

Cultural Knowledge Transfer of the Inherited Karen Backstrap Weaving for the 4th Generation of a Pwo Karen Community

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Abstract

The tendency of the Karen backstrap weaving succession has gradually decreased due to the difficulty of weaving techniques and the relocation of the young generation. The Yang Nam Klat Nuea community, Nong Ya Plong District, Phetchaburi, is a Pwo Karen community that is seriously confronted with a lack of cultural heritage. Thus, a group of weavers was formed to revive the knowledge of weaving. However, they have been gradually confronted with culture assimilation to mainstream culture from the desire for marketing acceptance and imperative and forced the extinction of culture due to the disappearance of weaving details and techniques. Although there are practical solutions, i.e., product development, community improvement, knowledge improvement, and knowledge transfer, to inherit the Karen weaving culture, people in the community cannot fulfil their deep intention about the weaving inheritance as most solutions have focused on developing the commercial products and making the income instead of inheriting their knowledge. This research employed qualitative user research with an in-depth user interview to study communal knowledge transfer succession based on the internal involved parties, i.e., four expert weavers, three young weavers, and three 4th generation villagers. The purpose is to explore the correlation and mindset of villagers towards the culture with specific issues, including the psychology of culture, core knowledge and learning methods, cultural inheritance, and cultural engagement. As a result, the existing models of knowledge management mostly focused on tangible strategies, which can notice progress in short terms, such as direct teaching and consistent practicing. At the same time, the motivation and passion of inheritors were abolished while the research found that the young generation who profoundly connected with the textile culture will have a more significant intention to continue the culture. Therefore, this research suggests both internal and external solutions to treat the community. Regarding the internal solutions, family, weaving group, and school have an important role to participate with young villagers by encouraging activities to support the cultivating of Karen's history, understanding their identities, and adapting the culture as a part of daily life. At the same time, collecting all of the knowledge in the archives, e.g., recorded video, instruction, and books can crucially prevent the culture from extinction. Regarding the external solutions, this study suggests that working with social media will enhance the intimacy of textile culture, while the community should relieve the roles in marketing competition and start to drive cultural experiences to create a new market position. In conclusion, this research intends to explore the causes and motivation to support the transfer of the culture to the 4th generation villagers and to raise awareness of the diversity of culture in society. With these suggestions and the desire to improve pride and confidence in culture, the community agrees that strengthening the relationships between the young villagers and the weaving culture can bring attention and interest back to the weaving culture.

Keywords: Pwo Karen Textile Culture, Backstrap Weaving Succession, Cultural Inheritance, Knowledge Transfer, Knowledge Management

1. Research Introduction

1.1 Research Background



Fig. 1 The tying pattern on backstrap handwoven fabric

Backstrap hand-woven fabric is one of the invaluable and unique culture of Karen. Its dedicated hand embroidery and tying patterns (see details in Fig. 1) are the record of their identity and wisdom as it was inspired from their living environment [1], [2]. Weaving culture has been continually transferred from generation to generation within the family with its initial purpose of use.



Fig. 2 (a) The backstrap weaving operation, (b) The process of tying pattern, (c) The dedicate embroidery pattern

However, due to the complexity of the processes, e.g., weaving operation understanding, pattern creating techniques, and embroidery techniques, as seen in Fig. 2, weaving learning cannot be complete within the few years and needs the afford and consistency of practicing. Learning the backstrap weaving has become a tough activity because Karen people have a critical need to concern for their living and strive for the better life quality.

Karen people is the explanation of the marginalized people who have been fled from Burma [3]-[5]. In general, these people were considered with subaltern status. The considering with sub-alters makes the inequality in many aspects to their living conditions, such as, education accessibility, works opportunity, social rights, political power, and standard utilities. This situation was called 'social exclusion' which means Karen people are discriminated against their identity. The social exclusion has a direct

impact to weaving culture that called 'identity denial'. Therefore, Karen culture has been gradually confronted with culture assimilation to mainstream culture due to the desire for social acceptance [6]-[8].

The popularity of weaving culture was significantly decreased in nowadays. The popularity of tribal costume was declining among the young generation. They also feel ashamed about their local's fabric which pushes them to make the new designs follow the market imperative. It causes them to lose their cultural identity. Furthermore, the relocation of the young generation, in order to attend a higher education and better work opportunities, has been struggling the community to transfer their culture wisdoms.



