Reflection on Tribal Cultural Experience: Shared Symbiosis of Tacit Knowledge

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Abstract
Since 1994, the concept of "community-based construction" advocating "learning about life from the people in the field" has been implemented for nearly 29 years. In recent years, an increasing number of academic fields have engaged in action research for local development, opening up new channels for theoretical innovation and breakthroughs. In 2020, the United Nations recognized the crucial role of indigenous peoples and local communities in the protection, restoration, and sustainable use of biodiversity through the Kunming-Montreal Global Biodiversity Framework. They acknowledged the significance of indigenous peoples as biodiversity guardians, emphasizing the substantial contributions of collaboration and cooperation with them towards achieving this goal. The utilization and transfer of indigenous cultures as a foundation of local knowledge can reduce the ambiguity and uncertainty of knowledge, enhancing the efficiency of knowledge transfer. Previous research on tacit knowledge transfer primarily focused on the characteristics of subjects or objects, with little attention to the collaborative relationships between knowledge subjects. Therefore, this study employs field surveys and in-depth interviews to explore the experiential learning and teaching practices of members in promoting tribal culture. The collected data are analyzed using literature research methods to assist in addressing the research objectives, compiling comparative data on the current situation as the results of this study, including：1. Socialization, establishing a participatory community environment through media such as pictures, videos, and interactive tools, making tacit knowledge easier to circulate. 2. Internalization and externalization, establishing a tribal community culture, which helps tacit knowledge Openness and sharing of knowledge. 3. Combination, combining the tribal local sharing spirit with virtual online space, not only shaping and expressing one's own identity, but also communicating with the world and local places.

Keywords: Experiential Learning, Tacit Knowledge, SECI Knowledge Management, Media Richness

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Introduction

Taiwan is home to 16 indigenous peoples, each possessing distinct languages, cultures, customs, and social structures, with a total population of approximately 582,000 (Council of Indigenous Peoples, 2022). According to (Constructing a medium and long-term plan for smart governance of indigenous peoples, 2021-2024) ensuring indigenous rights is crucial. This involves advancing indigenous languages, cultures, and education while simultaneously fostering a favorable economic environment for indigenous peoples through the preservation and application of traditional knowledge and cultural heritage. At this stage of addressing indigenous issues and various unresolved challenges, ten key points have been identified, three of which emphasize integration, including:
1. The lack of an integration platform restricting the development of indigenous tourism and forestry industries.
2. The absence of integration for decision-making information concerning indigenous lands and traditional territories.
3. The deficiency of an integration platform, posing a threat to indigenous languages, which urgently need preservation and educational applications.

Today, governmental research on indigenous wisdom governance emphasizes the mission of achieving cultural heritage through ecotourism (United Nations Permanent Forum on Indigenous Issues, 2015). However, the experiential understanding and satisfaction gained from immersing oneself in the culture of indigenous communities during such journeys have led to the impact on tourism output (low repatriation rates), lower economic income, and constraints on indigenous tourism, agriculture, and forestry development (Performance Indicators for Indigenous Sustainable Living, 2019-2022). In light of these challenges, the reorganization of the indigenous ecological knowledge system and the construction and development of their own knowledge system pose essential questions. What makes the indigenous knowledge system appealing? Beyond serving as resources for nature and cultural tourism, are there additional utilitarian aspects that attract people? What improvements can be made to the current tribal cultural experiences? These are all issues that warrant in-depth exploration by academia, government, and industry. To address these questions, this study employs in-depth interviews as a method to collect data, aiming to grasp the complete context of participants' experiences with tribal immersion, rather than simply transplanting findings from foreign literature. Finally, the research interprets the analysis of tribal cultural experiences and sustainable development aspects from the perspectives of "indigenous knowledge," "SECI knowledge management," and "social media theory."

