

แบบขอรับการสนับสนุนค่าใช้จ่ายการเดินทางไปนำเสนอผลงานวิจัยในการประชุมสัมมนาวิชาการนานาชาติ
หรือระดับชาติทั้งในและต่างประเทศ
จากกองทุนสนับสนุนการวิจัยและบริการวิชาการ คณะสถาปัตยกรรมศาสตร์ มหาวิทยาลัยขอนแก่น

ข้าพเจ้า จันทนีย์ จิรัธณัฐ เริ่มทำงานเมื่อวันที่ 16 พฤศจิกายน 2541 ปัจจุบันตำแหน่ง อาจารย์ ระดับ สังกัด
หลักสูตร/กลุ่มงาน คณะสถาปัตยกรรมศาสตร์ โทรศัพท์ 084-2755563 E-mail wchant@kku.ac.th เคยได้รับทุนอุดหนุนนี้ครั้ง
สุดท้ายเมื่อวันที่ _____ เดือน _____ พ.ศ. _____

ขอยื่นแบบค่าใช้จ่ายทุนอุดหนุนครั้งนี้ ดังต่อไปนี้

ประเภทการนำเสนอผลงาน

(/) Oral Presentation

() Poster Presentation

ระดับ

() ชาติ

(/) นานาชาติ

ชื่อการประชุม ประชุมวิชาการนานาชาติไทยศึกษาครั้งที่ 13 ใน หัวข้อ "Globalized Thailand?" Connectivity, Conflict, and
Conundrums of Thai Studies

จัดโดย (ชื่อหน่วยงาน / สถาบัน) มหาวิทยาลัยเชียงใหม่

สถานที่จัดการประชุม ณ ศูนย์ประชุม และแสดงสินค้านานาชาติ เฉลิมพระเกียรติ 7 รอบพระชนมพรรษา

ณ เมือง/จังหวัด เชียงใหม่ ประเทศไทย

กำหนด 4 วัน ระหว่างวันที่ 15 เดือน กรกฎาคม พ.ศ. 2560

ถึงวันที่ 18 เดือน กรกฎาคม พ.ศ. 2560

โดยข้าพเจ้า ได้ปฏิบัติตามหลักเกณฑ์ของประกาศคณะสถาปัตยกรรมศาสตร์ ฉบับที่
.....หลักเกณฑ์และแนวปฏิบัติในการทุนและค่าใช้จ่ายการเดินทางไปนำ
เสนอผลงานวิจัยในการประชุมสัมมนาวิชาการนานาชาติหรือระดับชาติทั้งในและต่างประเทศโดยใช้งบกองทุนสนับสนุนการวิจัยและ
บริการวิชาการ คณะสถาปัตยกรรมศาสตร์ ทั้งนี้

() ได้ยื่นขอรับการทุนจากกองทุนอุดหนุนคณาจารย์เพื่อเข้าร่วมการเสนอผลงานในการประชุมวิชาการนานาชาติในต่างประเทศ
มหาวิทยาลัยขอนแก่น

() หลักฐานการให้ทุนหรือออกค่าใช้จ่ายบางส่วน (กรณีได้รับทุนสนับสนุนจากมหาวิทยาลัยขอนแก่น หรือ
แหล่งทุนอื่น)

() ได้ยื่นขอรับการสนับสนุนจากแหล่งทุนอื่น (ระบุ)

(/) ไม่ได้ยื่นขอรับการสนับสนุนจากแหล่งทุนใด เนื่องจาก

โดยมีผลการพิจารณา () ไม่ได้รับการสนับสนุน

() ได้รับการสนับสนุนบางส่วน จำนวน บาท

ข้าพเจ้าจึงขอรับการพิจารณาสนับสนุนค่าใช้จ่ายเดินทางในการไปนำเสนอผลงานวิจัยในการประชุมสัมมนาวิชาการนานาชาติครั้งนี้
ดังนี้

จำนวนเงินที่ขอรับการสนับสนุน 5,220 บาท (- ค่าเงิน 500 บาทต่อ 1 ดอลลาร์) เพื่อเป็นค่าใช้จ่าย ดังต่อไปนี้
(/) ค่าเดินทางไปและกลับภายในประเทศ จำนวน 5,160 บาท (ห้าพันหนึ่งร้อยหกสิบบาทถ้วน) (ขับรถไปกลับ
ขอนแก่น-เชียงใหม่ 645 กม. x 4บาทต่อกิโลเมตร = 5160 บาท ✓
() ค่าลงทะเบียน จำนวน บาท
(/) ค่าเบี้ยเลี้ยง (จำนวน 4 วัน) ✓
(/) ในประเทศ จำนวน 140 บาท x 4 วัน = 560 บาท.
() ต่างประเทศ จำนวน บาท
() ค่าที่พัก จำนวน บาท (พักที่บ้าน)
() ค่าใช้จ่ายอื่น จำนวน บาท
ได้แก่ (โปรดระบุ)

หลักฐานเพื่อประกอบการพิจารณา

- (/) หนังสือตอบรับที่เป็นทางการจากคณะกรรมการจัดประชุมให้เป็นผู้เสนอผลงานในที่ประชุม
ที่ระบุรูปแบบของการนำเสนอผลงาน
- (/) บทความทางวิชาการฉบับเต็มภาษาอังกฤษ (Full Manuscript) ของผลงานที่จะนำเสนอในการประชุม
- (/) บทความย่อภาษาอังกฤษ (Abstract) ของผลงานที่จะนำเสนอในการประชุม
- () หนังสือยินยอมจากเจ้าของผลงาน กรณีที่ผู้สมัครเป็นผู้มีส่วนร่วมในการเขียนหรือผลิตผลงาน
- () สำเนาการลงทะเบียนหรือสำเนาใบสมัครการเข้าร่วมประชุมทางวิชาการ
- () รายละเอียดการประชุม พร้อมกำหนดการประชุม (Conference Schedule) ที่ปรากฏชื่อของผู้สมัคร
เป็นผู้เสนอผลงาน
- () ผลงานที่นำเสนอจะได้รับการตีพิมพ์ในฐานข้อมูล Scopus หรือ ISI หรือ (โปรดระบุ)

