-commercial competitor for the same product. In Thailand, Praewa can be found only in Kham Muang District, Kalasin Province. The constraint factor in the persistence and development of the product is retarded, cultural dynamic, lacking of supportive and safeguarding state policy.

In registration of ICH in compliances with the 2016 ICH Acts recognized ICH Praewa in the year 2009 and Phu Tai Textile in the year 2012 represented Praewa as outstanding textile for 'Praewa Queen of Silk' for its complication, difficulty, conservatively preciousness of which revived by Her Majesty Queen Sirikit, The Queen Mother. Despite ICH outstanding positioning, Praewa still struggling in market mechanism in high rise and in the down fall economic conditions. Hence it is the ICH Committee duties and functions in compliance with the law, promotion and preservation of ICH should be concretely taken in to action and emphasizing on people participation not limited to ICH locations but it should be in provincial stage to promote the ICHs in both value and worthiness. It must be including the new, young weavers promotion to enter ICH transmission in the same time encourage to have other potential and prominent textiles for instance; Pha-sin(tube skirt) Mee Tam, Pha-fai Yom Khram (indigo dyed cotton textile), Pha-sarong Phu Tai, Pha Pak PhuTai, for example. These textiles could be in extinction between this generation to the next generation.

2. ICH and Sustainable Development Utilization

In the concept and phenomena of ICH and Sustainable Development Utilization considerably studied in 3 dimensions found in Social Dimension that ICH leads to community's body of knowledge and educational methods. The educational quality must emphasize on essential ICH stability through educational integration as culture although the Praewa Excellent Center of Kalasin Province has been established, however the local high-education institute is required to design curriculums on ICHs for both undergraduate degree and short course programs to drive force local wisdom, arts and culture conservation and development. It is needed to value-added and perceive worthiness of the registered and unregistered ICH by elevation of concerning education. Creation and cooperation by hand in hand with communities who possesses the ICH is advancement of the ICH conservation and development. ICH as social cohesion and social assimilation, in the identity construction by elevation of the registered ICH into concrete symbol and model for other provinces, the province has not included the powerful ICH into interrelation and in neighboring countries cooperation with Laos PDR., Vietnam and China, in particular, who share the ethnic root of the registered ICH communities.

In Environment Dimension, it's found that ICH has optimized biodiversity conservation issue. ICH communities in Kalasin have sustained local breed silk worm and local varieties mulberry

in their sericulture. The sericulture resources are local origin, well preserved and inherited in their local, artistic process. The local breed silk worm maintains suitability for the changing weather in the hottest season and high humidity in monsoon season. The silk worms endure in local raising method. The cotton varieties for their cotton textile produced from their local, original varieties. Thai State designated to safeguard local sericulture in Geographical Indications-GI standard. 'Local Isan Silk' certified GI and The Royal Peacock is Thai silk certification mark certified only local silk as in Gold Class. These ICH activities have been safeguarding biodiversity in local sericulture. ICH benefit from and encourage environmental sustainability. The important phenomena in ICH possession in the form of Phu Tai Textile and Praewa is the revival of classic, eco-friendly weaving. From evolution of textile production as cultural items transited through industrial system in which heavily relied on chemical uses later the demand from consumers has new market trend as eco-friendly production. The trend demands weavers to revive old and develop new knowledges to be friend with natural resources and environment. Florae and fauna classic usage, and replacement are respectful to environment.

The last dimension is economy. The ICH issue on group of people and community's way of livings essences. Praewa sale in the year 2019 was 982,127,452 Thai Baht, increased from the year 2018 at 668,050,452 Thai Baht or 242.70%.

From the high income earning by the Praewa cultural community bring in better living conditions to local people. Their own strong and precious identity in Praewa weaving struggled in COVID19 situation by online marketing developed to survive economic stag to increase opportunities and response customers' requirements. The ICH utilization issue on tourist business benefit has developed homestay services but lacking the success model to understand the business perspectives and model. The community base tourist model with ICH is challenging to make sustainability from the resources consuming business. The ICH potential has not empowered and utilized enough to push to cultural base tourist attraction. The short visit and shopping spots' tourist attractions are not edutainment location in the form of learning center on local weaving, textile studio, artists homes and textile museum.

