

การพัฒนาจริยธรรมผ่านการเรียนรู้ระหว่างวัย:
กรณีศึกษาโรงเรียนสืบสานภูมิปัญญาล้านนา
Ethics Development through Intergenerational Learning:
A Case Study of Lanna Wisdom School, Thailand

ฐิติกาญจน์ อัสตรกุล^{1,2}
Titikarn Assatarakul
ลินดา เยห์^{2,3}
Linda Yeh

¹ ผู้ช่วยศาสตราจารย์ คณะวิทยาการเรียนรู้และศึกษาศาสตร์ มหาวิทยาลัยธรรมศาสตร์

² Assistant Professor, Faculty of Learning Sciences and Education, Thammasat University

³ ผู้ช่วยศาสตราจารย์ คณะวิทยาการเรียนรู้และศึกษาศาสตร์ มหาวิทยาลัยธรรมศาสตร์

⁴ Assistant Professor, Faculty of Learning Sciences and Education, Thammasat University

Abstract

This qualitative research examined the process and outcomes of ethics development through intergenerational learning. Lanna Wisdom School in Chiang Mai, Thailand, was used as a case study to explore how children develop ethical perceptions and behaviors through lessons taught by older teachers. Data were obtained from classroom observations, individual interviews, and focus group interviews of multiple stakeholders, including the founder of Lanna Wisdom School, older teachers, children who attended the program, their parents, and locals in the community. Findings showed that children and youth who participated in the program developed ethical perceptions and behaviors through a learning-by-doing process. There were two themes of ethics that children learned from attending the program, which were empathy and multicultural toleration.

Keywords: Ethics Development; Intergenerational Learning; Lanna Wisdom School

บทคัดย่อ

งานวิจัยนี้เป็นงานวิจัยเชิงคุณภาพที่ศึกษากระบวนการและผลลัพธ์ของการพัฒนาจริยธรรมผ่านการเรียนรู้ระหว่างวัยของเด็กและเยาวชนและผู้สูงอายุ โดยใช้กรณีศึกษาโฮงเฮียนสืบสานภูมิปัญญาล้านนา อำเภอเมือง จังหวัดเชียงใหม่ เก็บข้อมูลผ่านการสังเกตการณ์ชั้นเรียน การสัมภาษณ์เชิงลึกรายบุคคล และการสนทนากลุ่มกับผู้ก่อตั้งโรงเรียน พ่อครู-แม่ครู นักเรียน ผู้ปกครอง และสมาชิกในชุมชน ในประเด็นที่เกี่ยวข้องกับการพัฒนาจริยธรรมเด็กและเยาวชนผ่านการจัดกิจกรรมการเรียนรู้ของโรงเรียน ผลการวิจัยพบว่านักเรียนที่เป็นเด็กและเยาวชนเรียนรู้จริยธรรมผ่านกระบวนการลงมือปฏิบัติ การเรียนการสอนของโฮงเฮียนสืบสานภูมิปัญญาล้านนาให้ความสำคัญกับคุณลักษณะทางจริยธรรม ได้แก่ การเห็นอกเห็นใจและการยอมรับความแตกต่างหลากหลายทางวัฒนธรรม

คำสำคัญ: การพัฒนาจริยธรรม; การเรียนรู้ระหว่างวัย; โฮงเฮียนสืบสานภูมิปัญญาล้านนา

Introduction

Intergenerational learning is a process in which people from all ages acquire skills, knowledge, attitudes, and values through various experiences and resources. It involves an interaction and cooperation of two or more generations, often older adults and children or youths. Discussions regarding intergenerational learning often pertain to aging society, which is a phenomenon resulting from the rising median age of the population due to declining fertility rates and/or increased life expectancy. It was first experienced in developed countries, where life expectancy has increased as a result of a combination of higher standard of living, better quality of life, and improvements in medical technology and treatment (United Nations, 2015). Thailand became an aging society in 2005, and in 20 years, it will become an aged society (National Statistical Office, 2014). A country is considered an aging society when 10 percent of its population is aged 60 years or over, or 7 percent is aged 65 years or over. When 20 percent of the population comprises people aged 60 or over, the country is considered an aged society. It is predicted that in 2031 Thailand will become a “super-aged” society, with those aged 60 and over accounting for 28 percent of the population (Foundation of Thai Gerontology Research and Development Institute, 2017).

