

“4M 1I”: An Empirical Determination of the Sustainable Cultural Inheritance of Local Thai Wisdom

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Social and economic changes resulting from globalisation has led to the unlimited creation of data. This caused a flow of new information and technology threatening to replace original knowledge. This undoubtedly affects the inheritance of local wisdom, which is a process of transferring knowledge and experiences as well as exchanging ways of life from one generation to another. This causes the gradual loss of much local wisdom. This topic is studied through a literature review of thirty-six related articles on the cultural inheritance of local Thai wisdom and the sample group of 22 skilled craftsmanship, who are entrepreneurs on intellectual products. This is done in order to identify the important factors in the local wisdom inheritance process. Statistics and data comparisons were conducted with one sample T-test. The results demonstrate that four factors related to the sample group with a statistical significance of 0.01 were ritual-belief, integrated participation of every sector, written record of knowledge, and learning centres. In addition, seven factors related to the sample group had statistical significance of 0.05, namely family knowledge transmission, knowledge demonstration, local curriculum, teachers of wisdom, association/working group, information publication, and practice. All of the factors were categorised under 4Ms and 1I (Motive, Morale, Man, Method, and Institution) and a model of the local wisdom inheritance process was established. The main principles driving the model consisted of three sectors, which were senders, the inheritance process, and receivers.

Key words: *Knowledge transferring, Local wisdom, Cultural inheritance, Cultural heritage.*



Introduction

In the post-industrial economic period, cultural industry is a sector of the economic unit that has been growing rapidly (Lee, 2001). It is considered to be one of the factors driving regional economies as it has created more employment in developed countries such as the United States of America, Japan, and Korea, which have GDPs of 25, 20, and 15 respectively, while the GDP of China has been growing at a rate lower than 4% since the beginning of its development and competition in the cultural industry (Jia & Jia, 2017). Additionally, Italy earned 78.6 billion dollars from its cultural sector, which in turn has led to value creation in other sectors of the country, accounting for 15.6% and the employment of 1.4 million people, or 5.9% of the country's workforce (Boccella and Salerno, 2016). In the United States of America, the economic changes have been remarkable. The country's economy has changed from one based on physical production to an economy dependent on the wisdom and creative thoughts of humans (Florida, 2006). The world has responded to these competitive circumstances by placing more importance on soft power, which consists of knowledge, arts, tourism, value and consumption cultures instead of being driven by economic competition, politics, the military, and scientific technology. This has resulted in value and economies being driven by culture, leading to alternative paradigms in local development with the emphasis on human value development rather than on material prosperity. Consequently, real, permanent, and sustainable value has been established by using creative economic strategies as options for development in order to construct a balanced production structure that connects with economic structure, natural resources, and the environment (Neto & De Sousa Filho, 2016). The creative economy is the concept of driving the economy based on a body of knowledge, education, creation, and intellectual property, connecting to the root of culture as well as social and innovative knowledge accumulation. In the 'Creative Economy', the mechanism to drive the new economic era aims to add more value through creative thinking, expertise, and local property as its foundation (Krutngam, 2015).

Even though the government sector has promoted, reserved, conserved, and inherited wisdom, there are still situations where wisdom is lost, such as through the reduction of wisdom registration in local arts and culture. In addition, the registrations of wisdom have not increased for 6 years. Local wisdom has been replaced by new concepts and the production of new technology (Shigeyuki Miyata, 2013). Entrepreneurs have not had any heirs to inherit their wisdom (Industrial Promotion Center Region 1, 2010). The original wisdom has been affected by changes in economic and social conditions resulting in a decrease of producers and a loss of wisdom (Leesuwan, 1980). Furthermore, the wisdom of local languages in the communities has also been decreasing with some at risk of disappearing altogether (Rad, 2007). Consequently, separate developments aiming only to produce economic results without the integration of the arts and cultural development has seriously affected society and it cannot reduce the social gap (Puttironroj, 2014). However, the study of Jungck and Kajournsin (2003) found that the loss of Thai wisdom is a phenomenon that happened automatically in



response to globalisation, which was the result of global culture. Additionally, Thailand is in a period of rapid economic development, which has led to newly acquired external knowledge affecting original local knowledge and local Thai wisdom (Rhea, 1995). Similarly, with the country's change from an agricultural society to an industrial society, new knowledge has flooded over the original knowledge. It therefore has an impact on the way of life and the process of inheriting local wisdom from generation to generation. As a result, a great deal of local wisdom has already faded away (Dittawiron, 2015).

