

Knowledge Management for Local Wisdom of Tai Lue Food

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Abstract

This study aimed to operate the knowledge management (KM) in local wisdom traditional food of Tai. Research method consisting of documentary study together with evidence collection, in-depth interview, community survey, and focus group has taken among 50 informants comprising community leaders, local scholars, housewives, elderly, and villager representatives through content analysis. The knowledge management was investigated in terms of 3 elements namely: knowledge acquisition, knowledge storing and knowledge transferring. Findings were as follows: there are 2 types of knowledge acquisition which were traditional wisdom and the new knowledge that blend traditional wisdom with modern knowledge. Knowledge storing mostly personal, any written documents not found and knowledge transferring informally within household members through teaching or demonstrating and the formally knowledge transferring not found. There were 3 knowledge components found in this study: the identification of local Tai Lue food, the types of local Tai Lue food and the nutritional value of local Tai Lue food. The key factor to the success included knowledge in KM, KM process, community leader, community structure and tradition and the last one was appropriate technology supporting KM. The people took pride and had awareness in their local knowledge after the operation was completed. Moreover, they wished to pass down the knowledge to the next generation.

Keywords: *Knowledge Management, Local Wisdom, Tai Lue Food*

Introduction

A considerable number of indigenous tribes live in northern Thailand. Tai Lue is one of the most common and harmonious ethnic groups, with a style of life and culture that is in harmony with the native local northern Thai people, especially the Tai Lue people's traditional food consumption culture. The majority of Tai Lue recipes from the past were derived from the historical wisdom of the Tai Lue forefathers. Until recent times, the Tai Lue people cooked with indigenous veggies. There was variety and local food's originality reflected the daily way of life that has been passed down from generation to generation. As a result, the Tai Lue people were healthy and lived long lives [1,2]. Traditional Tai Lue people consumed meals that were made with local vegetables and herbs, and they invited you to join them in the kitchen. Frequently, each meal has a low-fat content.

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There is a dry chili paste called "Nam Phit " by the Tai Lue people and a liquid chili paste called "Nam Mee" by the Tai Lue people as a typical meal served alongside fresh and blanched veggies.

Fish sauce, fermented fish, and coconut milk were not used as ingredients or seasonings in traditional Tai Lue cooking methods. Instead of black pepper, rotten beans were used to cook them, and it was popular to cook them with herbs found in the area, such as Ma Khuaen and Deepli, as the main spice [3]. Traditional healers were able to treat illnesses caused by an imbalance of air, environment, overwork, and poor diet by adjusting the balance with medicinal plants [4]. However, the Tai Lue people's way of life has changed today. Traditional food consumption has been replaced by convenience foods or ready meals because they were inexpensive, convenient, and fast, or because of propaganda information obtained from various media, resulting in the new generation of Tai Lue people receiving food with insufficient energy and nutrients in the long run, also resulting in many chronic diseases such as obesity, diabetes, high blood lipids, and high blood pressure. These crucial nutritional insights had a propensity to be forgotten and eventually lost. It was critical to take certain actions to protect and maintain this knowledge. As a result, the essential local culture will be preserved and passed down to future generations.