ขอแสดงความนับถือ

ลงชื่อ C. Chirakul ผู้ขอรับการสนับสนุน

(จันทนีย์ จิรัญธนัฐ)

ขั้นตอนการตรวจสอบ

ได้ตรวจสอบคุณสมบัติและหลักฐานของผู้ขอรับทุนฯ ตามหลักเกณฑ์ของประกาศคณะกรรมการ ศบว. ฉบับที่

เรื่อง หลักเกณฑ์และแนวปฏิบัติในการทุนและค่าใช้จ่ายเดินทางไปนำเสนอผลงานวิจัยในการประชุมสัมมนาวิชาการนานาชาติหรือระดับชาติทั้งในและต่างประเทศ โดยใช้เงินกองทุนสนับสนุนการวิจัยและบริการวิชาการ คณะสถาปัตยกรรมศาสตร์ แล้ว

() เห็นควรเสนอคณะกรรมการพิจารณา ในการประชุม ครั้งที่ 6 / 2560 วัน ศ 22 กรกฎาคม 2560

() เห็นควรส่งกลับผู้ขอรับทุนแก้ไข

เนื่องจาก

.....

ลงชื่อ *Dr. Dr.*

(นางมณีรัตน์ วีระกรพานิช)

เลขานุการคณะกรรมการฯ

วันที่ 21 เดือน มิ.ย. พ.ศ. 2560

ขั้นตอนการอนุมัติ

มติที่ประชุมคณะกรรมการบริหารเงินกองทุนสนับสนุนการวิจัยและบริการวิชาการ คณะสถาปัตยกรรมศาสตร์

ครั้งที่ เมื่อวันที่ เดือน พ.ศ. เห็นชอบให้

..... ได้รับการสนับสนุนค่าใช้จ่ายในการเดินทาง

จำนวน บาท (.....)

โดย ผู้ได้รับทุนต้องส่งรายงานสรุปการประชุมสัมมนา จำนวน 3 ชุด ให้คณะกรรมการ ภายใน 30 วัน นับตั้งแต่วันที่สิ้นสุดการไปนำเสนอผลงานดังกล่าว

อนุมัติตามเสนอ

ลงชื่อ

(ผู้ช่วยศาสตราจารย์ ดร.ชำนาญ บุญญาพุทธิพงศ์)

ผู้ช่วยคณบดีฝ่ายวิจัยและบริการวิชาการ

วันที่เดือน พ.ศ.



13th INTERNATIONAL CONFERENCE ON

THAI STUDIES

GLOBALIZED THAILAND? CONNECTIVITY, CONFLICT, AND CONUNDRUMS OF THAI STUDIES

15-18 JULY 2017, CHIANG MAI, THAILAND

ศธ. 6593(18) 6.4/77

อาจารย์ ดร. จันทนีย์ จิรัญธนัฐ
คณะสถาปัตยกรรมศาสตร์
มหาวิทยาลัยขอนแก่น

วันที่ 6 มิถุนายน 2560

เรื่อง ขอเรียนเชิญนำเสนอบทความทางวิชาการในการประชุมวิชาการนานาชาติไทยศึกษาครั้งที่ 13
เรียน อาจารย์ ดร. จันทนีย์ จิรัญธนัฐ

ตามที่มหาวิทยาลัยเชียงใหม่จะเป็นเจ้าภาพจัดการประชุมวิชาการนานาชาติไทยศึกษาครั้งที่ 13 ในหัวข้อ "Globalized Thailand?" Connectivity, Conflict, and Conundrums of Thai Studies ระหว่างวันที่ 15-18 กรกฎาคม 2560 ณ ศูนย์ประชุมและแสดงสินค้านานาชาติ เฉลิมพระเกียรติ 7 รอบพระชนมพรรษา จ.เชียงใหม่

การประชุมดังกล่าวมีวัตถุประสงค์เพื่อทำความเข้าใจกับสังคมไทยที่ความสัมพันธ์กับกระแสโลกาภิวัตน์ ทบทุนและวิเคราะห์ความเชื่อมโยงระหว่างสังคมไทยกับบริบทภายนอกหรือประเทศอื่น ๆ ในมิติต่าง ๆ รวมทั้งปัญหาและความขัดแย้งที่เกิดขึ้นจากการพัฒนา ในขณะเดียวกันการประชุมครั้งนี้ จะเป็นเวทีที่เปิดโอกาสให้นักวิชาการไทยศึกษาได้สำรวจสถานภาพของความรู้ของสังคมไทยว่าได้มีความรู้เท่าทันกับการเปลี่ยนแปลงหรือไม่ ยังขาดความรู้ด้านใดอีกบ้าง และควรเสนอให้มีการทบทวนทิศทางของการศึกษาไทยศึกษาอย่างไร นอกจากนี้ ยังเป็นเวทีทางวิชาการให้กับนักวิชาการทั้งในและต่างประเทศ ได้แลกเปลี่ยนประสบการณ์งานวิจัยในสาขาที่เกี่ยวข้องกับไทยศึกษาในหลากหลายหัวข้อ

ในการนี้ คณะกรรมการวิชาการการประชุมฯ ใคร่ขอเรียนเชิญท่านนำเสนอบทความทางวิชาการในหัวข้อ "The Influences of Gender Beliefs on the Spatial Hierarchy and Organization of the Tai-Puan Ethnic Vernacular House in Xiangkhouang Province, Lao People's Democratic Republic" ในกลุ่มการนำเสนอหัวข้อ "Tai Houses: Social and Symbolic Structures" สำหรับการเดินทางไปร่วมประชุมดังกล่าว ผู้เข้าร่วมประชุมสามารถเบิกค่าใช้จ่ายในการเดินทางไปปฏิบัติงานได้จากต้นสังกัดได้ตามระเบียบของราชการเมื่อได้รับอนุญาตจากผู้บังคับบัญชา

