People's Participation in Knowledge Management of Laokhrang Cultural Community, Ban Kut Chok, Kud Chok Subdistrict, Nong Mamong District Chainat Province

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Abstract: This research was a qualitative research with the objectives as follows: 1) to study the participation of people in the knowledge management of Laokhrang cultural community, Ban Kut Chok, Kud Chok sub-district, Nong Mamong district, Chainat Province at present, and 2) to study the supporting factors and factors that impede public participation in knowledge management of Laokhrang Ban Kut Chok cultural community, Kud Chok sub-district, Nong Mamong district, Chainat Province. The population used in this research was academics, local administrators, community developers, assistant district chief officer, sheriffs, community leaders, folk scholars in the amount of 30 people and conducted a specific interview. Results indicated that 1) Participation of people in knowledge management of the Laokhrang Ban Kut Chok cultural community, Kud Chok sub-district. Nong Mamong district , Chainat province at present was at a moderate level. 2) Factors influencing the participation of people in knowledge management of the Laokhrang Ban Kut Chok cultural community, Kud Chok sub-district, Nong Mamong district, Chainat Province were as follows : 2.1 The supporting factors affecting the participation of people, government agencies and the private sectors had played a role in promoting the participation of people in many areas, such as study visits, budgets, etc. with the goal to restore culture , good traditions of the community as well as Laokhrang culture in Ban Kut Chok , Nong Mamong district, Chainat province in order to maintain and have representatives to carry on the tradition. 2.2 The problem with public participation was that the majority of people was focused on high-income and stable careers, abandoning their agricultural careers and their homelands. The rest of the people in the community was mostly the elderly. If in the future, the condition of Laokhrang culture in Ban Kut Chok, Nong Mamong district, Chainat Province continues to be this way, the good traditions of the community will be lost over time.

Keywords: People's Participation, Knowledge management

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1.　　　　Introduction

Local culture is the foundation of the national culture since it represents the way of life, idea, belief, value, custom, ritual, and wisdom of the people in the community, reflecting the simple way of life as a society that develops communities to advance to a high-quality society by creating morality and ethics as well as maintaining ethnicity; however, nowadays local cultures or local wisdoms have been swallowed up and faded because they have not received care and nurturing of the owner of the culture. This can be caused by a number of factors ; for instance, changes in popularity by the times, transnational cultural dissemination and the advancement of technology that can receive news from every corner of the world via social media that are popular among teenagers Including televisions ,Individual magazines and other entertainment media as well as presentations of information without selection and scrutiny. Even though many organizations are trying to publish the campaign that encourages Thai people to value and recognize the importance of local culture and national culture ,yet it is not possible for Thais, especially teenagers to focus on their culture as much as they should. This is reflected in the popularity of foreign culture, especially the culture of South Korean nation, which is popular with Thais of all ages who want to learn about the Korean culture that lurks in the nature of tourism, food, costume, language, film, music, symbolic gestures, imitations. Impersonating celebrities, singers that have become a trend in adolescents, also known as K-POP (Korean Popular Culture). These cultural styles have influenced them to change their ways of lives. This makes some teenagers embarrassed to express their local art and culture. In addition, they do not dare to express the traditions that have been adhered to and fear that they are perceived by a group of friends as not being modern and not being accepted. This is an important issue because it is an identity crisis in which individuals, organizations and organizations must work together to solve problems in the same way as the loss of local cultural identity may lead to the collapse of the family institution, community and the nation (Ngamnij Kulkan, 2013).

The history of Ban Kut Jok in the late Thonburi period to the early Rattanakosin period showed that Thai people of Lao tribes had migrated to Siam for various reasons ; some of which were evacuated to flee war from both inside and outside the kingdom, fleeing natural disasters, diseases, and other disasters. The most famine migration was when the Kingdom of Lan Chang Kingdom collapsed. As a result, many Lao tribes were forcibly brought into the central part of Thailand, and the minority were separated by their sub-cultures. One of them was Lao Khrang, a Lao man from Luang Prabang in 1884. Lao Khrang's group leaders migrated from Ban Kaokrajew, Kanchanaburi Province (currently, U Thong District, Suphan Buri Province) to Ban Kut Chok, which was originally a forest, and