Fig. 3 The enlargement photo depicts the oldest backstrap handwoven fabric in the community

The Yang Nam Klat Nuea community, Nong Ya plong District, Phetchaburi, is a long-history Pwo Karen community that was settled in Thailand. Hence, the traditional knowledge and ancient fabric (see detail in Fig. 3) still remain today. However, the community has also confronted with the critical lack of the inheritance of cultural heritage. Even though there is the established group of weavers to revive the woven knowledge, the community still needs the younger generation, especially, the 4th generation, to continue this culture in the future.

1.2 Literature Review

Based on a review of the literature, both national and international studies on how to revitalize the Karen textile culture indicates four main approaches including, product development, community improvement, knowledge improvement, and knowledge transfer.

1.2.1 Product Development

Improving the production standard to meet the marketing imperative by using design approach is an overview of product development. Generally, it is a cooperation between the designer and local experts to elevate the local textile industry, distributing special income to the community and promoting their culture and local textile. Therefore, this approach usually applies with the cultural tourism communities due to the market needs [9]-[13]. The approach suggested three concepts according to the final solutions, for example, applying the traditional fabrics on product design, the simplicity of the traditional patterns and the combination of materials, and the development on the modern production techniques.

The studies found that the satisfaction levels from a particular group of users have a significantly increased over an average for the design products. Hence, the communities earn more income and reputation from this experiment. It indicated that using the creativity and design thinking is a solution that helps the community to reach the new and higher target customers. However, the important issue is creating the balance between the traditional values and creative design. Producing creative products can cause the suspension on their culture [14].

1.2.2 Community Improvement

The ideas of community improvement are more focused on the organization's structure, by strengthening the relationship and encouraging the continuation and assistance among weavers to sustain the culture rather than develop the products following the marketing imperative [15]. There are slightly different aspects comparing between national and international studies. Therefore, the two directions, related to the research areas, become the concepts of this approach.

The national studies mainly focus on creating the negotiation power in the market. With the strong internal relationship, the studies implied that it has a significant increase to the community income with sustainable marketing and operation processes, a discovering of the same vision and the negotiation power and connection to the external organization. It shows that the concept of community improvement can increase the pride of marginal people and opportunities to relay their cultures in the future [16].

In the meantime, the international study emphasized on how community creates the confidence to the refugees by encouraging Karen people to express their own identities through activities. The study reviews on the rising number of participants who come to learn, share and pass on the cultural skills and knowledge. The results of this study show how the refugees continues their own identities in a foreign land [15].

1.2.3 Knowledge Improvement

Comparing to the previous approach on product development, this approach emphasizes on involving the local experts to learn, work and develop on their own. This approach does not focus to improve the production standard to meet the market needs. It is intended to create a sustainable process cycle to the community by increasing knowledge to develop the product quality and the operation processes. This approach proposed three different concepts, i.e., design thinking and marketing strategies, scientific knowledge, and the usability of technology.

For knowledge improvement concept, the popular solution is using design thinking to demonstrate the market strategies. Similar to the sampled studies, these researches focused on increasing the design knowledge to encourage local experts to create their own patterns from the existing. They also emphasized on creating the understand of marketing strategies to local brand and improving the online distribution channels to reach more target customers. The results show the notable growing engagement for each community [17]-[20].

The other solution for this approach is applying the scientific knowledge into the traditional process. For example, using the chemical knowledge to improve quality of natural dyeing techniques. The research shows how the community improve the quality of local products which can increase the product's value [21].

Using the 3D technology helps the community on producing the complicated products and simplifying the complexity of operation processes through the simulation [22], [23]. Studies show the potential for weaving in the future which defines the new solution of cultural heritage.

In conclusion, knowledge improvement approach gives the notable result to the community. However, passing the knowledge from outsider's viewpoint can harm to the core of culture which can cause the culture assimilation to the culture.

1.2.4 Knowledge Transfer

Passing on the core culture to the specific inheritors, who can contribute the identities to the future, is the key of this approach. It deeply contributes the cultural ideas and knowledge to the younger generation by teaching and learning process. Reviewing previous studies on both national and international researches can be divided into 2 directions. The first direction is improving the local curriculum to make the better cultural transfer process [24]. The other direction is combining the cultural wisdom with other activities to create understanding of the culture [25].

