



***Interactive Intergenerational Learning
Project
Final Report
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Introduction

Interest in the study of intergenerational practice—a term used to describe interactions between the very young and the very old or, to use the jargon, “non-adjacent generations”—is on the increase. This is because of the recognition that there is an urgent need to understand the scope of such practices and how they may be nurtured. In many parts of the world, non-adjacent generations have been brought closer together as a result of catastrophic events—such as civil war or the HIV/AIDS epidemic—that have wiped out the middle generation. Cities of the developed world have found that the encouragement of good intergenerational relations can be used to heal fractured communities and promote policies of social inclusion. Nonetheless, often there is mutual misunderstanding and antipathy between the generations. The young and the elderly may have stereotyped ideas of each other based on misconceptions, and these need to be addressed and remedied by the implementation of good intergenerational policies. However, the young can learn about their language and heritage from the elders of their community, while the elderly can learn new skills from the young—from text messaging to programming a home video recorder to surfing the worldwide web. The young and the old can learn more about each other through the shared experience of working side-by-side.

The Interactive Intergenerational Learning (IIL) Project followed a previous collaboration between the IBO and UNESCO. It was an enquiry into the interactions between ‘non-adjacent’ generations (i.e. the young and the elderly) that included re-conceptualisation of intergenerational practice in the context of Creativity Action Service (CAS) in the IB Diploma Programme. It has been argued that the three IB programmes can be used to create a context for the development of good intergenerational practice (Brown and Ohsako, 2003). Creativity, action, service (CAS) is a core component of the IB Diploma Programme. According to the IB Diploma Programme Creativity, Action, Service guide, an aim of CAS is to create “a framework for experiential learning, designed to involve students in new roles”. It is evident that intergenerational work offers rich opportunities for not only experiential learning but also the exploration of new roles by students. The nature of the learning that is an expected outcome of such activities was the focus of this inquiry conducted by the IB research unit.

This was a pilot project, running from May 2003 to December 2004 and it comprised a number of phases. To begin with, a three-dimensional framework (see below) was developed to describe and analyse different types of intergenerational activity. Anna Simandiraki and Sally-Anne Mann then conducted a telephone survey in order to identify IB locales in the UK where Interactive Intergenerational Learning activities were taking place. James Cambridge and Anna Simandiraki subsequently visited selected IB schools to interview students and teachers using a specially designed interview schedule. These discussions with respondents

focused on types of intergenerational practice (described in terms of the framework), and identification of the learning outcomes achieved as a result of such practice.

Intergenerational learning literature review

Reviewing the literature of intergenerational learning is complicated because it is necessary to disentangle it from a number of interrelated fields of study, that include other forms of intergenerational practice, service learning, programme evaluation, and psychometric testing (for a concise listing of sample bibliography, please refer to the table below). The field of intergenerational learning may be subdivided into different educational phases, according to who is learning. Are the learners the elderly or young? At what phase of education are the learners? Are they in primary, secondary or tertiary education? Adjacent fields that also include elements of intergenerational practice and intergenerational learning comprise vocational education, social work education, medical education, gerontology, citizenship education, and voluntary work. In addition, there are also philosophical issues including the Foucaultian concept of governmentality, the apparently contradictory ‘voluntary’, ‘compulsory’ and ‘forced voluntary’ aspects of intergenerational practice in the context of service education that leads to an educational qualification, and the problem of the ‘*instrumentalisation of the expressive*’ (Hartley, 2003), that is to say, how expressive order values are becoming instrumentalised by the demands for educational assessment and certification. Bernstein (1977) argues that school cultures may be identified in terms of two distinct but interrelated complexes of behaviours: the expressive order, addressing conduct, character and manner, and the instrumental order, concerned with the acquisition of specific skills and bodies of knowledge. Power *et al* (2003: 22) point out how independent education in the UK has undergone a cultural change in the last 20-30 years. In the past, many parents looked to the independent sector to inculcate expressive order values, *i.e.* ‘*the self confidence and personal style they attributed to private schooling*’. However, they state that by the 1990s the Independent Schools Information Service (ISIS) had ‘*defined the principal appeal of its member institutions in entirely instrumental terms – as a matter of high standards, good teaching and small classes*’. Nonetheless, it may be argued that the existence of the service component of CAS assures the centrality of expressive order values in the IB Diploma Programme (Brown, 2001). Intergenerational practice, as a part of service education, may also be discussed in terms of the development of social capital theory (Bourdieu, 1998; Bostrom, 2002).

Authors	IIL	Serv	Psych	Eval	Notes
Blieszner & Artale (2001)	x	x			HE
Freeman & King (2001)	x	x			Children/elderly
Hanks & Icenogle (2001)	x	x			HE
Nichols & Monard (2001)	x	x			
Vega & McHugh (2003)	x	x			SL definitions

Whitehouse, Bendezu, et al (2000)	x	x			multiage schools/colleges
Kaplan (2002)	x			x	Typology
Dorfman, Murty, Iet al (2004)		x	x	x	
Bernard & Ellis (2004)				x	
Ellis & Granville (1999)				x	
Ellis (2000)				x	
Ellis (2003)				x	
Hatton-Yeo & Watkins (2004)				x	
Altpeter & Marshall (2003)	x				Undergraduates
Bales, Eklund, & Siffin (2000)	x		x		pre vs post testing
Bostrom (2002)	x				Lifelong learning; human capital
Brown (2001)	x				IBO
Brown & Ohsako (2003)	x				Developing countries
Kaplan, Henkin & Kusano (2002)	x				intercultural
Pruneau, Chouinard, et al (1999)	x				Environmental education
Strom & Strom (2000)	x				Teaching the elderly
Kishimoto, Nagoshi, et al (2005)			x		
Boyle-Blaise (2002)		x			Service education
Butin (2003)		x			
Freeman & Swick (2003)		x			Preservice teachers
McLellan & Youniss (2003)		x			voluntary/compulsory
Warburthor & Smith (2003)		x			voluntary/compulsory
Connell, Fien & Ballantyne (1998)					
Cramer & Ohsako (1999)					
Davis Smith (1999)					Volunteering
Giles, McCann, Ota & Noels (2002)					
Granville & Ellis (1999)					mentoring
Gush (2002)					South Africa
Johnson-Coffey (1997)					library volunteers
Knapp & Stubblefield (2000)					
Larkin, Graves, & Davis (2003)					
McKechnie & Armstrong (2003)					Language communication
O'Grady (1997)					
Ohsako & Cramer (1999)					Cross cultural
Ohsako (2002)					
O'Sullivan (2002)					
Reiman, Sprinthall, et al (1997)					
Rosebrook (2003)					

Intergenerational programmes

Kaplan (2002) discusses how intergenerational programmes are implemented in schools, how such initiatives enhance and reinforce the educational curriculum, contribute to student learning and personal

growth, enrich the lives of senior adult participants, and have a positive impact on the surrounding communities. Intergenerational programmes constitute:

‘social vehicles that create purposeful and ongoing exchange of resources and learning among older and younger generations. In a nutshell, it is about “intergenerational engagement” – the full range of ways in which young people and older adults interact, support, and provide care for one another. The focus is usually on establishing connections between people who are 21 and under and people who are 60 and over, with the intention of benefiting one or both age groups’ (Kaplan, 2002: 306).

The location of an intergenerational programme within specific classification parameters would be of assistance in clarifying programme objectives and expectations and designing appropriate tools for evaluation. Kaplan (2002) proposes that school-based intergenerational programmes may be categorized according to three distinct classification schemas:

- connections to academic curricular areas;
- direction of service provision, and
- depth of intergenerational engagement.

Intergenerational activities can be developed to support virtually any curriculum subject and academic skill. Kaplan gives examples of projects designed to enhance student learning in the areas of history, civics, art and architecture, urban studies, sociology, geology, and economics, to name a few subject areas. Intergenerational activities involving elements of environmental education appear to be common (Connell *et al*, 1998; Pruneau *et al*, 1999). In the context of environmental education in Canada, Pruneau *et al* (1999) describe an intergenerational project aiming at the improvement of people’s relationship with their biophysical environment. In the context of reconciliation in a post-conflict context, Ohsako & Cramer (1999) and Ohsako (2002) describe an intergenerational ‘healing history’ project involving German youth and seniors who were former Jewish refugees from National Socialism. Kennedy (2003) discusses the learning outcomes associated with an intergenerational community product of a musical work. Lohman *et al* (2003) identify an intergenerational book discussion group as *‘a memorable and synergistic opportunity for learning’*.

