

Transferring the Body of Knowledge on Creative Arts and Culture Base on the King's Philosophy in Phrae Province

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Abstract

Meung Mor artisan group of Phrae province is acknowledged for their extraordinary abilities and dedication to the art of basketry. Their skills are accepted in terms of identities, patterns, and forms. Community involvement and King's Philosophy play a vital role in cultivating the process of knowledge transfer, which is a mechanism to strengthen the relationship between generations. It can potentially improve the quality of life of Muang Mor artisan group. This paper aims to present the results of transferring knowledge on bamboo basketry of Muang Mor community based on the King's philosophy. Both qualitative and quantitative data were collected from 47 key informants using documentary and action research methods. The research instruments were interviews, focus group discussions, and structured observation. The data were analyzed using content analysis.

Muang Mor community's body of knowledge on bamboo basketry was transferred to enhance the local economy, resulting in community involvement. The general information of Muang Mor bamboo basketry consisted of types of bamboo used for basketry handicraft, raw material preparation, bamboo weaving techniques, basic terms used for bamboo weaving, the identity of bamboo basketry handicraft, product patterns, and the relationship between bamboo basketry and lifestyle of Thai people. As a result of the exchange of ideas, local wisdom, and skills, the body of knowledge was formed and the benefits of knowledge transfer were realized.

Keywords: Knowledge Management; Creative Arts and Cultures; King's Philosophy

Introduction

With recent globalization trends and new advances in the field of information and communication technology (ICT), knowledge has been highlighted as one of the most significant resources that contribute to an organization's competitive advantage. Knowledge management is important since it enables institutions to improve their ability to collect knowledge and apply it to problem-solving and decision-making (Rossignoli et al., 2024).

Knowledge management has gained increasing importance as a community strategy since it provides a platform for individuals to share their experiences, best practices, and lessons learned, which can help to improve organizational efficiency and effectiveness. Community knowledge management is a process for collaboratively collecting information, insights, stories, and perspectives to support a community and the ecosystem with their learning and growth. In addition, it helps the community to preserve and increase the value of local knowledge and wisdom, leading to community management in which the local products and services are managed systematically.

Knowledge transfer is one of the processes of managing knowledge. Its vital goal is to ensure that local wisdom and skills are passed on through tradition and culture and retained within a team or community. Knowledge transfer is used in ways that benefit the community and in ways that can be passed on to further generations by sharing expertise and experience (Wattanakuljaroen, 2023). By using transferring knowledge, individuals can build upon their successes and avoid the mistakes of others, leading to better decision-making and improved performance.

According to Thai government policies in terms of national development indicators, in terms of provincial development, Phrae province faces both challenges and opportunities that are included in the Provincial Development Strategy. The key strategies of provincial development are (1) economics and social infrastructure development, (2) community income expansion and well-being, and (3) value-added agriculture and community products. This study was conducted according to the vision of Phrae province: economic stability, strong communities, people's well-being, and abundant natural resources. The King's Philosophy granted by His Majesty King Bhumibol Adulyadej the Great, which focuses on living a simple and normal life in the middle path based on knowledge and morality to achieve the natural balance with stability and sustainability, is also adhered. Additionally, it places importance on solving problems with rationality and creating sustainable development to live in society peacefully.

Bamboo basketry is a type of local arts and crafts that has a long history of being strongly tied to Thai culture and has varied qualities based on geography, traditions, beliefs, religions, and local materials. The form of bamboo basketry items depends on their functions, religious beliefs,

and local tradition, representing ancestors' culture and wisdom, which they have inherited from the past (Phupuy et al., 2023). It also serves as the source of income for many generations of people. The weaving process takes dedication and concentration to produce final products that can be used for their intended purpose. In the Northern Thai traditional set-up, many people perceive basketry as local handmade products for carrying foodstuffs, and household storage. Previously, basketry products were employed in a variety of household appliances. Nowadays, they have been continuously developed. Northern Thai people make basketry products to sell for additional income, which leads to self-sufficiency. Basketry products are in line with the Northern contemporary lifestyle while preserving the original concept of local wisdom in creating them in harmony with the ideals and beliefs of the community in formulating creative ideas.

Artisan group, Meung Mor village of Phrae province is known for its unique bamboo basketry that has been inherited and passed down through generations. The group's members are acknowledged for their extraordinary abilities and dedication to the art of basketry. Their skills of creating bamboo weaving items are accepted by general people in terms of they have their own identities, especially their particular patterns and forms. Their products include a variety of baskets, bags, and containers. Their most recognized product is a bamboo sticky rice basket.

