

Integrating Wisdom Management Models in Community Weaving Groups of Luang Prabang Province, Lao PDR

Somchay Phaignavong, Saisakul Fongmul*, Phahol Sakkatat and Kangsadan Kanokhong

Faculty of Agricultural Production Maejo University, Thailand

E-mail: somchaiph20@gmail.com, saisakul_tor@yahoo.com*, phahol@mju.ac.th and kansadan@mju.ac.th

*Corresponding author

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Abstract

This qualitative research aims to study the knowledge management practices and the mode of weaving knowledge management among weaving group members in Luang Prabang province, Lao PDR. The study's sample for weaving knowledge management includes 326 members from weaving groups across 15 villages. Additionally, the sample group for examining the knowledge management model comprises 20 individuals, including leaders of the weaving groups and cultural officials at the district and provincial levels. Data collection was conducted through in-depth interviews with the sample and group discussions using predefined discussion points.

The results indicate that weaving has become the primary occupation and a significant income source for families and communities by integrating traditional wisdom with new knowledge acquired from weaving operations, development, and distribution. Although the members of the weaving group in Luang Prabang province have not yet formalized the documentation of weaving knowledge and wisdom, they exhibit an effective weaving process through various stages. These stages include knowledge searching, creation, systematic processing, filtering, accessing, and sharing among members. The researchers identified these seven steps as crucial in the knowledge management practices of the weaving group members in Luang Prabang, Lao People's Democratic Republic.

The model of weaving knowledge management reveals that the government sector plays a crucial role in supporting these practices by formulating policies that promote weaving, providing expert support, and allocating budgets to establish scholars and learning corners within the community, as well as for marketing initiatives. Additionally, the business sector is instrumental in funding equipment, training, and promoting weaving activities. The membership, comprising weaving group members and their leaders, is fundamental to the weaving production line. These individuals are pivotal in driving change and achieving community goals. Creating learning spaces and exchange opportunities for local people to trade their products at fair prices can help preserve local weaving sustainability.

Keywords: Weaving wisdom, Knowledge management model, Lao PDR

Introduction

Local wisdom has been a longstanding phenomenon in human society, persisting from ancient times to the present day. It embodies significant social concepts that endure over time. Local wisdom is characterized by its interconnectedness across various domains such as professions, livelihoods, economies, and cultures. It encompasses all aspects of life, including management, adaptation, and learning for the survival and advancement of individuals, communities, and societies. Somakasetrin, (2008). Local wisdom embodies the accumulated knowledge derived from the experience of knowledgeable individuals within a community. This knowledge is often inherited from ancestors who possessed the ingenuity to innovate and utilize natural resources to solve local challenges, transforming raw materials into crafts and practical tools. Weaving, as a branch of handicraft, exemplifies this wisdom and has served humanity for millennia. It is a skill-intensive activity that demands precision, expertise, and regular training by practitioners. Weaving also requires considerable patience to produce intricate and aesthetically pleasing fabrics. Presently, the craft is predominantly practiced by elderly women who possess extensive weaving experience meanwhile the number of new generations to learn on it are decreasing in a single day. Na-Klang (2003)

Lao PDR is a country were homed to many ethnic groups whom coward with their own local wisdom particularly the weaving, every province has its own textile and patterns but the most interested that show case their product in the tourism marketing is the weaving product in Luang Prabang province the location of UNESCO world heritage city; which is represents a cornerstone of community culture, particularly significant amid the prevailing capitalist social context which risks eroding invaluable traditional wisdom. Preserving handicraft wisdom hinges crucially on effective knowledge management, enabling the preservation, development, and practical application of transmitted knowledge for household and community advancement. Examining the knowledge management model of local weaving wisdom entails establishing guidelines for systematically managing and preserving this knowledge. Local weaving wisdom encompasses experiential knowledge, beliefs, and cultural practices deeply embedded within each community member. While rooted in local thought and innovation, this wisdom currently lacks systematic organization and remains inaccessible to the broader public's knowledge. Ministry of Planning and Investment (2017)

LuangPrabang is a province in the northern of Lao PDR were homed to many ethnic groups especially the ethnic of Tai Leu who has a long history and experience with weaving wisdom, The province has promoted the added value of local handicrafts such as cloth weaving, production of goldware, silverware, wood carving and souvenirs by opening a market for villagers to bring local handicrafts to sell at tourist attractions in Luang Prabang Province. This is to solve the problems of suffering and improve the quality of life of the people (Department of Industry and Handicraft, 2019). However, due to its family model of production they are lacking of systematic organization of their knowledge wisdom and facing a difficulty to transmit that knowledge to their children or other generation.