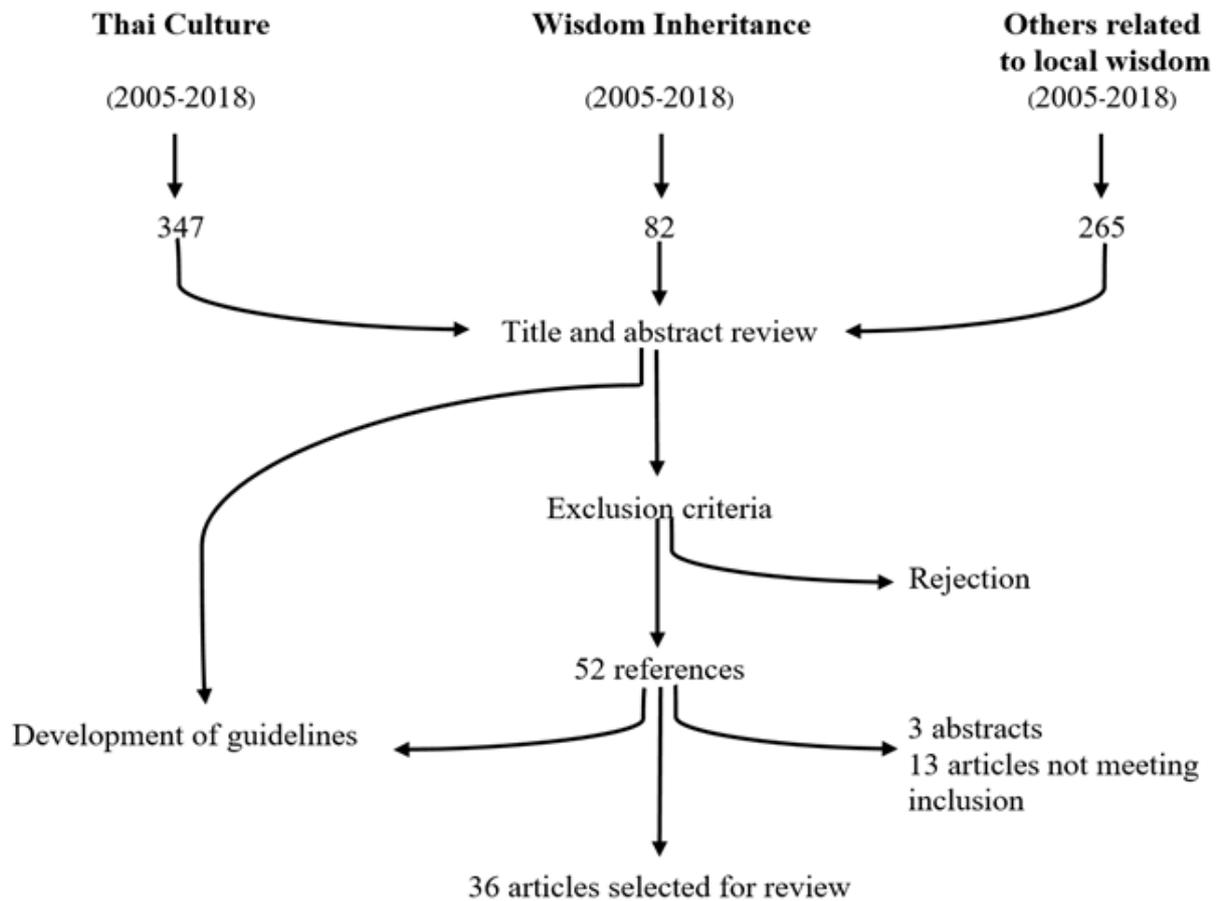
Research Objectives

This study aims to identify the process that drives intangible cultural heritage, while at the same time, searching for ways to conserve and transmit this local wisdom in order to sustain the intangible cultural heritage that is suitable for the organisation of Thailand's society.

Research Methodology

In order to identify the process of transferring the valuable cultural heritage of local wisdom, this article studies the process, steps, and methods applied to inherit the local wisdom of Thailand and other countries through a nonempirical study (Kitaura & Morokuma, 1976). To this end, 36 articles on the inheritance of local wisdom were reviewed. A quantitative approach was applied to reviewing 29 articles and a qualitative approach was applied to the other 7 articles. The keywords used in this research were local wisdom, local wisdom inheritance, knowledge transfer, summarising, collecting data, and studying factors influencing the success of driving local wisdom. One Sample T-test was applied to compare the statistics. The study also accumulated the data of a sample group from 23 entrepreneurs of intellectual products. From this, a group of "snowball sampling" is chosen and another particular group from the entrepreneurs under the domain of "traditional craftsmanship". The results were used to develop a process for transferring local wisdom as they provided suitable guidelines for preserving the cultural heritage of local Thai wisdom.

Figure 1. Selection of articles in the database



Local Wisdom in a Multi-Dimensional Aspect

Broadly speaking, cultural industry includes the society's culture, economy, technology, and humanity together in promoting the value of products through the interpretation of the implicit meaning of the culture. It can be said that culture and creativity are closely connected (Bhawuk, 2003). In the entertainment sector, cultural production has been increasingly consumed leading to the call and response of other businesses related to culture (Moore, 2014). Other aspects of cultural heritage, such as festivals and traditions, became a set of activities, creating an important income generator for the community. One example of this is boat racing in Pichit, a province in central Thailand. This has adapted cultural heritage for commercial purposes and reflects the desire to transfer valuable aspects of the culture to the next generation through community participation (Pookaiyaudom, 2017).