The process of gaining correct and relevant knowledge was known as knowledge management. The right knowledge had to be managed in a methodical way so that it may be put to good use. The key premise was to change the knowledge that a person already had (Tacit Knowledge), which was the information that was within an individual arising from observation, learning, or varied abilities and were transferred in the form of written or numbers that were difficult to communicate but will develop and inherit each other via observation and imitation [5]. Explicit Knowledge is rational knowledge and must be attained. They can be collected and distributed in a variety of formats, including books, manuals, documents, and reports, making them widely available [5]. Management of local knowledge is a trove of local information, which was according to documents or other data that were dispersed throughout the individual and consist of 1) Individual or long-term experience-based knowledge that was accumulated, experimented with, and improved until it was consistent with the environment, culture, tradition, and serves the community. 2) Knowledge was manifest. It was information that was passed down from one person to another using various techniques. It can be passed down in a variety of ways, including telling, writing, inscription, and teaching [6,7]. As a result, knowledge management combined these two aspects of knowledge together, synthesized and organized in a systematic way so that members of the community or anyone who was interested could access the information and use it for various reasons. Assisting the community in adopting a healthy lifestyle was compatible with the environment and local context. Knowledge Management enabled community members to collaborate on new knowledge or interactions, resulting in increased knowledge exchange between them. It was beneficial to use information for community development [8]. Leaders, social capital, and networks were identified as community literacy management components in Ekachai [9] community literacy management techniques for lifelong learning. Join for the purpose of learning Throughout the community's life, including the development of producers, entrepreneurs, marketing, and product development, as well as generating a learning process and inheriting local expertise. In the past, the Tai Lue people passed on their culinary knowledge from generation to generation come from ancestors, such as parents, grandparents, or a respected senior, but lack a systematic knowledge management procedure, such as accumulating knowledge, training to inherit knowledge, and putting the body of information into documents, such as manuals, tables, or other media as applicable.

This study aimed to manage Tai Lue people's local food wisdom in Lampang Province, by bringing wisdom and knowledge about the Tai Lue people's local food that may be hidden in the form of knowledge, thoughts, beliefs, experiences of people, or documents and evidence in

various locations that were often scattered, lack of systematic storage and transmission to collect. Although many parts of the Tai Lue people's knowledge have been examined to date. However, there was still a dearth of systematic management of local food wisdom. Furthermore, the Tai Lue people's local food wisdom was beginning to fade. Today's information and perceptions were inaccurate but due to adaptations and applications made in accordance with the era and time in order to pass on the wisdom and culture of traditional Tai Lue food to the next generation of Tai Lue people as well as the general public, and to demonstrate the benefits of eating local food to the general public. As a result, the research team was keen to perform knowledge management on Tai Lue traditional food in Lampang Province.

Materials and Methods

This research was a qualitative research to study the knowledge of local wisdom of traditional food of the Tai Lue people. The informant of this study is the Tai Lue people who were familiar with local Tai Lue cuisine, community leaders, and members of other community groups, such as housewives, members of the local government and an elderly group who were among the informants. The tools used to collect information in the community included semi-structured interview form, questions in group discussions, and field records developed by the researcher according to the appropriateness of the community context. Collect data by analyzing documents and evidence in the community. community survey in-depth interviews with local philosophers or people in the know group discussions and observations, both with and without participation, traditional Tai Lue nutrition at the villagers' homes and at the community market and using conversational techniques to verify the accuracy and validity of the data between the researchers, and informants used the triangulation technique [7] to test the validity and reliability of the data. It was to achieve reference and link coherence of data obtained from different data locations and methods [10,11]

Conduct an in-depth analysis of the data after the interview. Organizing group discussions and observations by dividing the information into categories and interpreting the data by analyzing the content of the data (content analysis) to summarize the issues according to the data group. and analyze the relationship between the data groups [10,11].

Results

Source of wisdom and knowledge

Sources of wisdom and knowledge of local food of the Tai Lue people come from 2 major sources: 1) traditional wisdom which is the knowledge of the ancestors that corresponded to the way of life and reflected the important social capital of the community, so-called wisdom capital and natural resource capital; and 2) new knowledge that combined traditional wisdom and modern science.

Knowledge management process

When knowing the source of wisdom and local food knowledge of the Tai Lue people will enter the knowledge management process which from the conduct of this research that was able to summarize the knowledge management process resulting as follows:

1. Acquiring knowledge has two parts: the first part is acquiring knowledge in the community. from the exchange of knowledge between the villagers' inquiry from knowledgeable people and looking at samples from people in the community. Then bring it to practice until it becomes your own wisdom. and the second part is acquiring knowledge from outside the community, which is training, study visits, seminars, including receiving information from various media such as television, radio, the internet, books, various publications, etc.

2. Knowledge exchange: Most of the events take place informally by people in the community from talking on different occasions and places, such as important community festivals, traditional events, merit making, including important activities such as going to the market, etc. As part of the official knowledge exchange such as meeting community seminars are rare as there has not been a clear and concrete approach to managing knowledge on traditional Tai Lue food.