Children are our legacy to tomorrow. Creating a sustainable culture must start from the basics. Therefore, the local curriculum should be focused on enhancing students to understand their identities and culture. Reference [24] shows the result of effective learning by creating the flexible curriculum that can create the direct experiences to learners. This study also defines the flexible curriculum as the learning structure that let all participants, including, the teachers, the local experts, and the students, to create the suitable schedules and methods for themselves. The outcome shows the increased number of students who have an interest in cultural learning.

On the other hand, the international research explained about the struggle of Karen's students that could be protracted and exacerbated to achieve their living and study through their identity deny. Reference [25] studied on how to increase self-confidence to the younger refugees and encourage the society to understand the diversity of people. This research tried to implement the cross-culture club to create the after-school activities for the refugees and local children. These activities help to diminish the feeling of social exclusion and encourage the cultures diversity to the social. The result shows the improvement of self-adaptation to the refugees and creates the harmony to the local society.

This research aims to study on the transfer methods of Karen weaving cultures, especially, for the internal people, to sustain pass on the culture to modern society. In addition, this study intends to raise awareness about the diversity of culture, and to provide the new perspectives and suggestions on the culture inheritance to the society. Therefore, the objectives of this study are as follows:

- Studying the significant values of Karen weaving culture towards different users in the community
- Identifying the core knowledge of Karen weaving culture
- Generating the mediums to transfer the significant values and core knowledge to prevent the culture from extinction

2. Research Methodology

The methodology of this research acquired the user study to gather insights, needs and behaviors by using a qualitative method and in-depth interview based on the concept of knowledge transfer, following the discussion on literature review. Collecting the data by coding and grouping according to four particular areas of interest, i.e., the story of life and weaving, learning, inheritance, and cultural engagement, from the selected group who considered as the significant faction to the future succession. Identifying and analyzing challenges and opportunities from their motivations to generate the practical knowledge transfer methods in order to gather the deeply insights from the community. With expectancy to support the preservation of Karen weaving culture and apply to other communities.

2.1 Sampling Group

The sampling groups for this research are the local people who live in the community and being related to the weaving culture. The participants include elderly and children are as the followings;

2.1.1 A group of the local weaving experts. The group of people who have experienced and has been woven until now. They are full of knowledge, techniques and skills, that need to transfer before they pass away.

2.1.2 A group of the 4th generation who have interest on weaving. This group is focus on the young generation who is related to the weavers and have the special interest on weaving as they are the foundation that will continue the culture to the future.

2.1.3 A group of the 4th generation who have no interest on weaving. This group is focus on the young generation who have the relationship with the experts but have no interest on weaving culture as they have the opportunities to get back and carry on the culture. Moreover, their valuable perspectives can be the inspiration to others.

2.2 Research Tools

The in-depth interview contains with four different parts related to the interest that was discovered on pilot study. Finding and understanding the insights and story from each sampling group about weaving culture, core knowledge, internal force and motivation.

2.2.1 The story of life and weaving section. This section aims to understand the causes and motives on weaving culture, finding the internal force to carry on the cultures for each group.

2.2.2 The learning section. This section intends to reveal core knowledge, the turning point and difficulty parts of weaving to understand and analyze the transfer methods for the future

2.2.3 The inheritance section. This section expects to discover the inheritance concept with the mediums that helps to transfer the core wisdom both direct and indirect directions

2.2.4 The cultural engagement section. This section focuses on the significant and effectiveness on weaving group to generate the guidelines for development

2.3 Research Framework

After collecting all the information following the four different sections, all of the data were transcripts and analyzes by using the idea of thematic analysis. This includes coding all the data according to the research framework. This research applies two models, consist of, (1) the communication model from David K. Berlo [26] and (2) the knowledge transfer model from Nonaka and Takeuchi [27], as the tools for research analysis.

