



Synthesis of field work: lessons from the community in order to develop the learning of local wisdom regarding “painted and embroidered cloth from the Andaman”

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Abstract

The study reflects the students' learning outcomes from the community, knowledge management which leads to the improvement of the locals lives. The objectives were to study and gain knowledge about the local textiles of the Andaman area; to solve problems and to develop the community's life quality; and to manage the knowledge and apply it to the teaching and learning of the students. The sample group consisted of 6 groups of people from Phuket, Krabi, and Trang. The groups were as follows: Phuket: KohSireh group, Ban Paklok group, Kamala group, Poogar Art group, Look Pad See group; Krabi: Kok Yang group; Trang: Na Muen Sri group. This research employed qualitative technique. SWOT analysis, Participatory Action Research, and Appreciation Influence Control were employed. The instruments consisted of a focus group discussion, interviews, an in-depth interview, and open discussions. The data was examined by public hearings. The data was analyzed and presented in descriptive forms. The results revealed that the Andaman local wisdom knowledge consisted of 4 types as follows: 1) 3D painted Patch cloth by the KohSireh and Ban Pa Klok group 2) Embroidered cloths and souvenir making by Kok Yang group 3) Using colorful beads and pearl to decorate the Patch by Kamala group 4) Making various products from cloth by Look Pad Sri group and Paklok group 5) Mixed methods between painting and embroidering cloth to make clothes and other products including picture frames, lamps, by the Poo Gar group 6) Weaving cloth from cotton, silk, and products from the cloth itself by Na Muen Sri group. These groups implemented their work based on the 3 concepts: sufficiency, self-reliance, and helping each other. The researcher proposed 6 methods in order to solve the problems and develop the community's life quality: preservation, transferring, spreading knowledge, continuing knowledge, connecting knowledge, and sustainability. This research could obtain the knowledge which leads to the development of the community as well as its education. The community could build their network among their own groups of interest in which they can share and exchange their experiences (explicit knowledge), while the tacit knowledge (individual knowledge) of each member is increased. The community could develop their local wisdom in order to become a learning organization.

Keywords: lessons from the community, develop the learning and teaching, local wisdom regarding painted and embroidered cloth

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1. Introduction

Peter Senge's vision of a learning organization as a group of people who are continually enhancing their capabilities to create what they want to create has been deeply influential. We discuss the five disciplines he sees as central to learning organizations and some issues and questions concerning the theory and practice of learning organizations. The learning organization, according to Peter Senge; learning organizations are: ...organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together [1].

The twenty-first century has witnessed the transition from the production economy to the knowledge economy, and there has been a paradigm shift in the way

'assets' are viewed within organizations. Traditionally, the long-held belief was that a firm's physical assets paved the way for economic success; however, as Becker describes, 'physical resources explain only a relatively small part of the growth of income in most countries [2]. From a strategic management perspective, physical resources confer little advantage to organizations because they can be bought and sold on the open market with ease [3]. In a knowledge economy, it is the intangible abilities and skills of the workforce and the knowledge inherent within the organization's structures, routines, systems and processes which can contribute towards the knowledge capital of the organization [4, 5]. This knowledge capital is commonly referred to as a firm's intellectual Human capital (IHC).

Organizational knowledge is considered, nowadays, an asset that, although intangible, generates competitive advantage to the organization. To Grant (1996), competitive advantage is reached through continuous improvement and process innovation and of product, and knowledge is the organizational resource that allows the organization to develop activities of improvement and innovation [6].

The evolution itself of the concept of organization and community theory shows a paradigm change regarding the importance of knowledge. Grant [4] and Kogut & Zander [7] argue that this evolution comes from vision in which grow up is explained based on existing productive factors, to a vision based on knowledge, constituting the theory based on knowledge according to which the competitive advantage of an organization is subjected to knowledge.

Although many of its central points are not new to the academic world, the study of Knowledge Management (KM) is a recent concept, discussed more fully in the 1990s, treated as a process that promotes the flow of knowledge between individuals and groups within the organization and community, consisting of steps important is distribution and use of knowledge [8 - 11].

In this perspective, KM refers to the development of methods, tools, techniques and organizational and community values that promote the flow of knowledge between individuals and the retrieval, processing, and use of this knowledge in improving and innovating activities [12]. The second important area, called process-based flow, has as its main interest the study to stimulate the creativity of individuals to develop new values to the Community [13].

