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VALUES WHICH ARE REPRESENTED BY THE PATTERNS ON PRA-GUAM SILVER BEADS OF KHMER PEOPLE IN KHAWAO SINARIN VILLAGE SURIN PROVINCE, THAILAND

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Abstract

This aims of this study are 1) to study the physical patterns on Pra-guam Silver beads 2) To study the basic beliefs represented by the patterns on Pra-guam Silver beads 3) to Study the doctrines which are represented by the patterns on Pra-guam Silver beads 4) To Study the Values which are represented by the patterns on Pra-guam Silver beads. The qualitative research methodology was used in this study by using in-depth-interviews, Participation and Observation. The key participants of the study were Monks, Experts, Academics and Artisans in Kha-Wao Sinarin Village Surin Province, Thailand. The results were that the patterns consist of ancient patterns transferred down from ancestor. the patterns represented were 1) the lotus flower 2) Ma-Yom seed 3) Phigool flower 4) Hae and 5) Jarl 1) the Lotus flower represents the base of belief in Holy Symbolism 2) Ma-Yom Seed stands for the base belief in Popularity 3) Phigool flower is representative of the Symbolism of Ritualism 4) Hae represents the base belief in Ghost and the Devil 5) Jarl reflects the base of belief in the Power of black Magic. The doctrines which are represented on the patterns of Pra-guam Silver beads were 1) the Lotus flower is a Cultural Symbol to represent respectfulness and humility. 2) the Ma-Yom seed is a Cultural

Symbol that represents thinking carefully and With Circumspection 3) Phigool flower stands for the equality of humanity and justice. 4) Hae is a Cultural Symbol to reflect the belief in thinking carefully and solving problems in an appropriate manner 5) Jarl is a Cultural symbol that represents the uncertainty of life and trying to do good things. The Values of the patterns on Pra-Guam Silver beads, Cultural Symbol represented the extrinsic values in regard to the spiritual anchor on faith and life safety and Intrinsic Values represented physical beauty on ethnical identity art or design.

Keywords

Values, Patterns, Pra-Guam Silver Beads, Khmer People

1. Introduction

The Austro-Asiatic ethnic group or Mon-Khmer family language ethnic group has the longest history more than 2000 years in the South East Asia countries. (Kruajit Sriboonnak. 2007 : 4-6) The ethnic group can see in the kingdom of Cambodia in the ancient time call the “Khmer Empire” or Chiworaman Empire; the people were called “Khmer People. At the present time Khmer people live in the both of Cambodia and Thailand, Especially in Thailand they live in the borders between Thailand and Cambodia such as Buriram Srisaket and Surin in Surin province Khmer people was called Khmer Surin. They are base on the natural resources like hunting, planting, seeking forest products, using natural herbs for treatment. On the other hand Khmer people have their own ethnic identity such as beliefs culture and tradition and cultures lead them to create handicrafts, they made it for a living by the base of cultural belief of ethnic group. So all of handicrafts have the base from the way of life especially on the overview or paradigm of their own culture and it was transferred to the generation to generation. (Achara Phanurat. 2005 : 98) Kha-Wao Sinarin Village, Kha-Wao Sinarin District Surin Province, The kingdom of Thailand.

The village is a very famous tourist attraction and community learning center. The artisans and people are Khmer People and their ancestors were from the kingdom of Cambodia in the past. They have their own language, traditions, costumes, and beliefs especially about handicrafts or hand-made items the most famous one is “Pra-Guam silver Bead” the village which was promoted to be an OTOP product village and tourist village. It’s the local cultural heritage from Khmer people which has been inherited from the past. Kha-wao Sinarin is just only one Khmer local wisdom village in Thailand, Because of their special ethnical identities and

technical production and the pattern on Pra-Guam Silver Bead are special identities with meaningful, values, beliefs, and doctrines from Khmer people. The symbolic of the pattern on Pra-Guam Silver Bead were created from the base on beliefs, faith, and culture. The symbolic of the pattern were recorded and tight together by Khmer artisans,