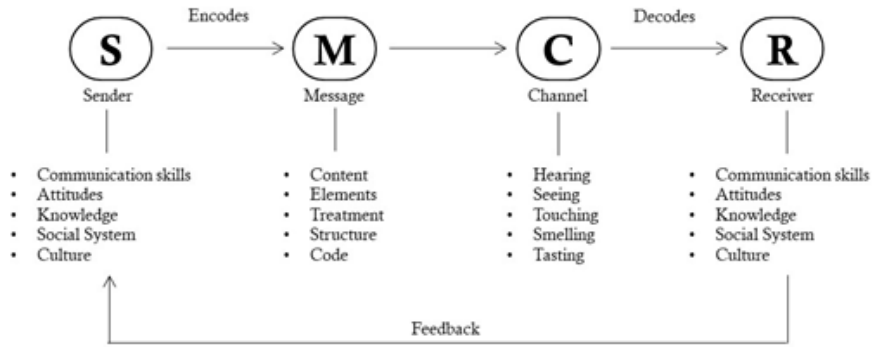


Fig. 4 Research Framework: The communication model (SMCR)

This research will code all the data about the background and motivation following the four components of the communication model (see details in Fig. 4), e.g., the sender, the message, the channel, and the receiver. The different components influenced other factors and create the sustainable communication cycle that will help to generate the model for the community.

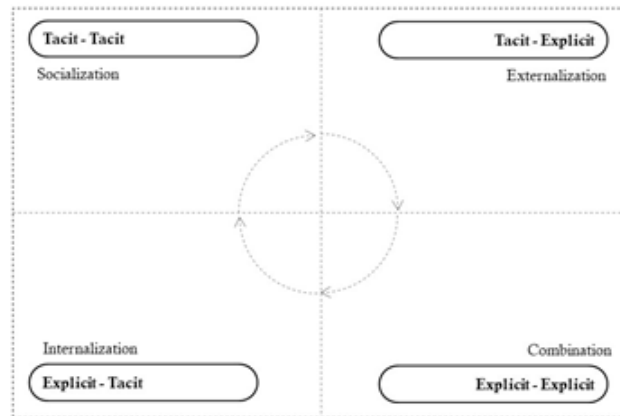


Fig. 5 Research Framework: The knowledge management model (SECI)

With the intention to understand the direction of knowledge management, the message section will apply the knowledge transfer model from Nonaka and Takeuchi (as seen in Fig. 5). The model describes the theory based on the conversion concept of explicit and tacit knowledge, proposed into four solutions, e.g., the socialization, the externalization, the combination, and the internalization. The model shows how knowledge can be created and transferred within the organization which can help to further understanding and ideas.

3. Research Results and Analysis

3.1 Existing Learning Approach

The concept of knowledge transfer has been considered as a part of weaving succession. The existed approaches from the Yang Nam Klat Nuae community consist of three main directions, i.e., family learning, weaving group, and school learning, as shown in Fig. 6. Producing the simple weaving products, e.g., plain fabric and Karen's bags, is the objective of every method, while the significant level of other factons, such as, the meaning, the psychology, and the story, that generate their identity, were declined as there are the intangible facton.

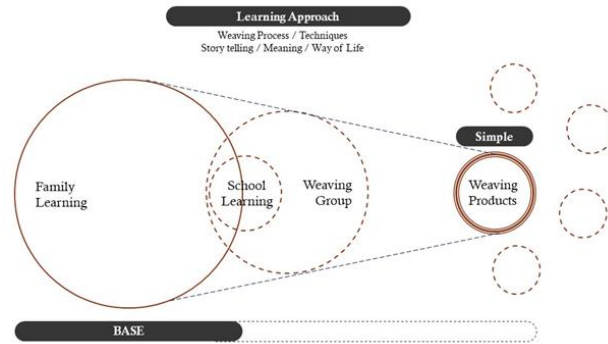


Fig. 6 The existing learning approach within the community

The basic knowledge transfer method is from family succession, directly passing from old generation to descendants, by observing their senior relatives' actions and practicing by doing. The apprenticeships will begin after finishing all the agriculture's work so it does not guarantee the fixed and appropriated time for practicing. Hence, the consistency of practicing is lack. In contrast, the advantage of family succession is the inheritors directly learns from the experts which has the opportunity to deeply inherited to the core and meaning of psychology behind, comparing to other approaches.

Due to the deficit income-earning opportunities, the local people need to consider on their living, creating the extinct on cultural inheritance, thus, the weaving groups was established to maintain the weaving activities within the community. While family succession has the intention to weave for daily use and carry on the culture, the purpose of weaving group is more focus on special-income earning, addition with teaching and learning process.