Knowledge management is essentially about getting the right knowledge to the right person at the right time. This in itself may not seem so complex, but it implies a strong tie to corporate and community, understanding of where and in what forms knowledge exists, creating processes that span organizational and community functions, and ensuring that initiatives are accepted and supported by organizational and community members. Knowledge management may also include new knowledge creation, or it may solely focus on knowledge sharing, storage, and refinement. For a more comprehensive discussion and definition, see my knowledge management definition. It is important to remember that knowledge management is not about managing knowledge for knowledge's sake. The overall objective is to create value and leverage and refine the firm's knowledge assets to meet organizational and community goals [14].

Rodrigo Valio Dominguez Gonzalez and Manoel Fernando Martins [15] has been surveyed through literature review, including articles of major journals that deal with the subject of knowledge management. The selection of journals surveyed took into account two factors: the JCR index of the journal and the theme covered by the journal. Regarding journals that deal with various issues including knowledge management, such as management, operations management and information system, we considered the JCR index greater than 1.0. The research was focused on the following databases: Elsevier, Emerald, Informs Pubs Online, and Inderscience. The choice of databases considered the theme treated by the journals, in this case, information and knowledge and managerial sciences. The survey also found journals that deal exclusively with issues related to KM. The latter group includes: Journal of Knowledge Management, International Journal of Knowledge Management, and International Journal of Knowledge Management Studies.

Within these journals, used as criterion for search the following keywords: knowledge acquisition, knowledge storage, knowledge distribution, knowledge sharing, knowledge utilization, organizational learning, knowledge absorption, knowledge transformation, community of practice, knowledge exploitation, knowledge exploration, and dynamic capacity. Figure 1 illustrates the model that guides the theoretical-conceptual survey.

Knowledge and Local Wisdom; Community knowledge is transmitted through tradition [17]. Community knowledge is obtained from both within and outside the community. It is used in ways that benefit the community and in ways which it can be passed on. The Thailand Research Fund categorizes community knowledge into three classes. (1) Knowledge to maintain the community is its history, important stories, main values, culture, traditions, regulations, and the important teachings of the community. This knowledge is an indicator of the community's strength in the face of the flow of changing values. (2) Knowledge for a living is the knowledge of occupations, religion, and training for development of the potential quality and health of the members. (3) Knowledge of establishing harmony is the knowledge which comes from people's enjoyment of life or the general knowledge found in coffee shops, retail shops, or meeting places such as temple halls and school sport fields. This knowledge includes storytelling, lullabies, harvest songs, everyday stories and general news. It establishes harmony through close relationships, enjoyment and strength among the members. They value elders who have knowledge that comes from life experiences [18].

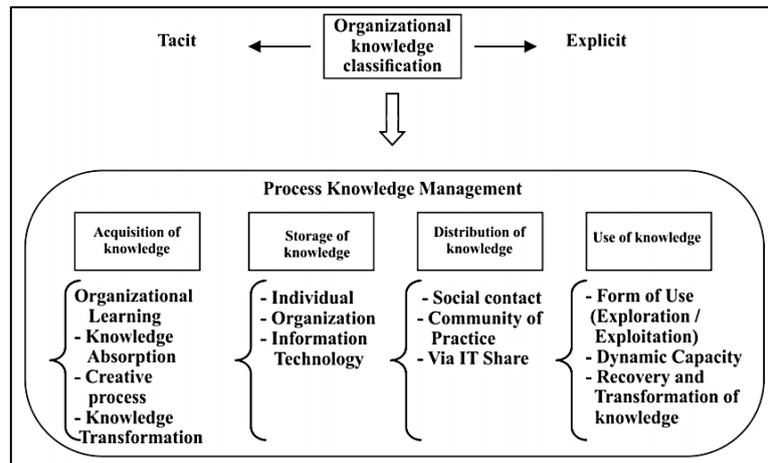


Figure 1 Research design [16]

Source: Kakabadse, N.K., Kakabadse, A., & Kouzmin, 2003

Knowledge Management in Local Communities

1) Learning for Life Development has long emphasized increased income and readymade ideas to develop communities along Western models. These models do not give attention to local cultures so development has conflicted with their familiar ways of life. But each community all over the nation already has its own local wisdom and so when communities come together to combine their wisdom, they create economic capital and establish self-sufficiency from the family level upward [19]. Learning starts with information that we get from various sources and consists of an explanation of phenomena that brings about understanding. Learning also consists of the knowledge obtained from careful thinking so that the learners can have their own vision and construct their own world view. Therefore, learning happens by accumulating information and assembling it to create knowledge [19]. Team learning in contrast considers everyone as a teacher, and every place as a classroom. The important concept in team learning is for no one to consider their own self, their knowledge, ability and status as better or higher than those of others [20].

