

The Cultural and Duty Aspect Changes of Lao Yuan Textile in New Economically Mechanism Era

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Abstract: This study was a part of qualitative research to study history of Lao Yuan textile, cultural and duty of Lao Yuan textile in present and changes cultural and duty of Lao Yuan Textile in New Economic Mechanism (NEM) era. The study result was found that Lao Yuan textile has arrived with Yuan ethnic when emigrated from Chiang Saen. Lao Yuan textile have 2 characteristics, clothes and implement during immigration, knowledge management and skill in Yuan female after settle down, they produced Lao Yuan textile for household use as traditional style and pass knowledge to next generation. At the present when considered in 4 cultural aspects, cultural life, cultural consciousness, cultural knowledge and cultural art, Lao Yuan textile was kept relationship with life style in every aspect, especially, in aspect of cloth of Yuan ethnic until the present with adaptation and changes in each era. In aspect of duty of Yuan textile, it has change duty of the past from emphasis on usage to commercial production, the textile pay a role on economic as created income product and create career to weaver which not only in Yuan ethnic. In aspect of Social, i.e., Self-presentation media to indicate and self-presentation of Yuan ethnic in aspect of costume to indicate character, life style, traditional, custom, belief, ethnic relation, Yuan ethnic historical story from the past. At the present time, cultural and duty of Yuan textile in Lao PDR was dramatical changed as result in Lao governmental policy in new economic mechanism as well as economic and social development in Lao PDR for prosperity, economic stability, livelihood development, communication and transportation development and education and new cultural learning in global trends, hence when time passed, Lao PDR society also was changed affected to Yuan ethnic society, therefore, the cultural and duty of Yuan textile in Lao PDR was dramatical changed slowly and continuously as resulted in nature of cultural changes which able to notice differences from the cultural and duty of Yuan textile and lifestyle significantly between past and nowadays. When considered changes factors in Yuan ethnic society as caused of changes of cultural and duty of Yuan textile in Lao PDR, the main reason occurred from internal factor of Yuan ethnic and external factor as reflection of society development and new economic mechanism in Lao PDR.

Key words: Changes, Yuan textile, new economic mechanism, emigrated, cultural knowledge, cultural art

INTRODUCTION

In legend, Yuan people lived alongside alluvial plain area of Kok River and named their village “Yonok” or “Yuan” as appeared in Vieng Yonok (Ongsakul, 2014). When look into Yuan people in Lao People Democratic Republic or Lao PDR, it was found that Yun people named themselves as “Yuan or Yuan ethnic”. In Lao PDR, Yuan ethnic has lived in various districts, i.e., Xayaburi, Luang Prabang, Bokeo, Vientiane, Luang Namtha.

Yuan people has their own textile culture related with lifestyle from the past, their favor to plant cotton to produce clothes for household use and for Yuan people in Lao has beautiful clothes and apparel, especially, “Sin” or female’s shirt. In the past, Yuan planted cotton to produce thread and dyed with natural color, then wove to fabric and make into household things under duty and take care by female and methods and processes of making clothes, the mother in each family have to teach their own daughter in current, grooming of Yuan was

changed to global trend, currently, they don't wear Yuan dress in daily life but will dress up in special ceremony or occasions only. (Boonchan Keawvicha interview).

The changes of Lao society and cultural, the academics gave opinion that the changes related with time, the society was changed continuously as a result of uncontrolled invisible pressure, the changing factors were followed, the pressure from society changes, technological prosperity, society and economic classification, all of these changes affected to livelihood in the society (Tinnakul, 2003).

These society and cultural change phenomenon was occurred in every society and when Lao PDR changed economic system from socialism to marketing system (1986-Present) with New Economic Mechanism (NEM) policy which emphasized on making cooperation with neighboring countries in ASEAN to collaborate each country to strengthen regional economic. According to the changes of textile cultural under New Economic Mechanism (NEM) policy, it might be able to notice that textile cultural was brought as source in production for selling product to tourist (Chairatoom, 2001). Similarly, other ethnic, e.g., Tai Lue community has changed their textile production from household use to respond market needs, especially, purchase from Thailand product agent.

Economic and society of Tai Lue in present was rapidly changed as well as government policy to eliminate old traditions and rites, resulted in cultural community of Tai Lue in Lao PDR was moved to globalization trend (Chairatoom, 2001).