The issues on the shortage of inheritors motivated the local school to create the special lesson on their culture, with the collaboration from internal weaving group. The method of school learning was relieving the issues of consistency, and directly engage with the 4th generation. However, the continuation of class becomes the problems due to the deficit of funding (see details in Fig. 6).

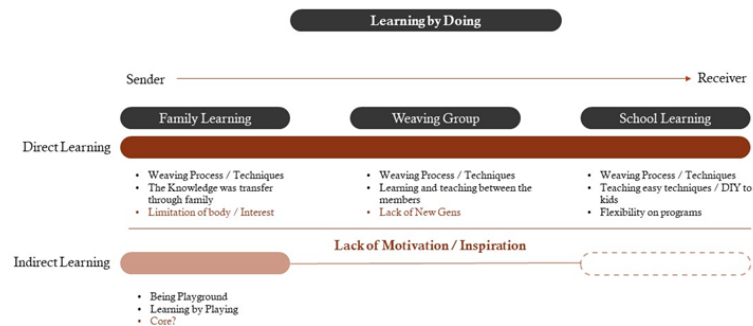


Fig. 7 The comparison between learning approaches

As the details of each learning approach were mentioned above, it can generate the learning styles into two types, as seen in Fig. 7. Generally, the local experts prefer the direct learning with tangible instruction, such as, techniques, skills practice and weaving processes, because it is easier to understand comparing to the intangible terms. However, the existed methods also indicated that there are seriously need the younger generation in the succession cycle. Based on interview, the shortage number of new generation because there are no motivation and inspiration except the compulsion to learn.

3.2 User Persona

Based on analysis, the results of in-depth interview categorized into three groups following the user persona, e.g., the expert, the learner, and the opportunist mindset. The user persona was generated according to user's background, behaviors and mindset.

3.2.1 The Expert

the characteristic of the local expert group who have a broad and deep understanding of knowledge, skills and experience and learning all knowledge and 'how to' from their family. This group has a strongly focus on the tangible value, such as, weaving techniques and process. While producing the handwoven fabrics, they will follow the initial instruction strictly and have less creativity.

3.2.2 The Learner

the personality of the younger weavers and the 4th generation, who have been experienced on weaving for a few years and still learning in some particular techniques or have an interest on weaving. They would like to preserve the traditional core values and be innovative to meet market needs. The creative outputs of this group can be noticeable that will maintain the traditional styles with some special elements, e.g., color-using, and dedicated details.

3.2.3 The Opportunist

the characteristic of the 4th generation who have no interest on weaving, both people who have experienced and non-experienced. Based on interview, they do not have a relationship and understand much about their culture due to their family conditions.

3.3 In-Depth Interview

The purpose of in-depth interview is to gather all insights and challenging motives of all participants from the sampling group, following the research tools that was mentioned above. Table 1 to Table 4 concluded the interview, showing the perspective and motivation that were analyzed by the two user personas, i.e., the expert and the learner, as they are related to the weaving. The outcomes should include both economically and socially motives to find the driving force and core knowledge of weaving. On the other hand, Table 5 to Table 8 is the summarized interview of the opportunist persona which shows the perspective from the other point of views. The interview has more emphasized on the motivation and inspiration to generate the ideas for the following steps.

TABLE 1 THE RESULTS OF THE STORY OF LIFE AND WEAVING SECTION

Finding / Personality	The Expert	The Learner
Reasons	Inherit the culture and making for usability	Afraid on the extinction of their culture
Objectives	Preserve their identity and making for usability	Preserve and inherit the culture to the next generation
Goals	Transfer their knowledge, skills, and experiences to others	Increasing values to reach the higher target customer and let others appreciate their cultures

TABLE 2 THE RESULTS OF THE LEARNING SECTION

Finding / Personality	The Expert	The Learner
Difficult part	The consistency, time spending on practicing and the understanding of loom operation	The consistency and time spending on practicing
Turning point	The intensity of practicing and the lack of free time	The lack of free time and the deficit of income-earning
Core knowledge	The traditional techniques	The understanding of culture and identity

TABLE 3 THE RESULTS OF THE INHERITANCE SECTION

Finding / Personality	The Expert	The Learner
Transfer methods	Weaving techniques archives	Traditional pattern archives, creative inspiration and social media