According to the mentioned context of weaving knowledge in Luang Prabang province Lao PDR, I am motivated to explore the Integrating Wisdom Management Models in Community Weaving Groups. The outcomes of this study will provide valuable insights that can effectively guide interested parties in studying and implementing strategies aimed at enhancing the quality of life and cultural resilience within the community, ensuring its strength and sustainability. This study is object to:

1. To investigate the weaving wisdom knowledge organizational among weavers in weaving groups in Luang Prabang province, Lao PDR.
2. To identify the existing of weaving wisdom management model among weaving groups that transmit to the next generation in a sustainable manner in Luang Prabang province, Lao PDR.

Methodology

Population and sample

The study on the integrating wisdom management models includes a population and calculate a sample from members of a weaving group in Luang Prabang Province. Lao People's Democratic Republic with population of 326 people drawn at random from the total number of weaving group members in 15 villages, 1,751 people, using a simple random sampling method (Simple Random Sampling) by drawing lots. This is because the population in each village is not equal. Therefore, it is necessary to find the sample size proportion. The sample size will be proportional to the total population. Vanitbancha (2005)

Regarding the study the existing of weaving wisdom knowledge organization model, the sample calculate via purposive method that consists of 15 leaders from weaving groups, along with 3 staff members from district cultural offices and 2 staff members from the Luang Prabang provincial department of culture, totaling 20 individuals. The rational of this selection is due to they have directly involved in the weaving knowledge organization.

Data Collection

Data collection for this study involves conducting in-depth interviews with the 20 samples population and facilitating group discussions centered around predefined topics. And conducting an onsite survey with the sample of weaving member via questionnaire to investigate their weaving information. A four-part questionnaire was completed by the sample group of 326 people. Both interview and questionnaire has completely the validity and Cronbach alpha method reliability investigation and approval of human subjects through research ethics and following with the local regulation.

Data Analyses

After collecting the data, the accuracy of the data was checked and analyzed using the quantitative data by using the instant statistics program, The process involves organizing gathered information into notes, transcribing recordings, summarizing group discussions, and subsequently presenting the findings in a descriptive manner.

Results

The weaving wisdom knowledge organizational

The findings indicate that the integration of knowledge organization practices pertaining to the weaving expertise of members within the weaving group in Luang Prabang District, Lao PDR, involved an integration of traditional knowledge with newly acquired insights from ongoing 3 weaving activities which it including Weaving operational, Product processing, and Product distribution; each activities encompassed 6 systematic stages as below:

1. Weaving Operational

The analysis of the weaving operation is outlined in detail as follows:

Knowledge Acquisition:

Members of the weaving group inherit their knowledge, expertise, and weaving traditions from previous generations. This transmission occurs from an early age within both familial and societal contexts, where weaving is integral to daily life and livelihoods. Furthermore, members continually refine their skills through formal learning and practical application, fostering innovation and deepening their comprehension of weaving techniques.

Knowledge creation:

Members of the weaving group proactively pursue diverse knowledge and techniques within the weaving process to innovate, modernize, and align with consumer preferences. Given that weaving serves as a crucial supplementary income source for communities, members engage in continuous learning from internal and external outlets to enhance production capabilities. For instance, novel fabric patterns frequently emerge through the amalgamation of existing designs

Knowledge Management:

Leaders or members of the weaving group assume a crucial role in preserving and disseminating local wisdom. This responsibility spans the entire production cycle, encompassing raw material selection, technique transmission, and creative processes. Utilizing diverse media platforms including personal communication, physical products, advertisements, social media, and exhibitions, they actively promote community engagement in weaving. This fosters knowledge exchange among families, members, artisans, local media, and the broader public, thereby enriching the value and enduring appeal of local weaving products.

Access to Knowledge:

The majority of members within the weaving group acquire knowledge through intra-group discussions and engagement on social media platforms.