One of the social implications of this phenomenon is integration of older persons with the rest of society. A general impression among younger people on older adults is that they are obsolescent and unproductive. They are viewed as a burden to society, because of the perception that they cannot contribute to the productivity of a country's economy. A survey in Thailand that compared attitudes of people aged 18-59 years towards older people revealed that from 2007 to 2011, there was an increase in negative attitudes among the young towards the old

(Foundation of Thai Gerontology Research and Development Institute, 2013). This generational gap will only be widened if people from different generations are not given opportunities to appreciate each other as valuable members of society.

Intergenerational learning between older adults and children

Intergenerational learning is defined as the process in which people of different ages (or generations) interact with each other in order to exchange experiences and expertise. As such, intergenerational learning provides a platform for people to learn from each other and contribute their expertise to their community at large (Dantzer et al., 2012; UNESCO Institute for Education & Beth Johnson Foundation, 2000). It is regarded as a common practice in families where knowledge is shared down the generations. Children learn about family values, attitudes, and behaviors from family members of different age groups. The socialization process carried out naturally within a family provides youth with the opportunity to learn about the world vicariously through the life experiences of their older family members (Newman & Hatton-Yeo, 2008).

Intergenerational learning has evolved from an informal familial affair to a learning initiative. There are intergenerational programs (IP) in which older persons, children, and youth are gathered together to participate in activities organized in schools and outside schools. In the US, intergenerational programs were first initiated in the 1970s, with the aim of minimizing the gap between generations and exemplifying the notion that different generations could benefit from each other (National Council on Aging, 1981). Intergenerational programs primarily focus on enabling interaction between older and young people who differ in terms of skills, life experiences, and health conditions. With these differences, people from different generations

are equipped with resources that are advantageous to them. Younger generations might lack life experiences and crystallized knowledge, urging them to be trained by those who are more experienced and worldly. In contrast, older adults, while skilled in their professions, need to develop technological skills to survive the constant flux of innovation. Therefore, intergenerational learning programs have expanded from the younger generation receiving knowledge and skills from the older generation, to both parties contributing to each other's learning and growth (Cabanillas, 2011; Fischer et al., 2014; Sajjasophon et al., 2015; So & Shek, 2011).

The driving force for intergenerational learning is linked to aging society (Sánchez & Kaplan, 2014). Benefits of intergenerational learning are at least twofold: reducing the loss of knowledge, skills, and values, and promoting social interactions between members of a given community. As the aging of society intensifies, there has been an urgent call for meaningful collaboration between the old and the young to ignite the sense of belonging between the generations (Newman & Hatton-Yeo, 2008). In order to ensure the success of intergenerational learning, there has been an urge to formulate policy dedicated to intergenerational learning given that it is a tool for sustaining a lifelong-learning society. Such policy would be beneficial for people of all ages, not only those who belong to younger generations (Boström, 2014).

Intergenerational programs are carried out in various forms, ranging from a short session on an hourly basis to a long-term course in the span of a year or so. Studies on intergenerational programs have recommended that learning resources in the community be the main location, given the ease of access and the sense of community. Schools, universities, community learning centers, as well as other private and public organizations are examples of

viable sites where such programs can be carried out (Alcock et al., 2011). In terms of curriculum, four types are currently practiced: (1) older adults serving children and youth; (2) children and youth serving older adults; (3) older adults and youth serving each other collaboratively and (4) shared staff serving both children and older adults. Each type has its unique functionality. Type one, for example, is used in activities that promote cultural learning among young people, whereas type two is designed for children and youth to teach older persons technological skills.