TABLE 4 THE RESULTS OF THE CULTURAL ENGAGEMENT SECTION

Finding / Personality	The Expert	The Learner
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Reasons	Encourage to weave	Revive and preserve the culture
Significant	Special income earning and occasional meeting	The center of weaving within the community
The ideal role of weaving group	The area for teaching and learning process	The area for teaching and learning process and exchanging the ideas

Based on the results, the expert and the learner persona have a strongly intention on preserving and inheriting their culture. The expert persona expected to transfer all of the traditional knowledge, skills, and experiences to the new generation because it contains a strong character of their identity. Passing all of the traditional will continue their identity through the modern society. On the other hand, the learner intended to combine the traditional knowledge with creative ideas to sustain the succession cycle. Maintaining the sense of original with creative ideas to serve the modern society so the outsider can be appreciating and accept the diversity of culture.

TABLE 5 THE RESULTS OF THE STORY OF LIFE AND WEAVING SECTION (THE OPPORTUNIST)

Finding / Personality	The Opportunist
Familiarity to culture	Familiar in terms of a tribal costume and have been seen in community
Significant	Showing the identity of their culture
Reason of no-interest	Helping their parents for earning a living

TABLE 6 THE RESULTS OF THE LEARNING SECTION (THE OPPORTUNIST)

Finding / Personality	The Opportunist
Motivation	Weaving should be a fun activity that encourage people to share the same interest, create the special income with no interrupt their main occupations
Learning Methods	Need the alternatives for learning methods, it should be a part of daily life and can directly contact with the experts
Future ideas	Hope to see the diversity of cultures in the society

TABLE 7 THE RESULTS OF THE INHERITANCE SECTION (THE OPPORTUNIST)

Finding / Personality	The Opportunist
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Transfer methods	Alternative medias of learning that suitable with each lifestyle with the establishing of weaving club for sharing same interest and activities
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TABLE 8 THE RESULTS OF THE CULTURAL ENGAGEMENT SECTION (THE OPPORTUNIST)

Finding / Personality	The Opportunist
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Reasons	Preserve and inherit the culture with special income
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Significant	The center of weaving culture
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The ideal role of weaving group	The center of learning and sharing
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According to the results from the opportunist persona, weaving succession does not have an important role to their lives as they have other condition to concern, i.e., living earning and work opportunity. On the other hand, their perspectives on weaving are the one of the avocation and hobby that should be flexible – suitable to their daily life, and contains fun with passion on their own. The ability to choose can increase the satisfaction to what they do.

3.4 Research Analysis

Finding motivation and inspiration to encourage the inheritance of the culture contains various factors both tangible and intangible. Generally, Karen people focused more on the tangible heritages, for example, the transfer of weaving process, and techniques, by keep practicing and doing repeatedly. However, motivation and passion were abandoned. Based on this research, the tangible heritages, such as, the usability of raw materials, color-using strategies, and the textile patterns, has been changed due to the market imperative. In consequence, it implied that the tangible factors are adaptable and still maintain the culture. On the other hand, the intangible factors play a significant role on the succession. The younger generation who has the deeply connection with textile culture will have the intention to carry on the culture.

Sustainable Inheritance

S M C R Model
Model of communication
from David K. Berlo

S E C I Cycle
Model of knowledge
creation from Nonaka
& Takeuchi, 1995

This model focuses on
1. The Development of Human Resources
2. The Development on Cultural Equality & Opportunities