Although bamboo basketry establishes harmony through close relationships, enjoyment, caring, and strength among the members, the majority of young generations do not realize its importance. Therefore, knowledge transfer processes are essential in terms of promoting sustainable discourse for intergenerational learning, providing opportunities for youth, and honoring elders in shared cultural values. This paper aims to present the results of knowledge transfer concerning bamboo weaving products of Muang Mor village based on the King's Philosophy granted by His Majesty King Bhumibol Adulyadej the Great.

Research Objectives

To transfer the body of knowledge on bamboo weaving products of Muang Mor village based on the King's Philosophy.

Literature Review

Knowledge Transfer

Knowledge transfer (KT) refers to a wide range of actions that promote mutually beneficial relationships across communities, businesses, and the public sector. Many scholars provided definitions of knowledge transfer.

Argote and Ingram (2000) defined knowledge transfer as the process by which one unit (e.g., group, department, or division) is influenced by the experiences of others.

Szulanski (2000) stated that knowledge transfer is seen as a process in which an organization recreates and maintains a complex, causally ambiguous set of routines in a new setting.

Kalling (2003) pointed out that knowledge transfer within an organization may be thought of as the process by which an organization makes available knowledge about routines to its members, and is a common phenomenon that can be an effective way for organizations to extend knowledge bases and leverage unique skills in a relatively cost-effective manner.

It can be concluded that knowledge transfer refers to the effective process created by an organization in order to provide knowledge to its members.

Sociological Approach of Knowledge Transfer

The process of knowledge transfer can be described in a variety of ways. While Jasimuddin et al. (2019, p. 297) perceived it mostly impacts people, Argote and Ingram (2000) claimed that it also affects groups, units, and organizations. To be more specific, Jasimuddin et al. (2019) described knowledge transfer as a "process by which another obtains knowledge of one actor". Argote and Ingram (2000, p. 159), on the other hand, claim that the term includes "the process through which an individual or an organizational unit (group, department, and division) is influenced by the 'experience' of another individual or unit which becomes obvious by changes that are produced in the knowledge base or results of the individual or recipient unit". Knowledge transfer refers to the complete transmission of knowledge from one person to another (Jasimuddin et al., 2019). This implies a negative connotation, because the term "transfer" brings up images of a physical object being transferred, and it falls short of expressing both the meaning of the phrase and the characteristics of knowledge. Comparing knowledge to an object in any way (as some do) renders it a mere mental entity. It means that information cannot be removed from a person unless the individual intentionally lets it go through a process of deliberate unlearning.

Socio-Cultural Approach to Knowledge Transfer

Understanding the processes of transferring knowledge has made it simpler to understand how culture and organizational practices might improve a company's knowledge management program. Its primary goal is to apply knowledge transfer to connect people who have the required information with less knowledgeable individuals within the organization. According to Sarala et al. (2016), organizational culture, organizational structure, technology, human resources, and cross-organizational contacts play a vital role in transferring knowledge. Giannakis (2008, p. 69) defined knowledge transfer accountability as being related to organizational structures and practices. Chini (2004) stated that when organizational members combine their expertise, teamwork productivity increases, and knowledge transfer improves.

Philosophy of Sufficiency Economy

Sufficiency Economy is a philosophy developed by His Majesty King Bhumibol Adulyadej of Thailand to improve the Thai people's lives to bring them a genuine and lasting happiness. It has become fundamental principle of Thai culture with development methods based on moderation, prudence, and social immunity. The goal of implementing the Sufficiency Economy Philosophy is to create sustainable development from individual, family, and community to society by developing the ability to deal with the critical challenges arising from globalization (Bergsteiner et al., 2020). On a personal level, individuals can integrate the Philosophy of Sufficiency Economy into their daily life by adhering to the middle path. The Philosophy of Sufficiency Economy consists of three pillars:

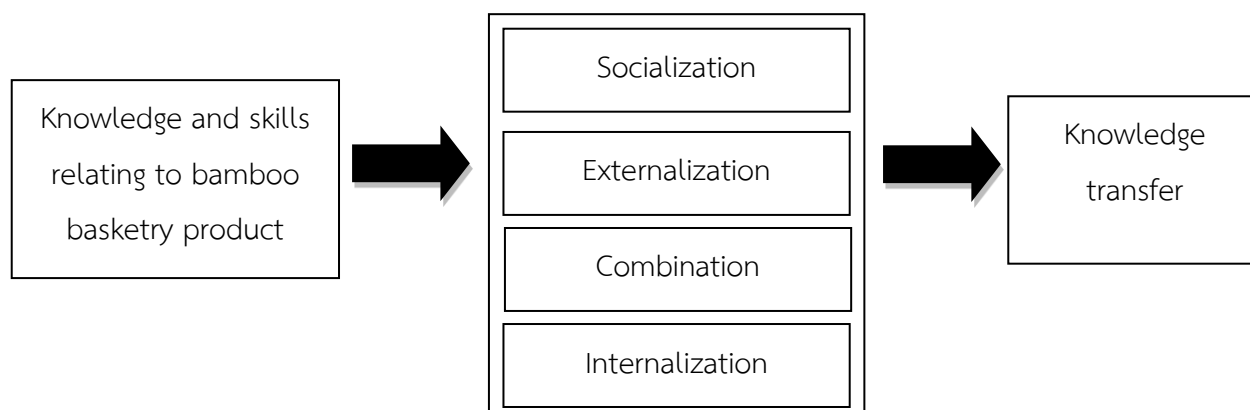
1. Moderation: It means to be sufficiency at a level of not doing something too little or too much at the expense of oneself or others, for example, producing and consuming at a moderate level.
2. Reasonableness: It refers to the decision concerning the level of sufficiency that must be made rationally with consideration of the factors involved and careful anticipation of the outcomes that may be expected from such action.
3. Risk Management: It is the preparation to cope with the likely impact and changes in various aspects by considering the probability of future situations.

Sufficiency Economy is more than just a guideline for reducing poverty; it also emphasizes community empowerment as the foundation of the local economy. As a result, the community can embrace practices that promote long-term profitability in a competitive environment.

It can be concluded that the process of knowledge transfer can be interpreted in a variety of ways. In sociological perspective, knowledge transfer can be interpreted in various ways. Knowledge transmission is regarded as the process by which a person or an organization is affected by the experience. It is a process rather than a physical transmission of an object since knowledge is acquired through experience or education. Culture and sociological perspective also play a vital role in knowledge transmission since they provide knowledge exchange and interactions between employees and their social setting. Their collaboration empowers organizational productivity and knowledge management. Sufficiency economy is the foundation of local economy since it enables communities to deal with globalization concerns. The researchers applied these concepts to knowledge transmission of Meaung Mor's bamboo basketry product to foster sustainable intergenerational learning, community empowerment, and effective knowledge management.

Conceptual Framework

The researcher defines the conceptual framework based on the concept of knowledge transfer as follows.



Research Methodology

This qualitative study was conducted in Meuang Mor village of Phrae province, Thailand, using field data studies and focus group discussions. In-depth interviews were conducted as follows:

Content scope

This study focused on investigating the knowledge management of creative bamboo weaving products based on the King's philosophy. Its content scope was as follows.

1. Knowledge management of creative bamboo weaving products: knowledge identification, knowledge creation and acquisition, knowledge organization, knowledge sharing, and knowledge use
2. Processes of developing knowledge package on creative bamboo weaving products
3. Knowledge transmission in terms of creative bamboo weaving products

Area scope

This study was conducted in Meuang Mor village, Meuang Mor district, Phrae province.

Key informant

The 47 key informants consisted of 5 persons who have knowledge about the development of creative bamboo weaving products, 10 persons who gave information about the development of knowledge package of creative bamboo weaving products in the focus group discussion, and 33 persons used in the transmission of knowledge package.

Research instruments

This study focused on fieldwork which requires information and data from people in the community. Research instruments were in-depth interview and focus group discussions.

Data collection

The data collection consisted of 3 phases as follows.

Phase 1: The conference of research team

The data collection was described in this phase. The review of documents and evidence was undertaken to manage knowledge regarding creative bamboo weaving.

Phase 2: Fieldwork

In this phase, fieldwork was conducted in Meuang Mor village to collect data on people, cultures, and environment.

Phase 3 Transmission of knowledge package on creative bamboo weaving products based on the King's philosophy through community-led conversations with the collaboration of public and government organizations, entrepreneurs, education institutes, and community.

The results of the study and the knowledge package were presented in the form of knowledge forum to share and exchange knowledge, experiences, and best practices.