Kaplan argues that intergenerational programmes are often categorized in terms of who are the intended service providers and service recipients. Accordingly, distinctions are drawn between programmes in which:

- senior adults are brought in to contribute to the personal development (*e.g.* educational, psychosocial, career development) of the young participants or otherwise provide a service for them;

- the young provide a service to senior adults; and
- young and elderly participants work jointly to accomplish an external goal (also, see below).

However, Kaplan points out that increasingly, intergenerational specialists (*e.g.* Hatton-Yeo & Ohsako 2000) are emphasizing the reciprocity of intergenerational exchange programmes and more attention is drawn to the fact that even when one group is labelled as ‘service provider’ they still derive benefit from exchanges with members of other age groups. Hence, the distinction between programmes based on who is providing the services may be considered to be an artificial one, drawn primarily for categorization purposes. Nonetheless, the authors of the present report find Kaplan’s framework useful and fit for purpose, and propose that it should form part of one of the elements in the typology of intergenerational learning to be discussed below.

Depth of engagement in intergenerational activities may be described in terms of a scale ranging from a low level of contact to higher levels that ‘*promote intensive contact and ongoing opportunities for intimacy*’ (Kaplan, 2002: 314). Examples of a seven-point graded series of activities with different levels of engagement are:

1. Learning about the other age group, but with no direct contact;
2. Seeing the other age group but at a distance;
3. Meeting each other;
4. Annual or periodic activities;
5. Demonstration projects (implemented on an experimental or trial basis);
6. On-going intergenerational programmes;
7. On-going, natural intergenerational sharing, support and communication.

If an intergenerational activity is intended to achieve outcomes such as changing attitudes about other age groups, building a sense of community, enhancing self esteem, and establishing nurturing intimate relationships between unrelated individuals, Kaplan, (2002) suggests that it is appropriate to focus on models fitting into categories 4–7 on the scale.

Programmes may be evaluated in terms of their impact on the participants (children and youth, or older adults), and the surrounding community. Benefits to children and young people from participation in intergenerational activities may include enhanced academic skills and performance, improved attitudes towards aging and the elderly, emotional development, and acquisition of social and other skills. Benefits to older adults may include increased health and activity level, improved attitudes towards the younger generation, self-discovery and improved life circumstances.

Kaplan (2002) acknowledges that the cultural context of the intergenerational practice has an effect on how it is conducted. Each individual school-based intergenerational programme exists in a larger national context, so it is important to consider local educational policies and philosophies, demographic and social trends, and other cultural variables that influence prevailing attitudes about aging and intergenerational relations. As the intergenerational field takes on international parameters, Kaplan argues that it is important to consider contrasting cultural approaches to aging and intergenerational relationships. It is evident that perceptions about aging vary across cultures. The change in role expectations as a person ages can be distinctly different in Western and non Western cultures. There is also cross-cultural variation in relational status ascribed to individuals involved in intergenerational exchange. In the USA, for example, there is likely to be an emphasis on relaxed, equal status communication, with much attention paid to the goal of ensuring that members of the younger generations are heard, better understood, and respected. However, in a country like Japan, where expectations exist for didactic intergenerational communication patterns, with the senior adults in a position of higher status than the young participants, there is a different dynamic. Kaplan reports that, in a reminiscence interviewing project in Tokyo, the participating Japanese youth were encouraged by their teachers to be as quiet as possible, to sit still, and be careful not to raise questions that might be considered as disrespectful, rude, or too intrusive into the lives of the senior adult respondents. In conclusion, Kaplan (2002) identifies the importance of providing choice for schools and senior volunteers, and policies to ensure sustainability of intergenerational projects in the longer term as issues for particular attention. The edited anthology *Linking Lifetimes* (Kaplan, Henkin & Kusano, 2002) contains chapters discussing intergenerational practice in different countries that represent a wide variety of cultural contexts.

Intergenerational learning

Sources that discuss intergenerational learning focus on three main areas involving younger school students (primary school), older school students (secondary school), and students in vocational and tertiary education. Larkin *et al* (2003) discuss intergenerational learning in early childhood through play. Children's perceptions of elders were studied before and after participation (in USA second, fourth and fifth grade classes) in a school-based an intergenerational programme (Bales et al, 2000). Students were asked to provide descriptors of 'old people' before and after contact with elders in the intergenerational programme. Results indicated that in the second and fourth grades, significant increases were found in the number of positive words used to describe old people, as well as a decrease in the number of negative words used. Significant differences were not found in the number of words used to describe old people in the fifth grade, which had considerably less contact with elders compared to the other two classes. In a second study, fourth-grade student journals were analysed. Themes consistent with the programme goals of 'narrowing the generation gap' and 'fostering positive relationships between young and old' were identified. Overall, the *IIL Final Report, April 2005*

findings of the two studies point to the benefits of intergenerational programs for youth and elders. Freeman & King (2001) describe an intergenerational service-learning project in the USA that brought together preschoolers, golden-agers, and at-risk elementary-aged students. *Lunch Time Book Buddies—Pass It On* included both direct service and indirect service and made valuable contributions to young children's developing literacy, social-emotional, physical, and cognitive abilities.

Many examples of intergenerational tutoring and mentoring are found in the literature (Ellis, 2000, 2003; Granville, 2000; Granville & Ellis, 1999a; Hatton-Yeo & Watkins, 2004; O'Grady, 1997; Rosebrook, 2003). Such activities involve seniors assisting the development of children's literacy skills by listening to the read, but there are also gains to be made in terms of community spirit and social cohesion.

Intergenerational activities involving older school students may include the elderly giving service to the young, by acting as mentors, or the young offering service to the seniors.

A number of sources discuss intergenerational practice involving students in vocational and tertiary education. These examples tend to be in disciplines such as gerontology, geriatric medicine and social work with the elderly, and have a focus on preparation of students for work experience. There is frequently a psychometric dimension to this type of study, involving pre- and post-course testing of students' attitudes to working with the elderly. Hanks & Icenogle (2001) discuss opportunities for young business and social studies undergraduates to experience working with older colleagues in multigenerational environment on a community-based training programme. Nichols & Monard (2001) conducted a survey of college and university-based intergenerational service-learning gerontology courses in USA. They found that variables such as age, gender and class as well as previous experience of gerontology and service activities had an impact on how students expected to participate in such programmes. Knapp & Stubblefield (2000) describe how ten individuals over the age of 55 were awarded scholarships in order to enrol in an intergenerational service-learning course in the USA. Cohorts of 'traditional-age' and 'senior adult' students shared experiences and learned about the processes of aging through class participation and community service activities. A pre-test/post-test design using a control group and experimental group (N = 44) was used to assess the effectiveness of this instructional method. The quantitative and qualitative outcomes of the study indicate that the course helped to create '*more realistic views of aging*' and fostered '*more positive attitudes toward the elderly*'.

Further studies on this subject worth mentioning here are Vega & McHugh (2003), Whitehouse et al (2000), Kaplan (2002), Altpeter & Marshall (2003), Bostrom (2002), Brown (2001), Brown & Ohsako (2003), Kaplan, Henkin & Kusano (2002), Pruneau et al (1999), Strom & Strom (2000).

Service learning

This is another strand of intergenerational activities. Bleizner & Artale (2001) provide an example of research into this. They examined the benefits of service-learning using (a) pre- and post-course questionnaire data and (b) answers to open-ended questions from students across four semesters of an undergraduate adult development and aging class. The authors report that service-learning in this course did not seem to have an effect on responses to questionnaire item assessing personal social values, civic attitudes, or academic achievement, but data from the open-ended questions suggest that students identified numerous benefits associated with service-learning. The advantages of service-learning included improving understanding of course concepts, dispelling myths about aging, and reinforcing career choices. The time commitment involved in participating in service-learning was identified by students as the main disadvantage. Students believed they learned more in a course based on service-learning than in a traditional lecture-based course. Thus, they conclude that when appropriately used, service-learning is an instructional method that is an effective means of engaging students in the learning process, reducing myths about aging, and introducing students to careers in gerontology services.