settled on the edge of a swamp with a lot of flowers. According to the ethnic language of this group, the word "swamp" was called "Kut", therefore, the village was named "Ban Kut Chok". The old temple of Ban Kut Chok is the center of the villagers, "Wat Sri Samosorn". In the past, the villagers discovered a crumbling old church in the swamp area. Only the wall and the laterite Buddha image ,expected to be a principal Buddha image. After that, it was called by many people as "Luang Pho Derm" and later the temple area was restored. As the head of the principal Buddha image was already incomplete at first sight, there was no additional restoration due to its lack of clear source of art. On the second waning day of the fourth month of every year, the temple will hold a gold gilding event on the principal Buddha image "Luang Phor Derm". Currently, there are approximately 200 Thai people of Lao Khrang descent who have the main occupations related to agriculture, farming, gardening and rituals that reflects the need for a way of life, such as water and fertility that is essential for farming. Therefore, the Lao Khrang community still has a tradition of opening a barn. Each month, the villagers also make merit at the temple. According to the belief in Buddhism that needs protection from the divine gods and the faith towards Buddhism as well. The traditional Lao Khrang culture has been preserved firmly. There is an outstanding wisdom which is weaving of Teen Chok fabric production with a unique pattern from any other. The weaving here uses a red dyed from shellac, the distinctive natural red color of the costumes, which is the origin of the name "Lao Khrang" by the best weaver in the community, who has an outstanding performance in the culture of Chainat Province. It is difficult to find anyone equivalent, and he is a master who has passed on the weaving knowledge of the community. The Lao Khrang Cultural Community at Ban Kut Chok has a distinctive identity in firmly conserving its own culture and traditions, such as Baisi Sukwan tradition - welcoming visitors , spoken language, local music ,local food, wisdom about making traditional rice vermicelli, folk wisdom in the field of herbal healing with traditional massage, rice farming and seasonal rice cultivation, hand-made rice production , dress with local woven fabrics. Weaving unique patterns are Khit, Jok and Mudmee as well as woven both cotton and silk including woven fabrics used in religious ceremonies ; for instance, woven fabrics used for a scarf for a candidate for the Buddhist priesthood and wrapped-woven fabrics for scripture including woven fabrics for using in daily life such as Sin cloth , Khaoma cloth, little pillows, foot pillows, bags, and local traditions that have been held for a long time, especially the Songkran festival " Welcome to Sangkran , Thai New Year Round "which can be regarded as an important festival of Chainat Province. Furthermore, there is a demonstration center for community, including weaving, rice milling, traditional rice flaking to make brown rice and bamboo weaving. The Lao Khrang community, Ban Kut Chok, is similar to the tribes of Southeast Asia who believe in sacred and supernatural things, which have a great influence on their way of lives in order to boost morale and confidence in their livelihoods and lifestyles. Most of the villagers of Kudchok have some careers related to the agriculture such as farming, gardening, farming, animal husbandry, and various rituals that have been passed down reflect the need for a way of life for water and fertility which is essential for agricultural society; for instance, opening a barn calling ritual of rice spirit. In addition, during each month, villagers also make merit at temples according to their Buddhist beliefs to reflect the need for protection from gods, sacred things, and their faith in Buddhism for peace in the lives of themselves and their own families ; for instance, the merit making ceremony in the middle of the house, Songkran Day ceremony , Buddhist Lent Days ceremony etc.

From the aforementioned rationale, the researcher was interested in studying the participation of the people in the knowledge management of Lao Khrang Cultural Community, Ban Kut Chok, Kut Chok Sub-district, Nong Mamong District Chainat Province in which the researcher interviewed Mr. Thammanoon Pinitkarn (2020), Chainat Community Developers in selecting research study areas. The researcher selected Lao Khrang Cultural Community, Ban Kut Chok, Kud Chok Sub-district, Nong Mamong District Chainat Province as it was a community with an interesting cultural heritage that had to be preserved for future generations to study. In addition, the researcher was able to apply the knowledge from this research to the lecture in local society course for Bachelor's degree program of Public Administration (Local Government) in which the researcher was responsible. Also, the research results were used to create a knowledge management guideline of Lao Khrang Cultural Community, Ban Kut Chok, Kut Chok Sub-district, Nong Mamong District Chainat Province to be successful and sustainable.