Knowledge Sharing:

Weaving group members frequently participate in informal discussions and visits aimed at exchanging weaving knowledge. Additionally, they engage in field trips to observe successful groups and attend fabric exhibitions for further learning. Group leaders actively attend training sessions and subsequently disseminate acquired knowledge to members through group meetings and informal interactions.

Knowledge Learning:

Weaving knowledge is preserved through the transmission of traditional practices from previous generations to the present. Within each family, weaving is ingrained into the lifestyle, with mothers passing down techniques directly to their daughters and granddaughters. Presently, a blend of demonstration and hands-on activities facilitates this knowledge transfer, wherein instructors provide detailed guidance and practical demonstrations. This method is widely recognized as highly effective for imparting essential weaving skills.

2. Product processing

The weaving members follow a production process outlined as follows:

Knowledge Acquisition:

Weaving members design and tailor their own dresses, selecting fabric specifications, shapes, colors, threads, and sizes. Their products primarily include silk shirts, cotton shirts, sin (bag cloth), sin patterns, bags, tissue boxes, calendars, tablecloths, and towels. Most products are sewn for personal and family use or for festivals.

Creation and Seeking Knowledge:

Weaving members systematically collect and organize knowledge on product processing by defining knowledge structures and classifications. They seek reliable sources of knowledge through experiences, knowledge sources, scientific methods, and research methods to enhance their product development.

Knowledge Processing and Moderation:

The processing and moderation of knowledge aim to improve the search and design of fabric patterns to meet standards, such as using consistent types of cotton and silk while enhancing styles. Members develop their own products by applying new knowledge acquired from various media sources.

Access to Knowledge:

Members of the weaving group access knowledge about product processing through discussions with fellow weavers, study tours to neighboring countries, and social media.

Sharing and Exchanging Knowledge:

Members exchange knowledge within the group by teaching and demonstrating production methods to each other without formal recordings or guidebooks. Knowledge is primarily transmitted through memorization and one-on-one instruction.

Learning:

Weaving members design and process their own products by learning from social media, memory, and generational transmission. This hands-on approach allows them to adapt and innovate continuously.

3. Product distributions.

This collaborative process enhances knowledge accessibility, promotes sharing among peers, and fosters continuous learning within the community:

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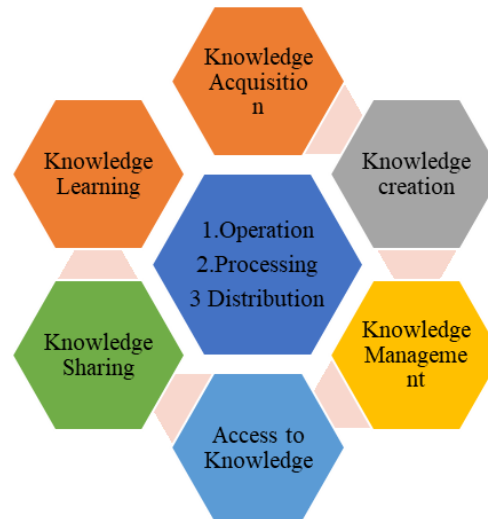


Figure 1 Weaving wisdom management model (Researcher, 2024)

The identifying of weaving wisdom management model

The research findings indicate that the weaving wisdom knowledge management should be involved the collaboration among the government, private sectors, weaving group members, and the community. The model is structured as follows:

1. Government Supporting

Government agencies play a pivotal role in supporting and enhancing the management of weaving knowledge and wisdom in Luang Prabang Province, Lao PDR. Their contributions include:

Promotional Policy Issuance:

Government agencies are instrumental in formulating policies to promote weaving and elevate the value of local handicraft products such as silk and cotton. These policies encourage the production of festival costumes, silk shirts, cotton shirts, and other woven items, fostering economic growth and cultural preservation.

Budgetary Support:

Historically, most weaving groups have lacked government funding for purchasing essential raw materials like silk, cotton, and dyes, as well as for acquiring tools, materials, and equipment necessary for production. To address these gaps, various government agencies now offer financial support. Policies promoting family and community businesses, along with accessible loans from institutions like Nayobay Bank and agricultural banks at low interest rates, facilitate financial access for weaving communities. However, the process to access the loan still in difficulty according to the statistic reveal that only 14.6 percent of weaving member who ever got a loan from the government bank.