As mentioned above, it can be noticed that cultural and duty was dramatically changed from the past, particularly when Lao PDR was initiated New Economic Mechanism (NEM) policy. These changes affected to cultural and duty of domestic textile. When considered to Yuan ethnic textile, it was the valuable and important cultural originally but also, affected from the present changes.

The researcher considered significant and conducted research in the study of the cultural and duty aspect changes of Yuan textile in new economic mechanism in Lao PDR to study the history of Yuan ethnic textile, the present culture and duty of Yuan textile and the changes of culture and duty of Yuan textile in new economic mechanism in Lao PDR with recorded and collected knowledge as the study result for further benefits, knowledge management in ethnic textile to learners and other interested.

Research objectives:

- To study history of Yuan textile ethnic in Lao PDR
- To study culture and duty of Yuan textile in Lao PDR in the present

- To study changes of culture and duty of Yuan textile in Lao PDR in new economic mechanism era

MATERIALS AND METHODS

Research methodology: This research was qualitative research, study from document, expert and filed data, to analyze and synthesis data for conclusion. The research tools were used structured and non-structured interview, survey and observation which can be divided into 3 groups.

Key informant group: This group provided academic knowledge and in-depth knowledge management, i.e., textile academics, historical academics and local wisdoms.

Casual information group: The Yuan ethnic producer for using in other purposes, i.e., Yuan ethnic weaver and Yuan ethnic who use textile clothes.

General informant group: To collect related data, i.e., related other ethnics with Yuan ethnic textile.

RESULTS AND DISCUSSION

History of Yuan ethnic textile in Lao PDR

Xayaburi District: In Xayaburi District, Yuan textile was used in household as descend from family since ancestor immigration. Female in charge for weave textile and make, apparel named "Kreung Yong" and household apparels, i.e., satchel, blanket and so on included ceremonial fabric named "Pa Pok Tham" (Buddhist doctrine wrap) by hand-sawing fabric. Yuan ethnic also believe in charm fabric which was lettered and recited incantation over it in order to protect from dangerous of bad things and bind the pillar's head when lifted the main post in settle new house. Weaving in the past, house-wife will do immediately when they be free from routine. And in the evening, single female when they spin cotton thread, they are usually surrounded by men to have a conversation or assist them for flirtation called "Aew Sao". In the past, fabric production with cotton harvesting and dry and then remove seed called "Eed Fai". After that, flick it to expand and spin it into thread and dye with natural color from bark. Next is weaving process with loom integrated with patterns creation techniques which succeed from mother as teacher from generation to next generation. For male duty, the man will be an equipment builder for weaving and find bark for dyeing textile. Life concept of Yuan ethnic is every Yuan female must able to wave textile and take care of household task as the basic knowledge since, being child until adolescent. At the beginning, mother will teach how to wave with non-pattern textile and then will

teach for difficult ones and when grew up and expert in weaving and want to learn more and make more beautiful textile, they will go to sit and watch together with female specialist in the village then come to practice and modify their own pattern to share with females in community.

Luang Prabang District: In Luang Prabang, there are many Yuan live in this areas and also have outstanding textile in Pha Nom village. Yuan people live together with Lue ethnic as in the past their have the same knowledge in cultural textile sine emigrated from Chiang Saen, the knowledge was passed from ancestor. Weaving in the past, the cotton will be grown in paddy filed and forest, then collect it for making thread and dye from natural bark and weave for household use. At present, the ancient textile was gone and exist only contemporary textile.

Bokeo District: Yuan ethnic in Mueang Houayxay, Bokeo District is Yuan ethnic who emigrated from Xianghone, Xayaburi District. These textiles of Yuan were descended textile since moved from Xianghone and during late settle down period. In the past, the weaving processes were similar with Yuan textile from Xianghone, i.e., grew in free space of their farm when harvest time arrived, it was took to spin into thread, dye with natural color and weave to textile, unfortunately, in the present these textile processes were gone.

Luang Namtha District: Yuan ethnic textile in Luang Namtha has been produced, since, the past as household use. The ancient fabric was disappeared as resulted in war immigrations, many patterns were gone. In every house was used to produce fabric for all steps, from cotton plantation, harvesting, drying, ginning, spinning into thread, natural color dyeing and weaving. Female usually sit in the house's front to show their weaving skill and readiness to marry and woven fabric will be made as apparel for both male and female or other household items, i.e., satchel, wiping fabric, Blanket and "Pa Pok Tham" (Buddhist doctrine wrap) to offer to temple. And the woven fabric in the past was made with more various colors than in present by pick pattern into floral and colorful pattern quarter but nowadays it was produced only single color according to time limitation.