According to the diversity of Thai culture, the Ministry of Culture (2016) issued an Act to promote and preserve the country's cultural wisdom heritage in 2016 since it is a treasure that has been created, accumulated, cultivated, and inherited by the community from generation to

generation. However, in recent times, it has been affected by social changes, and the usage of cultural heritage has been inappropriately distorted resulting in a loss of the wisdom. The aspects of the cultural wisdom heritage that have been promoted and preserved by the Ministry of Culture's Act were as follows: 1) local literature and languages; 2) art performance; 3) social norms, rituals, traditions, and festivals; 4) knowledge and practice on nature and universe; 5) traditional handicrafts; and 6) traditional children's games, traditional sports, and martial arts and other kinds of cultural wisdom heritages as stated in the ministerial regulations. The restoration of cultural wisdom can resist globalisation and increase the competitive ability of the community by using local culture as a tool to develop the local economy (Jungck & Kajornsinsin, 2003). There are articles related to the inheritance of Thai local wisdom through beliefs, rituals, and certain activities that were generally accepted as well as articles on inheritance that serves the purpose of supporting the families (Pookphan, 2005). One part of the inheritance process is to promote the new generation to have a role in local wisdom, to create awareness of acknowledging, preserving, and being proud of wisdom, resulting in initiatives for managing and protecting the wisdom by themselves (Mapraneet & Mapraneet, 2014). This method involves transferring local wisdom to the youth through each family's learning resources, learning centres, community clubs/temples, famous people in the province, educational institutions, media, exhibitions, demonstrations, knowledge promotion, and the development of entrepreneurs to be able to run businesses related to local wisdom and crafts sustainably (Somdee, 2010). In addition, it was found that young-adult literature can be used as a tool for transferring Thai local wisdom as categorised in nine types, which are culture, tradition and customs, beliefs, rituals, ways of life, occupations, food and herbs, Thai children's games, and literature (Bamprakon, 2009). The connection between the family unit and food makes Thai culture more complete. The aim of transferring food knowledge from adults to young adults is to preserve social norms through the activities of preparing food and having a meal together in a way that supports the family's unity (Boonpok, 2016).

The Chak Phra Festival can be considered an example of wisdom inheritance owing to the faith of people in the Buddhist community. They believe that the festival will bring rain and luck in their life (Uttamamunee, Maneechot, Srisuwan, Natwaree, Pimpimon, Parawee, Onuma, & Jureerat, 2012). Wisdom inheritance through pottery is related to the way of life, history, beliefs, rituals, the power of unity, and the aim to protect environmental resources (Pattana, Panu, Prit, Amnart & Timwatbanterng, 2016). In addition, the local inheritance process of Hmong aims to preserve local wisdom by transferring it through rituals to families and relatives. The factors influencing the inheritance process are the way of life, respect of the elderly, education, rituals, support from the government sector, and the new practice of culture. The wisdom can maintain the diversity of the biology and self-independence of the locals (Kulsuwan, 2011). Furthermore, the statues of the *Himmapan* creation used in the decoration of The Royal Cremation served to preserve the ancient belief that the king is a god and when he passes away, he will return to Sumeru Mountain where all the gods live. This is an example

of cultural wisdom that has been preserved and transferred until now (Kulthamrong, 2013). The purpose of Sandonta, the ancient ritual of worshipping ancestors in the Thai-Khmer community, is to connect the spirits of ancestors and to make the people who are still alive grateful to their ancestors. Even though there have been efforts to preserve and inherit this ritual, it has been affected by changes from globalisation. Thus, certain details, steps, and the structure of the ritual have been amended; however, the important part of the ritual still remains (Kaodee, 2016). The continuation of traditional healers in the Issarn region of Thailand has survived by transferring knowledge from the ancestors and the adding of more specialties by each new generation. The majority of the transferees tend to keep the implicit knowledge with them. Only a few aspects are recorded in a written form. Most of the traditional healers are willing to transfer their knowledge to their relatives and moral persons (Samorapoom & Meekhun, 2006). While traditional healers relied on wisdom, they are not accepted. They are also deprived of the chance to develop, with science leading to a lack of further development in the present time. Much of the wisdom of traditional healers has been forgotten and has faded away in modern times, since the new generation does not have sufficient understanding of the wisdom to develop it further (Supasit & Ampawan, 2005). On the other hand, the inheritance of silk weaving wisdom has been implemented by transferring the knowledge within the family, accepting knowledge from outsiders, and self-studying (Chaisit, Yodnin, & Jamkrajang, 2016).

The inheritance of weaving wisdom was generally done by practicing, with the knowledge usually transferred from mothers to their children. This promoted the development of learning resources for handcrafts in the community. Local curricula have been established to cultivate the craft knowledge. Exhibitions and public relations have also been utilised to promote this wisdom (Sureeyong, 2013). However, the inheritance of the weaving wisdom of Tai Phoun has faced an obstacle as there are only a few left with these traditional skills and most of them are elderly people; the younger generations are not interested. There is, therefore, a lack of continuity in passing on this wisdom. Hence, it is important to establish guidelines for creating a community of knowledge holders and knowledge recipients involving the government, the private sector, and the community. The wisdom should be recorded in written form in order to prevent its extinction (Hussadin, 2016). A training curriculum for the youth in order to preserve and inherit the silk weaving wisdom should be implemented (Sumran & Prawpanit, 2014). The guidelines for the preservation and inheritance of Tai Song Dam weaving wisdom are: 1) to establish the body of knowledge; 2) to establish a museum and learning centre; 3) to create local experts; 4) to develop the process and the curriculum for inheriting the wisdom; 5) to preserve traditions and festivals; 6) to create networks; 7) to set up a weaving group; and 8) to communicate and run public relations activities in order to use participating strategies, stimulating the leaders, and motivating the desire for inheritance. The factors leading to the success in this respect are awareness of ethical identity, cultural capital, and members/leaders of the community being supported by government agencies, private sector entities, and

educational institutions (Aumporn & Chaiyod, 2017). In addition, the study of Sirirat & Suphanya (2014) showed that teachers of Thai wisdom in the southern part of the country are taught by having the students learn through practicing, reading, and learning from ancestors as well as by using both internal and external learning resources. The process of constructing new knowledge is to synthesise and connect primary knowledge with new experiences so that it can be applied in real situations. Additionally, the knowledge should be collected and stored in written form in a database. The knowledge should also be transferred through community networks by lecturing, demonstrating, practicing, and promoting the knowledge through relevant media and internet channels.

