



## **The Intergenerational Learning Activities Based on Local Wisdom: Lesson Learned from Baan Huay Sapan Samakkee Community, Kanchanaburi Province**

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### **Abstract**

This qualitative research aimed to (1) synthesize local wisdom knowledge for Intergenerational learning activities management of Baan Huay Sapan Samakkee Community and (2) propose the model of intergenerational learning activities management based on local wisdom of Baan Huay Sapan Samakkee Community. Data collection employed documentary studies, in-depth interview, and focus group discussion. Data analysis was conducted to analyze research content. The research findings suggest as follows:

1. Local wisdom for intergenerational learning activities management revealed the community forest had been used as the learning center to share knowledge on forest management connecting to the community way of life, culture and local wisdom. There are four learning activities; the natural resource and environment conservation based on the community forest, youth development, community cultural restoration, and career development. The locals shifted their paradigm from forest management to meet dimension of community development. Local wisdom knowledge is categorized into nine wisdom areas, namely, four in agriculture, ten in industries and handicraft, one Thai traditional medicine wisdom, one in natural resources and environment, one in community fund and business, six in arts, one in language and literature, four in philosophy religion and tradition, and five in nutrition.

2. The model of intergenerational learning activities management based on local wisdom consisted of (1) principles of learning activities based on lifelong learning through intergenerational experience sharing in real context. (2) Engaging in participatory planning, co-planning, action, decision-making, and benefit sharing through sub-district council. (3) Intergenerational learning activities management consists of five processes; community study, leaders and trainers finding, planning work and controlling, coordinate with locals in seeking problem causes and solutions, preparation for learning activities, follow-up, evaluate, and provide morale support. (4) For learning activities, learners were divided in to two groups; first group consisted of local youths, to apply local-based curriculum whereas second group is youths outside the community that spent two days and one night at the youth camp to familiar with nine learning stations. (5) Learner has three separate roles, as the observers, assistant practitioner, and practitioner. (6) The learning activities organizer is a facilitator. (7) The factors affecting success are included; the leader capability, community participation, learning from inside and outside community settlement, establishment of community learning centers, benefit sharing, and commitment to continue development and (8) problems and obstacles are the succession of new leaders and trainers.

**Keywords:** Local Wisdom, Intergenerational Learning, Baan Huaysapan Samakkee Community

### **Introduction**

Over the past two decades the role of local wisdom for social development were widely acknowledged by numerous agencies, states, and private and community organization, including more studies and researches had been conducted in local wisdom. The research outcomes suggest the connection between diversified local wisdom and every aspects of social dimension by focusing on “Man” as the correlation center with social dimension. In other words, “Man” is a social scholar who has learned and absorbed knowledge overtime, then extended such wisdom to improve life quality among society members (Office of the National Education Commission, 1998). Therefore, the knowledge capturing through “Man” “Learning” and “Learning Process” is extremely important for community development and Thailand.



After considering “Man” current development status at the micro and macro-economic levels, the findings suggest that Thai society is now entering “Aging society”, then Man development is focusing on how to engage elderly in social benefit activities as well as the academic concern on Thailand’s obvious reason dealing with problem risen from “Generation Gap” (Soonthornhdadal, 2010) that may impact the country development in every aspects since most Thai youths in rural areas are still living with grandparents. Somehow, those children are missing family affection and warmth that should prevent a child from associating with wrong crowd as well as fall into risk.

Even in the past, the local third parties attempted to solve problems at the cause through building good awareness among youths as well as focusing on improving social conditions, religious and cultural matters, nonetheless, problems are still persisting.

Such explanation has led the researcher to select “Intergenerational Learning”, the way that people of all ages, elderlies, work age, can learn together and from each other. It is an important part of lifelong learning that could be the direction for community development as well as becoming excellent learning source in the 21st Century. According to Longworth (2003) who mentioned “Intergenerational Learning” in his book *Learning Cities for a Learning Century* that “Intergenerational practice aims to bring people together in purposeful, mutually beneficial activities. It also helps promote lifelong learning among the locals and non-locals by building awareness on the direction of social and economic reform in which the focus is on all community segments as a formal and informal partner. With faith in human capability and integrity, community management has become the dynamic learning activity to better community from cooperative learning and improving overall people life quality.”