Establishment of Weaving Technicians:

Given the predominantly female membership of weaving groups and the evolving market demands, the government supports the establishment of weaving technicians. These technicians coordinate and facilitate weaving activities, ensuring efficient production and

adaptation to market needs. The presence of technicians is crucial as it promotes collaboration among members and enhances production quality.

Creation of Learning Centers:

Learning centers serve as vital hubs for knowledge exchange among weaving group members. Currently, only three learning centers exist across 15 villages (Ban Phanom, Ban Chang Kong, and Ban Chiang Lom villages). These centers not only facilitate skill development and marketing expertise but also provide opportunities for members to sell their products at fair prices, thereby improving their professional and family incomes and enhancing community livelihoods.

Product Distribution Strategy:

A significant portion of woven fabrics is sold within villages, with some products available at local handicraft centers, night markets, and tourist sites. Despite these outlets, weaving group members often lack skills in accessing broader markets. Government initiatives to support small and medium-sized enterprises (SMEs) should include concrete measures to expand market access channels. Officials from both public and private sectors can play pivotal roles as intermediaries or establish centralized market systems to promote and export weaving products from villages, thereby ensuring fair pricing and sustainable economic benefits.

These coordinated efforts by the government are essential in preserving cultural heritage, supporting economic development, and improving the overall quality of life for weaving communities in Luang Prabang Province.

2. Non-Government supporting

Non-governmental organizations (NGOs) and private entities play a crucial role in supporting weaving groups in Luang Prabang Province by providing essential resources and assistance:

Funding support:

The funding support for weaving materials and equipment found that the majority of weaving group members are having less amount of working capital, because they use their personal money to invest and never received funding from the private sector. While the funding from private sector is mostly prioritize on the agricultural for instance the growing crops and live stocking, or SME. Therefore, there is a great need for funding from the private sector to purchase materials and equipment in order to promote the local weaving, and attracting people to turn to weaving in order to continue and transmit this weaving culture on.

Weaving training:

The study found that around 23.9 percent of the members did not attend weaving training, while the average number of participations is 4.93 times/year. Therefore, the private sector should provide a weaving training for the group member such as the introduction and how to use weaving tool, materials, and equipment. the process of choosing a dyeing color for silk and designing various fabric patterns; In addition, they should have an activity to enhance and upskill for weaving group members, make them work together to achieve the goal of developing local weaving production, this activity should be normally and continuous manner for the members to able to take part in the development of local weaving production.

Information assistance:

The study found that only 4.6 percents of the weaving group member who received information from officials, most of information they had is from social media, and from television and radio respectively. Therefore, the private agency should be more providing an information on the weaving sus as how to use tools and materials and guideline to local woven fabric, the announcement of any market fair or any places where they could sell their weaving product; and the assistance to advertise products on the mass media in order to strengthen and develop their various skills and knowledges. In addition, we have to encourage and disseminate the value of local weaving safeguarding to young generation, by conducting a training on the

local wisdom and educate people to be awareness on the weaving production as an intangible cultural heritage, this will something that will make young peoples to understand and more awareness on the weaving production as an intangible cultural and value to keep going on to the next generation.

3. Weaving group members:

These individuals are integral components pivotal to effecting transformative change that leads to successful objectives. Therefore, they should implement systematic knowledge management, particularly focusing on weaving operations, processing, and distribution. This approach involves several essential phases

These peoples are the fundamental parts to making a change that led to the objective successful. Therefore, they should have a systematic knowledge management particularly in weaving operation, weaving processing and the distribution; this knowledge may begin with the search for knowledge, creation and pursuit of knowledge, the systematic knowledge management, knowledge processing and filtering, knowledge accessing and sharing, knowledge exchange and learning.

4. The community:

The policy initiatives from both government and private agencies aimed at promoting weaving through budgetary support or funding for learning centers play a crucial role in fostering community knowledge exchange and learning opportunities. These policies facilitate the distribution of weaving products at fair prices through dedicated centers, thereby supporting local artisans and preserving cultural heritage.