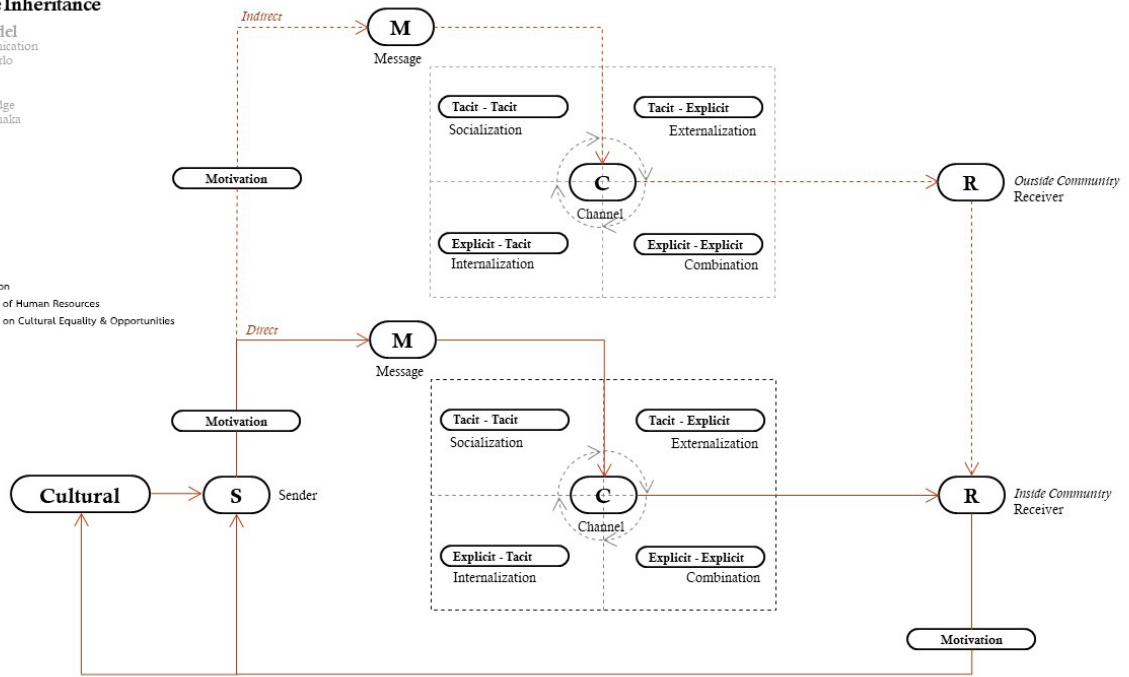


Fig. 8 The knowledge transfer model

Based on research, creating the knowledge transfer cycle to the inherited culture requires two stages of treatment, comprise of internal treatment, which is inside the community, and external treatment, which is the society. Fig. 8 displays the overall concept of knowledge transfer that was generated from this study. The figure indicates that creating a sustainable inheritance for both internal and external phrases demand the four components according to the communication model from David K. Berlo. It involves the sender who sent their message through the channel to the receiver. For this research, the sender is the group of experts as they are full of knowledge and knowhow about the inherited culture. Next, the message means knowledge and knowhow of weaving both tacit and explicit knowledge. Then, the channel is the medium or tools that the sender use to send the message. This study adopts the model of knowledge management of Nonaka and Takeuchi for exploring the ideas further. Finally, the receiver is the 4th generation who have a connection with the culture.

With the deeply intention of the experts who desired to continue the culture, the purpose of internal treatment is inheriting the culture to the future society. According to the in-depth interview, the expert yearns to pass only the explicit knowledge to the future. However, this research suggests that passing only the explicit knowledge cannot reach the culture to become sustainable, but it need to transfer with the tacit knowledge at the same time. Therefore, the model of knowledge management is required.

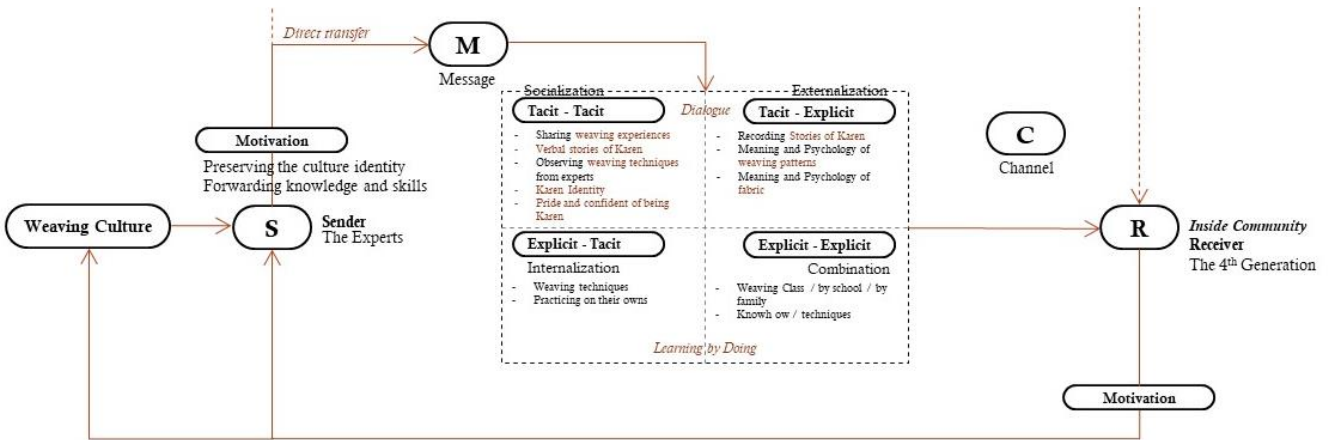


Fig. 9 The details of knowledge management section

Fig. 9 depicts the concept ideas of knowledge management by conversing the tacit and explicit knowledge to become the new knowledge. The details of conversion and the mediums are in the following;