Phenomena in utilization of ICH and sustainable development covering in social, environmental, and economic dimensions. Social

dimension-in prominent and prestige ICH by provincial, artistic and strong identity, the lacking is supportive education system to long term and ethnic inheritance by the undergraduate and short course program to serve ICH descending and development. The lacking of interrelation from the province to the same root, ethnic groups in neighboring countries can be better than this to have good relationship with them. Environmental dimension -outstanding in local and classic sericulture by local mulberry varieties, local silk worm breeds, cotton as well safeguarding in GI measure and The Royal Peacock Mark in Gold class to serve the eco-friendly demand consumers. However, eco-friendly product still limited to not many entrepreneurs and not sufficient to construct Green Market for the provincial overall picture. And in Economic dimension-income earning from ICH was continually and obviously seen at the grass root economy. However, the lacking in the ICH tourist needs more markets covering specific and concrete cultural tourist attractions. It is the constraint.

3. Recommendations on Kalasin Sustainable ICH

Recommendations on social utilization are as following; ICH leads to body of knowledge and educational methods of community. Local educational Institutes from primary should develop local textile curriculum to build feeling of pride in children and youth. In vocational level should develop textile design curriculum to produce new generation weavers to serve community demand. In high education, institutes

should develop a design and ICH business administration, cultural study for development including to short course curriculum to maintain standard and elevate ICH. However, it's included ICH community learning center development to be learning, training and tourist center. And the last concerning issue is that; ICH leads to social cohesion and social assimilation. Related agencies particularly Provincial Cultural Office, the local

university and schools should organize activities or Memorandum of Understanding-MOU to connect provincial ICH to country cooperation and greater relation with neighboring countries especially Laos PDR., Vietnam and China in all forms; exhibition activities, academic seminar, workshop, conferences, fellowship and expert exchange and co-research.

Recommendations on ICH for environmental utilization are as following; ICH encourages biodiversity conservation. In order to minimize dependence on quality silk worm eggs from The Queen Sirikit Department of Sericulture, relevant offices and universities, we should develop the center organized by potential, local agriculturists focus on sericulturists who are ready to services and produce silk worm eggs, conserve, breed and sell local silk worm breeds. They also can sustain and sell local mulberry varieties to local sericulturists. The following issue is ICH utilized as environmental sustainability. Despite the fact that local weavers have turned to local resources but government agencies should design official courses to develop dying and bleaching using local materials to reduce local import product particularly research and development of dyes from weeds and low economic value plants, soil and ore in local environment in the principle of natural resources sustainable management.

In economic utilization, recommendations are as following; Issue one: ICH is essential to groups of people and communities' way of livings. COVID 19 pandemic conditions, online and social media commercial and

marketing assisted silk textile trading from local enterprises and providing more services channels to customers. Government agencies and The Chamber of Commerce co-organized in developing online trading course for domestic, global and niche markets. And the issue two: ICH provide community benefits from tourists in all relation subjects. Provincial offices, the University and Tourism Authority of Thailand -TAT supervise and develop community base tourist model, develop cultural base tourist for short-course learning for tourism i.e., textile weaving learning center, textile studio, artist or artisan centers and textile museum, for example.

These 3 dimensions' recommendations will construct trends in Kalasin sustainable ICH management. However, despite the fact that there is 20 Year National Strategy, the need to integrate the recommendations into concrete action must be aware to be in consistent and connection with the strategy and make it as important mechanism to put into practices in all stage levels. Budget allocation categorized and attached to all tiers of the strategy. It must be shared in the concerning issues, tasks and area-base included monitoring and evaluation of the implementations in strategy, task and on area-base in order to driving to development determining issues, policy formulation and systematic and continual monitoring and evaluation. In the same time, ICH as its local base characters, hence, local administrative structure and related legislation should be decentralized and make affordability to local administrative organizations to implement in the following tasks;

conserve, revive, inherit and transmit, develop and publicize their ICH. *‘Security of Nation, Happiness of Citizen, Continuation of Economic*

Development, Just Society, Sustainable Natural Resource Base’

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