2.   Research Objective

How is the people's participation in Knowledge Management of Lao Khrang Cultural Community, Ban Kut Chok, Kut Chok Sub-district, Nong Mamong District Chainat Province at present ?

1.To study the participation of the people in the management of knowledge of Lao Khrang Cultural Community, Ban Kut Chok, Kud Chok Sub-district, Nong Mamong District Chainat Province

2.To study the factors influencing the participation of the people in the knowledge management of Lao Khrang Cultural Community, Ban Kut Chok, Kut Chok Sub-district, Nong Mamong District Chainat Province

3.   The concept Theory and related research

3.1 Cultural Knowledge Management Concept

The study of cultural knowledge management approach is a conceptual and theoretical study, a method of managing knowledge in various aspects related to cultural work to apply to community participation in the

management of knowledge of arts and culture.

    Meaning of **"Knowledge Management"**

    Many scholars have defined the concept. "Knowledge management" interestingly and in line with the following educational guidelines as follows:

    Boondee Boonyakit et al., (2006, page (23has provided the meaning of knowledge management that knowledge management is a process of bringing knowledge to utilize for the organization through processes such as building, gathering, exchanging and using knowledge, etc.

    Michele Polanyi and Ikujiro Nonaka (Michael Polanyi & Ikujiro Nonaka, referred to in Merit Boonyakit et al., 2006, page 16) has defined the knowledge by classifying knowledge into 2 types as follows:

    1) Tacit Knowledge is a knowledge derived from learning experience , an individual's ability or instinct to understand things which is a knowledge that cannot be easily conveyed in words or written. This kind of knowledge can be developed and shared. It is a competitive advantage.

    2) Explicit knowledge is a knowledge that can be gathered, transmitted through various methods such as written recordings, theories, manuals, and reports that make it easy to access from the above concepts. It can be concluded that knowledge management is a process created to systematically gather and store knowledge within the community to be used or transmitted to each other. Such knowledge, if stored systematically, can be used to maximize benefits for both successors and communities.

    Essential Elements of Cultural Knowledge Management Knowledge management process The Office of the Public Sector Development Commission (OCSC) has discussed Knowledge Management Process as a process to help organizations understand the steps that lead to the knowledge management process or the development of knowledge that will occur within the organization , consisting of 7steps as follows :

    1) Identifying knowledge, such as determining what vision, mission, goals are, and to achieve it. What kind of knowledge do we have in?

    2) Creating and seeking knowledge, such as creating new knowledge, seeking outside knowledge. Maintaining old knowledge as well as getting rid of the knowledge that's no longer available.

    3) Systematically structuring knowledge to prepare for systematic collection of knowledge in the future.

    4) Processing and scrutinizing knowledge, such as updating document formats to standards ,using the same language to complete the content.

    5) Access to knowledge ; this allows users to access the knowledge they need easily and conveniently, such as information technology systems (IT), web boards, public relations boards, etc.

    6) Knowledge sharing is done in a number of ways, in the case of knowledge embedded in people as knowledge derived from experience, talent or individual instincts, such as work skills, craftsmanship, or analytical thinking. Clear knowledge is knowledge that can be transmitted through various methods such as recording, documented Knowledge and technology-knowledge base.

    7) Making learning as a part of the work, such as the learning system of cognitive creation. The knowledge is used until new learning and experience continue to circulate.

    Cultural knowledge management consists of :

    1) The source of knowledge herein includes the person who owns the culture, community, way of life and art and culture. The process of analysis and removal of knowledge brings value that is used to benefit people and society today. Participation in the management of learning resources is another way of transferring knowledge.

    1) The process of participation is managed to connect, coordinate people, including knowledge and resources together. The process represents the participation of the knowledge owner to share the knowledge of the arts and culture, which does not have a fixed method and timing based on the above concepts and perspectives. It points out the key elements of the artistic and cultural knowledge management that are involved between people, knowledge, resources, and participation processes that must be linked, integrated and driven simultaneously to achieve knowledge transfer and contribute to conservation. The role of knowledge of arts and culture within the community is the responsibility of the owner of the cultural resources.