จึงเรียนมาเพื่อขอเรียนเชิญท่านเข้าร่วมการประชุมวิชาการนานาชาติฯ ดังกล่าว และหวังเป็นอย่างยิ่งว่าท่านจะได้รับประโยชน์จากการแลกเปลี่ยนและสร้างเครือข่ายทางวิชาการด้านไทยศึกษาจากการประชุมในครั้งนี้

ขอแสดงความนับถือ

อาจารย์ ดร.ชยันต์ วรรณะภูติ

ประธานคณะกรรมการวิชาการ

การประชุมวิชาการนานาชาติไทยศึกษาครั้งที่ 13

สำนักงานประสานงานจัดประชุมวิชาการนานาชาติไทยศึกษาครั้งที่ 13

ศูนย์ภูมิภาคด้านสังคมศาสตร์และการพัฒนาอย่างยั่งยืน คณะสังคมศาสตร์ มหาวิทยาลัยเชียงใหม่ 239 ถนนห้วยแก้ว

ต.สุเทพ อ.เมือง จ.เชียงใหม่ 50200 โทร 66-(0)-53-943595/6 โทรสาร 66-(0)-53-893-279 e-mail: icts13.cm@gmail.com

The Influences of Gender Beliefs on the Spatial Hierarchy and Organization of the Tai-Puan Ethnic Vernacular House in Xiangkhouang Province, Lao People's Democratic Republic

Chantanee Chiranthanut

Abstract

Among various Tai ethnic groups, Tai-Puan people have developed an interesting spatial organization style which revolves around their traditional beliefs and values. This paper examines how the Tai-Puan beliefs on social status and gender roles affect the way their residential spaces are organized. That is to say, spaces in Tai-Puan vernacular house are arranged according to their gender hierarchy and the existence of each space always corresponds to their gender-specific functionality as well as signifies certain cultural implications. The perception toward the roles of men heavily shapes the design of the front section of the house. On the other hand, the prominent roles of women as homemakers and caretakers of domestic chores govern the organization of inner spaces and majority of the back areas of the house. In summary, this paper highlights the influence of gender beliefs on the spatial organization of the Thai-Puan vernacular architecture. The influences of spiritual and gender beliefs on architectural functions have not yet been extensively studied but are critical to the understanding of the formation of the Tai ethnic vernacular architecture from the sociocultural aspects. The concept that sociocultural factors define characteristics of spaces is the basis concept to the Tai ethnic vernacular architecture. This research will, therefore, help add on to existing knowledge in this field and facilitate further researches about the long-existing, Tai ethnic vernacular architecture that can be commonly found throughout the Southeast Asia region.

Keyword: vernacular house planning, Tai-Puan, spatial Organization, belief, gender



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- HOME
ICTS13
- ABOUT
THE CONFERENCE
- KEYNOTE
SPEAKERS
- PROGRAMS
OF CONFERENCE
- PANELS &
ABSTRACTS
- REGISTRATION &
PARTICIPANT LIST
- GENERAL
INFORMATION
- CONTACT
US

Accepted panels

Theme: ++ All ++

Panel title:

Paper title:






Convener:

Author: chantanee

Search

(list 1-1 from 1 | page 1/1)

1

| No. | Title | Author | Abstract |
|-----|--|--|---|
| 1 | Tai Houses: Social and Symbolic Structures [2] Convener(s): Rawiwan Oranratmanee, Faculty of Architecture Chiang Mai University Changes In Building Materials and House Styles Among Tai-Khun Expression of Cultural Assimilation In Lao Vlang Houses in Central Thailand Similarity and Difference of the Tai-Kern Vernacular Houses: Chiang Mai and Kengtung The Influences of Gender Beliefs on the Spatial Hierarchy and Organization of the Tai-Puan Ethnic Vernacular House in Xiangkhouang Province, Lao People's Democratic Republic | Hara Yusuke, Shimizu Ikuro, Tanskanun Pranom, and Sooksawasdi Surasawasdi Wandee Pinijvarasin, and Ornsiri Panin Ornsiri Panin Chantanee Chiranthanut |      |

The Influences of Gender Beliefs on the Spatial Hierarchy and Organization of the Tai-Puan Ethnic Vernacular House in Xiangkhouang Province, Lao People's Democratic Republic

Chantanee Chiranthanut
Faculty of Architecture, KhonKaen University

Tai-Puan is used to call an ethnic group speaking Tai language family inhabiting in Paun which is now Xiangkhouang Province in Lao People's Democratic Republic. Puan or a modern Xiangkhouang Province has a long history. Although the province has had a history of religious and civic prosperities, but it also has been damaged by war. Puan was once colonized by Vietnam, Luang Prabang, Siam, and was finally seized by the old Kingdom of Laos. Later, Laos was colonized by France in 1893. Afterwards, between the years 1964-1973, the United States of America used the carpet bombing in Puan for the reason of its stronghold which covered the areas of Vientiane city to the border of Vietnam. The war caused Puan to become under a total destruction and Tai-Puan inhabitants abandoned their lands. However, after the United States of America and Vietnam agreed to sign an armistice, some of Tai-Puan people returned to their mother land and has been residing there until present day.