Additionally, Whitehouse et al (2000) discuss the concept of the 'intergenerational school'. They propose that multiage communities of learners such as this '*represent a conceptual and organizational response to the challenges that rapid cultural and environmental change and resultant alienation are posing for human societies*'. Further studies on this subject worth mentioning here are Freeman & King (2001), Hanks & Icenogle (2001), Nichols & Monard (2001), Vega & McHugh (2003), Dorfman et al (2004), Boyle-Blaise (2002), Butin (2003), Freeman & Swick (2003).

Programme evaluation

A distinction may be drawn between assessment of student learning and evaluation of intergenerational programmes. The concepts of assessment and evaluation are inter-related, because evaluation of the effectiveness of a programme may take into account assessment of learning if it is a programme objective. Nonetheless, it is proposed that it is worthwhile to preserve a distinction between the respective foci of assessment and evaluation. Programme evaluation is usually conducted for purposes of accountability. Does the project fulfil its stated objectives? Does it justify funding by giving 'value for money'?

Allan (1999) describes a study conducted in an international school in the Netherlands to evaluate a change in the administration of the CAS programme with a group of 46 first year Diploma students. The thesis behind the study was that the reflective learning, which is the educational basis of this experiential learning scheme, can be enhanced by the use of self-concept profiling and the keeping of journals. The aim of the *IIL Final Report, April 2005*

study was to ascertain whether the introduction of these ideas resulted in an improvement in the quality of CAS activities and the ease of monitoring and evaluation. The main findings of the study were that self-concept profiling and reflective writing in journals gave the CAS programme more relevance for students, and that self and school evaluation of progress was facilitated. The quality of CAS activities was also seen to improve in association with this. It also found that staff participation, celebration of success and management support were important factors in the acceptance of changes.

Further studies on this subject worth mentioning here are Kaplan (2002), Dorfman et al (2004), Bernard & Ellis (2004), Ellis & Granville (1999), Ellis (2000), Ellis (2003), Hatton-Yeo & Watkins (2004), Marx et al (2005). Psychometric testing is yet another facet, represented by studies such as Hanks and Icenogle's (2001) pre-and post-testing, Dorfman et al (2004), Bales, Eklund, & Siffin (2000), Kishimoto et al (2005).

Philosophical issues

Volunteering

Volunteering means different things to different people. Davis Smith (1999: 2) reports that widespread differences exist between countries in public perceptions of what constitutes a voluntary activity. In some countries giving blood is seen as volunteering, in others being involved in a political party or trade union is counted. For some people the defining characteristic of volunteering is the absence of financial reward; for others lack of coercion is the main identifier. Volunteering takes on different forms and meanings in different settings. It is strongly influenced by the history, politics, religion and culture of a region. What may be seen as volunteering in one country may be dismissed as low paid or labour intensive work (or even forced labour) in another. Davis Smith (1999: 2-3) identifies five key elements in a definition of volunteering:

Reward. Does volunteering involve pure altruism, or do exchange and reciprocity form part of the relationship between the volunteer and the person(s) being served? What form does the reward take? Would monetary gain be acceptable? What are the implications of a credential being offered in return for service?

Free will. Most definitions concede that volunteering and compulsion are incompatible. However, school community service schemes may require student involvement. It may be argued that participation of students in service activities as a requirement for achieving the IB Diploma cannot be classified as being truly voluntary because they cannot be awarded the qualification if they do not participate.

Who benefits from the actions of the volunteer? Should there be a beneficiary other than the volunteer? Should the beneficiary (or group of beneficiaries) be a stranger to the volunteer, a neighbour or a member of the volunteer's extended family? Could the beneficiary be an abstract construct such as 'society' or 'the environment'?

Organizational setting. Some definitions insist that volunteering be carried out through a formal, non-profit or voluntary organization. Others keep to the organizational requirement but include activity undertaken within the public or corporate sector. Others relax the organizational requirement and accept activities carried out informally, either on a one-to-one basis such as helping out a neighbor, or in isolation through such civic minded activities as picking up litter. The broad framework put forward here allows for both formal (organized) and informal (one-to-one) volunteering to be included and for volunteering carried out in the public and corporate sectors.

Commitment. Some definitions allow for one-off voluntary activities to be included; others demand a certain level of commitment and exclude occasional acts. The broad conceptual framework enables us to encompass a range of different levels of activity from high commitment to sporadic involvement, although it seems fair to assume that most volunteering would carry with it some degree of sustained commitment.

Building on Davis Smith, O'Sullivan (2002) locates voluntarism in a global social context:

'In many countries the tradition of formal volunteerism has arisen within a socially sanctioned classification based on socio-economic class and ethnic/racial heritage. Within that context, volunteerism has generally been motivated by two major forces: (i) a noblesse oblige philosophy, and/or (ii) the religious concept of charity. In both, an implicit distinction is made between "eligible receivers" and "eligible providers" of volunteer services. Although exceptions abound, the traditional noblesse oblige philosophy mandates that those in the higher socio-economic classes are the providers of volunteer services while the poor, and in many cases, indigenous peoples, are the recipients' (O'Sullivan, 2002: 31).

O'Sullivan (2002: 32) argues that volunteerism provides:

A service which is useful to the recipient;

A way for volunteers to express their desire to 'do good'; and

A way to strengthen the social fabric of the community.

O'Sullivan (2002) also identifies a number of 'relevant concepts' associated with volunteerism, comprising:
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Intergenerational versus multigenerational;
Formal versus informal volunteering;
Reciprocity and equity.

O'Sullivan (2002: 33) argues that

'a distinction is often made between the use of the terms intergenerational and multigenerational. The former is meant to denote the relationship between two groups – e.g. children and older persons – while the latter is reserved for discussions which include all generations ... Many specific programmes and policies are directed at bringing together children/youth and older persons. These are properly termed intergenerational. When discussing overall relationships between generations, however, the term multigenerational is more appropriate since it is presumed that the overarching objective is to develop and support good relationships among all generations'.

O'Sullivan (2002: 34) also argues that

'informal volunteerism involves only two entities – a provider and a recipient – and is thought of as an informal exchange of services between the two. Formal volunteerism occurs when a third entity becomes part of the exchange. That third component usually entails some type of organisational structure which recruits, screens and trains volunteers, identifies those who could benefit from the provision of volunteer services, makes appropriate matches between the two and then monitors the exchange on an ongoing basis to assure that the objectives of the volunteer project are being met'.

Voluntary and compulsory aspects of intergenerational practice

In the context of service learning in the USA, McLellan & Youniss (2003) report that *'although an increasing number of schools mandate service, this requirement is seen by some as self-contradictory, especially in contrast to voluntary service'*. Looking closely at the service process, they argue that the categories of 'required' and 'voluntary' activities do not in themselves convey the nature of service students might do with implications for the benefits they may derive from such activities. In an enquiry involving two schools, this source reports that students in a school that integrated service activities into the curriculum were more inclined to participate in the kinds of service that engaged students cognitively and emotionally and involved them in reflection on politics and morals, compared to students from a school that left choice of service to individual students. Apart from fulfilling their requirement, many of the students also did volunteer service of the kinds that were potentially beneficial. These students were likely to have parents and best friends who also did service and to belong to churches and civic organizations that sponsored or encouraged service as part of an ideological commitment. McLellan & Youniss (2003) propose that required and volunteer service can be usefully viewed as operating according to separate regimens. Nevertheless,

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both have the potential for yielding benefits when service is viewed as providing youth with opportunities to learn about systems of meaning through participatory action. From the viewpoint of educational policy, schools can help students most when they organize service strategically and integrate service into the academic curriculum.

In an Australian context, Warburton & Smith (2003) used governmentality as a theoretical framework to examine two Australian policy areas where young people are disciplined into becoming good, active citizens. They argued that these policies, comprising mutual obligation through the 'Work for the Dole' programme, and school-based active 'Citizenship programmes' similar to American service learning programmes, both resemble volunteer-type activities in a social context where volunteers are viewed as good citizens. Warburton & Smith (2003) conducted a qualitative enquiry into whether young people develop positive attitudes to active citizenship through compulsory volunteer-type programmes. They found that young people were conscious of the lack of choice involved in these programmes and that this weakened their sense of agency. The programmes also failed to develop positive community attitudes and active social behaviours. Such findings suggest that policies that compel individuals to contribute to society may actually weaken their citizenship identities.