1. Research Motivation and Objectives

Indigenous tribes possessing both natural and cultural tourism resources (Ryan & Huyton, 2000; Akbar & Sharp, 2023) have been noted for their appeal to tourists interested in experiencing the original natural environment and observing indigenous ways of life (Chang, 2006; Ryan & Huyton, 2000; Liu et al., 2023). Apart from the desire to connect with nature, another significant motivation is the pursuit of exotic interests different from daily life, generating interest in the authentic lives of tribal communities (Ni, 2008; Zhao et al., 2010; Fjelldal et al., 2022). Past literature indicates that agricultural cultural experiential tourism is a common type of experiential tourism (Chen Kaili et al., 2012). Studies also show that participants in such activities have a positive impact on rural culture, farm life, and agricultural management, with educational and cultural heritage functions (Sharpley & Stone, 2014). Knobloch (2017) further suggest that the functional value has a greater impact on

educational experiences, indicating that the educational experiences provided by the traditional ecological knowledge framework of indigenous peoples can bring practical benefits (such as knowledge, skills, or abilities enhancement) hat significantly influence participation in such experiences. Cole (2007) argues that cultural commodification, driven by the economic benefits of tourism development, provides political resources and empowerment for minority groups' identity. From the perspective of local residents, cultural commodification can be positive and mutually dependent on tourism development. Culture is the accumulation and extraction of experiences in indigenous life, and appropriate commodification can convey the meaning of culture.

Therefore, considering the "economic aspect," tourism benefits can be one of the conditions affecting the sustainable development of tribes. From the perspective of cultural experience, the quality of experience is not only cognitive but also emotional; emotions and feelings play a fundamental role in the quality of relationships (Hennig-Thurau & Klee, 1997). This study will explore the following three questions:
1. What are the specific influencing factors for the transmission of tacit knowledge？
2. What are the patterns of knowledge reception by tribal cultural experience participants？
3. Under the collaborative influence of the environment, what contributes to increasing individual and organizational tacit resources？

2. Literature Review

2-1 SECI Knowledge Management

The scholars Ikujiro Nonaka and Hirotaka Takeuchi, who proposed the "knowledge creation model," developed the "knowledge conversion spiral theory" known as the SECI model. This model intertwines "explicit knowledge" and "tacit knowledge," creating four modes of knowledge transformation: socialization, externalization, combination, and internalization (SECI). It is also referred to as the "Knowledge Spiraling." The SECI Model is illustrated in Figure 1 and is explained below:

(1) Socialization: In this phase, knowledge is created through the sharing of experiences or insights. It involves the process of innovating tacit knowledge through personal interactions, without relying on written information. For example, apprentices learning techniques from masters by observing, imitating, and practicing.

(2) Externalization: Externalization involves the articulation of tacit knowledge into explicit knowledge through structured conceptualization. Tacit knowledge can be expressed using metaphors, analogies, concepts, assumptions, or models. An example is the process of creating a new product.

(3) Combination: Combination is the systematic linking of various explicit concepts or knowledge to form a new knowledge system. It involves reorganizing existing information by classifying, adding, and combining to create novel knowledge.

(4) Internalization: Internalization is the process of transforming explicit knowledge into tacit knowledge. It involves the "learning by doing" approach, where explicit knowledge is converted into tacit knowledge through practical application.

In summary, through the continuous cycle of the Knowledge Spiraling, organizations can generate abundant explicit knowledge. This not only enhances individuals' tacit knowledge but also elevates the value of both the individual and the organization. The SECI Model offers a framework to describe how knowledge is generated, transmitted, and utilized, providing practical guidelines to facilitate knowledge management and utilization. This interactive process is referred to as the "conversion of knowledge."
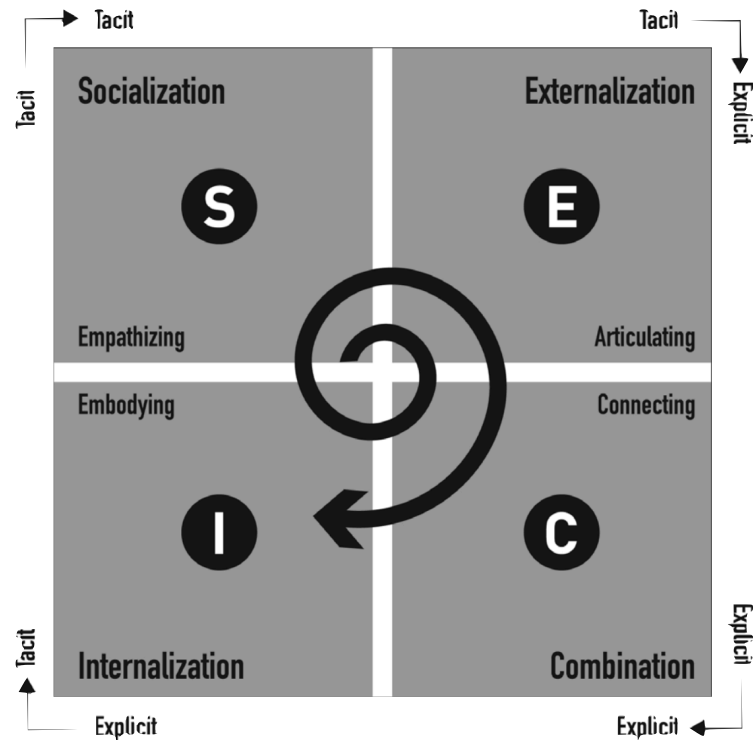