Research Results

The body of knowledge on bamboo basketry of Muang Mo community was transferred to strengthen the community economy, leading to an increase in people involvement in their communities. The general information of Muang Mor bamboo basketry consisted of types of bamboo used for basketry handicraft, raw material preparation, bamboo weaving techniques, basic terms used for bamboo weaving, identity of bamboo basketry handicraft, product patterns, and the relationship between bamboo basketry and lifestyle of Thai people. As a result of the exchange of ideas, local wisdom, and skills, knowledge was formed and the benefits of knowledge transfer were realized.



Fig.1 Bamboo basketry products of Muang Mor village



Fig.2 Raw material preparation

The time invested and the benefits of knowledge transfer activities were beneficial. After the knowledge transfer processes were completed, the participants could share their knowledge and expertise with others. The transmission of knowledge and local wisdom in terms of bamboo basketry in Muang Mor village from the past to the present consisted of: 1. general information on bamboo basketry; 2. processes of developing knowledge packages of bamboo basketry; and 3. knowledge of creative bamboo basketry: “Ab Kao” (or sticky rice basket) and “Dok Sak” pattern.



Fig.3 “Ab Kao” (or sticky rice basket)



Fig. 4 “Dok Sak” pattern

After the knowledge transfer procedures, techniques and concepts were exchanged concerning enhancing the knowledge and expertise of bamboo basketry, including the analysis of knowledge promotion within the community. Knowledge in the community is created through community enterprise. Experiences distilled from past activities enable community enterprises to produce bamboo basketry with equal quality and standards. The lessons from previous work are used as a framework for improving bamboo basketry products with government funding. Enhancing bamboo basketry products emphasizes the use of local knowledge to improve product quality, satisfy customer requirements, and increase community income. However, to improve these products, participatory community analysis (PCA) is required to identify trends, constraints, and opportunities, leading to sustainable development.



Fig. 5 Knowledge transfer activities

In terms of building community strength, people living in Meung Mor village have made basketry products to use in their households or as souvenirs. Currently, these items continue to boost community income, leading to community empowerment and unity. The local wisdom is exchanged from generation to generation. Additionally, people in the community are aware of environmental and natural resource conservation.

The assessment of knowledge transfer concerning bamboo basketry products in Meung Mor village is based on follow-up activities that involve observing the learning behavior of participants and their participation in knowledge transfer activities. The findings indicated that most participants focused on exchanging knowledge. They also want to share knowledge of Meung Mor's bamboo basketry products.

Discussions

According to the results, the researchers would like to discuss them as follows. In terms of transferring the body of knowledge on bamboo weaving products of Muang Mor village based on the King's philosophy, the body of knowledge has been transmitted from generation to generation as cultural heritage. Knowledge, beliefs, and capabilities of the ancestors from accumulated experiences and learning have been combined with continuous invention and

development and passed on from generation to generation for problem-solving, adaptation, and survival in the environment and society while conserving culture. It eventually becomes the great skill of the local people of Meuang Mor village. It is consistent with Agusta et al. (2020), pointing out that local wisdom transfer was the way of life in the old days and a mechanism to strengthen the relationship between generations. A sense of community is fostered when individuals are exchanging knowledge and learning from one another, encouraging an extensive understanding of knowledge transfer participation. People in the community can integrate knowledge and experience into their daily lives. It is in line with the study of Chaijalearn et al. (2023), revealing that wisdom transfer has started to disappear as young generations consider it out-of-date and not applicable from an economic perspective. However, local wisdom recovered during the COVID-19 crisis because unemployment compelled community members to extend the available local resources to create income sources and make a living. The bamboo basketry workshop offering learners the opportunity to learn the art of bamboo weaving with the local specialists created meaningful learning experiences in the local community, which is the area of practice. During the workshop, participants and the experts were the main mechanisms in developing interpersonal relationships because of collaboration in learning. As a result, a good understanding of the original weaving processes, patterns, products' identities, and value was promoted.

As product development is a critical aspect of any business, they were developed to enhance quality and standard by thinking about and solving problems with people in the community. The processes involve identifying customer needs, conceptualizing ideas, designing prototypes, testing, and finally launching the product (Qin, P. et al., 2022). Product development is challenging due to trade-offs, dynamics, details, time pressure, and creation. Other factors include satisfaction of societal and individual needs, team diversity, and team spirit (Moeuf, A. et al, 2020). Community revenue can be continuously increased by the developed products that are used as household items and souvenirs. The results are consistent with the study of Butu et al. (2020), showing that the government and community should focus on the possibility of systematically enhancing local products in terms of production, patterns, and marketing. Passing on knowledge from family members and local specialists to future generations is also necessary to build a strong community since it is regarded as spending leisure time productively and generating employment in the community. The products were presented and distributed in Thailand and overseas using social media by creating product websites and providing product stories to help the customer understand how the products can solve their problems or improve their lives. It is in line with the study of Hallencreutz (2021), which stated that customers were willing to buy local products in any convenient channel, both offline and online. The preferred channel for purchasing local products, in order from most preferred, is a local retailer, followed by a fair event, the local market, a souvenir shop, and social media.