3.2 Concept and theory of cultural resource management

Concept and theory of cultural resource management is a research framework that shows methods and principles of cultural resource management. This is the fundamental concept and theory to apply to the concept and theory of knowledge management in the arts and culture of the community.

Definition of cultural resources

The study of learning resources for arts and culture in the community is necessary to understand the meaning of cultural resources and the type of culture that exists in the community to realize the value of art and culture , learning process and community participation in managing their own cultural resources.

Meaning of Cultural Resource , Sawang Lertrit mentiones different names such as cultural property, cultural heritage. It describes the meaning of cultural resources that emerged in the United States in the 1970s and summarizes what it means to be "the product of culture in both past and present that are valuable or representative or can convey different cultures, so cultural resources include human- made remains, archaeological sites, religious places, clothing and garments, historical documents, inscriptions, languages, religions, traditions, rituals, beliefs, various local wisdom, etc. "(Chanan Wongwipak et al , 2004 , page 2-3)"

In conclusion, humans create cultures and use them to control the environment in both the natural environment and the social environment to bring good results to life and human-made culture that comes from ideas and creativity arising from experience and wisdom. In the social sciences, culture has a very broad meaning : culture is the way of life of man in society and the way of life of all human beings, including all works created by man as well as ideas, beliefs, values and knowledge, etc. (Kanokwan Chuchan, 2009, page 36).

Types of cultural resources
The main cultural resources which are both inherited cultural resource and a new creative and developed contemporary cultural resource There are three groups that can be seen and studied at present (Sayan Phraichanchit, 2547, page 3-6), including
1) Archaeological resources
2) Homegrown Knowledge or Indigenous Wisdom
3) Expressive Cultural Resources such as art, literature, writing, music, play & entertainment, performances, myths, tales, customs, traditions, belief and rites etc.

Cultural heritage is a unique and valuable culture as an expression of the foundation and background of the nation, which deserves to be maintained as a national heritage. Therefore, the value of cultural heritage is not only physical ,but it is also relevant to the knowledge of cultural heritage, especially the relationship with the community in terms of mind and spirituality, which may sum up the important characteristics of what deserves to be regarded as cultural heritage as follows:
1. To provide historical, academic or artistic value.
2. To demonstrate the change and development of the way of life of the people and society that have been inherited.
3. The original model can be traced to the origin of the past.
4. It is a characteristic of community or locality.
5. If there is no conservation, it will eventually be lost.

Type of cultural heritage , protection of the cultural heritage has been divided by UNESCO into two categories:
1. Tangible Cultural Heritage is a physical manifestation ,including the cultural heritage as a moving object and immovable objects such as archaeological sites, relics, monuments, costumes, paintings, sculptures and architecture, etc.

2. Intangible Cultural Heritage , UNESCO describes the meaning of intangible cultural heritage as a means of knowledge, customs, traditions or any form of practice which might be both international and local. They are created and transmitted from generation to generation, either verbally or by any other means, over a period of time. It can be developed and changed through knowledge acquisition and application processes. In addition, the convention on the protection of Intangible Cultural Heritage also defines the protection of abstraction, such as portraits, expressions, language, performing arts, social practices, rituals, festivals, knowledge and practices of nature and the universe, craftsmanship, traditions, intangible cultural heritage is also something that is passed down from generation to generation and being constantly rebuilt by the community in response to the natural environment and history so as to help communities to maintain identity and continuity which is an important aspect of intangible cultural heritage.

Cultural Resource is defined by many experts and categorized as follows:
King (King, 2000), an American cultural resource law specialist indicated that cultural resources included the following things:
1. Historic properties.
2. Artifacts.
3. Documents / archives.
4. Physical environment with meaning related ,including places with beautiful landscapes and a symbol of the past (Aesthetic and Associative Places) and the built environment (Built Environment)

5. Values
6. Intangible Resources consisted of the following
1) Ways of life
   2) Standard of Practices
   3) Norms
4) Values
5) Beliefs
6) Religious
7) Pattern of Social Interaction
8) Institution / Organization Model