Governmentality

Foucault (1977: 218) proposes that *'the disciplines are techniques for assuring the ordering of human multiplicities ... to increase both the docility and the utility of all the elements in the system'*. Docility and utility are important components of 'governmentality'. This term is used to describe the emphasis on *'the state's ability to manage its resources (including its population) economically and efficiently and a concomitant increase in state intervention in the lives of its citizens ... Citizens are both "regulated" by the state and its institutions and discourses, and educated to monitor and regulate their own behaviour'* (Danaher *et al*, 2000: xii). 'The web of discipline aims at generalizing the *homo docilis* required by the "rational", efficient, "technical" society: an obedient, hard-working, conscience-ridden, useful creature, pliable to all tactics of production and warfare. And ultimately the main way to achieve docility is the moral pressure of continuous comparison between good and bad citizens, young or adult: discipline thrives on *'normalising judgement'* (Merquior, 1985: 94).

The 'instrumentalisation of the expressive'

School cultures may be identified in terms of two distinct but interrelated complexes of behaviours: the expressive order, addressing conduct, character and manner, and the instrumental order, concerned with the acquisition of specific skills and bodies of knowledge (Bernstein, 1977). The outcomes of intergenerational

learning may be identified with the acquisition and development of expressive order values. A discourse that speaks of the emotions and creativity is emerging alongside the discourse of rationality that is associated with the effective schools movement (Hartley, 2003). The argument is that a greater emphasis on the emotions and creativity can be regarded as functional for the economy. It facilitates production in both the so-called 'high-tech' and 'high-touch' modes of economic activity. Hartley argues that it 'produces' consumers (in that students are would-be consumers) who are emotionally aware and creative in their quests to construct an identity. Thus, the expressive seems set to be managed for instrumental purposes. However, as William Blake wrote: *'He who binds himself a Joy / Doth the winged life destroy'*. That is to say, there is a danger that the advantages of acquiring expressive order values may be lost in the attempt to instrumentalise the learning that may accrue from participation in intergenerational practice by concentrating on its assessment for the purpose of certification. In the context of Creativity Action service (CAS) in the IB Diploma Programme, this may take the form of arguments between students and coordinators about the number of hours of service rather than critical reflection on what has been learned.

Service education or complementary education?

Informal discussions with IB personnel and CAS coordinators in a variety of contexts, including conferences, workshops and visits to schools, suggest that a multiplicity of views are represented in the discourse of CAS. What is the aim of CAS? Two strands appear to have emerged in response to this question. One strand sees service education as being central to CAS, and sees giving service to others as a primary motivation and outcome. It may be argued that the United World Colleges conceive of CAS in such terms. On the other hand, a strand that conceptualises CAS as complementary education sees the service component in terms of giving opportunities for experiential learning as a primary motivation and outcome. Having reviewed the central issues of intergenerational activities, we will proceed to propose a theoretical construct which will help to describe and evaluate Interactive Intergenerational Learning, particularly as service learning.

A Typology of IIL

It may be argued that interactive intergenerational learning is a form of experiential learning because it takes place informally, through interaction between the participants. Consequently, approaches to evaluating the effectiveness of such learning may take into account learning theories addressing experiential learning. One of the outcomes of the bibliographic review was constructing a theoretical framework upon which the research methodology was based. This framework informed not only the conceptualisation of potential issues within IIL practices, but also the research design, especially the telephone survey questionnaires and the interview schedules. This section examines the construction of this theoretical model.

Brown & Ohsako (2003) discuss a typology of interactions between the elderly and the young, comprising:

- older adults serving/mentoring/tutoring children and youth (aging issues, experiences, values, aspirations) [1(i) – type 1]
- children and youth serving the elderly [1(ii) – type 2]
- at least two different age groups sharing learning experiences and training activities which are designed to develop and prepare their social service skills (such as, for example, in ecological and peace campaigns) [1(iii) – type 3]
- at least two different generations learning together about the world, people and the historical and social events relevant and important to them, in an informal context [1(iv) – type 4]

Examples of intergenerational learning, as outlined above, may be identified with one or more of the three domains of Bloom's taxonomy of educational objectives (Bloom 1956):

- knowledge (cognitive domain)
- skills (psychomotor domain)
- attitudes (affective domain)

Finally, Kolb (1984) proposes a model for experiential learning for adults that may be adapted for this context. This model analyses experiential learning in terms of a sequence of different stages comprising:

- concrete experience (CE);
- reflective observation (RO);
- abstract conceptualisation (AC); and
- active experimentation (AE).

All the above parameters may be arranged in a cycle with iterations. This model has been criticized as being an idealist construct that may or may not have psychometric validity or reliability (Friedman et al, 2002). Nonetheless, it may be useful in research into interactive intergenerational learning if it assists in conceptualising the type of learning that may be investigated. A specification of interactive intergenerational learning may therefore comprise (*fig.1*):

- the type of intergenerational interaction (Kaplan, 2001);
- the domain(s) in which learning is taking place (Bloom, 1956); and
- the stage in the learning cycle (Kolb, 1984).

The value of such a framework is twofold because it is both descriptive and predictive. Situations not only can be described and classified in terms of the framework but it can also be used to specify possible

interactions for further enquiry. Using this framework, it is possible to conceptualise a variety of intergenerational interactions that result in learning at different stages in different domains. For example:

- the educational experience of an elderly adult learning how to control a mouse in an ICT context under instruction from a young person may be specified in terms of a type 1(ii) situation involving concrete experience in the psychomotor domain
- mother tongue language instruction between an older person and a young child may be specified in terms of a type 1(i) interaction involving active experimentation in the cognitive domain
- a tea party organized by young people for elderly adults may involve a variety of contacts including type 1(iv) interaction – informal leisure or unintentional learning activities – resulting in reflective observation in the affective domain as the children think about what they have learned about how to communicate with older people and address their needs.