The findings in terms of the body of knowledge relating to the activities of knowledge transfer were consistent with what has been found in a previous study conducted by Liu Yan et al. (2024) showing that the methods of knowledge transfer were demonstration, learning from media and written information, and observation. The knowledge and skills acquired from these methods become the community's unique identity. Furthermore, elders play a crucial role in passing on local wisdom to youths, which improves community strength and unity. People in the community understand the environment and how to conserve natural resources.

Knowledge from Research

The body of knowledge obtained from this research was knowledge transfer procedures of bamboo basketry of Muang Mo community. It is presented in the following diagram.

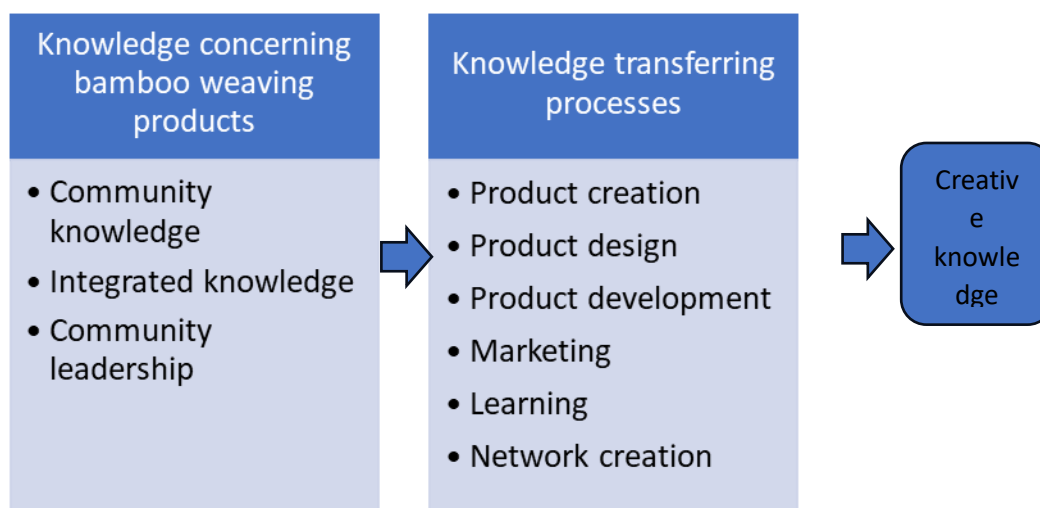


Fig.6 Knowledge transfer procedures of bamboo basketry of Muang Mo community

Knowledge concerning bamboo weaving products

1. Community knowledge is the body of knowledge concerning bamboo basketry products of Muang Mor community, Phrae province, which is based on local lifestyles inherited from ancestors. It is considered a local identity reflecting wisdom that bridges the generation gap, resulting in fostering harmony.

2. Integrated knowledge is the organization of activities to promote holistic understanding and knowledge concerning bamboo basketry products, leading to product development.

3. Community leadership is the ability of individuals to take charge and bring about positive change in Muang Mor community through basketry product development, leading to the economic well-being of the community.

Knowledge transfer processes

Knowledge transfer is regarded as a feedback loop reflecting processes by transforming information through community-led conversations, divided into 2 types:

1. Tacit knowledge is the knowledge, skills, and abilities an individual gains through experience that can be developed and shared, leading to competitive advantage.

2. Explicit knowledge is knowledge that is straightforwardly expressed and shared between people living in Muang Mor community, such as a document, journal, brochure, or handbook.

Creative knowledge:

Creative knowledge is the body of knowledge concerning the development of bamboo basketry products of Meung Mor community, which strengthens people's well-being and economics.

Conclusion

According to the research findings, it can be concluded that transferring the body of knowledge on bamboo basketry of Muang Mo community can strengthen the community economy, resulting in an increase in people involvement in their communities. During knowledge transfer processes, participants and experts could develop interpersonal relationships due to collaboration in learning. As a result, community strength and unity were improved. After the knowledge transfer processes were completed, they could share their knowledge and expertise with others.

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