Previous studies conducted on intergenerational learning programs have focused on the effect of such programs on participating children or youth as well as older persons. For children and youth, joining intergenerational learning programs has resulted in them having a better understanding of older persons, which has then influenced changes in their attitudes towards their older counterparts (Chowdhary et al., 2000). Using the "photovoice" technique, in which adolescent and older-adult participants were shown pictures of people from different generations, Alcock et al. (2011) found that generational stereotypes were reduced. Prior to the treatment, younger participants perceived older persons as being conservative and resistant to change; and older participants viewed youngsters as being self-absorbed and egotistic. However, after intergenerational learning activities, the older-adult participants and teenagers showed positive attitudes towards each other. Adolescent participants perceived that they could contribute to the well-being of older persons on such areas as introducing contemporary issues and assisting with daily tasks. Other studies (Femia et al., 2008; Kaplan et al., 2005; Newman & Hatton-Yeo, 2008) have also shown that exposure to the lives of older people

contributed to an in-depth understanding of the physical and mental challenges they faced, which encouraged them to be empathetic and proactive in helping older people. In a study by Femia et al. (2008), young participants were divided in two groups. One group participated in a joint learning program between children and older persons; and the other participated in a learning program designed for children exclusively. It was revealed that children in the former group showed more empathetic behaviors towards older persons than those in the latter. They were willing to help older persons without a request. Similarly, Hayes (2003) observed children who participated in an intergenerational learning program and found an increased expression of empathetic behaviors. Children participating in the program voluntarily approached older persons and promptly asked if they needed assistance. In addition, when asked to gather in groups, children were willing to mingle with older persons without hesitation or reservation. Data from these studies echoed the importance of exposure to intergenerational learning programs among the young as it created and promoted positive characteristics, such as kindness, openness to human differences, and cooperativeness. All these are traits necessary for an inclusive society.

Positive outcomes of intergenerational learning are also evident among older persons. Previous research has portrayed similar areas in which older persons have benefited from intergenerational learning. These include physical, mental, and social well-being. As many older persons are housebound, feelings of loneliness and obsolescence are common. These feelings are counterproductive to the health and well-being of older people, especially those who are physically and mentally active.

Sakurai et al. (2016) conducted a follow-up study after a group of retirees participated in a longitudinal project called REPRINT (Research of Productivity by Intergenerational Sympathy). The program was designed to have older persons and kindergarten or elementary school children in the community join various activities together. Once a week, the older persons and children gathered to play games and read picture books, with the older persons caring for the young. Overall, the results showed an increase in liveliness among the older persons. Their mental and physical health was improved and their sense of belonging soared. As the older persons had a chance to socialize, their social well-being was revitalized through meeting with people and being needed as a member of their community (Ellis, 2004; Hatton-Yeo, 2007; Stanton & Tench, 2003). The implementation of such programs decreased the sense of alienation and increased the sense of belonging, because the participants perceived themselves as valuable when they gave back to their community (Whitworth, 2007). There have also been intergenerational learning programs aimed at equipping older persons with skills necessary in the current world. In a study organized for university students to teach older persons modern skills, Pstross et al. (2016) carried out two “Age Friendly University” programs that aimed to deliver lessons on how to use technology in daily life. Results revealed that the older persons who joined the lessons were enthusiastic about acquiring technology skills and eager to continuously develop new skills to improve their quality of life.

Apart from individual gains, intergenerational learning has been found to yield a positive impact on communities and societies. One of these benefits is an increased level of community solidarity (Springate et al., 2008). As older adults interact with children in a community,

it is likely that they develop relationships and get to understand each other better (Jarrott et al., 2011). Pstross et al. (2016) reported that upon participating in an intergenerational learning program, older adults were initially worried about language and culture barriers; however, they became more comfortable with working alongside young people and developed a fondness towards them, as though they were family members. A study by Springate et al. (2008) found that the majority of the older persons who taught in intergenerational learning courses continued to volunteer after the course had ended. This continuous participation by older persons contributes to the growth of a community in terms of expanding its human resources to include people from diverse demographical backgrounds (Stanton & Tench, 2003). Therefore, a sense of community is strengthened because spaces are created that accept all members regardless of their age to be involved in working for their community (Granville, 2002). As previous research has demonstrated the positive impact of intergenerational learning on children and youth, older adults, and communities, it can be said that this process strengthens the social capital of those involved, which in turn leads to sustainable community development. By providing learning spaces for people of different generations, intergenerational learning alleviates social problems (Granville, 2002). Therefore, a curriculum for intergenerational learning is a viable tool to create social capital as it builds and bonds people from different generations in the same community (Jarrott et al., 2011).

