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# Exploring intergenerational engagements and programmes in the field of early childhood education and care

Thesis for the degree *Philosophiae Doctor* (PhD) at the

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# Academic Environment

This thesis was written as part of the PhD programme in Bildung and Pedagogical Practices at the Western Norway University of Applied Sciences (HVL) in Bergen, Norway.

Furthermore, this research project belongs to Research Area 8 ("Families, Generations and Belonging") at the Kindergarten Knowledge Centre for Systemic Research on Diversity and Sustainable Futures (KINDknow). The latter received funding through the Norwegian Research Council's FINNUT programme (grant number 275575) and is led by Elin Eriksen Ødegaard. The KINDknow research centre focuses on the professional and institutional practices that children are entangled with in the institutions that they participate in. Since KINDknow views professional practice in kindergartens as "relational, unpredictable and political" (Western Norway University of Applied Sciences, 2022, para. 2) and the field of early childhood education and care plays a key role in the discourse on sustainable futures (Clark et al., 2020; Ødegaard, 2021; Siraj-Blatchford & Pramling-Samuelsson, 2016; United Nations, 2012), this research project also aligns with the attainment of the United Nations Sustainable Development Goals (SDGs).

In addition, this project is associated with the research group "Kindergarten as an arena for cultural formation" led by Liv Torunn Grindheim and Ruth Ingrid Skoglund. It is associated with HVL's research programme "Sustainability, participation and diversity" at the Faculty of Teacher Education, Culture and Sports.

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*"You may encounter many defeats, but you must not be defeated. In fact, it may be necessary to encounter the defeats, so you can know who you are, what you can rise from, how you can still come out of it."*
*— Maya Angelou*

Three years and some eleven months—that's how long it took to reach this point in my PhD journey. I may have written thousands of words that comprise this dissertation on my own, but I was never alone throughout the process. Although I have experienced many defeats and rejections, I have also had a small army to cheer me on. I would like to express my sincerest gratitude and heartfelt thanks to everyone involved in my research project in one way or another.

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I have some special words of thanks to my friends in different parts of the world who helped me during my PhD journey. Catherine Capio and Kathlynne Eguia, thank you for allowing me to pick your brains. My heartfelt thanks also go to my long-time

# Preface: A Personal Introduction

My interest in intergenerational engagements and programmes arose from my experience and knowledge of the European Union-funded Together Old and Young (TOY) project, which I was introduced to whilst pursuing my master's thesis in Dublin, Ireland in 2014. Several years later, as I browsed the results of the TOY Project's initiatives, particularly the document "Reweaving the tapestry of the generations: An intergenerational learning tour through Europe" (TOY Consortium, 2013b), one excerpt caught my attention:

> *In the Western world, children live in a separate world from older people. Apart from family members, they don't come into contact with older people. So this is a way of bringing them into contact with older people, other than grandparents. For older people it brings something new, brings life to them. (Leila, coordinator, "The Dice: young meet old," the Netherlands, TOY Consortium, 2013b, p. 3)*

This excerpt was notable for several reasons. First, coming from a culture in which homes for older adults are uncommon and grandparents help to rear their grandchildren whilst the parents work, it speaks of an experience that is very different from my own. Second, the excerpt specifically mentions "the Western world," which evoked non-Western intergenerational experiences. I also reflected on how intergenerational experiences are part of everyday lived experiences where I come from, but that there is not a lot of research documenting these. I took this as a space of possibilities, and a space of research inquiry. This led me to think about differences in intergenerational experiences in different countries. How are these experiences similar? What happens when young children and older adults meaningfully interact? How do younger children and older adults interact in different countries? What stories do they share with each other? These questions comprised the roots of the current research project.

In addition, I also had personal reasons to pursue my research inquiry, as my parents had recently become grandparents to my brother's son and I wanted them to have meaningful and intentional interactions with him. Furthermore, as an early childhood educator, I believe in the importance of the social and relational aspects of younger children's lives and that social interactions lead to development in people of all

generations, whether they are young children or older adults. Lastly, I believe that the current research project contributes to the United Nations Sustainable Development Agenda goals of stronger institutions and greater well-being for all generations.

At the onset of the pandemic in 2020, I was in the middle of parent meetings to distribute and collect consent forms for a participatory research project that I co-designed with staff members at a kindergarten in Norway. However, all the planning fell through and I could not continue the way that we planned. The pandemic resulted in pivot after pivot in my research project. As a "pandemic PhD," I developed many skills, values, and virtues, as I could not do everything that I wanted to do—theoretically, methodologically, or professionally. In response, I held on to what was most important to continue: the "whys" or reasons why I started my PhD research project in the first place.

Many people consider a PhD dissertation a capstone of their career. However, for me, this research project is also a passion project. It is something that I truly believe in and will most likely continue to work on for the rest of my career.

# Summary

Intergenerational interactions between young children and older adults are an important arena for learning, development, and cultural formation. Furthermore, intergenerational interactions encompass different settings, such as institutional programmes and community and family engagements. However, there is still a critical lack of research in early childhood education and care on how to better understand these intergenerational engagements. In this light, the focus of the current research project is to explore intergenerational engagements and programmes in early childhood settings, including early childhood education and care institutions and family and community settings.

The rationale for the research project is rooted in a value position where intergenerational meetings and programs for intergenerational meetings are seen as a possible strengthening and enrichment of childhood experiences and kindergarten practices that are in line with the UN sustainable development goals.

The purpose of the thesis is to develop a better understanding of and knowledge about intergenerational meetings by examining the conditions and practices for intergenerational meetings in Norway and the Philippines. The study features ideas, projects, and programs for intergenerational meetings and engagements as everyday practice during the COVID-19 pandemic. The reason for directing attention to generational meetings is done within the framework of kindergarten, childhood, and family research.

The theoretical framework is largely based on cultural-historical perspectives. Critical perspectives inspired by indigenous and visibility studies, as well as perspectives from childhood research, have also been found necessary to be able to analyze the various contexts to discuss findings and contribute to seeing future opportunities for new research and practice in the findings.

The dissertation is article-based and consists of five sub-studies and five articles based on a multi-method design. The thesis uses a scoping review, video analysis, questionnaires, focus group interviews, and theory generation. The results are described in the following sections.

The first article entitled "Spaces for transitions in intergenerational childhood experiences examines children's voices in intergenerational research" (Oropilla, 2021) is a scoping study that points to several research gaps: there is a need to know more about children's experiences in intergenerational meetings and the educational potential intergenerational meetings have for children in kindergarten. The study also shows that we know little about how such meetings take place in different cultures.

The second article entitled "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" is a conceptual contribution to research on intergenerational engagements and programmes (Oropilla & Ødegaard, 2021). The article highlights intergenerational engagements and programs as a dynamic, complex, relational, and dialogic system of actors and institutions. The theoretical contribution challenges the design that draws attention to the importance of older people's experiences with intergenerational meetings, engagements and programmes. The article highlights some current areas of conflict in research on intergenerational engagements. There could be conflicts between generations. This requires shared responsibility and equal involvement of all actors, institutions, and society. From a sustainability perspective, it is not enough that one generation gets or takes responsibility for the future. The article is a further development of a cultural-historical holistic perspective that can guide culturally sensitive people and create a greater balance between children and the elderly in research design.

The third article entitled "Kindergarten practitioners' perspectives on intergenerational programs in Norwegian kindergartens during the COVID-19 pandemic: Exploring transitions and transformations in institutional practices" (Oropilla, Ødegaard & Quinones, 2022), considers how 64 kindergarten employees with experience from intergenerational programs (*generasjonsmøte*r) reflected on obstacles and new opportunities to be able to continue intergenerational programmes during the COVID- 19 pandemic. The study showed that the staff proposed several new and creative educational measures to be able to continue with generational meetings in a time of crisis, for example using digital communication and outdoor activities.

In the fourth article entitled "Intergenerational learning and Sikolohiyang Pilipino: Perspectives from the Philippines" (Oropilla & Guadana, 2021), intergenerational learning is presented through the lens of Sikolohiyang Pilipino (Filipino psychology). The article is a contribution to an expanded understanding of non-Western indigenous psychological perspectives. Using the theoretical framework of Sikolohiyang Pilipino, the article identifies Filipino indigenous values as a key to understanding family and community as important arenas for intergenerational learning in the Philippines. The article challenges current assumptions about intergenerational research and enables a deeper understanding and cultural sensitivity in the development of pedagogy in Philippine culture.

The fifth article entitled "Visibilizing everyday intergenerational engagements: Philippines in 2020 lockdown" (Oropilla, Ødegaard & White, 2022), documents and examines videos taken by families in the Philippines during the COVID-19 pandemic. The article explores what kind of learning was made visible through the videos - by whom and for whom. This study is an acknowledgement of the importance of visual data in creating meaning and understanding, both for what the families chose to film and for what they chose to share with researchers. The visual narratives show the participants' digital competence and self-representations. The analysis showed that both the children and the grandparents were engaged in self-representations.

The thesis offers a new lens on research on intergenerational engagements and programmes that has most often had a rational and a value position on strengthening the quality of life for elderly individuals. The thesis contributes a new conceptualization for research design that includes both children's and older adults' experiences and perspectives in intergenerational meetings. The thesis provides an expanded understanding and new knowledge about intergenerational engagements and programmes linked to two local contexts during the COVID-19 pandemic. The study brings up a discussion about promoting solidarity between generations. The thesis points toward new research and creative pedagogy, both through educational practices in families and kindergartens, and pointing further to the intergenerational design of spaces, materials, and infrastructure.

# Sammendrag

Rasjonale for forskningsprosjektet er forankret i en verdiposisjon der generasjonsmøter og programmer for generasjonsmøter ses som en mulig styrking og berikelse av barndomserfaringer og barnehagepraksis som er i tråd med mål om bærekraftig utvikling.

Formålet med avhandlingen er å utvikle bedre forståelse for og kunnskap om generasjonsmøter, gjennom å granske vilkår og praksis for generasjonsmøter i Norge og på Filipinene. Studiens objekt er ideer, prosjekter og programmer for generasjonsmøter og generasjonsmøter som hverdagspraksis under Covid-19 pandemien. Grunnen til å rette oppmerksomheten mot generasjonsmøter er gjort innenfor en ramme av barnehage- barndom- og familieforskning.

Det teoretiske rammeverket bygger i stor grad på kulturhistoriske perspektiver. Også kritiske perspektiver inspirert fra urfolks og synliggjørings studier, samt perspektiver fra barndomsforskning er funnet nødvendig for å kunne analysere de ulike kontekstene og for å drøfte funn og bidra til å se fremtidige muligheter for ny forskning og praksis i funnene.

Avhandlingen er artikkel basert, og består av fem delstudier og fem artikler som bygger på et multimetodisk design. Avhandlingen tar i bruk både scoping review, videoanalyse, spørreskjema, fokusgruppesamtaler og teorigenerering basert på caseeksempler. Resultatene er som følger:

Den første artikkelen undersøker forskningsfronten med en interesse for barns stemmer i studier om generasjonsmøter; Oropilla, C. T. (2021). *Spaces for transitions in intergenerational childhood experiences.* Denne 'scoping' studien peker på flere forskningshull. Vi trenger å vite mer barns erfaringer i generasjonsmøter og om det pedagogiske potensiale generasjonsmøter har for barn i barnehage. Studien viser også at vi vet lite om hvordan slike møter foregår i ulike kulturer.

Den andre artikkelen er et konseptuelt bidrag til forskning om generasjonsmøter; Oropilla, C. T., & Ødegaard, E. E. (2021). *Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and*

*families*. Artikkelen fremhever generasjonsmøter og programmer som et dynamisk, komplekst, relasjonelt og dialogisk system av aktører og institusjoner. Det teoretiske bidraget utfordrer design som retter oppmerksomheten på betydningen eldres erfaringer med generasjonsmøter. Artikkelen løfter frem noen aktuelle konfliktområder i forskning om generasjonsmøter. Det vil kunne være konflikter mellom generasjoner. Dette krever delt ansvar og lik involvering av alle aktører, institusjoner og samfunn. I et bærekrafts perspektiv er det ikke nok at én generasjon får eller tar ansvaret for fremtiden. Artikkelen er en videreutvikling av et kulturhistorisk helhetsperspektiv som kan veilede kultursensitive og skape en større likevekt mellom barn og eldre i forskningsdesign.

Den tredje artikkelen; Oropilla, C. T., Ødegaard, E. E., & Quinones, G. (2022). Kindergarten practitioners' perspectives on intergenerational programs in Norwegian kindergartens during the COVID-19 pandemic: Exploring transitions and transformations in institutional practices, tar for seg hvordan 64 barnehageansatte med erfaring fra intergenerasjonell programmer reflekterte over hinder og nye muligheter for å kunne fortsette genererasjonsmøtene under Covid-19 pandemien. Studien viste at personalet foreslo flere nye og kreative pedagogiske tiltak for å kunne fortsette med generasjonsmøter i en krisetid, for eksempel ved hjelp av digital kommunikasjon og utendørs aktiviteter.

I den fjerde artikkelen; Oropilla, C. T., & Guadana, J. (2021). *Intergenerational learning and Sikolohiyang Pilipino: Perspectives from the Philippines,* presenteres intergenerasjonell læring gjennom linsen til Sikolohiyang Pilipino (filippinsk psykologi). Artikkelen er et bidrag til en utvidet forståelse av ikke-vestlig urfolkspsykologisk perspektiv. Ved å bruke det teoretiske rammeverket til Sikolohiyang Pilipino, identifiserer artikkelen filippinske urfolks verdier som en nøkkel til å forstå familie og samfunn som viktige arenaer for intergenerasjonell læring på Filippinene. Artikkelen utfordrer dagens antakelser om intergenerasjonell forskning og muliggjør en dypere forståelse og kultursensitivitet i utviklingen av pedagogikk i filippinsk kultur.

Den femte artikkelen; Oropilla, C.T., Ødegaard, E. E., & White, E.J. (2022). *Visibilizing everyday intergenerational engagements: Philippines in 2020*

*lockdown,* dokumenterer og analyserer videoer tatt av familier på Filipinene under Covid-19 pandemien. Artikkelen utforsker hva slags læring som ble synliggjort gjennom videoene – av hvem og for hvem. Denne studien er en anerkjennelse av betydningen av visuelle data for å skape mening og forståelse, både for hva familiene valgte å filme og for hva de valgte å dele med forskerne. De visuelle narrativene viser deltakernes digitale kompetanse og selvrepresentasjoner. Analysene viste at både barna og besteforeldrene var engasjert i selvrepresentasjonene.

Avhandlingen setter en ny linse på forskning om generasjonsmøter, som oftest har hatt et rasjonale og en verdiposisjon om å styrke livskvaliteten hos eldre. Avhandlingen bidrar til ny konseptualisering for forsknings design som ønsker å gi oppmerksomhet både til barns og eldre voksenes erfaringer og perspektiver i generasjonsmøter. Avhandlingen gir en utvidet forståelse og ny kunnskap om generasjonsmøter og programmer knyttet til to lokale kontekster under en tid med Covid-19 pandemi. Studien bringer opp en diskusjon om å fremme solidaritet mellom generasjoner. Avhandlingen peker fremover mot ny forskning og kreativ pedagogikk, både gjennom pedagogiske praksiser i familier og i barnehager, og gjennom å peke videre til intergenerasjonelle design av rom, materialer og infrastruktur.

# List of Publications

1. Oropilla, C. T. (2021). Spaces for transitions in intergenerational childhood experiences. In E. E. Ødegaard & J. S. Borgen (Eds.), *Childhood cultures in transformation: 30 years of the UN Convention on the Rights of the Child in action towards sustainability* (pp. 74–120). Brill. https://doi.org/10.1163/9789004445666_005

2. Oropilla, C. T., & Ødegaard, E. E. (2021). Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families. *Sustainability*, *13*(10), Article 5564. https://doi.org/10.3390/su13105564

3. Oropilla, C. T., Ødegaard, E. E., & Quinones, G. (2022). Kindergarten practitioners' perspectives on intergenerational programs in Norwegian kindergartens during the COVID-19 pandemic: Exploring transitions and transformations in institutional practices. *European Early Childhood Education Research Journal*. doi: https://doi.org/10.1080/1350293X.2022.2073380.

4. Oropilla, C. T., & Guadana, J. (2021). Intergenerational learning and Sikolohiyang Pilipino: Perspectives from the Philippines. *Nordic Journal of Comparative and International Education (NJCIE)*, *5*(2), 22–36. https://doi.org/10.7577/njcie.4151

5. Oropilla, C.T., Ødegaard, E. E., & White, E.J. (2022). Visibilizing everyday intergenerational engagements: Philippines in 2020 lockdown. *Video Journal of Education and Pedagogy*. doi: https://doi.org/10.1163/23644583-bja10032

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Other publications:

- Oropilla, C. T. (2020). Young Child's and Older Adult's Voices: Dialogue in a Song. *Journal of Intergenerational Relationships*. doi: https://doi.org/10.1080/15350770.2020.1827117

- Oropilla, C.T. & Fahle-Johansen, L. (2021). *Generasjonsmøter i barnehager – hvorfor er det viktig?* Kronikk Barnehage.no. Available in https://www.barnehage.no/barnkunne/generasjonsmoter-i-barnehager--hvorfor-er-detviktig/217828

- Oropilla, C.T. (in progress). Intergenerational engagements in family and community settings as arenas for learning and belonging: a glimpse of the Philippine context. For submission to an International Early Childhood Journal.

- Oropilla, C. T. (in progress). Researching intergenerational engagements and programmes during the COVID-19 pandemic: methodological reflections. In Fleer, M., Fragkiadaki, G., Ødegaard, E. E., Rai, P. & Sadownik, A. (ed.) *Cultural-historical digital methodology: In times of change, innovation and resilience in the early years.*

- Oropilla, C.T., Guadaña, J.C., Santiago-Saamong, C.R. (2023). Sikolohiyang Pilipino: Implications for Formal and Informal Learning Institutions and Settings in the Philippines. In: Hebert, D.G. (eds) Comparative and Decolonial Studies in Philosophy of Education. Springer, Singapore. https://doi.org/10.1007/978-981-99-0139-5_5

# Contents

# Part 1

# 1. Introduction

This dissertation features the outcomes of a study on intergenerational engagements and programmes involving young children and older adults conducted during the lockdown associated with the COVID-19 pandemic. In this dissertation, I seek to explore intergenerational engagements and programmes involving young children and older adults in early childhood settings where children participate the most, such as kindergartens and families, particularly during the time of a pandemic. I argue that these engagements and programmes are learning arenas for all generations involved, but there must be a nuanced understanding of the material and social conditions of their implementation.

Intergenerational interactions are long-standing and deeply ingrained in our everyday lives: varied, contextual, and often deeply rooted in the time, cultures, and histories in which they are located. In recent years, there has been a growing interest in the potential of including intergenerational practices in educational institutions to propel learning (Campillo et al., 2020; Kaplan, 2002). Scholars have indicated that there are various terminologies, definitions, and understandings of intergenerational practices across different fields (Kuehne & Melville, 2014; Mannion, 2012). Beyond educational institutions, various informal and nonformal intergenerational contact zones in which members of different generations can meet, interact, work, and build relationships are also being identified (Kaplan et al., 2020). These intergenerational contact zones are location-based and geographically bound, including communities, parks, recreational zones, educational environments, residential settings, and family life settings. The concept of intergenerational contact zones parallels the concept of "intergenerational space," which denotes a geographical "site that has been designed for the purpose of facilitating and promoting interaction between members of different generational groups (most commonly the young and the old)" (Vanderbeck & Worth, 2015, p. 1). This concept of intergenerational contact zones will be further discussed in Sections 1.1 and 1.2.

However, despite growing interest in the topic, there is a lack of substantial empirical and theoretical studies that can inform intergenerational practices in different

disciplines (Jarrott et al., 2019; Kuehne & Melville, 2014). Available conceptual models are still limited, and there is a lack of a coherent intergenerational theory to fully understand the applied theory behind actors, processes, and relationships within intergenerational practices (Vanderven, 2011). Furthermore, Findsen and Formosa (2011) have indicated unresolved issues in the field of intergenerational practice: the need for a methodological framework to have a "common 'knowledge foundation' (a rationale) for intergenerational activities" (p. 182) to prevent misunderstanding between concepts and strategies. Furthermore, Findsen and Formosa (2011) identified that specialized training is needed for teachers or facilitators involved in intergenerational practices to cater to the varied ages, attitudes, and capabilities of all involved in intergenerational practices and activities. Thus, it has also been suggested that different fields of study would benefit from closer collaboration and a more interdisciplinary approach to fully understand and assess the potential of intergenerational practices (Withnall, 2017). Last, they indicated that cultural sensitivity is required to implement these practices and activities in different geographical contexts, especially in light of increasingly multi-ethnic and multicultural societies (Findsen & Formosa, 2011). Therefore, I sought to explore the pluralities and diversity of intergenerational learning contexts through the current research project.

## 1.1. Intergenerational Learning in Early Childhood Institutions

In this research, I discuss that early childhood education and care (ECEC) institutions, such as families and kindergartens or early childhood settings, are intergenerational contact zones that offer opportunities and space for theoretical, digital, and pedagogical intergenerational engagements that lead to learning and development for all involved. This research project is an extension of intergenerational work in the field of early childhood education and care, in which intergenerational learning could be fostered.

In this research project, the terms "*intergenerational*" and "*generations*" are located within an emerging field of research that focuses on initiatives to gather younger and older generations through relational, purposeful, intentional, and meaningful interactions. Through informal engagements in family and community settings or

more formal and organised programmes in age-based institutions, this emerging field of intergenerational research has its roots as a social response to the observed widening gap between the youngest and oldest generations in the early 1970s (Newman, 1995). Factors that contribute to this widening gap include shifts in demographics, an increase in age-based institutions, and labour migration (Newman, 1995, 1997). This social response was accompanied by an acknowledgement of the need for interdisciplinary solutions—a joint response and initiatives from the fields of psychology, education, and gerontology that concern child and adult development (Larkin & Newman, 2013).

In a review of the related literature on intergenerational research, the terms "intergenerational programming," "intergenerational practice," "intergenerational activities," and "intergenerational learning" appear to be used interchangeably and refer to the same concept. According to Generations Working Together and Beth Johnson Foundation (2009), intergenerational practice aims

> *to bring people together in purposeful, mutually beneficial activities which promote greater understanding and respect between generations and contributes to building more cohesive communities. Intergenerational practice is inclusive, building on the positive resources that the young and old have to offer each other and those around them (para 2.)*

According to a report published by the St. Monica Trust, "intergenerational activities are social engagements and interactions, bringing together younger and older generations for a common purpose. They build on the strengths that different generations must offer, nurture understanding and mutual respect, and challenge ageism. Both parties have the opportunity to give as well as receive, and to feel a sense of ownership and achievement. In addition, it aims to put a smile on everyone's face" (Dutton, 2018, p. 4). Intergenerational learning has also been described as bringing together young children up to nine years with older people so that they can learn together and from each other, socialise and have fun together (TOY Consortium, 2013a). Another definition provided by the Together Old and Young (TOY) learning module is as follows:

3

> *A learning partnership based on reciprocity and mutually involving people of different ages where the generations work together to gain skills, values and knowledge. Activities are labelled as Intergenerational Learning when they fulfil the following three criteria:*

- Involve more than one generation,
- Planned in purpose and progressive, mutually beneficial learning which...
- Promotes greater understanding and respect between generations and, consequently, community cohesion.

<div align="right">(Together Old & Young, 2020, p. 1)</div>

Similarly, intergenerational learning has also been defined as purposefully bringing together older adults and younger people for their mutual benefit through activities that aim to increase interactions, and the exchange of knowledge, and skills (Airey & Smart, 2015; Wadsworth & Whitehouse, 2007, Cartmel et al., 2018). The European Map of Intergenerational Learning network defined intergenerational learning as "a way that people of all ages can learn together and from each other. Intergenerational learning is an important part of lifelong learning, where the generations work together to gain skills, value, and knowledge. Beyond the transfer of knowledge, intergenerational learning fosters reciprocal learning relationships between different generations. Intergenerational learning helps to develop social capital and social cohesion. Intergenerational learning is one way of addressing the significant demographic change we are experiencing across Europe and is a way of enhancing intergenerational solidarity through intergenerational practice" (European Map of Intergenerational Learning network, n.d., p. 1).

For this research project, I have reconciled these interchangeable terms with the understanding that *"intergenerational learning"* is an output of intergenerational engagements and programmes[1] with practices and activities in specific location-based spaces in recognition of the fact that there are contexts in which formal intergenerational activities do not exist. Thus, in this project, *"intergenerational engagements"* refers to more informal interactions between young children and older

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[1] Both internationally accepted spellings of "programs" and "programmes" are used in this dissertation because some journal articles followed British English conventions, whilst others used American English conventions. In this *kappe*, however, British English conventions are maintained for consistency.

adults that occur in family and community contexts. *"Intergenerational programmes,"* on the other hand, refer to more formal engagements that necessitate collaboration between or amongst institutions such as kindergartens and elderly homes. In both contexts, "young children" refers to children in the early childhood age group (0–6 years of age), and "older adults" refers to people who are 50 years and older to include those who became grandparents earlier in life and elderly individuals. These operational definitions are used in the publications included in this thesis and are the main units of analysis overall.

Having these operational definitions provides scope and delimitation of the research while also offering place-based understandings of the intergenerational practices and interactions in institutions wherein most of the youngest children participate on a daily basis—the family and early childhood education and care institutions. Early childhood institutions—or the institutions where young children participate in the most—are not only arenas for learning but also for cultural and formative development, which is also known as *Bildung* or *danning* in Norwegian (Ødegaard & White, 2016). *Bildung* has many meanings, but one that is usually connected to kindergartens posits the following:

> *"The concept of bildung can therefore be broadly described as both the process (bildung as a verb) as well as the result of learning (bildung as gained by education). To gain bildung as a result of formal (school and universities) or informal education (movements and non-governmental organizations) raises important questions concerning what was worth learning, and for whom."*

> *(Ødegaard & White, 2017, p. 1).*

As such, in light of seeing *Bildung* in intergenerational engagements and programmes, formal, nonformal and informal learning processes are indicative of a holistic view of the cultural formation of everyone involved within the process. Hence, intergenerational learning from these engagements and programmes is part of the *Bildung* or the process of cultural formation.

Research projects acknowledge the benefits of intergenerational engagement and programmes (Agate et al., 2018; Airey & Smart, 2015; TOY Consortium, 2013b; Wadsworth & Whitehouse, 2007; Cartmel et al., 2018). It has been found that all

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parties that participate in intergenerational activities derive considerable benefits from it. In an article published by EuroChild.org (2016), they listed some of the benefits that young children, senior citizens, and the community gain from intergenerational activities. These include opportunities for young children to learn about community traditions, local history, and values and opportunities for the elderly to feel more valued and useful to society. In addition, he cited improvements in mental and physical health and a reduction in fears and prejudices within society. These findings align with *The Lancet*'s recommendation to invest in intergenerational efforts toward children's well-being (Clark et al., 2020) and the United Nations' (2002) push to establish a society for all ages.

In line with the benefits of intergenerational practices, intergenerational endeavours strongly contribute to the aims and goals of the UN Sustainable Development Goals (SDGs), in which strong institutions and collaborative efforts are highly regarded. Indeed, ECEC plays a key role in the discourse on sustainable futures (Clark et al., 2020; Ødegaard, 2021; Siraj-Blatchford & Pramling-Samuelsson, 2016; United Nations, 2012). Of the 17 SDGs, eight are closely linked to intergenerational studies: SDG 1 (no poverty), SDG 2 (zero hunger), SDG 3 (good health and well-being), SDG 4 (quality education), SDG 10 (reduced inequalities), SDG 11 (sustainable cities and communities), SDG 16 (peace, justice, and strong institutions), and SDG 17 (partnerships for the goals). Achieving the SDGs necessitates cooperation between different sectors, actors, and institutions to work towards "the Future We Want" (United Nations, 2012), which this research project highlights.

However, the benefits and lessons learned from intergenerational engagements and programmes are not easily visible. In addition, intergenerational engagements and programmes consist of many actors, each of whom has capabilities and agency. This must be considered, along with different elements that shape social conditions, which either help or hinder these intergenerational engagements and programmes from occurring in complex and cultural- and context-specific systems. One such context is the pandemic occasioned by the COVID-19 virus in 2020, which also had implications for the design and methodology of this research project.

## 1.2.  The Pandemic as an Intergenerational Contact Zone

While Kaplan et al. (2020) outlined intergenerational contact zones as location-based and geographically bound as discussed in an earlier section, in this research project, I have come to think of the pandemic as an intergenerational contact zone beyond a physical place but as a theoretical and in some cases a digital place where engagements happen.

When I first conceptualised this research project, I sought to work directly with young children and older adults in a participatory study in which we could cocreate visual materials. In the process, learning through intergenerational engagements and programmes involving young children and older adults could be made more visible. However, the conditions of the pandemic made data generation with young children and older adults nearly impossible, as both groups needed to be protected and the latter was at the highest risk during the pandemic (Centers for Disease Control and Prevention, n.d.). Nevertheless, I decided to persevere and include the pandemic as a historical and contextual component that had an inevitable impact on intergenerational engagements and programmes. The pandemic provided a much more significant call to the relevance and importance of intergenerational solidarity in different age groups (Gilligan et al., 2020). The way to move forward and overcome difficulties and challenges was through each other's support and by viewing changes resulting from the pandemic in terms of both challenges and possibilities.

The coronavirus pandemic crisis of 2020 impacted global nations and local communities in many ways from schools and kindergartens closing temporarily and finding new ways to function, workforce dynamics shifting to virtual platforms, and some country borders closing. Plans for trips, birthday parties, and other events were cancelled as everyone was asked to stay home and practice social distancing to prevent the spread of the virus. Families all over the world were forced to stay home and work or study from their households. As further discussed in Articles 3 and 5 in this dissertation, countrywide school closures in 188 countries affected 1.5 children and youth (UN Sustainable Development Group, 2020).

During this time, children in Norway were given the chance to voice their concerns, and the government held a press conference to answer children's questions and

concerns. The children had different kinds of concerns and worries—what should they do about cancelled birthday parties, when will school be reopened, what about their travel plans with their families? There was also a question about how to interact and communicate with their grandparents who were most at risk (Centers for Disease Control and Prevention, 2021) and who lived in separate households, cities, and even countries. The concerns they voiced were responses to the regulations to be physically distant—resonating with a dilemma of how to have continued contact during a difficult time. The Norwegian government's response to the children's questions urged them to be creative and use different virtual platforms such as Skype, Zoom, Facetime, and Facebook messenger to talk to grandparents, which was also the response of an early childhood expert in a newspaper article (Drægebø, 2020). Nevertheless, news outlets around the globe featured stories and social media posts featuring younger generations' lack of access to grandparents in elderly home institutions (Sidner, 2020; Welsh, 2020).

Societal regulations and policies during the pandemic created dilemmas as the conditions brought about new sets of demands. The dilemma came in the form of implications of the COVID-19 pandemic to research. A theme that emerged from pandemic research in different parts of the world was the pandemic's impact on children's well-being and productivity, which led to the term "learning loss" being coined (Engzell et al., 2021; Khan & Ahmed, 2021; Kuhfeld et al., 2022). The Global Education Evidence Advisory Panel (GEEAP), which is co-hosted by the Foreign, Commonwealth and Development Office; the United Nations International Children's Emergency Fund (UNICEF) Office of Research - Innocenti; and the World Bank, released the report "Prioritizing Learning During COVID-19," which discussed learning loss as an impact of school closures on children (Global Education Evidence Advisory Panel, 2022). This report also argued that learning loss must be immediately addressed due to its long-term economic effects on children's potential earnings in the future, particularly in "low and middle-income countries." The report recommended the recovery of learning losses by keeping schools open but reducing infection transmission, equipping and supporting teachers, and adjusting instruction methods (Global Education Evidence Advisory Panel, 2022). The GEEAP also called on governments from all over the world to build on lessons learned during school

shutdowns by leveraging existing technologies and supporting and strengthening parental engagement. This call for parental engagement resonated with this research project, as the report mentioned that parents had to take on a larger role to cope during the COVID-19 pandemic by overseeing their children's activities more closely, maintaining communication with schools, and navigating remote learning activities (Global Education Evidence Advisory Panel, 2022).

However, was there truly a "learning loss" during the pandemic? Perhaps we should see learning from a different perspective or through different lenses. Perhaps there is invisible learning occurring in home and community settings (Vanderbeck & Worth, 2015). In this research project, I suggest that the pandemic could be considered an intergenerational contact zone filled with learning opportunities as well as challenges. Members of all generations had to cope with this difficult, transitional time, but there were efforts in different places and countries, as was the case in the Philippines in Articles 4 and 5, that were not as visible as others as it happened within the confines of their households and communities. These opportunities and initiatives for intergenerational learning needed to be brought out into the limelight.

Similarly, the decision to continue intergenerational research during a pandemic was accompanied by transitions, transformations and developments in my research design. How could I continue with the research project and generate knowledge that would foster intergenerational engagements and programmes in the field of early childhood education and care? To answer this, I discuss different understandings of the terms "generations" and "intergenerational" in the next section and the pluralities and diversity of intergenerational experiences, particularly in the light of the transitions and transformations in social and material conditions to contextualise this research project. I also provide the "state of the art" on intergenerational research that is relevant to this research project. Finally, I present the research questions and aims addressed in this project.

## 1.3. Definitions and Understandings of "Generations" and "Intergenerational"

The term "generations" has different political and social connotations in various fields of study. Three classifications have been found to be useful: (a) generations as

positions in family lineages, (b) generations as birth cohorts (or historical locations), and (c) generations as historical participation (Alwin & McCammon, 2007). The first category is familial in nature and related to kinship. The second is rooted in the work of Mannheim (1952, 2017), which defines a generation as a group with a shared social and historical location and thus the possibility of shared experiences, behaviours, culture, and norms that are relevant to a specific time period. Mannheim's work on this concept of generations gave rise to the idea of social generational units in relation to collective social changes and is used in political discourses, such as those related to Baby Boomers, Gen X, and Millennials (Milkman, 2017). One generational group that is significant in this research project is the "sandwich generation," which refers to the generations between the youngest and the oldest ones (Chisholm, 1999; Estioko et al., 2022; Miller, 1981; Williams, 2004). Adult children of elderly individuals, parents of young children, health care workers, and early childhood practitioners are part of the sandwich generation, which plays an important role in intergenerational relationships.

In the field of Childhood Studies, "generations" is a core concept, as age-based categories accompany discourses of power relations that separate one age category from the other or result in one generation being rendered powerless compared to the other (James & James, 2012). In other words, generations could be understood as a "socially constructed system of relationships among social positions in which children and adults are the holders of specific social positions defined in relation to each other and constituting in turn, specific social (and in this case generational) structures." (Alanen, 2001, p. 12). This understanding of generations is rooted in a critique of a pervading use of different life-stages—such as adulthood and childhood—with markers and development benchmarks and milestones in child development studies (Penn, 2005). For a long time, developmental childhood theories categorised children based on their ages and stages of working towards rationality—that is being able to use logical reasoning (James & Prout, 1990; Penn, 2005). Within this pervading theme, children were seen as incomplete, and irrational and had yet to learn to think logically, while adults had already acquired logical thinking skills. As such, children were always in an inferior position relative to adults: "child development ceases at some point in late adolescence when the child has become a fully rational adult"

(Penn, 2005, p. 44). Childhood Studies put forwards an alternative view within a generational framework where "the nature of childhood in any given society can only be fully understood in relation to adult assumptions about, and behaviour towards, children" (Mayall, 2002 in Penn, 2005, p.45). In this conceptualisation, children are occupiers and inhabitants of a particular generational position in relation to a nonchild category (i.e., older adults) and are thus part of a particular generational category ordering or "generationing" (Alanen, 2009; Alanen & Mayall, 2001). This entails the understanding that these social structure categories always coexist, as one position cannot exist without the other, and that the intergenerationality of these social categories is relational in nature (Alanen & Mayall, 2001)—there is, as such, mutual interdependencies and positions of shared agencies within these relationships. Through a relational approach and understanding of generations, the utilization of false dichotomies of adult-child relations is avoided and interdependencies of agency between and among generations are underscored (Abebe, 2019; Leonard, 2016; Punch, 2020).