Figure 1. SECI Model (source: Nonaka & Takeuchi, 1996)

The SECI model has been applied to research on indigenous knowledge management in Africa (Konadu-Agyemang, 2000; Lwoga et al., 2010; Ngulube, 2003; Foster et al., 2023). Ngulube (2003) found that indigenous tacit knowledge can be managed using the SECI model. By engaging in fieldwork and combining patterns and knowledge found in literature, storytelling, handicrafts, dance, and music, social sustainability development can be achieved.

In the continuous dynamic innovation process of the SECI model's four stages, "Ba" (place) is a key concept. Ba refers to a context of time and space, which can be a physical space, a virtual network space, or even a shared ideal spiritual space. In the socialization phase of the SECI knowledge management model proposed by Nonaka and Takeuchi (1995), which focuses on tacit knowledge through oral communication, Originating Ba and Dialoguing Ba play essential roles. Each Ba is a critical context in the knowledge creation process, making the establishment, maintenance, and utilization of Ba crucial for promoting organizational knowledge creation. The characteristics of four Ba are outlined below:

(1) Originating Ba: Originating Ba is a context that facilitates face-to-face interaction, enabling individuals to share experiences, feelings, and emotions. Face-to-face interaction allows the reception and reflection of core emotions through the five senses. Sharing tacit knowledge in Originating Ba is realized through the care, love,

trust, and commitment generated in this context, forming the foundation for knowledge transfer among individuals.

(2) Dialoguing Ba: Dialoguing Ba is a context for face-to-face collective interaction where individual skills are shared and transformed into common terms or concepts. Dialoguing Ba provides a context for knowledge externalization, allowing individuals to share and express tacit knowledge through dialogue. Knowledge expressed by individuals is brought back and further articulated through self-reflection. Unlike Originating Ba, Dialoguing Ba consciously constructs knowledge, with the selection of individuals possessing specific knowledge and skills being a key factor in managing knowledge creation in this context.

(3) Systemising Ba: Systemising Ba is a context that provides collective virtual interaction, mainly showcasing explicit knowledge. As explicit knowledge can be easily disseminated to a large audience through forms like written documents, networks, databases, etc., Systemising Ba offers a virtual collaborative environment. Many organizations today provide platforms like email and discussion groups, enabling participants to exchange information or answer questions more effectively, facilitating the collection and dissemination of knowledge information.

(4) Exercising Ba: Exercising Ba is a context that provides individual virtual interaction, offering a platform for knowledge internalization. In this context, individuals can "embody" knowledge through explicit knowledge conveyed via virtual media, such as written manuals or operational procedures. Exercising Ba achieves transcendence and reflection through "action," while in Dialoguing Ba, it is achieved through abstract thinking in the mind.

In a study by Agyemang (2019) on the Krobo tribe in Ghana, the knowledge created and used in the bead-making process corresponded to the socialization phase of the SECI model. However, the practicality of the internalization, combination, and externalization processes was relatively low. Indigenous knowledge transformation often involves Originating Ba and Dialoguing Ba, while Systemising Ba and Exercising Ba are rarely implemented (Figure 2).