3.4.1 Socialization (Tacit to Tacit)

The idea is sharing the experiences through the social interaction. Thus, the key factor for this conversion is the weaving group of the community. The weaving group can help locals to strengthen their relationship to each other and to culture. Having the strong relationship can empower all the participants to value themselves. In addition, it can increase their pride and confident to Karen people.

3.4.2 Externalization (Tacit to Explicit)

The concept of externalization is to transfer the tacit knowledge by using the tangible mediums. Recording the stories of weaving, the psychology and meaning in various mediums can supports the culture to access others, such as, Karen people who have no interest, Karen people outside community, or even the society.

3.4.3 Combination (Explicit to Explicit)

The idea is combining, editing, and processing the explicit knowledge to the new knowledge. It is the opportunity to expand the culture to others. This concept can generate the new business model, by focusing on having the experiences with the culture. For example, experiencing on weaving, experiencing with fabrics, etc.

3.4.4 Internalization (Explicit to Tacit)

The concept of Internalization is converting the explicit knowledge with the intangible ideas. Therefore, the collaboration with local school should be resumed. Encouraging the young generation to practice and play on themselves.

4. Discussion

This research suggests the action of community both psychology and physiology based on the key concept of knowledge management. This suggestion intends to help the Pwo Karen community to continue their weaving culture on the modern society. The treatment structure was divided into two parts:

4.1 The structure of internal treatment

Inheriting the culture to the future requires the participation from the young generation. Starting from their own passion can further the solutions in the directions up to their desire. In addition, creating passion to the next generation need the contribution in many aspects in order to the pride and confidence on their culture, consists of,

4.1.1 The duty on family interaction

Family takes an important part for strengthening the intimacy with textile culture. The more connection that children have, the stronger motivation that was presented. Socialization is the key of conveying knowledge, for instance, telling story of Karen's living, and the folktales. Making the young generation to understand who they are which incubates the confident to them.

4.1.2 The cooperation from local school

While the family tried to incubates the pride and confident to the young generation, local school plays an essential role on preservation and motivation. Collecting both tacit and explicit knowledge by using the different mediums, such as, recorded video, instructions, and books, to create the archives for the community. The knowledge that was collected is not only the weaving wisdom, i.e., weaving techniques, patterns and color strategies, psychology and meaning of pattern, Karen's life and identity, and folktales, but also the inspiration and creativity that motivate and allow them to study and learn on their owns. In addition, school can be the gathering center after school on sharing and experiencing of weaving among the young generation. Every activity should not be a compulsion to them. The flexibility and ability on decision also helps to open up their mind.

4.2 The structure of external treatment

Distributing the culture to external area can normalize and build more self-assured to the local. The community has a duty on sharing, encouraging and empowering the society. Using the various social medias on sharing and expressing Karen's identity as a part of cultural diversity. This study also suggests that the community should relieve the roles in marketing competition and start to driven on cultural experiencing to create the new market position.

5. Conclusion

This research studies on how can the inherited weaving culture of Pwo Karen can be passed on to the modern society by exploring on the insight and perspective of Karen people. The results discover the understanding of various contexts and issues, that preventing them from succession, need to be concern, e.g., culture, belief, living conditions, social, economy, and political. In particular, the issue of lacking participation from young generation. This issue creates the strongly shortage of inheritors in the cycle. The reason is from the yearning for social acceptance that create the culture assimilation to the culture.

This research implied that creating the sustainable cycle for the inheritance should begin with the internal treatment before expand to the external. It should be reduced the compulsion on production and increased the variety of accessibilities instead. The concept is to bring the culture to be a part in daily life so the others can explore and create self-motivation. Additional,

empowering the participants can create the pride and confidence to the tribe, which will gain the space in the society and raise awareness on the diversity of culture.

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