The term "intergenerational" is also laden with political, historical, and social meanings. In the field of economics, it is largely paired with socioeconomic mobility and the transmission of wealth (Black et al., 2005) and refers to "the relationship between the socioeconomic status of parents and the status their children will attain as adults" (Organization for Economic Co-operation and Development, 2010, p. 184). According to this view, intergenerational mobility pertains to the ability of people to move up or down the "social ladder" in terms of income and wealth over time. In law and sociology, the term "intergenerational" is usually paired with "justice" and "equity" and "concerns the extent and the character of moral relations among different generations" (Duckworth, 2013, p. 1484). These concepts are related to intergenerational equity, which posits that past, present, and future generations share the common natural environment of the earth; this entails the fair distribution of economic, social, and environmental well-being between and among different generations (de Paiva Duarte, 2013).

In recent years, intergenerationality has also been used in design, urban planning, and other creative fields. For example, it is used in placemaking in neighbourhoods

(Sutton & Kemp, 2002), in cocreating games in workshops (Rice et al., 2012), and in creating mobile books for storytelling (Druin, 2009). In these studies, children's cultures are seen as valuable sources of inspiration that also appeal to parents and older generations. Intergenerational design principles take into account the usability of the user interface, and its function to foster formal, nonformal, informal, structured or unstructured encounters between and/among generations (Kaplan et al., 2007).

In addition, the term "intergenerational" also has a long history in the field of gerontology, as discussed by Brownell and Resnick (2005). They dissected its etymology and compared it with the terminology "multigenerational." Based on the premise that people are social beings who are in relation to or have relationships, they found that "multigenerational relationships" in the gerontology literature appeared most frequently in reference to the static system of two or more generations in familial traditions and household living arrangements. In contrast, "intergenerational" is used to refer to relationships within the context of social interactions, programmes, and policies between (and, in some cases, amongst) members of different generations (Brownell & Resnick, 2005). Furthermore, Kaplan et al. (2017) asserts that the word "intergenerational" highlights what takes place in between generations—the interaction, cooperation, and the exchange—which is indicated by the prefix "inter." That being said, both terminologies are frequently used in programs, policies and research that aim to bring together different generations.

## 1.4. Policy Contexts for Intergenerational Engagements and Programmes

### 1.4.1. Global demographic trends

In light of changing demographics across the globe, policies are drafted and executed to address the demands of the time. It has been found that population ageing is a global phenomenon (United Nations Department of Economic and Social Affairs Population Division, 2020). In 2022, there were reportedly 771 million persons over the age of 65 years globally—approximately 10% of the world population (United Nations Department of Economic and Social Affairs Population Division, 2022). This number is projected to more than double in the next three decades: by 2050, the number of persons above 65 years old will be almost the same as the number of

children under age 12 (ibid). Europe and Northern America had the largest proportion of population aged 65 and above at 19%, followed by Australia and New Zealand at 16.6% (ibid). Interestingly, it has been found that population ageing has been fastest in Eastern and South-Eastern Asia and Latin America and the Caribbean (United Nations Department of Economic and Social Affairs Population Division, 2019).

There are many factors accounting for the phenomenon of population ageing. In some countries, the rapid growth of the older population results mainly from sustained high levels of fertility in the past, while the continued reduction of premature mortality of successive generations is the main driver in other countries (United Nations Department of Economic and Social Affairs Population Division, 2022). In Europe, for example, there are three trends identified that cause demographic changes:

- continuing increases in longevity as a result of considerable progress made in health care and quality of life in Europe;
- the continuing growth in the number of workers over 60, which will stop only approximately 2030, when the baby-boomer generation will become "elderly";
- continuing low birth rates, due to many factors, notably difficulties in finding a job, the lack and cost of housing, the older age of parents at the birth of their first child, different study, working life and family life choices.

(European Commission, 2005, p. 1)

The World Bank writes that while global population aging could be considered a triumph of development as a result of an increase in life expectancies and falling fertility, countries will need to adapt social protection and job policies and programmes to address challenges and reap potential benefits from the phenomenon (World Bank, 2022). For example, many European nations are experiencing transformations in family and workplace structures where there are more older adults than younger people. Certain life events such as finishing degrees, acquiring jobs, and having children are experiences much later in life. These phenomena demanded new policies to support families and societies with the new emerging challenges of finding jobs, providing income, housing issues, and caregiving arrangements.

Social and economic changes occur alongside the global trend of ageing societies and nations. The United Nations Department of Economic and Social Affairs Population

Division (2020) listed the following social and economic transformations that impact environments and policies:

- Declines in fertility,
- Changes in patterns of marriage,
- Increased cohabitation and divorce,
- Increased levels of education among younger generations,
- Continued rural-to-urban and international migration,
- Rapid economic development for some contexts

Sánchez (2006) suggests that initiatives promoting intergenerational solidarity through programmes have been found effective and "no doubt be very helpful" (p. 108) in addressing some of the challenges brought about by the identified changes and transformations. The European Commission (2005) has also reached the same conclusion that "dealing with these changes will require the contribution of all those involved: new forms of solidarity must be developed between the generations, based on mutual support and the transfer of skills and experience" (p.6). These positive statements are explicitly in support of promoting intergenerational initiatives into fruition.

As a response, the European Commission has funded a number of projects that aimed to promote intergenerational solidarity such as the previously mentioned Together Old Young (TOY) Project[2] in seven European countries from 2012-2014 which had a particular focus on including children 0-8 years of age in intergenerational learning projects (TOY Consortium, 2013a), which is very unique to this project as most of the projects have a particular focus on the ageing aspect of older adults. Another project that the European Commission co-financed in 2015-2017 as a response to European challenges for smart, sustainable, and inclusive growth through the Erasmus+ programme for education, training, youth and sport was VASIE - Active Ageing and Intergenerational Solidarity in Europe. Another example of a project that the European Commission funded is an intergenerational game called the Power of Community that was created through the DECIDE Project after receiving funding

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[2] The TOY Project is now very active in documenting and promoting intergenerational learning through their TOY Online Course under the auspices of the organisation International Child Development Initiatives (ICDI).

from Horizon 2020 (European Commission, n.d.). The Power of Community game was conceptualised in response to the many transitions and transformations that need to happen to modern societies as it has been pointed out that many of the places where the young and the old traditionally interact are slowly disappearing resulting in fewer opportunities for shared learning experiences (Generations Working Together, 2019). As such, intergenerational learning through a digital game is also suggested as an approach to attain Sustainable Development Goals, and as a recognition that intergenerational learning is a valuable strategy in designing smart and age-friendly cities and supporting renewable energies (European Commission, n.d.).

However, while the European Commission has been explicit that public policies in European nations must take these demographic changes a political priority, there are many differences in terms of translating intergenerationality to national policies. Sánchez (2006) has mentioned some countries in Europe such as the United Kingdom, the Netherlands, Sweden, Germany and Spain which are more advanced than others in setting up and promoting intergenerational initiatives.

There is a wide range of the different forms and kinds of intergenerational programmes in various settings. Some categories that can be used to organize these are the following:

- Intergenerational shared sites, also known as colocation, which refer to settings where multiple generations receive care as part of the services of a setting. Many intergenerational programmes fall under this umbrella, "including joint facilities consisting of a nursing home and child care center, an adult day service center and child care center, a community center that incorporates programs serving children, youth, and adults (and with age-integrated programming), a senior center within a school, etc." (Kaplan et al., 2017, p. 15)
- Intergenerational communities, which refer to organized groups of people who each have an important role to play within the system. Families, neighbourhoods, facilities, structures, and services within communities

that different generations have relationships within their everyday lives fall under this broad category (Generations United, 2014).

- Intergenerational contact zones, already mentioned several times in preceding sections, refer to "spatial focal points for different generations to meet, interact, build relationships (e.g., trust and friendships), and, if desired, work together to address issues of local concern" (Kaplan et al., 2017, p. 17). Some examples of places that could be considered contact zones include community gardens, schools, parks, libraries, clubhouses, and museums, among others.

- Intergenerational activity refers to single, one-time activity that does not necessarily have the regularity of other intergenerational programmes (Kaplan et al., 2017).

It is also noteworthy that while intergenerational programmes are not limited to engagements between the youngest and the oldest, many include early childhood settings. Parallel to population ageing, national policies are also focused on developing early childhood programmes in light of the 2030 Sustainable Development Goals. Early childhood has long been identified as the foundation for sustainable development and a pathway to sustainable development goals (Lo et al., 2017; Clark et al., 2020). Childhood is a crucial time for opportunities and addressing risks and vulnerabilities. Many longitudinal studies report evidence on the benefits of having healthy childhoods that extend to older ages: hence, nations worldwide have invested heavily in early childhood programmes (Clark et al., 2020).

In the same vein, early childhood is also being strengthened to mitigate challenges arising from migration, which is also a global phenomenon (Lo et al., 2017). In Norway, for example, kindergartens are recognized as arenas where citizens are formed and where culture and values are transmitted (Ødegaard & Krüger, 2012). Kindergartens in Norway have operational guidelines in the form of the Norwegian Framework for Kindergartens, which is locally referred to as *Rammeplan* (Norwegian Directorate for Education and Training, 2017). Many guidelines in the *Rammeplan* point towards the importance of social collaborations, caring for the environment and

for others in the community—which are important to the formation of good citizens. The word generation is mentioned once to explain the concept of sustainability and its importance to future generations, but nothing in specific about intergenerational engagements or activities.

On the other hand, in a different part of the world, the Association of Southeast Asian Nations (ASEAN)[3] echoes the United Nations recommendations to urge member nations to transform the findings of demographic changes into innovative policies offering different forms of intergenerational support in their report on Old-Age Income Security in ASEAN Member States—Policy Trends, Challenges and Opportunities (International Labour Organization (ILO) and ASEAN, 2020). Notably, these initiatives specifically target the housing, employment, health care and social protection needs of older persons. Subsequently, translation to policy is targeted specifically to older adults: for example, in the Philippines, the Senior Citizen's Act was expanded in 2003 (Republic Act 9257) and in 2010 (Republic Act 9994) to urge the executive wing of the government to come up with different programmes to cater to the needs of older persons. The Philippine Plan of Action for Older Persons (PPAOP), in place in 1999-2004, was the predecessor of the Senior Citizens Act of the Philippines and its expansions. While the PPAOP included "intergenerational harmony" as one of the six policy principles guiding its implementation (Thang et al., 2003, p. 52), not much is mentioned about intergenerational relations, apart from providing economic and social support to senior citizens. One could view policies on filial support as an intergenerational practice as adult children of the older adults in Asian countries such as Singapore and the Philippines are mandated to take care of their ageing parents (Serrano et al., 2017). For example, Article 15, Section 4 of the Philippine constitution states that "it is the duty of the family to take care of its older person members while the State may design program of social security for them." In Singapore, "adult children must pay each Singaporean parent who is aged at least 60 years, either a monthly allowance, or a lump sum, for maintenance" (Serrano et al., 2017, p. 789). However, while the

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[3] The ASEAN is a political and economic union of 10 Member States: Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, Philippines, Singapore, Thailand and Viet Nam established on 8 August 1967.

practice of providing monetary support is considered an intergenerational contract, it has been pointed out that its implementation is undocumented and difficult in low-income countries (Serrano et al., 2017). Furthermore, problems in implementation point towards weak government mechanisms supporting its citizens as families are dependent on and forced to care for the ageing (ibid). The forced nature of this kind of intergenerational contract could quickly escalate and widen the gap between generations, especially in light of civil or criminal violations for children who are not able to comply with the law.

In terms of looking at early childhood policies in Asian countries such as the Philippines, intergenerational engagements and programmes are not part of the services mandated by the law. The Early Years Act (EYA) of 2013 (Republic Act 10410, 2013) recognizes ages 0-8 as a crucial stage of development and discusses the institutionalization of a governing body for the early years in the Philippines. While this Republic Act mandates the creation of different kinds of early childhood programmes in different settings (i.e. center-based programmes, home-based programmes, family childcare programmes, parent education and home visiting programmes), there is no explicit mention in support of intergenerational engagements between young children and older adults. However, children's engagements with grandparents are among the suggested activities in the national early learning curriculum (ECCD Council, 2019).

Kaplan et al. (2017) note that most intergenerational programmes in Western countries tend to focus on fostering intergenerational support systems and relationships among people who are not biologically related. On the other hand, Asian societies tend to focus on strengthening intergenerational solidarity within family contexts (Kaplan et al., 2017). This has been observed in the review of laws and policies above. In addition, it is observable that laws pertaining to young children are separate from those pertaining to older adults and mentions of intergenerational aims are few and far between, and mostly coming from laws and policies pertaining to older adults. As such, intergenerational support and programmes seem to cater to older adults more than they do to young children.

### 1.4.2. Global pandemic and war in Ukraine

The COVID-19 pandemic that hit us globally had effects on population trends and how social and economic policies are being drafted and implemented. The global life expectancy rates fell to 71 years in 2021 compared to 72.8 years in 2019 as older adults were most susceptible to the worst effects of the virus (United Nations Department of Economic and Social Affairs Population Division, 2022). Moreover, the pandemic restricted all forms of human mobility, including international migration, which historically mitigated fertility levels in some contexts (ibid). UNESCO (2021; 2022) has also reported that the COVID-19 pandemic exacerbated already existing inequalities in access to quality education due to full or partial school closures, which they reported had negatively affected learning opportunities in terms of formal schooling and well-being of children worldwide. This is particularly true in light of unequal access to digital tools to participate in online or remote classes—hence, "it was unlikely that online and remote learning in general can be adapted to prevent large human capital losses, especially for children in poor and disadvantaged households" (Loayza et al., 2020, p. 6). This global situation had repercussions for how intergenerational engagements and programmes are implemented, which will be discussed further in the section on the state-of-the-art.

Furthermore, in Europe, the war in Ukraine has also exacerbated the effects of the pandemic, but also translated to difficult intergenerational situations. Families have been torn apart—some children, parents and grandparents who used to live together were forced to live in different countries. As of late, there are approximately 7.9 million refugees from Ukraine across Europe, of which approximately 4.9 million are registered for temporary protection (United Nations, 2023). While this war did not play a part in my research project, I find the importance of including it in contextualizing policy challenges to intergenerational engagements and programmes—while nations are still transitioning to refugee situations, transformations and changes to policies will have to be made to address potential challenges that the situation will pose.

In this section, I have discussed policy contexts in implementing intergenerational engagements and programmes, and how these are translated into programmes in

different parts of the world. It is clear that intergenerational engagements and programmes come in many forms in light of the laws and policies governing their implementation and conception which arguably views intergenerationality as a policy strategy to attain sustainable development goals. I align with this view in my research project; but I also highlight the conception of most intergenerational programmes to benefit older adults more than children in the early years, which is also apparent in how laws and policies are drafted. In my view, there should be a way to include and visibilize both into the discussion. This will be discussed more in the next section.

## 1.5.  Research Rationale

As previously discussed, the conception of this research project is rooted in a value position where intergenerational engagements and programmes are viewed from a strengths and capacity perspective and aligned with attaining sustainable development goals. In such a view, systems-thinking and relational thinking are espoused to achieve equitable and sustainable futures for children and families in local and global nations. This topic also aligns itself with the call for establishing a relational pedagogy of hope that is critical, emancipatory, and relational (Wals, 2020) in light of education for sustainability. In bringing possibilities of intergenerational engagements and programmes into early childhood settings, I hope to raise more awareness and spark new conversations and discourses around the topic by suggesting that there are voices that might not always be heard, lives that might not always be seen, and agents that might not always be empowered in these systems. Thus, in offering a systemic way of viewing intergenerational engagements and programmes, I hope to offer an overview of the system to see possibilities for identifying which agents and spaces need more empowerment, and what social and material conditions should be considered to do so. While this view could seem normative, the intent is not to be prescriptive of how intergenerational engagements and programmes should be but to identify spaces to focus on for further work and to appreciate the complexities of the entanglements and relations in these systems. In doing so, the hope is to make it easier for a person to locate themselves in these entanglements and see how they can further affect change for the betterment of the systems in different contexts.

It is important to note that this value-positioning also comes from an acknowledgement that social relations are important for development and learning as espoused by Vygotsky (1978a; 1978b), but that due to histories of changing demographics and societal conditions, there is an increasing trend of generational divide (Newman, 1995). This is also evident in the sharp increase in literature on violence and abuse within family settings, which was only then just "discovered" as a social and sociological problem separate from what was previously considered rare and confined to mental illness offenses in the 1980s (Gelles, 1979; 1998). From this book on family violence, Richard Gelles proceeded on writing many more books in this interest that documented different accounts of violence and abuse in kinship relationships, including children, parents, and elderly individuals. From this awareness came a heightened interest in what was not yet visible—generational conflict, tensions, and trauma—within the confines of family and smaller communities where individuals live their lives. Research and literature on generational conflicts in different settings such as the workplace and online representations (Giancola, 2006; Gravett, 2007; Taneja et al., 2018), generational wealth and housing inequity (Shaviro, 2008; Bensgton et al., 2013; Arundel, 2017; Hurley et al., 2017; Christophers, 2018), and generational violence (Robboy & Anderson, 2011; Smith et al., 2011; Kong et al., 2021) have become prevalent. Negative attitudes towards different generations became just as prevalent and problematic (Jarrott, 2011). Soon enough, there was a call for efforts to bring generations closer together (Newman, 1995; Vanderbeck, 2007). This call could be considered the turn toward visibilizing[4] the potentials and possibilities of intergenerational practices in the face of histories and episodes of generational trauma. The response to this call, then, could be argued as a turn towards normativity. However, beyond normativity, I subscribe to the belief that it is a movement towards more hopeful societies working together towards better shared futures for all. This research project acknowledges that this movement for intergenerational solidarity could be considered not always good

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[4] Visibilization is elaborated in Section 2.8., as well as in Article 5 of this dissertation.

and positive for all, nor is it easy and uncomplicated to understand, conceptualize and implement, not least in a field such as early childhood education and care.

It may be naive to think that this research could contribute to this movement, but most academic research could be argued to have a normative facet in that impact and implications for the greater good are highlighted. I believe research on intergenerational engagements and programmes features the inherent good and that it is necessary considering the "wicked problems" our societies are facing.

The concept of wicked problems has many different interpretations and understandings in different disciplines (Lönngren & Van Poeck, 2021). One of the earliest accounts of wicked problems comes from Rittel and Webber (1973), who describe wicked problems as having ten characteristics enumerated below:

1. There is no definitive formulation of a wicked problem,
2. Wicked problems have no stopping rule (that is, there is no specific point of completion)
3. Solutions to wicked problems are not true or false, but good or bad,
4. There is no immediate and no ultimate test of a solution to a wicked problem,
5. Every solution to a wicked problem is a 'one-shot' operation,
6. Wicked problems do not have an enumerable or exhaustively describable set of potential solutions, nor is there a well-described set of permissible operations that may be incorporated into the plan,
7. Every wicked problem is essentially unique,
8. Every wicked problem can be considered to be a symptom of another problem,
9. The existence of a discrepancy representing a wicked problem can be explained in numerous ways. The choice of explanation determines the nature of the problem's resolution
10. The planner has no right to be wrong.

<div align="right">(Rittel & Webber, 1973, pp. 161-167)</div>

In their paper, Rittel and Webber (1973) also alluded that wicked problems come about from tensions and conflicts of thoughts, values, and cultures of different groups of individuals, which make societal planning and policy-making difficult. There must be ongoing negotiations and reconciliations to obtain favourable responses—and even favourable responses will not be beneficial to all, just some—in turn creating more wicked societal problems to be addressed. Furthermore, they write that there is neither a theory that "can locate societal goodness, nor one that might dispel

wickedness, nor one that might resolve problems of equity that rising pluralism is provoking" (p. 169).

From my viewpoint, the intergenerational transmission of wealth inequity and violence, and the resulting inequalities, poverty, and other societal problems are complex wicked problems that intergenerational engagements and programmes can help mitigate. In this research project, I see intergenerational solidarity through engagements and programmes as learning and development opportunities for all involved, not just within institutional settings, but also in everyday lived experiences. Intergenerational solidarity is also something that the WHO, UNICEF, and the Lancet Commission identified as necessary in creating a future for children and their families (Clark et al., 2020). I align with Arjen Wals' (2015) stand on education and sustainability that entails different forms of learning, including collaborative learning, transformative learning, transdisciplinary learning, anticipatory learning, and social learning not limited to classroom settings. These kinds of learning "require 'hybridity' and synergy between multiple actors in society and the blurring of formal, nonformal and informal education [and] opportunities for this type of boundary learning expand with an increased permeability between units, disciplines, generations, cultures, institutions, sectors and so on" (Wals, 2015, p.15). Having been given the chance to have a conversation with Arjen Wals about my research project, he shared with me (and I agree) that in many ways, finding solutions to wicked problems is inevitably normative, and necessarily relational and intergenerational in nature. He proposes that we take a more critical standpoint on how education functions, currently and how we can create more opportunities for societies to be together and learn from each other.

On a personal level, I have not had many meaningful intergenerational engagements with my grandparents as I grew up in the capital of the Philippines while they resided in their respective provinces, and because all of them passed away quite early on. As such, I am left wondering about what might have been and could have been if I had more opportunities to be with them. I had few precious memories, but I do remember each one quite vividly. Not all of my engagements with my grandparents have been pleasant—in hindsight, I reflect on not being able to openly and freely discuss my

thoughts with them. I recall not being able to oppose the belief systems that they so adamantly wanted to pass on to myself and my cousins. I remember being conflicted with my own liberal thoughts but not being able to disclose or defend my own viewpoints because they constantly reminded me that I was still young and had much more to learn about the world. For a long time, I have been very skeptical of forced intergenerational interactions. I have questioned the intent behind relations that come with a lot of emotional baggage. However, I have many friends and relatives who have had many pleasant intergenerational interactions—such as my cousin, who was primarily raised by our maternal grandparents. For a long time, I sought to understand this struggle, which led to me taking a programme on family life and child development for my bachelor's. I have learned more about family systems and theories surrounding human relations in part to reconcile some of my personal tensions. My viewpoint for a longtime was that of the younger unheard voice. I needed to understand the different conditions surrounding intergenerational engagements and programmes. In many ways, I needed to rationalise the inherent good in these intergenerational engagements and programmes as I moved along in my professional and personal life.

My studies helped me unravel some tensions. I have alluded to this in the preface of this dissertation, as well. I do, however, acknowledge that my knowledge based on my studies is mostly based on Western thought, practices, and theories. These tensions led me to reflect on my position on intergenerational engagements and programmes. Knowing that not all intergenerational engagements are the same and that these relationships have complex layers, I sought to unravel some theoretical and cultural tensions by contributing to determining how to make it easier to have intergenerational engagements and programmes by determining the actors and social conditions within the activity systems. In addition, is it possible to include traces of my own culture and upbringing in understanding intergenerational engagements and programmes in the field of early childhood education and care? What are the many forms of intergenerational engagements and programmes, and what are the conditions for making these happen? What is necessary to continue building hopeful pedagogies?

## 1.6.  State-of-the-Art on Intergenerational Research

Intergenerational engagements and programmes come in many forms depending on the places and landscapes of cultures, locations, and social conditions. In this section, emerging trends in the most recent (the last five years, 2018-2022) publications on intergenerational initiatives are discussed. The themes emerging are related to 1) place-based initiatives as learning arenas for young children and older adults such as formal, informal, and nonformal intergenerational practices, 2) kinship intergenerational relations and 3) time-based conditions for intergenerational initiatives, such as the implications of the COVID-19 pandemic.

### 1.6.1.  Place-based initiatives

The most recent intergenerational research includes a literature review on the rise and profile of "'shared site intergenerational programmes" that have proliferated in countries such as the United States (Jarrott & Lee, 2022). There are different types and forms of shared site intergenerational programmes that foster strong relationships between younger generations and older adults in shared spaces with shared resources and beyond familial contexts as a response to a multitude of societal problems. Jarrott and Lee (2022) conducted a national survey to profile the characteristics, purpose, and challenges of 95 shared sites in the United States. They found that the model of shared site intergenerational programmes can be further optimized, as Americans prefer care institutions that cater to multiple generations, such as programmes that involve collaboration between early childhood centres and elderly homes. However, they also found that practitioners in these programmes required stronger training and access to better evaluative and management resources (Jarrott & Lee, 2022). Furthermore, they also proposed the strengthening of public policies to establish more shared sites (Jarrott & Lee, 2022).

There have also been more publications on the benefits of intergenerational programmes in the early years. One example is a study that explored children's attitudes towards older people as a result of participation in intergenerational programmes in early years (Kirsh et al., 2021). While they used both quantitative and qualitative methods to evaluate programme implementation and aims, they concluded that the qualitative data that they collected were more effective for

assessing empathy and coping. Kirsh et al. (2021), on the other hand, used qualitative interviews to identify factors that contribute to the sustainability of intergenerational playgroups in Australia. They found that programme sustainability depended on (1) mutual benefits between and amongst different generations, (2) the presence of playgroup facilitators with strong knowledge and skills, and (3) specific strategies to promote more interactions with families (Kirsh et al., 2021).

In line with the exploration of different location-based intergenerational contact zones (Kaplan et al., 2020), more publications have featured the importance of intergenerational learning that takes place in family and community settings (Azevedo, 2020; O'Neill, 2020; Smith & Kaplan, 2020; Sobko & Chawla, 2020; Winkels et al., 2020; Yamamoto & Thang, 2020; Zang, 2020; Zheng, 2020). Some examples of the places and spaces used included forest landscapes in Pennsylvania, English centres in Hong Kong, community cooking and food preparation sites in South Africa, and parks in urban areas in Portugal (Kaplan et al., 2020). Landscapes and places that are often overlooked in community settings could be refreshed and transformed when viewed from an intergenerational lens (Kaplan et al., 2020). They have also identified many possible activities where intergenerational engagements and programmes could occur such as in traditional tea practices or digital gaming platforms (ibid). The examples included in the book spoke of many possibilities that are not exhaustive, such as community pools, gardens, libraries, hospitals, museums—and many more that could be further explored and utilized. It is notable, however, that intergenerational initiatives in broader settings mostly involve school-age children rather than children from the early years. This further raises the question of how children in the early years can participate in intergenerational initiatives.

### 1.6.2. Kinship intergenerational relations

Familial intergenerational relations are also potent areas for learning. Stephan (2021) performed a scoping review to better understand how familial interactions align with the three core principles of designed intergenerational learning experiences outlined by Schmidt-Hertha (2014): learning about one's own generation and other generations, reciprocal and equal exchanges, and shared commitments. Another important result is that there is a distinction in reciprocal and equal exchanges

between adjacent generations (i.e., parent—child relationships) and nonadjacent generations (i.e., grandparent-grandchild relationships, which are sometimes also referred to as "book-end generation relationships"; Stephan, 2021):

> *For intergenerational learning experiences between children and their parents, emphasis is placed on enhancing the process of communication to allow for equal participation and input in the learning process. In contrast, intergenerational learning experiences between grandchildren and grandparents are marked by the mutual expectation of emotional and psychological safety, in the sense that both parties are able to be vulnerable and accepted by the other. (p. 453)*

However, while intergenerational engagements within family and kinship settings could be beneficial, they could also be perceived as having negative outcomes. A review of the related literature found that grandparent-grandchild relationships have both negative and positive implications for the psychological functioning of early adults (Michałek-Kwiecień, 2022). A recommendation is to promote the importance of grandparent-grandchild relationships to address this concern. This is particularly true for grandparents who have been forced to raise their grandchildren for various reasons—such as job migration (Ingersoll-Dayton et al., 2018) and parental drug and alcohol abuse and possession (Taylor et al., 2019; Hansen et al., 2022). As a result, many familial intergenerational relationships can cause stress, anxiety, and depression (Hansen, 2019; Liu & Cong, 2019; Hale et al., 2021). In addition, there are pilot programmes that aim to empower grandparents, as well as other relatives as caregivers through a series of trainings (Cox & Hayslip, 2022; Littlewood, 2022).

### 1.6.3. Intergenerational relations during the pandemic

In the aforementioned studies, intergenerational engagements and programmes in institutional, family, and community settings are viewed as beneficial (Giraudeau & Bailly, 2019) and considered arenas for learning, cultural formation, social inclusion, and belonging (Kaplan et al., 2020; Kernan & Cortellesi, 2019). In this connection, these engagements that promote *intergenerational learning* (Hoff, 2007) are part of lifelong learning that give value to informal, nonformal, and formal learning in various settings and contexts (Kernan & Cortellesi, 2019). In this subsection, I focus the literature review on the impact of the COVID-19 pandemic on intergenerational initiatives.

The pandemic had many implications for engagements between the young and the old. Different ways and methods had to be utilized to be able to communicate with one another while still following strict regulations keeping humans physically apart. Digital apps are one of the most popular means used to push through with activities (Shah et al., 2020; Rafter, 2020; Flynn, 2022).

However, many studies have documented the detrimental implications of the pandemic on human relations. For example, there were inequalities in terms of access to digital tools that would enable them to communicate with other people (Beaunoyer et al., 2020; Robinson et al., 2020). This was also a concern for older adults who found it difficult to quickly transition to digital apps and platforms (Loke & Wünsche, 2022). Furthermore, there were reports of further loneliness (Krendl & Perry, 2020; Smith et al, 2020) and mental exhaustion (Berg-Weger & Morley, 2020), particularly for adults.

For children, the pandemic restricted their social circles and the pandemic shaped a "new normal" for them (Barnett et al., 2021)—most children had remote learning activities, and ECEC settings had difficulties engaging with families who had their own challenges in their local settings (ibid). There were lost connections between children, their families, and early childhood practitioners, which pointed to systemic conditions and demands that needed to be addressed (ibid). Other emerging themes emerging from research on children and childhood geographies during the time of the pandemic revealed four viewpoints: (1) minimisation of COVID-19 among children and invisibilisation of childhood; (2) hypervulnerability of children at risk; (3) spatial/mobility restrictions and expansions; and (4) socioeconomic inequalities (Cortés-Morales et al., 2021). As such, there were many diverse realities and plural experiences of the pandemic around the world. During a time when social and material conditions have changed for everyone, we are encouraged to ask "how children in diverse and particular contexts are communicating with peers, family members, and institutions with which they are engaged, and how we as researchers can reach and engage them in research interactions that make sense to them" (Cortés-Morales et al., 2021, p. 388).

For some, while it was not ideal, there were many positive points to their social situations during the pandemic. Some were able to create more meaningful relations and opportunities to make deeper connections. There were some reports of increased contact between grandparents and grandchildren during this difficult time (Mcdarby et al., 2021). In some workplaces, while there were challenges in having to transition to digital and virtual processes, there were some efforts to have positive intergenerational interactions in these platforms that mitigated the challenges faced (Urick, 2020). For some, it was also a time to learn new hobbies, such as gardening, arts and crafts, and painting, as part of the repertoire of coping behaviours (Fullana et al., 2020; Lades et al., 2020). In this light, while the pandemic brought on demands to social situations to stay apart, the pandemic crisis could also be viewed as a contact zone where engagements were arenas for learning and development, keeping in mind that they might not have been available or ideal for everyone (Rogers-Jarrell et al., 2021). However, in visibilizing some contexts and circumstances, we help address the invisibility of lived experiences that have been noted by Cortés-Morales et al. (2021).

## 1.7. Extended Intergenerational Learning Contexts: Norway and the Philippines

In this research project, I highlight the rich and diverse geographical contexts of the intergenerational engagements and programmes in which young children participate. Although there has been recognition of the diversity of intergenerational engagements and programmes, some cultures and contexts are underrepresented in research. Two such contexts are featured in this research project: Norway and the Philippines.

The decision to include both countries as research locales was pragmatic, as I am a Filipina researcher based in Norway. I sought to highlight experiences from these countries to ensure that both are represented in research projects and publications connected to this thesis. This is in line with the need to fill the intergenerational space with research from diverse geographical contexts (Vanderbeck & Worth, 2015), especially since most intergenerational research that involves children is from the United States, the United Kingdom, and Australia and the allied medical fields (i.e., gerontology, nursing, physiotherapy, etc.) rather than early childhood education and care (Oropilla, 2021).

I decided to explore intergenerational engagements in the Philippines and intergenerational programmes in Norway due to the specificities of each country's context. My intention was not to compare these countries but rather to shed light on differences in societal conditions, as discussed in the next sections. I recognize that Norway and the Philippines are two very different countries and cultures. Apart from their distinct geographical locations, Norway and the Philippines have different societal models, which have implications for how young children and older adults interact with each other, which I describe in the following sections.

### 1.7.1. Intergenerational Programmes in Norway

Norway is a country that lies in Northern Europe, which is part of the northwestern portion of the Scandinavian Peninsula. Spanning up 385,199 square kilometres of surface area, Norway is home to a population of just over 5 million inhabitants, 17% of whom come from immigrant backgrounds (Statistics Norway, 2022). Norway has a history of being in union with other Scandinavian countries such as Denmark and Sweden. From 1905 until the present, Norway has seen rapid development in terms of per capita income since the advancement of its oil, fishing, and energy industries, as well as technology and computer science industries. This development over the past few decades impacted the labour force as it created more job opportunities for the inhabitants (Statistics Norway, 2022a).

Norway is a welfare state that provides social care and protection from cradle to grave to its citizens and residents. This means that the government is primarily responsible for the welfare of its citizens, including the health, education, and care of children, elderly individuals, and people with different needs. Funded by taxes and duties paid by Norwegian residents, "the development of the welfare state has meant that the public sector has assumed responsibility for care and welfare services that were previously provided by the family" (Statistics Norway, 2021, p. 38). Social services such as early childhood institutions, which are called *barnehage*[5] in Norwegian, are available for children aged 1–5. The field of early childhood education and care in

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[5] *Barnehage* is the Norwegian term for ECEC institutions in Norway. Its plural form is *barnehager*. It is usually translated to "kindergarten" in English.

Norway is one of the most active stakeholders and supporters of the 2030 Sustainable Agenda, as the Norwegian government attaches high importance to the attainment of the SDGs. As previously mentioned, the *Rammeplan* provides kindergartens in Norway with operational guidelines to foster cultural formation (Bildung) (Ødegaard & Krüger, 2012). While Bildung is not specifically defined in the *Rammeplan*, it is a very important concept connected to how humans and citizens are formed.

Similar to *barnehage* for young children, the Norwegian government has different social welfare institutions for older adults, especially the oldest, who are locally referred to as *eldre*. According to a 2020 report by Statistics Norway, a significant portion of the state's budget funds of 130.5 billion Norwegian kroner were allocated to the care of the elderly in home care settings and institutional nursing care settings, as the Norwegian population is aging at a rapidly increasing pace (Gleditsch, 2020).

Given that Norway makes age-based social service institutions available to residents, initiatives such as intergenerational programmes can be implemented. Examples of intergenerational programmes in Norway include those coordinated by Livsglede for Eldre, a nongovernmental organization (Depui-Bakke, 2020) that caters to the well-being of elderly individuals. Their intergenerational programmes involving young children and the elderly are called *generasjonsmøter*, which translates to "generational meetings" (Oropilla & Fahle-Johansen, 2021). In this kind of programme, kindergarten children walk with their teachers to elderly homes to bring joy by singing and dancing with the elderly and the care staff. Different institutions also prepare different activities for the young and old to share—for example, some share snacks with each other, while others prepare puzzles, board games, or art activities. It is worth noting that these programmes are implemented with the elderly population's well-being as the main motivation. As an example, Livsglede for Eldre was started by nursing students to organize volunteers in elderly homes and to promote public health services available to the elderly and later to children of partner kindergartens (Livsglede for Eldre, n.d.). On their website, they identify happiness, safety, engagement, and team play as their values towards bringing the enjoyment of life to the elderly (Livsglede for Eldre, n.d.)