Type of Interaction		
	individual	collective
Face to face	（1）Originating Ba Provide a social situation for individuals to share their experiences, feelings, and emotions face-to-face. (socialization)	（2）Dialoguing Ba Provide a collective face-to-face interaction situation for participants to share and express knowledge. (externalization)
virtual	（3）Exercising Ba Provide a virtual collaboration platform for collective interaction. (combination)	（4）Systemising Ba Provide an environment where individuals embody virtual collaboration platforms to convey explicit knowledge. (Internalization)

(Media)

Figure 2. The Four Types of Ba (source: Nonaka, 2000)

2-2 Richness of Media

The rise of social media platforms has significantly enhanced the exchange of ideas, opinions, and information within virtual networks and communities. Notably, platforms like Facebook have greatly shaped how generations from different racial backgrounds access news and information (Mittelstädt & Odag, 2015). The interaction of multilingual social media with mainstream culture has brought about changes in expectations, attitudes, and resources regarding cultural adaptation, which can either motivate or constrain the adaptation processes of minority communities (Lai et al., 2022). Dinah (2022) points out that rich media with high sensory information and interactivity can provide rapid feedback, convey various implicit messages, and effectively communicate personal emotions. However, the expansion of media consumption has both positive and negative impacts on individual perspectives and attitudes, transcending the boundaries of the groups they belong to (Hoffman, 2018).

Additionally, framework theory often exists in two contexts: "frames in communication" or "media frames," referring to images, descriptions, phrases, and presentation styles suitable for conveying messages using socio-cultural or media elements. The second is cognitive frames, which depend on individual perceptions, including the understanding of specific situations (De & Lecheler, 2012). Therefore, the focus of framework theory lies in how digital media can trigger moral concerns about cultural and social issues. To some extent, this theory is used to help researchers more systematically collect, select, and organize information. The application of framework theory requires a more systematic and in-depth analysis, especially when dealing with the decision-making processes between organizations and communities in building and maintaining mutually beneficial relationships. Establishing a general reference framework on topics or issues of common concern is necessary for effectively establishing relationships with Esser dimensions (Strömbäck et al., 2009).

Media should be seen as a continually existing socio-cultural production system responsible for broadcasting, distributing, and communicating symbols, signs, messages, as well as associated meanings and values. This underscores the profound impact of media on society and culture and its crucial role in shaping information dissemination and value systems. Through new behavioral patterns, digital technology influences and reinforces the transformation of racial identities, acting as an accelerator or booster for digital culture, as depicted in Figure 3 (Deuze, 2006).

Figure 3. The shifting of ethnicity due to digital technology (source: Deuze, 2006)

What transformations are required in the current models related to digital media development and cultural issues? This study is based on the SECI knowledge creation model's four stages and the corresponding concepts of four "Ba" (fields). It analyzes the process of deep experience transmission and knowledge creation in the Zhongyuan Tribe.

3. Research Methods and Analysis

To achieve the research objectives, this study employed field investigation and in-depth interview methods for the collection, analysis, and interpretation of research data.

3-1 Semi-structured Interviews

To clarify the effectiveness of the current implementation of tribal experiences, semi-structured interviews were conducted with guided questions as outlined in Table 1.

Question purpose	Question	Corresponding research purpose
Understand the variety and scope of tribal experiences	Where do you usually go to learn this skill or knowledge?	一
Understand the knowledge sources and inheritance of teachers/experiencers	From whom did you learn this knowledge or skill (weaving or hunting)? Is anyone learning this knowledge or skill from you?	二
Understand the management and regulation of tribal resources	Where can you find out about the tribal experience course? Are there any limitations for you in teaching/learning Tribe Experience?	一
Understand the relationship between tribal management and belief	Are there any taboos in teaching/learning tribe experience courses? Or something that needs attention? Are there any restrictions?	二

Table 1. Guided Questions for In-Depth Interviews on Tribal Experiences

3-2 Research Participants

For the in-depth interviews conducted in this study, a total of 12 individuals from the Central Plains tribe were selected. To facilitate a comprehensive discussion, the participants were categorized into three groups based on their occupational attributes. The first group comprised 2 individuals who were indigenous educators responsible for implementing tribal immersion programs. The second group consisted of 2 individuals serving as managers of the teaching studios involved in the tribal immersion programs. The third group, with a total of 8 participants, primarily included students who actively participated in the tribal immersion programs.This categorization allowed for a diverse representation of perspectives, incorporating insights from both those facilitating the tribal experiences and those directly engaging in the programs as learners.