Intergenerational learning and ethics development

Ethics is considered a core value in Thailand. The topic is included in Thailand's Basic Education Core Curriculum (Ministry of Education, 2008) under a learning standard called Social Studies, Religion, and Culture. It covers "Morality, ethics, desirable values,

self-esteem, self-discipline, observance of Buddhist teachings or those of one's faith, and guiding principles of Sufficiency Economy Philosophy" (Ministry of Education, 2008, p. 5). Schools have been the primary space to instill ethical values and behaviors. However, what is generally practiced has been far from successful. The Thai Health Survey Report for 2008-2009 documented deterioration of the emotional, social, and moral development of children in comparison to the 2006 survey. A sharp decline in empathy was evident among children aged 1-5 years and in compassion and emotional control among children aged 6-9 years (National Health Examination Survey Office, 2009). Moreover, data from the Department of Juvenile Observation and Protection (2014) indicated a steady increase in recidivism cases among Thais aged 7-18 years between 2004 and 2014. In 2004, there were 4,607 recidivism cases by juvenile offenders, which accounted for 13.83 percent of all criminal cases. The number increased to 6,849 cases (19.98%) in 2012 and 6,401 cases (17.52%) in 2014 (Department of Juvenile Observation and Protection, 2014).

In order to comprehend the challenges, it is important to examine Thailand's current state of ethics development policy and practices. Considering policy aimed at preventing ethics-related problems, ethics learning and teaching by formal organizations and educational institutions, such as schools, universities, and temples has been promoted. These organizations operate as agents that provide activities specifically designed to instill and promote ethical values and behaviors. Common practices include teaching ethics through the Buddhism subject in schools, giving lectures on ethics and morality as a part of university courses, and organizing activities for children and youth to volunteer in their local communities. As for reactive policy, it primarily focuses on correction and punishment of young offenders. Upon conviction, they are sent to youth detention

institutes (formally known as juvenile observation and protection centers) to be retrained in morality and ethics so as to re-enter society. Current policy and practice have some pitfalls. The two major stakeholders, namely children and youth (i.e., students and juvenile offenders) on one hand, and people in positions of authority (i.e., teachers and police) on the other, have a considerable difference in their social status, causing ethical values to be didactically instructed rather than instilled. In addition, ethics teaching that involves coerced interaction between the parties and is detached from the community in which children and youth are raised might not be relevant to the lives of young people.

In an attempt to promote ethics development among children and youth, a recommendation has been made to involve smaller and more intimate units of human interaction. Such units can be either the family or a community where members share similar beliefs, cultures, and ways of life. They also share traditions and ethical values that are passed down from one generation to others. Given the social and cultural connections of the members, community-based ethics learning is an effective means to develop and promote ethical values and behaviors that connects the old and the new generations. Intergenerational learning, an approach to minimize the effect of the generation gap, is a process to promote a productive connection between the young and the old (Newman & Hatton-Yeo, 2008). One benefit reported in past research is that members of both generations involved in such learning gain ethical insight on empathy and respect for diversity. Therefore, apart from bridging the generation gap, ethics development through intergenerational learning can be regarded as an initiative to promote ethical awareness among children and youth through participating in activities with older people in their community.