The findings from studying the intergenerational learning activities based on Local Wisdom suggest that multiple intelligence learning is ongoing process (Tosakul et al., 2005; Office of the Education Council, 2011). Moreover, many activities could help formulate strategy to develop competence of each person as response to the need for lifelong learning by the locals of all ages and the family participation even though its importance is subsided without concrete knowledge capturing on the international learning activities based on local wisdom.

“Baan Huay Sapan Samakkee Community” is the outstanding community well-known for its learning activities based on local wisdom that is leaning toward multiple intelligence as well as gaining social acceptance. People of all ages, old age, working age, adolescence, and childhood have been practicing cooperative learning, focusing on forest community related wisdom for self-dependence and household industry such as, fragrance clay artificial flower, thongpup and thongmuan treats, sugar palm meat, stuff bird on a tree branch, sugar palm chair, bamboo cradle, coconut stalk hat, Kratawvanthong bracelet and ring, onyx accessories, silk, and chili paste. Furthermore, such community had arranged more local cultural learning activities such as, Ramyei dancing and singing, Roi Pansa Festival, make offering to Rice Goddess, first rice harvest festival, Hae Nang Maew Ritual, make merit to Spiritual Guardian, make merit to the deceased ancestors and make merit to rice granary and court.

The proposed intergenerational learning activities is the knowledge transfer with learning process from the elders to parents and children. The intergenerational learning activities happen regularly as a part of normal lifestyles, starting within the community. Therefore, learning from such community is a best case study because it had received many awards, especially the 7th Green Global Award at the community and youth levels, as well as becoming the learning site, field trip and sharing knowledge in the community and national levels. There are many college and university students visiting the areas to learn and gain field experience, including the science graduate (Agricultural and Environmental Education), Master of Arts (Human and Community Resource Development)



and Doctor of Philosophy (Human and Community Resource Development), Faculty of Education and Development Kasetsart University, Kamphaeng Saen Campus had used Baan Huay Sapan Samakkee Community as the Social Lab for learning and another venue for disseminating knowledge to the surrounding communities. The initial field study at Baan Huay Sapan Samakkee Community suggested the in community has arranged intergenerational learning activities based on Local Wisdom for quite some time and none of the researcher captured the knowledge to synthesize the complete nature of intergenerational learning activities and extend outcomes for more effectiveness. Therefore, it is the role of researcher in the Higher Education Institution to access the community for learning, capturing and synthesizing knowledge and taking the university students to conduct the research with the locals.

The aforementioned situation when combined together is coincided with the National Research Council of Thailand (2014) proposed a statement the Eight National Policy and Strategy (2012–2016) and identified the nation mission reflecting the research significance on local wisdom as shown on the following statement *“...increasing the nation research potential and competency as well as establishing value basic knowledge, enabled to adapt and develop appropriate and well-known, create knowledge and extend local wisdom, commercially and publicly as well as developing life quality through the use of resource and research network effectively with all sectors cooperation...”*

Moreover, in the National Policy and Strategy “Education and Creative Learning” is mentioned on the research support, using the elderlies to benefit society by updating data potential, improving elderly’s wisdom, and returned elderly to family and educational institution.

With the aforementioned reasons, the research entitled, “The Intergenerational Learning activities based on Local Wisdom: Lesson Learned from Baan Huay Sapan Samakkee Community, Kanchanaburi Province” is essential element to capture knowledge by gathering and analyze data and synthesize knowledge to formulate intergenerational learning principles, components, learning activities preparation, organization and results assessment in order to disseminate the acquired knowledge to other communities and interested scholars. It is expected that the third parties could adapt knowledge to own geo social, including the local experts and scholar may gain knowledge and strength in community learning, enabled them to expand collaboration network and acquire knowledge along with the locals for better and sustainable community.

### Objectives

1. To synthesize intergenerational learning activities based on local wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province
2. To study intergenerational learning activities model based on local wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province

### Methods and Materials

The qualitative research was conducted based on 2 steps as follows:

#### **Step 1: Synthesis Local Wisdom to Arranging Intergenerational Learning Activities**

1.1 Studied phenomenon, background and community context the basic data to identify the concepts, theories and research framework for primary data by learning from documents, academic articles, books and various



research studies as well as seeking information from texts, various researches in Master and Doctorate level. As for secondary data, data derived from the internet include censuses, information collected by government departments, organizational records and data that was originally collected for other research purposes. The acquired knowledge was summarized for constructing main issue and research framework in which the document was formed from 2007 to 2017.