3-3 In-Depth Interview Methodology

This study employed field research, involving both on-site observations and telephone interviews to gain insights into the knowledge and information dissemination experienced by participants in tribal immersion programs. This data was analyzed to understand the impact of tribal experiences on individuals. Additionally, focused in-depth interviews were conducted with individuals representative of specific themes, such as those with expertise in tribal knowledge and members of the community (B-F-3, B-F-4) from the Central Plains tribe.

The in-depth interviews were conducted in two formats, and the interview information is outlined in Table 1. The interview topics included the sources of participants in past tribal immersion programs and perspectives on tribal experiences as open learning environments (see Appendix). These interviews predominantly involved individuals with firsthand experience living in indigenous communities. The second format involved more relaxed and

open-ended conversations, tailored to the research objectives, and focused on specific purposes outlined in Table 2.

serial number	Interview date	Interview object	Interview time	Interview context	Interview topics
1	2022/10/22	A-F- 1	PM1-4	Group interview at "Xiong Kenzuo's home"	Perspectives on tribes as open learning fields
2	2022/10/22	A-F- 2	PM1-4	Group interview at "Xiong Kenzuo's home"	Perspectives on tribes as open learning fields
3	2022/12/30	B-F- 3	AM9-10	telephone interview	Perspectives on tribes as open learning fields
4	2022/12/30	B-F- 4	AM11-12	telephone interview	Perspectives on tribes as open learning fields
5	2022/1/01	C-M-5	AM11-12	telephone interview	Perspectives on using tribes as a site for experiential cultural learning
6	2022/1/02	C-M-6	AM11-12	telephone interview	Perspectives on using tribes as a site for experiential cultural learning
7	2022/1/02	C-M-7	PM1-2	telephone interview	Perspectives on using tribes as a site for experiential cultural learning
8	2022/1/02	C-F- 8	PM2-3	telephone interview	Perspectives on using tribes as a site for experiential cultural learning
9	2022/1/02	C-F- 9	PM3-4	telephone interview	Perspectives on using tribes as a site for experiential cultural learning
10	2022/1/03	C-F-10	PM1-2	telephone interview	Perspectives on using tribes as a site for experiential cultural learning
11	2022/1/03	C-F-11	PM2-3	telephone interview	Perspectives on using tribes as a site for experiential cultural learning
12	2022/1/03	C-F-12	PM3-4	telephone interview	Perspectives on using tribes as a site for experiential cultural learning

Participant code description：Identity and position、gender、serial number
Identity and position：A-Tribe experience teacher、B-Head of Tribe Experience Studio、C-experiencer
gender：M-male、F-female

Table 2. In-Depth Interview Information

Problem oriented	secondary aspect	development interview questions
Aboriginal cultural knowledge connotation	knowledge	Where can I learn about weaving, hunting, food and agriculture? How to use weaving, hunting, food and agriculture resources? What do you think about weaving, hunting, and food farming?
	Practical aspect	Knowledge and skills of weaving, hunting, and farming Allocation and management of tribal resources Taboos and norms for using cultural resources
	faith aspect	What are the taboos and norms about hunting, weaving, and food farming? The meaning of tribal rituals
Acquisition and exchange of tribal cultural knowledge	Knowledge gained from hometown or family	In your hometown (home), who do you learn from, how do you learn, and what knowledge do you learn?
	Traditional knowledge is stimulated by the diverse origins within the tribe	What is the universal knowledge connotation after the knowledge exchange between different native tribes in the Central Plains and Qingliu?
The inheritance of tribal cultural knowledge	Inheritance within the tribe	Within the tribe, to whom, how, and what cultural knowledge is passed on? What are the thoughts and willingness to learn ecological knowledge within the tribe?
	Tribe's external inheritance	Outside the tribe, to whom, how, and what cultural knowledge is passed on? What is the idea and willingness of the tribe to spread ecological knowledge to outsiders? How do students in specialized aboriginal classes in high schools and universities learn and what weaving knowledge do they learn? Reflections and feedback on learning weaving knowledge in aboriginal classes in high schools and universities?