Furthermore, in the process of inheriting local wisdom, it has been found that the Wualai Silver Community uses wisdom teachers to demonstrate the production process and educate entrepreneurs to improve their businesses. They also create cooperation between government sectors to develop marketing and exporting channels. They have also established a database of knowledge to facilitate the inheritance and maintenance of the wisdom (Chatrungreung, 2010). To maintain the wisdom of making Arunyik knives, it is worth developing people in the community and the local community as a whole. They inherit the knowledge within the community, establish a learning group, implement further knife development, and establish wisdom learning networks. The community has founded a management group to produce Arunyik knives in order to create a local curriculum and promote learning instruction that can lead to an awareness of preserving local wisdom (Lerkchai & Weeranawin, 2017). Herb Park was founded as a learning centre in line with the principles of the Sufficiency Economy and traditional medicine in order to preserve and transfer the body of knowledge on herbal medication (Mumanajit & Nooaim, 2016). For the inheritance of Chatri Play, it is achieved by communicating any changes with the community and using the artists and leaders to transfer and promote authentic experiences (Wanwichai, 2017).

A lack of inheritors to receive the wisdom of unique local food leads to the loss of the local food's identity. To overcome this, training is being provided for the new generations in the form of local food demonstrations. The recipes have been adapted and the community leaders constantly arrange activities (Ngamprapasom, 2018). The establishment of a wisdom learning centre can cultivate networks of wisdom in different areas (Pinyaphong et al., 2014). Similarly, Tai Dam in the lower northern part of Thailand preserves its tradition by establishing a local association to provide enhanced and sustainable understanding of local wisdom and solve the local problem through the strong participation of people in the community (Wongwattana, 2016). For the production of Benjarong, it is inherited by learning and practicing. The learners are willing to learn and practice, leading to the creation of valuable crafts (Thipmongkol & Wichitsathirat, 2016). This has generated the interest of the government, the private sector, the public, and educational institutions as a way of collecting and storing local knowledge as well as presenting it in many ways. The wisdom learning centre has been established through a

cooperative system. Creating awareness of the importance of preservation, promoting the curriculum in the educational system, and learning and exchanging the cultural wisdom can elevate the wisdom to an international level (Puttiroj, 2014). It has been found that when the transferring of the body of knowledge is done by artists, it is unique and creative in the traditional framework, while when the inheritors are ordinary members of the public, they tend to be less creative as they are attached to the tradition (Suchaya, 2012). Therefore, the instruction of folklore has led to a better understanding of the local way of life and the importance of preserving local communities and their ancestors (Homphong & Romsuk, 2016).

For the body of knowledge regarding craftwork in the Karen community, the aim was to manage knowledge through a system of thinking that would maintain the balance of exchanging the experience of weaving. They also created a working group to work cooperatively, discuss, practice, analyse, and develop reflective thinking in their attempts to develop the body of knowledge further (Pongwirithon & Syers, 2014). The guidelines for inheriting Lanna food wisdom consists of 4 parts, which are: 1) the transferors set up the database, organise stage performances, communicate with the locals, and praise the local experts; 2) the transferees support the knowledge, realise the importance of local wisdom, become motivated, practice, observe and remember; 3) the process of inheriting includes demonstrations, thinking together, creativity and sharing; 4) the results of transferring include research studies, restoration, conservation, and the further development of local wisdom (Aromkliang, 2014). Similarly, the minority living by the river after migrating from their native lands due to the construction of a dam have inherited their wisdom and way of life until they can create their own economy and make a better life (Daiyu, 2005). There are many strategies for inheriting Thai wisdom, including verbally transferring the wisdom to the youth through storytelling and entertainment activities, such as playing, singing, participating in rituals, and practicing. The wisdom is also transferred through stored forms such as in inscriptions, drawings, and writings, which record the evidence and present Thai wisdom through the thoughts, words, and behaviours of a character (Badphrakol, 2552). The participation of the community to plan, express their opinions, and work together voluntarily leads to good relationships for preserving their beautiful traditions (Dittawiron, 2015). The transferors and the inheritors of local wisdom should consider 10 principles, which are the environment, experiences, learning, knowledge, wisdom, love, pursuing, courage, patience, creativity, and awareness (Panipong, Setsiri, Yensabai & Timwatbanteng, 2016).

Knowledge Preservation and Knowledge Transferring

The inheritance of wisdom is directly related to knowledge management, which is divided into two types: tacit knowledge from learning experiences and explicit knowledge transferred by written form and is easily accessed. The ratio between tacit and explicit knowledge in an organisation is 80:20 (Nonaka & Konno, 1998). Furthermore, the study of Nonaka (1991)

found that the two types of knowledge can change their status through the process of changing and constructing knowledge, which consists of socialisation, externalisation, combination and internalisation. In this way, it becomes a knowledge spiral. Dewey (1938) mentioned that for learning from experiences, learners can go through a process that involves facing problems, finding solutions, and experimenting. When compared with previous knowledge, this learning process leads to better understanding and new knowledge.