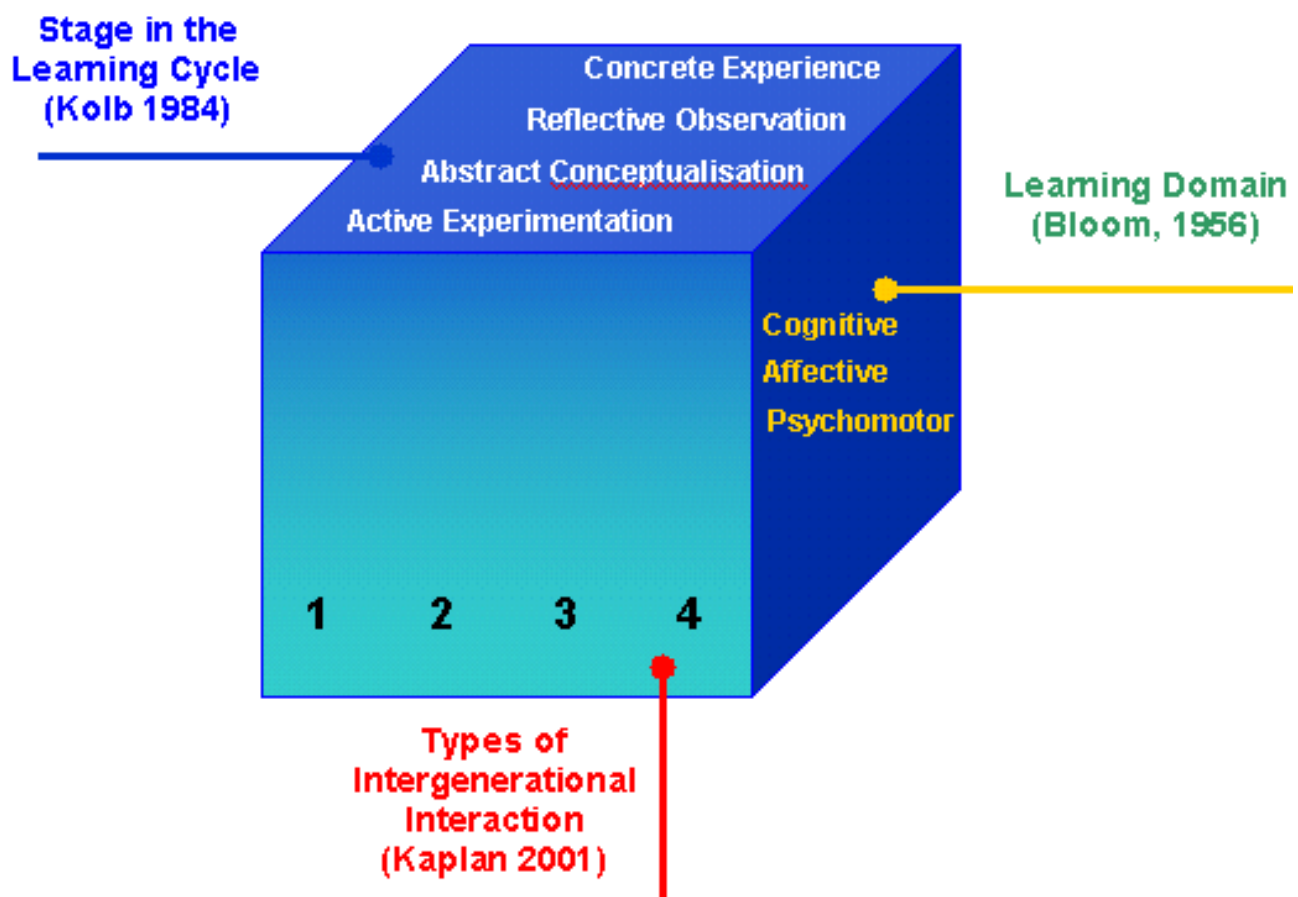


Figure 1: A framework for description and analysis of interactive intergenerational learning

This model has already been presented to the educational community: at a workshop at the ECIS conference in Hamburg (November 2003), at the IBO online global conference “Enriching Communities” (March 2004), at the Alliance conference in Düsseldorf (October 2004) and at the ECIS conference in Nice (November 2004). Critical feedback from educators, who included CAS coordinators in IB schools, was positive and helpful. The framework was described as having the potential not only to provide a language

for CAS coordinators in which to discuss service education with students, but also to assist students to critically reflect on their CAS experiences. This framework was also presented for discussion as part of the IBO Online Conference (March 2004, described below), where equally constructive feedback was generated.

Methodology

As mentioned above, the project progressed through several stages. In this section, the project methodology per stage will be briefly outlined.

Stage 1: Preliminary contacts with schools

James Cambridge, prior to the proper commencement of the project, had already conducted preliminary communication and interviews with three schools. His insight was utilised during this project and some of the initial contact persons were again approached and provided valuable collaboration.

Stage 2: Database of school contact details (based on the IBO online list of UK IB schools)

A list of IBDP UK schools was generated using the School Directory on the IBO web site. Individual school listings often include a link to the school website but this is not always the case. Furthermore, even when a school website does exist, the information on it can be of low quality – they do not give much detail about the nature of community service activities beyond identifying CAS as a component part of the IBDP.

Stage 3: Telephone survey

Subsequently, contact was made with IB coordinators and CAS coordinators by telephone. This established:

- who our link in the school was
- the form that CAS takes in a particular school;
- if and what work with the elderly forms part of CAS
- whether further work between the school and IBRU is possible (e.g. CAS logs for analysis, face to face interviews).

Also, a number of research questions were borne in mind during the formulation of the research design in general, as well as the research design for the telephone survey in particular:

- Who is learning?

- What form does interactive intergenerational learning take?
- How might effective interactive intergenerational learning be recognized?
- How might interactive intergenerational learning be evaluated?
- What forms of intergenerational partnership produce effective learning?

Even though most interview questions were closed, most Coordinators felt comfortable with the format and some even answered questions before being asked, due to the flow of conversation (Appendix 02). After a section containing general information about the school (such as contact details and times, Coordinator details), a section about CAS in general followed. Even though this project was concerned with IIL activities in particular, it was thought worthwhile to enquire about the overall range of CAS activities in each school during the telephone survey. In that way, the extent of IIL could be mapped within the more general CAS repertoire. The responses were not exhaustive, as the Coordinators explained that there is a host of activities, but the results displayed in Appendices 03-05 provide an overview. This should be borne in mind when consulting the Appendices, because they are not representative of the entire CAS range, but representative enough of its width.

Following sections contained questions about the IIL kind, extent, percentage and educational nature. A section on recording and materials available for study by IBRU, as well as future contact between IBRU and the school, concluded the questionnaire.

Stage 4: School visits and interviews

Four schools were selected after the telephone survey of all IB schools in UK (46 at the time, ***Appendix 01.1***). The ‘Long list’ identified schools reporting intergenerational practice as part of CAS activities. The ‘Short list’ identified schools reporting willingness to share students’ documentation of CAS with IBRU.

Criterion	Rationale	Outcome
Schools reporting intergenerational activities as part of CAS	To identify schools involved in activities that are relevant to project	‘Long list’ of schools identified from telephone survey of all UK IB schools
Schools expressing willingness to share students’ CAS journals & log books	To identify schools prepared to share documentation of activities that are relevant to project	‘Short list’ of schools identified from telephone survey
Schools expressing willingness to give access to students for interview	To identify schools prepared to participate in interviews	‘Short short list’ of schools identified by further discussion with schools on short list

The interviews questionnaire (***Appendix 02.2***) was designed based on a combination of the telephone survey questionnaire and the theoretical model described above. Personal details were asked at the beginning, the

respondents being assured that they would not be identified, because the project team needed to be able to judge whether some of these people had also provided CAS logs, which could be triangulated). The rest of the questionnaire was divided into a section about the typology of IIL (based on the theoretical model), a section concerning what kind of record keeping was done (students also had to comment on the CAS guiding questions, IBO 2001: 27), a section about the interstitial curriculum (aiming to find out if IIL experiences were having an effect in other areas of learning) and a section involving a closing discussion, where the respondents had the opportunity to ask the team about the project. All the interviews were transcribed, the data was classified according to respondent and answer and then all the data was collated according to several parameters, such as age, school, gender, question category etc. This resulted in the generation of most of the relevant tables in the Appendices.

Some ethical considerations concerning the interviews included whether participation in the project by students (e.g. sharing CAS journals) would affect the outcomes of their course evaluation/assessment. IBRU informed schools at various stages in data collection that there is no link between enquiry by IBRU into intergenerational activities in CAS in general and assessment of particular students. Students were reminded at the start of each interview that what information they shared with IBRU would have no impact on their course assessment. Finally, in this report, as well as future publications which may arise from it, the students' anonymity has been maintained.

Stage 5: Analysis of CAS logs and other additional information

During the project, especially during the telephone and face to face interviews, schools were asked to provide student logs pertaining to Interactive Intergenerational activities. There were several reasons for this. One reason was that the logs could be used as triangulation between the activities and their recording by the students (where the logs belonged to the students interviewed). Another reason was that the logs would possibly provide a longitudinal insight: the Project life span was not sufficient to test this and the face to face interviews with the students only occurred once. Yet another reason was to test whether the 3-dimensional theoretical model explained above would work in a textual analysis of the logs. A wider implication of this, of course, is that in case the 3-dimensional theoretical model proved textually useful, it would potentially help students and coordinators not only conceptualise the activities and outcomes in more concrete terms, but would also standardise the reporting procedure, which was found to vary considerably across schools and individuals.

The CAS section of the IBDP Guide gives an 'evaluation outline' for '*making qualitative judgments according to performance criteria which encourage the students to show evidence of personal development*

in their attitudes, values and skills' (IBO, 2001: 25). This process involves evaluation by the student and by the school. The student evaluation component comprises:

- records of activities/projects
- self-evaluation
- final, summary report of the final self-evaluation

IBO (2001: 27) discusses questions that students may use to structure their reflective writing on their CAS experiences, in which they are asked to consider:

- the extent to which they have developed personally as a result of the CAS activity;
- the understanding, skills and values acquired through the experience;
- how others may have benefited from the activity; and
- the extent to which they are aware of their own strengths and weaknesses.

Evaluation by the school comprises:

- evaluation by the supervising adult, including comments on each activity/project supervised; and
- evaluation by the CAS coordinator including guidance given during the course of CAS.

After the face to face interviews had been conducted and CAS logs had been provided by several IB coordinators, these CAS logs were analysed according to the theoretical three-dimensional model. An example is given in *Appendix 03.1*. The logs were quite varied in form and there were no serious discrepancies between the written evaluation and the data from the face to face interviews (where we had both kinds of data for the same person). Consequently, one CAS log was chosen, analysed using the theoretical three-dimensional model and then the answers were 're-cast' in order to see whether this model would have worked if it had informed the evaluation form design.

