



## Continued Change in *Geringsing* Weaving in Tenganan, Bali

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Tenganan, Bali in Indonesia, a small village in East Bali, has a centuries old tradition of women weaving double *ikat geringsing* textiles on a backstrap loom—one of the world's most difficult to produce with the complexity in the tying of both warp and weft yarns to resist dyes. Alfred Bühler (1942) first described the process in Tenganan. Bühler and Urs Ramseyer expanded information on the textile process and ritual dress (Bühler, Ramseyer, U. and Ramseyer-Gygi, N., 1975; Ramseyer, 1984); Ramseyer (2009) explained ceremonies in more detail and pondered the future of the village. Gittinger's (1979) book cover featured a color photograph of women in *geringsing* dress on the hand-made Ferris wheel. Crippen (1994, 2000, and 2011) described changes in the textile processes and how tourism increased the production and sale of *geringsing* in the village.

For villagers their *geringsing* is more than just a piece of cloth—they are sacred and they keep the village pure when worn during ceremonies such as the month long *Sabah Usamba*. The author's field work started in 1985 and culminated with an Indonesia research permit from 1997-1999. This paper will give a review of changes from 1985 to 1999 and compare to 2014 observations regarding ceremonial dress, the state of weaving, the village, and tourism in Tenganan. This ethnographic research used the technique of participant observer.

Key changes observed include the following: 1) move of the key tyer to working outside of the village 2) changes in patterns 3) changes in depth of shade of natural dyes i.e. indigo and *morinda citrifolia*, 4) increased reliance on people outside the village for tying and weaving, 5) few new students from the village 6) concern that weavers no longer have a joy of weaving, and 7) and the sustainability of the village often termed a living museum. Ramseyer (2009) expressed concern over the future of young men in the village; this concern which is echoed by the researcher will be discussed in regards to sustainability of the village and weaving.

Observation started in the parking lot upon arrival where there were more shops were seen outside the village; this is where those who are not true villagers operate shops. There were more cars owned by locals purchased with money men earned from selling basketry products globally; this surpassed weaving as an income generator. Arriving at the village gates, there was a kiosk with color photographs illustrating daily activities for the month long ceremony which helps tourist understand the day's main event and alleviate possible misunderstandings (Crippen, 2011). Local guides are now available who speak English. Tenganan receives more tourists than in the late 1990's due to more vehicles going to the east side of the island combined with the popularity of Bali as a tourist destination. Previously, the walled village was closed to everyone even other Balinese. This research suggests dynamic changes in the village related to tourism which influences the sustainability of the village from 1999 to 2014. The presentation will be illustrated with original photographs from the author from 1985 to 2014.

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