In addition, while these programmes are being implemented through partnerships with kindergartens, the values and motivations of kindergartens differ from one setting to the other. Research that captures these ongoing intergenerational engagements, programmes, and meetings in Norway is few and far between, particularly in coming from the field of ECEC. Thus, these programmes were the focus of a sub-study for one of the articles (Article 3) in this dissertation, particularly transitions and transformations in the context of the COVID-19 pandemic that emerged in 2020.

While the Norwegian Framework for Kindergartens underlines the importance of introducing children to "persons, places, and institutions in the local community" (Norwegian Directorate for Education and Training, 2017, p. 56), kindergarten teachers can have different interpretations of this which do not necessarily include generational meetings. Hence, there is a seeming gap in Norwegian policy documents for the early years supporting generational meetings that are already practiced in some Norwegian institutions.

### 1.7.2. Intergenerational Engagements in the Philippines

A country with a population of 110 million, the Philippines is an archipelago in South East Asia. With a long history of having been under Spanish rule for more than 300 years, quickly followed by being under the influence of the American government, the Philippines has experienced many transitions and transformations throughout the years. In terms of population, while other developing countries are experiencing rapidly aging societies, only 5.3% of the Philippine population comprises older adults 60 years old and above (Philippine Statistics Authority, 2020). In the Philippines, multigenerational households are prevalent (Estioko et al., 2022; Oropilla & Guadana, 2021; Philippine Statistics Authority, 2015). As such, it is within multigenerational households where care is provided for the youngest and the oldest, and as such, it is within these contexts where young children and older adults engage and interact as part of their everyday lives.

Unlike other countries, the youngest children in the Philippines do not go to whole-day institutions for care and education. Although some governmental offices are mandated to administer early childhood programmes in the Philippines (Republic Act

10410), not all children under age 5 were able to attend ECEC institutions in the past. It was only in 2013 that the Enhanced Basic Education Act (Republic Act 10533) was approved, which included a mandatory year in kindergarten for 5-year-olds before primary school and added more years to secondary education. This programme, which operates under the Department of Education, is more popularly known as the K–12 programme. The mandatory educational ladder begins with one year of preschool[6] (kindergarten) and 12 years of primary and secondary school. This means that before the age of 5, young children attend preschool classes if their parents are willing and able to pay for them out of pocket or if there are community (*baranggay*) day care centres available in their area. Otherwise, young children stay in the household during their formative years.

On the other hand, other age-based institutions (e.g., homes for the elderly) are scarce, as care is primarily the responsibility of the family and not the public sector (Estioko et al., 2022; Thang et al., 2003). As a result, the Filipino[7] sandwich generation has major economic and social responsibilities within the household; in fact, some people are forced to look for jobs abroad to provide for the entire family. This is particularly true in light of the phenomenon of internal and international labor diaspora from the Philippines; as of the latest census, there are 1.83 million women overseas Filipino workers (OFWs) all over the world (Philippine Statistics Authority, 2020; Mapa, 2022). Due to necessary labour migration, OFWs must parent from afar with the help of new digital technologies, which is referred to as "transnational parenting" (Uy-Tioco, 2007). In many cases, they must leave their children under the care of the children's fathers and extended family members such as grandparents, or aunts and uncles (Uy-Tioco, 2007; Arlan et al., 2008; de Guzman, 2014). While this caring situation is not ideal due to the involuntary nature of care conditions in some circumstances, it is the most pragmatic means of sharing economic resources between and among Filipino family members. In addition, there are also cultural values

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[6] In the Philippines, early childhood education is referred to as "preschool."

[7] The term "Filipino" is both an adjective and a noun; it is used to refer to things related to the Philippines, Filipinos, or their language. As noun, it is used to refer to a person who is a native, inhabitant, or descendant of the Philippines or one of the national languages of the Philippines.

connected to this type of caring condition, which have been thoroughly elaborated in Article 4 of this dissertation. In this article, I allude that this situation—the seemingly systemic embeddedness of intergenerational engagements in family settings—might not be easily understood using the lens of Western ideologies, in light of discourses of family violence and abuse in Filipino households (Hindin & Adair, 2002; Alipio, 2014; Antai et al., 2014). The COVID-19 pandemic exacerbated some of these difficult situations which also included discourses on survival and equal access to technology for education, communication, and information (Hapal, 2021; World Health Organization, 2022). These discourses are more visible in the research literature than the potentials of intergenerational engagements in family and community settings, which are hardly represented, likely since these are part of everyday lives and are taken-for-granted arenas for development. In this research project, I argue that intergenerational learning that results from engagements between young children and older adults within the family and household in the context of the Philippines must be understood through the lens of local and indigenous psychology as further explained in Articles 4 and 5.

## 1.8. Research Aims and Questions

Based on the contextualization presented in the previous sections, I describe my research aims and questions in the current section. In this project, I aimed to explore intergenerational engagements and programmes in the field of early childhood education and care to better understand the social and material conditions during the time of a pandemic. In doing so, I sought to contribute to filling research gaps with theoretical, conceptual, methodological, and empirical contributions from the field of early childhood education and care. Five sub-studies were conducted to achieve this aim, resulting in five publications in this thesis. The overarching research questions were as follows:

> *How can one identify and include all actors and elements forming the social and material conditions of intergenerational engagements and programmes in early childhood settings?*
>
> *How are learning opportunities manifested in intergenerational engagements and programmes between young children and older adults?*

*What impact has the pandemic had on intergenerational programmes
in Norway and intergenerational engagements in the Philippines?*

Each of the publications answers these overarching research questions (see Table 1): The first overarching research question is answered by all five articles. The second overarching research question is answered by articles 2, 3, 4, and 5. Finally, the third overarching research question is mainly answered by empirical articles 3 and 5.

In addition, the overarching research questions of this research project are addressed by sub-questions that correspond with each publication. Table 1 shows an overview of the five academic publications included in this dissertation, including research questions, methods, participants, data, and analysis. These are discussed in further detail in the methodological section of this kappe.

*Table 1. Overview of academic publications*

| | Article 1 | Article 2 | Article 4 | Article 3 | Article 5 |
|---|---|---|---|---|---|
| **Aim of the project** | How can one identify and include all actors and elements forming the social and material conditions of intergenerational engagements and programmes in early childhood settings? | | | | |
| **Overarching research questions** | How can one identify and include all actors and elements forming the social and material conditions of intergenerational engagements and programmes in early childhood settings? | | | | |
| | | How are learning opportunities manifested in intergenerational engagements and programmes between young children and older adults? | | | |
| | | | | What impact has the pandemic had on intergenerational programmes in Norway and intergenerational engagements in the Philippines? | |
| **Title** | Spaces for Transitions in Intergenerational Childhood Experiences | Strengthening the Call for Intentional Intergenerational Programmes towards Sustainable Futures for Children and Families | Intergenerational learning and Sikolohiyang Pilipino (SP): Perspectives from the Philippines | Kindergarten practitioners' perspectives on intergenerational programmes in Norwegian kindergartens during the COVID-19 pandemic: exploring transitions and transformations in institutional practices | Visibilizing everyday intergenerational engagements: Philippines in 2020 lockdown |
| **Sub-questions** | How are children's voices listened to and collected in intergenerational research? | How can we understand intergenerational programmes and engagements in early childhood settings? How can we visualize it? What elements and actors are included in the visual model? How can these initiatives contribute to social sustainability? | How can intergenerational learning be understood from a non-Western and indigenous framework such as *Sikolohiyang Pilipino* (SP) from the Philippines? | Which conditions can be considered "facilitating" or "hindering" to the implementation of intergenerational programmes in Norwegian kindergartens, and how can these programmes be implemented despite of the COVID-19 pandemic, and post pandemic? | What kinds of learning we made visible through videos that the families produced? How can we understand intergenerational engagements between young children and older adults based on data represented by the families themselves? |
| **Method** | Scoping literature review | Conceptual work and literature review | Conceptual work and literature review | Online form and focus group discussion | Online form, participant-generated videos, visibilization, *pakikipagkwentuhan* (informal conversations) |

35

| | | | | | |
|---|---|---|---|---|---|
| **Participants** | Not applicable | Not applicable | Not applicable | Online form: 59 early childhood practitioners from 27 municipalities. Online focus group discussion: six early childhood practitioners from three municipalities | Two multigenerational families from the Philippines |
| **Data** | Published articles | Existing conceptual models and grounding theories | Existing knowledge in the literature | Participant responses 60-minute transcript of the online focus group discussion | Videos generated by the participants and transcripts of informal conversations and messages on social media messaging platforms |
| **Analysis** | Content thematic analysis | Conceptual work | Conceptual work | Content thematic analysis | Critical visual analysis |

## 1.9. Outline of the Thesis

The dissertation includes two parts. Part 1 is the *kappe*, which is widely used in the Scandinavian context for the "narrative text that accompanies and explains the articles" (Nygaard & Solli, 2021, p. 6) or the cloak or mantle that "adorns, embellishes, and protects a body (of articles)" (Munthe, 2019, as cited in Nygaard & Solli, 2021, p. 7). There are several ways to name and structure the *kappe*. It is also sometimes understood as the meta-text, introductory chapter, overarching text, synopsis, or extended introduction or abstract, which provides a comprehensive overview of the entire PhD project and ties together all the publications through the research questions, aims, and conclusions (Nygaard & Solli, 2021).

Part 1 of the *kappe* includes five sections. Section 1 introduces, locates and contextualises the topic of the research project. Section 2 discusses theoretical perspectives and underpinnings, while Section 3 elaborates on the research design and methodology used to generate and analyse data; ethical considerations are also addressed. Next, Section 4 presents a summary of the publications and presents the main findings through a one-page meta-text for each article. Finally, Section 5 discusses the implications of the findings, contributions, reflections, recommendations, and concluding remarks. The appendices and references conclude Part 1. These sections are followed by Part 2, which contains the original publications.

# 2. Theoretical and Conceptual Framework

This section presents the epistemological, theoretical, and methodological basis of this research project. First, I present concepts and discourses that surround research on intergenerational learning and locate these within the realms of formal and informal education. I then present a social epistemological framing of the overarching project. I discuss Hedegaard's (2008, 2009, 2012) cultural-historical wholeness approach, which provides an overarching framework for understanding my publications on intergenerational engagements and programmes, Rogoff's (2014) learning by observing and pitching in (LOPI), and concepts encompassing the publications. In the process, I establish an argument for a nuanced view and treatment of intergenerational learning in the early years.

Section 2 closely resembles two of the publications included in this dissertation, which are conceptual in nature. One of the articles (Article 2) presents a conceptual framework for understanding intergenerational engagements and programmes as relational, intentional, and glocal concepts that contribute to the attainment of sustainable futures. The other conceptual article (Article 4) argues for the use of a non-Western local theory from the Philippines to understand intergenerational engagements in the Filipino context. As I have already included lengthy theoretical discussions in these publications, the discussion in Section 2 focuses on how these theories and concepts related to the research project as a whole as a springboard for the methodology section and to avoid repetition of published material.

In Figure 1, I have captured the subsequent theories and concepts in a metaphorical visual to frame the overall research project. In this theoretical framework, I use the metaphor of a tree; the seedling from which it sprouts represents the overarching research questions, and the roots are the theoretical and conceptual underpinnings, which lead to the trunk of intergenerational learning. In turn, the trunk leads to the branches of different sub-studies, which used mixed methods; the apples represent the resulting publications. The seeds within the apples represent the impact and repercussions of the findings and future research. The "trunk," the "branches," the "apples," and "apple seeds" are discussed in the following sections of this *kappe*.

# Intergenerational Learning from Intergenerational Engagements and Programmes
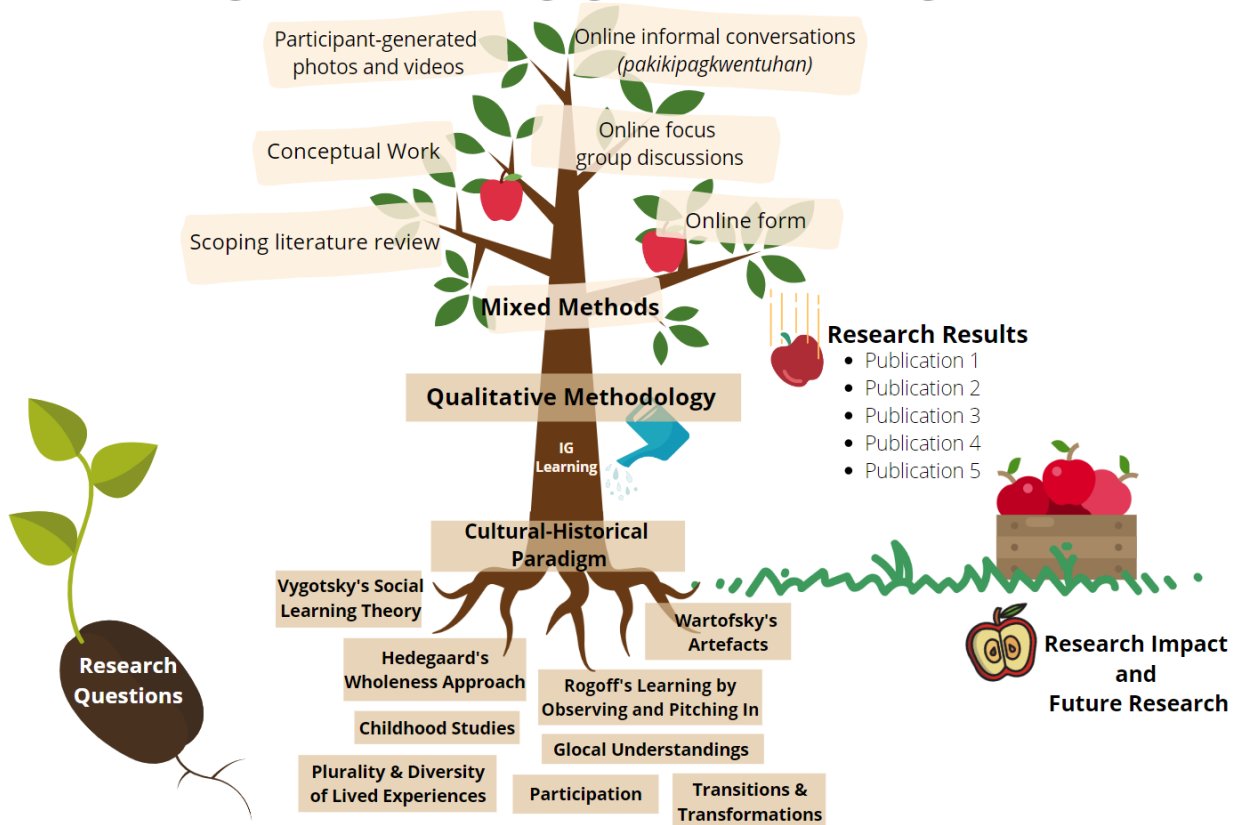


*Figure 1. Theoretical Framework*

This study adopts a social epistemological view of intergenerational engagements and programmes in early childhood settings based on Ødegaard & Krüger's work (2012). In this view, early childhood settings are social and cultural engagement arenas with different actors who have their own agendas, aims, views and desires. Ødegaard & Krüger (2012) point towards the meeting of different actors as part of cultural formation that is an ever-present and continuous process of transitions and transformations within a system. Building on Ødegaard & Krüger (2012), taking on a social epistemological view takes into account the social, cultural, historical and political conditions that shape the contexts and environments that people take part in. As such, this framing also opens up new knowledge and transdisciplinary perspectives to understand a phenomenon or activity system. Each actor can "make

major contributions to traditional, truth-oriented epistemology by introducing, broadening, and refining new problems, new techniques, and new methodologies" (Goldman, 2019, s. 2). Leaning on a social epistemological framing makes it possible to bring in knowledge on intergenerational engagements and programmes from many sources and actors from different fields and discourses such as cultural-historical theories, childhood studies, decolonial studies, and visual studies (represented in Figure 1) into one theoretical framework for understanding intergenerational engagements and programmes. In doing so, an epistemology of collective agents formed with an understanding that these agents or actors, which may not necessarily have the same belief, but each contribute towards a blended group belief (Goldman, 2019).

My social epistemological stance manifests in the visual conceptual model (see Figure 2) that has been discussed and published in Article 2 of this dissertation. I took inspiration from different fields and knowledge to come up with this model of understanding intergenerational engagements and programmes.
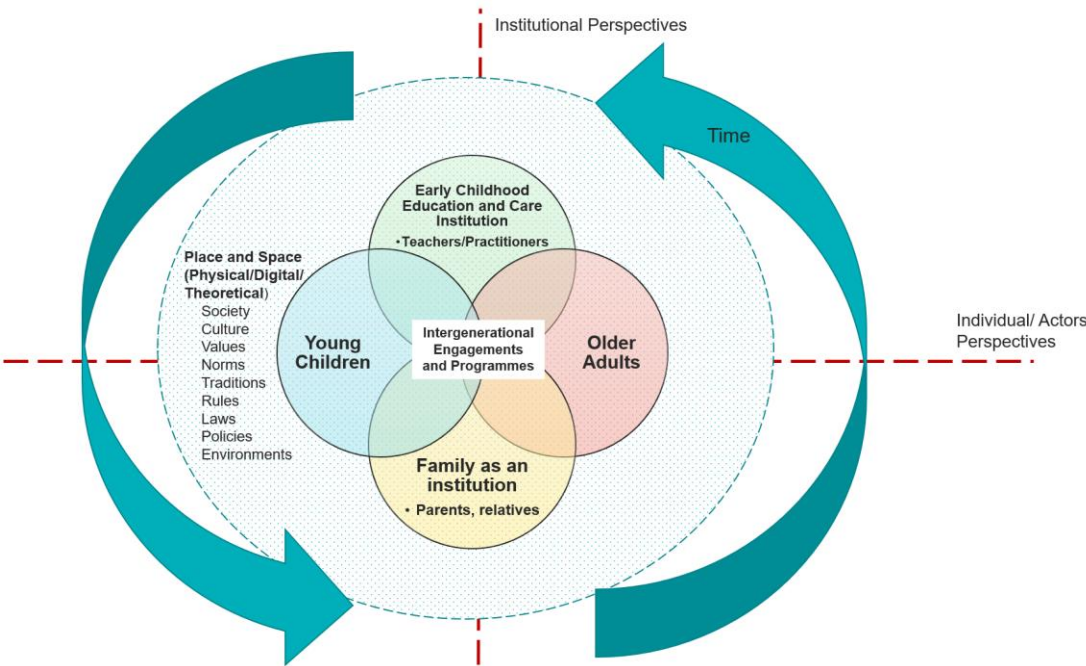


*Figure 2. The conceptual model developed and articulated in Publication 2: From "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E.*

In Figure 2, there are four differently coloured overlapping circles—the circles overlapping horizontally represent the perspectives of young children and older adults, while the circles overlapping vertically represent the perspectives of institutions such as families and early childhood education settings. The physical, theoretical and digital place and space are represented as the bigger dotted circle that is interwoven within the interactions of the overlapping element. One would be able to observe that this bigger context that represents the wider societal perspective penetrates within the actor circles and the overlaps of these circles. This is indicative of the role of the wider societal context in intergenerational engagements and programmes, and how these also affect each individual actor within the system. The overlaps of the actors represent the interconnectedness and the relations that are mediated by the artefacts, the activities and the motivations. Finally, the two arrows surrounding these actors represent time and how time has a role within these systems.

In the process of drafting this visual conceptual model of intergenerational engagements and programmes, I sought to make the actors and factors within these systems more visible. I also sought to capture the relational aspect of the actors, which shape the social and material conditions within these complex systems. I also sought to find a way to capture the uniqueness of each unique intergenerational engagement and programme.

As elaborated in Article 2, in which this conceptual model was published (Oropilla & Ødegaard, 2021), this model is not static. That is, for every intergenerational engagement or programme under analysis, there may be more or fewer elements that collaborate to facilitate meetings between young children and older adults. Thus, the model could be customized to have more or fewer circles to represent other individuals or institutions. However, the constant elements are time and the societal factors that are interwoven with intergenerational engagements and programmes. The element of time is essential, as it often comes with the temporary nature of engagements: each engagement is subject to changes, transitions, and

transformations depending on the social, material, and environmental conditions and thus is never the same. In this sense, intergenerational engagements and programmes are often akin to snapshots in time in which the events of the time (i.e., history) play a significant role in children's and older adults' lives.

While this conceptual visual model could represent intergenerational engagements and programmes in practice, it is also anchored in theories and concepts from different fields of study. In the succeeding sub-sections, I will discuss how the theories and concepts are represented within this conceptual visual model of intergenerational engagements and programmes.

## 2.1. Intergenerational Learning

The concept of *intergenerational learning* is central to the exploration of intergenerational programmes and engagements. In this research project, intergenerational learning is understood as an outcome of these engagements and programmes from a cultural-historical standpoint. Intergenerational learning results from interactions between younger and older generations as cultural customs, traditions, and practices are shared and transferred (Rogoff et al., 2014; Rogoff, 2003; Rogoff et al., 1975). Traditionally and historically, older generations were understood to transmit knowledge and skills to younger generations. However, in this research project, intergenerational learning is also seen as a reciprocal process in which younger generations also have knowledge and skills that can inform older generations (Schmidt-Hertha, 2014). Consequently, intergenerational learning aligns with the concept of lifelong learning (Boström & Schmidt-Hertha, 2017), whereby

> *each individual, young or old, should be motivated and equipped to engage in learning on a continuing basis throughout life, in formal and informal settings; each has access to opportunities of lifelong learning; and each is faced with incentives, both financial and social, to take advantage of such opportunities. (Hasan, 1999, as cited in Boström & Schmidt-Hertha, 2017, p. 53)*

Schmidt-Hertha (2014) outlined core principles of intergenerational learning: (1) learning more about one's own generation and other generations, (2) reciprocal and equal exchanges, and (3) shared commitments between involved parties. However, Stephan's (2021) scoping review revealed a fourth category that is essential to family

and community contexts: relationship building. This addition helps to legitimize intergenerational learning in informal settings, which is often taken for granted. These principles were used in analyses and discussions in some of the publications.

While these principles and concepts have become more widely used in research, they have not yet been sufficiently theorised. Most intergenerational research is largely practice-oriented rather than theory-based. Schmidt-Hertha (2014) proposed that categorizing intergenerational activities and the types of intergenerational learning can be seen as "an important first step on the way to an integrated theory of intergenerational learning" (p.145). Accordingly, this research project contributes to moving toward theory building and knowledge construction. According to Giraudeau and Bailly (2019), several researchers and practitioners have used Erikson's psychosocial theory and Allport's contact theory to build on intergenerational research and practice. Furthermore, there are ongoing initiatives to develop an intergenerational theory in society. Vanderven (2004) pointed to several areas that needed to be considered:

- Combinatory aspects: How are people at different stages of life combined and what are the characteristics of these combinations?
- Relationship and activity theories: How can a consideration of the interactions between activity and relationship enhance intergenerational understanding?
- Cultural transmission: How can intergenerational theory consider the role of older adults as transmitters of important experiences from their own childhoods?
- Life span theory: How can we continue to modify and adapt Eriksonian theory to the societal changes affecting people's lifespan developmental trajectory?
- Relating to a relationship: How can intergenerational theory highlight the dynamics inherent in a third person relating to a relationship between two other persons?
- Reciprocal transformation: Can the hermeneutic concept of "reciprocal transformation" further adumbrate the reciprocity inherent in the definition of intergenerational relationships?

- Matching through developmental tasks and assets: How can current concepts of developmental tasks and developmental assets be incorporated into intergenerational theory as a means of helping to make effective matches?
- Multigenerational relationships: Can we adapt intergenerational theory to the possibility of multigenerational relationships involving three, or even four, people belonging to different generations?

(Vanderven, 2004, p.92)

The areas that Vanderven (2004) pointed out as well as the core principles outlined by Schmidt-Hertha (2014) are evident in the visual conceptual model. In Figure 3, intergenerational learning is characterised as an outcome of intergenerational engagements and programmes represented by the visual conceptual model.
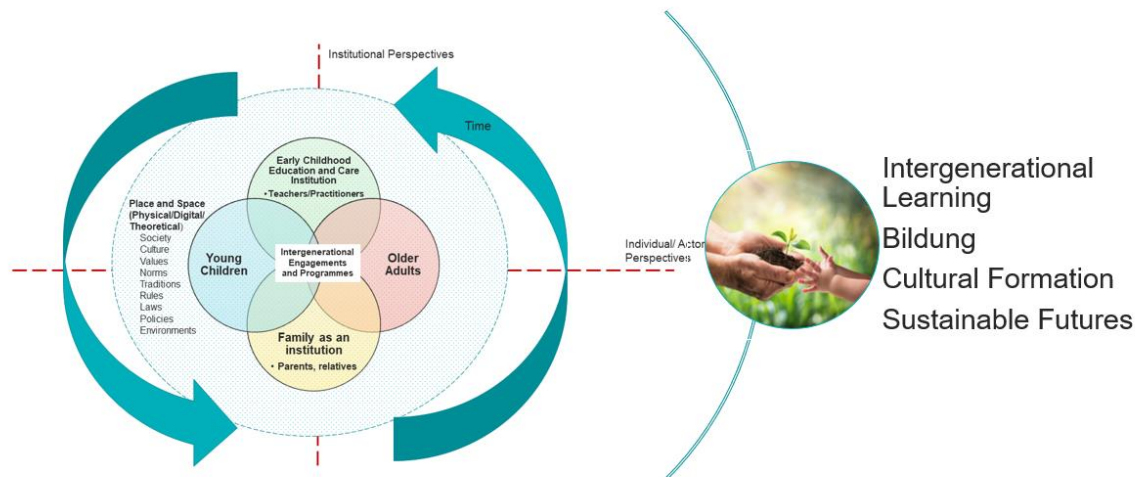


*Figure 3. Intergenerational learning in the visual conceptual model. From "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

In this representation, which is anchored in the field of early childhood education and care, the concept of intergenerational learning is related to the concept of *Bildung* or cultural formation (Ødegaard & Krüger, 2012; Ødegaard & White, 2017) resulting

from intergenerational engagements and programmes. As argued in preceding sections, intergenerational learning is necessary towards sustainable futures for all.

## 2.2. Cultural-Historical Paradigm

This research project leans on Vygotsky's (1978b) social learning theory, in which an individual's psychological development results from their social interactions and relationships and is cemented by social artefacts such as signs, symbols, and linguistics (Vygotsky, 1978b). Thus, learning is by nature social and collaborative. Social interaction is a key element in cultural historical theory, especially since "every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people and then inside the child" (Vygotsky, 1978b, p. 57). Social participation and social practice are the "deepest foundation for the development of psychological knowledge and the supreme judge of theory" (Dafermos, 2014, p. 156), according to Vygotsky. Furthermore, Vygotsky drew attention to the importance of the harmony of children and the environments in which they engage in social interactions (Vygotsky, 1978b).

Additionally, the concept of the *zone of proximal development* (ZPD) highlights the importance of social relations for learning and development as children interact with others (Vygotsky, 1978b). The concept of ZPD is helpful in understanding how children learn and master concepts and skills with the help of and through interactions with adults, usually teachers but also—as examined in this research project—older adults (Schreiber & Valle, 2013). Furthermore, ZPD posits that children learn and develop in different settings, not only in schools but also in family and community settings, before they begin school:

> *That children's learning begins long before they attend school is the starting point of this discussion. Any learning a child encounters in school always has a previous history. For example, children begin to study arithmetic in school, but long beforehand they have had some experience with quantity—they have had to deal with operations of division, addition, subtraction, and determination of size. Consequently, children have their own preschool arithmetic, which only myopic psychologists could ignore. (Vygotsky, 1978a, p. 84)*

By adopting a cultural-historical stance informed by Vygotsky's ZPD, the current research posits that intergenerational engagements and programmes are practices

44

situated within institutions guided by cultural and historical traditions. Thus, these practices are the main units of analysis of this project. Viewing intergenerational engagements and programmes as part of a cultural-historical approach enabled a critical examination of assumptions surrounding these programmes in the context of specific historical and cultural settings and institutional practices, as well as the dynamic roles and positions of all actors within the system. In other words, intergenerational engagements and programmes were viewed as social processes that necessitate participation in institutions and communities (Hedegaard, 2008, 2009; Hedegaard & Fleer, 2013; Rogoff, 2003, 2014; Vygotsky, 1998).

In this research, intergenerational engagements and programmes are both methodologically framed and contextually experienced as diverse, involve several relating and participating actors, and differ depending on where the actor engagements are ecologically, contextually, and culturally situated. Intergenerational engagements and programmes can be understood in light of actors' conflicting or congruent intentions or motivations, institutional collaborations, and transitions and transformations in activities and practices brought about by the temporality of time, or the crisis context it comes with, within emerging glocal spaces and places of possibilities. As such, I align with the premise that knowledge is within these social processes and interactions. I also subscribe to the existence of multitudes of plural realities being constructed through these systems, which I allude to throughout the whole dissertation.

The cultural-historical paradigm has evolved and developed over the years through researchers working on the different concepts that Vygotsky theorised. Two of these researchers are Marianne Hedegaard and Barbra Rogoff, whose works are widely used in the field of early childhood education and care but not in intergenerational studies. I also discuss the concepts of *artefacts* and *transitions and transformations* as relevant to this project.

### 2.2.1. Hedegaard's Cultural-Historical Wholeness Approach

This research project also drew on Mariane Hedegaard's (2008, 2009, 2012) and Hedegaard et al.'s (2008) work on the cultural-historical wholeness approach, which builds on and is rooted in the work of Vygotsky (1978b) and Leontiev (1978).

Hedegaard's (2012) concepts of institutional practice and activity settings focus on activities and social situations within and across early childhood institutional settings. She also posited that children learn and develop through participation in institutional practice and across different institutions (e.g., kindergartens, families). This viewpoint is important for my research project as I sought to understand intergenerational engagements and programmes in the different institutions where the youngest children participate. Figure 4 represents one part of the visual conceptual model presented earlier. This part of the conceptual model has a particular focus on the institutional perspectives in intergenerational engagements and programmes. Hedegaard's (2008, 2009) work has been particularly helpful as she writes about studying children's participation within these two main institutions. Furthermore, Hedegaard worked on children's transitions between these institutions and the transformations that transpire from them (Hedegaard & Fleer, 2013). I took these viewpoints into account in how I organized and designed my research, which is also evident in my operational definitions and in how I conceptualised the visual model.
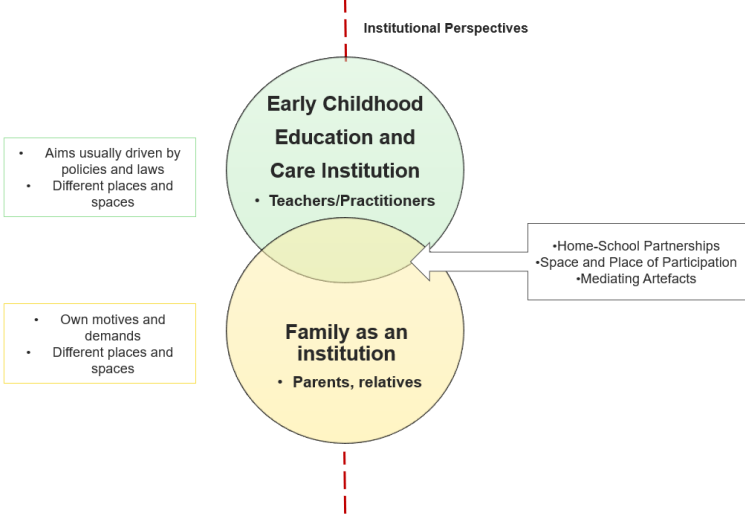


*Figure 4. Institutional Perspectives on Intergenerational Engagements and Programmes. From "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

Hedegaard's cultural-historical wholeness approach posits that ZPD manifests through the incorporation of children, parents, and teachers' viewpoints into participation in institutional practices. She provided three levels of understanding to view the learning and development process as a whole: societal perspective, institutional perspective, and individual perspective (Hedegaard, 2008). Together, these perspectives characterize children's development and the many ways they participate in different settings (Hedegaard, 2020). Her model also considers positions, motives, and conflicts that ultimately lead to children's development; these have already been tested in ECEC contexts in Denmark and extended by researchers in Australia. Hedegaard's model is distinctive and valuable because it accounts for children's perspectives and participation within activity systems. Researchers who use this model are urged to pay particular attention to this dynamic and positionality of children through careful observation:

> *Children develop through participating in everyday activities in societal institutions, but neither society nor its institutions (i.e., families, kindergarten, school, youth clubs, etc.) are static; rather, they change over time in a dynamic interaction between a person's activities, institutional practice, societal traditions and discourse, and material conditions. Several types of institutional practices in a child's social situation influence that child's life and development. At the same time, children's development can be seen as sociocultural tracks through different institutions. Children's development is marked by crises, which are created when change occurs in the child's social situation via biological changes, changes in everyday life activities and relations to other persons, or changes in material conditions. (Hedegaard, 2009, p. 72)*

Furthermore, a wholeness perspective considers different processes that occur within and between different institutions and structures in the form of societal traditions, institutional practices, and personal activities (Hedegaard, 2020). The cultural-historical wholeness approach also accounts for the transitions or changes that children experience as they navigate varied practices within and between different institutions, which is relevant to the sub-study on understanding intergenerational programmes in Norway. Furthermore, scholars have used Hedegaard's model to

analyze motives, competences, and learning within different institutional settings. Thus, this "wholeness approach" considers different institutional practices and activities in institutions in which children participate, such as families and kindergartens (Hedegaard, 2008, 2009). As such, conceptualizing intergenerational engagements and programmes takes these three perspectives into account, which is elaborated on in Article 2. The wholeness approach will also be used in this research project as a method to organize reflections coming from the publications in this study. Furthermore, the concept of motive is viewed as interlinked with intentions behind intergenerational engagements and programmes, particularly of individual actors within the activity system.

In drawing up the visual conceptual model, I have extended Hedegaard's (2008; 2009; 2012) model to understand different actors who contribute to intergenerational engagements and programmes (see Figure 2). In Article 2 (Oropilla & Ødegaard, 2021), I discuss the rationale for extending her wholeness model, as I found that it does not fully capture the essence of intergenerational engagements and programmes. As such, in Table 1, I have specified the main elements represented and visualized in my conceptual model in relation to Hedegaard's (2008; 2009; 2012) Wholeness Approach model with three levels of perspectives for understanding.

*Table 2. Wholeness approach and intergenerational visual model concepts and actors*

| Individual perspectives | Young children |
| | Older adults |
| Institutional perspectives | Early childhood education and care institutions |
| | - Teachers or practitioners |
| | Families |
| | - Parents/relatives |
| Societal perspectives | Places and spaces (physical, digital, and theoretical) |
| | Cultures, values, norms, traditions, rules, laws, policies, and environments |
| Time | |

Leaning on Hedegaard's (2008; 2009; 2012) work, intergenerational engagements and programmes are regarded as complex activity systems in which younger children,

older adults, practitioners, and families act, interact, and contribute to their learning and development. From this perspective, children and adults are viewed as active participants and agents in their institutions; thus, they contribute to their own conditions for learning and development in everyday practice (Hedegaard, 2009, 2018; Rogoff, 2003), which Hedegaard also refers to as activity settings (Hedegaard, 2012). Hedegaard (2008) used the concept of activity to refer to children's intentions and motives as they participate in institutions mediated by practices (Hedegaard, 2012).

As previously discussed, the visual conceptual model accounts for the social and material conditions contextualizing these intergenerational meetings and indicates the importance of considering temporality to analyse and articulate my understanding of these engagements and programmes. I utilize this conceptual model to discuss and reflect on the results of this research project.

Furthermore, this visual model captures the collaborative and relational nature of engagements and programmes, as well as the society, cultures, norms, values, policies, and traditions in which they are located and that form children's social situation of development (Hedegaard, 2009). In the process, I captured the need for cultural sensitivity to understand and interpret these engagements and programmes, as each country, place, and institution creates different conditions for children to participate, learn, and develop.