Research tools are document analysis forms comprised of data extracting from various documents after thorough study for true understanding of each subject. The acquired knowledge was later analyzed and summarized in each category.

Data validation was conducted by applying the Triangulation technique with acquired data, researcher and data collection procedures to check the results of one and the same subject and is a popular method of study

Data Analysis focused on research content using content analysis is research using the categorization and classification of speech, written text, interviews, by measuring the number of lines and amount of space given a subject

1.2 Body of knowledge was synthesized from Baan Huay Sapan Samakkee Community, Kanchanaburi Province to arrange for intergenerational learning activities based on local wisdom through the documentary study and engaging in-depth interview with 20 key informants consisting of stakeholders including academics and representatives of the group who have experience from work in the community. Which is an expert related to conducting intergenerational learning activities based on local wisdom. 20 key informants specifically selected according to the criteria set by the researcher, who is voluntarily providing information and having work experience in the area for more than 5 years.

Research tools comprised of in-depth interview forms.

Data validation was conducted by applying the Triangulation technique with acquired data, researcher and data collection procedures. Triangulation means using more than one method to collect data on the same topic. This is a way of assuring the validity of research through the use of a variety of methods to collect data on the same topic, which involves different types of samples as well as methods of data collection. However, the purpose of triangulation is not necessarily to cross-validate data but rather to capture different dimensions of the same phenomenon.

Data Analysis using content analysis to compile extensively during the data collection period and later presented as the composition.

## **Step 2: Proposing a Model of Intergenerational Learning Activities Based on Local Wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province**

2.1 Studied overall conceptual framework from phenomenon data and body of knowledge from the initial study to summarize from a draft Model of intergenerational learning activities based on local wisdom at Baan Huay Sapan Samakkee Community, Kanchanaburi Province. Documents were prepared after conducting the analysis together with life-long learning, and learning based on local wisdom.

2.2 In-depth interview: The researcher had try out the draft of intergenerational learning activities based on local wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province with a group of 16 experts comprised of the academics, stakeholders and group representatives who had accumulated performance experiences in intergenerational learning activities. The draft was validated and amended with the experts' recommendations to be used for learning activities preparation at Baan Huay Sapan Samakkee Community, Kanchanaburi Province.



Research tools comprised of in-depth interview forms.

Data validation was conducted by applying the Triangulation technique with acquired data, researcher and data collection procedures. Triangulation means using more than one method to collect data on the same topic. This is a way of assuring the validity of research through the use of a variety of methods to collect data on the same topic, which involves different types of samples as well as methods of data collection. However, the purpose of triangulation is not necessarily to cross-validate data but rather to capture different dimensions of the same phenomenon.

Data Analysis: Using analytic induction as a qualitative method of inquiry—arguably it is the most common form of qualitative inquiry. All forms of research rely upon the logics of induction, deduction, and abduction to varying degree. However, as a method, analytic induction requires that researchers begin with numerous observations of a particular phenomenon; then, through processes of coding, researchers establish patterns and their exceptions in order to draw general conclusions. Data was compiled extensively during the data collection period and later presented as the composition.

2.3 Focus group discussion was conducted with invitation to 17 people to attend, comprised of the Village Committee, senior representatives, nature representatives, local wisdom teachers, a group of housewives, youth group leader, volunteer, stakeholders and local administration members to express their opinions and share ideas as well as validate the constructed draft of intergenerational learning activities based on local wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province.

Research tools comprised of direction for focus group discussion.

Data validation was conducted by applying the Triangulation technique with acquired data, researcher and data collection procedures. Triangulation means using more than one method to collect data on the same topic. This is a way of assuring the validity of research through the use of a variety of methods to collect data on the same topic, which involves different types of samples as well as methods of data collection. However, the purpose of triangulation is not necessarily to cross-validate data but rather to capture different dimensions of the same phenomenon.

Data Analysis: Data from focus group discussion was analyzed, mainly relied on logics, concepts and experts and academics credibility during the data collection period and later presented as the composition. Qualitative data validated from scholars' credibility, as well as applying the Triangulation technique and making comparison with the conceptual framework to find the similarities and differences for analysis of probable variable. Data validation continued throughout the data collection period. Later, the presentation was done with the composition and chart.