Cultural and duties of Yuan ethnic textile in Lao PDR at present: Yuan ethnic textile plays an important role in Yuan life-style and when time was changed Lao PDR was regulated under New Economic Mechanism (NEM). The society and life-style were changed in many aspects, especially, interesting topic in how would it be changed in Yuan ethnic textile. The researcher has collected data of

Yuan ethnic textile culture in present which can be categorized into 2 groups, routine usage textiles, this textile not much contain significant detail, i.e., "Sin" which the villager use in household work and in farm, textile were woven as plain fabric with simple patterns with base-color like black and dark blue when make to shirt for daily routine it will be woven to rough texture for durable usage. Special occasion according to believe, community's custom e.g., making merit ceremony dress, holiday dress, festival dress and important ceremony to put on by community member (Leesuwan, 2007).

Xayaburi District: Yuan ethnic from Xianghone textile in Xayaburi District, at the present, the textile will be used in rarely occasion, only in making merit ceremony and some festival but in beliefs is disappeared in present. Nowadays, giving birth will go to hospital, marriage still use textile in the pattern of wedding dress and in ordination, textile will be purchased for convenient cause.

In funeral ceremony, in current, there are no Yuan ethnic textile was used as traditional ritual, the participant also wear a dress with back color follows modern style. And ceremonial textile which still appeared in temple is "Thung" as offering to Buddha or making merit for who passed away. For the weaver in Xianghone still weaving as extra income but not traditional Yuan ethnic textile, the weaving was ordered from Thailand and import thread and pattern and the traditional textile will be woven as Yuan ethnic dress to 1-2 dress only and the routine dress will be modern dress will can purchases in general, nonetheless some weaver was stopped this weaving because it takes time and return only few paid which affected to their expenses, so, they find an income from other careers. Some Yuan people do not have Yuan ethnic textile when participated they wore Lao silk sarong instead as in the modern time.

Currently, Yuan ethnic textile have textile for routine and special occasion. Routine usage textiles, namely, female sarong, male trouser, men turban and satchel. Special occasion, namely, sarong, breast cloth, female shirt and "Thung", these textile had obviously different from routine textile, particularly for female sarong, sarong for special occasion will have more significant detail and patterns, patterns were firmed and more sophisticated by using silver color and golden color thread. In some case, it was applied with contemporary style, i.e. in marriage ceremony of Yuan ethnic from Xianghone, the traditional dressing style still be preserved but the textile color were change to white color for both the bride and the groom and the participated changed from the traditional dress of Yuan ethnic from black to colorful dress. The present role of Yuan ethnic from Xianghone is an expression Yuan

ethnic identity when have special occasion to show, they will wear traditional dress to join, i.e., festival parade, Yuan ethnic meeting and etc. In aspect of weaver, Yuan ethnic textile is a product which generated income for family to support their life to carry on, even though it not the main income. However, in new generation of Yuan ethnic not think it important for their ethnic, no role and not were used in daily life, so, wear the dress in the modern time and think Yuan ethnic dress is for old generation.

Luang Pabang District: Yuan ethnic textile in present Luang Prabang in aspect of believe and ceremony which related to textile was gone according to receiving international culture, especially, Luang Prabang which is important tourist destination of Lao PDR , it was fast developed in every aspect. Culture and custom of the ethnic was changed, included textile culture of Yuan ethnic, the textile became to product with sell together with other ethnic textiles which distributed by Baan Pha Nom as an important weaving center of Luang Prabang and whole-selling center to distribute to other places. Yuan ethnic textile will be woven when received an order from purchasing only, if there are no order, the weaver will weave to modern pattern to selling purpose and Yuan ethnic textile will be kept for themselves 1 dress or only sarong wear together with modern silk shirt. The Yuan textile of Luang Prabang which was found at the present was textile which was textile for using in special occasions, namely, sarong and breast cloth, the textile had patterns and color similar with sarong and breast cloth in Xianghone, Xayaburi District. The role or expression of Yuan ethnic textile in Luang Prabang was dressing in festival to inform to people and tourist to perceive the fineness of their dress, although, who wear the dress might not be the same ethnic. And textile was used to welcome the tourist as important product of other ethnics and Yuan ethnic textile but not necessary thing in routine of Yuan ethnic and they only 1 dress that enough or none, therefore, Yuan ethnic textile will be product for selling purpose.