### 2.2.2. Rogoff's Learning by Observing and Pitching In (LOPI)

Whilst Hedegaard focused on children's learning in formal institutional settings, I also acknowledge in this project that learning and development occur in intergenerational engagements in family and community settings. Rogoff (2014) posited that children learn by intently observing and contributing to endeavours or activities in the community to which they belong. Thus, with LOPI, learning opportunities for children are embedded in everyday life experiences because they can contribute and use available materials in their immediate informal and nonformal environments and community settings. LOPI was used as an analytical framework in one empirical article in this dissertation. I also drew from LOPI in the development of my conceptual model. Furthermore, LOPI has been an important concept in Article

5 in this dissertation that discusses intergenerational engagements within multi-generational families in the Philippines.

Rogoff suggested that this form of informal learning is prevalent in many indigenous-heritage communities in the United States, Mexico, and Central America (Rogoff, 2014), which resonates with the context of the Philippines. Rogoff (2014) contrasted LOPI, formerly known as "intent community participation," with what she called "assembly-line instruction," a "widespread way of organizing Western schooling" in which adults attempt to control children's attention, motivation, and learning (p.69). The use of predominantly Western concepts of learning and development, such as formal institutional schooling, often overlooks the strengths and important role of cultural communities in these processes (Rogoff et al., 2017). Cultural values, practices, and learning opportunities are not necessarily recognized and visibilized when they occur in everyday life and immediate settings (Rogoff et al., 2017). Furthermore, well-meaning researchers who include participants from diverse cultural and non-normative backgrounds seldom adjust their research methods, procedures, and interpretation to make them appropriate for the settings where data are generated (Rogoff et al., 2017). Thus, in this research project, my approach aligns with Rogoff et al.'s (2017) call to understand and interpret experiences and engagements according to the context in which they are located. Rogoff et al. (2017) highlighted the importance of using a strengths-based approach, cultural sensitivity, and appropriateness, which must be reflected in research and how research is conducted.

### 2.2.3. Artefacts

Within the cultural-historical paradigm, Gould and Cohen's (1994) concept of *artefacts* is also relevant. While it may have different meanings in different fields of study, it is understood in this research project as cultural tools or materials to which the main users assign both cognitive and affective content (Gould & Cohen, 1994). Wartofsky (1979) categorized artefacts into three categories: 1) primary artefacts, which are physical entities used in production, 2) secondary artefacts, which are forms of representations of primary artefacts and 3) tertiary artefacts, which emerge when "the forms of representation themselves come to constitute a 'world' (or 'worlds') of

imaginative practice" (p. 202). Overall, artefacts are understood to be location-based and related to local culture. In this research project, artefacts can be understood as tools with facilitating functions that contribute to learning in intergenerational engagements and programmes. They can also take the form of everyday objects in children and older adults' environments, signs, language, and models (Ødegaard & Pramling, 2013; Vygotsky, 1978a; Whitehouse et al., 2021).
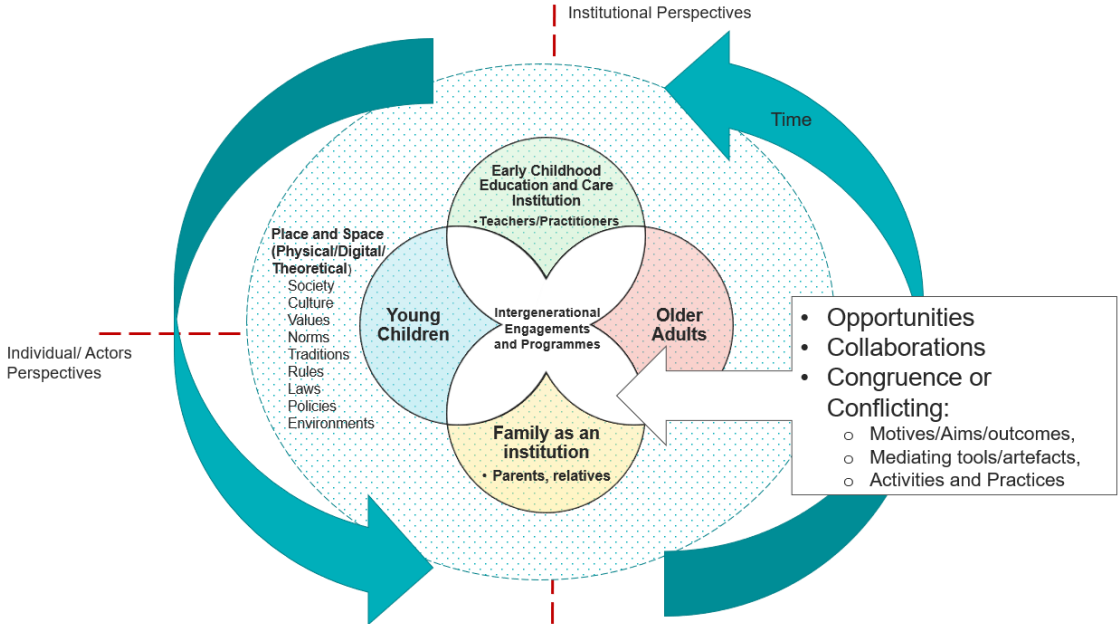


*Figure 5. Artefacts entangled within intergenerational engagements and programmes. From "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

In this research project, I lean on Hedegaard & Ødegaard's (2020) work on artefacts as historical and meaningful entities that can inspire intergenerational collaborations, conversations, explorations, and practices in glocal contexts. My study considers artefacts as embedded in intergenerational engagements and programmes as activity

systems as visually represented in Figure 5. From this viewpoint, I see artefacts as part of the intersections where different generations meet. In addition, I see artefacts as having mediating functions within the activity setting and practices, and as such the use of artefacts poses opportunities and collaborations between young children and older adults as evident in Articles 3 and 5 in this dissertation.

### 2.2.4. Transitions, Transformations and Time

As previously discussed, Hedegaard's model is particularly useful for understanding transitions and transformations in intergenerational engagements and programmes due to the societal conditions of the time of the pandemic. These concepts are central to my research project; *transitions and transformations* have resulted from the ongoing international crisis represented by the COVID-19 pandemic.

In this project, *transitions* are understood as changes that have occurred, which in turn led to *transformations* in practices within the settings or environments in which one participates. In other words, I see that these two concepts are interrelated and co-dependent with each other and the concept of time. Thus, the concepts of transitions and transformations are contingent on the social conditions of development, including policies and regulations that are relevant to this particular period of time. This is represented by the two arrows representing time in the visual conceptual model (Figure 6).
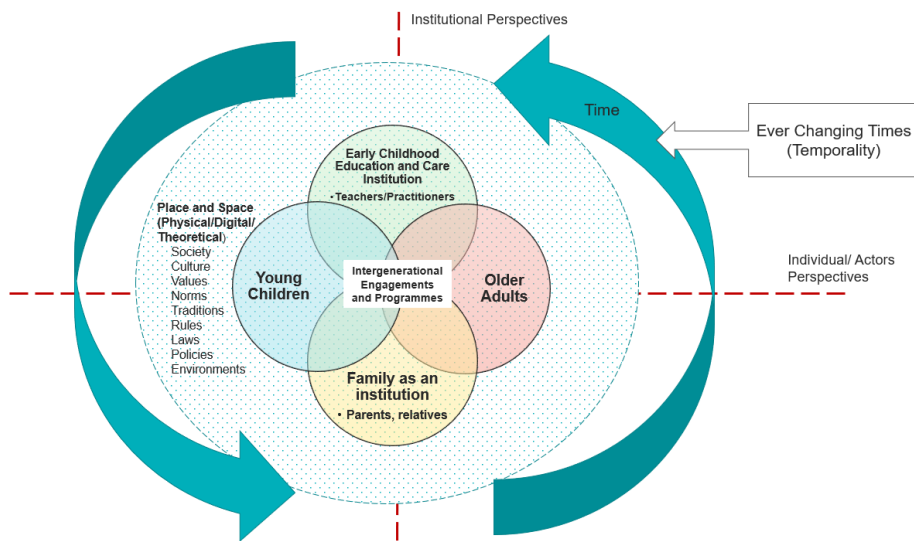
*Figure 6. Time, Transitions and Transformations. From "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

The concept of time is key in intergenerational engagements and programmes as

> *"time is a continuum that generations continuously journey on. Intergenerationality necessitates a consideration of the events of the past, present and the future. There should be an acknowledgement that, while time is continuous and never-ending, it is fleeting and temporary. Intergenerational thinking should always consider the changes that time brings."*

> (Article 2, Oropilla & Ødegaard, p. 7)

As such, in this research project and in intergenerational engagements and programmes, the temporality of time necessarily comes with many transitions and transformations.

In the field of early childhood, research on transitions has been linked to the change that children must go through as they move on to participate from one institution to another as they grow older. These transitions typically pertain to children moving from infancy at home to early childhood settings (White et al., 2020) and from early childhood settings to primary school (Purtell et al., 2020). This concept is also the unit of analysis for children who will participate in early childhood services for the first time in a new landscape such as the experiences of children from migrant families (Picchio & Mayer, 2019).

Seeing transitions and transformation from a cultural-historical theoretical perspective provides a framework for understanding transitions that acknowledges "the complexity inherent in understanding the multiple transactional factors that influence each child's learning and transition experiences and the diversity that exists within groups as well as between groups of children" (Peters, 2014, p. 105). This is particularly true if one thinks of development as linked to how Vygotsky (1998) links it with the crisis of age: that children experience crisis as they transition from one age to the other and from one setting to the other. This process is "a variety of internal development processes... [that] operate only when the child is interacting with people in his [sic] environment and in cooperation with his peers" (Vygotsky, 1978, p. 90). As such, development could be thought of as changes as people participate in their communities (Rogoff, 2003), and transitions and transformations stem from changes in the demands and practices embedded in children's social situations (Hedegaard 2014, 2008, 2009). Hedegaard (2014) explains that demands and conditions in social situations can be broadly understood as the forces surrounding children and their surroundings that are located in their activity settings. In this research project, transitions and transformations to intergenerational engagements and programmes are related to the changes posed by the pandemic, which is elaborated in Articles 3 and 5 in this dissertation.

## 2.3. Childhood Studies

It is important to note that concepts from Childhood Studies[8] have also been essential in the conceptualization of this model, particularly how children are seen and how research is conducted. Figure 7 was my starting point as I was drafting the visual conceptual model. This interacting nature of the young and the old was also my starting point when I first started conceptualizing this research project. I leaned on Childhood Studies for knowledge on children's rights, voices and agency, which I believe (and still believe) is an essential part of understanding intergenerational engagements and programmes. This has been discussed and made evident in Article 1 in the scoping literature review to investigate how children's voices are listened to in intergenerational studies, and in the discussion in Article 2, where the perspectives, agency, voices, and backgrounds of young children and older adults are recognized as part of the whole activity system of intergenerational engagements and programmes.
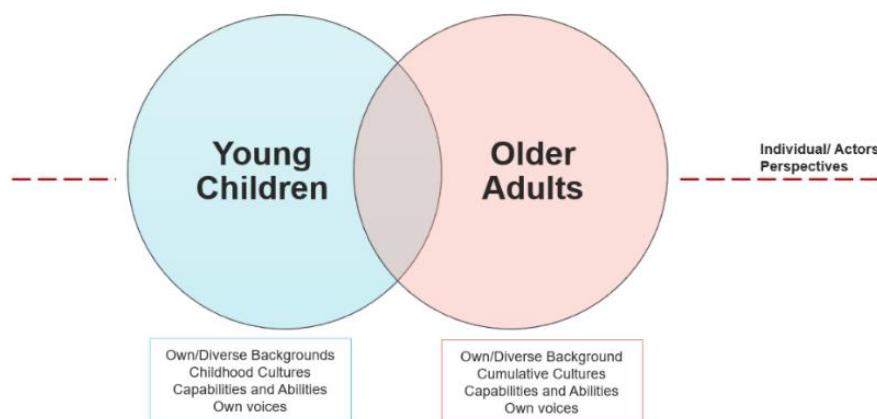


*Figure 7. The starting point of the conceptual model: children and older adults' perspectives. From "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

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[8] Childhood Studies is also sometimes referred to as the "new sociologies of childhood" (Bluebond-Langner & Korbin, 2007; Qvortrup et al., 2009).

To further elaborate, this research project views younger children and older adults in a socio-cultural context in which they prosper and make meaning through interactions with their environment and each other (James et al., 1998). Furthermore, children are considered to be active social agents who participate in knowledge construction and the daily experience of childhood (Alanen, 2009; Alanen & Mayall, 2001; James & Prout, 1997; Mayall, 2002). From this perspective, young children are agents who are capable and active authors of their own narratives and lived experiences (Garvis et al., 2015). Thus, there must be careful consideration about how they can participate within the environments where they live and are entwined. In this research project, the tenets of the UN Convention on the Rights of the Child (UNCRC) (United Nations, 1989) are also upheld, particularly with regard to ethical considerations.

Additionally, the concept of generations which has already been discussed in preceding sections is visualised in my conceptual model as more than a structural understanding based on age cohorts in the human lifespan. The constant interaction and overlapping relational nature of generations offer a deeper understanding of this concept, hence the term "inter-generational" (Alanen, 2014, 2020). Here, I have intentionally decentred children to emphasize their social entanglements within their environments (Spyrou, 2017). Furthermore, children's contemporary worlds are laden with materialities, such as digital tools and technologies, that lead to certain conditions in how they can participate and be active agents within these environments across time and different digital, theoretical, and physical spaces, which I have also captured in the model.

I also subscribe to the notion that children are more than merely becoming. Uprichard (2008) adopted the perspective that children should be viewed as both being and becoming. She wrote that "perceiving children as 'being and becoming' does not decrease children's agency, but increases it, as the onus of their agency is in both the present and future" (Uprichard, 2008, p. 311). These concepts are relevant to my research project because of the temporality of time; all generations evolve, transition, and transform as they interact with each other and their environments over time. In my view, these concepts are lifelong processes and not static outcomes. Thus,

children's ability to participate in matters that involve them and their path where they are both 'beings and becomings' is recognized. I subscribe to the notion that children and their childhoods can represent symbolic values related to their democracy and autonomy (Kjørholt, 2007). In this light, children are active participants in reproducing and representing cultures and national identities (Kjørholt, 2007).

Congruently, this research also recognizes that different age groups can contribute their own wisdom and strengths to society, especially younger children. Both age groups are similar in that they have their own unique culture, which the other group could benefit from. This is also true of those in the "sandwich generations," who play their own important roles in intergenerational engagements and programmes.

In this research project, I also acknowledge the pluralities of childhood and the lived experiences of children from all over the world which is also emphasized in the field of Childhood Studies. Whilst there may be debates on epistemological frictions between childhood studies and developmental psychology, from which Hedegaard's work originated, I subscribe to "a meaningful, integrative interdisciplinarity in studies of childhoods, where disciplines are engaged in productive dialogue, unafraid to identify frictions yet to make common cause" (Tatlow-Golden & Montgomery, 2021, p. 5). Thus, in this research, these epistemologies are not opposite but rather complementary—a view that Hedegaard herself subscribed to, as reflected by her recent works on children's perspectives and institutional practices (Hedegaard, 2020a, 2020). However, since the focus of my research is not just on childhoods, but on the intersection of childhoods and older adulthood, I needed supplementary theories and perspectives to understand these engagements and programmes as arenas for learning and development not just of children but of all those involved.

## 2.4. Glocality

In this research project, I acknowledge that the history of intergenerational engagements and programmes is rooted in global phenomena, such as population diasporas resulting from the search for better job opportunities, the development of medical technologies that have led to longer lifespans, and the expansion of high-quality age-based social services in some countries (Newman, 1989, 1995). However, I also acknowledge that experiences of intergenerational engagements and

programmes are specific to countries, places, and cultures at specific times (see Figure 8). The concept of glocality situates intergenerational learning as a global phenomenon that necessitates local and indigenous understandings and interpretations "for although we always sense the world in a local place, the people and things that we sense are not exclusively local: media of all kinds extend our perceptual field" (Meyrowitz, 2005, p. 22).
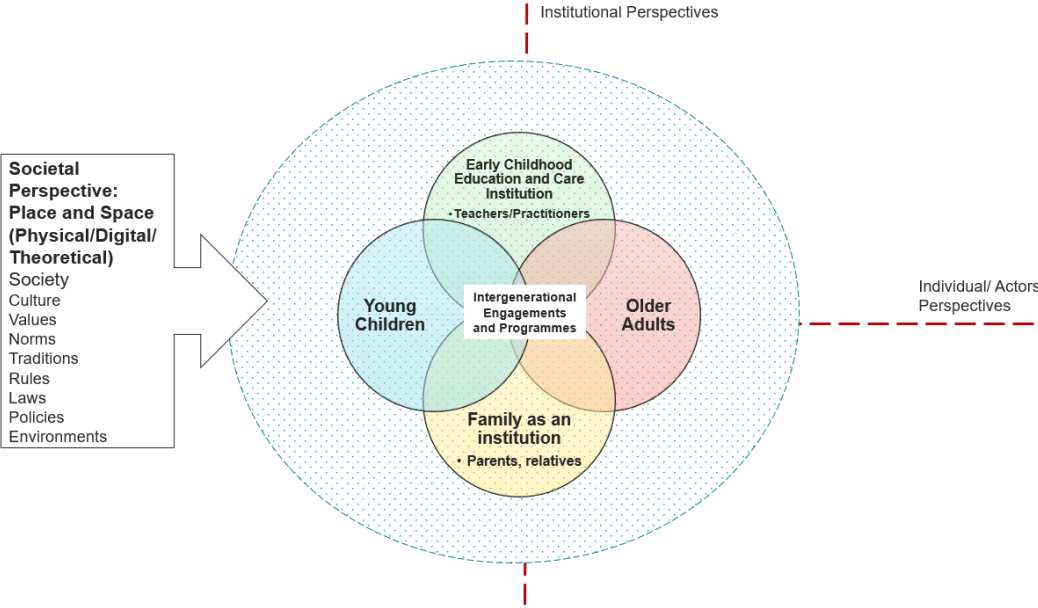


*Figure 8. Glocality and societal perspectives. From "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

While the global versus local debate is a binary discourse in many publications, Meyrowitz (2005) argued that "the localness of the experience is constant" (p. 21) although global ideas and trends can easily spread through media and lead to the loss of local values and ideals. Thus, instead of being caught in the global–local dilemma, "the local and the global co-exist in the glocality" (Meyrowitz, 2005, p. 25) because we live in synthesized glocal realities. Glocality, then, could provide an arena for more global discourses to be understood with local interpretations, such as early childhood

programmes, play, and explorations (Ødegaard, 2015). Furthermore, the concept of glocality considers the role of cultures, which penetrate engagements and programmes, as illustrated in the visual model above. Additionally, glocality can also penetrate methodological decisions in terms of adjustments to methods to suit research contexts. An example of this is discussed in the next section.

The concept of glocality has also penetrated intergenerational research. Whitehouse et al. (2021) have used glocality to advocate for "*intergenerativity*," a new term that they have proposed as an "(eco)social construct" (p. 30) that "signifies blending and going between many different forms of creativity to design a flourishing beyond" (p. 30). Intergenerativity entails the fusion of activities, experiences, and conversation amongst "often disconnected sources of human creativity" (p. 30) to inspire ideas and innovations (Whitehouse et al., 2021). Whitehouse et al.'s use of glocality highlights the need to expand global connections and to collaborate both globally and locally.

In this research project, I have also pursued the concept of glocality by proposing a globally aware but locally appropriate stance to understand and interpret intergenerational programmes and engagements. In doing so, I use a critical epistemology of intergenerational engagements and programmes that could be considered a decolonization of a more global and popular understanding. As above, I have discussed how these meetings between young children and older adults are rooted in histories in different parts of the world; in turn, these histories are rooted in diverse cultures and thus require a more nuanced understanding. I used the Philippines as an example of a country where intergenerational programmes have not thrived due to a lack of elderly homes; instead, intergenerational engagements occur in family and community settings. In the context of the Philippines, I have suggested the use of a local psychological framework such as Virgilio Enriquez's Sikolohiyang Pilipino (SP) (Enriquez, 1978; Pe-Pua & Protacio-Marcelino, 2000). In this framework, Filipino cultural concepts and values comprise and explain the core of Filipinos' everyday decisions and behaviours, which could also explain the prevalence of intergenerational engagements in family and community settings. Sikolohiyang Pilipino also accounts for research methods that Filipinos respond to best, which I

have incorporated in empirical data generation methods and strategies. I discuss this in more detail in Article 4 in this dissertation (Oropilla & Guadana, 2021).

## 2.5. Visibilization

Visibilization is a concept that has been widely used and problematized not only in visual media studies but also in sociology and anthropology in the context of making underrepresented and marginalized groups, practices, or situations more visible to the mainstream public eye. Examples include feminist and gender rights studies (Brennan, 2020; Reyes & Lizarde, 2022) and awareness building for minority cultural and marginalized groups (Delgado & Madonia, 2018; Patel, 2019).

Everyday life experiences, especially the practices that are frequently experienced such as habits, are often rendered mundane, invisible and as such taken for granted. One such example of an everyday life practice is work (Engeström, 1999). Intergenerational engagements and programmes, particularly those that are experienced as part of everyday lives could also be considered part of these not so visible and taken for granted practices.

Galloway (2004) writes that social and cultural theories "have always been interested in rendering the invisible visible and exposing the mundane" (p. 385). In terms of methodology and representation, visual data are considered powerful data sources with the potential to represent histories, cultures, and lived experiences. As such, *visibilization* is a powerful method and analytical concept for visibilizing intergenerational learning in community and family contexts.

Particularly in Article 5 of this research project, I used Heywood and Sandywell's (2012) conceptualization of visibilization, which posits a critical reorientation of seeing images and videos to reflect on visual production, what is made visible, and for what reason. I have used visibilization as a critical analysis lens to explain what is made visible through the social and material conditions that comprise the production process.

## 2.6. Section Summary

In this section, I discussed the theoretical and analytical frameworks and conceptual design that supported this research project. These theoretical underpinnings were important for framing this research project, particularly to answer the overarching research questions and fulfil the research aim.



*Figure 9. Theoretical locations in the visual conceptual model. Adapted from "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

The visual conceptual model offers a synthesis of how the different concepts and perspectives are intertwined with each other (see Figure 9). In visualizing the different elements and actors within intergenerational engagements and programmes, I allude to how these perspectives complement each other in forming the social and material conditions of conceptualization and implementation of these initiatives in the field of early childhood education and care. In addition, taking on a social epistemological stance allowed me to bring childhood studies concepts with cultural-historical perspectives in theories into a visual conceptual model, which is a contribution from

the field of early childhood education and care where these theories and perspectives are usually applied in practice.

These theoretical perspectives and concepts were helpful for obtaining deeper and richer insights into the study, facilitation, and practice of intergenerational engagements and programmes. Furthermore, I consider the conceptual model, in which different elements and actors collaborate to make these intergenerational meetings occur, as a contribution to the further study of these engagements and programmes.

# 3. Methodology

In this section, I expound on the research design that underpinning this research project. I describe the data generation and data analysis processes, which contributed to answering the research questions. I also detail the decisions made to ensure full transparency throughout the research process. Finally, I discuss ethical considerations and my reflections as a researcher.

## 3.1. Research Design

As discussed above, this research paradigm adopts a social epistemological paradigm, which affords a qualitative approach to research. Using this research paradigm, I designed qualitative research that located me, the researcher, as an observer and participant in the world (Denzin & Lincoln, 2013) and "[consisted] of a set of interpretive, material practices that make the world visible" (Denzin & Lincoln, 2013, p. 6). Within this research paradigm, data can take diverse forms, including but not limited to research field notes, conversations, photographs, and video recordings (Denzin & Lincoln, 2013). These data sources can be interpreted through an understanding of their natural settings and the nuanced meanings that people assign to them (Denzin & Lincoln, 2013). Furthermore, social epistemologies recognize the important role of participants' participation and agency. The role of the researcher is to go along and generate knowledge alongside participants through the selected methods. I recognize that data are always nuanced and never objective and cannot simply be "collected" as "raw" material. Accordingly, I have avoided calling this process "data collection" but instead intentionally use the term "data generation."

Since the aim of this research project was to generate data to understand intergenerational engagements and programmes in early childhood settings, several methods were used to generate qualitative data. Qualitative research "privileges no single methodological practice over the other" (Denzin & Lincoln, 2013, p. 11). Thus, a researcher can employ multiple methods and strategies to generate data that are appropriate for answering the research questions. Therefore, I adopted a mixed methods approach that was "generative and open, seeking richer, deeper, better understanding of important facets of our infinitely complex social world" (Greene, 2007, p. 20). In the process, I hoped to use the generated knowledge to identify other

questions that should potentially be addressed in the future. Furthermore, I used the conceptual model discussed in Section 2 as a guide to conceptualize the research project, data sources, and methods that would be most appropriate for the time and conditions of the study.
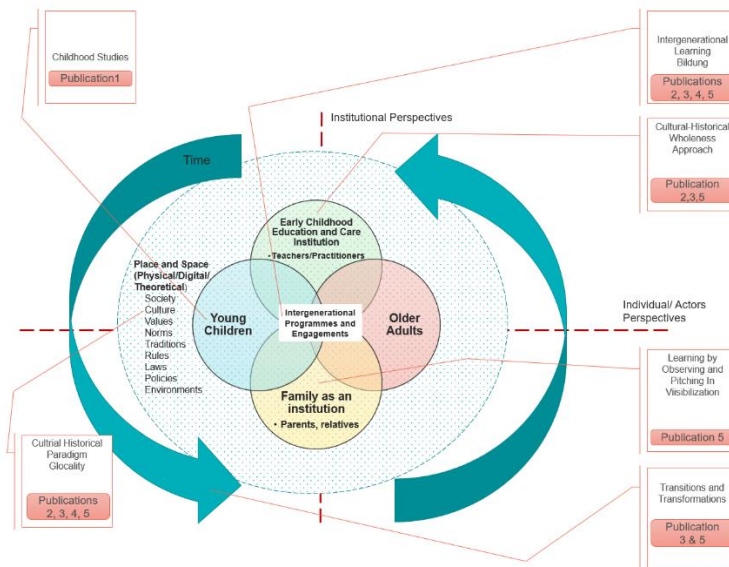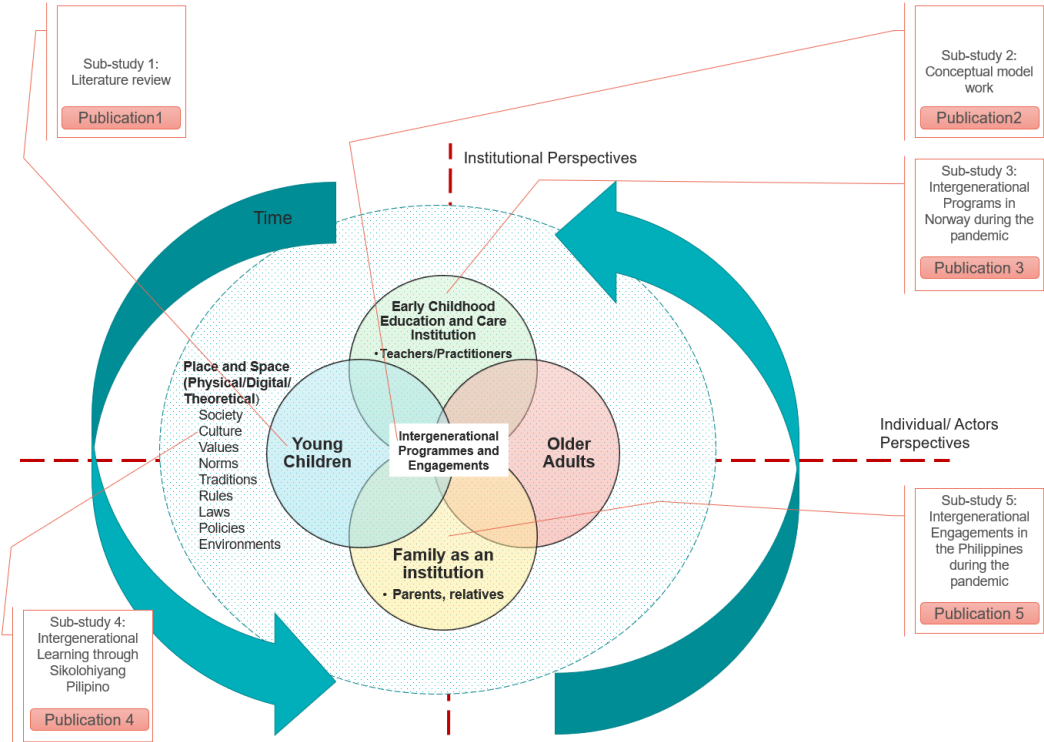


*Figure 10. Research Sub-Studies in Conceptual Model. Adapted from "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

As shown in Figure 10, I attempted to generate theoretical and empirical data with a focus on the different actors and elements that comprise the conditions in which intergenerational engagements and programmes occur. Sub-study 1 offers an individual perspective, as it focuses on children's voices and participation in intergenerational research, whereas Sub-studies 3 and 5 focus on institutional

perspectives from early childhood education settings and families. Sub-study 4 offers a more societal/cultural perspective; it proposes a glocal understanding of learning in intergenerational engagements and programmes. Finally, Sub-study 2 provides a conceptual discussion of all elements in the model. In the current section, I focus on Sub-studies 1, 3, and 5 because Sub-studies 2 and 4 are conceptual in nature. Table 3 presents an overview of the sub-studies, methods, data, and participants:

*Table 3. Sub-Study Methods*

| | Sub-Study | Year | Methods | Data | Participants | Reporting |
|---|---|---|---|---|---|---|
| 1 | Literature review | 2019 | Scoping review of related literature | Published journal articles with a focus on children's voices and participation | Not applicable | Publication 1 |
| 2 | Conceptual work | 2019 | Literature review | Theories and concepts | Not applicable | Publication 2 |
| 3 | Intergenerational Programmes in Norway during the pandemic | 2020-2021 | Collaborative online form | Participant responses | 59 early childhood practitioners from 27 municipalities | Publication 3 |
| | | | Online focus group discussion | 60-minute transcript | Six early childhood practitioners from three municipalities | |
| 4 | Intergenerational Learning and Sikolohiyang Pilipino | 2019-2020 | Conceptual work | Non-Western publication on Sikolohiyang Pilipino | Not applicable | Publication 4 |
| 5 | Intergenerational Engagements in the Philippines in the context of a pandemic | 2020-2021 | Online form | Participant responses | 17 participants | Publications 5 |
| | | | Call for photos and videos | Photos and videos provided by participants (28 videos and 27 photos) | Two multigenerational families from the Philippines | |
| | | | *Pakikipagkwentuhan* | Transcripts of informal conversations and messages on social media messaging platforms | Two parents from multigenerational families | |

Each sub-study features distinct data, methods, participants, and sampling. Thus, in the following sub-sections, I discuss each sub-study in detail. However, it is important to note that these sub-studies resulted from rapid decisions that had to be made due to the pandemic. In the following sections, I also provide reflexive accounts of how these sub-studies developed.

### 3.1.1. Sub-Study 1: Scoping Review

Sub-Study 1 consisted of a literature review that focused on children's voices and participation in intergenerational research. I considered it part of the data generation process, as it served as a starting point for identifying gaps in the research, the research design, and the unit of analysis. The main aim was to explore intergenerational research that involved children's perspectives and to identify spaces for further research. I considered the literature review as Sub-Study 1 for this research project, as it was a study in its own right.

Scoping reviews are essentially a systematic approach to reviewing literature reviews in order to map out, describe, report and discuss certain characteristics or concepts from a topic (Munn, 2018). Being a relatively new approach in contrast to the traditional systematic review which also uses a systematic search followed by a screening and study selection (Munn, 2018), the terminologies "scoping review" and "literature review done systematically" are used concurrently within the kappe and article 1 due to the systematic approach to reviewing literature which will be discussed further below.

The methodology for the literature review to identify trends in children's voices and participation in intergenerational research was inspired by the scoping review format that is most prevalent in health sciences. I used a workflow patterned after the PRISMA workflow (Moher et al., 2009). During this process, I needed to set specific inclusion and exclusion parameters to systematically select articles. I also had to use specific Boolean terms in my search with the help of a librarian. After 464 initial articles were found in the databases, 235 duplicates were removed and 229 underwent abstract reviews to ensure that they conformed to the inclusion and exclusion criteria. A total of 60 articles were included in the synthesis, while 169 articles were excluded from the synthesis for the following reasons:

1. *While children were involved in interactions, only the voices of the older adults, institution staff, older adolescents, teenagers, college students, parents, and young adults were sought. Articles that have included voices of older children in high school and college have been excluded to concentrate on the voices of the youngest children*

2. *Program profiles, program planning, and their benefits were highlighted.*

3. *Children were present, but their voices were not sought.*

4. *Some articles that have been written in languages other than English have also been excluded because of the author's incapability to read Chinese, Japanese, French, Portuguese, and Spanish.*

*(Oropilla, 2021, p. 83)*

The entire process is discussed in a chapter of the book Childhood Cultures in Transformation: 30 Years of the UN Convention on the Rights of the Child in Action towards Sustainability (Ødegaard & Borgen, 2021) in which this scoping review was published (Oropilla, 2021). The results of this sub-study are further discussed in the next section of this *kappe*.

The systematic literature review was intended to scope out trends and inform decisions on the design of this research project. In the original plan and research design, the focus was on conversations and stories between young children and older adults, which would have offered more individual perspectives of intergenerational engagements and programmes. However, because of social conditions at the time of the data generation stage, access to young children and older adults was difficult, as both age groups had to be protected from COVID-19 transmission; the latter group was at the highest risk during the pandemic (Centers for Disease Control and Prevention, n.d.). Thus, I had to rapidly change the focus of my research project to understand how these engagements and programmes occur by shifting from a focus on directly working *with* young children and older adults to working *for* them through data generation with early childhood practitioners and families. I also realized that these conditions made intergenerational meetings very difficult, highlighting that intergenerational engagements and programmes are complex activity systems that require better comprehension. For a richer understanding, it was important to include participants who could provide both personal and institutional perspectives of intergenerational engagements and programmes in settings in which young children participate: the family and early childhood settings. Furthermore, I realized that there

was a need to articulate the different elements that comprise intergenerational engagements and programmes to highlight the entirety and complexity of intergenerational engagements and programmes. Thus, this realization, along with the conditions that prevented me from pursuing my originally planned fieldwork, led me to conduct conceptual work (Sub-Studies 2 and 4) in 2020 (see Figure 11).

**2020–2021**
- Sub-Study 3: Data generation in Norway
- Sub-Study 5: Data generation in the Philippines

**2019–2020**
- Sub-Study 1: Literature review
- Sub-Study 2: Conceptual work
- Sub-Study 4: Conceptual work
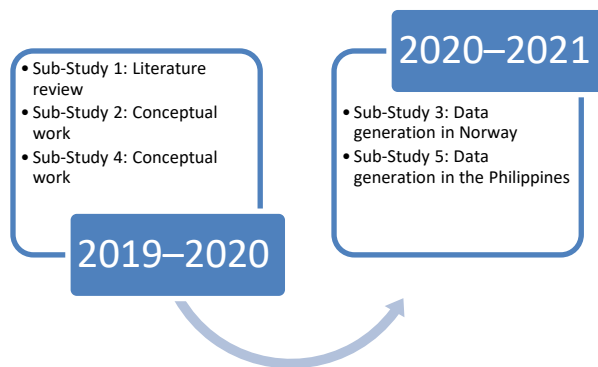
*Figure 11. Research Timeline*

### 3.1.2. Sub-Study 3: Pandemic Transitions in Intergenerational Programmes in Norway

This sub-study was developed to identify changes in ongoing intergenerational programmes at kindergartens in Norway due to the COVID-19 pandemic. Based on informal conversations with colleagues, intergenerational programmes that involved *barnehager* and elderly nursing homes occurred all over Norway, but there was little information about and documentation of these in academic research. Thus, this research project was documented in one of the few academic papers (Article 3) on Norwegian intergenerational institutional practices in praxis, and theoretical concepts were applied to it.