Finally, the data from IB coordinators (telephone interviews, personal communication, face to face interviews, Online Global Conference) was also revisited and added further insight into the main analysis of the student data.

Stage 6: Final report

Qualitative analysis and quantitative synthesis of all the materials was done progressively throughout the different stages of the project and major collation of all the results and permeating issues was possible at this very last stage of the project. It is hoped that the next stage will be publication and dissemination of the project results, as well as informed research design for the internationalisation of this project.

Telephone survey

During late 2003 and early 2004, a telephone survey of IB schools in the United Kingdom was carried out by Anna Simandiraki and Sally-Anne Mann. It was found that intergenerational activities are carried out to a greater or lesser extent in many IB schools in the UK, and that they take a variety of forms in the context of CAS. However, with Diploma Programme students, intergenerational activities were identified mainly as interactions in which school students had relationships with the older members of the community either through giving service to them, or visiting and befriending them.

Out of 46 IBO schools (IBDP certified schools during that period of time), 35 were successfully reached and most were very cooperative (***Appendix 01.1***). Out of those 35, 28 have been involved with some kind of IIL through CAS, although most to a very limited extent (**Appendix 01**). When asked about documents, such as CAS reports, 3 schools offered to post these (and did) and most agreed to lend some of their records for study (in some cases there was a question of IB Coordinator permission). What follows is a brief discussion of these results (***Appendix 01.3, Tables 01.3.1-01.3.3***).

General CAS Activities

In Creativity, theatre plays, workshops and so on seemed to be the most popular choices. In Action, sports took the lion's share, as would be expected, while in Service, working with the very young was the most popular choice.

Two trends may be observed here, relating to the standardisation of activities. The first trend has to do with widely accepted activities, which, whether through educational theory or practice, have come to be directly associated with the relevant category and are, therefore, the most organised. Sports is a good example of this trend. The second trend has to do with one-off activities, obviously the result of individual enthusiasts (either teachers or students or community projects). In these cases, the activities were very specific to the particular school and could not be easily categorised. Silversmithing was an example of this second trend.

Expanding on the Service range of activities, these could be clustered and interpreted in a number of ways. One classification would distinguish *Charity Work, The Disabled, The young, Other community services, Others* as possible categories. Another classification (replacing or incorporating the previous one) would cluster the Service activities under *Service to the Internal Community* (e.g. helping out in the school), *Service to the External Community* (e.g. prison visits).

IIL Activities (Appendix 01.3, Table 01.3.4)

IIL activities fall within the scope of Service. Whether they actually take the form of service or simple mutual interaction, they are still considered part of giving back to the community. In terms of typology, that is fairly predictable, even in the cases with the widest variety. Based on Kaplan's typology of interactions, the range of IIL activities has been categorised as follows:

1. Older adults serving / mentoring / tutoring children and youth:

Only one occurrence was encountered which can be classified here, the old training the young to be guides at the local museum. This may be due to the fact that elderly people usually provide services, such as tutoring, to younger students, whom we were not concerned with in this survey.

2. Children and youth serving / teaching older adults:

This was the most 'populated' category. Visiting OAP homes was the most popular activity, with grocery shopping the second most popular and doing chores, visiting the elderly at home and befriending closely following. These preferences may reflect a mere contingency in the way IIL has come to be practised or may be due to the fact that these activities are less demanding than e.g. wheel-chair handling or feeding OAP patients.

3. Children, youth and older adults serving the community / learning together within the context of a shared task:

Gardening with and for the elderly was the most popular activity in this category. It can also be taken as a Creativity element. Unlike model making or musical events at OAP homes, gardening was a more structured and regular activity.

4. Children, youth and older adults engaged in informal leisure / unintentional learning activities:

Teas, parties and dances were the most popular activities here. Even though the students usually took initiative organising these events, the latter represented good opportunities for both groups to socialise and learn informally.

According to the IB / CAS Coordinators interviewed, the most prominent result of IIL was the change of attitude and worldview in students (affective results), even though some students find it can be hard work. By helping / socialising with their elderly acquaintances, they see age, disability, the local community, even social exclusion from a different perspective. Additionally, they cultivate some of their qualities, like politeness, compassion, confidence, patience, social skills. In a few cases, students were trained in order to participate in IIL, e.g. in wheel-chair handling, conservation, DIY chores, but it seems that such training was infrequent and only depended on the CAS circumstances.

Some of the students also become attached to their elderly friends, whom they sometimes continue to be in touch with after the CAS requirement is over. Reasons why students choose IIL were not usually given, but when they were, they involved the wish to help out in the local (elderly) community. One student was said to have chosen working with the elderly in order to give back to the community, following the death of his/her grandmother.

The telephone survey interestingly gave rise to a few issues concerning IIL practices. Three categories were identified, the first of which was criminal issues; these were quoted as obstacles to IIL on two occasions. In one case, the OAP homes which the school was trying to liaise with in order to send volunteer students were apprehensive about accepting such volunteers, because the institution's code of conduct demanded a criminal check of any external people. The problem from the school's point of view was that several of the student volunteers were foreign, a criminal check was, therefore, difficult if not impossible. In another case, the situation was reversed. The school was the party which demanded the elderly were criminally checked, in order to ensure there could be no issues of adult malpractice.

Another issue that arose was geographical problems, such as access problems to locations or people or institutes. For example, students and schools may have been willing to visit OAP homes, hospitals and other locations, but the distance from the school or students' homes might have been unrealistic. Additionally, there was a possible shortage of institutions or elderly people willing to participate in such programmes in the area.

Finally, bureaucratic problems were also quoted. On one occasion, the school volunteered to help out in OAP homes, but was refused because the institution was privatised and rejected any external interference.

Interviews

Interviews were conducted between April and May 2004 and the total of interviewees, together with their (altered) details, can be seen in *Appendix 02.1, Tables 02.1.1-02.1.2*. Selection criteria for visiting schools included:

- willingness of the school to participate
- prominence of IIL in the school's CAS programme
- geographical proximity (location of school)
- private or state
- residential or day
- coeducational or single sex
- other criteria.

The coordinators had been contacted after the shortlisting of schools to be visited and were asked to suggest students and staff the project team could talk to, as well as arrange interviewing details (e.g. venues, time slots etc.). There were both individual and joint interviews, the latter conducted either because there was shortage of time or venues, or because respondents felt more comfortable in that situation. Advantages of the joint interviews were that respondents sometimes tended to discuss some things with each other, therefore arriving in combined conclusions and exchanging views / reflecting on IIL. A disadvantage was that sometimes one of the two people would be dominant during the conversation, but the project team tried to give both people an equal chance in participation (especially as the results were to be categorized by each individual). The interviewees, having been asked for their permission first, were taped during the interviews – these were later transcribed.

During the analysis, the results were collated by age (*Appendix 02.3, Tables 02.3.1-02.3.2*), school (*Appendix 02.3, Tables 02.3.3-02.3.6*), sex (*Appendix 02.3, Tables 02.3.7-02.3.8*) and student (*Appendix 02.3, Tables 02.3.9*). There were no great dissonances between age groups and it seems that the IIL experience, with all its diverse facets and possibilities, is nevertheless quite homogeneous. Although there were differences in the way schools liaised with the local community, which consequently had some bearing on the students' exposure to and flexibility as regards to IIL, the student experience also seemed quite homogeneous (as a qualitative whole, not a particular aspect of the interaction). As far the sex of students was concerned, an issue was raised quite early into the project by one of the coordinators (School 2, mixed, also see below). This person remarked that her male students needed some encouragement concerning the types of tasks they were involved in while interacting with the elderly. She suggested gardening and DIY

tasks, which made the interaction more comfortable for these students, because they felt these were more suited to their gender. Consequently, we asked them, as well as students from School 4 (single sex, male) additional questions about whether they perceived IIL as a gendered form of service, but all the students from School 4 disagreed there were gender issues involved.

General CAS activities

General CAS activities fell within the range of the activities we had been informed about by the coordinators during the telephone interviews (see above). Most CAS activities mentioned during the interviews pertained to sports, some pertained to other kinds of service, similar to IIL, such as soup runs or hospital visits, which included but were not limited to elderly people.

More specifically about IIL activities, the results from the interviews are outlined here. They can be seen in detail in *Appendix 02.3*.