## Results

### **Part 1: Synthesis Outcomes of Intergenerational Learning Activities Based on Local Wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province**

#### **1.1 Phenomenon, Background and Community Context**

“Baan Huay Sapan Samakkee Community” was established roughly in 1962. Not until April 6th, 2000, when 4 representatives from Baan Huay Sapan, Bann Nong Krajun, Ban Mai, and Ban Doncharoen had conducted the meeting at Wat Huay Sapan and unanimously agreed to rename the community “Baan Huay Sapan Samakkee Community, Kanchanaburi Province.





**Figure 1** Walking Map of Baan Huay Sapan Samakkee Community

**Source:** Province by Students of Local Wisdom, Agricultural and Environmental Studies, 2nd Semester of 2017

Community has excellent social and cultural conditions due to the community strong relationship as if being in one big family as well as having Wat Huay Sapan as the spiritual anchor of the locals. Besides, the community forest is key resources for the community locals to benefit and extend the use, processed into various products so the locals could group together and building community strength through collaboration.

The phenomena in the community that attract attention is Ban Huay Sapan Samakkee used the community forest as the Center to transmit knowledge and arrange learning process that connected with the lifestyles until well-known and widely accept from the outside organizations often rotating the visit, including filming the documentary, and setting the youth camp until the community unanimously agreed that the community forest has become the efficient learning center, especially building youth consciousness and awareness through intergenerational learning. There, adults and elderlies were acting as the lecturers. The intergenerational learning activities are divided into 4 areas, namely, Community Forest-based environmental study, youth development, cultural restoration developing part time work in which the community must adapt the work priority that focus on forest management to more community development, especially on focus group for knowledge base to extend knowledge base, wisdom and cultures in preparation for learning activities.

Intergenerational learning activities began in 1997–1999, roughly 20 years ago, having transmitted knowledge and local wisdom from parents to offspring. The intergenerational learning was routinely done as a part of normal life that had been originated by the community itself. This has become a good case study for outsider the community received praises and many awards, but the most important award was the 7th Green Global, in the community and national level, having many students and university students visiting the area to seek field experiences, such as, Department of Human Resources and Community Development, Faculty of Education and Development Science, Kasetsart University, Kampaeng Saen Campus, Faculty of Social Administration, Thammasart University, including the foreign visitors to study community forest from Germany, South Africa and Bhutan.

In the past, the forest caretakers were small in relative to hard work and majorities of committee were getting older. This prompt the community concern if they were stuck without the caretaker of the forest once this committee was no longer with the community. This has led to the ideas of embedding the community youth to be aware see the forest value until they have the urge to take part in protecting the forest. Therefore, the locals at Ban



Huay Sapan wanted to learn more about the learning process to assist them in transmitting knowledge of conserving community forest coupling with local cultures as the legacy to the next generation.

### **1.2 Knowledge Synthesis Outcomes at Baan Huay Sapan Samakkee Community, Kanchanaburi Province**

Local Wisdom for learning activities preparation at Baan Huay Sapan Samakkee Community, Kanchanaburi Province comprised of nine areas as follows:

**Area 1** comprised of four agricultural related wisdoms in calendar for planting cash crops, plant species data in the community forests, utilizing area during the year for local plants, making the list of plants, common and science names, family and plant bank.

**Area 2** comprised of ten Industries and handcraft related-wisdoms in Kratawvvanthong, fragrant soil and nylon artificial flowers, coconut stalk hat, artificial tree stump, sugar palm chair, stuff bird (cotton ball), Por Taw Hai artificial flower, weaving srisook bamboo cradle, pollen silk weave and weaving basket.

**Area 3** comprised of a local wisdom in Thai Traditional Medicine, focusing on various types of herbs.

**Area 4** comprised of a local wisdom in Natural Resources and Environmental Management, focusing mainly on Baan Huay Sapan Samakkee Community.

**Area 5** comprised of a community funds and businesses, namely, Ban Nong Krajun Marketing Exhibition Center (Community Store).

**Area 6** comprised of six local arts, namely, Long drum dance, Tenkhum rum khiew song and Pung malai song, Roi punsa Custom, Rumyai Dance, Kwan Kao, Kwan Yong, Kwan Lan (paying homage to Rice Goddess and rice guardian).