### *Research Participants and Sampling for Sub-Study 3*

In this sub-study, early childhood practitioners in Norway were targeted as participants. Gaining access to early childhood practitioners in kindergartens with ongoing intergenerational programmes proved to be difficult; this was challenging even before the onset of the pandemic because I am a cultural outsider, but it became

much more difficult when it spread. Thus, purposive sampling was chosen as a sampling strategy. I welcomed the help and collaboration with a non-government organization, Livsglede for Eldre, with an existing network of kindergartens. Along with my main supervisor, I had several online meetings with organization representatives to solidify the details of the collaboration. These meetings helped build camaraderie and a working relationship[9] that was beneficial to the research project. Livsglede for Eldre helped disseminate the link to the online form that we have collaboratively created together with their network. In addition, upon the research director's approval, I used the KINDknow[10] Centre's Facebook page to spread the online form to a wider public audience. I also posted the Facebook post in a group called "Idebroen debatt" with the help of a Norwegian master's student in kindergarten education, who also sent the email and link to the online form to her own network. The same master's student helped me conduct the online focus group discussion which will be further discussed later. Data generation for this sub-study was conducted from November 2020 until May 2021.

### *Methods for Sub-Study 3*

### Online Form

The online form (see Appendices) was formulated for the specific purpose of learning about early childhood practitioners' views on intergenerational programmes (*generasjonsmøter*) in Norway and to identify changes that occurred during the pandemic. It was not limited to early childhood practitioners who had experience with *generasjonsmøter*; the questions were formulated to capture the insights of practitioners with and without such experiences. Respondents who had experience with *generasjonsmøter* were asked about transitions and transformations due to the pandemic, while those who did not have experience with *generasjonsmøter* were asked for their thoughts on *generasjonsmøter* in *barnehager* settings under the

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[9] The partnership with Livsglede for Eldre also resulted in a co-authored chronicle piece that I wrote with one of their representatives.

[10] KINDknow Centre is also locally known as "Barnkunne."

assumption that they had some knowledge of these programmes. In total, 59 early childhood practitioners from 27 municipalities in Norway completed the online form.

The questions included a balance between close-ended and open-ended questions. Most of the close-ended questions were asked to identify participants' profiles, while most of the open-ended questions were intended to probe early childhood practitioners' insights. Since the online form was targeted at Norwegian early childhood practitioners, both Norwegian and English versions were made available on the SurveyXact platform. I collaborated with representatives from Livsglede for Eldre to formulate and validate the questions in the online form. This process was very helpful, as the collaboration resulted in more appropriate word choices in Norwegian, which I would not have been able to formulate on my own.

### Online Focus Group Discussion

An online focus group discussion was conducted through Zoom in March 2021 to supplement and validate responses from the online form. Six early childhood practitioners were invited to join the discussion. I ensured that there was balance in the participant's profiles: three women and three men from three municipalities in Norway (Oslo, Sandnes, and Bergen). Open-ended questions similar to those in the online form were used in the focus group discussion (see Appendices), with the primary purpose of probing the kindergarten practitioners' thoughts on *generasjonsmøter*. Moreover, the Norwegian master's student helped me to conduct the focus group discussion, as I am not yet proficient in Norwegian. While I asked the questions in English, I assured the participants that they could answer in Norwegian.

### *Ethical Considerations for Sub-Study 3*

All participants in the online form were informed about the research project, its aims, and their rights as participants. They had to agree that they understood the project's research aims and that they agreed to participate before they could complete the form. In addition, all six participants who were invited to join the online focus group discussion were provided with information letters translated into Norwegian and consent forms. In the information letters, I assured them of their anonymity and informed them about how the data would be used and stored. They were also

informed that they could contact me at any time if they wanted to rescind their participation.

### *Data Analysis and Validation for Sub-Study 3*

Data from the online form were extracted and translated into English. Data from the focus group discussion were also transcribed and translated into English. Furthermore, I made an Excel spreadsheet of data from the online form and online focus group discussion, which simplified the organization and summarization of the thematic interpretations that emerged from the data.

However, risks to data validity and distortion of original meanings may result from translating transcriptions, which can lead to distrust from participants (Pym, 2010). Thus, validation was conducted with relevant stakeholder groups to confirm the generated data (Emmel, 2013). These stakeholder groups consisted of my Norwegian supervisor and colleagues from Livsglede for Eldre, who reviewed the generated data with me.

In addition, thematic content analysis (Braun & Clarke, 2006) was used to analyse the data. I drew from Hedegaard's (2008) principles for interpreting research protocols in the analysis for this sub-study. Several rounds of reading and re-reading were conducted to familiarize myself with the generated data in both the original language and the translations, in accordance with Hedegaard's (2008) view of common-sense interpretation as the first level of data analysis. Next, stakeholder validation was also performed as part of situated practice interpretation, in which theoretical concepts and their patterns are formulated in relation to the research aims. Finally, thematic-level interpretation, in which the conceptual patterns that emerge from the data are reduced to formulate new concepts in the research, was conducted (Hedegaard, 2008). Data were inductively analysed by assigning codes to answer the research questions (Braun & Clarke, 2006). The coding and organization of themes centred on changes in societal, material, and physical conditions in intergenerational programmes due to the pandemic. The findings from these methods are presented in Article 4.

### 3.1.3. Sub-Study 5: Intergenerational Engagements in the Philippines in the Context of a Pandemic

*Research Locale, Participants, and Sampling for Sub-Study 5*

In this sub-study, the primary unit of analysis was intergenerational engagements in family contexts at the height of the COVID-19 lockdown (April to July 2020). In this sub-study, the aim was to generate data from different parts of the world. To this end, an online form (see Appendices) on the SurveyXact platform was created at the height of the lockdown to gather intergenerational experiences during the pandemic in acknowledgement of the pluralities of experiences. This was a different online form than the one used in Sub-Study 3. The link to this online form was posted and shared on KINDknow's [BARNkunne's] public Facebook page; it was ensured that it would reach different parts of the world[11] to attract participants from different countries. I re-posted and shared this post on my personal Facebook account and via email. I also asked colleagues to share the link with their own personal networks. Ultimately, the participants who completed the online form and were willing to take part in the study were from the Philippines, as they were part of my social network. Thus, the main participants in this sub-study came from the Philippines.

By sending the online form to a wide audience from different parts of the world, I intended to encourage some participants to send photos and videos of their lived intergenerational engagements during the COVID-19 lockdown. Two mothers of young children who lived in multi-generational family contexts in the Philippines sent a substantial number of photos and videos of their children's interactions and activities with their grandparents during the lockdown. Thus, in this sub-study, I considered them as two emergent case studies. I remained in contact with them throughout the months of the pandemic lockdown and consulted with them while processing their visual data and before publishing the article that included their data.

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[11] The post was boosted to ensure that it would be visible in Melbourne, Australia; Berlin, Germany; Copenhagen, Denmark; the Hordaland region, Oslo, Trondheim, and Sør-Trøndelag in Norway; Manila, Philippines; and Santa Fe, New Mexico; New York; and Philadelphia, Pennsylvania in the United States.

## *Methods for Sub-Study 5*

### Online Form

The online form created for this sub-study drew from epistolary interviews. First described by Debenham (2001), epistolary interviews are asynchronous one-to-one interviews mediated by technology. They are recommended for conducting fieldwork during a pandemic, as interviews can be held on online platforms to eliminate the risk of infection (Lupton, 2021). In this method, research participants are sent open-ended and probing questions through email, which they can respond to at their convenience. This provides participants with enough time to consider the questions and their responses. This can result in thoughtful exchanges between the researcher and the participants, which further develops their relationship. The online form was particularly advantageous in this study because it provided a neutral arena for both the participants and myself to use a language that could possibly not be our mother tongue.

However, since I attempted to generate data at the height of the pandemic as everyone transitioned to "the new normal," epistolary interviews fell through as a method as I piloted them. I sent the open-ended questions to some colleagues through email and received feedback that I could achieve the same goals by using an online form on a platform such as SurveyXact. Thus, I created an online form based on this feedback with open-ended questions to enable participants to supply narratives of interactions between younger children and older adults during the pandemic lockdown. In the same form in which information about the project was included, participants were also encouraged to submit photos or videos that documented intergenerational engagements between younger children and older adults. The online form and the questions were piloted and validated by my colleagues.

### Participant-generated Photos and Videos

Another low-risk method that was recommended during the pandemic was to encourage willing participants to take photos and videos (Lupton, 2021). I invited participants to send me photos and videos of intergenerational engagements of young children and older adults during the pandemic. Participants who agreed to send photos and videos were provided with an information letter and consent forms for the

research project. Because of the conditions imposed by the pandemic, I could not physically travel to take photos or videos of intergenerational engagements or programmes. Thus, this method of eliciting visual data provided an alternative way to generate data despite the pandemic and the distance between myself in Norway and participants in the Philippines. This method lent itself to the visibilization of outcomes of intergenerational engagements (i.e., learning, development, and sustainable opportunities) in a cultural context that is underrepresented in research. This method also made it possible for intergenerational engagements to be investigated within the context of everyday lived experiences in environments that are interspersed in social relations and firmly situated in cultural values, activities, and practices. In addition, the photos and videos provided visual data that could be repeatedly reviewed for insights into learning opportunities and participants' experiences of the material and societal conditions occasioned by the ongoing pandemic.

## Pakikipagkwentuhan

As previously mentioned, glocality was reflected in the methodology of this research project. One manifestation of this was through the use of *pakikipagkwentuhan*, an indigenous data collection method drawn from *Sikolohiyang Pilipino* (Filipino Psychology) by Virgilio Enriquez (Enriquez, 1978; Pe-Pua & Protacio-Marcelino, 2000). It is a method of generating information on lived experiences that is participatory and sensitive to the Filipino culture, as it highlights an equal status between researchers and participants and conversations conducted in an informal and easy-going manner (Pe-Pua, 2006). "*Pakikipagkwentuhan*" is a Filipino word that refers to having informal conversations, interviews, storytelling, or catching up between peers (Pe-Pua, 2006). The use of this method acknowledges that research methods should be sensitive to participants' responses; Filipinos respond better to informal dialogues than formal research methods predominantly used in the West (Pe-Pua & Protacio-Marcelino, 2000).

It was possible to use *pakikipagkwentuhan* because I am originally from the Philippines. During the pandemic, *pakikipagkwentuhan* was conducted in this research through informal conversations on social media messaging platforms that

were readily available and widely used at the time. In addition, by using this method, I ensured that I was sensitive to participants' availability and timings amidst uncertainties emerging from the pandemic, as they could respond whenever they were available. *Pakikipagkwentuhan* was also used to ask follow-up questions and validate data analyses with participants, especially because they sent visual data in the form of photos and videos. This entailed building trust and relationships with the participants over time.

### Ethical Considerations for Sub-Study 5

In intergenerational research, ethical considerations must be contemplated, especially since the research project involved participants who are considered "less powerful" and thus in need of protection. In White's (2017) video editorial, particularly about ethical considerations when recording videos as part of a research project, she discussed striking a balance between protection and participation. Article 16 of the UNCRC (United Nations, 1989) calls for the protection of children, especially with regard to their privacy. However, since the UNCRC upholds the view that children are competent, strong, active, and participatory meaning makers and fellow citizens, Article 12 of the UNCRC is a catalysing force that is relevant to this research, as it clearly states that children have a right to be involved in decisions that affect them (United Nations, 1989). This also applies to their families and grandparents.

Similar to Sub-Study 3, Sub-Study 5 received approval from the Norwegian Centre for Research Data (NSD). Moreover, as in Sub-Study 3, all respondents to the online form were informed about the research project, its aims, and their rights as participants. They had to agree to the research aims and data privacy stipulations of the research project before completing the form. Moreover, participants who were willing to send photos and videos of intergenerational engagements during the pandemic were provided with information letters and consent forms to complete. In these documents, their rights as research participants were explicitly described. No participants would be forced to take part in the study, which was clearly stated in the consent forms. They were also informed that they could opt out of the research at any time.

Since the data encompassed the everyday life experiences of young children and their families, I ensured that the research process was undertaken according to the tenets

of the UNCRC (United Nations, 1989). Thus, in addition to consent forms for the children's parents and grandparents, the children also had to complete an assent form and send it back through their parents (see Appendices). This was especially important because, for this sub-study, I asked them for permission to use the photos and videos for research dissemination in journal articles and academic presentations publications; I assured them that the research would not harm, exploit, or have negative consequences for them. Thus, the research process also entailed honesty and transparency throughout the project and constant reflexivity on my part as the researcher.

## 3.2. Planning for Empirical Data Generation During the Pandemic: Researcher Reflexivity

While working on the two conceptual publications (Oropilla & Guadana, 2021; Oropilla & Ødegaard, 2021) in 2020, I designed this study, which took place during the pandemic; accordingly, this created a unique cultural-historical context. I had many concerns and challenges to consider at the time, which I addressed through different support systems. Some of these concerns were as follows:

- If I could not work with young children and older adults, would it be possible to work with the people who interact with them instead?
- Given that everyone was trying to transition to a life in which restrictions were prevalent and there were several challenges to overcome, would families and early childhood teachers have time and be willing to work with me on this project?
- How do I gain access to participants? How will I recruit participants?
- How do I build camaraderie with the participants? Will it even be possible to generate data with them over a period of time, or will it be a one-time data generation?
- What methods could work given the circumstances?
- Could I still attempt to generate visual data despite the circumstances? What will the data reveal about intergenerational lived experiences of the time?

- What ethical considerations must I prepare for and address in preparation for the data generation?

- If I pursue online data generation, would I obtain some data on intergenerational programmes and engagements? What parts of the world would the data be from?

To generate empirical data during the pandemic, I knew that, as a researcher, I would need to be flexible and adapt to participants' schedules and availabilities. I also knew that not having any empirical data at all was a very real possibility. Thus, I had to reflect on my role and position as a researcher. Asking and re-visiting the questions I enumerated above allowed me to reflect on the importance of reflexivity in research. I did not subscribe to the thought that research should be impersonal:

> *Academic research has traditionally been seen as an impersonal activity: researchers have been expected to approach their studies objectively and were taught that rigour demanded they adopt a stance of distance and non-involvement and that subjectivity was a contaminant. (Etherington, 2004, p. 25)*

The above is particularly true in the positivist science tradition, in which the truth is absolute and measurable through quantitative means. However, in social science, the author or researcher's reflexivity is given value with regard to the research process itself (Etherington, 2004). Thus, researcher reflexivity can be regarded as "the capacity of the researcher to acknowledge how their own experiences and contexts (which might be fluid and changing) inform the process and outcomes of inquiry" (Etherington, 2004, pp. 31–32). Consequently, it acknowledges that researchers are never impartial and that the decisions that they make are always informed by a background that must be explicitly articulated. Being self-reflexive goes beyond merely being aware of one's influence in the research process; it also encompasses an understanding of the dynamic process and web of interactions within and between researchers and participants, who both have agency (Etherington, 2004). Thus, reflexivity urges researchers to be fully conscious of their own and participants' ideology, history, culture, and politics to be transparent about decisions made in the design of and ethical considerations for the research (Etherington, 2004).

In addition, reflexivity benefits researchers, as it helps them to not only contextualize and acknowledge their place in the setting, context, and social phenomenon that they seek to understand but is also a means of enhancing the rigor, quality, validity, trustworthiness, and transparency of the research (Mao et al., 2016). Thus, reflexivity is a way of evaluating the research process itself; since it has the capacity to unfold power dynamics within the field and phenomenon being investigated, it highlights the role of the social context in the research process (Mao et al., 2016).

During my PhD research project, I identified the need to be self-reflexive throughout the process, from conception to planning and implementation. I had to engage in an internal dialogue to disentangle my beliefs and values, which Berger (2015) identified as part of critical self-evaluation of a researcher's positionality, as this position may affect the research process and outcome. I had to think about my role as the researcher in relation to my chosen topic, settings, contexts, and the participants that I would communicate and negotiate with along the way. In the process, I also explicitly acknowledged and navigated power positions and dynamics to ensure a transparent and respectful research process (Mao et al., 2016).

As a researcher who attempted to make sense of intergenerational engagements and programmes in a culture that was different from my own, I recognized the need to tread carefully as I entered the research field, even if data generation would mostly take place online. I agreed with Hedegaard's argument on the role of the researcher, which built on Schutz's work. She wrote that "the social scientist's interactions and construction of meanings are of a different kind than the meaning construction of meanings are of the actors in their specific everyday practices" (Hedegaard, 2005, p. 25). As a researcher, I attempted to construct meaning, and find coherence in the data that I generated with participants. Moreover, as a researcher in the social sciences, I acknowledged that building camaraderie with the participants would lead to a relationship of trust that was crucial to social science research. Last, I recognized that, although I carried symbolic power because of my position as a researcher, I made efforts to ensure that participants felt empowered in their position as experts of their lived experiences. Thus, I respected their responses, time, and circumstances and

ensured that they knew what the research was about, particularly its aims and methods and how data would be recorded and stored.

There were many challenges that needed to be overcome and addressed in the research design, but I decided that the benefits of understanding intergenerational engagements and programmes outweighed the risks. Thus, I sought to generate data through two sub-studies (Sub-Studies 3 and 5): one that focused on intergenerational programmes in Norway and one that focused on intergenerational engagements all over the world. These two sub-studies were developed in an effort to generate data during an ongoing pandemic in recognition that a time of crisis could also be considered a historical period that inadvertently affected engagements and programmes involving young children and older adults. The conditions at the time required digital and online solutions for communication and information sharing (Budd et al., 2020; Iivari et al., 2020), particularly when vaccines were not yet available. This was also applicable to fieldwork during the pandemic.

## 3.3. Online Digital Data Generation: Opportunities and Limitations

To generate digital empirical data, I had to be a "digitally agile researcher" (Kucirkova & Quinlan, 2017). In other words, I had to engage in research that aims to connect with a more international audience through digital means to involve, consult, encourage, and collaborate with them and to increase "public awareness and practical usefulness of empirical research" (Kucirkova & Quinlan, 2017, p. xv). This aligned with changes in academic practice in the 21st century, when new technologies have waxed and waned and been replaced by even newer technologies, which have enabled users to have access to an abundance of communications, information, and tools (Quinlan, 2017). However, changes and transitions related to digital technologies are fast-paced, which means that researchers must be flexible enough to cope with them.

In this research project, I had to demonstrate digital agility as a researcher to navigate the social conditions and regulations resulting from the worldwide spread of COVID-19 in 2020. In response to these conditions, the selected methods were safe, low-risk, and mostly online. Some ideas came from a crowd-sourced document that researchers contributed to at the height of the pandemic; it was initiated by Lupton (2021) to help

other researchers conduct fieldwork amidst the global crisis. The methods outlined in the document offered different ideas to transition from face-to-face fieldwork to online approaches. Helpful and creative tips were suggested to generate data despite isolation measures and social restrictions.

I recruited participants through social media and online platforms to reach a wider audience and engage in online participatory action research (Wheeler, 2017). In the process, I recognized the contemporary location of children, older adults, and their families in digital realms. In the age of the digital revolution, information and communication are navigated through the use of tools connected to the internet. Using these tools opens up possibilities for the participation of people in wider geolocations, who may have been marginalized and unable to participate were it not for digital means (Glassman, 2020).

In Sub-Study 3, I supplemented the online recruitment of participants with a collaboration with a non-governmental organization that works for the joy of elderly lives in Norway. Thus, the process was purposive in nature. Additionally, the participants were considered a self-selecting sample (Khazaal et al., 2014), which entails its own limitations and considerations; these are discussed later in this section.

I used mixed methods (Creswell, 2015) to generate data in accordance with my project aims: online forms, an online focus group discussion, and informal online conversations on social media platforms. Through one of the online forms, I also encouraged participants to provide photos and videos of intergenerational engagements during the pandemic, which resulted in a study that yielded participant-generated visual material. These methods are explained in detail in the description of each sub-study.

Regarding the validity of digital methods for research, it should be noted that while online methods provided a strategy to address access to participation despite conditions at the time, they also entail limitations that must be acknowledged. First, participants had to have access to certain technology, such as mobile phones or tablets, and an internet connection to take part in the research. Second, it was impossible to ascertain each of the participants' backgrounds and the authenticity of

their responses. Wheeler (2017) asserted that, by acknowledging and explicitly stating these concerns, the research methods may still be deemed valid.

In terms of the reliability of the data, I acknowledge that the data generated are not generalizable since the research involved a self-selecting sample, which poses the possibility of overrepresenting participant subgroups that may be more interested in the topic of intergenerational engagements and programmes than others (Khazaal et al., 2014). Furthermore, there are also concerns about the authenticity of the responses, avoiding duplicate responses, and the risk of people behaving differently in digital and online settings (Beninger, 2016). This is particularly true because I also sought to generate visual data by willing participants, with the justification that they were the most qualified to document their lived experiences. To address reliability concerns and risks to data validity and reliability, I attempted to triangulate methods through multimodal and mixed research methods (Creswell, 2015) and validate the generated data through expert stakeholder groups (Emmel, 2013). Finally, given the circumstances, I also ensured that the data generation process was ethically sound, which is explained in the next section.

## 3.4. Ethical Considerations

Although I discussed ethical considerations specific to the sub-studies above in Sections 3.1.2. and 3.1.3, I discuss and reflect on these for the overall research project in this section. One of the first steps in the re-conceptualisation of my research project was to ensure that I had ethical clearance to proceed. In Norway, applications must be submitted to and approved by the NSD. I also sought approval from the NSD for my new research design and methods, which were informed by the conditions of the pandemic, which was granted (see Appendices).

In both sub-studies, I gained access to potential participants through online forms. Thus, I ensured that information about the research project was available on the survey platform. Moreover, as the online forms were publicized and disseminated on social media platforms, I ensured that the self-selecting participants could contact me at any time, especially if they had questions about the research project. In addition, I prepared information letters to ensure that participants would be informed about the research aims and data management plans, to which the consent forms—including

assent forms for young children and consent forms for the children's parents and older adults—were attached (see Appendices). These information letters provided information about who to contact if the participants ever had concerns. It was also clearly stated in their consent forms that they could choose to terminate their participation at any point and that no one would be forced to take part in the study. The information letters and consent forms were sent to all participants who intended to submit photos and videos of intergenerational engagements or take part in the online focus group discussion with early childhood practitioners in Norway. Additionally, it was of utmost importance to secure both written and verbal consent from participants before I generated data with them.

Specific to the consent forms for Sub-Study 5, I also explicitly asked permission from participants who agreed to generate photos and videos of intergenerational engagements for this research project to use their "raw" data, which consisted of the non-anonymized versions of their photos and videos, in the publication and dissemination of the project's results. Moreover, I asked for permission to use their names in publications and academic presentations in recognition of the fact that I would represent their true lived experiences. Thus, their names and faces would be crucial to the reporting. To this end, I secured both written and verbal consent from parents of young children, written assent from children, and written consent from older adults.

In terms of data management and storage, participants were assured and informed that the data generated would be handled with utmost care and confidentiality, and in accordance with the guidelines set and approved by the NSD and the ethics team at the Western Norway University of Applied Sciences. Data were first stored in my password-protected, university-issued laptop and on the university's secure research server and will be stored in these locations until the completion of the research project.

Furthermore, I familiarized myself with the Declaration of Helsinki (World Medical Association, 2018), which was originally intended as a guide for medical research but is also applicable to research designs that involve human "subjects." While I do not align with the idea of participants as "subjects" in this research project, following the

principles stated in the Declaration of Helsinki ensured the ethical soundness of the research strategies that I followed. I combined the principles of the Declaration of Helsinki with the tenets of the UNCRC, which uphold children's rights, voices, participation, and protection (United Nations, 1989). Furthermore, I also followed Harvard Catalyst's (2017) guidelines for using social media for recruitment, which ensures data privacy and respectful research generation processes with research participants.

# 4. Main Findings

In this section, the main findings from the articles are presented in a meta-summary for each article. To avoid repetition, detailed information on methods and analyses is omitted or briefly mentioned. The section concludes with a summary of the main findings in relation to the research questions.

## 4.1. Summary of Articles

In the following section, I discuss the findings and main contributions from each publication in a one-page meta-report. Afterwards, I integrate the findings into thematic themes using three levels of understanding proposed by Hedegaard (2008) in studying children: individual, institutional and societal perspectives.

### Article 1: Spaces for Transitions in Intergenerational Childhood Experiences

Oropilla, C. T. (2021). Spaces for transitions in intergenerational childhood experiences. In E. E. Ødegaard & J. S. Borgen (Eds.), *Childhood cultures in transformation: 30 years of the UN Convention on the Rights of the Child in action towards sustainability* (pp. 74–120). Brill. https://doi.org/10.1163/9789004445666_005

The first publication, which is entitled "Spaces for Transitions in Intergenerational Childhood Experiences," is a book chapter in *Childhood Cultures in Transformation: 30 Years of the UN Convention on the Rights of the Child in Action towards Sustainability* edited by Elin Eriksen Ødegaard and Jorunn Spord Borgen. It consists of an exploratory scoping literature review that investigates spaces for young children's voices in intergenerational research by examining how they were collected and included. In this text, spaces for transitions indicated future research possibilities through identified knowledge gaps.

The text represents a strong contribution to raising awareness of the inclusion of children's perspectives in intergenerational research. It also highlights the emerging status of intergenerational research in the field of early childhood education and care and language conventions used in intergenerational research, which stem from allied health traditions. Thus, the text is instrumental in raising research questions that merit further exploration. Accordingly, it sets the foundation and justification for engaging in and contributing to intergenerational research with ECEC perspectives.

The methodology for this scoping review is discussed in the article. Thus, it may offer methical insights to researchers who are interested in replicating this type of study. This is another contribution to research. Because this chapter is part of a book that celebrates 30 years of the UNCRC, the text creates a space for discussions of children's lives, their environments, and their engagements with other people.

To update this literature review, I implemented the same search protocol in the same databases, with the same inclusion and exclusion parameters; however, I used a narrower time limit of 2019 to 2022 (Figure 12). This new search yielded 13 out of 125 articles for deeper review and synthesis.

**UPDATED LITERATURE SEARCH FLOW DIAGRAM (2019-2022)**

*Identification*

ERIC, MEDLINE, Teacher Reference Center, CINAHL with Full Text, CINAHL, SocINDEX, Academic Search Elite Databases under EBSCO host

*Key terms searched separately: intergeneration\* AND interaction\* or communicate\* AND older adults or elderly or geriatric or geriatrics or aging or senior or seniors or older people or aged 65 or 65+ AND child\**

*Screening*

Articles identified through database searches (n=125) → Duplicates removed (n=56)

*Eligibility*

Articles screened through abstract review *Since year 2019 to present* (n=69) → Articles excluded, with reasons (n=56+7)

*Included*

Articles included in synthesis (n=6)

*Inspired by Moher et al., 2009*

*Figure 12. Updated Literature Search Flow Diagram*

Upon further review of the articles, seven out of the initial thirteen were excluded from the synthesis. Six out of seven articles did not involve children's perspectives, and one was a duplicate of an original study from 2019. Out of the six remaining studies, three used creative and participatory methodologies with children (Kleijberg et al., 2020; O'Connor et al., 2019; Rosa Hernandez et al., 2022). Although the other

three studies used tests and questionnaires with children (Bourgeois & Brush, 2021; Kamei et al., 2022; Song et al., 2022), they featured mixed methods that included observations and interviews with children (see Table 4). Therefore, all six of the remaining articles featured child-friendly and respectful methods for listening to children's perspectives. It is also interesting to note that five out of six articles were from the field of allied health. These findings indicate progress in the use of participatory methods involving children in intergenerational research, particularly in the health sciences. In terms of geographical diversity, it is also interesting to note that the six additional articles came from various countries: Australia, the United States, Japan, and Sweden.

*Table 4. Updated Results from the Literature Review*

| Year of publication | Authors | Title | Country or continent | Setting | Age of child respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2022 | Kamei et al. | A Prospective Longitudinal Mixed Methods Study of Program Evaluation in an Intergenerational Program: Intergenerational Interactions and Program Satisfactions Involving Non-Frail, Frail, Cognitively Impaired Older Adults, and School Aged-Children | Japan | Community | 7 to 12 years old | Mixed methods | SIERO inventory score, perceived satisfaction test, and observations | Intergenerational interactions and program satisfaction | Intergenerational relationships |
| 2022 | Song et al. | Using a Virtual Platform for Conducting Grandfamily Research | United States | Online | 7 to 12 years old | Mixed methods | Anthropometrics, questionnaire, blood samples, and accelerometer | Assessing cardiovascular health risk in grandfamilies | Nursing research |
| 2021 | Bourgeois, M., and Brush, J. | Intergenerational Montessori Program for Adults with Memory Concerns | United States | After-school programme | 6 to 9 years old | Testing | Pre and post-testing, observations, and interviews | Effects of an intergenerational Montessori after-school programme on the engagement, effect, and quality of life of older adults with memory concerns and the attitudes of children towards older adults | American Journal of Speech-Language Pathology |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 2020 | Kleijberg et al. | Death, loss, and community—Perspectives from children, their parents and older adults on intergenerational community-based arts initiatives in Sweden | Sweden | Communities | 6 to 9 years old | Workshops | Interviews, workshop methods, games, play, design, sculpture, collages with flowers, drawings, collages with paper and fabric, and sewing | Death, loss, and community | Health and social care in the community |
| 2019 | O'Connor et al. | Intergenerational understandings of personal, social, and community assets for health | Australia | Schools and museums | 11 years old | Multi-method qualitative approach | Focus group interviews, place mapping, field notes, artmaking, and arts-based approaches | Personal assets for health and well-being | Health and place |
| 2022 | Rosa Hernandez et al. | An intergenerational playgroup in an Australian residential aged-care setting: A qualitative case study | Australia | Kindergartens and geriatric facilities | 0 to 5 years old | Qualitative case study methodology with ethnographic methods | Interviews and observations | Intergenerational playgroups (IGPs) | Health and social care in the community |

## Article 2: Strengthening the Call for Intentional Intergenerational Programmes towards Sustainable Futures for Children and Families

The second publication is entitled "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families." It was co-authored with Elin Eriksen Ødegaard and was part of the special issue "Reimagining Early Childhood Education for Social Sustainability in a Future We Want" in the journal *Sustainability*.

In this publication, a conceptual model (see Figure 2) is proposed to understand intergenerational engagements and programmes in the field of ECEC, which also serves as a critique of existing models. Existing models, such as Hedegaard's cultural-historical wholeness approach and Bronfenbrenner's bio-ecological systems theory, cannot fully capture the different elements, actors, conditions, and relationships that comprise intergenerational engagements and programmes. Thus, this work attempts to extend existing models by highlighting different elements and their characteristics and visually depicting their constant interaction and collaboration; therefore, they are dialectical in nature.

The conceptual model is intended to highlight how intergenerational engagements and programmes involving young children and older adults are under-valued, under-theorised, and taken for granted despite their potential to provide social interactions and common experiences that lead to the development of higher-level functioning for all parties involved. Thus, this publication contributes to fostering intergenerational thinking in the field of ECEC. Furthermore, the text indicates the power of visual representation for theoretical and conceptual discussions, which are typically very abstract. In particular, the text emphasizes how intergenerational engagements and programmes are bound by theoretical concepts and historical roots despite their application in a field that does not necessarily draw on theory. In this publication, intergenerational engagements and programmes are conceptualized as intentional, collaborative social interactions with motives, demands, and conditions guided by competences and conscious awareness. Furthermore, through the intergenerational conceptual framework model, development, transitions, and transformations can be visualized as something that occurs in engaging with someone other than the self. Thus, the vital role of the other or otherness in development and learning is highlighted.

This publication's contribution also lies in its ability to visualize social sustainability in terms of intentional institutional and individual collaborations driven by the global and local contexts in which intergenerational engagements and programmes are enacted. Thus, this text could be considered a contribution to systems thinking, which allows readers, practitioners, and researchers to ask better questions and think of new or different solutions to societal challenges. In addition, this text is also a representation of futures thinking, which has the potential to develop intergenerational strategies and designs for what is to come, guided by the past and the present.

**Article 3: Kindergarten practitioners' perspectives on intergenerational programmes in Norwegian kindergartens during the COVID-19 pandemic: Exploring transitions and transformations in institutional practices**

Oropilla, C. T., Ødegaard, E. E., & Quinones, G. (2022). Kindergarten practitioners' perspectives on intergenerational programs in Norwegian kindergartens during the COVID-19 pandemic: exploring transitions and transformations in institutional practices. *European Early Childhood Education Research Journal*, 1-16. doi: https://doi.org/10.1080/1350293X.2022.2073380

The third publication is entitled "Kindergarten practitioners' perspectives on intergenerational programmes in Norwegian kindergartens during the COVID-19 pandemic: exploring societal conditions, motives, and demands." It was submitted to the *European Early Childhood Education Research Journal* (EECERJ) and is now already published online.
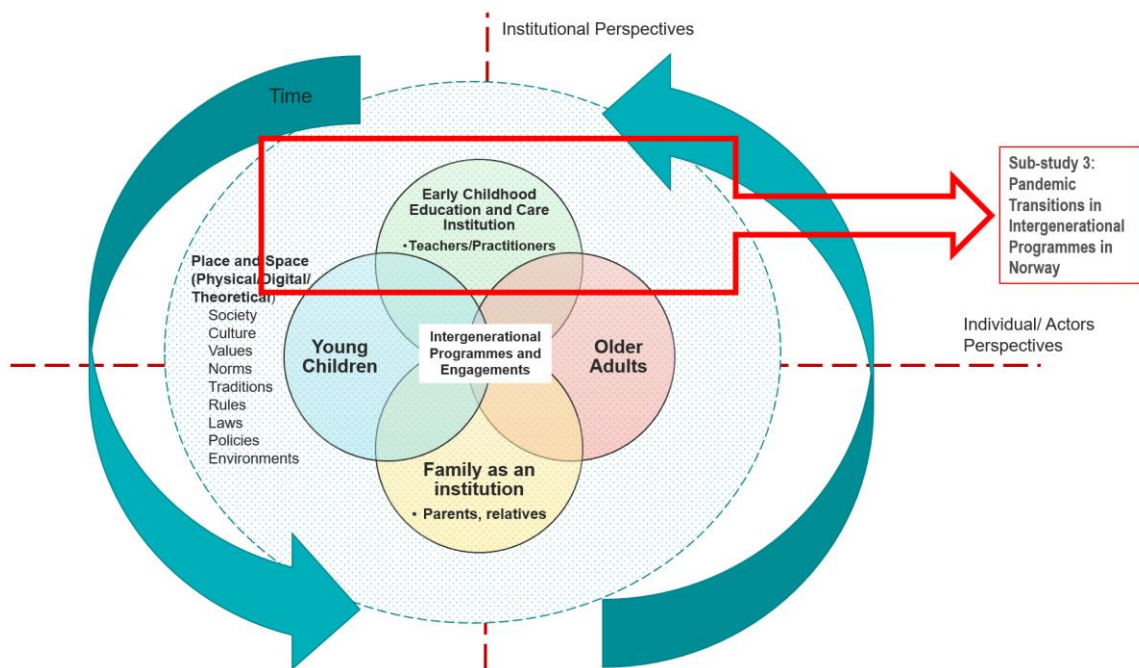


*Figure 13. Position of Sub-Study 3 in the Conceptual Model. Adapted from "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

In this study, kindergarten practitioners were encouraged to share their perspectives on intergenerational programmes involving young children and older adults in kindergartens in Norway (see Figure 13). The article focuses on societal conditions, motives, and demands in the implementation of intergenerational programmes during a time of global crisis (i.e., the COVID-19 pandemic). In this text, the crisis is framed as having the potential to lead to developments such as the transitions, transformations, and changes reported by kindergarten practitioners. Thus, it raises awareness of the potential, possibilities, and challenges of implementing intergenerational programmes in kindergarten settings in Norway during the ongoing pandemic.

In this article, the role of kindergarten practitioners as agents of change and mediators is highlighted. In addition, kindergarten practitioners are viewed as capable of creating conditions that enable intergenerational programmes to occur. Through a focus group discussion and an online form, in which participants were asked probing open-ended questions about intergenerational programmes at kindergartens in Norway, participants were made aware of their agency, as they could inform and transform pedagogical practices to include (or exclude) intergenerational practices at their institutions.