2) Community Self-sufficiency The occupation of the majority of Thais is in some form of agriculture. They use the land in their community for making a living as their ancestors did in the past. They work the land in their community for many years or for their entire lives, and live harmoniously within this context and environment. Their learning processes are systematic in a natural way. Their knowledge is passed on and modified to meet their needs from day to day. At present, there is an increasingly large gap between rural and urban societies in terms of education. This gap exists because so many people value knowledge from international schools and institutions of higher learning similar to those of Western countries. This education takes years to complete and is economically out of the reach of most

rural Thais. When we compare local knowledge with institutional knowledge, local knowledge is more concrete and can be demonstrated. For example, traditional ways of forest conservation show that locals know how to take care of and manage the forest, and that they can benefit from proper management [20].

This way, community need to prepare themselves internally so that knowledge can circulate among Individuals, Researchers use the theory of knowledge management for synthesis of field work: lessons from the community in order to develop the learning of local wisdom regarding "Painted and embroidered cloth from the Andaman"

This study was conducted in the Andaman area of Phuket, Krabi, and Trang, and based on the concepts of self-sufficiency, self-reliance, and helping each other. Five steps were employed in the process of knowledge management from the local wisdom in this area as follows (1) to continue to preserve the community's local wisdom as the identity of the community (2) to transfer the local wisdom to the new generation and make them realize the significance of the local wisdom (3) to promote the local wisdom via various media (4) to make connections with other organizations, and (5) to further develop the local wisdom and add value to it so that the local people will gain more advantages.

The researchers were working at Phuket Rajabhat University. Apart from teaching students, the university has to provide academic services to the community. Therefore, the lecturers must plan their teaching by integrating outdoors learning experiences in order to enhance the learning experiences of the students. This project showed the integration of teaching in the classrooms and working in the community. The lecturers designed the project by choosing the areas that the university is responsible for: Phuket, Krabi, and Trang. The study examined the existing local knowledge of the people

regarding adding values to local textiles by painting and embroidering. The lecturers and students helped to develop the techniques and worked together with the local people. Lastly, the lecturers could obtain the knowledge from the community and apply it to the teaching and learning of the students.

2. Research objectives

There are three objectives of this study as the following

2.1 To study and gain knowledge about the local textiles of the Andaman area.

2.2 To solve problems and develop the community's quality.

2.3 To manage the knowledge and apply it to the teaching and learning of the students.

3. Method

3.1 Target groups and criteria to selection

The target groups consisted of 7 groups of the people from the Andaman area:

1) Phuket: KohSireh group, Rasada Sub-district, Muang District, Phuket

2) Ban Paklok group Pa Klok Sub-district, Thalang District, Phuket

3) Kamala group Kamala Sub-district, Thalang District, Phuket

4) Poogar Art group Talad-Nua Sub-district, Muang District, Phuket

5) Look Pad See group ; KohKaew Sub-district, Muang District, Phuket Krabi

6) Kok Yang group Kok Yang Sub-district, NuaKlong District, Krabi

7) Trang: Na Muen Sri group Na MuanSri Sub-district, Na Yong District, Trang

Criteria to selection

The study was conducted in the Andaman area: Phuket, Krabi and Trang. Selection criteria target group: these groups were Outstanding Community Enterprises from the Andaman area. They should: have been established for at least 3 years or more and be willing to participate. The target groups of 7 groups were the total of subjects that were willing to participate in the research.

3.2 Instruments

This research employed a qualitative design and employed qualitative technique; SWOT analysis, Participatory Action Research and Appreciation Influence Control were employed. The instruments consisted of a focus group discussion, interviews, an in-depth interview, and open discussions. The data was examined by public hearings. The instruments of this study, combination composed, Documentary Research, Qualitative Research and Action Research. The data were collected using literature reviews, interview and focus group discussion. This research methodology consisted of survey about the context of

the community, an in-depth interview, focus group, and public discussions.

3.3 Analyses of data

The qualitative data were analyzed and presented in descriptive forms, then analyzed in terms of data analyses, analyzed by using content analysis and analyzed SWOT analysis.