3. Knowledge storage: Most of the knowledge storage that arises will be in the form of storing the person who is the person who has knowledge. Expertise and experience in that matter. No storage found. in written form

4. Knowledge transfer: It is the transfer of knowledge between people mostly. The most common is the transfer to close people such as children, grandchildren, relatives in the house. which may be caused by teaching exemplifying or absorbing from observation However, there has not been any formal transfer of knowledge such as writing, writing, training. Because most people in the community still see that the local food wisdom of the Tai Lue people is close, sedentary harmony in daily life is familiar. So, it seems that it needs to broadcast any official

Knowledge gained from knowledge management

When the knowledge management process has been carried out. A summary of the issues of knowledge about local food of the Tai Lue people can be summarized as follows:

Knowledge 1: Classification of Tai Lue traditional food

In the general life of the Tai Lue people in the study area, there is no official classification of Tai Lue traditional food. The researcher and the villagers in the area therefore discussed together to classify the food in categories. According to the nature of the preparation and compile a list, there were 8 types of food that are traditional Tai Lue people food in different groups as follows:

1. Curry and boiled food consists of mushroom curry, curry shoots, pork curry, cheddar, vermicelli curry, vegetable curry, sweet vegetable curry, Chiang Da vegetable curry, chicken pumpkin curry, boiled mushrooms, and mullet soup, and white cabbage soup.

2. Stir-fried food consists of stir-fried mushrooms, stir-fried pork with basil leaves, Pad Thai, stir-fried vegetables, stir-fried cucumber, and stir-fried morning glory.

3. Fried food consists of fried pork, fried beef, fried chicken, fried fish, fried frog, fried squid, and fried egg.

4. Grilled food (Tai Lue people call it Karchi), Mok type (Tai Lue people call it Ab) including grilled pork, grilled beef, grilled chicken, grilled fish, grilled frog, grilled vegetables, rice vermicelli, fish belly, pork belly, and wild egg.

5. Spicy food consists of bamboo shoot salad, mango salad, eggplant salad, jackfruit salad, and Thai pork salad, Ang Thae (Ang Thae leaf medicine), vegetable juice, python, Khua Ho (mixed salad), Thai eggplant salad (Eggplant Salad), Jin Sam, and Ya Hua Konjac.

6. Laab dishes include pork, beef, buffalo, chicken, and fish, which were both raw and cooked. If it was raw, fresh blood of that animal may also be added.

7. Chilli paste food consists of chilli paste, Red Eye chilli paste, Fish chilli paste, Kha chilli paste, Ong chilli paste, Crab chilli paste, chilli paste, and O-Tho.

8. Snacks or sweet foods, consisting of pad desserts, jok snacks, narrow rice, and ramfuen rice.

9. Other food, dry noodles (Khanom Jeen), glutinous rice, steamed rice

Knowledge 2: Traditional Tai Lue food that is popular today.

From interviews and group discussions making, it was possible to select local Tai Lue food 10 items that people in the community that they can eat in their daily life as follows: Lam Bon, Kaeng Kae Gaeng, Jin Kham Chili, Ang Thae, Winter Melon Soup with Chicken, Yum Konjac, Kaeng Kraek, Bamboo Shoot Curry, Bamboo Shoot Salad, and dry noodles. It is a popular food that people consume because the cooking process is not difficult. In particular, ingredients are easy to find and inexpensive and some people believe that these food elements have properties to promote health or prevent certain diseases such as diabetes, high blood pressure, heart disease, obesity, kidney disease, etc.

Conclusion

The results of the implementation of knowledge management of local food wisdom of the Tai Lue people at the time showed that the body of knowledge and local wisdom related to Tai Lue traditional food came from 2 sources: 1) Traditional wisdom which was the knowledge of the ancestors that were consistent with way of life. It is the knowledge that existed in the person (tacit knowledge), which was abundantly scattered among the individual and varying depending on their experiences and lifestyles. This reflects the important social capital of the community, namely wisdom capital and natural resource capital, and 2) new knowledge that combines traditional wisdom with modern science from a variety of forms. For example, from learning different cultures, including from various media from the outside that influence the way of life, resulting in a new body of knowledge that is consistent and balanced with the lifestyle of the people according to the era but still remains the unique styles and characteristics of Tai Lue local food until becoming local knowledge that is passed on from generation to generation and is a way of the community that has been passed down from generation to generation [7].