Furthermore, this publication identifies challenges that hinder the implementation of intergenerational programmes in kindergarten settings, especially during the ongoing pandemic. Similarly, it discusses mitigating conditions and some possibilities for moving forward and overcoming these challenges from the perspectives of kindergarten practitioners. Generally, participants' responses indicated the need to think differently to provide children with intergenerational experiences in kindergarten settings in Norway during the pandemic and beyond.

## Article 4: Intergenerational learning and Sikolohiyang Pilipino: Perspectives from the Philippines

Oropilla, C. T., & Guadana, J. (2021). Intergenerational learning and Sikolohiyang Pilipino: Perspectives from the Philippines. *Nordic Journal of Comparative and International Education (NJCIE)*, *5*(2), 22–36. doi: https://doi.org/10.7577/njcie.4151

The fourth publication is entitled "Intergenerational learning and Sikolohiyang Pilipino: Perspectives from the Philippines." It was co-authored with Jean Guadana, a master's student in Healthy Ageing and Rehabilitation at the Western Norway University of Applied Sciences. It was part of the special issue "New perspectives on Asian educational philosophies" in the *Nordic Journal of Comparative and International Education* (NJCIE).

This text critiques the fact that the learning that emerges from participation in intergenerational engagements and programmes and even intergenerational initiatives themselves are often interpreted through Western theories and concepts. Thus, we propose a non-Western perspective for understanding and interpreting intergenerational engagements and programmes in the Philippines: Sikolohiyang Pilipino, an indigenous and localized theoretical framework espoused by Virgilio Enriquez, the late Filipino psychologist, philosopher, and professor. This publication advances glocal understandings of intergenerational engagements and programmes— that is, informing, operating, and interpreting engagements and programmes through global and local knowledge. Furthermore, this article is also a manifestation of how cultural values encompass environments in which children and their families participate.

In this publication, some terms were operationalized, and conceptual clarifications were discussed—particularly the fact that intergenerational engagements are more informal initiatives that occur in family and community settings, in contrast to intergenerational programmes, which are more formal and institutional. This text also argues that intergenerational engagements in family settings should be more intentional and deliberate through the application of theory to everyday lived experiences as an acknowledgement of intergenerational engagements' importance and impact on society. It also highlights the importance of supporting social relations

between generations and creating opportunities for learning and collaboration. Like the other publications included in this research project, this article raises awareness of the importance of engaging with "the other" despite potential conflicts, tensions, and drama.

Last, this publication contributes to the limited pool of research on a virtually unheard-of psychologist and philosopher from a Southeast Asian country. This is in itself an important contribution to research that involves or discusses Sikolohiyang Pilipino. This work is also an important part of this research project, as data on intergenerational engagements in family settings during the pandemic lockdown were generated from the Philippines in 2020 through two case studies. Sikolohiyang Pilipino could also add another dimension to the data analysis and discussion or be used to develop a separate manuscript in the future.

## Article 5: Visibilizing everyday intergenerational engagements: Philippines in 2020 lockdown

Oropilla, C.T., Ødegaard, E. E., & White, E.J. (2022). Visibilizing everyday intergenerational engagements: Philippines in 2020 lockdown. *Video Journal of Education and Pedagogy*. doi: https://doi.org/10.1163/23644583-bja10032

The fifth publication is entitled "Visibilizing everyday intergenerational engagements: Philippines in 2020 lockdown." It was submitted to the *Video Journal of Education and Pedagogy* (VJEP) and is already published. It seeks to visibilize intergenerational engagements in family settings in the Philippines through a critical visual analysis. The concept of visibilization was operationalized through a visual lens; intergenerational videos featuring two sets of Filipino grandparents and grandchildren were produced and submitted by the families themselves. They are appended to the article text, as the VJEP also publishes visual data such as photos and videos.

One main insight from this publication is that, during the pandemic, young children and their grandparents—particularly those who share households—had opportunities to cocreate memories, belong together, and learn from each other through tools and materials at their disposal. The videos that the families produced depicted their ideas of learning through intergenerational engagements, mostly by observing and pitching

in. These were made visible through this study; in hindsight, I also realized that these insights from intergenerational engagements from the Philippines were visibilized due to the conditions occasioned by the pandemic.

In this article, my co-authors and I also provide brief insights into the data generation process and its implications on what was made visible to wider audiences. The videos are viewed with a critical and nuanced gaze, which we suggest was necessary because the families produced representations of their lived intergenerational engagements, which added layers of meaning to what was visible. In addition, this text also advances glocality in research methodologies related to the lived experiences being investigated. Finally, this publication is another contribution to the pool of knowledge about theorized family lived experiences in the Philippines and sheds light on children's lives and situations as it uncovers perspectives on situations in an arguably historical time period.

## 4.2. Integration of findings

To summarize and contextualize the publications, I have also made use of the conceptual model to point out and locate the publications in Figure 14. In light of a social epistemological standpoint that acknowledges that knowledge comes from multitudes of perspectives of different actors, using the conceptual model makes the sources of knowledge evident and as such, visible.
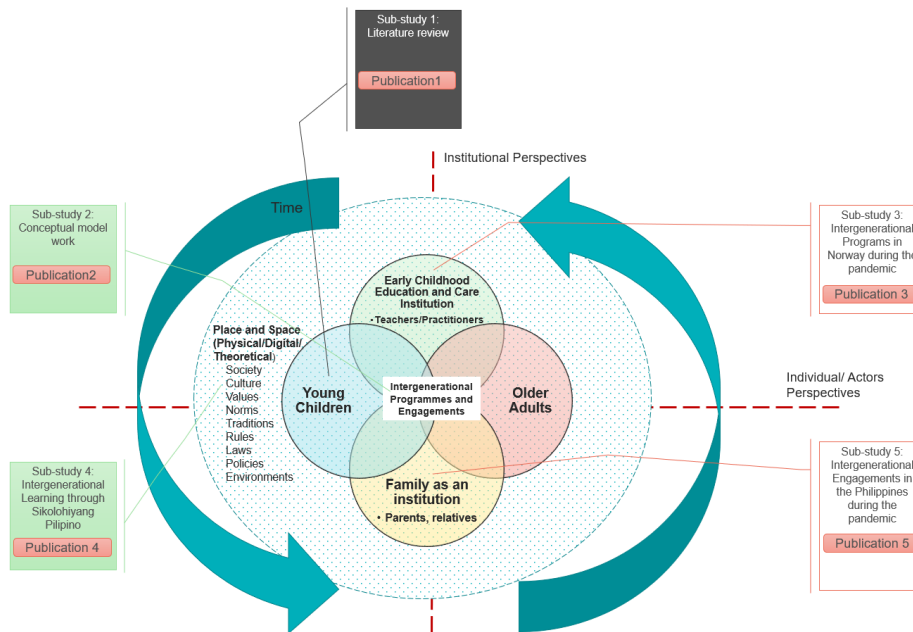
*Figure 14. Locating the publications within the conceptual model. Adapted from "Strengthening the call for intentional intergenerational programmes towards sustainable futures for children and families" by C. T. Oropilla and E.E. Ødegaard, 2021, Sustainability, 13(10), https://doi.org/10.3390/su13105564. Copyright 2021 by Authors. Reprinted with permission.*

My research project offers perspectives on intergenerational engagements and programmes within the field of early childhood education and care. Ødegaard (2020) offers three categories of discourses in early childhood education and care: 1) the first one is a category for child-centred discourses where children are in the middle and their perspectives, play and participation are at the forefront; 2) the second is a category that highlights the roles of teachers, didactics, pedagogical practices in children's learning and development; 3) and the third and last category explores complexities, micro-centredness, and interconnectedness of conditions and practices, learning landscapes and the pluralities of contexts. In my research project, I align with the third category in offering a visualized conceptual model of intergenerational engagements and programmes that offers a relational view of the practices (Spyrou, 2017; Ødegaard, 2020). In the conceptual model that is also thoroughly discussed in Article 2, I have highlighted the inter-relations and inter-connectedness through the

model that visualizes elements that are in constant interaction with each other to show the complexity of intergenerational engagements and programmes as relational activity systems in the field of early childhood education and care. Furthermore, the model provides societal, cultural, and historical perspectives where these activity systems are embedded in recognition that it is important to be cognisant of the social situation of children's development (Hedegaard, 2008).

Being able to include a diversity of perspectives in exploring intergenerational engagements and programmes has been an important component in my research project. As represented in Figure 14, the five articles offer perspectives from the different actors within intergenerational engagements and programmes in early childhood settings. Article 1 coming from the scoping literature review explored young children's perspective in intergenerational research. Article 2 features conceptual knowledge to understand intergenerational engagements and programmes from a theoretical point of view. Article 3 offers empirical data on early childhood practitioners' perspectives of intergenerational engagements and programmes and the transitions and transformations that happened to these practices due to the pandemic. Article 4 is a conceptual paper suggesting a perspective from a non-Western place and space where different values shape how intergenerational engagements are implemented and offers a discussion on why intergenerational programmes are different from those in Western countries. Finally, Article 5 offers perspectives from families on their intergenerational engagements during the pandemic lockdown.

While originally intended to offer insights for this specific intergenerational research as used in Articles 3 and 5, the model can also be used by early childhood practitioners in the field to represent their own intergenerational practices in their settings. As discussed in Article 2, the model is not static—they can remove or add more elements relevant to their practices. In doing so, the model could empower practitioners in conceptualizing, planning, and implementing intergenerational engagements between and across institutions depending on their circumstances. In being able to visualize the different elements in the activity system, the practitioners would also include the materialities necessary to make intergenerational engagements and

programmes happen. This would include the artefacts, tools, places, and spaces they would need interspersing with the context of time. As such, this model has implications for pedagogical practices and in praxis—it also offers a base for theory-building in this field, as well as means for evaluating already ongoing intergenerational practices in different contexts.

The potential of using this visualized conceptual model to evaluate already ongoing intergenerational practices opens opportunities to be more critical appraisals of the intentions and motives for having intergenerational engagements and programmes in the field of early childhood. Which elements create tensions within the systems? What are the intentions of each element? Whose interest are they considering as they act within the system? To what extent are children's and older adults' perspectives included within the activity systems? Furthermore, the model could also point towards critical points: "education has been hijacked by (short-term) corporate interests and a 'neo-liberal' agenda that is not concerned with developing an ethic of care, solidarity, sharing, mindfulness and sensitivity towards the other, the far away and the unknown" (Wals, 2020, p. 825).

The model could also be helpful in identifying which elements function with short-term interests and if these interests are influenced by economic or corporate justifications in light of globalisation. For example, one could offer reflections on how little support intergenerational engagements and programmes receive from the government. In both Norway and the Philippines, intergenerational engagements are embedded in everyday lives—and as such remain taken for granted, as they are considered naturally occurring relations. In the case of the Philippines, intergenerational engagements and programmes are not given as much importance in light of national challenges and political discourses and agendas. However, as suggested in Article 4, if viewed and framed in light of Sikolohiyang Pilipino, this could be a good argument to lobby for support from Filipino policymakers. However, as in the case of Norway, societies are fragmented based on the social welfare benefits offered by the government for children, their parents, and elderly individuals.

Much in the same way, Wals (2020) writes that while it is easy to be critical, it is also important to establish a pedagogy that is relational and emancipatory—ultimately a

pedagogy of hope and transformative learning, which will be elaborated in the next section.

In integrating and discussing the results of this research project further, I reflect on several emerging themes from the five publications this dissertation is built upon. I lean on Hedegaard's three levels of Cultural-Historical Wholeness Approach—societal perspectives, institutional perspectives, and individual perspectives—as well as my visual conceptual model on intergenerational engagements and programmes to integrate my findings and reflections, which I have placed side-by-side in Table 5.

*Table 5. Wholeness approach and intergenerational visual model concepts and actors*

| Hedegaard's Cultural-Historical Wholeness Approach levels of perspectives | Oropilla & Ødegaard's (2021) Visual Conceptual Model on understanding intergenerational engagements and programmes in the field of early childhood education and care | Reflections on findings |
|---|---|---|
| **Societal perspectives** | • Places and spaces (physical, digital, and theoretical)<br>• Cultures, values, norms, traditions, rules, laws, policies, and environments<br>• Time | • Extended research base: glocal and diverse understandings<br>• Transitions and transformations: transformative education and sustainability |
| **Institutional perspectives** | Early childhood education and care institutions<br>- Teachers or practitioners<br>- Families<br>- Parents/relatives | • Early childhood institutions as arenas for intergenerational engagements and programmes<br>• Visibilized lives: LOPI in family and community settings |
| **Individual perspectives** | Young children | Children's voices and participation |
|  | Older adults | On individual motives: reflections on intentionality |

### 4.2.1. Societal perspectives

As a study on intergenerational engagements and programmes, this thesis is built on the cornerstone of human development as a social process where individuals learn and develop as they participate within their communities (Vygotsky, 1998). Culture plays a significant role in our development. Rogoff writes that we are "prepared by both our cultural and biological heritage to use language and other cultural tools and to learn from each other" (Rogoff, 2003, p. 3). As such, it is imperative to include societal perspectives in an effort to understand activity settings such as intergenerational engagements and programmes in the field of early childhood education and care (Hedegaard, 2008).

In this research project, societal perspectives manifested in three major ways: 1) in glocal data contributions from two countries—Norway and the Philippines, both of which have limited representation in intergenerational research; 2) in offering a macro-perspective of viewing intergenerational engagements and programmes through the proposed conceptual model; and 3) in contributing to a wider discourse of transformative learning through the concepts of transitions and transformations, not least in light of the COVID-19 pandemic, which provided societal conditions and demands for the duration of the research project. These three themes are further discussed below.

#### *Extended research base: Glocal and diverse understandings*

In Article 1, which is a scoping review of intergenerational research that includes children's voices in their methods, one would be able to surmise that there is a global movement pushing for intergenerationality, particularly bridging the oldest and youngest cohorts together. However, this global movement would benefit from knowledge from different countries that have yet to be explored in research. As above, this dissertation provides contributions from Norway (Article 3) and the Philippines (Articles 4 & 5), which are both contexts that are not yet as visible in intergenerational research. In being able to generate data in these contexts, local practices are presented and interpreted with both local and global (glocal) understandings and interpretations. This view of the glocal considers the notion that global ideas and phenomena do not necessarily penetrate local cultures, traditions, and views

(Ødegaard, 2020). For example, Article 4, where Sikolohiyang Pilipino is used in understanding the values and motivations of Filipinos when they engage intergenerationally, is a novel contribution to intergenerational research, as it includes local and indigenous knowledge and understandings of a global movement. In addition, Article 5 offers empirical data where both local and global manifestations occur in intergenerational engagements in family settings during the time of the pandemic, which in itself provided societal perspectives of social conditions and demands.

The diversity and pluralities of lived experiences are also highlighted as different glocal artefacts and places are used for engagements and programmes. In Article 3, kindergarten practitioners in Norway spoke about making use of local places and spaces to push through intergenerational programmes between kindergartens and elderly homes. The same is evident in Article 5, where grandparents and their grandchildren were documented using different cultural artefacts and engaging in different community practices. With this extended research base, my research project addresses the lack of research from outside Europe and North America, to which Rogoff (2003) alluded. My research project also aligns with challenging "the theoretical propositions that are often taken for granted and call for the generation of alternative conceptual lenses" (Abebe et al., 2022, p. 255). In proposing to use Sikolohiyang Pilipino in Article 4, I confront intergenerational discourses from a different lens—making me reflect on my own positionalities about intergenerational research, engagements, and programs. I acknowledge tensions between my studies which are largely based on Western theories and philosophies, against my South-East Asian Filipino upbringing and experiences. I also realize that there are more intergenerational contexts that remain unexplored, invisible, and undertheorized. As such, while I tried to contribute to the call of "what can majority world research offer" (Tisdall & Punch, 2012, p. 259) and to offer an "illustration of how childhood is understood differently" (Ansell, 2017, p.52), there is much more to explore and visibilize in terms of research from the "global south".

### *Transitions and transformations: transformative education and sustainability*

In connection with the potentials of the visualized conceptual model discussed above, this research project aligns intergenerational engagements and programmes as contributing to creating a pedagogy of hope and transformative learning and education. Despite the conditions and demands brought about by the crisis of the COVID-19 pandemic to intergenerational engagements and programmes, the transitions and transformations documented in Articles 3 and 5 in this dissertation pertain to contributing to transformative learning and education—not just in formal educational institutions, but also in informal and nonformal settings such as families and community settings. Interestingly, Arjen Wals' work on transformative learning and sustainable education resonates with the articles in my research project. In a podcast that he recorded at the Western Norway University of Applied Sciences (Wals, 2022), he spoke about the need to rethink education and what it is for. He further suggests revisiting the concept of innovation in light of educational settings— suggesting the need to look at complexities rather than a simplification of the relations and interactions of humans and their environments. He asserts that there is a need for a radical re-orientation of the way we learn and includes intergenerational, relational, and systems thinking to have transformative education that addresses sustainability concerns (Wals, 2022). This research project also alludes to the potential of intergenerational engagements and programmes for sustainability discourses, as cultural knowledge, skills and traditions are passed on between generations. Rogoff (2022) points to the importance of being able to "collectively remember events that we have not personally experienced—becoming involved vicariously in other people's experience over many" (p. 3). In Article 5 of this research project, the engagements between grandparents and their grandchildren in family settings in the Philippines provided opportunities to have shared situations where the knowledge and skills of each generation manifested in many ways. In my view, this is aligned with what Wals (2019) writes about sustainability-oriented learning, which he defines as "an organic and relational process of continuous framing, reframing, tuning and fine-tuning, disruption and accommodation, and action and reflection. (p.61)" Furthermore, he views sustainability-oriented ecologies of learning as a "blended learning space" where sustainable co-creations use "a variety of tools,

relations, and forms of learning" (Wals, 2019, p.61). In Articles 3 and 5, I argue that the pandemic created the conditions through the transitions and transformations for this kind of blended learning space for all generations where the youngest, the oldest, and the sandwich generations had different roles to play: children took on transformative roles, older adults took on adaptive roles, and the sandwich generation took on mediating roles. This created opportunities for the different generations to potentially discuss issues on "intergenerational, interspecies, social equity and the cost of overstepping ecological boundaries" (Wals, 2020, p. 825), and to "use language and other cultural tools to learn from each other" (Rogoff, 2003, p.3). To be able to do so contributes to a pedagogy of hope toward sustainable futures.

### 4.2.2. Institutional perspectives

The two main institutions where children in their early years participate the most are early childhood institutions and their families. As such, in this research project, my reflections on institutional perspectives come from these two environments. Hedegaard (2008) writes that institutional perspectives primarily lie on the values, practices, and traditions within the institutions in which children live and participate. Furthermore, the practices and traditions are mediated by material conditions to facilitate what could be referred to as "good practices," which could constitute different meanings and interpretations in different contexts. In this research project, this normative stance of seeing intergenerational engagements and programmes as "good practices" in early childhood institutions was established in the introduction of this kappe. For this section, my reflections on institutional reflections pertain to how intergenerational engagements and programmes are experienced within the institutions. This includes reflections on the materialities involved in these engagements and programmes—what artefacts were utilized? What spaces, places, and landscapes were available? How did the time of the pandemic affect the material and social conditions for having intergenerational engagements and programmes in early childhood settings such as the family and kindergartens?

### *Early childhood institutions as arenas for intergenerational engagements and programmes*

In light of globalisation and future-oriented global economics, early childhood policies and curricula are often geared towards addressing national challenges and political discourses (Ødegaard, 2020). Early childhood education and care are at the forefront of sustainable development discourses, as they are recognised as an arena for lifelong learning and social mobility (Clark et al., 2020). During the time of the pandemic, international and national policies further impacted institutional practices within early childhood institutions, which was evident in Article 3. Early childhood practitioners spoke of the different conditions that prevented them from pursuing intergenerational activities in partnership with other institutions within their communities.

On the other hand, they also demonstrated many ways of being creative and resilient. They gave different suggestions as regarding materialities that could be utilized in intergenerational engagements and programmes during the pandemic such as the use of digital media for communication or local outdoor spaces within their communities. Early childhood practitioners also mentioned different activities that could create many opportunities for the children to engage with the elderly in their immediate communities such as letter-writing activities, or even encouraging the children's parents and family members to contribute to an idea bank of intergenerational activities. From my viewpoint, these are manifestations of collaborative explorations, which are what Ødegaard (2020; 2021) refers to as the signature pedagogy in early childhood education and care. This pedagogical model entails dialogical engagements encouraging co-creations, collaborations, and openness to different experiences and possibilities with different partners and stakeholders such as the children's parents, relatives, and other community members which highlight the roles of early childhood practitioners (Ødegaard, 2020). This model empowers early childhood practitioners to go beyond the confines of the institution to include more engagements in nonformal and informal settings in their wider communities where children also have formative experiences, as was evidenced in Article 5. As such early childhood education and care institutions that conceptualize, plan, and implement intergenerational engagements and programmes are building "cultures of

exploration" (Ødegaard, 2020), which is also essential for building quality and capacity within and across institutions and for the field of early childhood education and care. In my viewpoint, the value positions and motives of institutions (Hedegaard, 2008) become evident in including intergenerational practices in early childhood settings. I am also of the opinion that including children's and older adults' voices in designing and planning intergenerational engagements and programmes reveals intentionality. Hedegaard (2008) links this with the motives or intentions of individuals, which will be further elaborated in Section 4.2.3.

### *Visibilized lives: LOPI in family and community settings*

Through this research project, realisations and critiques about what is or is not visible in media and academic publications came about. Many places, arenas, and settings are not fully recognized, many voices are not heard, and many contexts are not represented in research, which was evident in the scoping review in Article 1 and Article 4. Rogoff (2003) writes that "the study of human development has been based largely on research and theory coming from middle-class communities in Europe and North America" (p.4.) As an acknowledgement that a diversity of informal and nonformal intergenerational engagements are not given as much legitimacy as arenas for learning, play and collaborations between young children and older adults, the videos that the research participants generated for this project in Article 5 proved to be a very powerful means of visibilizing lived experiences in countries such as the Philippines. Such videos provide rich contextual information on the cultural values and traditions within intergenerational lives in family and community settings where learning and collaborations occur. Materialities are intertwined with intergenerational activities involving artefacts and places they use in everyday lives, including farms, food, vegetables, structured and unstructured toys, and digital tools, among many others. Children can be enjoined to help with household tasks such as cleaning their family vehicles or preparing food—which in some contexts might be misconstrued as child labour. However, these engagements are indicative of the facets of learning by observing and pitching in (Rogoff, 2014).

From my viewpoint, making the data generated in family and community settings visible in academic work legitimizes these settings as institutions where values and

cultural traditions seep through practices. The data generated make it possible to discuss what practices, norms, values, and traditions could constitute "a good life" for children (Hedegaard, 2008). Interestingly, the parents who participated in this study also had some reflections about their own intergenerational practices and how the engagements impact children's and older adults' lives. They expressed a mix of surprise and amazement that their everyday lives were deemed worthy of being studied. Their reactions also make me reflect on how the process of collaborative research also has the potential to empower the participants just by being able to reflect on their own experiences.

The pandemic added another layer of importance to having visibilized everyday lived experiences, as it provided knowledge from a timeframe that generations came to see as a historical event. Insights on intergenerational lives and activities during this time have been documented in Articles 3 and 5. Both articles provided empirical evidence that addressed the research questions in the project—the elements and the actors within intergenerational engagements and programmes became apparent, as was the manifestation of learning opportunities within these activity systems. The impact of the pandemic on these processes in some Norwegian and Philippine countries also became visible through this research project. In this, Rancière's (2004) thoughts on the politics of aesthetics resonate. He writes that "politics revolves around what is seen and what can be said about it, around who has the ability to see and the talent to speak, around the properties of space and the possibilities of time" (Rancière, 2004, p. 13). As such, in many ways, being able to visibilize intergenerational lives for this research project adds to a political discourse that necessarily addresses critical perspectives on "for whom" and "for what," which I have discussed in Article 5. In the end, as the participants generated the data where their lives were visibilized, they contributed to the representation of their lived realities that I, as the researcher, would not be able to uncover otherwise.

### 4.2.3. Individual perspectives

#### *Children's voices and participation*

As a result of the social conditions of the pandemic, I was not able to explore the individual perspectives of young children and older adults although that was my

original intention. I have meant to do this by listening to the content of the dialogues between young children and older adults as they engaged in shared activities and co-creations. I have also meant to highlight children's voices and participation in intergenerational engagements and programmes, as evident in Article 1. I believe that their perspectives on intergenerational engagements and programmes should be at the forefront of intergenerational studies as it was found in the scoping literature review (Article 1) that most intergenerational studies focus on the welfare of older adults and seldom include young children's voices.

However, as the pandemic prevented me from working directly with children and older adults, I turned to understanding individual perspectives from a systems viewpoint. In this context, the children's activity settings where they participate in different social situations had the potential to opportunities for them to acquire social competence, motives, and conceptual skills (Hedegaard, 2019). From a sociohistorical perspective, children's formation, is related to the many changes, transitions, and transformations of their social situations and their participation in institutional practices through the course of their lifetimes (Hedegaard, 2019). Their individual perspectives are shaped by the environments in which they are participating in the same way that they are influencing and contributing to these said environments—a dynamic and relative process (Hedegaard, 2009). Subsequently, in this study, the transitions and transformations to intergenerational engagements and programmes resulting from the pandemic offered a unique opportunity rather than merely a problem or an obstacle.

In my study, the accounts of how children participate in intergenerational engagements and programmes came from their parents are presented in Article 5 and their early childhood teachers in Article 3. Both parents and early childhood practitioners, who I consider part of the sandwich generations, view children's participation in intergenerational engagements and programmes as good and beneficial. Their perspectives portrayed children as having transformative roles as evident in how they were able to make use of digital artefacts to engage with older adults. Older adults seemed to have adaptive roles as they gained new knowledge and skills from interacting with the young children. Furthermore, those in the sandwich

generations seemed to have a mediating role in making intergenerational engagements and programmes happen. However, I reflect on not being able to generate data coming from the children and older adults themselves. I also reflect on not being able to observe the actual intergenerational practices in different settings and cultural contexts. I remain hopeful to be able to include this research focus in my future work.

### *On individual motives: reflections on intentionality*

As discussed earlier in the preceding sections, motives and intentions are intertwined concepts, particularly in understanding these in terms of making intergenerational engagements and programmes happen. Motives and intentions were evident in Articles 3 and 5, which are the two empirical articles, but these were also alluded to in the other publications despite not being the unit of analysis. Seen through Hedegaard's wholeness approach (2008), societal, institutional, and individual intentionality are inevitably intertwined. For example, and as discussed in earlier subsections, an early childhood practitioner would be encouraged to include intergenerational engagements and programmes in their settings if national policies fostered this objective. In Article 3, while it was evident that some early childhood institutions in Norway have ongoing intergenerational practices, I reflect on the seeming lack of in other settings. The early childhood practitioners in Norway who were participants in this study pointed to the challenges of implementing intergenerational programmes during the time of the pandemic. The presence and continuance of intergenerational activities in early childhood centres seem to be rooted in the individual motives of some key personnel. On the other hand, the families in Article 5 were explicit in their motives to have intergenerational interactions during the time of the pandemic because of the realization of how precious moments of togetherness were. The families were very vocal about their wish to create memories during a time when physical contact was regulated due to the ongoing societal conditions. Leontiev (1978) writes that activities and actions always exist with motives that are in line with achieving particular goals.

Hedegaard (2012) leans on Leontiev's work to further discuss motives from children's perspectives, which are related to what is meaningful for them to participate in.

Children express their motive orientations through participation in activities within institutions (Hedegaard, 2012), where they achieve a sense of belonging, security, and friendship (Winter-Lindqvist, 2011). While I have not been able to observe children's participation in intergenerational engagements and programmes in their early childhood institutions, their teachers have expressed that not all children were used to interacting with the elderly and that it takes some time for others to feel comfortable. Hedegaard (2017) connects this with the changing motives and demands that children experience as they transition from one institution to the other. As represented in the visual conceptual model (Figure 2), children's early childhood institutions have different motives from elderly homes/institutions. The differences in motives pose demands on how children can participate in the activities and situations within these institutions—hence creating tensions where children might not feel comfortable participating (Hedegaard, 201). However, intentionality also manifests in the design and implementation of intergenerational programmes and engagements in institutions. How the activities and the environments are prepared can help alleviate the tensions within these settings—but these tensions are greatly dependent on the efforts of those who have planned the intergenerational meetings between the children and older adults. This highlights the pedagogical role of early childhood practitioners.

On the other hand, intergenerational engagements in nonformal and informal settings have different sets of demands and motives that often remain unexplored and taken for granted as part of daily lives. These intergenerational interactions may happen more frequently and organically, but the frequency of engagements does not necessarily translate to intentionality, as alluded to in Article 4. However, intentions and motives in intergenerational engagements in family and community settings were visibilized in Article 5. From the videos generated by the family members, one will be able to surmise that intergenerational engagements within family settings are deeply connected to the development of children's sense of self and belonging (Winter-Lindqvist, 2011). In these engagements, the children were given opportunities to pitch into everyday chores and tasks with their family members (Rogoff, 2003)—which was fueled in part by the motives of all family members involved. Through these engagements, the children were able to negotiate their positions and participation in

a safe environment, which revealed their individual motives and intentions to be a member of the said environments.

Moving forward, in order to further discuss intentionality, I also allude to how intergenerational engagements and programmes are conceptualized, planned, designed, and implemented as part of the discourse. The design, choice of activities, the content of the materials, and the places and landscapes used could be viewed as manifestations of intentionality and motivations. Whose voices are taken into account and for what purpose? Having established a visual conceptual model as well as a methodology for visibilizing learning within intergenerational engagements and programmes, some of the groundwork for continuing research and developing pedagogical practices within the field is arguably easier.

## 4.3. Section Summary

In this section, I have presented the main findings through the meta-text for each publication. The conceptual model was a useful way to locate each of the articles in relation to the other publications. Personal, institutional, and societal perspectives were the main data sources informing this research project—leaning on seeing a system from a macro point of view, leaning on Hedegaard's wholeness approach.

It is noteworthy, however, that there is space for more research on intergenerational learning through engagements and programmes in the field of early childhood education and care. In the last section of this kappe, I will discuss the answers to the research questions of the research project. I also further expound on the overall contributions of this research project. Afterward, I will also discuss the implications of the study as well as the impact of the findings on future research.

# 5. Conclusions and Implications

In the previous section, I presented the research project according to the research questions that I sought to answer through the sub-studies, which resulted in the five publications included in this dissertation. In this section, I discuss answers to the research questions, followed by a presentation of the overall contributions through the research project. Afterward, I also discuss some limitations as well as the implications of the research project for different stakeholders. Finally, I offer suggestions for future research.

## 5.1. Answers to Research Questions

The aforementioned academic publications address the research questions formulated for this research project, which seeks to explore and gain a deeper understanding of intergenerational engagements and programmes in the field of early childhood. In answer to the overarching research questions ("How can one identify and include all actors and elements forming the social and material conditions of intergenerational engagements and programmes in early childhood settings? How are learning opportunities manifested in intergenerational engagements and programmes between young children and older adults? What impact has the pandemic had on intergenerational programmes in Norway and intergenerational engagements in the Philippines?"), I enumerate the following salient points:

1. Intergenerational engagements and programmes are activity systems that consist of several related and collaborating actors and elements. Therefore, it is often difficult to make intergenerational engagements and programmes work and occur. In relation to this, I proposed a conceptual model that could be helpful in advancing comprehension of intergenerational engagements and programmes. With the ability to identify, articulate, and visualize the different elements, actors, and conditions that contribute to these intergenerational meetings, researchers and practitioners alike can take more intentional, supportive, and appropriate actions and decisions. It is important to keep in mind that these intergenerational meetings are highly relational and require

109

processes that involve communication and collaborative efforts. Furthermore, the conceptual model contributes to the development of an integrated intergenerational theory by scholars (Vanderven, 2011).

2. I also propose that knowledge of intergenerational engagements and programmes should include global and local social, physical, and material conditions, as these affect intergenerational engagements and programmes. Time-specific events must also be considered; in the publications, such an event was the COVID-19 pandemic, which resulted in conditions, transitions, and transformations that affected not only intergenerational engagements and programmes around the world but also how the current research project on intergenerational engagements and programmes was designed and conducted.

3. Through the publications, we gained insight into the crucial mediating role of institutions, such as families and early childhood settings, and people at these institutions in the facilitation of intergenerational meetings. While global and local social, physical, and material conditions influence intergenerational meetings between children and older adults, the people at institutions are the ones who facilitate these meetings, not the children and older adults themselves. Thus, early childhood practitioners and families have power over the specific details of intergenerational engagements and programmes. As indicated in Article 3, there must be a spark—an interested party—to be able to move forward, progress, and continue.

4. To gain richer knowledge, I suggest that we intentionally use localized, culturally sensitive, and nuanced interpretations of intergenerational engagements and programmes. I used Norway and the Philippines as examples in this research project. In doing so, I demonstrated the importance of being open to cultural sensitivities in which intergenerational engagements and programmes are located, as well as the histories they are rooted in, as it is part of fostering these meetings in the settings where they are located.

5. In this research project, I suggest that visual research and visual data generation can be helpful in legitimizing and visibilizing intergenerational engagements and programmes as arenas for cultural formation, learning, and development. This is particularly true of contexts that are often underrepresented in research. Thus, visual research on intergenerational

meetings could be a powerful means of exploring discourses and multiple meanings in these arenas. Similarly, it could also provide an avenue for more voices to be heard, co-creation towards shared understanding, and collaborative explorations towards shared sustainable futures

6. Despite the impact of the pandemic on intergenerational programmes and engagements, "learning gains" rather than a "learning loss" occurred in some contexts. While this finding is not generalizable, the opportunities that young children and older adults had to learn from each other during this time must be acknowledged. Among those with access to such intergenerational engagements, there were opportunities to not only learn but also create spaces for belonging and becoming together. Ultimately, this project highlighted interdependencies and relational thinking for moving forward together.

Throughout this research project, I have acknowledged that there is space for more research on intergenerational engagements and programmes. This research project also has implications for stakeholders. These and a summary of contributions are discussed in the next subsection.

## 5.2. Contributions

Since this research project aimed to generate data to explore and foster intergenerational engagements and programmes in early childhood settings, I reflected on its contributions. I believe that the dissertation's contributions are threefold: theoretical-conceptual, methodological, and empirical (see Figure 15).