Matthews (1997) created the Kennovation Model to explain the knowledge learning cycle. One interesting aspect of the Kennovation Model is using creative thinking to produce new innovations (Matthews, 1997). Furthermore, Matthews developed the Learning Cycle and Learning Spiral of Nonaka & Takeuchi (1991) by developing Kennovation and complementary behaviours into a double helix of wisdom, which is the integration of Kennovation helix of intellectual capital and a complementary behaviours helix. It is the DNA of constructing and connecting intellectual capital and the behaviour of searching for knowledge (Matthews, 1997).

Kimble mentioned that “learning is the change of potential of the permanent behaviour resulting from practicing and reinforcing” (Olson, 2015). It is multifaceted and has deeper meaning with many levels and abstract complexity. It cannot be measured quantitatively (Davenport & Prusak, 1998). Knowledge is divided into: 1) individual knowledge, which is the knowledge within one; 2) organisational knowledge, which is the knowledge being exchanged within an organisation; and 3) structural knowledge, which is systematic knowledge being further developed. The three types of knowledge can be both tacit and explicit (Edvinsson & Malone, 1997). Therefore, the knowledge in an organisation should be planned and managed in order for it to be accessible. To perceive knowledge, having the consciousness to perceive the knowledge as an object with a process and conditions for accessing the information is important (Schubert, Lincke, & Schmid, 1998). When knowledge is considered as an object, the process of systematically storing and collecting it can be implemented (McQueen 1998; Zack 1999).

The inheritance of cultural wisdom being creatively developed will become a valuable commercial tool. The mechanism creates the process of inheriting cultural wisdom leading to the restoration, preservation, and inheritance of the wisdom. However, according to the literature review, the inheritance of cultural wisdom can be divided into two forms:

- 1) Intangible cultural wisdom, consisting of tradition, culture, wisdom, languages, arts, performance, and crafts (Ahmad, 2006);
- 2) Tangible cultural wisdom, which includes historical sites, historical objects, art objects, and handicrafts (Vecco, 2010).

Both types are deeply connected because tangible cultural wisdom is based on the concepts, beliefs, and knowledge foundation of intangible cultural wisdom (Munjari, 2004). The knowledge is inherited through rituals, demonstrations, practices, and written records.

Findings

According to the study of wisdom inheritance from the sample group of 22 skilled craftsmanship who are entrepreneurs on intellectual products and 36 articles, the discrete data has revealed that there were 29 factors in the wisdom inheritance process, which could be categorised into 5 groups, consisting of: 1) Motive, 2) Morale, 3) Man, 4) Method and 5) Institution. The details are provided in Table 1.

Table 1: Data Collection

M1	Motive	Motivation to inherit	Making a living, the development of production and increasing competitive potential
M2	Morale	Principles	Ritual and belief, regulations, social norms, and folklore
M3	Man	Inheritor	Youth, wisdom scholars, leaders
M4	Method	Transferring method	Children's games, tacit knowledge, transferring the knowledge within the family, public relations, knowledge demonstration, local curriculum, cooperation, recording the knowledge, restoration of the wisdom, further development of the wisdom, evaluation to the international level, creating the knowledge standard, creativity, the conservation of natural resources and the environment, self-learning and practicing
I1	Institution	Related organisations	Learning centres, associations or working groups, cooperatives

Table 2: T-test Analysis

		t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
	Youth	1.784	35	.083	.08333	-.0115	.1782
4	Wisdom teachers*	2.376	35	.023	.13889	.0202	.2576
	Leaders	1.435	35	.160	.05556	-.0230	.1342
2	Learning centres**	2.907	35	.006	.19444	.0586	.3303
4	Associations or working groups*	2.376	35	.023	.13889	.0202	.2576
	Cooperatives	1.000	35	.324	.02778	-.0286	.0842

	Making a living & income	1.000	35	.324	.02778	-.0286	.0842
	Product development	1.000	35	.324	.02778	-.0286	.0842
	Competitiveness	1.000	35	.324	.02778	-.0286	.0842
	Pursuance	1.000	35	.324	.02778	-.0286	.0842
	Children's games	1.000	35	.324	.02778	-.0286	.0842
1	Rituals and beliefs **	3.416	35	.002	.25000	.1014	.3986
	Tacit knowledge	1.435	35	.160	.05556	-.0230	.1342
3	Transferring the knowledge within the family*	2.646	35	.012	.16667	.0388	.2946
	Legal measures	1.000	35	.324	.02778	-.0286	.0842
4	Public relations*	2.376	35	.023	.13889	.0202	.2576
3	Knowledge demonstration*	2.646	35	.012	.16667	.0388	.2946
3	Local curriculum*	2.646	35	.012	.16667	.0388	.2946
1	The integration of every sector**	3.416	35	.002	.25000	.1014	.3986
2	Recording the knowledge**	2.907	35	.006	.19444	.0586	.3303
	Restoration of the wisdom	1.000	35	.324	.02778	-.0286	.0842
	Further development of the wisdom	1.435	35	.160	.05556	-.0230	.1342
	Evaluation to the international level	1.435	35	.160	.05556	-.0230	.1342
	Creation of standard knowledge	1.000	35	.324	.02778	-.0286	.0842
	Teaching folklore	1.000	35	.324	.02778	-.0286	.0842
	Creativity	1.784	35	.083	.08333	-.0115	.1782
	Environmental conservation	1.435	35	.160	.05556	-.0230	.1342
	Self-learning	1.435	35	.160	.05556	-.0230	.1342
5	Practice *	2.092	35	.044	.11111	.0033	.2190