These symbol of the pattern can reflected the doctrine of the ethnic group, meaning, norms, philosophy for doctrine in the way of life of Khmer people.(Boonliang Chinmalee. 2007 : 7-8) are not just only patterns but also thinking system or paradigms were inherited from Khmer local wisdom, artesian reflected from the patterns or identity, the patterns on the Pra-Guam Silver Bead came from the imagination and creativity of design which is based on the cultural symbolic through the pattern on the Pra-Guam Silver Beads, the local wisdom of the Khmer people in Surin province of Thailand. The patterns would represent norms, beliefs, faith, the meaning, and doctrine to the next young generation to help them to understand the values and system of thought or cultural symbol on Pra-Guam Silver Beads as arts of handicraft from Khmer people in Surin province. (Siri Phasuk. 1993: 10-15) The queen of Thailand stated about the importance and value of local wisdom she said that local wisdom has the identity and can state to the others. The dimensions of the way of life of the people such as wisdom, creativeness, norms, beliefs, tradition and levels of status of mind so that why should we to learn, preserve, and develop it. And should teach to young generation to know and appreciated about it and take pride in local wisdom of the society. Sucharit PianChob. 2000: 9-15) that why we should research or seek for the values of Pra-Guam Silver Bead in order to preserve the values and recover the identity of the local wisdom for cultural sustainability.

2. The Proposes of Research

1. To study of the physical patterns on Pra-Guam Silver beads
2. To study the beliefs of patterns base on Pra-Guam Silver beads
3. To Study the doctrines were represented by the patterns on Pra-Guam Silver beads
4. To Study the Value was represented from the patterns on Pra-Guam Silver beads

3. Scope of Research

3.1 Scope of Research Area

The research area is Kha-Wao Sinarin Village, Surin Province, The Kingdom of Thailand.

The area was considered from following aspects;

1. There was an only village which produces this handicraft.
2. There is an identity in the patterns on Pra-Guam silver beads
3. They are Khmer people or Austro-Asiatic ethnic group in the village

3.2 Scope of Contents

The content of research were

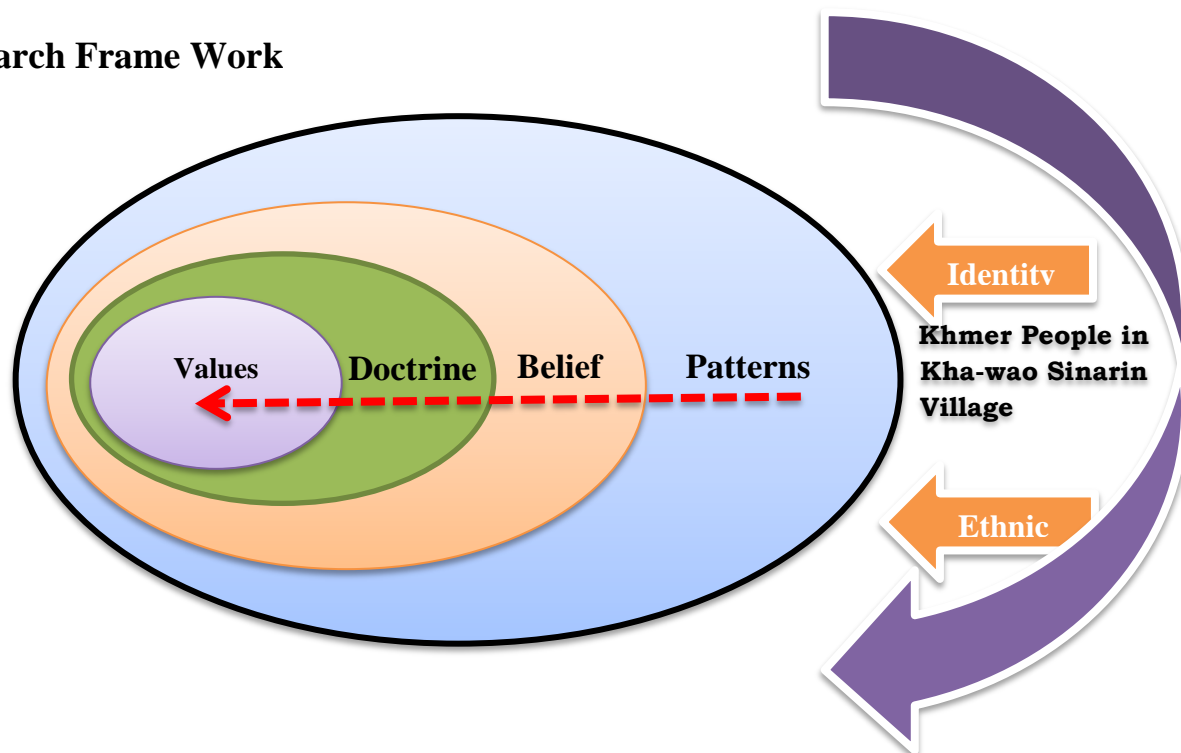
1. The physical the patterns on Pra-Guam Silver beads
2. The base beliefs of patterns on Pra-Guam Silver beads
3. The doctrines were represented the patterns on Pra-Guam Silver beads
4. The Value was represented from the patterns on Pra-Guam Silver beads