It is widely known among the scholars who study about vernacular houses that the vernacular houses reflect the cultural reproduction. In addition, an in-house organization has become a familiar habit of the people. It has been practiced through descending generations. In other words, it is a system of how the old concepts are being imparted to the offsprings by using architecture as a means to vividly portray the conceptual frameworks. The vernacular architecture does not only prove that the continuously cultural reproduction helps people form their own identity, but it also reflects the revolution of their living and the alteration of various cultural dimensions. This is because the house is an important factor in people's living and it oftentimes reflects people's basic needs. Furthermore, it also shows the way people adjust themselves to the environment they live in. Hence, Tai-Puan vernacular houses are clear samples of how the houses are built so as to respond to their context. For an in-house organization of other ethnic groups who speak the same Tai language family living in neighboring provinces such as Luang Prabang, Vientiane, and Bolikhamsai, it is common to find a fire stove or cooking area located far from the sleeping area at a present time even though it was written in the history book that the fire stove was previously placed at the center of the house. However, for the contemporary Tai-Puan vernacular houses in Xiangkhouang Province, the fire stove is still placed at the center of the house similar to

how it was in the past. In Xiangkhouang Province, the temperature can be cold all year round and the Tai-Puan houses here are not old, they are only 30-40 years of age since they were built after the war. From the previous studies, it was found that the in-house organization of contemporary Tai-Puan houses has still been practiced such as a division between male and female areas or holy areas. Moreover, there is also a correlation between the house members' roles and the in-house organization. It can be implied that the traditional way of Tai-Puan living is embedded in Tai-Puan houses as a symbolic meaning. The present Tai-Puan houses also share an in-house organization which is similar to what has been written in a historic book by Phoumi Vongvichit who was born and raised in Xiangkhouang Province before fleeing the war. Phoumi described Puan houses from his memories that they were outstanding in terms of shapes and utility spaces. The interesting point about Tai-Puan houses is a correlation between the Tai-Puan concepts of an in-house organization and the gender beliefs, including the spatial hierarchical status of the house members in the history which remains its influences and roles through the means of vernacular architecture.

Henceforth, this study indicates that the gender beliefs affect the architecture, especially the Tai-Puan vernacular houses which reflects the concepts of social systems, seniority orders, supernatural beliefs, and gender beliefs. These factors are not only major in considering the Tai-Puan in-house organization, but they also have an important role in supporting the relationship between males and females. Furthermore, they also create Tai-Puan identity through their architectural creation.



Picture 1 Xiangkhouang Province map

Definitions and Perspectives towards Gender

Wirada Somsawad (2002: 17-22) and Suchada Taweessit (2004: 4-19) explained similarly about the differences between sex and gender in which 'Sex' is used to differentiate male and female biologically (differences in their bodies) which humans are naturally born with, meanwhile 'Gender' is used to classify male and female by how the society perceive their performances. 'Sex' is believed that it cannot be altered (however, it is possible now due to the modern medical and technological revolution), but 'Gender', on the other hand, can be altered depending on the situational and cultural condition an individual is in at that exact moment. Pranee Wongthet (2006: 9), a scholar in Anthropology explained that 'Gender' is a social construction. It is stated that 'male and female gender' are created to be a symbol of cultural reproduction. In other words, 'Gender' identifies the roles of a person in a society such as female is weaker but male is a stronger leader while it is possible that both of them are equally strong leaders. Likewise, the physical strengths from both of them also affect their daily activities or times of different activities such as female feeds a baby at home, but male works outside to make a living. Though, the activities cannot be used to judge that females are weaker or more powerless than males whatsoever.

Chatadchai Ramitanon (2012) also clarified the differences between 'Sex' and 'Gender' that 'Sex' is obviously seen in terms of physical differences or differences in a person's appearance, meanwhile 'Gender' is created by the society that identifies the roles for each gender following the social norms and appropriateness. Similarly, 'Gender' is believed to be a production of cultural and social construction. In addition, from a feminist perspective, any actions or performances relate to the social goods such as gender beliefs, social class, religious, and also seniority. 'Gender' is a human creation and signifies its own meanings. The meanings further the role assignments to humans including the power relation in various dimensions which has been reproduced continuously. However, this reproduction can also be altered.

'Gender' has been an important issue for researchers in Anthropology since the 1850s. The initial study aimed to clarify the roles and relationships between male and female which could be concluded that their roles were, however, unequal. Margaret Mead (1928; 1935) (cited in Suchada Taweessit, 2004: 317) stated that the prior anthropologists identified the differences between 'Sex' and 'Gender' in which 'Gender' is formed by cultural construction and it produces the different ways of people's living and behavior. The structural-Functional theory also identifies clearly about its complex in various relations and dimensions. For example, the concept of Karl Marx about the hierarchical and power relations, or Frederick Engels's notion about the conflict and revolution of matriarchy to patriarchy society which led the women to lose their power in their land owning and factors of

production, this late change facilitated men more power in their control. Finally, the use of Levi-Strauss and Michelle Rosaldo (1974)'s dualistic relation notion to explain the public versus domestic sphere in which women need to stay at home due to their pregnant condition, feeding, and other domestic affairs. These activities restrict women from establishing relationship with the public sphere. From this sense, men are unavoidably regarded as the ones who contribute to the society more than women and that positions them to be higher in social status than women as well (Suchada Taweessit, 2004: 13, 2007: 321).

The women's study is widely recognized mostly in the western countries. Consequently, it might be skeptical to apply the theoretical frameworks to study about gender relations in different contexts. Later, the study of Wazir Jahan Karim (cited in Suchada Taweessit, 2004: 14) was a turning point of how different contexts also need different frameworks as a lens in an analysis when there are many different factors and dimensions. Karim proposed a different view towards the relations of the differences between male's and female's roles and social status in the Southeast Asian context. The relationship in this context emphasizes kinship and lineage inheritance from both parents' sides. It is claimed that the relationships between male and female in Southeast Asian countries have no disparity in terms of social status. Conversely, the differences of both genders even complement each other's roles.

From the concepts and definitions explained above help us understand the differences between 'Sex' and 'Gender'. In sum, 'Sex' is naturally and biologically born which makes sexes different between male and female (sex can be identified scientifically as early as a process of fertilization). Sex cannot be altered in the past, however, the modern medical development now can change the sex of a person. Contrariwise, 'Gender' is the differences between male and female in which framed by the social and cultural constructions. 'Gender' can be altered depending on the situational and cultural conditions. Furthermore, the western 'Gender' theoretical frameworks are not suitable for analyzing the Southeast Asian context since the relations of cultures in this context are complex and different from the west. In addition, it is believed that the relationship between gender differences in the Southeast Asian countries are not absolute distinct, though, they even support and reconcile rather than oppress or conflict each other.