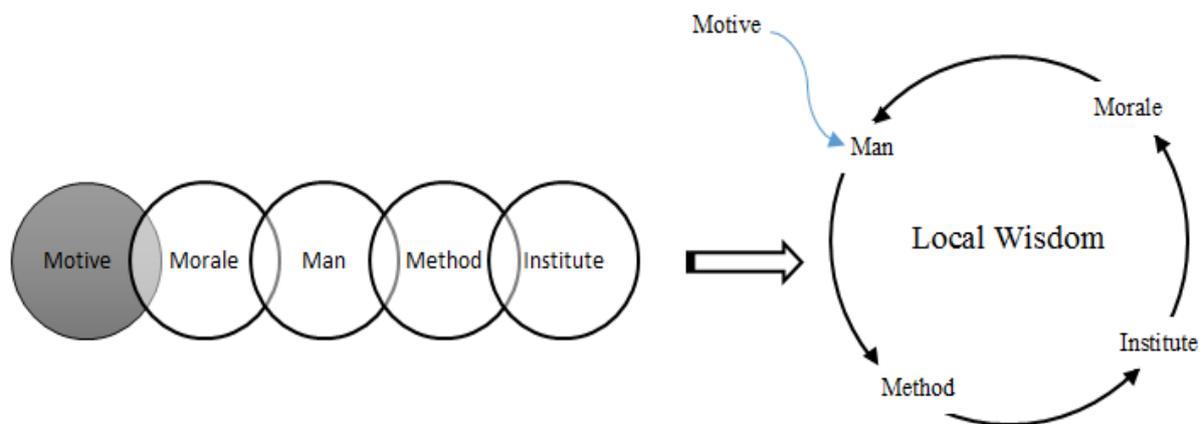
* Factors mentioned in the process of wisdom inheritance related to 36 articles with a statistically significant level of 0.05

** Factors mentioned in the process of wisdom inheritance related to 36 articles with a statistically significant level of 0.01

The factors affecting the different frequencies of wisdom inheritance were analysed to calculate the mean of the correlation coefficient. One Sample T-test was used for comparing the mean scores of the sample group. Testing by the normal distribution test (Norusis, 200) found that 4 factors had a significant relationship with the sample at a 0.01 level: rituals and beliefs, integration of all sectors, recording knowledge in a written form, and learning centres. It was also found that 7 items related to the sample were significant at a 0.05 level: family knowledge transfer, knowledge demonstration, local curriculum, wisdom teachers, associations/working groups, and public relations for communication and practice. The 11 important factors mentioned in the process of wisdom inheritance imply that the body of knowledge is related to beliefs, tradition and rituals. This body of knowledge tends to be transferred within families as well as through the participation of every sector. Moreover, the establishment of learning centres and working groups has encouraged the exchange of knowledge within the community through the demonstration of knowledge, authentic practicing, and the communication of knowledge. Certain parts of the wisdom should be stored and recorded in written form and used to create local curricula with wisdom teachers as the drivers of cultural wisdom heritage.

Additionally, it has been found that the Motive factor is not significantly related to the process of cultural wisdom inheritance, but it can be an important driver leading to the motivation to inherit the local wisdom. Therefore, the findings of this study can be summarised in the following diagram.

Figure 2. Important Factors of the Local Wisdom Inheritance Process



The process of preserving local wisdom is to transfer traditional knowledge inherited from the ancestor in the form of accumulated information and experience. As the wisdom is passed on through several generations, it becomes a body of knowledge. It is integrated and expanded through the creative development of the inherited experiences and knowledge. If the knowledge

can be applied to solve a problem, it can be preserved and lead to the development of new knowledge. When the new knowledge has been accepted, it forms part of an endless cyclical process.

In the context of different surroundings, situations, and periods of time, the knowledge which has been accepted as being able to solve a problem in a certain time may not be able to solve a new problem that arises. Csikszentmihalyi (1999) talked about the Systems Model of Creativity, consisting of Domain, Field and Person. In the context of wisdom, creativity begins from a person who transfers the knowledge within a domain or transfers the knowledge related to wisdom through the field or gate keeper, such as an artist, wisdom teacher, or local expert. They will be the ones making judgements on whether to accept the new ideas into the domain.