According to experts, it can be concluded that the meaning and types of cultural resources is the productivity generated by humans from the past and the present. The meaning covers tangible cultural resources such as works of art, sculpture, etc. Intangible Cultural Resources such as wisdom, traditions, traditions, etc.
These cultural resources are essential to an education of the value of things that exist and can be developed to benefit people, communities, society, countries through the participation process of the owners of cultural heritage, and the use of cultural resources appropriately , also known as cultural resource management.
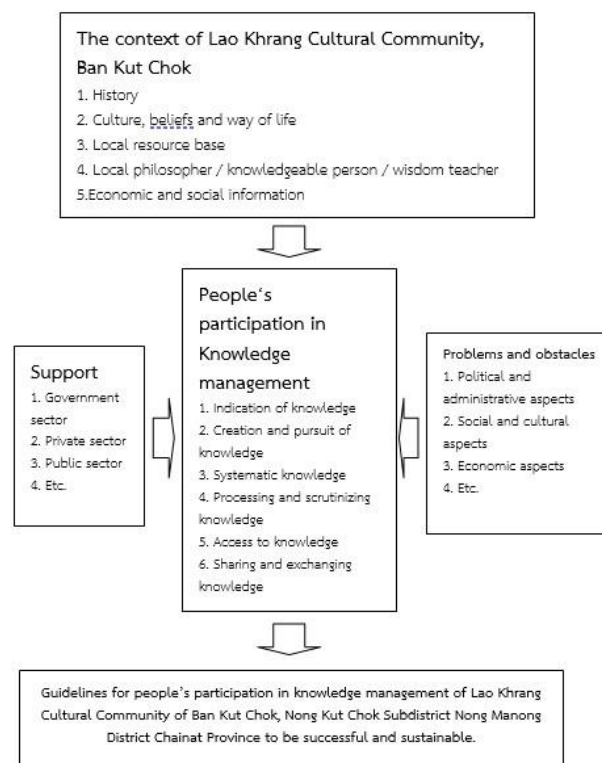
3.3 Research conceptual framework

Fig. 1 Conceptual framework

3.4 Scope of research project

3.4.1   Demographic and Sample Scope

The population and samples were those who played an important role in promoting and supporting the participation of the people in managing the knowledge of Lao Khrang Cultural Community Kut Chok Subdistrict Nong Manong District Chainat Province , created by purposive sampling method and the representatives from external agencies involved in promoting and supporting the knowledge management of Lao Khrang Cultural Community, Ban Kut Chok in various areas from both public and private sectors such as academics, local

executives, community developers , district permanent secretary, sheriffs, community leaders, villagers, etc. in a group of 30 people. This method was suitable for field research (Chumpol, 2007, page 234).

3.4.2 Scope of content

The researcher studied the participation of the people in the knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Subdistrict Nong Manong District Chainat Province and studied the factors influencing people's participation in knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Subdistrict Nong Manong District Chainat Province as well as developing a guideline for public participation in knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Subdistrict Nong Manong District Chainat Province to achieve success and sustainability.

3.4.3 Scope of research area.

The researcher interviewed Mr. Thammanoon Pinitkarn((2020, a community developer, Chainat Province in selecting Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Subdistrict Nong Manong District Chainat Province as the area for this research.

3.4.5 Scope of timing
The researcher had planned to conduct this research for a total of 12 months.

3.5 Research tools

The tools that the researcher used for this research were structured interviews. It built on the study of related literature, conceptual frameworks, theories and literature by dividing the question points into an open-ended question for interviewees to express their opinions. The questions were divided into 7 issues: 1. Identification of knowledge 2.Building and seeking knowledge 3. Organizing knowledge into a system 4. Knowledge processing and filtering 5. Knowledge access 6. Sharing and exchanging of knowledge and 7. Learning**.**

3.6 Creation of research tools

In this research , the researcher used the interview form as a tool for data collection by performing the following steps:

3.6.1 Studied the conceptual framework, theories, literature and related research documents to be synthesized as a guideline for creating an interview. The interview was then drafted in accordance with the research objectives as set out.

3.6.2 Took the generated interview questionnaire for the experts to check for accuracy, consistency, and suitability in the content part , including format and language used to be revised. The results were analyzed for the reliability of the questionnaire and further improvements

3.7 Data analysis

Based on the above methods, the researcher analyzed the data by learning to collect the data according to the qualitative research principles by collecting the data ,following the above steps ,including document research and field data collection. This research was used to bring together theoretical concepts from literary reviews and related research to be used to describe events and phenomena used to manage the knowledge that appeared or expressed from the information in the document to the conceptual framework for the study ,including information obtained from the observers to proposals or rulings from group discussions and in-depth interviews on issues related to public participation in the knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Manong District Chainat Province.