Lanna Wisdom School: An intergenerational learning space for ethics development

Through the Asian financial crisis of the late 1990s, Thai people learned about the importance of cherishing their heritage. Thai society has accumulated knowledge, wisdom, and culture that can be considered social capital. This realization encouraged ongoing exploration of Thai wisdom, as is evident from private and public sector players introducing initiatives that foster local wisdom and cultural heritage. Lanna Wisdom School, located in Chiang Mai province, Thailand, is one such initiative. Founded in 2000, Lanna Wisdom School was established as a space for collecting, managing, and transferring Lanna (Northern Thai) knowledge and wisdom to local communities and to others who are interested (Lanna Wisdom School, n.d.). It operates as a private, independent learning center managed by Seubsarn Lanna Foundation with the goal to sustainably perpetuate northern Thai wisdom. A number of art and craft courses are provided by older adults who are local community members. There are six subject areas available at the school, including music and musical instruments, northern Thai dancing, Buddhist offer making, arts and crafts, Lanna language and folklore, and other skills (e.g., cooking, weaving, etc.). The school operates a local wisdom network that gathers participation from children, parents, schools, older adults (as wisdom teachers), local villagers and organizations, in order to carry on such wisdom to the next generation. The Lanna Wisdom School curriculum adheres to certain principles, such as respect for nature, kindness and compassion, self-reliance, acceptance of diversity, and appreciation of multiculturalism. The school offers three levels of its wisdom learning programs: (1) foundation of wisdom learning, (2) wisdom learning for career development, and

(3) wisdom learning for teachers. There are several modes of delivery, such as school-based activities, outreach programs for local schools and other educational institutions, children and youth camps, courses provided at each wisdom teachers' residence, training courses for adult volunteers, and learning materials on Lanna wisdom (Lanna Wisdom School, n.d.).

The focus of this research was on ethics development through intergenerational learning between older persons and children. Lanna Wisdom School was selected as a case study because it continuously provides intergenerational learning programs that connect local wisdom with ethical values, such as responsibility, respect for diversity, and empathy. Specifically, this research aimed to analyze intergenerational learning processes in developing ethical perceptions and behaviors and to examine the effects of intergenerational learning programs provided by Lanna Wisdom School on participating children and youth.

Methodology

This research used the case study method, in which data were collected from multiple stakeholders at Lanna Wisdom School. Participants included the founder of Lanna Wisdom School, older people who taught at the school (called wisdom teachers), children who attended the program, parents of the children, and people in the community. A two-hour focus group interview was conducted with six wisdom teachers. A series of semi-structured, individual interviews was carried out to gain insights from three older teachers, five children and youth, and three parents and community members. Each interview lasted approximately 60-90 minutes. Data collection tools comprised the semi-structured interview questions and the focus group interview questions. Participants were informed about their rights and responsibilities as research participants and informed consent was obtained. Thematic analysis was used for data analysis.

Results and Discussion

Data obtained from classroom observations and interviews were analyzed on the basis of two research objectives: (1) elucidating the process of ethics development through intergenerational learning and (2) exploring the outcomes on children and youth who participated in the program. It was found that two main processes were applied by Lanna Wisdom School to instill ethics-related values and behaviors. The outcomes were evident in terms of both ethical development and intergenerational interaction.

a. Cultivating ethics in children through local wisdom

A principle of the school is that ethical development is to be cultivated at a young age: “...if we raise ethical awareness since childhood, it will be absorbed unconsciously. When children grow up, they will live by it naturally” (1st wisdom teacher, November 25, 2016). Prior to participating in the program, children and youth are selected on the basis of Lanna Wisdom School’s criteria. Specifically, the children and youth must (1) be interested and determined to learn; (2) be well-behaved; (3) find the time to learn; (4) assist with basic preparation for the classes; and (5) be responsible for their learning.

Several processes are used to develop ethics among children and youth. One involves paying respect to teachers. Based on our observation, before starting any class, each student brought a cone-shaped receptacle made from banana leaves containing local flowers, incense, and a candle (called “suay dok”) to offer to their teachers as a gesture of respect and humility. Inspired by Buddhism, the tradition was originated as a practice to worship Lord Buddha and to make merit in Buddhist temples. Later, the receptacle adorned with beautiful flowers and accompanying assortments was used in Teacher’s Day observation (called “wai kru”) to express gratitude to teachers (Chaodee, 2002). At Lanna Wisdom School,

the concept of respect through the use of “suay dok” is implemented in every course in order to foster the sense of gratitude to older teachers who dedicate their lives to conserving the local wisdom. In addition, it conveys an important message that local wisdom is to be appreciated, respected and protected, and that it needs to be carried on from one generation to the next.