Bokeo District: Yuan ethnic in Huay Xai, Bokeo District, now a days, Yuan ethnic wearing in daily life was disappeared even though in making merit ceremony or festival, they are wear Lao silk as in modern time. And also traditional customs related with Yuan ethnic also, was ignored but Yuan ethnic textile still keep produce for selling.

Yuan ethnic textile group in here has been supported by German team but later was stopped due to no customer responds and the present textile was the dress from

modern time. Yuan ethnic in Huay Xai, Bokeo District was the special occasion dress which consisted of sarong and loincloth, the sarong was contained delicate detail, neat, colorful and was insert with silver thread. And for the loincloth, it was Ta Kong patterns loincloth which was used discontinuous supplementary weft (Crosswise) technique around skirt to use as breast cloth for male when visit temple. The sarong has similar patterns with Yuan ethnic textile in Xayaburi and Luang Prabang District.

The duty of Yuan ethnic textile in Bokeo was not found in routine at present, it was found in special traditional festival as they still had believed in Heet 12 Klong 14 which has to dress Yuan ethnic textile to participate in making merit festival as compulsory of Yuan to express their culture. In the present, we cannot notice from dress to identify who are Yuan ethnic, except in festival they will wear dress to show their identity. Some culture, Yuan changed their dress follow modern trend. And Yuan in Bokeo District has been support from government to set up group to produce textile for selling.

Luang Namtha District: Nowadays, Yuan in Luang Namtha was encountered with the same problem as in other districts, the traditional textile was find difficulty because the original Yuan not weave their dress and turn to more income careers. Yuan ethnic textile in Luang Namtha was found only in Tai-Daeng village, they will weave when got an order but it still was little order as resulted in Yuan ethnic dressing in daily life was disappeared, they will wear the traditional dress in only special occasion or to welcome guest, special festival.

Presently, people are favor to wear pattern and color cloth follow the trend, color and traditional pattern was ignored. The material made from cotton and silk and preferred to make to modern sarong, it was changed from traditional weaving style significantly. Current Yuan ethnic textile in Luang Namtha was woven for household use, i.e., satchel and special occasionl, i.e., female sarong, breast cloth and shirt.

The remarkable topic of sarong in Luang Namtha which different from other Yuan ethnics was main pattern of textile was used continuous supplementary weft technique and used few discontinuous supplementary weft techniques or none and the sarong patterns were similar with Tai-Daeng sarong. Therefore, researcher was assumed that the pattern of Yuan ethnic in Luang Namtha was applied from Tai-Daeng pattern.

Yuan ethnic textile in Luang Namtha play a role in historical storytelling, it was an valuable of Yuan ethnic history, to indicated original of life, dress, wisdom and knowledge management of weaving which difficult to find

in modern Yuan society. However, Yuan ethnic used this textile as complementary to make relationship between weaver with other ethnics and Yuan ethnic textile also play a role for life style of Tai-Daeng ethnic as income generator career to support their livelihood and then Yuan textile was a connection between different ethnic in the same community.

From above study result, it can be notice that the modern Yuan ethnic textile in every aspect was dramatically changed from the past, namely, purpose of weaving, material, characteristic, lifestyle usage included customs and beliefs. Therefore, to clarify textile culture in the modern age of Yuan ethnic, the researcher was uses the Lao cultural concept framework which can be categorized into 4 aspect as follows, life culture, conscious culture and wisdom culture and art culture (Phothisane, 2015).

Life culture: In Lao PDR, traditional dressing was part of life culture, in the present, Lao traditional dressing can be found but rarely as resulted in modern trend was entered to Lao society and can be found in the elderly. However, in special even or festival, Yuan people will wear their traditional dress and apply with modern shirt of Lao or integrated together, for example, Lao silk shirt dressing apply with Yuan ethnic sarong as the resulted in cultural integration to get an acceptance in modern society but still keep their identity of Yuan ethnic. And textile that still exist in present was satchel called “Thong Per” or “Thong Peu”, every generation still used it as tool from Yuan textile which durable related with their livelihood.