Table 3. Specific Purpose Interviews

4. Research Results

4-1 Application of the SECI Model in the Central Plains Tribe

4-1-1 Socialization

Achieved through the exchange of personal tacit knowledge experiences in daily life.

Researchers found various informal learning methods in the tribe's daily life. For instance, the apprentice system is a common informal learning method, where apprentices learn from tribal

elders through imitation, practice, and feedback to acquire skills. Another prevalent informal learning method is learning through working alongside professionals. For example, B-F-3 learns from the tribal mothers, and individuals like Shu Hui learn weaving techniques by working with skilled women. These methods are cumulative processes that require time. Within the tribe, members typically transmit experiential knowledge through experience exchange. The knowledge generated through this transmission is personal tacit knowledge, transferring from one person's tacit knowledge to another's. This mode of transmission is the most commonly used by tribal members. The process of this transmission is analogous to the socialization process in Nonaka and Takeuchi's (1995) knowledge creation model.

4-1-2 Externalization

The process of explicitly expressing personal tacit knowledge:
Insufficient awareness of indigenous knowledge and a lack of knowledge-sharing culture may limit tribe members from externalizing their tacit knowledge into explicit knowledge (Kisusi & Lwoga, 2023). The former relates to the life experiences of tribal members in their homeland, with traditional knowledge stemming from these experiences. Members aged 50 and above have 10-30 years of homeland experience. The sharing culture begins in families, naturally embodying elements of sharing and mutual assistance. The Central Plains tribe relocated to its current site in 1939 due to various reasons, leading to struggles and the imprisonment of tribal leaders opposing the move. Despite resistance, the tribe eventually settled in the new location, establishing the "Nakahla" tribe, named by the Japanese as "Central Plains Tribe" in Chinese. Following resistance events, tribe members became more united (B-F-3).

4-1-3 Combination

Organizing and summarizing explicit knowledge from multiple sources:
After obtaining explicit knowledge from various sources, tribe members in the Central Plains organize and reassemble it to create new explicit knowledge. Modes of disseminating explicit knowledge include tribal university courses, communication software, television, and explicit knowledge narrated by others. However, tribe members are not adept at using written or non-verbal means to convey explicit knowledge; they often utilize mobile communication software (Line) as a tool for transmitting explicit knowledge. This includes self-recorded videos, photos, etc. These methods enable tribe members to organize and summarize explicit knowledge from multiple sources, creating new knowledge. This process aligns with the combination stage in Nonaka and Takeuchi's (1995) proposed knowledge creation model.

4-1-4 Internalization

Ideally, experiential educators in the Central Plains tribe could internalize comprehensive knowledge in daily practice, encompassing knowledge from various domains within the Central Plains and Chingliu tribes, as well as knowledge of drawing system diagrams, knowledge practices, and knowledge management. However, in reality, the predominant means through which tribe members acquire knowledge is in a socialized environment with face-to-face interactions, resulting in fewer instances of transforming explicit knowledge into individual tacit knowledge within the Central Plains tribe. This finding is consistent with the transmission of indigenous knowledge, often occurring in socialized contexts through tacit knowledge and oral forms (Berkes & Folke, 2000; Lwoga et al., 2010). It also aligns with (Agyemang et al., 2019) assertion that the transmission of indigenous knowledge primarily

occurs in socialized contexts, with less emphasis on externalization, combination, and internalization. The results of this study reinforce this observation.

4-2 Applicability of Ba in the Central Plains Tribe

The study reveals that in the Central Plains tribe, tribe members employ the Originating Ba and Dialoguing Ba to share cultural knowledge. The Originating Ba encompasses various life practices such as homes, tribes, and mountain areas, serving as the physical environment for face-to-face interactions among tribe members. On the other hand, the Dialoguing Ba provides a spiritual space for tribe members, fostering an environment for knowledge exchange. In contrast, the utilization of the Exercising Ba and Systemizing Ba is less frequent (Figure 4). These contexts of knowledge sharing contribute to assisting tribe members in the creation, sharing, and application of cultural knowledge in the Central Plains tribe.