4. Results and Discussion

The study revealed as follows:

4.1 The knowledge of the local textiles of the Andaman area consisted of the following:

1) 3 Dimensional (3D) painted Pateh cloth by the KohSireh and Ban Pa Klok group

2) Embroidered cloths and souvenir making by Kok Yang group

3) Using colorful beads and pearls to decorate the Pateh by Kamala group

4) making various products from cloth by Look Pad Sri group and Paklok group

5) mixed methods between painting and embroidering cloth to make clothes and other products including picture frames, lamps, by the Poo Gar group 6) weaving cloth from cotton and silk and products from the cloth by Na Muen Sri group.

4.2 The process that needs to be created in order to solve the problems and develop the quality of life of the local people consisted of 6 steps as follows: Figure 2 illustrates "Six methods."

1) to continue to preserve the community's local wisdom as the identity of the community

2) to transfer the local wisdom to the new generation and make them realize the significance of the local wisdom

3) to promote the local wisdom via various media

4) to make connections with other organizations

5) to further develop the local wisdom and add value to it so that the local people will gain more advantages

6) to sustain and promote the cooperation and participation of the local people, and to maintain a high level of management based on the needs of the community.

The process that needs to be created in order to manage the knowledge acquisition, knowledge storage, knowledge distribution, knowledge sharing, knowledge utilization, organizational learning, knowledge absorption, knowledge transformation, community of practice, knowledge exploitation, knowledge exploration, and dynamic capacity based on the 3 concepts. Figure 3 illustrates "3 concepts."

1) Self-sufficiency

2) Self-reliance

3) Helping each other

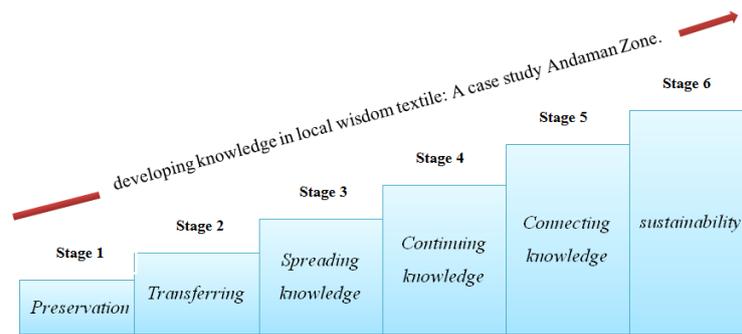


Figure 2 Six methods in order to solve the problems and develop the community's life quality

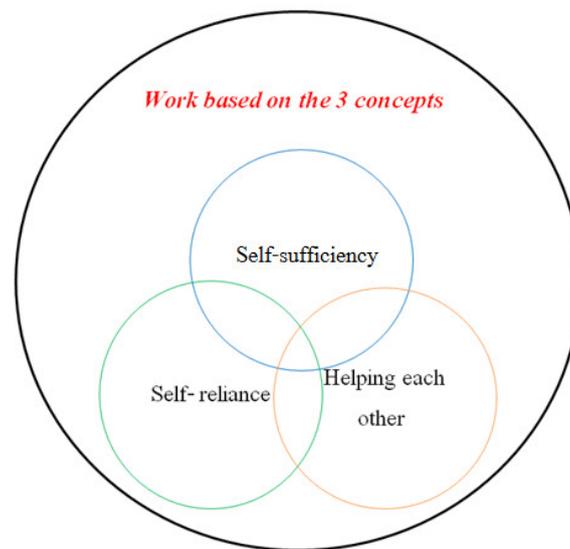


Figure 3 Work based on the 3 concepts

4.3 The new knowledge from this study is beneficial for the community and could apply to develop the quality of teaching. The connections among people from various communities were created, which led to the opportunities of those people to share and exchange experiences. From the knowledge management process, there were two types of knowledge created: 1) tacit knowledge 2) explicit knowledge. The knowledge of local wisdom in the Andaman areas turned these areas into the learning organization which consisted of the following components: 1) local experts who knew very well about the textiles of the area 2) the concept framework which was created from the community's experiences 3) the people's shared vision to work for the community 4) the community's team work in order to preserve and continue the work of the Andaman textiles 5) the systematic thinking of the people. Figure 4-5 illustrates "Findings: Process of Local Wisdom's Knowledge Management and Learning Organization."