3.3 Scope of key informants

The Key Informants were selected by purposive selection accord to their related Knowledge and experience; the total 35 respondents in the Kha-Wao Sinarin Village, Surin Province, the Kingdom of Thailand are Included 5 Experts, 3 Monks, 5 Academics and 20 Artisans.

3.4 Scope of time, The Research was started from the 1st may 2016 to the 30th May 2017

4. Research Frame Work



5. Methodology

1. Literature review from Books, Academic Papers, Research Papers, Theories and expert consulting in order to create the research framework.

2. Survey and study in research area and background of Khmer people or ethnic group in Kha-Wao Sinarin Village, Surin Province, the Kingdom of Thailand.
3. Data collecting preparation by contacting to the key respondents in order to make an appointment for data collection.
4. Data collection by in-depth-interview, participation and observation techniques together with voice recording and photographs.
5. The research data was analyzed by content analysis in order to do a research framework.
6. The results were reported by descriptive analysis with each aspect and conclusion.

6. Results of the Research

The study results were as follows, the physical patterns on Pra-Guam Silver Beads in Kha-Wao Sinarin village, Surin province, Thailand. They represented the local wisdom and identity of an outstanding ethnic group. The patterns reflected the significance of the meaning of the way of life, beliefs, traditions, norms, teaching and values of their philosophy of life. The patterns consist of the ancient patterns based on supernatural beliefs relating to the philosophy of living life which has been transferred down from ancestors of Khmer people in Kha-Wao Sinarin Village, Surin Province Thailand. The patterns were cultural symbols which can interpret the meaning art and design on the physical patterns on Pra-Guam Silver Beads. The research found that there were 5 patterns on the Pra-Guam silver beads which can be classified into 3 types of the patterns 1) the patterns which were represented by flowers such as Lotus flower, Ma-Yom seed and Phigool Flower 2) the patterns which represented from the tool for fishing was the Hae 3) the patterns which represented the sacred Language was the Jarl.

The Pra-Guam silver beads are a cultural heritage which has been inherited from ancient ancestors. They were created by the base of the belief of Supernatural Power and are concerned about the beliefs and the local ritual of the Khmer ethnic group in Kha-Wao Sinarin village Surin province, Thailand. They used Pra-Guam as a tool to protect themselves from the enemies and Ghosts or black magic power. They are the symbols of sacred or holy things. These symbols give an insight into the identity of the Khmer people. They are valuable creation of patterns through the belief of the Khmer people, the patterns show of the system of thinking, creativeness, imagination, identity and they are the cultural heritage of Khmer people in Surin. The beliefs from patterns on Pra-Guam Silver bead were based on the Supernatural and the way of life in the community 1) Lotus flower was based on the belief of Holy Symbolism 2) Ma-Yom Seed came

from the belief base on Popularity 3) Phigool flower came from the belief based on Symbolism by Ritual 4) Hae was based the belief in Ghosts and the devil 5) Jarl came from the belief based on the Power of black Magic