Yuan textile in the present still related with career as product that can generate income to support family in term of extra income when got an order or when be free from main career. The main target customer are from abroad, especially, Thailand, however, when have an order it usually included with the new pattern and new composition in the textile as customer preferred, hence, it take to the new style of patterns, colors and compositions from traditional textile.

Conscious culture: Heet Klong-Tradition are custom, routine attitude to behave which was passed from society in the past and became habitude of all member in society. For Yuan ethnic textile still correspond with Heet Klong and Tradition, cloth and apparel of Yuan ethnic was used in making merit ceremony and festivals. The weaver still keep custom in weaving by not allowing to cross or place in low space because of it considered not respect in weaving and when give up the weaving they will pass the equipment to other or keep it until broken by time instead of throw away.

Wisdom culture: Currently, Lao PDR was launched new educational system as influenced from French colonization, since 1893, Yuan ethnic has participated in education activities in every Thursday in Xianghone Primary School, Xayaburi District. The school has initiated policy for student to dress the traditional dress go to school in order to keep Yuan identity consistency and to arouse student to learn ethical culture, therefore, Yuan ethnic student will have a chance to wear their traditional dress in every Thursday.

The passing wisdom and knowledge management of Yuan ethnic still can be found from former generation to young generation but the passing of its will occurred only specific interested person, different from the past which every Yuan female have to learn from mother or member in family. In new Yuan generation who interested in weaving will learn from the weavers to get the knowledge, techniques and patterns and the relationship which have textile as connection was disappeared from family, the smallest unit in society.

Religions, beliefs and rites related with Yuan ethnic textile in the present time was tremendous lessened and exist only briefly message from local wisdom, however, in ceremonial rite it can be found in the term of “Thung” which was made for present to temple as offering to Buddha, making merit for who passed away or making merit to themselves as believing in when they die, they will be able to catch “Thung” go to heaven, this believe was counted in Yuan and Lue ethnic.

Art culture: For music and traditional performance, now a days Yuan still keep their traditional performance and create applied performance from teacher in educational institution. The performance will be shown in festival and delegate welcoming and Yuan ethnic textile was costume on the performance of Yuan dance in present. This is an important reflection of Yuan traditional dress to indicate story from their ethnic as symbol of Yuan identity to the audience through performance.

The duty of Yuan ethnic in Lao PDR in 4 districts in the modern age can be notice that the duty of it has affected in various aspects and also increase in aspect of economic and relationship between people in society.

Yuan ethnic textile duty in economic

Product: At present, Yuan ethnic textile in every district has woven textile for selling as the main purpose, therefore, Yuan textile plays a role in term of domestic product and export product as extra income for the weavers. The cause of weaving culture turn to product come from the policy of open country and free-trade agreement as noticed from Thai investor visit Lao to order

Yuan ethnic textile in Xianghone, Xayaburi District which make convenient trade for seller and exporter without government sanction. With the policy to support handicraft into export product was addressed in the 5th summit of Lao People's Revolutionary Party to plan 5-year National Action Plan (1991-1995) which was proceeded until present in conformity with others development to accelerate the convenient in commerce, i.e., transportation and borderless communication.

Every product from Yuan textile turn to tourist souvenir who visit each areas, the Yuan ethnic textile seller has said that the main customer is tourist more than local member, therefore, it can be assumed that tourism play an important in Yuan ethnic textile in term of souvenir as resulted in Lao PDR initiated open country policy.

Create career: Yuan ethnic textile also, play a role in term of career for weaver, it not only affected for Yuan ethnic but also generate income for other ethnic as they are labor for Yuan textile production. Yuan ethnic textile was created an employment and economic in community. The role in career creation in community was corresponded with regional handicraft promotion policy by using local material and labor as family business, therefore, local business has improved people livelihood to be better.

Yuan ethnic textile duty in society

Media to present identity: Yuan ethnic textile was media to present their identity when have activity or situation to present their identity, they will dress their costume to indicated their ethnic and their origin. The activities in community was supported by government, i.e., elephant making merit in Xianghone, Xayaburi District or Yuan ethnic making merit in Luang Namtha, Luang Namtha District and so on, even though small activity in community also have the show of Yuan traditional dress. This Yuan ethnic textile was preceded in early stage under the policy of New Economic Mechanism (NEM) which is support and taking care every ethnic equally which clearly organize. The media duty to present Yuan identity also, was occurred in term of costume in performance which can be seen in traditional performances from their livelihood when they wear traditional dress that mean they are showing Yuan ethnic identity to the audience.