Social Beliefs and Perspectives towards Gender in Tai-Puan Community

Although Puan was completely destroyed by the carpet bombing, but the new Tai-Puan community that has been built after the war still has temples as a main component of the community similarly to how it was in the past. Moreover, the scenery of endless rice terraces reflects the capability of how local Tai-Puan people

manage the natural resources systematically. The way of rice farming here still relies on labor of the people and there is cooperation among the families in Tai-Puan community, helping one another with the farming. This indicates that Tai-Puan families have a strong relationship in a way of supporting one another as can be seen from rice farming or lifting weir for irrigating water into the farms. The cooperation among Tai-Puan families creates relationship, respect, and unity in the community. In addition, the seniority orders or the orders of relatives are also essential. There is also a strong belief in predecessor spirits which has played a part in their daily lives. The respected predecessor spirits are regarded as a guardian angel of the house and its members in each family even though there is an emergence of Buddhism later which has also played an important role in people's beliefs. The belief in spirits goes in a parallel direction with their way of living. They believe that life depends on supernatural power which is out of their own control and discernment. Hence, Tai-Puan people highly respect their surroundings and supernatural power.

A dictionary of the Royal academy (2011) gave a definition of belief as something people agree to trust confidently. It is a belief that people in a community share. Similarly, Tai-Puan people share the same beliefs with other ethnic groups that speak the same Tai language family. It could be implied that the belief plays an essential role in shaping people's concepts and visions towards their way of living. The way they believe such as about spirits can also be varying to some respect. The belief in spirits has been rooted since their early days. They believe that nature gives either abundance or destruction simultaneously, and unavoidably. Thus, this makes them frightened of supernatural power in which out of their own control.

The belief in spirits is a mind-supporting way for people. Hence, the holy ritual has been practiced downwardly from older generations. The belief in spirits reflects in various architectural house plans such as a holy place or shrine for predecessor spirits still holds a strong relation to the house members. For more examples, a house post spirit, a room for spirits, or any objects which are believed to be a means to communicate with the spirits laid on a shelf in a house. It is important to note that, an emergence of Buddhism has also overlapped with Tai-Puan people's old beliefs. Thus, it is unavoidable that Buddhism also affects the way Tai-Puan people re-organize their in-house areas by positioning Buddha statues in higher position than the house spirits. Buddha statues are regarded as holy objects that support people's minds. Furthermore, both old beliefs in spirits and the belief in Buddhism somehow correlate to people's perspectives towards gender beliefs. It can be claimed that in Buddhism, males are considered to be higher hierarchical status than female.

From this combination in their beliefs, it is common to witness the in-house organization is preserved for both Buddha statues and the house spirits alongside to each other since they are believed to perform different

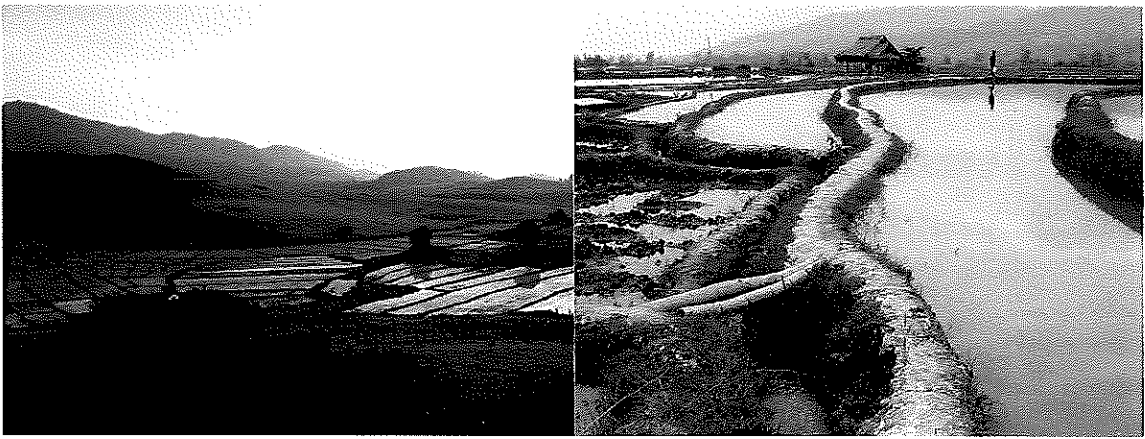
duties. These beliefs also combine with the seniority order belief and feudalism. Thus, they created the system of 'orders and directions' to be significant for their in-house organization. The objects or rooms in the house are positioned not only due to their most utility, but also due to the orders and directions correlating to the beliefs. It is found that this way of in-house organization is done both intentionally and also as a stratagem for shaping people's behavior in social system. For example, the room for the spirits and the spirit house post are preserved as a means to connect to predecessor spirits for protection. It is also the way to exercise power of the seniors over the members of the family. The spirits can also be a factor for a house member inclusion. In other words, if the members share the same belief in the same spirits, then those members are regarded as an insider. In the same way, if the members change to worship the predecessor spirits from other families due to the marriage, then those members are regarded as an outsider of the previous family. The orders and directions of the objects and rooms in the house restrict particular areas for accessing. Hence, this way of in-house organization is considered together with the utility of the house areas.

For traditional marriage culture in Tai-Puan community, male usually move to live with female after marriage so as to be a labor in making a living initially before they move out to build their own family and live by themselves. Instead, it can be converse that female moves out to live with the male's family, it depends on both families' agreement. Whichever side moves out from their own house, they need to respect and worship their partner's parents as their own. This is a period they learn how to live and raise a family together under their partner's parental guidance. It can be concluded briefly that gender beliefs clearly affect the performance of each gender for Tai-Puan people both in domestic and social community. They highly respect the seniority system both alive and who has already passed away. The deep rooted belief also reflects in the ways Tai-Puan people live their lives and in their in-house organization. This practice still relates to the predecessor spirits from their own family, or even from their partner's family when one of them moves out to live with the other after marriage. The status of an outsider then can become an insider once shares and worships the same house spirit. Besides, they believe that that they are protected from the spirits when they become an insider. The reflection of gender beliefs towards an in-house organization will be discussed in the next chapter.