**Area 7** comprised of a local wisdom on language and culture, focusing on accent and specific words.

**Area 8** comprised of four local wisdoms on philosophy, religious and traditions, namely, beliefs and rituals in relations to occupations, supernatural beliefs and rituals and festival and customs calendar.

**Area 9** comprised of five local wisdom on nutrition, namely, half-polished rice, processing palm, chili paste, fat free pork rind and herbal cracker.

### **Part 2: Outcomes of Intergenerational Learning Activities Model Based on Local Wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province**

The model of intergenerational learning activities based on local wisdom from Baan Huay Sapan Samakkee Community, Kanchanaburi Province was constructed with data gathering from documents, in-depth interview and focus group discussion and presented 8 issues as follows: (1) procedures for arranging learning activities (2) operational mechanism (3) process for intergenerational learning activities preparation (4) Steps for learning activities operation (5) learners' roles (6) learning organizer's roles (7) factor affecting success and (8) Problems and obstacles.

**1) Procedures for Arranging Learning Activities** based on lifelong learning that everyone could learn from experience, real phenomenon and context, engaging community as the basis for learning and decreasing limitation in learning, learner could learn from sharing experiences regardless of gender or ages. By arranging activity this way, the learner and instructor both gain knowledge, skills and experience acquired from real situation as if being in the self-training arena. Moreover, having touch learning objects or creating friends help the learner to learn and apply experience.

**2) Operation Mechanism** is to develop structured work mechanism through liaison at sub-district level, so-called "Sub-district Council Leader" that comprised with Local Administration members, village chief,



headman and various professional groups as the basis for selection and decision-making through analysis and assessment, leading to real practice. The liaison group comprised of sub-district leader, religious leader, local educational institution and local government agencies arranged regular meeting every two months for the locals to share their ideas and form the Operation Committee in which the main focus is on participation of people of all ages. The operation mechanism that comprised of representative of elderly, local philosopher and monks was formulated as the Committee and the Advisory Board. As for the representative of the new generation youth, Ban Huay Sapan Samakkee Young Executive Committee was formed with clear and concrete division of labor through the committee planning, thinking and making-decision together as well as enjoy benefit from learning activities

**3) Process for Intergeneration Learning Activities Preparation** divided into 5 steps (1) community study (2) seeking core leader and lecturer and set up task performance mechanism (3) searching for problems and solutions together with the community (4) arranging intergenerational learning activities and (5) follow-up, assessment and moral support. Which in every step of this process is the intergeneration collaboration.

**4) Steps for Learning Activities Operation** preparation for intergenerational learning activities at Baan Huay Sapan Samakkee Community, Kanchanaburi Province, the learners were divided into 2 groups with the following different procedures:

**Group 1:** Community youth liaised with the community in preparation for taking local courses so that they could practice preliminary research from encountering problems in the community. Increasing learning process in relations to the local background, local wisdom transfer as to apply local knowledge to serve the community development.

**Group 2:** Youth outside community: Youth or learning camp was established at Ban Huay Sapan Samakee Center, having youth outside community to enter the camp for 2 days and 1 night. The program divided into 9 knowledge bases, namely, Base 1 at Wat Huay Sapan Pond, Base 2 at Hin Rukrik Waterfall, Base 3 for afforestation, Base 4 for Zoo, Base 5 for Ton Lieb Jao lae, Base 6 for Fire Watch Tower, Base 7 for Krawawsalangpun, Base 8 for Ton Jang and Base 9 for Herbs.

**5) Learners' Roles** learner has 3 roles, as the observer, assistant practitioner and practitioner

**6) Learning Organizer's Roles** role of learning activities organizer is mainly the lecturer to facilitate learners and advise them on the benefit of learning source.

**7) Success Factors** comprised of leadership capabilities, community participation, learning inside and outside community, establishing community learning center, gaining mutual benefits and strong determination to continue with development.