Another process to cultivate ethics in students is the use of folktales. One of the wisdom teachers expressed that “...in teaching ethics...tales and stories are attractive to children. Being explicit about what to do and what not to do is not how children learn to behave” (2nd wisdom teacher, July 14, 2017). A number of Lanna folktales have been produced and published by Lanna Wisdom School. The first project, Lanna Folk Tales Series 1, resulted in a book with 28 oral folktales recounted by older people. The story book is used as a tool to convey ethics, ideals, and beliefs from previous generations to children and youth. It covers a range of themes, for example gratitude, honesty, kindness, courage, and respect for nature. As children and youth are receptive to creative media, folktales with interesting characters, such as animals, ghosts, and people from all walks of life, are both entertaining and educational. In intergenerational learning courses, these tales are used in activities where wisdom teachers tell stories to children and then lead a discussion. Another series of folktales, Old Tales Retold, was created by a group of students from Lanna Wisdom School. Unlike Lanna Folk Tales Series 1, this collection was an adaptation of old local tales by children and youth. It contains 11 stories in which children and youth adapted folktales using their imagination. Young writers worked on their stories by collecting socio-cultural data from their communities and incorporating it with a modern interpretation. These stories were accompanied by hand-drawn illustrations by children and youth.

It contains 11 stories in which children and youth adapted folktales using their imagination. Young writers worked on their stories by collecting socio-cultural data from their communities and incorporating it with a modern interpretation. These stories were accompanied by hand-drawn illustrations by children and youth. The results are stories that contain local morals, teachings, values, and beliefs with a contemporary and creative flare. The use of folktales helps students to understand abstract concepts through concrete media. It eases the learning of abstract concepts of morality and ethics by creating fictional stories that capture the attention of young students. Stories also work as tools to convey moral lessons and motivate children to live by them. Folktales for children are typically about a character facing obstacles and later succeeding because of perseverance or intelligence to overcome those hardships. In most cases, the stories are concluded by a short statement that sums the moral of the story for young readers to conceptualize (Bhanthumnavin, 2008).

b. Teaching compassion through real-life experiences

Compassion and empathy are characteristics that can be taught in many ways. Lanna Wisdom School believes that compassion is to be instilled naturally through daily life activities. The school asked for cooperation from students to take responsibility for basic preparation for each class. Based on class observation, it was evident that in classes taught by older wisdom teachers, young students were eager to assist the older teachers. Students helped with organizing learning materials before class, cleaning, and storing learning materials after class, as well as tidying up the classroom for the next day. By being with older people, children and young people witnessed their physical limitations in tasks such as walking, speaking, and listening.

They learned first-hand the effect of their small gestures on the well-being of the older teachers. Some students reported a shift in their attitudes towards older people after taking courses at Lanna Wisdom School. They were initially uncomfortable in the presence of older persons and felt frustrated with their slow movement and clumsiness. However, as the curriculum required ongoing involvement between the older wisdom teachers and young students, the students gained a better understanding of the conditions experienced by older persons and also gained empathy towards their own grandparents. A teenaged student reflected in an interview:

After studying here many times, I grew familiar with older people. I've helped a wisdom teacher and she's very kind to me. It reminded me of my grandmother to whom I wasn't very nice. I have more understanding of her now.

(1st youth, July 14, 2017)

Another interview session with an adolescent who voluntarily enrolled in courses at Lanna Wisdom School revealed that she experienced a perspective change. Even though she personally chose to join learning activities with older teachers, she hesitated at first because she never had interactions with older people before. Nevertheless, as she enjoyed novel learning experiences, her major revelation was on intergenerational connectedness:

When I first came here, I was afraid of not knowing and wondering about older people. But after studying continuously, I got to know the characters of the

older people and it made me realize that they always have good wishes for children.

(2nd youth, July 15, 2017).

Perspective changes were also reported by parents. One parent said that she saw changes in her son's manner and motivation in learning: "He asked to join the course by himself. I couldn't say no to his request. Since studying here, I feel that he's become more responsible and more focused. His communication skills have improved too."