Types of intergenerational interaction (Kaplan, 2001)

1. older adults serving/mentoring/tutoring children & youth

There were few examples of this kind of interaction, such as the elderly narrating life and war stories, their present situation, treating students to refreshments, providing advice.

2. children & youth serving/teaching older adults

This was the most popular category; one could argue this is the type of interaction most compatible with a service mentality, whereby the young serve the old. Students read elderly mail, help serve drinks and food at elderly homes and centres, entertain, lift heavy items, do house keeping, DIY, give computing lessons.

3. children, youth & older adults serving the community/learning together within context of a shared task

Some occurrences here included both parties engaging in arts and crafts at elderly home, going shopping together, running a charity shop. There were not that many activities in this category, possibly because most if IIL interaction does not involve both parties equally involved in a structured project.

4. children, youth & older adults engaged in informal leisure/unintentional learning activities

Both parties usually engaged in extensive conversations, bingo, raffle, scrabble, quizzes, and reported was interaction between elderly and young and interaction between the young. Chatting was probably the most widely quoted activity in this category. Interestingly enough, this side of IIL as service may imply that service is provided just by socialising with the elderly. This, consequently, may mean that simple socialising nevertheless has significant impact on the lives of both generations.

Domains in which learning is taking place (Bloom, 1956)

- **knowledge (cognitive domain)**

Students reported that they have learnt how to treat the elderly, learnt about their reactions, how they got in their present situation. They learnt from the elderly experience. They also reflected that they have learnt where to draw personal lines in communication and still be polite.

- **skills (psychomotor domain)**

Communication skills, language skills, better restraint, semblance of self discipline, interaction skills and practical skills (e.g. wheelchair handling) were some answers worthy of attention here. Communication skills were probably the most prominent answer, also suggesting that a young person learns to transcend themselves and adapt to communication styles, pace and needs of other individuals, seemingly incompatible at first.

- **attitudes (affective domain)**

Students said, among other things, that they had realised how lonely the elderly can be, how much they need help and that they have different world views. Students also thought of the future and changed their stereotypical view of “boring” elders. Patience, tolerance, confidence, adapting to different types of people and different reactions, better empathising, better understanding and respect were the main benefits quoted as having resulted from IIL activities.

Stages in the experiential learning cycle (Kolb, 1984)

- **concrete experience (CE)**

Concrete experience was rather difficult to define as a separate category, because all previous categories would apply here. Anything having to do with first-hand experience, especially all of Kaplan's interactions, qualify under this category.

- **reflective observation (RO)**

Students may have reflected extensively regarding their IIL activities, but they were rather hesitant in expressing their reflections when asked. This may have been due to the fact that either they had not put their thoughts into words before (therefore they had not formulated them verbally before) or that they reflected only while the interactions were taking place and not outside the IIL hours (several students reported this). Those who listed some thought processes listed thinking about the elderly person's life, about how to avoid unpleasant situations, using elderly person's life as an example and thinking of their (student's) future.

- **abstract conceptualisation (AC)**

Abstract conceptualisation was not very easy to differentiate from reflective observation, based on the interview answers, even though the project team had asked these questions in distinctly different ways. Nevertheless, students said they try to understand the elderly person's psychology, talk to friends and fellow students about experiences with the elderly and try to find explanations and solutions to problematic situations. As in the previous category, most students tended to do abstract conceptualisation more when they were interacting with the elderly rather than other times within the week.

- **active experimentation (AE)**

Finally, students said that when it comes to testing their hypotheses, informed by previous experience and reflection, they try to adjust to the situation / interaction each time, try to realise their explanations and solutions to problematic situations and treat elderly as they themselves would like to be treated.

Keeping Records

Most students reported that they do keep records of one sort or another, usually intended to help them reflect, but documentation (both in paperwork and in style of recording) varied across schools. Some students found keeping records limiting, repetitive and time consuming, although others found that it helps them focus. One issue for consideration here is whether evaluation is focussed on actual reflection by the student or documentation by the school. Most agreed that it is a personal expression, and also quite diverse,

so it's quite difficult to follow particular guidelines. In other words, there is a concern that the students see meticulous documentation as taking away from their experience, especially when they are reporting on a friendship. As one student put it, "*sometimes I think I shouldn't even be counting this for CAS*". Following on from this point, documentation may lead to instrumentalism on the part of the students (see above). In other words, the students may be more eloquent in writing than reflecting in real life, which is not the aim of the philosophy of CAS, but which could pass undetected because what remains is the documentation; obviously, the Coordinator's insight and input is very valuable at this point, in order to both help the student reflect, and to evaluate him/her.

Students were then asked if they had been using the CAS guiding questions and what they thought of them (whether and which were helpful, unhelpful etc.). Here is an abbreviation of the results:

No.	CAS guiding question	Positive reviews	Negative reviews
1	Describe the activity. What did you do at each stage? Include dates where relevant.	-	3
2	What did you hope to accomplish by this activity? What did you actually accomplish?	2	1
3	What difficulties did you encounter?	-	-
4	Did you feel at any stage that you were failing to achieve what you wanted from this activity?	1	-
5	What did you hope to learn from this activity, about yourself, about others, or about academic subjects?	1	-
6	Did anyone help you during this activity? If so, describe the help given.	-	1
7	How did this activity help other people or institutions?	1	-
8	What would you change if you did this same activity again?	-	-
9	What would you like to do next if you could continue with this activity?	-	1

Interstitial Curriculum

As would be expected, the students' situation concerning having or not having done other parts of the curriculum, e.g. the Extended Essay, and to what extent, depended on their age and time of the year the interviews were conducted. Almost all students were very positive concerning the way they had had to work on the Extended Essay and the TOK and the multiple approaches they had employed. As explained above, cursory questions were asked in order to gauge whether IIL experiences had a bearing on other parts of the curriculum (e.g. whether students conceptualised the work and other viewpoints differently after being exposed to IIL). Although students could not identify particular connections between specific parts of the curriculum and IIL, most, however, indicated that IIL had been beneficial in broadening their general way of thinking, and that CAS was a very constructive way of learning, because it consisted of experiential, extra-mural learning.

Closing discussions

Closing discussions were planned as an overarching evaluation by the student, plus an opportunity for the project team to answer any questions from the interviewees. Advantages of IIL were, according to the students, expanding their horizons and knowledge, lessening their prejudice against old people, changing their behaviour in general, gaining more empathy, enhancing their communication and reflection skills. Difficulties raised were academic pressures, the involuntary volunteerism (which some students found a bit inflexible, see above), finding an activity to suit one's personality, leaning towards one CAS component rather than another, some friction in the interaction with elderly people, long travelling times and time management, worries about old people's health, external complications. All in all, although they sometimes found the whole IB programme quite demanding, most felt that doing IIL and CAS in general was worth recommending to friends, a worthwhile way of learning.

Further analyses

CAS Logs

Six schools provided a total of 17 CAS logs concerning Interactive Intergenerational activities. A characteristic example follows. It seems that this student engaged in a variety of activities and went through almost all the educational stages as defined by the theoretical model. She had a good time, felt the experience enhanced her personality, gained a different realisation of the real world, understood "otherness" and got moral satisfaction from the fact she was able to help.

Comparing the two terms, although she sounds enthusiastic about being involved with the elderly, there is no problem in moving on to do another kind of service (wheelchair basketball). Her companion student, on the contrary, who had experienced the same situations, felt the duty to continue in the same vein (even when assigned to something else or being told that the elderly person has other minders) and found it difficult to let go.

The text of this log was analysed on the basis of the theoretical model proposed above (*Appendix 03.1*). Key words or phrases were assigned to dimensions of the theoretical model and then grouped together. Consequently, a draft CAS form is proposed. Having done this analysis and re-grouping of information, some considerations arise.

Advantages of this approach:

- It standardises recording.
- It helps students gather and classify their thoughts, feelings and experiences; it can be used before and after the sessions to help inform the students' practice and clarify their goals.
- More boxes may be ticked (helps students see the bigger picture).
- These results could then be triangulated with the results from an interview more easily.
- Students' style of writing does not matter. The weight is firmly placed in experiencing, rather than coming up with reams of text.

Disadvantages of this approach:

- It is a potential limitation to the students' personal style of expression (it may become a matter of simply ticking the boxes).
- There may be repetition, as the same experiences can belong to many different categories.
- It could involve more information about how older people receive the service, which would help more with the reflective observation, abstract conceptualisation and active experimentation stages of the educational process.