**8) Problems and Obstacles** comprised of transition core leader roles and new generation lecturer.

In conclusion, the model of intergenerational learning activities management based on local wisdom consisted of (1) principles of learning activities based on lifelong learning through intergenerational experience sharing in real context. (2) Engaging in participatory planning, co-planning, action, decision-making, and benefit sharing through sub-district council. (3) Intergenerational learning activities management consists of five processes; community study, leaders and trainers finding, planning work and controlling, coordinate with locals in seeking problem causes and solutions, preparation for learning activities, follow-up, evaluate, and provide morale support. (4) For learning activities, learners were divided into two groups; first group consisted of local youths, to apply local-based curriculum whereas second group is youths outside the community that spent two days and one night at the youth camp to familiar with nine learning stations. (5) Learner has three separate roles, as the observers,





assistant practitioner, and practitioner. (6) The learning activities organizer is a facilitator. (7) The factors affecting success are included; the leader capability, community participation, learning from inside and outside community settlement, establishment of community learning centers, benefit sharing, and commitment to continue development and (8) problems and obstacles are the succession of new leaders and trainers.

## **Discussion**

### **1. Synthesis of Body of Knowledge for Intergenerational Learning Activities Based on Local Wisdom**

#### **1.1 Outcomes from Synthesis of Body of Knowledge for Intergenerational Learning Activities Based on Local Wisdom**

Suggest that Ban Huay Sapan has engaged community forest as the center to transmit knowledge and learning process on forest management coupling with lifestyles, cultures and community wisdom until well-known and widely accepted. The center is often entertain outside organization rotated learning, eventually the locals were unanimously agreed that the community forest has become the efficient learning center, especially building community consciousness and awareness to preserve the forest and environment for the young generation through intergenerational learning activities, having the adults and elderlies as the lecturers. Ban Huay Sapan Samakkee Community divided into four learning activities consisted of the environmental learning based on the community forest, youth development and community cultural restoration and professional development in which all these activities originated from “A paradigm shift” (also radical theory change). In the task performance that focused mainly on the forest management coming to more community development, especially on focus group for basic knowledge, wisdom and culture from forest could be extended to match the essence of local wisdom learning in accordance with the National Education Act B.E 2542 (1999), (amended No. 2) B.E. 2545 and (No. 3) B.E 2553 that emphasized the implementation of body of knowledge, skills or technology with useful meaning and value used to enhance education and learning as well as preserve and restore the learning process with the community participation in every steps as if being the real owner, sharing knowledge between all ages and class levels leading to a lifelong learning society with the local scholars arranging learning activities that integrated their experiences in school teaching system as well as agreed with Intergenerational learning with the model where (UNESCO, 2000). The intergeneration learning model for two different ages, the young and the elderly contained earth related information, influential people, related social event as to share experience, skills or training to increase knowledge, skills and desirable traits essential for social skills such as knowledge on peace and ecology.

#### **1.2 The Body of Knowledge for Intergenerational Learning Activities of Ban Huay Sapan Samakkee Community**

The findings suggest that it had included all 9 areas in which considered as “Learning Source” and “Social Capital” that could become valuable asset of Ban Huay Sapan Samakkee Community based on the concept of the Centre for Educational Research and Innovation (2013) that proposed the paradigm based on the use of social capital to develop intergenerational learning activities in the 21th century, which is extremely essential for this type of learning. Various social capital whether being cash capital , funds and social institutions such as school, local administration organization, and non-cash capital such as thinking system or thinking methods of social members that had been transmitted from one generation to the concrete lifestyle and cultures such as environmental management, ways to transmit local wisdom, enhance cultures and tradition as to build up people involvement as well as holding on to being unique community, enable the community members developing self-efficacy for strong



community and eventually achieving the goals of joint the community by applying social capital based on geo social of each area as the learning site for maximum benefit.

## **2. The Study on Model of Intergenerational Learning Activities Based on Local Wisdom at Baan Huay Sapan Samakkee Community, Kanchanaburi Province**

**2.1 Principles:** It was found that recognized learning value from real life, existing in geo social environment by using the community as a base mixing between the formal education, Non-formal education, and informal education to ensure the lifetime quality development based on self-efficacy and to keep up with the changing world, working and co-existing within society, enabled to distribute knowledge or facilitate learning for all ages. This concept is coincided with the work of Wittayakiat (2009) who mentioned that the goal of arranging community education by the community was to form community strength which could happen when sufficient knowledge had been transferred until the locals could develop self-dependent and find solution to own problem. This is the approach for gaining unique identity and community sustainability through transmitting of knowledge, skills and wisdom essential for livelihood and life existence depended on the community resources and environment, beliefs and community values, embedding community members with identical characteristics until becoming the unique trait of such community and with experiences sharing would enable community members to solve community and own problems through own wisdom.