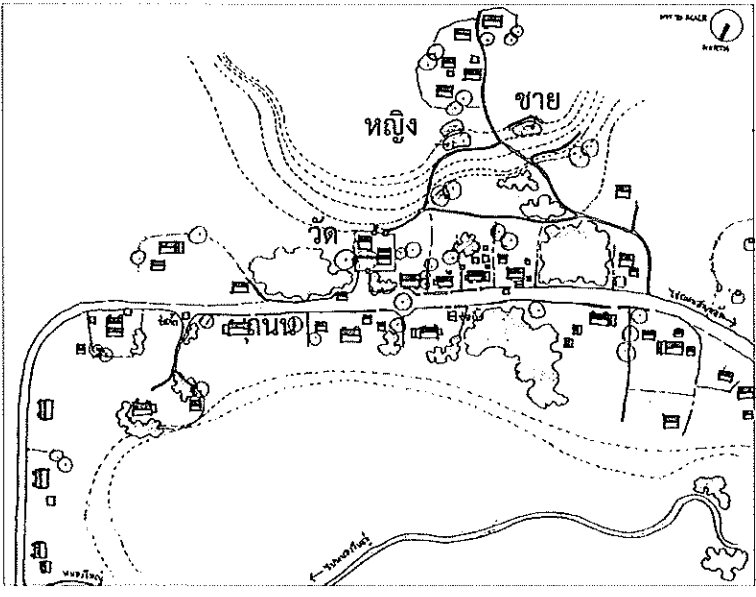
The Community Surroundings and City Planning

The terrain of Xiangkhouang Province consists of high mountains and hills which is 1,200 meters above the sea level. There are pine trees that can be found here together with the rice terraces which give Xiangkhouang a magnificent scenery. Rice farming here depends on the seasonal rain and also on the irrigation

which shows the local knowledge of Tai-Puan people of how they adjust to survive in this kind of landscape (picture 2). There is also a cold wind blowing into the hills which can be approximately 16 degrees centigrade in the winter. Though, it is still cool in the summer since there is a combination between hills and plains which causes farming to be difficult. The collaboration in farming is necessary in this province so that cooperation among the villagers helps create the relationship within the community. They respect and give an importance to their kinship. What is interesting in this community is that the management of Puan city planning in terms of community natural resources organization is also obviously related to gender beliefs such as the city planning of Pungman village (picture 3). Although it is now a new Tai-Puan community, but there is still a male/ female restricted areas for consuming water regardless the hierarchical status of each area. Hence, Tai-Puan people in Xiangkhouang province are still equipped with the concept of gender beliefs.



Picture 2 Xiangkhouang surroundings (left) and rice terraces (right)



Picture 3 Map of Pungman village city layout, Xiangkhouang and the gender restricted areas for water consumption.

Furthermore, the landscape of Xiangkhouang province which consists of both hills and plains for farming causes the houses located along the central routing of the community with temples at the center. The long line of housing is parallel with the central routing. For the housing, it is believed that the head of the bed should turn to the rice farm direction or so called 'farm-directed bed head'. Thus, when looking at the houses from the street direction, the first things to be seen are stairs and the front area. Tai-Puan houses in Xiangkhouang province reflect the way people adjust to the climate such as the lifted basement above the ground, though not too high for people to walk under easily. Moreover, the house roof consists of low and droopy eaves all along the houses. The apse and gable are covered by the semicircle-like shape roof which resembles a bird's feather. There is sometimes a pile of roof tiles on the house's width. The front and back areas of the house are relatively smaller when compare to other Tai speakers' houses in other regions for the reason of the cold in winter time. Tai-Puan people tend to do indoor activities by the fireplace because of the year- round cold weather. The front and back areas of Tai-Puan house are made for entering/exiting the house or for washing rather than for recreation. It means that these areas can be in a moderate size. Lastly, the in-house windows are fairly small as well for its security and protection of the cold wind in the winter.



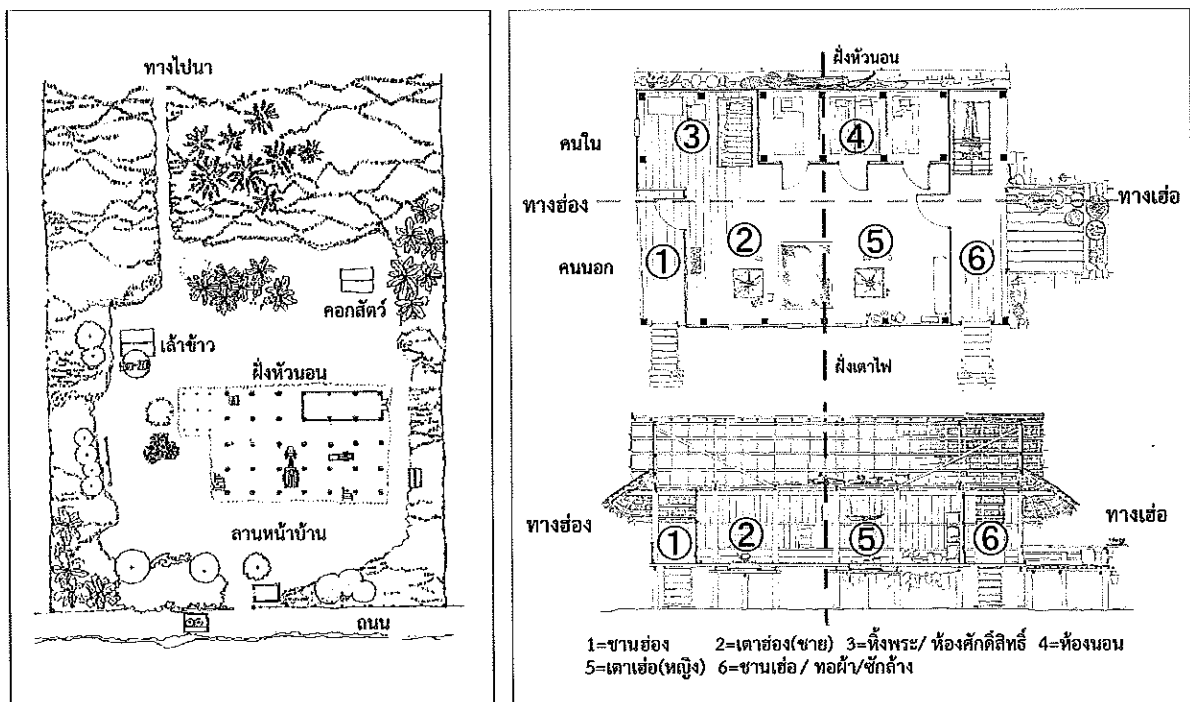
Picture 4 Tai-Puan houses located on the hills above the rice terraces.