**Theoretical-Conceptual**

- Conceptual model
- Intergenerational engagements as intentional, relational, and glocal
- Localized and nuanced understandings and interpretations

**Methodological**

- Intergenerational research fieldwork during a pandemic
- Visibilization

**Empirical**

- Data generated from Norway
- Data generated from the Philippines
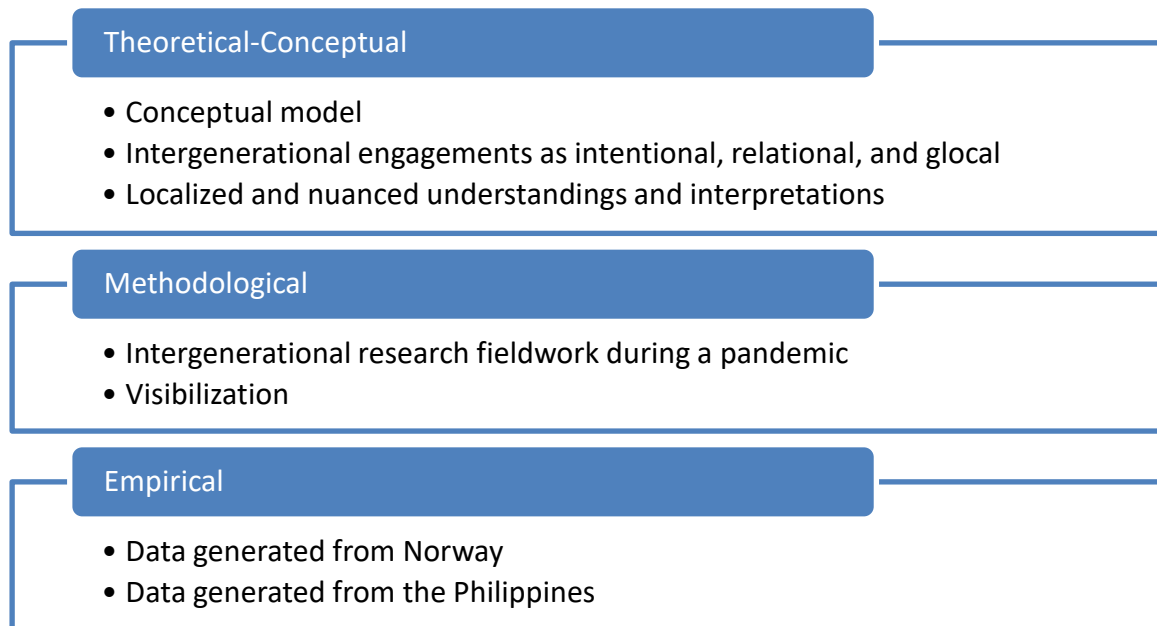
*Figure 15. Summary of Contributions*

I argued through this research project that cultural-historical theories can be used to fully understand intergenerational engagements and programmes. Through this research project, I subscribe to the importance of social relationships in the learning and development of individuals (Vygotsky, 1998) and the culture, material, and non-material traditions and practices in which these social relationships are formed, not only in institutional (Hedegaard, 2005) but also community settings (Rogoff, 2014). It is helpful to understand intergenerational engagements and programmes as an entire system of practices and activities, which I have articulated throughout the publications. This validates and raises awareness of intergenerational programmes and engagements as contributors to the cultural formation of young children and older adults. Furthermore, the theoretical-conceptual contributions of this research project have implications for early childhood education and care and future research in this field. These contributions can be used to extend intergenerational research in the future. Additionally, these theories, concepts, and conceptual models can be used by teachers to educate future generations of early childhood practitioners, especially

since intergenerational engagements and programmes highlight collaborative interdisciplinary work that addresses sustainable development goals.

By generating empirical data to understand and foster intergenerational programmes in Norway and intergenerational engagements in the Philippines, this research project also features methodological contributions due to the challenges posed by the COVID-19 pandemic. Through the methodology, the context and conditions of this historical time became tools to visibilize learning that was otherwise not as visible. In my view, the overall research suggested more intergenerational learning opportunities to be explored, which translates to the potential generation of new insights and knowledge. The time and theoretical and geographical spaces used to generate data for this dissertation could be expanded to understand and visibilize more indigenous insights on learning, development, and intergenerational belonging that may have been or remains invisible. Incidentally, the findings and contributions of this research project also indicate implications and possibilities for future research, which I articulated in the publications but further explain in the following section.

## 5.3. Limitations

In pursuing research that aims to generate knowledge on intergenerational engagements and programmes involving young children and older adults, I acknowledge several limitations. First, as a researcher from a foreign background, I experienced occasional difficulty in navigating cultural traditions and institutional practices that were different from my own. In the sub-studies in which I sought to generate empirical data in Norway and the Philippines, I was both in the position of insider and outsider. Thus, I acknowledged that there may have been cultural subtleties that I unconsciously overlooked.

Second, I acknowledge that I could have made different decisions about the utilized theories, research design, and methods employed. However, as reiterated several times throughout the project, some conditions needed to be considered, such as the need to transition and adjust to health measures, social distancing regulations, and home confinement for families and individuals. During this time, not everyone had access to the internet, digital tools, time, energy, and other human resources needed to participate in a research project. This also affected the sampling strategies and the

total number of participants. Overall, since the participants were volunteers and self-selected, I had limited control over their backgrounds, biases, and predispositions, which was further complicated by challenges that prevented access to other potential participants. Moreover, as in any research project, there was a finite number of human resources that I could employ over a finite amount of time.

## 5.4. Implications

There are several implications alluded to in this research project that are outlined below.

### 5.4.1. Theoretical

By offering a visual conceptual model for understanding intergenerational engagements and programmes in the field of early childhood education and care, I sought to extend theoretical knowledge to bridge theory, research and practice.

My visual conceptual model was able to account for the complex relations and overlaps of the identified elements and actors that together make up social and material conditions for intergenerational engagements and programmes to happen. In doing so, this research project brings the relationships and connections to the limelight rather than focusing on specific actor-groups such as children or older adults. The visual and conceptual model can take into account multigenerational relationships through which reciprocal transformation and cultural transmission occur. It also takes into account time-specific policies and events, such as the COVID-19 pandemic, that have an impact on how intergenerational activities can be conceptualized and implemented.

Furthermore, the theories I have used in conceptualizing the visual conceptual model are prevalent in early childhood research but not in intergenerational research, which expands the knowledge of the field of intergenerational research that uses Erik Erikson's (1950) psychosocial development theory as a baseline. Therefore, this research study helps identify other relevant theories, including indigenous and local philosophical thoughts such as *Sikolohiyang Pilipino* that could be used in the development of an intergenerational theory (Vanderven, 2011). To a certain extent, I

allude to a decolonization of intergenerational engagements and programmes—a view that is sorely lacking in developing theory.

### 5.4.2. Pedagogical

Pedagogically, this research project points to the possibilities of creating, preparing, and implementing intergenerational engagements and programmes in early childhood institutions such as the family and kindergartens. The visual conceptual model in Article 2 provided both a methodological guide for planning and implementing intergenerational engagements and programmes and a theoretical framework that can be used in understanding these initiatives. As demonstrated in this research project, there are many different ways of seeing and understanding how learning and development could occur in different arenas—it could happen through carefully planned collaborative efforts between and among institutions, pointing towards the important role of teachers, parents, and other practitioners. However, learning and development could also happen in everyday lived experiences, which also entails an understanding of the different social and material conditions making up the power dynamics within these contexts. Children and older adults can both learn by observing and pitching in (Rogoff, 2003), where cultural values, norms, and positions are also transmitted. Additionally, engaging with different generations through intergenerational engagements and programmes is an essential part of a person's *Bildung* or cultural formation. Through this research project, everyone involved within the intergenerational and engagement system has, in some way or another, undergone transitions and transformations. As suggestions for how these processes of cultural formation could be visibilized, one could think of more potential ways to make it happen in different settings.

As intergenerational engagements and programmes are inherently relational and collaborative in nature, they could be considered to have ecologies of learning that invite "critical thinking, transgression, and action" as well as "creativity, critique, disruption, co-creation, and regeneration" (Wals, 2019, p. 63). Intergenerational engagements and programmes have different voices and perspectives to learn from— voices that will have to engage in discussions and negotiations to navigate power positions and move towards a shared goal. Being able to think of intergenerational

engagements and programmes as arenas for learning and development widens the possibilities of creating these ecologies for learning beyond classroom settings by taking into account diversity and crossed boundaries in wider societal contexts.

In early childhood institutions such as kindergartens, such pedagogies need theoretical and methodological guides to mitigate the risks of negative outcomes. This research project offers knowledge that would be helpful in developing and executing pedagogical practices, particularly in institutions where young children are participating.

### 5.4.3. Didactic

The findings from this research project have didactic implications for an array of stakeholders, such as the field of early childhood education and care, early childhood practitioners, families, and policymakers.

#### *In the Field of Early Childhood Education and Care*

Through this research project, the field of early childhood education and care has the possibility to pursue inter-, intra-, and multi-disciplinary collaborations using the same terminologies being used in intergenerational research coming from allied medical fields. Furthermore, the conceptual model proposed in this research project strengthens the status of early childhood education and care as a potent arena for intergenerational meetings and legitimizes early childhood institutions as intergenerational contact zones. In this conceptual model, I captured a framework that practitioners and researchers alike can utilize to study children in their everyday settings to recognize their everyday social situations and participation in different institutions (Hedegaard et al., 2008). In this light, children are also provided with more opportunities and possibilities to explore relationships and shared activities with members of older generations, which could yield learning opportunities and cultural transmissions.

Additionally, this research project implicates the field as the knowledge generated opens for more informed decisions regarding the conceptualisation, implementation, and assessment of future intergenerational engagements and programmes. Some

example of these decisions would be to be empowered to include young children's voices in the planning and implementation of intergenerational engagements and programmes. Much in the same way, voices of the other actors within the activity systems must also be included. As such, more than focusing on one particular voice, it would be most beneficial to focus on the collaborations. Subsequently, activities in intergenerational engagements and programmes could include co-designs, co-creations or co-explorations. Additionally, local landscapes, places, spaces and artefacts could be utilized within these intergenerational engagements and programmes.

### *For Early Childhood Practitioners*

The findings from this research project indicate the vital role of early childhood practitioners in children's lives and the intergenerational opportunities that children experience in ECEC settings. Early childhood practitioners are key to intergenerational institutional practices. Thus, they must shoulder both the privilege and the responsibility of broadening children's experiences through the pedagogical practices and activities that they choose to include in their settings. Admittedly, it places them in a position of power, as they are viewed as agents of transitions and transformations. In the same way, this also implicates early childhood settings to provide early childhood practitioners opportunities for capacity building to be competent to conceptualize, plan, design, and implement intergenerational engagements and programmes in their localities. As such, it affirms Findsen and Formosa's (2011) recommendation to have specialized training to cater to all involved in intergenerational engagements and programmes. This training might have a focus on children's rights, laws of ECEC institutions and their framework to mitigate the risks of having untrained persons engage with younger children and the oldest adults who could be genuine towards children in their meeting points, but they can also bring with them some mentalities from their own childhood that do not necessarily coincide with the best interest of children. Furthermore, if untrained persons were to engage or facilitate intergenerational engagements and programmes to foster multi-aged interactions in multicultural societies, these people will need training to be able to consider the needs and interests of everyone involved.

### *For Families*

Similarly, this research project implicates families with the recognition of the force regarding their lived experiences. As the most basic unit in society, the family is intergenerational by nature and familial engagements are decisions that key family members consciously make on behalf of young children. In this research project, family and community settings are legitimized as arenas for learning and cultural formation. Learning from the family is visibilized, which indicates prospects for strengthening family and community initiatives. In the process, all generations, young and old, are provided with places to be, become, and belong.

### 5.4.4. For Policymakers

For policymakers, this research project sheds light on the breadth of intergenerational engagements and programmes' possibilities for children, older adults, the institutions that they participate in, and their families. Moreover, there are possibilities for intergenerational meetings, as there is a multitude of forms and ways in which these can be implemented and employed. However, facilitating these meetings necessitates economic and logistical support from governing bodies. In the process, larger societies have a greater likelihood of achieving sustainable collaborative futures for all. As an example, the policies and regulations during the pandemic shaped and formed how intergenerational engagements and programmes were planned and implemented. In this light, I urge government bodies, particularly educational ministries, to include intergenerational engagements and programmes in laws and policies such as national framework plans for kindergartens. Another suggestion would be to also consider the provision of more public spaces that would foster intergenerational engagements and programmes by design. These public spaces could be co-designed through intergenerational means to ensure that the wants, needs and interests of all users are included in the design. In doing so, age-friendly and sustainable societies could be realised as intergenerational solidarity is fostered. Therefore, intergenerational engagements and programmes could take place in many landscapes and many forms if policies are to include these initiatives and enjoin the different stakeholders as part of the conceptualization and planning processes.

## 5.5. Future Research

The publications connected to this research project provide several insights into the future of intergenerational engagements and programmes, particularly in the field of early childhood education and care. Opportunities for intergenerational learning in families and ECEC institutions are legitimized and visibilized, with an added layer of the potential and importance of glocal understandings. In hindsight, the empirical insights generated in this research project are mostly derived from the perspectives of the sandwich generations via early childhood practitioners and the families of young children and older adults.

Future research on understanding and fostering intergenerational engagements and programmes in the field of early childhood education and care could focus on individual perspectives by examining the perspectives and voices of young children and older adults. The original research design aimed to address these perspectives, but this could not be accomplished due to the pandemic in light of societal rules and regulations at the time. Thus, young children and older adults' capabilities and their agency to participate in collaborative co-creation projects should be highlighted in future research. Intergenerational co-creation from the design perspective of possible shared spaces and activities that could be helpful for intergenerational programmes and engagements is also a topic that I was unable to highlight in this research project and thus also warrants future research. Related studies could focus on new city development and urban planning ideas, such as indoor and outdoor multi-use community spaces that could serve as landscapes for all ages. Last, as indicated in the empirical publications, non-normative intergenerational experiences must also be included in research. In this, I acknowledge that this particular research project seemingly represents some ideal situations that could prove to be useful as baseline understandings of intergenerational engagements and programmes. Now that a baseline reference for research has been established, it is time to seek out and visibilize more taken-for-granted intergenerational stories from different parts of the world.

## 5.6. Concluding Remarks

The five articles appended in Part 2 illustrate the need to understand intergenerational engagements and programmes as relational processes and practices with overlapping, collaborating, and cooperating actors and elements situated within specific contexts and cultures at specific time periods or in specific events—in this case, the COVID-19 global pandemic. With a more nuanced understanding of how these engagements and programmes occur, we can broaden our understanding of learning opportunities for young children and older adults. In the process, we empower them by recognizing the role that they can play in intergenerational engagements and programmes. Thus, we can think of these intergenerational engagements and programmes as community development tools for social change and development. In the same way, we can also think of intergenerational engagements and programmes as a process rather than an endpoint. To use a more expressive metaphor, intergenerational engagements and programmes can be viewed as a complex, continuous, and explorative journey that we can encourage more people to take with us.

In this research project, I reflected on the knowledge that I generated and the contributions I made. I realized that while I developed some solid, and research-based knowledge, there is still more to learn about intergenerational engagements and programmes. There are more questions to be asked, new explorations to engage in, and new voices to be heard. I also realize that intergenerational engagements and programmes might not be the best arena for learning and development for everyone. However, I argue that that will remain unknown unless we venture on these explorations to learn more about the circumstances where it might not fit and where people might not prosper.

Ultimately, whilst I made several pivots in this research project due to challenges resulting from the pandemic, I believe that I achieved my research aims and adequately answered the research questions through my publication. Thus, I believe that the resulting contributions serve as a strong foundation for further research in the future.

More research is required to explore how to advance on intergenerational research in ECEC. We must learn more about young children and older adults' empowerment when they engage in intergenerational practices to further solidify the conceptualization and implementation of these initiatives. Knowledge of how different generations can participate in the planning, conceptualization, implementation, and evaluation of these initiatives is key to highlighting their capabilities and potential. We must also intentionally include different contexts and situations in recognition that the implementation of intergenerational engagements and programmes as relational initiatives is not easy to organize and execute. To conclude Part 1 of this *kappe*, I once again reiterate the call for action and support for intergenerational research in the future.

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# Appendices

## Research Approval from NSD (1 &2)

# NSD   NORSK SENTER FOR FORSKNINGSDATA

## Assessment

**Reference number**

953897

**Project title**

Stories of Intergenerational Experiences: The Voices of Younger Children and Older Adults

**Data controller (institution responsible for the project)**

Høgskulen på Vestlandet / Fakultet for lærerutdanning, kultur og idrett / Institutt for pedagogikk, religion og samfunnsfag

**Project leader (academic employee/supervisor or PhD candidate)**

Czarecah Oropilla, Czarecah.Oropilla@hvl.no, tlf: 4746236484

**Type of project**

Research Project

**Project period**

01.08.2019 - 30.04.2022

**Assessment (2)**

**05.12.2019 - Assessed**

NSD has assessed the change registered on 02.12.2019.

We find that the processing of personal data in this project will comply with data protection legislation, so long as it is carried out in accordance with what is documented in the Notification Form and attachments, dated 05.12.2019, as well as in correspondence with NSD. Everything is in place for the processing to continue.

FOLLOW-UP OF THE PROJECT
NSD will follow up the progress of the project underway (every other year) and at the planned end date in order to determine whether the processing of personal data has been concluded/is being carried out in accordance with what is documented.

Good luck with the project!

Contact person at NSD: Karin Lillevold
Data Protection Services for Research: +47 55 58 21 17 (press 1)

**25.06.2019 - Assessed**

Our assessment is that the processing of personal data in this project will comply with data protection legislation, presupposing that it is carried out in accordance with the information given in the Notification

144

Form and attachments dated 25.06.2019, as well as dialogue with NSD. Everything is in place for the processing to begin.

## NOTIFY CHANGES

If you intend to make changes to the processing of personal data in this project it may be necessary to notify NSD. This is done by updating the Notification Form. On our website we explain which changes must be notified. Wait until you receive an answer from us before you carry out the changes.

## TYPE OF DATA AND DURATION

The project will be processing special categories of personal data about ethnic origin, and general categories of personal data, until 30.04.2022.

## LEGAL BASIS

The project will gain consent from data subjects to process their personal data. We find that consent will meet the necessary requirements under art. 4 (11) and 7, in that it will be a freely given, specific, informed and unambiguous statement or action, which will be documented and can be withdrawn.

The legal basis for processing special categories of personal data is therefore explicit consent given by the data subject, cf. the General Data Protection Regulation art. 6.1 a), cf. art. 9.2 a), cf. the Personal Data Act § 10, cf. § 9 (2).

## PRINCIPLES RELATING TO PROCESSING PERSONAL DATA

NSD finds that the planned processing of personal data will be in accordance with the principles under the General Data Protection Regulation regarding:

- lawfulness, fairness and transparency (art. 5.1 a), in that data subjects will receive sufficient information about the processing and will give their consent
- purpose limitation (art. 5.1 b), in that personal data will be collected for specified, explicit and legitimate purposes, and will not be processed for new, incompatible purposes
- data minimisation (art. 5.1 c), in that only personal data which are adequate, relevant and necessary for the purpose of the project will be processed
- storage limitation (art. 5.1 e), in that personal data will not be stored for longer than is necessary to fulfil the project's purpose

## THE RIGHTS OF DATA SUBJECTS

Data subjects will have the following rights in this project: transparency (art. 12), information (art. 13), access (art. 15), rectification (art. 16), erasure (art. 17), restriction of processing (art. 18), notification (art. 19), data portability (art. 20). These rights apply so long as the data subject can be identified in the collected data.

NSD finds that the information that will be given to data subjects about the processing of their personal data will meet the legal requirements for form and content, cf. art. 12.1 and art. 13.

We remind you that if a data subject contacts you about their rights, the data controller has a duty to reply within a month.

## FOLLOW YOUR INSTITUTION'S GUIDELINES

NSD presupposes that the project will meet the requirements of accuracy (art. 5.1 d), integrity and confidentiality (art. 5.1 f) and security (art. 32) when processing personal data.

A translator will be a data processor for the project. NSD presupposes that the processing of personal data by a data processor meets the requirements under the General Data Protection Regulation arts. 28 and 29.

To ensure that these requirements are met you must follow your institution's internal guidelines and/or consult with your institution (i.e. the institution responsible for the project).

## FOLLOW-UP OF THE PROJECT

NSD will follow up the progress of the project underway (every other year) and at the planned end date in order to determine whether the processing of personal data has been concluded/is being carried out in

145

accordance with what is documented.

Good luck with the project!

Contact person at NSD: Karin Lillevold
Data Protection Services for Research: +47 55 58 21 17 (press 1)

# Messages with NSD on project update:

**Message from Czarecah Tuppil Oropilla**
18.03.2020 12:30

The corona-virus crisis has impacted global nations and local communities in many ways—work-force dynamics have shifted to virtual platforms, schools and kindergartens have been closed temporarily, airports and borders are being monitored. Trips, plans, events have been cancelled. Everyone is asked to stay home and practice social distancing to prevent the spread of virus. As such, parents stay at home and work if they can, caring for children who also need to stay home.

This situation has impacted some researchers, most especially in terms of research-design plans and methodology. This is true particularly for my project on intergenerational experiences of younger children and older adults. In partnership with a couple of kindergartens, initial plans included staging intergenerational events and activities for younger children and older adults to share. These events were to be venues for co-narrations and co-creations to happen.

However, as kindergartens are shut-down temporarily for two weeks until further notice, and older adults being most at-risk of getting infected by the Covid 19 virus, these intergenerational events may have to be foregone to protect all groups. As such, I am revisting my research design and plans to fit into this special circumstance. My plan is now to still cooperate with the kindergartens to send out a letter to the parents (see attached) to find out , how else do intergenerational interactions happen during these times when older adults and younger children are kept physically apart from each other. I will ask them to send us written stories, photos and videos of these interactions to show what other forms, how frequent, what kind of tools/artefacts are used and what other activities do they take-part in. In this light, while I think that it is essentially the same data generated as the original plan, the way the data was generated is different. Storage and protection of data is the same. As such, do I have to change anything as regards the original plans submitted to NSD? Or could this be an addendum as an option during this extraordinary times?

Thank you for your guidance on this matter.

**Message from Karin Lillevold**
18.03.2020 15:45

Dear Czarecah,

Yes, it is unpredictable and strange times at the moment. Good that you manage to think of alternative ways to conduct your research. The suggested method that you describe sounds like an okay solution. Just make sure that all people involved in the photos/videos give their consent to take part in your project. You do not need to make any changes in the form.

Best wishes,

Karin
NSD Data Protection Services

**Message from Czarecah Tuppil Oropilla**
18.03.2020 17:26

Dear Karin,

Thank you so much!

I hope you and yours are well.

Best regards,
Eya

# Information Letter and consent forms for data generation in Norway



## Ønsker du å delta i forskningsprosjektet?

### – FORTELLINGER OM INTERGENERASJONELLE ERFARINGER: YNGRE BARNS OG ELDRE VOKSNES STEMMER

### INFORMASJON til barnehagelærere

Mitt navn er Eya Oropilla, stipendiat ved Høgskolen på Vestlandet i Bergen, Norge. Jeg jobber med et forskningsprosjekt som tar sikte på å øke forståelsen av intergenerasjonelle programmer med yngre barn og eldre voksne i barnehager. Yngre barn defineres som barn fra 1–6 år, mens eldre voksne defineres som personer fra og med 50 år, for å inkludere yngre besteforeldre. Nedenfor finner du informasjon om forskningsprosjektet mitt:

### Hva innebærer prosjektet?

Forskningsprosjektet tar sikte på å forstå implementeringen av intergenerasjonelle programmer i norske barnehager fra et kulturhistorisk perspektiv i koronatid. For å undersøke dette ønsker jeg å få yrkesutøvere i barnehager til å delta i skriftlige intervjuer og nettbaserte fokusgruppesamtaler — ved bruk av e-post, Zoom eller Skype. Med den globale pandemien er disse plattformene de anbefalte formene for kommunikasjon ettersom de forbindes med lav risiko. Jeg ønsker i tillegg å undersøke hvilke problemer intergenerasjonelle programmer eventuelt opplever i denne sammenhengen. Det er viktigere nå enn noen gang å starte en diskusjon om betydningen av intergenerasjonelle samhandling og hvilken effekt pandemien har på disse interaksjonene.

### Hvordan innhentes opplysninger?

På grunn av den pågående globale pandemien er vi begrenset til innhenting av opplysninger fra våre deltagere. Vi vil derfor ta i bruk metoder for digitalt feltarbeid som anses å innebære lav risiko — gjennom nettbaserte intervjuer på og nettbaserte gruppesamtaler.

Brevintervjuer er asynkrone intervjuer, en-til-en intervjuer formidlet ved bruk av teknologi, vanligvis gjennom e-post eller sosiale medier. Dette er den anbefalte metoden for utførelse av feltarbeid under pandemien, ettersom intervjuene utføres via nettbaserte plattformer for å fjerne risikoen for spredning av viruset. I tillegg må den vedlagte samtykkeerklæringen fylles ut for å bekrefte at man er villig til å delta i nettbaserte fokusgruppesamtaler.

Fokusgruppesamtaler med tre eller fem deltagere vil også bli gjennomført. Gjennom fokusgruppesamtaler kan man innhente mye informasjon om et tema på relativt kort tid. I dette forskningsprosjektet vil fokusgrupper fungere som en møteplass hvor barnehagelærere kan dele sine

tanker og meninger og eventuelt frembringe ideer angående intergenerasjonelle programmer i norsk barnehagesammenheng.

Vær trygg på vi kommer til å følge Datatilsynets retningslinjer gjennom hele forskningsprosjektet i henhold til forskningsetiske retningslinjer i Norge, samt i presentasjonen av prosjektet. Eventuelle innsendte bilder eller videoer anses som personidentifiserbare opplysninger og vi vurderer det nødvendig å be om ditt samtykke for bruk og analyse av disse i vårt forskningsarbeid. All informasjon blir behandlet fortrolig og med største omhu og ingen navn eller identifiserbare faktorer vil bli brukt i prosjektet. All informasjon og resultater lagres på et trygt sted og vil kun bli brukt til dette forskningsprosjektets formål.

Det bør nevnes at dette forskningsprosjektet er utformet for å utforske og forstå intergenerasjonelle programmer i forskjellige unike sammenhenger og institusjoner. Forskningen kommer ikke til å avsløre folkeregisteropplysningene til deltagerne eller deres familiemedlemmer. Det er også viktig å nevne at dette prosjektet er knyttet til BARNkunne (KINDKNOW) eller Senter for barnehageforskning ved Høgskulen på Vestlandet, som er tildelt forskningsmidler fra Forskningsrådet i FINNut-programmet - et program for forskning og innovasjon i utdanningssektoren for årene 2018-2023. Dette prosjektet vil sannsynligvis avsluttes innen vårsemesteret 2022.

### Hvem får tilgang til personidentifiserbare opplysninger som bilder og video?

- Hovedforsker Eya Oropilla og veiledningsteamet hennes, ledet av Professor Elin Eriksen Ødegaard, forskningsleder for BARNkunne (KINDKNOW) - Senter for barnehageforskning, Prof. E. Jayne White og Dr. Gloria Quinones som er medveiledere, samt forskningsassistenter Jean Guadana og Margrethe Schønhardt. Dette teamet vil analysere opplysningene sammen med hovedforskeren.
- For noen land vil det være behov for oversettere/tolker, samt forskningsassistenter for å hjelpe med språk og logistikk. Disse vil ikke medvirke i noen del av analysen og lagringen av opplysningene.

### Hvordan blir opplysninger lagret og håndtert?

All informasjon (bilder, videoer, lydopptak) vil bli behandlet fortrolig og med største omhu. Opplysningene oppbevares trygt på en av høgskolens PCer med et spesialisert passord or lastes opp til universitetsutstedt utstyr og forskningsserver med begrenset tilgang. All informasjon og resultater vil trygt oppbevares på denne måten og vil kun bli brukt i forbindelse med dette forskningsprosjektet.

### Hva skjer med funnene?

Funnene fra forskningsprosjektet vil bidra til kunnskap innen forskningsområdene barnehage, barns rettigheter, stemme og aktørskap, samt forskningsområdene familiestudier, gerontologi og allierte helseyrker. Resultatene fra studien vil bli analysert og presentert på forskjellige måter til forskjellige målgrupper, slik som barn, foreldre, barnehageansatte, politikere og forskere. Innhentet informasjon

kan bli brukt vitenskapelige artikler, presentasjoner eller andre publikasjoner innen dette forskningsområdet. Noen resultater, slik som bilder og videosnutter, kan komme til å bli inkludert i vitenskapelige artikler. Resultatene vil også bli delt med forskjellige kanaler slik som profesjonelle presentasjoner på akademiske konferanser og til og med i barnehagelærerutdanning, samt faglig relevante og vitenskapelige artikler og på digitale plattformer for å tilby læring fra erfaringene og videreformidling av bestepraksis.

### Hvorfor ber vi om ditt samtykke til å delta?

Dette er for at du skal være fullstendig klar over hva forskningsprosjektet forsøker å oppnå i utviklingen av institusjonell praksis som tar inspirasjon fra intergenerasjonelle erfaringer. Erfaringene til yngre barn i dag vil påvirke deres opplevelser i fremtiden når de blir eldre voksne.

### Kan jeg velge ikke å delta? Hva hvis jeg samtykker og så ombestemmer meg?

Deltagelse i forskningsprosjektet er frivillig. Det er ingen negative konsekvenser hvis du eller ditt barn velger ikke å delta. Du kan fritt forandre mening når som helst.

### Hva skjer hvis jeg *ikke* samtykker?

Hvis du ikke ønsker å samtykke, vil du ikke bli spurt om å delta i aktivitetene til forskningsprosjektet. Denne avgjørelsen vil ikke ha noen påvirkning på deg eller din hverdag.

### Dine rettigheter i sammenheng med forskningsdelen av prosjektet:

- Rett til å be om innsyn, retting, sletting, begrensning eller protestere under behandlingen.
- Rett til å sende en klage til Datatilsynet.
- Rett til å sende en klage til HVL sitt personvernombud, Halfdan Mellbye, for administrativ behandling ved HVL, som kan kontaktes på e-post: personvernombud@hvl.no og tlf. +47 55 30 10 31.
- Rett til å trekke seg underveis i studien uten å måtte oppgi grunn. Du kan trekke ditt samtykke ved å kontakte Eya Oropilla på tlf. +47 462 36 484 eller +47 55 58 70 99, eya.oropilla@hvl.no.

**Mer informasjon:** For mer informasjon om forskningsprosjektet eller dersom du har spørsmål eller betenkeligheter angående forskningsprosjektet, vennligst kontakt Eya Oropilla på tlf. +47 462 36 484 eller +47 55 58 70 99, eya.oropilla@hvl.no.

**Samtykke og deltagelse:** Dersom du samtykker til å delta i dette prosjektet, vennligst fyll ut vedlagte samtykkeerklæring og returner det til eya.oropilla@hvl.no.

Takk skal du ha! ☺

**SAMTYKKEERKLÆRING FOR BARNEHAGELÆRERE**

## Samtykkeerklæring

Jeg samtykker herved til deltagelse i forskningen ved å gi forskerne tilgang til opplysninger, bilder, videoer, lydopptak og tegninger, samt tillatelse til opptak av intervjuene.

Jeg bekrefter at:

Jeg har mottatt tilstrekkelig informasjon angående min deltagelse i prosjektet og har fått muligheten til å stille spørsmål angående prosjektet.

- € Jeg har mottatt tilstrekkelig informasjon angående forskningsprosjektet og har fått muligheten til stille spørsmål angående prosjektet.
- € Jeg er klar over at resultater, slik som skriftlige fortellinger, bilder og videoer, kan bli brukt i publikasjoner og presentasjoner som følger fra dette prosjektet og presenteres i følgende sammenhenger:
  - o Utelukkende til analyse- og forskningsformål
  - o Til bruk i barnehagelærerutdanning og videreutdanning
  - o Til bruk i bøker, publikasjoner, plakater og nettsider
- € Jeg er villig til å delta i fokusgruppesamtaler angående intergenerasjonelle programmer. Jeg kan kontaktes på: (din e-postadresse) _____

Navn i blokkbokstaver _____    Dato _____

*Tusen takk for din støtte i dette forskningsprosjektet!*

# Information Letter and consent forms for data generation in the Philippines



## Would you like to participate in the research project?

### – STORIES OF INTERGENERATIONAL EXPERIENCES: THE VOICES OF YOUNGER CHILDREN AND OLDER ADULTS

**INFORMATION to Parents and Guardians**

My name is Eya Oropilla and I am a research fellow in the Western Norway University of Applied Sciences in Bergen, Norway. I am undertaking research to explore stories of intergenerational experiences of children in the kindergarten years and adults of 50 and above years of age. I would like to research WITH them and not on them, and as such would need your consent to do so. Below are information about the research project I am undertaking:

**What does the project involve?**

Intergenerational experiences happen when people from different generations interact with each other in contexts specific to them. For this research project, the focus would be interactions of younger children and older adults. I am interested in listening to their experiences—the activities they like to do with each other, stories that they would tell to, with and about each other, and their thoughts and feelings when they interact. We would also be answering the question "what can we create together?" In doing so, I hope to highlight the benefits of having more intergenerational practices in society. I also hope to inform practitioners of these stories so they would be inspired and mindful of planning experiences for both younger children and older adults. Finally, I hope to empower younger children and older adults to voice out their stories of experiences that matter to them.

*For parents of younger children:*
If you are agreeable, a consent form for your child will also be sent home. You are encouraged to talk your child through the consent form and complete it together. There is a separate consent form for you as a parent.

*For older adults:*
If you are agreeable, there is an attached consent form for you to fill out.

**How will the interactions and stories be documented?**

Due to the ongoing global pandemic, we are limited to data that would come from our participants. As such, we ask that you document their interactions and dialogues through videos and send it to us. Additionally, we will invite you to a Zoom/Skype session to supplement these videos and/or photos.

Rest assured that we will follow the guidelines from the Norwegian Data Protection Authority throughout the research project in accordance with the ethical guidelines for research on children in Norway and its presentation. Photos and videos are considered personally identifiable data and we deem it necessary to request for your permission to utilise and analyse these in our research. All information will be treated with utmost care and confidentiality, and no names or identifying factors will be used in the project. All information and outputs will be kept in a secure place, used only for the purposes of this research project.

It is noteworthy that this research project is designed to explore and understand intergenerational experiences in different unique contexts and cultures. It is not a research that will divulge national population registry data of the participants, nor of their family members. It is also important to note that this project is connected with BARNkunne (KINDKNOW) or Kindergarten Knowledge Centre for Systemic Research on Diversity and Sustainable Futures at the Western Norway University of Applied Sciences, which has been awarded research funding from the Research Council of Norway in the FINNut programme - a programme for research and innovation in the educational sector for the years 2018-2023. This project will most likely end by the Spring semester of 2022.

**Who will have access to personally identifiable data such as photos and videos?**
- The main researcher Eya Oropilla, with her supervising team led by Professor Elin Eriksen Ødegaard who is the Director of BARNkunne (KINDKNOW) or Kindergarten Knowledge Centre for Systemic Research on Diversity and Sustainable Futures; Prof. E. Jayne White and Dr. Gloria Quinones who are co-supervisors; and research assistant Jean Guadana. This team will analyse the data together with the main researcher.
- In some countries, there will also be a need for translators and research assistants to aid with language and logistical concerns. They will not in any way take part in analysing and storing the data.

**How will the data gathered be stored and managed?**

All information and data (photos, videos, audio) will be treated with utmost care and confidentiality. These videos and photos are considered personally identifiable data and we deem it necessary to request for your permission to utilise and analyse these in our research.

In the consent form, we encourage you to let us know if we can use non-anonymised photos and videos to be part of journal articles and short film clips that will be part of the presentation output of this research project. Only with your consent will we utilize data that are deemed to have identifying factors.

These will be kept safe in a company computer with a specialized password and uploaded to a limited-access university research server. All information and outputs will be kept this secure environment, and will be used only for the purposes of this research project.

**What will happen to the findings?**

The findings from this research project will contribute to the pool of knowledge in the field of early childhood education and care, children's rights, voice and agency. The results of the study will be

analysed and presented in various ways to different target groups, such as children, parents, kindergarten staff, politicians and researchers. Information gathered may be used for journal articles, presentations or other publications in this field. Some outputs such as photographs and video clips may be included in journal articles. The results will also be shared through various channels such as professional presentations in academic conferences, and even in kindergarten teacher training, as well as subject-related and research articles and in digital platforms to provide learning from experience and passing on of best practice.

**Why do we ask for your consent to participate?**
For you to be fully aware of what the research project aims to achieve towards a development of institutional practices that considers intergenerational experiences as an inspiration of. Experiences of the younger children in the present day would impact their experiences in the future when they are the older adults.

**Can I opt out of participating? And what if I first say yes and then change my mind?**
Participation in the research project is voluntary. There will be no negative implications if you or child opts not to participate. You are free to change your mind any time.

**What will happen if I *do not* give my consent?**
If you do not wish to give your consent, then you or your child will not be enjoined to take part in the research project activities. This decision will not have any effect you and your daily lives.

**Your rights with regard to the research part of the project:**

- Right to request access, correction, deletion, restriction and to protest during the process.
- Right to submit a complaint to the Norwegian Data Protection Authority.
- Right to submit a complaint to the HVL Data Protection Officer, Halfdan Mellbye, for administrative processing at HVL, who can be contacted via email address personvernombud@hvl.no and at +47 55 30 10 31.
- Right to withdraw while the study is ongoing without having to provide grounds. You can withdraw your consent by contacting Eya Oropilla at tel. no. +47 462 36 484 or +47 55 58 70 99, eya.oropilla@hvl.no.