Campaigns advocating for the safeguarding of weaving wisdom encourage participation in symbolic festivals where clothing made from local woven fabrics is prominently worn. Additionally, initiatives encouraging civil servants to adopt attire crafted from local woven fabrics aim to further uphold and sustain these traditions.

Ultimately, these efforts contribute to economic empowerment by generating more employment opportunities for families and communities engaged in weaving. This not only enhances income levels but also enhances overall community well-being and quality of life.

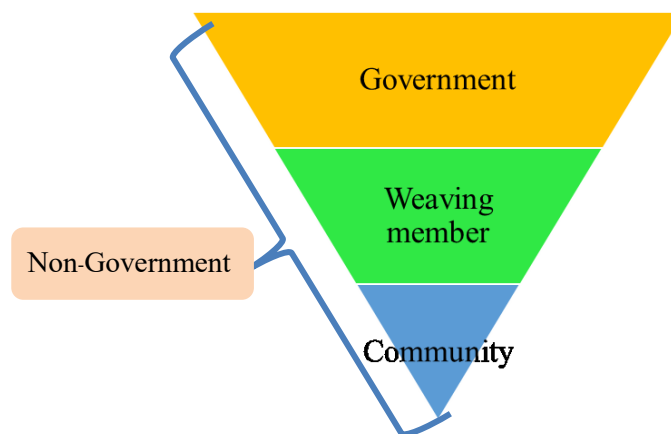


Figure 2 Weaving wisdom organization model developed by collaboration (Researcher, 2024)

Base on the above result we can summary the key finding of this research as below:

The integration of knowledge organization practices pertaining to the weaving expertise involved an integration of traditional knowledge with newly acquired insights from ongoing 3 weaving activities name as weaving operational, product processing, and product distribution. And the identified of weaving wisdom organization model should be developed by the collaboration among the government, private sectors, weaving group members, and the community

Discussions

The weaving wisdom knowledge organizational

The integration of knowledge organization practices pertaining to the weaving expertise involved an integration of traditional knowledge with newly acquired insights from ongoing 3 weaving activities as the following discussion:

1. Weaving operational

Members of the weaving community in Luang Prabang Province, Lao PDR, possess extensive knowledge of the sequential stages involved in the weaving process. Initially, they identify essential factors for production, arrange tools and materials, set up equipment, and design their own fabric patterns. They are capable of instructing and demonstrating these weaving processes to their children and family members, offering guidance on reducing production costs through the use of local raw materials. Furthermore, members of the weaving group actively seek new knowledge and techniques to develop their weaving products, ensuring they meet consumer needs.

The weaving craft has become a source of income for families and the community, making the acquisition of new knowledge from various internal and external sources vital for production development. This is consistent with Phattaradulpitak (2005), who research on the knowledge management of local wisdom related to cotton dyed with bark in Ban Non Suksa, Na Udom Subdistrict, Phon Thong District, Roi Et Province. Phattaradulpitak's study identified three main production steps: dyeing, weaving, and processing. The initial stage of weaving is closely linked to the texture of tree bark, and specific techniques are used to create patterns for various items such as blankets, scarves, and long scarves.

Similarly, research by Thotsata et al. (2020) on the transmission of local wisdom in silk weaving in Pak Thong Chai District, Nakhon Ratchasima Province, found that the silk production process comprises six steps: growing mulberries, raising silkworms, processing fibers, tying and dyeing noodles, and silk weaving. Both studies underscore the importance of seeking and incorporating new knowledge to enhance traditional weaving practices and adapt them to contemporary demands.

2. Product processing

Members of the weaving group in Luang Prabang Province, Lao PDR, independently design, sew, and process their products. These products include silk shirts, cotton shirts, chins (sarongs), tin chins, scarves, bags, tissue boxes, calendar sets, tablecloths, and hand towels. Additionally, most woven fabrics are sewn for family use and worn during occasional festivals. This practice aligns with the research of Thanasanti & Saisena (2017), who studied the development of a model for managing local wisdom knowledge in tie-dye fabric. Sairoj Thanasanti's research identified five main production steps: Knowledge identification, Knowledge seeking, Knowledge storage, Knowledge exchange and transfer, Knowledge application. The processing stage involves the use of various materials and equipment, including cutting, sewing, and fabric color selection.