The House Layout and an In-House Organization

The architectural plan of Tai-Puan houses consists of the single gable with a lifted basement. The roof is in a gable shape which covers along the stairs located at both front and back, or with only one-sided stairway. The roof is thatched so that mass of cogon grass can be normally found growing around the house. The house layout consists of an open space, the house, the granary, and there could be other components such as animal stall, firewood storage area, kitchenette area, and the home-grown vegetable area under the house. The

basement is usually left empty unless they have some animals such as pigs or chickens, then the basement is used as an animal stall. Moreover, it can be used as a farming tool storage area.

Tai-Puan houses' main in-house utility spaces are; 1.) Hong-area, is a front space 2.) Hong-room, is a room for Buddha statue and a space for predecessor spirits 3.) a space around Hong-fire stove which is used to warm up the room 4.) Suam-room, or a bed room 5.) a space around Her-fire stove which is used for cooking 6.) Her-area, is an area for weaving which is located at the back of the house. The house layout is in a rectangular shape since the ridge of a roof is in a longitudinal position. The house then can be divided into two parts which are the fire stove area side and the sleeping area side. On the other hand, if looking at the house from the crosswise ridge of a roof, the house is then divided into Hong-area and Her-area as shown in picture 5 (right)



Picture 5 The house layout (left) an in-house organization and the picture of an in-house position (right)

1) Hong-area, or a front space. The space of Tai-Puan houses is rather small with a low roof. The stairs are usually in odd number connecting to the front space before an entrance. There is not any restrictions of who can use the stairs. Hence, any house with one stairway may allow every house member to use, including the guests. However, any house with a front and back stairway, it is only allowed for male members and the guest to use the front stairway, meanwhile female members, including daughters-in-law or sons-in-law must use the back stairway which connects to the Her-area and the washing space.

2) Hong-room, or a room for Buddha statue and a space for predecessor spirits. This room is located at

the corner opposite an entrance from the front area and also opposite the Hong-fire stove. This area is regarded as holy and restricted. The ones who are not allowed to enter are guests, daughters-in-law, and sons-in-law. It happens sometimes when the house members are overcrowded, the sons, the parents, or the head of the family are allowed to sleep in front of the shrine. Hong-room is an empty room with no windows and doors so the room can be dim with only some light from the Hong-fire stove in the main hall. If looking into the Hong-room from the main hall, other house members can also witness the holy ritual performing in Hong-room without entering. This restriction emphasizes its holiness even more.

3) A space around Hong-fire stove which is used to make the room warm in the winter. It is located at the center of the house opposite the Buddha's room and the main sleeping room. This area is open and has tiny channels on the wall. This wall is for the house members to lean against when they come near the Hong-fire stove to keep warm. The space around the Hong-fire stove is considered holy. Thus, it is necessary to keep the area clean. The Hong-fire stove is used to make the room warm and also for boiling drinking water. Tai-Puan people believe that the Hong-fire stove gives breaths since it makes the house warm. The members need to keep fire on the Hong-fire stove at all times. It is also believed that the breath runs out or the house becomes dead when there is no fire. This is a recreation area for the house members. However, female members, including daughters-in-law or sons-in-law use the area at the back where the Her-fire stove is located. In addition, an empty space between the Hong-fire stove area and the spirit's room is right by the house entrance which is used as a guest room.

4) Suam-room, or a bedroom. They are in a parallel position along the center line of the house. The most front bedroom is next to the spirit's room. Further, the rest of the bedrooms are positioned by the seniority orders of the house members and each room has a wall as a partition. The last room is at the furthest back opposite the Her-fire stove which is used for cooking, is a room for a daughter so she can easily access to the Her-area or the area at the back. In the case that any members of the family get married and bring in a new member, the couple will have to use this last room as their bedroom. The importance of the last room is for a person who stays in this room to be responsible for any domestic duties such as cooking or washing. In terms of the hierarchical status, the last room is considered to be lower than the front ones. The hidden meanings of the last room when a new member comes to live in the house such as a new daughter-in-law or son-in-law are that a new member needs to behave humbly and learn how to live together with the new family. The inclusion of the new member comes from all the house members' agreement and from respecting the same house spirits.

5) The space around the Her-fire stove. When the Hong-fire stove makes the house warm, on the other

hand, the Her-fire stove gives food and care to the house members. The Her-fire stove is only used for cooking. The position of the Her-fire stove is as low as the ground so that when it is not in use, they will use a mat to cover the Her-fire stove so that cooking area will become a large empty space in front of the bedrooms. This is done for various purposes when a large space is needed.

6) Her-area, or a washing area. It is a small space with a roof. This space can be used for storing tools or looms for weaving. It connects with the washing area inside the house with a back stairway for entering directly the Her-area from the back.