**2.2 Process:** process was divided into 5 steps consisted of community study, seeking core leader and lecturer, formulate task performance mechanism, collaborated with community to find solution to problems, arranging intergenerational learning activities, assessing results and providing morale support. All the aforementioned factors followed The European Map of Intergenerational Learning (2013) rules for successful intergenerational learning activities that found the specific concepts or policies to meet the community needs that seek the support from social capital as well as identify roles of committee, organizer and supporter, including results-based management, adequate budget allocation for learning activities preparation, establishing party network or learning partners with knowledge and true understanding in intergeneration learning activities as well as seeking active support from all concern agencies.

**2.3 Model:** The findings suggest learner' roles divided into 3 parts, namely, observer, assistant practitioners and practitioner. Learning activities organizer role is mainly to facilitate learning, this concept agreed with the research result of Grignoli et al. (2015) who mentioned that the atmosphere favored intergenerational learning between youths and elderlies should be the friendly atmosphere for sharing knowledge with people respect one another and treat each other equally, trusting each other. This is a new approach for learning that collaboration between young and old generation helps to promote value and gaining appropriate experience. This concept is coincided with the European Map of Intergenerational Learning (2013) proposed on Intergenerational Learning (IL) focused on finding ways for people of all ages learning together and learning from each other. Intergenerational Learning is a part of Lifelong Learning that people of all ages sharing experiences with the goal to improve knowledge, skills and desirable traits.

**2.4 Success Factor:** Factors contributed to success are leadership, community participation, learning from inside and outside communities, establishing Community Learning Center and learning source, mutual benefit and commitment to continue development, which matched intergenerational learning in benefits, reciprocal and empowerment, especially, "benefits" that mentioned intergenerational learning in which the elderlies and youth sharing knowledge, learning to respect one another and accept each other with trust and relationship between ages



and reciprocating until becoming “reciprocal practice” that depended on each other. Community core leader as the learning activities organizer once had been empowered until full of self- confidence and self-esteem (The European Map of Intergenerational Learning, 2013).

**2.5 Problems and Obstacles:** in arranging intergenerational learning activities: The findings revealed that the community core leader expressed their concern on “transmitting leadership and new generation lecturer”. The finding is coincided with Tantayanubutr (2007) and Kongkerttong (2010) that majorities ignore Thai wisdom due to misunderstanding and favor the western trend and thus obstructing the transmitting forest conservation to youth, especially when the children left the community to extend their education, and also making the transmitting learning knowledge inconsistent.

In every sub-section is a consistent operation that leads to the model of intergenerational learning activities management based on local wisdom.

### **Conclusion and Suggestions**

In this paper, I have attempted to presents the conclusion and suggestion following the finding of the study. The first section is the conclusions of the research finding and the second is the suggestion dealing with the objectives of the research.

The model of intergenerational learning activities management based on local wisdom consisted of principles of learning activities based on lifelong learning through intergenerational experience sharing in real context. Learning activities management revealed the community forest had been used as the learning center to share knowledge on forest management connecting to the community way of life, culture and local wisdom. The locals shifted their paradigm from forest management to meet dimension of community development. Local wisdom knowledge is categorized into nine wisdom areas and used as content in organizing intergenerational learning activities management based on local wisdom in the model. In every sub-section is a consistent operation that leads to the model of intergenerational learning activities management based on local wisdom.

Suggestions from research results: Ban Huay Sapan has engaged community forest as the center to transmit knowledge and learning process on forest management coupling with lifestyles, cultures and community wisdom until well-known and widely accepted. Relevant organizations or agencies at the local level should play a role in reinforcing the strengths of the development of learning centers to be more effective as a model for organizing sustainable primary learning activities in the context of areas such as camp activities, lectures and providing knowledge through various media such as television, radio, print media, etc.

Suggestions for further research: There should be research to apply the concept of intergenerational learning activities based on local wisdom to study and expand the results in communities that are in the developing status as learning centers in other similar contexts and there should be research to recruit and study the work processes of the intergenerational learning activities organizers on the basis of successful self-reliance to synthesize good practice processes to use as a role model for other communities.

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