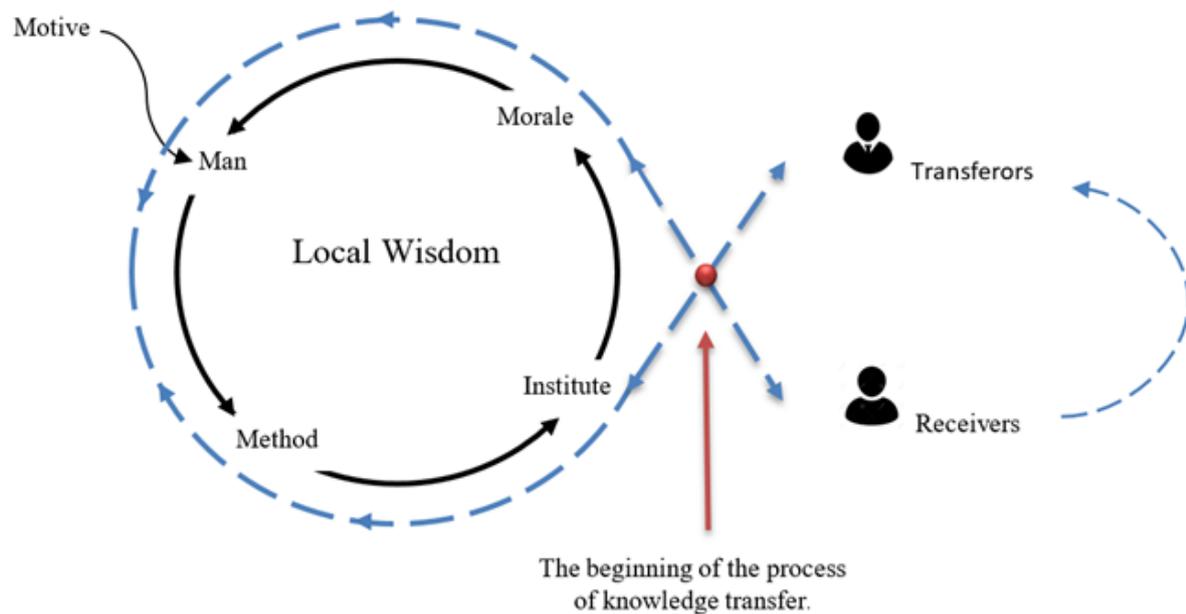
As a result of the analysis, it was revealed that, 1) the first period of entry in the domain usually starts from the influence of their household environment that involves the production of intellectual products. Some derive from self-interest and personal preferences, leading to a commitment to practice and further the fields of study. 2) In the later stages of working in the wisdom crafting industry, it requires love, perseverance, and commitment in practicing one's own skill to be accepted, which is a period of tough times and a period of finding one's own passion. If you are not able to pass this stage, since you discover that you didn't like it, your skill did not develop, you have no talent in this field or you have insufficient effort, you are prone to go out from the domain and are unable to work in this field anymore. 3) The crucial turning point is the development from being passionate to transforming the activity to a career that is able to make income. In this stage, if you are not able to enhance your craftsmanship skill into producing an intellectual product that is able to generate income, then you are not able to be in the domain. However, if you are able to innovate and develop new products to reach the market, entrepreneurs who are artists will be able to work in the field they are skilful in with happiness in their jobs and with additional income for oneself and family as well. In this stage, the public sectors need to help support them to further develop the products. 4) In the final stage, fully-equipped wisdom knowledge, sufficient income and well-being, along with older age, people will create an awareness that local wisdom had altered due to the the lives of young people, which are fast-paced and lack tenderness. New traditions and technologies had demolished local wisdom from younger generations. This will drive the cherishing of one's own wisdom knowledge with the need to preserve and transmit the knowledge to sustain its existence in the local community and nation, through teaching and conveying knowledge through learning centres. This desire will occur even though, during the beginning stage of wisdom crafting, sample groups may want to guard one's own knowledge and keep it a secret to oneself. In this stage the public sector is able to support the practice by promoting acceptance by providing a certificate of appreciation and creating a valuable piece of work through wisdom.

Conclusion

As mentioned above, the process of wisdom inheritance consists of three parts which are the transferors, the transferring process, and the receivers. The transferors transfer both tacit and explicit knowledge to the gate keepers (Csikszentmihalyi, 1999). It can either be in the nature of the collectors of knowledge and passed on to individuals, or it may appear in the manner of community leaders, wisdom teachers or even creators of thought. Significantly, they can analyse and synthesise information into new knowledge, which may appear in the style of an artist or successful local experts recognised in the local society. These people are the ones who convey the knowledge or encourage the application of knowledge in the background by demonstrating, coaching or modelling technical aspects of the knowledge.

The inheritance process consists of ‘Morale,’ which refers to cultural rituals which are the anchors that enable the human mind to live together and dominate in different traditions, cultures, religions, and ways of life in each local community. The results have shown that religion is the faith related to the learning culture explaining superstitious phenomena (Gervais, Willard, Norenzayan, & Henrich, 2011). Wisdom is not necessarily supernatural. It is a belief in a tangible form of knowledge that orders the three from the practices of the ancestors and transfers knowledge from generation to generation to meet the needs of living. Therefore, to maintain this belief, it is necessary to do the same by preserving the old way of life or raising awareness of the value of wisdom in order to be able to continue in a time of rapid growth and technological changes. The ‘Motive’ is the essential reason and people need to learn wisdom in order to apply it to their life because mankind cannot live without cultural knowledge of food, accommodation, and tool production. This is the reason why mankind is attached to culture, motivation, attitude and inheriting them as a culture moving forward (Henrich and McElreath, 2000). This necessity of living is so important that people choose a career that can generate income. Professionalism requires basic knowledge, potential and the acceptance of the market, including the local community. It must not be in conflict with the law or morals. In addition, the return of a career must be attracted and nourished to continue the career. Additionally, ‘Man’ is a significant factor in driving local wisdom because this term refers to people who bring the knowledge to the process and transfer it to the receivers. Furthermore, the ‘Method’ refers to the various ways of transferring the knowledge to the community. Last but not least, the ‘Institute’ is the organisation that can support, restore, and inherit the knowledge.