5. Conclusions

To study and gain knowledge about the local textiles of the Andaman area. The results showed that the knowledge of the local textiles of the Andaman area consisted of the following: 1) 3D painted Patch cloth by the KohSireh and Ban Pa Klok group 2) Embroidered cloths and souvenir making by Kok Yang group 3) Using colorful beads and pearls to decorate the Patch by Kamala group 4) making various products from cloth by Look Pad Sri group and Paklok group 5) mixed methods between painting and embroidering cloth to make clothes and other products including picture frames, lamps, by the Poo Gar group 6) weaving cloth from cotton and silk and products from the cloth by Na Muen Sri group. This study was conducted in the Andaman area of Phuket, Krabi, and Trang.

To solve problems and develop the community's quality. The results showed that: the process to solve the problems and develop the quality of life of the

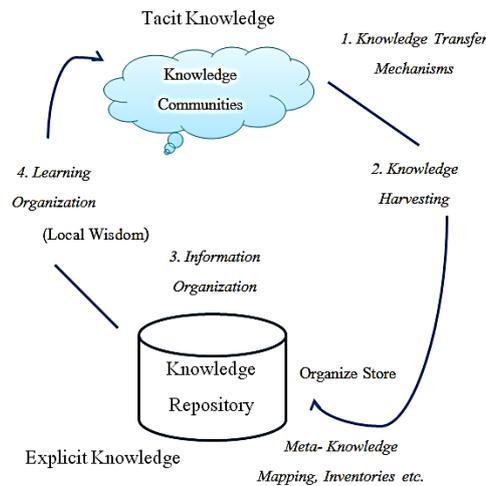
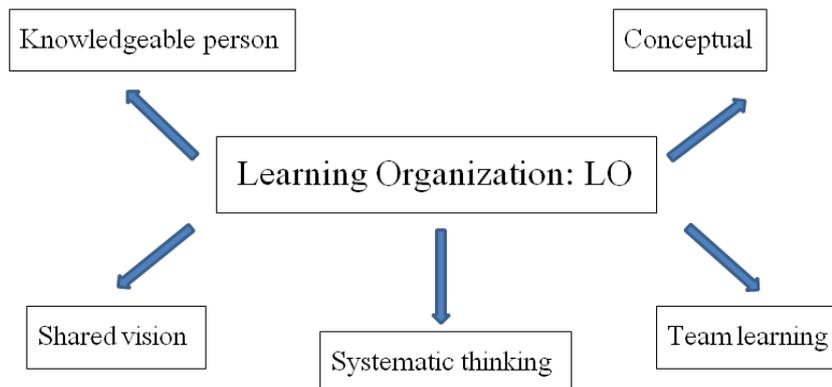


Figure 4 Process of Local Wisdom's Knowledge Management



The Learning Organization (LO) has five guidelines.

Figure 5 Five guidelines for Learning Organization (LO)

local people consisted of 6 steps as follows: 1) to continue to preserve the community's local wisdom as the identity of the community 2) to transfer the local wisdom to the new generation and make them realize the significance of the local wisdom 3) to promote the local wisdom via various media 4) to make connections with other organizations 5) to further develop the local wisdom and add value to it so that the local people will gain more advantages 6) to sustain and promote the cooperation and participation of the local people, and to maintain a high level of management based on the needs of the community.

To manage the knowledge and apply it to the teaching and learning of the students based on the concepts of sufficiency, self-reliance, and helping each other. The new knowledge from this study is beneficial for the community and could apply to develop the quality of teaching. The connections among people from various communities were

created, which led to the opportunities of those people to share and exchange experiences. From the knowledge management process, there were two types of knowledge created: 1) explicit knowledge 2) tacit knowledge. The knowledge of local wisdom in the Andaman areas turned these areas into the learning organization which consisted of the following components: 1) local experts who knew very well about the textiles of the area 2) the concept framework which was created from the community's experiences 3) the people's shared vision to work for the community 4) the community's team work in order to preserve and continue the work of the Andaman textiles 5) the systematic thinking of the people.

Knowledge Management of Andaman Local Wisdom composed 3 steps. Gathering tacit knowledge about local textile from 6 groups was the first step. Then, the next step was knowledge transfer by



Figure 6 Andaman Local Wisdom's Knowledge management

knowledge transfer mechanisms, knowledge harvesting and knowledge organization that it meant "Explicit Knowledge." The final step was establishing Learning Organization (local wisdom) with the community.

Suggestion to research

Suggestions were that the results of this study should be used and integrated in the lessons and the students should have more opportunities to work in the community; the next research should cover other areas of local wisdom.

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