Figure 4. Tribal Knowledge Sharing Contexts (Created by the Researcher)

In the Central Tribe, the lack of a knowledge-sharing culture may hinder the process of transforming tacit knowledge into explicit knowledge for the tribe members. This is because the shared beliefs within the tribe and the spirit of local sharing are fundamental elements for the externalization of knowledge, permeating the entire knowledge transmission process within the tribe.

4-3 Enhancing Media Richness to Facilitate the Increase of Recipients' Tacit Knowledge

This study proposes four primary learning directions to achieve a cyclical, diffusive, convergent interaction model of cultural knowledge between the community and individuals. This involves employing four diffusion modes to make socialization, externalization, combination, and internalization the core processes of experiencing tribal culture. Building an organic learning system through these four directions facilitates the continuous transmission and exchange of knowledge among tribe members. The following explanations focus on media richness, recipient trust, and alignment with organizational incentives:

(1) Media Richness

(a) Promoting Community Building: Enriched media, such as images, videos, and interactive tools, can establish a more engaging community environment. This richness aids members in sharing and discussing knowledge, allowing tacit knowledge to circulate in a more vivid manner.

(b) Opportunities for Externalization: Rich media forms provide more opportunities for externalizing knowledge. Members can express their tacit knowledge through text, images, audio, etc., transforming it into more understandable and shareable forms.

(2) Recipient Trust

(a) Integration and Trust Building: Trust is a key factor in building a community culture. Through appropriate media richness, trust among members becomes easier to establish. Trust-building facilitates open sharing of knowledge, including tacit knowledge that might be perceived as sensitive or risky.

(b) Trust-Enabled Internalization of Knowledge: Members trusting the community culture are more inclined to accept external knowledge and internalize it into their own knowledge systems. This trust-enabled internalization helps incorporate external knowledge into tribal culture.

(3) Alignment With Organizational Incentives

(a) Incentives for Community Building: Organizations can encourage member interaction by providing incentives for community participation. These incentives may include recognition, bonuses, or other forms of acknowledgment, making members more willing to share their tacit knowledge.

(b) Organizational Support for Externalization and Internalization: Organizations can offer support to facilitate the externalization and internalization of knowledge. This includes training, resource allocation, and a corresponding reward system to ensure that the processes of socialization, externalization, combination, and internalization align with organizational goals.

5. Conclusion

Based on the SECI knowledge creation model's four stages and the corresponding four Ba (contexts), this study aimed to clarify the knowledge transmission and creation processes in the indigenous Atayal tribe. The research findings reveal that the cultural transmission in the Atayal tribe is primarily achieved through tacit knowledge and oral traditions, aligning with the "socialization" context in the SECI model. Therefore, promoting the dissemination and preservation of tacit knowledge in activities will be a key factor in successfully managing knowledge. The advancements in technology and the widespread use of digital media have opened up new avenues for communication and interaction, particularly within indigenous communities. These technologies provide a platform for indigenous people to disseminate their culture and values more widely, engaging with mainstream society.

The rise of social media and online communities enables interaction, sharing of perspectives, values, and life experiences, expanding their horizons. The prevalence of social media technology also contributes to the development of individualism, allowing indigenous people to shape and express their identity more effectively. Through interactions with their surroundings and participation in digital platforms, indigenous members gradually establish an identity aligned with their values. This transformation is crucial for the sustainability of indigenous societies and economies, enabling them to participate more confidently in social and economic activities. Moreover, according to Goffman's perspective, individuals' perception of identity is crucial. Indigenous members, through digital media, create an identity they believe others will recognize and accept. Digital media can play a role in accelerating the transformation of racial identity in indigenous societies. The prevalence of social media allows more indigenous members to shift from a community perspective to a global perspective, advocating for their social needs. Additionally, new media enables indigenous members to actively participate in social and political activities, further strengthening their position and influence in society.

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United Nations Permanent Forum on Indigenous Issues (Query date: 2024/1/13) https://reurl.cc/Z9X5dl

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