The Patterns of an In-House Organization

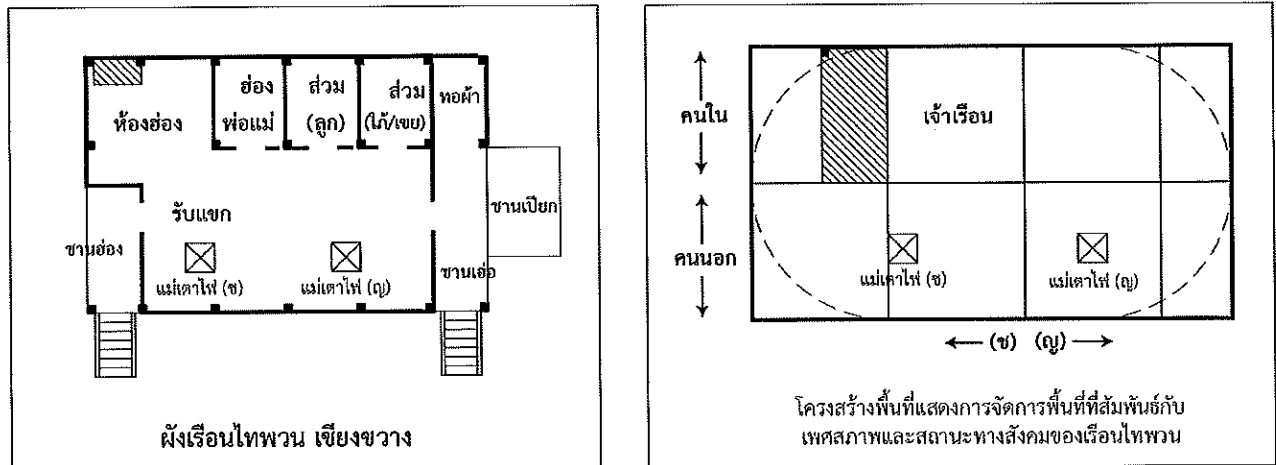
It is clear that an in-house organization for Tai-Puan houses is well in order which relates to gender beliefs. The male/female restricted areas are shown in picture 6.

If the longitudinal ridge line of a roof is used, the house can be divided into two parts which are, first part is an area for the house members and the other half is for the outsiders. The house members' areas are private. This part is along the ridge line next to the routing area at the center of the house further until the sleeping areas. For the outsiders' areas or open spaces are less private and are on the other side of the routing areas at the center of the house downwardly until the areas around the fire stoves. There are two fire stoves in the house, the Hong-fire stove for house warming and the Her-fire stove for cooking.

As for the crosswise ridge line, the house is divided into two parts which are the Hong-side and the Her-side. The Hong side is restricted for only the head of the family and male members, meanwhile the Her-side is for female members, including daughters-in-law or sons-in-law. The front stairway is also related to the Hong-side and the rooms on this side are positioned by the importance and holiness order. The most front room is the Buddha's room and the space for predecessor spirits. There can be sometimes that a son of this house uses this area for sleeping. Next is a bedroom for the head of the family. The rest of the bedrooms are also positioned by the seniority order. The last room is a bedroom in the Her-side which is preserved for the couple, an offspring of this house with either a daughter-in-law or a son-in-law that moves in and worships the same house spirits. It is more common for a daughter to move out after marriage, though it can also be the son that moves out to stay with his wife's family, this depends on how two families agree. Lastly, the furthest back area behind the last bedroom in the Her-side is a space called Her-area which is used for washing or storing looms.

When considering the house layout from the longitudinal ridge line and the crosswise ridge line shown in picture 6 (right), it can be concluded that, an in-house organization is influenced by a spatial hierarchical status

orders. It can be found that the highest hierarchical status area is the room for the house spirits or predecessor spirits and Buddha statue has also been placed separately on a shrine when Buddhism emerged later into the country. The second highest hierarchical status room is a bedroom of the head of the family which is next to the room for spirits. This room has a significant hidden meaning which emphasizes the house leader's powerful position. In the case that one of the grandparents dies, the leader position will be passed down to the immediate male member to inherit both the bedroom and the power. The space which is in front of the room for spirit and is hierarchically equivalent to the head of the family's bedroom is the space for the Hong-fire stove. The stove is believed to give breath and warmth to the family. These three areas take the front half space of the house when looking from the crosswise ridge line. To note that, male members are the ones who use these utility spaces. It also shows that male members hold a higher hierarchical status and are more powerful significantly than female members. On the other hand, female members use the utility spaces at the half back of the house. The back part of the house can be called a female territory. Furthermore, when looking at the house layout from the longitudinal ridge line, the house is divided into two parts; the first part is the front part which is reserved for the house members only, it is a closed and private area. The house division reflects the concept of gender beliefs in the community.



Picture 6 Tai-Puan house layout (left)

the summary of an house planning organization reflecting gender beliefs (right)

Summary of Thai-Puan In-House Organization and Gender Beliefs

It can be concluded that Tai-Puan house planning organization reflects gender beliefs in Tai-Puan community. The front part of the house, from the room for spirits, the bed room of the house leader, until the space where the Hong-fire stove is located which is believed to give breath and warmth to the family, are considered to be higher in their hierarchical status. The reason why the front territory is regarded as higher in its

status is because it performs as a guard or an initial protector of the house. The front territory belongs to male members of the family which also shows their power and higher status. Meanwhile, the back territory is used as a supporter. The rest of the family members are well cared and fed by the use of the Her-fire stove which is used for cooking, the back spaces are used for storing the looms, or as a washing area. The daily life activities are done at this back part of the house all day long. This part of the house is restricted for female members and the younger members such as sons-in-law. However, the roles of female members can be considered equal to male members' since the duties of house maintenance or care for the offspring are essential factors for the reproduction of the family, community, furthers to the existence of a Tai- speaking ethnic group. From the empirical evidence, it can be claimed that Tai-Puan ethnic group is an interesting sample of how gender beliefs are embedded in their house planning organization. Furthermore, it can be implied that the Tai-Puan architectural house plan also reflects the social and cultural dimensions which shape the use of the house utility spaces. In brief, the primarily vernacular architecture of Tai-Puan houses in Xiangkhouang Province is a continuous reproduction of Tai-Puan patterns of living.

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