Media in historical storytelling: Yuan ethnic textile was hinted with their livelihood, story and believe of Yuan people who were passed away, it was a historical storytelling through textile. Even though Yuan textile was old, difficult to find and have to keep for conservation and study according to it merely disappeared.

However, the wisdom and story which was passed from to generation to generation was memorized and

transferred into new textile, therefore, Yuan ethnic textile in every districts can be considered that weaving skill was transferred from Yuan mother and transfer to next generation to express their thought, believe of the ancient which related with academics which was cited that "Local textile is the art of local wisdom connected with livelihood, belief, ceremonial rites and textile art to pass and continue from generation to generation until the present" (Jaratpim, 2011).

Traditional performance: From interview data can be found that textile and apparel from Yuan ethnic was merely found in daily life because Lao society in the present was rapid developed in every aspect and applied international into society, however when have traditional festival or special event in Yuan ethnic, Yuan textile will have a chance to show their customs which was continued from ancestor, i.e., marriage ceremony, Yuan people and relatives of the host still wear traditional dress to participated the ceremony, therefore, Yuan ethnic still was given important to follow customs and traditional from the past to the present, even though Lao PDR in New Economic Mechanism (NEM) will be developed, Yuan people still conserve their traditional dress.

Connecting relationship with other ethnics: Yuan ethnic is live together with other ethnic, i.e., Lue, Lao, Tai-Daeng, when notice the Yuan textile, it can see the relationship with other ethnic. Yuan ethnic textile in Xianghone and Luang Prabang was woven by the relationship between Yuan and Lue ethnic from their communication, no matter in term of weaver, buyer, seller or user. And it was applied and recreated of weaver into the textile through patterns, colors and sometime was made from the integration between 2 ethnics, i.e., Yuan ethnic textile in Luang Namtha which Tai-Daeng is weaver, so, it was appeared pattern which Tai-Daeng favor in the textile.

Cultural and textile changes of Yuan ethnic in Lao PDR under new economic mechanism: Comparing with cultural of Yuan ethnic textile in the past and in the present, it can be found changes and differentiate as follows.

Life culture: In the past, textile was apparel in daily usage and in special occasion, it was worn generally. Yuan textile was transformed into household use by female in the family with hand-sawing technique, they will weave when free time from main career. In the present, Yuan ethnic textile will be wore in special occasion only and wear together with modern cloth. Yuan ethnic textile in daily life can be found in the elderly dress and in form of satchel as household tool in present from buying and

Yuan ethnic weaving was an extra career but will be woven when have an order and free time from the main career (Rakpong, 1997).

Conscious culture: In the past, Yuan people give the important to Heet-Klong and customs related with birth, they will give the textile as the complement to the midwife and in ordain ceremony, the mother will give the textile to the ordained person with delicate headcover cloth, monk sarong, robe and satchel in marriage ceremony, it will be used as salute cloth to pay respect or ask apology, in funeral ceremony, it will used for corpse wrap and put on the corpse. And they have their weaving culture that they will not place weaving equipment on low area or cross because it will be inauspicious and not throw it away even given up. Presently, textile and apparel of Yuan ethnic was not proceeded in birth ordain and funeral ceremony, only found in marriage ceremony, it was used as the costume for groom and bride and the participated. For weaving processes, in present, the weaver still keep weaving customs, not place weaving equipment on low area or cross because it will be inauspicious and not throw it away even given up.

Wisdom culture: The study of Yuan ethnic textile is knowledge management and weaving skill from female from the past by learning and practice for traditional household use and pass to generation to generation, it was the knowledge which Yuan female have to learn to prepare for having a family. Textile also related with religions, beliefs and ceremonial rites, of Yuan ethnic. In the past, the textile was woven for household use purpose, therefore, ceremonial tools also made from Yuan ethnic textile. In modern Lao PDR which initiated new educational system has launched the policy in school to allow student to wear their traditional dress go to school to keep their identity consistency and encourage student to learn their ethnic culture which can still can be found but in only specific interested person which learned from the specialist. Yuan textile which can be found in the present is Thung to present to temple as offering to Buddha, make merit for who passes away or for themselves and other textiles in ceremonial rites can purchase in general.