In their totality, these logs conformed quite well to the theoretical model, in fact most of the CAS logs demonstrated certain preferences for particular areas of it. The most common mode of interaction was Kaplan's type 2, young people serving the elderly; that is not surprising, given that CAS is concerned with service. As far as the type of learning is concerned (Bloom), most experiences seem to lie in the affective and psychomotor domains: most students record a change in attitudes and having gained social skills (the latter, in reality, can overlap between attitudes and skills). Finally, the most prominent stage of the learning cycle (Kolb) seems to be abstract conceptualisation, in that the students visualise how life must be like for older people and how they themselves might be when they reach old age.

In the cases where we had both the interview and log data for the same student, comparisons showed that the data was consistent. In any case, there seems to be a general homogeneity in the way young people respond to and learn from IIL experiences.

Practitioner feedback

During the project, feedback was also sought from coordinators / practitioners. Informal face to face interviews were conducted during the school visits; the IBO online conference (March 2004) also provided a venue for similar stimulating discussions (synchronous).

In the case of the face to face interviews, more information was provided regarding the school CAS activities and policies. The coordinators seemed to agree with what the students had told us separately about their educational experiences through IIL (there was only one joint interview where a coordinator was present while two students were talking to us). Also, gender and security issues were raised, as discussed above. As far as gender was concerned, one coordinator raised the issue because she found that male students felt more involved if they performed DIY or gardening tasks for elderly people. This issue was explored during the visit to the all-male school in our study. However, the students there did not identify a gender issue in IIL interactions.

Security was raised by the coordinators because it presents several problems. Firstly, there is the issue of who is to be checked and who is to be protected: depending on the viewpoint, both parties can be vulnerable and the security issue is very delicate. Apart from that, one school had encountered difficulties setting up a project with the local elderly organisation, because the students needed to be police-checked, which was unfeasible, as they were international students.

During the online conference, valuable discussion strands were identified. These included:

- The purpose and results of the IIL Project.
- The results of the telephone survey in particular.
- Methodology, evaluation and assessment of CAS.
- Analysis of the student logs.
- Issues of documenting CAS.
- The international dimension of IIL.
- The relationship between relatives in some national systems (the different nature of intergenerational relationships world wide).

Although the discussions mainly revolved around explanations and clarifications about the project, these were clearly serious considerations, which not only validated some aspects of the Project, but also provided further stimuli for future research.

Discussion - Conclusions

This project, as mentioned above, was a pilot project, in which both the theoretical and practical part of interactive intergenerational learning would be analysed and corroborated. The results of the project, therefore, are twofold:

- To evaluate IIL using a viable tool
- To evaluate the proposed IIL tool.

In the case of IIL evaluation, it was found that IIL in UK IB schools, although not very extensive, was nevertheless very varied and the participants were quite enthusiastic, especially after being involved with the elderly. Several issues, already identified in the literature review, surfaced in our research, such as ethical considerations, instrumentality of CAS logs, the nature, extent and impact of volunteerism etc. No significant differences were identified in the opinions of the interviewed student body. The general feeling and conclusion was that, even though they feel pressured by the amount and demands of the curriculum, most students enjoy the elderly interactions beyond the CAS requirements. It is very interesting to observe that most students had reservations about IIL when starting the activities, obviously (willingly or unwillingly) prejudiced about the elderly and opting for IIL as an instrumental choice. It became clear that this situation was in almost all cases reversed during the activities, so by the end of the CAS requirement students continued having relationships with the elderly and realised the point of the experience was beyond bureaucratic certification.

As far as the evaluation of our instrument is concerned, Furlong & Oancea (2005) propose criteria for assessing quality in applied and practice-based educational research. A summary is presented in the table below. They propose dimensions of quality that include an epistemic dimension that addresses scientific (methodological, theoretical) robustness as well as dimensions that address social and economic robustness. This may be interpreted in terms of attempting a synthesis of postpositivist and critical perspectives. However the framework may be criticised for attempting to draw together philosophical positions that are incommensurate. Nonetheless, Furlong & Oancea (2005) appear to have developed a framework that is pragmatic and fit for purpose. It is pragmatic because it attempts to address the expectations of the sources of funding for educational enquiry, with references to economic robustness criteria such as ‘marketability and competitiveness’, ‘cost-effectiveness’, and ‘auditability’, whilst also striving to fulfil social robustness criteria such as ‘plausibility’, ‘partnership, collaboration and engagement’, and ‘reflexivity, deliberation and criticism’.

Dimensions of quality				
Quality sub-	Epistemic: methodological and theoretical robustness	Technological	Capacity development and value for people	Economic
	Trustworthiness	Purposivity	Plausibility	Marketability and competitiveness
	Builds on what is known + contribution to knowledge	Salience/ timeliness	Partnership, collaboration and engagement	Cost-effectiveness

Explicitness	Specificity and accessibility	Reflexivity, deliberation and criticism	Auditability
Propriety	Concern for enabling impact	Receptiveness	Feasibility
Paradigm-dependent criteria	Flexibility and operationalisability	Transformation and personal growth	Originality
<i>Scientific robustness</i>	<i>Social and economic robustness</i>		

So, applying this to the *evaluation of the quality of the devised tool* itself would include:

IIL tool evaluation - method				
	Epistemic: methodological and theoretical robustness	Technological	Capacity development and value for people	Economic
Quality sub-dimensions	Trustworthiness: the tool was reliable in producing (and even predicting) results.	Purposivity: the tool was appropriate for the purposes of the study, because it was modelled on previous such research, as well as customised for the used sample.	Plausibility: the tool was well received by participants and practitioners alike.	Marketability and competitiveness: the tool will help ameliorate CAS service conduct and recording and it's international dimension will empower IBO coordinators world-wide.
	Builds on what is known + contribution to knowledge: the tool was based on previous research and furthered the structured evaluation of experiential learning both by students and researchers.	Salience/ timeliness: the tool appeared at a time when, although similar research has been conducted, it is nevertheless groundbreaking in its focus and approach.	Partnership, collaboration and engagement: feedback about the tool was provided by anyone aware of it and partnerships have already been established. The tool is intended to be internationalised.	Cost-effectiveness: the tool was cheap to produce and training to use it would be easy and cost-effective. Interview travelling to nearby schools was the highest cost of the project.
	Explicitness: the tool was clear and easy to use – it also enabled students to reflect more systematically and researchers to report more clearly.	Specificity and accessibility: the tool was well received by participants and practitioners alike.	Reflexivity, deliberation and criticism: the tool was developed and fine-tuned through several stages, during which researcher self-reflection and piloting occurred.	Auditability: the tool is easy to audit.

<p>Propriety: the tool was sensitive to confidentiality and anonymity and compliant to legal parameters.</p>	<p>Concern for enabling impact: the tool was explained to practitioners and will be extensively disseminated in reports, publications and meetings.</p>	<p>Receptiveness: the tool's explanation and piloting enabled an exchange of ideas between researchers, practitioners and students – feedback about the tool was constantly sought.</p>	<p>Feasibility: the tool is easy to use and disseminate.</p>
<p>Paradigm-dependent criteria: the tool was in line with established standards of similar research.</p>	<p>Flexibility and operationalisability: the tool proved useful in practice and may be used in future to inform school CAS practices.</p>	<p>Transformation and personal growth: the tool was helpful in student reflection.</p>	<p>Originality: the tool is original.</p>
<p><i>Scientific robustness</i></p>		<p><i>Social and economic robustness</i></p>	

This research has led to the formation of a number of questions about intergenerational activities. These are numerous and varied. Do boarding and non-residential schools have contrasting approaches to intergenerational activities? How should intergenerational activities be organized—as the personal projects of individual students or as whole-school-based projects continuing from year to year? Are intergenerational activities “gendered”? What strategies may be employed to address gender imbalances among participating students? What child and vulnerable person protection issues may be pertinent to these activities? What “exit strategies” are in place to plan for the time when the intergenerational relationship terminates, for example when a student leaves school? How do students report and reflect upon their experiences? How are the guiding questions suggested in the CAS guide implemented? Do intergenerational activities vary between different phases of education (that is the IB Primary Years, Middle Years and Diploma Programmes)? It is hoped that these and other questions will be addressed in a further round of inquiry, and that the project will become internationalized to address research questions involving intergenerational activities in schools beyond the pilot area in the UK.

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