Figure 3. The Circle of Wisdom Inheritance



The receivers of local wisdom are people who are interested in local wisdom and are willing to create and use tacit knowledge. Gaining knowledge can occur many times since the assessment of knowledge will lead to information, the exchange of experience, and the increase of knowledge. Receivers may be members of the community, outsiders, young people, students, undergraduates, working people or the elderly. They will collect the knowledge and, at certain points, they will be experts who then transfer the knowledge to other people in the circle of inheritance.

Transferors and receivers will meet in the circle of the local wisdom inheritance process, which has been systematically established. The process of inheritance consists of the Mobilisation, Assimilation, and Use of knowledge resources, which connect social capital and the products of culture and local wisdom in the community (Maurer, Bartsch, & Ebers, 2011). The process does not only include tacit and explicit knowledge, but also the ability to transfer the value of local wisdom from one person to another person. If the process can be integrated with creativity, it will lead to the further development of a new body of knowledge or proper knowledge in the new context of each generation because the learning process is dynamic with many changes (Ariya & Chakpitak, 2016). Local wisdom can be applied as a new science (Ruddle, 2000) as it can help create balance between the resources and local community, leading to proper management of the resources and a sustainable body of knowledge, wisdom, resources, economy, society, and culture. This will create clear direction in transferring knowledge to the next generation (Duffield, Gardner, Berkes, & Singh, 1998).

Discussion

The circle of local wisdom inheritance was developed from the concept of Nonaka & Konno (1998) who compared the circle to an endless weave. This also includes the double helix of wisdom described by Matthews (1997), who compared it with DNA, a mechanism used to create and search for knowledge in order to be adapted and applied sustainably to the environment of the local community. This is because many entrepreneurs support and promote the value of the original culture and local traditions more than building a business based on only economic purposes. This attitude allows the culture to endure sustainably, for the entrepreneurs, the local economy and cultural wisdom (Swanson & DeVereaux, 2017). This can be observed from the success of local development in Oita, Japan, which began with the needs of the community to beat poverty, restore the agricultural sector, change social capital to assets, and set up cooperatives with members who support and rely on one another (Denpaiboon & Amatasawatdee, 2012). In Thailand, they use local wisdom as a tool for developing people in the community and also to establish cooperatives (Budphrakon, 2009; Panithipong, Sedsirti, Yensabai & Timwatbanterng, 2016; Wongwattana, 2016; Tonupanurakul & Phraiwitsiritham, 2017). In the Chinese context, dynamic inheritance is the explanation for the integration of local dancing and the pole dance, which has been inherited as a tradition. This is a creative way of transferring the culture to the next generations (Wilcox, 2018). The intangible local culture of the Chinese community was recorded by the UN. It has been known to have a long revolution and different details in each generation have been distorted. This is a problem to be solved when we would like to inherit knowledge rapidly (Fan, Zhou, Jia, & Hui, 2016). However, this is because the organisation registering wisdom did not own the wisdom (Kawdee, 2016).

Furthermore, it can be concluded that local wisdom is a process that happens in the community with wide interaction starting from the family and including transferors, receivers, participants, local organisations, and local resources. This was also mentioned by Agrifoglio who explored the knowledge of the community and discovered that new and different knowledge can be created by sharing the knowledge within the community (Agrifoglio, 2015). Likewise, Aromkliang and Chatraphorn (2014) discovered 4 important factors of the inheritance of local food knowledge. The first factor is knowledge transferors, who should have methods of knowledge management and data collection, as well as a database. The second factor is the receivers, who should realise the importance of knowledge conservation, be motivated, and develop the skills to search for knowledge. The third factor is the process of transferring knowledge, which consists of demonstrating, teaching media, cooperative thinking, exchanging opinions, and developing a local curriculum. The last factor is the results from transferring, a process which uses research methods, conservation and reservation, application, and future development to conserve the local wisdom from one generation to the next (Aromkliang & Chatraphorn, 2014). Further, it has been found that the ability to change culture



and local wisdom into social capital can lead to sustainability by creating networks and strong leadership as well as the capacity of the community to participate in overcoming obstacles and establishing a social norm for the development (Newman & Dale, 2005).

In the study of Chusorn, Ariratana & Chusorn (2013), it has been found that local wisdom can be used in the local curriculum and instruction in a proper school with the participation of wisdom teachers using temples or churches as learning centres to develop local wisdom in the same direction. Teachers and the participants can be important drivers in this respect.

Limitations

In the study of the process of inheriting wisdom, it takes time to evaluate success as the transfer of knowledge from one generation to another takes many years. The writer identified the factors in the successful transfer of knowledge by implementing documentary research as this method can be conducted with a high degree of accuracy and authenticity. Future research in this field should be focused on the possibility of identifying aspects of the inheritance process that can be realistically evaluated to determine whether it is capable of preserving the body of knowledge in a concrete format. Moreover, another avenue of interest for future study would be to evaluate economic wisdom to raise awareness of the value of soft power in the spirit of the community. This will result in strong cultural development that is the root of humanity along with the development of the economy, society, science and technology.

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