Art culture: From the past, Yuan ethnic has transferred their art into textile, the weaver has created and applied pattern by surrounding, arranged and color as their preferences as if the artist painted the art in the fabric. It also, reflect skill and expert which was different in the present, when have an order it textile was included style, pattern and color. And in the present, Yuan traditional

dress will be worn in Yuan traditional dace costume which is the reflection of costume significant to inform the ethnic storytelling through costume to the audience.

Yuan ethnic textile duty changes in Lao PDR were divided into 2 categories as follows

Economic: The duty of Yuan textile in the past according to Yuan female must able to weave, therefore, Yuan textile will not being item for purchasing purpose or create income from the main career which is related with farming. Yuan ethnic textile in the past will not have economic duty in the past but the present Yuan ethnic textile play a role in income generating, no matter from Yuan people or related people, Yuan ethnic textile was made more income and was created income for Yuan family.

Society: Textile play a role in Yuan livelihood in every aspect, daily life, special occasion, the textile was counted as part of Yuan people since was born until pass away but nowadays, the textile play less important in Yuan livelihood and was used in only special occasion which means to inform Yuan identity as the reflection from the past, when they have to show, they will dress their traditional dress, Yuan textile in form of cloth and apparel will be worn again to express their story, livelihood, custom and believe in the past.

The cultural and duty changes of Yuan textile in Lao PDR in New Economic Mechanism (NEM) have internal factor and external factor which affect to these changes. Therefore, when the society changes it was affected to textile culture and duty changes too as notice from significant or clearly changes is the behavior of Yuan people to give more interesting in new culture and international acceptance that make them less interested in their Yuan ethnic textile. And indirect or hidden factor is tension in finding an income to support the family when the society was more developed it also raised the cost of living that make Yuan people to turn their career to more income career and buy the cloth even the weaver who used to weave Yuan textile also, gave up and do other career to get more income and faster. The effect of culture and duty changes have in both effects, positive and negative, the positive affect are the transportation and communication which fast and convenient, in negative affect are the textile and apparel of Yuan ethnic was changed, since, the beginning process and have a role in special occasion only, no role and important in daily life.

CONCLUSION

Yuan textile in Lao PDR was entered together with Yuan ethnic when they emigrated from Chiang Saen and

might occurred many times according to war threaten, the textile was entered in the form of cloth and apparel. And in the form of knowledge with Yuan female when has settle down in Lao PDR territory, then, they has produced their textile with the knowledge passed from the ancestor to make for household use. The process of weaving Yuan textile was similar with Tai-Yuan cotton textile in Northern of Thailand but accent of calling equipment and process in weaving was little different when considered from the data we cannot indicate the characteristic of Yuan traditional textile clearly due to it was gone and no conservation, remain only concise message. And Yuan ethnic textile can be found in Lao PDR has 2 types:

- Textile for household use, i.e., satchel, sarong, male trouser and loincloth
- Textile for special occasion, i.e., sarong, female shirt, breast cloth, loincloth and wiping cloth

The duty of Yuan ethnic textile in Lao PDR in present economic is the role for generating an income, no matter for Yuan or related people, the textile can be created career and gained extra income for support the family, in society is Yuan ethnic indicator as the reflection of Yuan textile when they have to show, they will dress their traditional dress, Yuan textile in form of cloth and apparel will be worn again to express their story, livelihood, custom and believe in the past.

The changes of society and culture can be concluded that the cultural and duty of Yuan ethnic textile in Lao PDR under New Economic Mechanism (NEM) was significance changed according to Yuan society was changed, therefore, the culture and duty of Yuan ethnic textile also was changed. When considered significant in changing from the most to least, the cultural and duty of Yuan ethnic textile has dramatically changed but slowly changed and taking a long time. And the changing ratio when compare with emigrated period, since, move from Chiang Saen in City-State society period

and the modern age under the New Economic Mechanism (NEM) in Lao PDR, the cultural and duty of Yuan ethnic textile has dramatically changed. In direction of the cultural and duty of Yuan ethnic textile changes, it was emphasized on economic.

The cultural and duty of Yuan ethnic textile was changed in micro-level, personal changed as behavior of Yuan textile usage was changed individually and affected to macro-level changes, the society was received more international culture and in trend resulted in the cultural and duty of Yuan ethnic textile has changed in term of structure dimension when society structure was changed it also, affected to society and cultural changes. In cultural dimension consist of new things acceptance from media, Yuan ethnic textile distribution as product and export to other areas, Textile integration between Yuan ethnic textile and modern cloth.

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