Pra-Guam silver beads were created based on belief; it is a local wisdom with identity of Khmer people in Kha-Wao Sinarin village Surin province, Thailand. The patterns on Pra-Guam silver beads could reflected the significance of the meaning, beliefs, Traditions, Norms, Teaching and values in life, philosophy so the doctrine which is represent from the patterns on Pra-Guam Silver beads were 1) the Lotus flower is a Cultural Symbol to represent respectfulness and humility 2) the Ma-Yom seed is a Cultural Symbol that represents thinking carefully and With Circumspection 3) Phigool flower stands for the equality of humanity and justice 4) Hae is a Cultural Symbol to reflect the belief in thinking carefully and solving problems in an appropriate manner 5) Jarl is a Cultural symbol that represents the uncertainly of life and trying to do good things The Values of the patterns on Pra-Guam Silver beads, The patterns were the Cultural Symbols represented the values of 1) extrinsic values were about spiritual anchor, faith and life safety and Intrinsic Values was the physical beauty of the ethnical identity of art on Pra-Guam silver bead from Khmer people in Kha-Wao Sinarin village, Surin province, Thailand. The Value of the patterns on the Pra-Guam Silver beads were 1) Lotus flower pattern is the Cultural Symbol to represented the value of Extrinsic values as a physical beauty of the lotus pattern art design which is the identity of the ethnic group and Intrinsic Values represented about spiritual anchor based on the faith to the Holy Symbolism 2) Ma-Yom seed pattern is the Cultural Symbol represented the value of the value of extrinsic values as a physical beauty of natural plant pattern art or design on the identity of belief based on Popularity and Intrinsic Values represented about spiritual anchor based on the faith and confidence 3) Phigool flower pattern is a Cultural Symbol represented the value of the value of extrinsic values as a physical beauty of the flower in the rural area of the nature pattern art or design on the identity of belief based on Symbolized by Ritual and Intrinsic Values represented about spiritual anchor based on the belief and faith 4) Hae pattern is the Cultural Symbol represented the value of extrinsic values as a physical beauty of the Hae pattern art design which is the identity of culture in the way of life and Intrinsic Values represented about spiritual anchor based on the belief of the spirit or devil, self-confidence and life safety 5) Jarl pattern is the Cultural symbol to represented the value of extrinsic values as a physical beauty of Jarl pattern art or design on the identity of belief base on

the Power of black Magic and Intrinsic Values represented about spiritual anchor based on the belief, make self-confidence and life safety

7. Conclusion

The Research found that there were 5 ancient patterns on Pra-Guam such as Lotus flower, Ma-Yom seed, Phigool Flower, Hae and Jarl The beliefs from patterns on Pra-Guam Silver bead were based on the Supernatural and the Way of life of ethnic group such as from the base of belief in Holy Symbolism, belief in Ghost or devil, the Power of black Magic, Popularity and Symbolized by Ritual. The Doctrine which reflect from the patterns were the cultural Symbol to reflect the doctrine about Respectfulness and Humility, thinking Carefully and problem solving in appropriate manner, Uncertainly of living and trying to do good things, Carefully Thinking and Circumspection and the Equality of Humanity and Justice. The Value of the patterns on Pra-Guam Silver bead, Cultural Symbol reflected the extrinsic values about spiritual anchor on faith and life safety and Intrinsic Values were physical beauty on ethnical identity art or design.

8. Suggestion

1. Suggestion Policy should take this knowledge and create a database of Information for searching and learning by students and people to publish the deeps knowledge of the local wisdom in the community.
2. Should take this conceptual frame work to be a guideline of seeking for a new Knowledge in anthropology research in order to create a new concept or theories from an empirical data or research to a new object of local wisdom in Khmer people in the community.
3. Should take this knowledge for create to be a books or new innovations or a series of local wisdom of Austro-Asiatic Ethnic group in Surin province, Thailand
4. Should take this idea to be a model of anthropology research in symbolism for Better understanding of social phenomena in Austro-Asiatic Ethnic group.
5. Should take this concept for anthropology research in art and design of identity base on belief in the local people to make understanding in their local wisdom heritage.
6. Should use this model to create the new innovation of design based on cultural Belief, such as to be a new cultural identity on local products for sustainability of the local wisdom in the future.

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