3. Product distribution

Currently, weaving provides substantial income for families and the community, offering additional working capital beyond their agricultural activities. This enables families to invest in more materials and equipment for production, generate employment, and secure regular income, thereby improving their quality of life. Members of the weaving group manage the sale of their woven fabrics themselves, either wholesale or retail, at various venues such as village markets, handicraft centers, night markets, or festivals.

However, these findings contrast with the research by Dethkulthog et al (2022), who studied consumer satisfaction with products based on the creative economy concept among the silk

weaving professional group of women at Ban Siao Noi, Mueang District, Chaiyaphum Province. Their study emphasized the importance of supporting and networking for product distribution, both online and offline, by expanding distribution channels to conveniently reach consumers. This included focusing on online marketing via various platforms such as Line, Facebook, and websites.

Additionally, the research by Thangpitakkri & Jamsai (2020) on ways to increase online marketing value highlighted the development of sales points, packaging, and the promotion of online marketing. Their study found that online training, Facebook pages, and Line could help the community by promoting teamwork to develop an online marketing model. This approach aimed to upgrade local products to the provincial or even international level, expanding production and generating more income for the community.

Furthermore, Pooripakdee (2018) found that expanding product distribution channels to include exports or sales in large malls, as well as platforms like Facebook, television, and e-commerce, could enhance marketing strategies. Developing and upgrading OTOP (One Tambon One Product) in various aspects, including quality, standards, and mass production to reduce unit costs, were also identified as crucial factors for success.

In contrast to these studies, the weaving group in Luang Prabang Province focuses primarily on local and physical sales, which highlights a different approach to market reach and distribution

The identifying of weaving wisdom management model

The study of the knowledge management model concerning the weaving expertise of the weaving group members revealed significant roles played by both the government and private sectors. The government sector is pivotal in supporting fundamental aspects by implementing policies to promote weaving, allocating budgets for establishing weaving technical and learning centers, and facilitating product distribution. Concurrently, the private sector contributes by funding materials and equipment, organizing weaving training programs, and providing updated information on weaving practices. Members themselves are identified as crucial contributors to weaving production, with group leaders playing pivotal roles in facilitating successful outcomes.

These learning centers serve as hubs for knowledge exchange and experience sharing within the community, functioning not only as educational resources but also as marketplaces promoting and safeguarding local weaving production. This finding resonates with research by Chaowakul (1997) who identified external factors influencing the successful operation of farmer groups, such as access to new academic knowledge, modern equipment, budgetary support, raw materials, and effective marketing strategies.

However, many members lack sufficient production equipment, necessitating support from relevant agencies to sustain weaving production and uphold quality standards. This aligns with findings from Butstee et al. (2020) research on the transmission of local wisdom in silk weaving at Ban Lung Pradu, Huai Thalaeng District, Nakhon Ratchasima Province. The research identified various transmission methods including demonstrations, practical applications, and storytelling, which foster a dynamic learning process enhancing the accumulation and development of silk weaving knowledge over time. Moreover, government and non-governmental sectors have allocated budgetary support to safeguard weaving wisdom, ensuring sustainability through ongoing activities and local leadership in preserving traditional knowledge.

Conclusion and suggestions

Conclusion

The integration of knowledge organization practices pertaining to the weaving expertise involved an integration of traditional knowledge with newly acquired insights from ongoing 3 weaving activities the first is the weaving operational which it is elucidated that member of the weaving group function as suppliers of weaving equipment, offer guidance on weaving techniques and dyeing processes, and conduct research into factors pertinent to weaving, such as the intricacies of pattern design. the second one is the product processing which it is the members convened to review existing knowledge and exchange opinions on utilizing locally available raw materials to reduce production costs, and the last activities is product distribution which it is serves as a significant source of income for both families and communities, supplementing their household finances alongside agricultural activities. throughout theses activities the new knowledge has merged with the traditional knowledge to transmit to the next generation.

The knowledge organization model applied to the weaving wisdom of weaving group members in Luang Prabang Province, Lao PDR, highlights that weaving has emerged as the primary occupation contributing to family and community income. This is achieved through the integration of traditional knowledge and new insights gained from the weaving process, product processing, and distribution. While members lack formal written documentation of weaving knowledge and wisdom, they demonstrate proficiency in various aspects of weaving, including knowledge acquisition, creation, systematic management, compilation, filtration, access, sharing, and learning.