Summary of study results

Part 1**:** The results of the analysis of personal data of respondents include gender, age, education level, occupation, income, and period of residence in the area.

The general information of the respondents found that the majority of males accounted for 79.7 percent , aged 51 and over 55.4% of the bachelor's degree, 52.5% income average 5,000 - 10,000 baht, the majority of the general employment occupation was 50% and the period of living in the area was 11-20 years, or 49%.

Part 2**:** The analysis of people's participation data in the knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Manong District Chainat Province at present showed the moderate level in all aspects as follows: 1. Identifying knowledge 2. The creation and pursuit of knowledge 3. Organizing knowledge into a system 4. Knowledge processing and filtering 5. Access to Knowledge 6. Knowledge management Sharing and exchanging knowledge and 7. Learning.

Part 3**:** Factors Influencing The Public Participation in The Management of Knowledge of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Manong District Chainat Province as follows:

3.1 Supporting factors affecting public participation, government and private sectors had played a role in supporting the promotion of public participation in many areas, such as study visits, budget, guest speakers etc. with the goal of restoring the culture and the good traditions of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Manong District Chainat Province in order to persist and have a representative to carry on the tradition.

3.2 The barriers affecting public participation are the major problems; for example, the majority of people are focused on high-income and stable careers. Most of them go to work in abandoned cities, farmers and hometowns. Most of the people left inside the community were the elderly. If in the future, the condition of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Manong District Chainat Province is still in this way, the good tradition of the community will be lost over time.

4. Discussion

The research objective, item 1 was to study the participation of people in knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Mamong District Chainat Province at present. The reason for the people to participate in the knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Mamong District Chainat Province was at a moderate level as the people rarely see the importance of conserving Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district. Most of them participated only during the traditional event. When they finished their work, they dispersed to pursue their own occupations. There was no plan to convey the history of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district.. Various knowledge lacked promotion of community participation even if government agencies support budgets for organizing activities through unsustainable ways. The people in the area also lacked knowledge and understanding for the importance.

The research objective, item 2 was to study the factors influencing people's participation in knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Manong District Chainat Province found that

1. Government agencies and the private sector had played a role in promoting public participation in knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Manong District Chainat Province in many areas, such as taking study visits to other cultural communities to develop Lao Khrang Cultural Community of Ban Kut Chok, supporting the budget for revitalizing Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district as well as bringing speakers from outside the community to transfer experiences and knowledge to Lao Khrang Cultural Community of Ban Kut Chok etc. The good traditions of Lao Khrang Cultural Community of Ban Kut Chok are to make people in the community become more alert and turn to join hands in the preservation and restoration of good traditions to last for generations.

2. Problems and obstacles affecting the participation of the people that are important problems are the living problem. Most people did not pay much attention to the knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district, Nong Mamong District Chainat Province. They focused only on making careers with high income and stability. Most of them went to work in the cities, abandoning their careers and their homeland. Most of the people left in the community were the elderly. If in the future, the condition of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district , Nong Mamong District Chainat Province continues like this, the good traditions of the community will disappear over time. Also, the young people to make a replacement are still hard to find. In the near future, provided that the situation continues like this, the precious traditions will be lost over time.

5. Suggestions

1. People's participation in knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district, Nong Mamong District Chainat Province will become successful, the leaders of community, committee members and community organizations must have volunteer spirit, sacrifice , patience, understand the situation of the community, and encourage people in the community to join in solving various problems as well as having assistance and cooperation within the community strongly.

2. There should be a lesson and knowledge of the operation and use of local knowledge to build on the knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district, Nong Manong District Chainat Province continuously.

3. Build a new generation community leader team to learn along with the old leaders for diversity in order to

jointly develop the participation of the people in knowledge management of Lao Khrang Cultural Community of Ban Kut Chok, Nong Kut Chok Sub-district, Nong Manong District Chainat Province and establish external networks with other communities systematically for sustainable development.

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