When finding knowledge related to the local food wisdom of the Tai Lue people in the area, there is a great need to make people in the area see the importance of participating in knowledge management. It must point out how knowledge management will benefit both in terms of livelihood and in continuation of local wisdom. As experiencing the importance of conserving the valuable wisdom of the community, the knowledge management operation thus can be carried out smoothly and is a process that is caused by genuine community involvement [12]. It was found that this knowledge management to be successful, depends on various factors that come to support as follows: 1) Knowledge and understanding of people in the area of knowledge management because if people do not understand the meaning, importance, and methods of knowledge management, it would be difficult to cooperate [13]. 2) Challenging programs may be cleared. It may focus on focusing on the serious. 3) There can be challenging challenges. It may focus on clarity and high definition. It is recommended to choose a cutting board that will be used as a cutting board. 4) Community leaders with a positive attitude towards knowledge management can lead or lead the action, it will be used by other community members as a model. Follow and cooperate [14]. 5) Community structure and culture is another factor that is very important to knowledge management. There are no problems within the community. There is a culture of generosity, working together, and unity by seeing the value of local resources. There is an awareness of the good cultural heritage of the community. It will make the process of knowledge management successful [15]. 6) Technology that helps in knowledge management is another important factor. The operator must choose the most modern and appropriate technology to help promote the knowledge management process [14]. In this study, a combination of technologies was chosen, such as e-mail for communication, computer programs such as Microsoft office for data recording and presentation, internet system for searching and disseminate information including scientific technology to analyze the nutritional value of traditional Tai Lue food to

increase the value of the previously collected data, it can be trusted and used in a variety of ways. The five factors found from this study. The researcher emphasized and concluded that it was the key to the success of knowledge management. This is similar to the research of Pattama [16] who studied factors affecting knowledge management on local wisdom in Educational Management of Municipal Schools in Trang Province. It was found that the factors affecting knowledge management success consisted of organizational culture factors. Leadership and Strategy and infrastructure, including the education of Apichart [7] who studied the model of local wisdom knowledge management, bamboo shoot processing of Ban Phu Toei community Kanchanaburi Province reported that conditions for the success of key knowledge management include knowledge in knowledge management, culture and community way, community leaders, local resources and community infrastructure. The implementation of knowledge management on local food wisdom of the Tai Lue people was completed. People saw concrete results such as knowledge of Tai Lue food categories, Knowledge of types and patterns of Tai Lue food and knowledge of the nutritional value of Tai Lue food causing people to be proud of the issues when they have participated in and on the issue of culture and wisdom which is the heritage of the community. Because they love and cherish the value of that wisdom more and lead to a systematic process to conserve and disseminate knowledge to other people, either in the community itself or outside the community in which people in the area have jointly discussed ways to proceed. The conclusion will disseminate knowledge of Tai Lue local food in the form of documents, books, electronic media such as CDs, and information on the internet that will arrange training to improve assembly local Tai Lue food for people who are interested in building a Tai Lue food wisdom learning center in the community as a place to study and disseminate knowledge to interested parties. As Marquardt [16] said that knowledge management is good and considered successful. The operator must be kept. Knowledge acquired through a good preservation process and effectiveness can lead to learning dissemination and further exploitation and in addition, people in the area have a strong drive to conduct knowledge management on other issues related to the local wisdom of the Tai Lue people in the community such as the wisdom of treating diseases with traditional Tai Lue medicine. The wisdom of playing Tai Lue's folk performances continues in the future as well. This is a result of having to take a role and participate in the operation. Thus, creating a feeling of pride and belonging enables being the sense of cherishment and encouragement to preserve the tradition and local wisdom forever.

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