Despite variations in contexts across weaving groups in different districts, the fundamental weaving processes remain similar. The researcher identifies these seven steps as crucial in effectively managing weaving knowledge among members in Luang Prabang Province, Lao PDR. These steps underscore the importance of systematic knowledge management in enhancing weaving practices and ensuring the sustainability of weaving traditions within the community.

The identifying of weaving wisdom management model that that transmit to the next generation in a sustainable manner are involved the collaboration among the government, private sectors, weaving group members, and the community.

The government sector plays a pivotal role as a primary partner in implementing essential support mechanisms crucial for the management of weaving knowledge within the weaving groups of Luang Prabang province, Lao PDR. This role includes the formulation and issuance of policies aimed at prioritizing weaving production, allocating budgets to support weaving initiatives, providing academic services, establishing learning centers, and implementing marketing strategies. These initiatives collectively aim to bolster the weaving industry, promote sustainable practices, enhance educational opportunities, and facilitate effective market engagement for woven products.

The non-government sector serves as a supplementary agency supporting essential conditions required for the management of weaving knowledge in Luang Prabang province, Lao PDR. This sector contributes by funding the acquisition of equipment, organizing weaving training programs, and disseminating new information or knowledge to members of weaving groups. These efforts are aimed at enhancing the capabilities of weavers, fostering skill development, and promoting continuous learning within the weaving community.

The members of the weaving group are fundamental agents in driving successful outcomes. Therefore, they should adopt systematic knowledge management practices, particularly focusing on weaving operations, processing, and distribution. This involves

initiating the process with knowledge acquisition, followed by creation and pursuit of knowledge. Systematic knowledge management includes processing and filtering information, accessing and sharing knowledge, as well as fostering knowledge exchange and continuous learning within the weaving community. These practices are crucial for enhancing skills, improving production processes, and ensuring effective distribution of woven products.

The community When both the government and non-government sectors implement policies to promote weaving production, including budgetary support and funding for learning centers in the area, these initiatives can facilitate knowledge exchange and serve as educational resources for the community. Establishing such policies encourages people to distribute their weaving products at fair prices through these centers. Additionally, promoting the safeguarding of weaving wisdom can be achieved by encouraging the wearing of clothing made from local woven fabrics during symbolic festivals and among civil servants. This movement aims to preserve local weaving traditions and increase employment opportunities, thereby enhancing the income and quality of life for families and communities in the region.

In conclusion, the integration of knowledge organization practices pertaining to the weaving expertise of members within the weaving group in Luang Prabang District, Lao PDR, involved an integration of traditional knowledge with newly acquired insights from ongoing 3 weaving activities which it including Weaving operational, Product processing, and Product distribution; each activities encompassed 6 systematic stages including Knowledge Acquisition, Knowledge creation, Knowledge Management, Access to Knowledge, Knowledge Sharing, and Knowledge Learning. And in order to transmit this know ledge wisdom to the next generation in a sustainable manner this should be involved the collaboration among the government, private sectors, weaving group members, and the community.

Suggestions

The study of the knowledge organization model focusing on the weaving wisdom of members within weaving groups in Luang Prabang province, Lao PDR, reveals that group members primarily manage their knowledge and expertise independently. Much of their knowledge is inherited across generations, acquired through memorization and practical experience, thereby the government should establishment of learning centers in order to educate people on weaving skills and launch a marketing campaign to contributing to the renown of woven fabrics from Luang Prabang province.

To support these efforts, stakeholders including of government or non-government agency, private and business sector should provide financial backing and engage in marketing campaigns to promote Luang Prabang province's woven products. This promotion can be facilitated through various online platforms and by establishing systematic learning centers accessible to group members and interested parties. These initiatives aim to enhance accessibility to weaving knowledge, foster skill development, and broaden the market reach of Luang Prabang's woven products.

New knowledge and the effects on society and communities

This research lies in the creation of a model to systematically manage weaving knowledge because if it is not transferred well, it may result in the loss of the weaving culture of Laos, including Choosing to use a variety of samples spread throughout every area where there are local sages can completely pass on wisdom to the next generation and can continue to preserve the beautiful heritage of Laos

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