(Mother of 3rd youth, July 15, 2017)

c. Themes of ethics development: Empathy and respect for cultural diversity

Data analysis showed that the ethical cultivation process for children and youth at Lanna Wisdom School comprises two major themes, which are empathy and respect for cultural diversity. Empathy is defined as the ability to perceive other people's feelings and respond with unbiased opinions. It acts as a medium to recognize other people's distress as well as encourage altruistic behaviors (Batson et al., 1991, as cited in Schroeder et al., 1995; Eisenberg & Shell, 1986; Hoffman, 2000). The intergenerational learning program offered by Lanna Wisdom School promotes empathy in children and youth through interaction with older persons. As discussed earlier, the school cultivates empathy in children and youths through real-life activities, such as having them assist wisdom teachers to prepare materials and showing respect to them in the beginning of every class.

Results from interviews showed that young students gained a better understanding of the lives of older people and better communication skills, and were able to carry out meaningful interactions with people from different generations. Therefore, the interactions between the two generations implicitly encouraged empathy. Empathy functions as a building block for creating a peaceful society as it centralizes perspective taking and altruistic behaviors (Goleman, 1995).

Respect for cultural diversity has been emphasized by Lanna Wisdom School because the school has members belonging to various ethnic groups, for example Tai Lue, Tai Khen, Tai Yai, and Hmong. Cultural diversity is celebrated in the community as a component for societal growth. Initially, immigration might contribute to the cultural conflict and exploitation; however, it can also be regarded as social capital that enriches people's livelihoods in the community (Wongyannava, 2009). Kenneth et al. (2010, as cited in Nantaburom & Isarangkura Na Ayudhaya, 2015) have proposed that multicultural schools possess such qualities as promoting social equity through interactions and relationships between groups, fostering self-acceptance, and self-esteem in spite of those involved belonging to minorities, and encouraging compassion for others who might be of different descent. Lanna Wisdom School nourishes multiculturalism through its teaching philosophy and learning activities. Lanna is a region that has various ethnic groups and each of them has its own unique identity, culture, and beliefs. All of these ethnicities contribute to northern Thai heritage, as is evident from its artistic traditions. Lanna Wisdom School provides courses on Lanna arts and crafts unique to the region, such as festive flags, paper lamps, and string instruments. Our findings indicated that immersion in and celebration of cultural diversity by students led them to value multiculturalism as contributing to socio-cultural richness. In turn, teachers acted as agents to pass on their cherished heritage.

The overall results indicated that children and youth who participated in intergenerational learning activities at Lanna Wisdom School learned about ethical beliefs and behaviors through hands-on, experience-based processes. They practiced ethical behaviors in activities that required active interactions between people of different generations. Although the school's lessons are heavily influenced by Northern Thai heritage, the ethical values transcend across cultures. Paying respect to older people, helping people in need, embracing cultural diversity, respecting people from different backgrounds, and having empathy are qualities manifested by the students after participating in the program. These outcomes were observed by teachers, parents, and the locals alike.

Conclusion

This research concurred that Lanna Wisdom School is a learning space for ethics development through intergenerational learning. It promotes meaningful interaction between older and younger generations through an informal culture-based curriculum. Data from observation, individual interviews, and focus group interviews of major stakeholders pointed to three processes that Lanna Wisdom School has implemented to promote ethics development among young students. These include the use of local wisdom to teach respect and gratitude; compassion training in daily activities; and promotion of empathy and respect for cultural diversity. Overall, effects of the intergenerational program on children included a better understanding of older people, which led to empathy and compassion; an intention to nurture local wisdom as a result of active participation in cultural conservation activities; and multicultural awareness, which is the key to the Lanna identity.

wisdom as a result of active participation in cultural conservation activities and a multicultural awareness and tolerance which is key to the Lanna identity.

It is apparent that Lanna Wisdom School is not only a learning space for young students to learn about ethics and cultural heritage, but it is also the heart and soul of social capital in the community. As a learning space, it allows for cultural preservation. As a community, it brings people from different generations to converse, collaborate, and connect, which leads to community vitality. Positive attitudes towards people from different generations are fundamental to community vitality, because they increase and strengthen mutual trust and respect among community members. It also facilitates the development, exchange, and transfer of values as well as encourages individual participation in and contribution to one's community. Therefore, Lanna Wisdom School has fulfilled its role as a building block for intergenerational learning and as a driving force to nurture local wisdom in a sustainable manner.

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