**Further information**: For further information about the research project or should you have any questions or concerns regarding the research project, please contact Eya Oropilla at tel. no. +47 462 36 484 or +47 55 58 70 99, eya.oropilla@hvl.no.
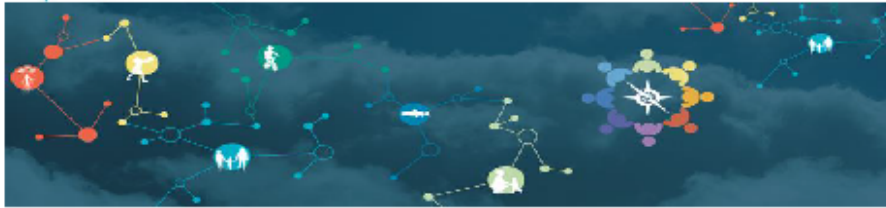
**Consent**: If you are agreeable to you or your child participating in this project, please fill out the enclosed consent form and kindly return as indicated on the form.

Thank you very much! ☺

**CONSENT FORM FOR PARENTS RE: CHILD'S PARTICIPATION**

| Consent statement |
|---|
| On behalf of my child, I hereby give my consent to participation in the research, by granting the researchers access to photographs, videos, audio and drawings, as well as permission to record what occurs during activities.<br><br>I agree that:<br><br>I have been given sufficient information about me or my child's participation in the project and have been given an opportunity to ask questions about the project:<br><br>&#9633;   I have been given sufficient information about the research project , and have been given the opportunity to ask questions about the project<br>&#9633;   I am agreeable to having their intergenerational experiences recorded visually and through audio and photographs<br>&#9633;   I understand that outputs like photographs and videos may be used in publications and presentations arising from this project and presented for the following:<br>     o  Exclusively for analyses and research purposes<br>     o  For use in kindergarten teacher training and advanced education<br>     o  For use in books, journals, articles, posters, short documentary and websites |
| <br>Signature_____      Date _____<br><br><br>Name in Block Letters _____<br><br><br>*Thank you very much for supporting this research project.* |

**Høgskulen på Vestlandet**



**CONSENT FORM FOR OLDER ADULTS**

| Consent statement |
| --- |

I hereby give my consent to participation in the research, by granting the researchers access to photographs, videos, audio and drawings, as well as permission to record what occurs during activities.

I agree that:

I have been given sufficient information about my participation in the project and have been given an opportunity to ask questions about the project:

- ☐ I have been given sufficient information about the research project, and have been given the opportunity to ask questions about the project
- ☐ I am agreeable to having my intergenerational experiences recorded visually and through audio and photographs
- ☐ I understand that outputs like photographs and videos may be used in publications and presentations arising from this project and presented for the following:
    - ○ Exclusively for analyses and research purposes
    - ○ For use in kindergarten teacher training and advanced education
    - ○ For use in books, journals, articles, posters, short documentary and websites

Signature_____     Date _____

Name in Block Letters _____

*Thank you very much for supporting this research project.*

156

**CONSENT FORM FOR CHILDREN**

| |
|---|
| Child's Name: |
| Parent's consent given:  ☐  YES                          ☐  NO |

| | | |
|---|---|---|
| Please ask the child to mark a happy face if they agree to participate or a sad face if they do not wish to participate. | | |
| I am happy to talk and play with older adults and other adults friends: | 😊 | 🙁 |
| I know that I can go back to my other activities at any time: | 😊 | 🙁 |
| You can tell what I said and show what I made in your books and movie and to other adults: | 😊 | 🙁 |
| You can use my photographs, videos and drawings in your book and movie: | 😊 | 🙁 |

| |
|---|
| *Thank you very much for your participation.* ☺ |

# Online form 1– for sub-study 4

In the light of the current situation that has forced us all to stay home and practice social distancing to prevent the spread of virus, especially since older adults have been identified to be most at-risk of getting infected. On the brighter side, there are things that the virus does not have control over. It will not stop us from continuing with relationships, from talking to each other, from having fun with each other. So while the initial plans for the research project included staging intergenerational events and activities for younger children and older adults to share to be venues for co-narrations and co-creations to happen, I would like to find out ways younger children and older adults interact and communicate during the times of the COVID 19 crisis.

As such, I would appreciate it if you can share your children's experiences though this online form. You can view this as an activity that you, your children and their grandparents can do together while staying at home.

Please note that in sharing with us these activities you are consenting for data to be shared to an academic audience. This updated research design has been approved by the Norwegian Centre for Research Data. Kindly send us back the consent form along with your response.

 Also, please note that you can write the answers, stories, photos and videos in the language you are comfortable with, may it be English, Norwegian, or other Scandinavian languages.

 Thank you!

To contextualize, can you tell us about the place or locations of these interactions? Where are the children and older adults when they interact?

_____

_____

_____

_____

_____

_____

How young is/are the child/ren involved?

_____

_____

_____

_____

_____

_____

How old is/are the older adult/s involved?

_____

_____

_____

_____

_____

_____

What is their relationship with each other?

(1)  ☐ Grandchild-Grandparent

(2)  ☐ Young Child-Older Relative

(3)  ☐ Young Child-Older adult friend (neighbors, family friends, etc).

How do children feel about the current situation of their interactions with older adults? You can write it here, or send photos or videos to eya.oropilla@hvl.no.

_____

_____

_____

_____

_____

_____

What topics or stories do young children and older adults talk about?  Let us know the stories below:

_____

_____

_____

_____

_____

_____

How do they talk to each other? Please let us know other ways they communicate and interact.

(1)  ☐ Personally or physically (we live together)

(2)  ☐ Digital or virtual platforms

If they use digital or virtual platforms, what kind of apps or programs do they use with each other?

_____

_____

_____

_____

_____

_____

How frequent do they talk or interact?

_____

_____

_____

159

_____

_____

_____

What other kinds of tools/artefacts/ materials do they use?

_____

_____

_____

_____

_____

_____

What other forms of interactions do they have with each other?  In what forms? What other activities do they take-part in?

_____

_____

_____

_____

_____

_____

Share with us other stories, photos and/or videos of their interactions by sending them through https://wetransfer.com/   to eya.oropilla@hvl.no. Please note that by sending photos or videos, you are granting permission for these data to be used in academic research.

For any questions or concerns, please send an email to the same email address.

Thank you very much! :)

In the light of the current situation that has forced us all to stay home and practice social distancing to prevent the spread of virus, especially since older adults have been identified to be most at-risk of getting infected. On the brighter side, there are things that the virus does not have control over. It will not stop us from continuing with relationships, from talking to each other, from having fun with each other. So while the initial plans for the research project included staging intergenerational events and activities for younger children and older adults to share to be venues for co-narrations and co-creations to happen, I would like to find out ways younger children and older adults interact and communicate during the times of the COVID 19 crisis.

As such, I would appreciate it if you can share your children's experiences though this online form. You can view this as an activity that you, your children and their grandparents can do together while staying at home.

Please note that in sharing with us these activities you are consenting for data to be shared to an academic audience. This updated research design has been approved by the Norwegian Centre for Research Data. Kindly send us back the consent form along with your response.

Also, please note that you can write the answers, stories, photos and videos in the language you are comfortable with, may it be English, Norwegian, or other Scandinavian languages.

Thank you!

To contextualize, can you tell us about the place or locations of these interactions? Where are the children and older adults when they interact?

How young is/are the child/ren involved?

How old is/are the older adult/s involved?

What is their relationship with each other?

○ Grandchild-Grandparent

○ Young Child-Older Relative

○ Young Child-Older adult friend (neighbors, family friends, etc.)

How do children feel about the current situation of their interactions with older adults? You can write it here, or send photos or videos to eya.oropilla@hvl.no.

What topics or stories do young children and older adults talk about?  Let us know the stories below:

How do they talk to each other? Please let us know other ways they communicate and interact.

☐ Personally or physically (we live together)

☐ Digital or virtual platforms

If they use digital or virtual platforms, what kind of apps or programs do they use with each other?

How frequent do they talk or interact?

What other kinds of tools/artefacts/ materials do they use?

What other forms of interactions do they have with each other?  In what forms? What other activities do they take-part in?

Share with us other stories, photos and/or videos of their interactions by sending them through https://wetransfer.com/  to eya.oropilla@hvl.no. Please note that by sending photos or videos, you are granting permission for these data to be used in academic research.

For any questions or concerns, please send an email to the same email address.

Thank you very much! :)

PREVIOUS     FINISH                                                                      100%

# Online form 2 – for sub-study 3 (English and Norwegian versions)

## English version

Please select language at the bottom of the page.

This research project aims to understand intergenerational programmes in early childhood institutions. Additionally, the project also aims to understand the struggles that intergenerational programmes might be facing during these times. It is now, more than ever, that we have to begin a discussion on the importance of intergenerational interactions, and the impact that the pandemic had to these interactions. In order to gain this understanding, you are invited to answer these questions.

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For further information about the research project or should you have any questions or concerns regarding the research project, please contact Eya Oropilla at  eya.oropilla@hvl.no.

**Your age:**
(1)   m 18-25 years old
(2)   m 26-35 years old
(3)   m 36-45 years old
(4)   m 45-55 years old
(5)   m 55-65 years old
(6)   m 65 and above

**Your gender:**

(1)   m Female          (2)   m Male          (3)   m Other _____

**Your educational background/status?**
(1)   q Has a bachelor's degree
(2)   q Has a master's degree
(3)   q Has a PhD degree
(4)   q Currently studying (please provide level) _____
(5)   q Other _____

**What is your position in the institution?**

(1)   m Principal      (2)          m     (3)   m Teaching   (4)  m Other _____
                       Pedagogue/Teacher  Assistant

**Where is the kindergarten located? Kindly supply county, municipality or city**

_____

**What ages of children do you work with?**
(1)   q 1 year olds
(2)   q 2 year olds
(3)   q 3 years olds
(4)   q 4 years old
(5)   q 5 year olds
(6)   q 6 year olds

**What is a typical day in the kindergarten like?**

162

_____
_____
_____
_____
_____
_____

**Intergenerational Programmes** are intentional initiatives bringing at least two generations, in this case, younger children and older adults, together within and across institutions through practices and activities to promote learning and development of all involved. Intergenerational programmes can also be characterized as opportunities for children and adults to develop through social interactions with different people in different institutions with different practices and activities.

**Do you have ongoing interegenerational programmes in your institution?**
(3)   m Yes
(2)   m No

If you have ongoing intergenerational programmes, kindly stay on this page to answer these questions.

If you do not have ongoing intergenerational programmes, kindly answer these questions if you were to plan and implement a program in your institution.

**Who initiated the intergenerational programme?**
_____
_____
_____
_____
_____
_____

**Who are involved in planning? Who are involved in implementation?**
_____
_____
_____
_____
_____
_____

**How did it come about? Why is it being implemented/ why is it in place?**
_____
_____
_____
_____
_____
_____

**Since when has this programme been going on? (Those who do not have ongoing programmes can skip this)**
\_\_\_\_\_

**What are the aims of this programme?**
_____
_____
_____
_____
_____
_____

**Where does it take place?**
(1)   q Kindergarten
(2)   q Elderly Institutions
(3)   q Other places (please supply places) \_\_\_\_\_

**What are the typical activities in this programme?**
_____
_____

_____
_____
_____
_____

**What materials and tools are used?**
(1)   q Cards/Games/Puzzles
(2)   q Songs
(3)   q Digital Tools (cameras, iPads, etc)
(4)   q Apps (supply which ones)  _____
(5)   q Art and crafts materials
(7)   q Food
(8)   q Baking / Cooking
(9)   q Toys (ball, balloon, rice bags, stuffed animals, etc.)
(10)   q Outdoor area
(6)   q Others  _____

**What are the roles of the children? How do the children participate in the intergenerational activities? What questions do they have for the activity? How do they express themselves about the activities (verbal, facial expressions, gestures, etc.)**
_____
_____
_____
_____
_____
_____

**What are the roles of the older adults?**
_____
_____
_____
_____
_____
_____
_____

**What are the roles the kindergarten staff?**
_____
_____
_____
_____
_____
_____

**Are families involved?**
(2)   q Yes, the children's families are involved. Please write down their role.  _____
(3)   q Yes, the older adults'/elder's families are involved. Please write down their role.  _____
(1)   q No

**Who else are involved in this programme and what are their roles?**
_____
_____
_____
_____
_____
_____

**Every when does this programme and the activities get implemented**
(1)   m Every week
(2)   m Every other week
(3)   m Every month
(4)   m Other  _____

**What do you think are the benefits of having this programme?**
_____
_____

164

_____
_____
_____
_____

**Are there any disadvantages? If so, what are they?**

_____
_____
_____
_____
_____
_____

**What factors hinder/prevent programme implementation? What can be done to overcome these hindrances?**

_____
_____
_____
_____
_____
_____

**Do you know any other intergenerational programmes involving kindergarten age children and older adults in Norway? Can you tell me more about them? What does the programme involve?**

_____
_____
_____
_____
_____
_____

**What do you think about the concept of intergenerational programmes in kindergartens? What do you think constitutes a good intergenerational programme in early childhood centres? What elements are needed for these programmes to be implemented and be effective?**

_____
_____
_____
_____
_____
_____

**How do you think has the pandemic affected intergenerational programmes in early childhood institutions in Norway? What changed due to the pandemic?**

_____
_____
_____
_____
_____
_____

**What do you think are the long-term consequences of Covid-19 virus pandemic on intergenerational programmes in kindergartens?**

_____
_____
_____
_____
_____
_____

**How can IG programmes be implemented in ECEC institutions during the time of Covid-19 virus pandemic? What factors brought about by Covid-19 virus pandemic would hinder/prevent programme implementation? What do you think can be done to overcome these hindrances?**

_____
_____
_____

_____
_____
_____

**If you are willing to participate in a focus group discussion on this topic, please supply your email address here:**
_____

Thank you very much for your participation!

# Norwegian version

Hensikten med dette forskningsprosjektet er å få en forståelse for intergenerasjonelle programmer (heretter kalt generasjonsmøter) i barnehager. I tillegg tar prosjektet også sikte på å forstå de utfordringene som kan oppstå i forbindelse med generasjonsmøter i disse tider. Det er nå viktigere enn noensinne å starte en diskusjon om viktigheten av generasjonsmøter, og hvordan pandemien har påvirket møtene. For å få en større forståelse for disse temaene, inviteres du til å svare på dette spørreskjemaet.

Ved å besvare dette spørreskjemaet gir du samtykke til å delta i forskningsprosjektet. Retningslinjene til Datatilsynet blir fulgt gjennom hele forskningsprosjektet, og følger de etiske retningslinjene for datalagring. Prosjektet er godkjent av Norsk senter for forskningsdata (NSD). All informasjon blir behandlet konfidensielt, og ingen navn eller identifiserende faktorer vil blir brukt i prosjektet. All informasjon og data vil bli oppbevart på en sikker forskningsserver på Høgskulen på Vestlandet (HVL), kun brukt til dette forskningsprosjektets formål.

Det er også viktig å merke seg at forskningsprosjektet er tilknyttet BARNkunne (KINDKNOW) – Senter for barnehageforskning, som er finansiert av Norges Forskningsråd. Prosjektet vil sannsynligvis avsluttes våren 2022.

For ytterligere informasjon eller spørsmål angående forskningsprosjektet, vennligst kontakt Eya Oropilla på eya.oropilla@hvl.no.

**Din alder:**
(1)  m 18-25 år gammel
(2)  m 26-35 år gammel
(3)  m 36-45 år gammel
(4)  m 45-55 år gammel
(5)  m 55-65 år gammel
(6)  m 65 og over

**Kjønn:**

(1)  m Kvinne          (2)  m Mann          (3)  m Andre _____

**Utdanningsnivå:**
(1)  q Har en bachelorgrad
(2)  q Har en mastergrad
(3)  q Har doktorgrad
(4)  q Studerer for øyeblikket (oppgi nivå) _____
(5)  q Andre _____

**Hva er din stilling i barnehagen?**

(1)  m Styrer     (2)  m Pedagogisk leder/barnehagelærer     (3)  m Barnehageassistent/ barne- og ungdomsarbeider     (4) m Andre _____

**Hvor ligger barnehagen? (Skriv fylke, kommune eller by)**
_____

**Hvilken alder er det på barna du jobber med?**
(1)  q 1 åringer
(2)  q 2 åringer
(3)  q 3 åringer
(4)  q 4 åringer
(5)  q 5 åringer
(6)  q 6 åringer

**Beskriv dagsrytmen i barnehagen: (Eventuelt beskriv en typisk dag i barnehagen:)**
_____
_____
_____
_____
_____
_____

**Generasjonsmøter kan beskrives som et møte mellom minst to generasjoner, i dette tilfellet yngre barn og eldre voksne som møtes på tvers av institusjoner gjennom aktiviteter for å fremme læring og utvikling for alle involverte. Generasjonsmøter kan**

**også beskrives som muligheter for barn og eldre til å utvikle sosiale relasjoner gjennom aktiviteter i møte med forskjellige mennesker i ulike institusjoner.**

**Deltar deres barnehage i generasjonsmøter?**
(3)   m Ja
(2)   m Nei

Dersom din barnehage deltar i generasjonsmøter, vennligst svar på spørsmålene under.

Dersom din barnehage ikke deltar i generasjonsmøter, vennligst svar på spørsmålene ut ifra hvordan du ville ha planlagt og gjennomført generasjonsmøter.

**Hvem tok initiativ til å starte med generasjonsmøter?**
_____
_____
_____
_____
_____
_____

**Hvem er involvert i planleggingen? Hvem er involvert i gjennomføringen?**
_____
_____
_____
_____
_____
_____

**Hvordan oppstod generasjonsmøtene? Hvorfor startet dere med det?**
_____
_____
_____
_____
_____
_____

**Når startet dere med generasjonsmøter? (De som ikke deltar på generasjonsmøter kan hoppe over dette spørsmålet.)**
_____

**Hva er målet med generasjonsmøtene?**
_____
_____
_____
_____
_____
_____

**Hvor arrangeres generasjonsmøtene?**
(1)   q I barnehagen
(2)   q I eldreinstitusjonen
(3)   q Andre steder: (vennligst beskriv hvor) _____

**Hvilke aktiviteter gjør dere under generasjonsmøtene?**
_____
_____
_____
_____
_____
_____

**Hvilke materialer og verktøy bruker dere?**
(1)   q Spill/puslespill

(2)    q Sang/musikk
(3)    q Digitale verktøy (kamera, iPad, etc)
(4)    q Apper (fyll inn hvilke)  _____
(5)    q Formingsmateriell
(7)    q Mat
(8)    q Baking/matlaging
(9)    q Leker (ball, ballong, risposer, kosedyr o.l.)
(10)    q Uteområdet
(6)    q Annet  _____

**Hvilken rolle har barna? Hvordan deltar barna i aktivitetene under generasjonsmøtet? Hvilke spørsmål har de om møtet og aktiviteten? Hvordan uttrykker de seg om aktivitetene (verbalt, ansiktsuttrykk, kroppsspråk etc.)**

_____
_____
_____
_____
_____
_____

**Hvilken rolle har de eldre?**

_____
_____
_____
_____
_____
_____

**Hvilken rolle de ansatte i barnehagen?**

_____
_____
_____
_____
_____
_____

**Er familier involvert?**
(2)    q Ja barnefamiliene er involvert. Beskriv deres roller.  _____
(3)    q Ja de eldres familie er involvert. Beskriv deres roller.  _____
(1)    q Nei

**Hvem andre er eventuelt involvert i generasjonsmøtene, og hva er deres roller?**

_____
_____
_____
_____
_____
_____

**Hvor ofte gjennomfører dere generasjonsmøter?**
(1)    m Hver uke
(2)    m Annenhver uke
(3)    m Hver måned
(4)    m Andre  _____

**Er det noen fordeler ved å gjennomføre generasjonsmøtene? Hvis ja, hva er fordelene?**

_____
_____
_____
_____
_____
_____

**Er det noen ulemper ved å gjennomføre generasjonsmøtene? Hvis ja, hva er ulempene?**

_____
_____
_____
_____
_____
_____

**Er det noen faktorer som hindrer/vanskeliggjør generasjonsmøtene? Hva kan gjøres for å overkomme disse utfordringene?**

_____
_____
_____
_____
_____
_____

**Kjenner du til andre ordninger for generasjonsmøter mellom barnehagebarn og eldre i Norge? Kan du fortelle om disse? Hva inneholder ordningen?**

_____
_____
_____
_____
_____
_____

**Hva synes du om konseptet generasjonsmøter i barnehagen? Hva skal til for at slike konsepter skal fungere i praksis?**

_____
_____
_____
_____
_____
_____

**Hvordan har Covid-19-pandemien påvirket generasjonsmøtene i barnehager i Norge? Hva har endret seg på grunn av pandemien?**

_____
_____
_____
_____
_____
_____

**Hva tror du langtidskonsekvensene av Covid-19 kan være for generasjonsmøter i barnehager?**

_____
_____
_____
_____
_____
_____

**Hvordan kan generasjonsmøter gjennomføres i barnehager under pandemien? Hvilke følger av pandemien kan hindre/vanskeliggjøre gjennomføringen av møtene? Hva kan gjøres for å overkomme disse utfordringene?**

_____
_____
_____
_____
_____
_____

**Dersom du er villig til å delta i en fokusgruppediskusjon om dette teamet, vennligst skriv inn din e-postadresse her:**
_____

Tusen takk for din besvarelse!

**Høgskulen på Vestlandet**

Please select language at the bottom of the page.

This research project aims to understand intergenerational programmes in early childhood institutions. Additionally, the project also aims to understand the struggles that intergenerational programmes might be facing during these times. It is now, more than ever, that we have to begin a discussion on the importance of intergenerational interactions, and the impact that the pandemic had to these interactions. In order to gain this understanding, you are invited to answer these questions.

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Your age:

○ 18-25 years old

○ 26-35 years old

○ 36-45 years old

○ 45-55 years old

○ 55-65 years old

○ 65 and above

Your gender:

| Female | Male | Other |
|--------|------|-------|
| ○ | ○ | ○ |
| | | [                    ] |

Your educational background/status?

☐ Has a bachelor's degree

☐ Has a master's degree

☐ Has a PhD degree

☐ Currently studying (please provide level)
[                              ]

☐ Other
[                              ]

What is your position in the institution?

| Principal | Pedagogue/Teacher | Teaching Assistant | Other |
|-----------|-------------------|--------------------|-------|
| ○ | ○ | ○ | ○ |
| | | | [              ] |

Where is the kindergarten located? Kindly supply county, municipality or city

[                              ]

What ages of children do you work with?

☐ 1 year olds

☐ 2 year olds

☐ 3 years olds

☐ 4 years old

☐ 5 year olds

☐ 6 year olds

What is a typical day in the kindergarten like?

[                              ]

PREVIOUS    NEXT                                            25%

EN    NB

# Part 2: The Publications

# Article 1

Oropilla, C. T. (2021). Spaces for transitions in intergenerational childhood experiences. In E. E. Ødegaard & J. S. Borgen (Eds.), *Childhood cultures in transformation: 30 years of the UN Convention on the Rights of the Child in action towards sustainability* (pp. 74–120). Brill. https://doi.org/10.1163/9789004445666_005

CHAPTER 5

# Spaces for Transitions in Intergenerational Childhood Experiences

*Czarecah Tuppil Oropilla*

## Abstract

This chapter focuses on exploring spaces given to children's voices in the discourse of intergenerational interactions through a review of literature done systematically. Particular focus is given to voices of young children – where are the children's voices in these interactions? How are they listened to? How are their voices collected?

The decision to focus on children's voices in the realm of intergenerational experiences draws from the UN Convention on the Rights of the Child (UNCRC, 1989) which upholds the view that children are competent, strong, active, participatory, meaning-makers, and fellow citizens that have a right to be involved in decisions affecting them and have the freedom to express their thoughts and opinions.

Literature on intergenerational interactions was reviewed systematically through a PRISMA-inspired workflow process. Specific inclusion and exclusion criteria were utilised for database searches. Content analysis of the methodologies used in identified literature was conducted to see analyse recurring themes, trends or issues. A matrix has been developed and presented to summarise results.

Results revealed potential spaces for transformations in intergenerational research to make a bigger space for younger children's voices to be heard. A promising trend observed through an increase in use of qualitative participatory methodologies seems to be venue where children's voices are acknowledged. This is a transitional and transformational space for intergenerational research *with* children, and not on or of them.

## 1          Introduction

In exploring spaces given to children's voices in the realm of intergenerational interactions through a review of literature done systematically, this chapter will discuss recurring themes concerning interactions of older adults and young children. What do we already know, and what else do we need to know? What spaces are available for these intergenerational interactions to happen, flourish and prosper? What transitions and transformations occur in these spaces? Voices of young children is given focus – what transitions and spaces are available for children's voices to be acted upon?

## 2          Intergenerational Interactions in Popular and Social Media

The topic of intergenerational learning and experiences particularly between younger children and older adults is one that is gaining more attention in the recent years. Browsing through social media platforms like Facebook, YouTube and even in online newspapers and magazines like Nordre Aker Budstikke in Norway and Independent.co.uk, there have been numerous features of intergenerational interactions of younger children and older adults from all over the world. Basing on the number of likes, the amount of comments and the number of times these features have been shared, it can easily be said that it is a topic that interests general public viewers. In fact, because of interest in the topic, two television shows were produced and aired primarily in United Kingdom. These are Channel 4's Old People's Home for 4-year olds, and BBC's Toddlers Who Took on Dementia, which aired in 2017 and 2018 respectively.

TABLE 5.1          Experimental questions

| Old people's home for 4-year olds[a] | Toddlers who took on dementia[b] |
| --- | --- |
| If four-year-olds and 84-year-olds work and play together, will it improve the health and happiness of the older group? Ten pre-schoolers welcome 11 pensioners into their classroom. | In a bold new experiment, a group of toddlers head to a dementia day-care centre to share three days of time and activities with adults in their 70s and 80s. |

a  Source: https://www.channel4.com/programmes/old-peoples-home-for-4-year-olds?fbclid=IwAR1RrSNp_jdZ5uJJGhwpiafVhTJD0Twvv0N_vk8a1s8aPsu9MxBLjmzzZ8U
b  Source: https://www.bbc.co.uk/programmes/p067t39n

Both television shows have been conceptualised to answer experimental questions focusing on the well-being of older adults.

As the experimental questions (see Table 5.1) were stated in a way that called for children as variable and means to get the desired outcome and while older adult's health and well-being are as equally important, it would seem that children's voices are not given as much importance. Beyond being cute and entertaining for adults, where are the children's voices in these interactions? How are they listened to? How are their voices collected?

## 3　　　　Intergenerational Interactions in Research

Growing interest in intergenerational interactions and experiences does not only exist in popular and social media. As part of their initiative to work towards achieving the 2030 Agenda and 17 Sustainable Development Goals (SDGs) set forth by their institution, United Nations has also included intergenerational work in their repertoire. Of the 17 SDGs, five are closely linked to intergenerational research: SDG 1 No Poverty, SDG 2 Zero Hunger, SDG 3 Good Health and Well-Being, SDG 4 Quality Education and SDG 16 Peace, Justice and Strong Institutions. With particular focus on the context families and family policies, these Sustainable Development Goals can be attained if different generations work with each other. Further, in the General Assembly resolution 73/144 adopted in 17 December 2018, it is explicitly stated that members states are encouraged to invest in inclusive, family-oriented policies and programmes, including early childhood development and education towards advancing social integration and intergenerational solidarity to support implementation of the 2030 Agenda.

## 4　　　　Viewing Younger Children and the Older Adults

In searching for children's voices in this discourse, this review would like to highlight the young children's ability to participate in matters that involve them and their path on being to becoming. Congruently, the research would also like to recognise the younger adults' wisdom, strengths that they could contribute to the society, most especially to younger children. Both age groups are similar in that they have their own unique cultures that the other age group could benefit from, and that both age groups seek empowerment from their position as dependents of society (The TOY Consortium, 2013).

This review considers younger children and older adults to be in a socio-cultural context where they prosper and make meaning through interactions with their environment and each other (James & Prout, 1990). Framed in a relational sociology of childhood, this chapter views children as active social agents, who participate in knowledge construction and daily experience of childhood (James & Prout, 1997a; James et al., 1998; Alanen & Mayall, 2001; Mayall, 2002; Alanen, 2009). In such a frame, children's points of views, opinions, perspectives, perceptions and aspirations are recognised and respected (Alanen, 2014). Further, in seeing children as more than just becoming, Uprichard (2008) has written about a perspective to view children as both 'being and becoming.' She wrote that "perceiving children as 'being and becoming' does not decrease children's agency, but increases it, as the onus of their agency is in both the present and future" (Uprichard, 2008, p. 311). In such a perspective, young children are viewed as agents who are deemed capable and are active authors of their own narratives and lived experiences (Garvis, Ødegaard, & Lemon, 2015).

For the purposes of this chapter, I will define some terminologies used. *Intergenerational experiences* refers to engagements between younger children and older adults and could be deemed as the stories lived and told by individuals as they are embedded within cultural, social, institutional, familial, political, and linguistic narratives (Clandinin, 2013). It also necessarily situates one in a social, cultural and historical situation with motives within activities and practices situated in traditions and cultures (Hedegaard & Fleer, 2008). Intergenerational experiences, then, from a narrative inquiry and cultural-historical points of views is an acknowledgement of the phenomenology of childhood – or childhoods, intentionally pluralised in order to highlight that there is no one universal childhood, but instead there are different social and cultural life worlds and experiences of individual children within that particular social space of childhood (Alanen, 2014). This terminology is used concurrently and alternatively with *intergenerational interactions* and *intergenerational activities.*

As this framework situates children in social, cultural and relational situations, settings and circumstances, and as such occurs naturally in a familial setting where generational ordering is necessarily in place, the discourse of intergenerational interactions of younger children and older adults is one that includes familial settings but also takes it further to include intentional non-familial intergenerational interactions. Accordingly, henceforth, *older adults* will refer to the members of the older generations, ages 50 years and above, regardless of their relationship with the younger children. This terminology

was purposefully selected as it is deemed the more respectful term in reference to people of this age group (Walker & Gemeinschaften, 1993; UN High Commissioner for Human Rights, 1995; Falconer & O'Neill, 2007). On the other hand, *younger children* will refer to children in the earliest stage of the human life cycle and generational ordering, which typically includes children from birth until adolescence, encompassing early childhood and primary school years.

Particular to this study, we refer to *voice* as children's participation in intergenerational research where feedback was obtained from them and not just from adults. These voices can be oral/verbal but may also be in the form of body language captured in photos, drawings and video recordings during intergenerational interactions as represented in research.

## 5        Valuing the Various Ways Children Communicate

The decision to search for children's voices in the realm of intergenerational experiences draws from the UN Convention on the Rights of the Child (UNCRC, 1989). Ratified in most countries of the world, the UNCRC is a framework that has been the basis for changes in policy, research and practice in childhood studies. It plays a major role in how children are viewed and treated as there are stipulations as to what the role of the state, adults and of the children are (Hayes, 2002; Taylor, 2000).

Article 16 of the UNCRC calls for protection of children, chiefly as regards their privacy and protection. While this is an important discourse, the UNCRC also upholds the view that children as being competent, strong, active, participatory, meaning-makers, and fellow citizens as highlighted in Article 12 and 13 in particular. These articles state that children have a right to be involved in decisions affecting them and their freedom to express their thoughts and opinions, as well as to receive information that is allowed by the law (UNCRC, 1989). These Articles of the UN Convention on the Rights of a Child have the potential to serve as an agent for change and action at policy level to give children the opportunity and a voice within society (Hayes, 2002).

In line with the transitional force in the past 20 years that saw a reconceptualisation of childhood studies, particularly in early childhood, there is now a focus on children's voices in research to better investigate their lived experiences (Einarsdóttir, 2014; Clark & Moss, 2011; Clark, Clark, 2007, 2010, 2019; Harcourt & Mazzoni, 2012; Baird, 2013; Palaiologou, 2019). This transitional paradigm shift is particularly important especially since it has been noted that children continue to lack voice in policy and research contexts (Pascal & Bertram, 2009), and most times, children 'have been the invisible and voiceless

objects of concern, and not understood as competent, autonomous persons who have a point of view' (Smith & Taylor, 2000, p. ix). And while children's viewpoints are being sought and respected particularly in Nordic research, children's voices are still underrepresented despite claims of otherwise (Emilson & Johansson, 2018).

Several systematic reviews of literature on intergenerational experiences have already been published. In 2013, a review of related literature was conducted by the Together Old and Young Consortium funded by the European Commission to examine intergenerational learning in seven European countries namely Ireland, Italy, Spain, Slovenia, the Netherlands, Poland and Portugal (The TOY Project Consortium, 2013). In their review, they discussed a phenomenon of growing separation between children and older adults, as well as the benefits intergenerational practices have for both young children and older adults. While their review included focus on interaction of younger children and older adults, there was not particular focus on children's voice. Rather, they described several intergenerational practices from the identified seven European countries.

Another group of researchers in Spain conducted a systematic review of related literature on the topic of intergenerational experiences. They focused primarily on the effectiveness of various intergenerational programmes by evaluating empirically based interventions, which they find have scarcely been done in the intergenerational context (Canedo-García et al., 2017). While their review methodology was largely variable analysis of intergenerational programmes, part of their findings encourage development and implementation of these programmes that would meet users' needs, break down communication barriers between generations and break down social isolation of age groups (Canedo-García et al., 2017).

Another review was published in 2017 to examine the benefits of intergenerational volunteering in long-term care (Blais et al., 2017). Their review framed interactions of youth volunteers, from high-schools and colleges, and older adults, and the perceived benefits and challenges of intergenerational volunteering in long-term-care homes in Canada. Another article in JIR sought a literature search on intergenerational learning programmes that follow conditions of the intergroup contact theory to reduce prejudice and achieve positive effects (Gendron et al., 2018). They found 10 programmes to analyse within the intergroup contact theory, which they deem is an appropriate theoretical framework to develop intergenerational programmes.

A review of different intergenerational care models that may inform the process of putting up an intergenerational care programme in Australia has also been published. They looked at a specific type of programme that involves

caring for older adults and young children in a shared setting under the supervision of a formally trained caregiver where both the younger and older generations are receiving programmed care in an environment where activities and resources are shared between them, in Australia (Radford et al., 2016). They defined 'younger generations' as being 0–5 years old, while the 'elderly' were people 65+ years of age. Through the use of Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines (Liberati et al., 2009), they set forth criteria for their review and found three major intergenerational care model types – visitations, co-located, and single site (Radford et al., 2018). *Visitations* refer to intergenerational programmes across two separate institutions, typically with the younger group visiting the older group. For this type of programming to work in term of cost-effectiveness, the two institutions should be within close proximity with each other. The *co-located* type of intergenerational programming, on the other hand, can be further divided into two categories: *co-located visitation,* referring to care institutions that do not have specific and identified areas where intergenerational interactions can happen, and *co-located shared space,* where there are specific physical space as part of their facilities for intergenerational interactions to happen. These type of intergenerational programming benefits institutions in terms of shared overhead costs. However, Radford et al. (2016) pointed out that although there may be specific spaces allocated for unstructured intergenerational interactions, there is still a need for intentional and structured activities for more meaningful interactions to happen. The third type the review has identified is *single-site,* where intergenerational care is delivered in a single setting without a formal and structured [educational] programme underpinning interactions of the older and younger groups. Homes with groups or families of different generations can be considered part of this type. However, while this type of intergenerational setting offers practical solutions for care of both older and younger age-group, educational benefits are lost without formal, intentional and structured intergenerational programmes (Radford et al., 2016).

Another relevant systematic review of literature was conducted by a team in Torino, Italy summarising the effects of intergenerational programs and activities on both elderly and children (Gualano et al., 2018). They have considered papers reporting data about intergenerational programs involving older adults and children in the early years and in primary school. They have done their search in the PubMed and Scopus databases and summarised 10 studies discussing effects on children, and 17 studies discussing effects on the elderly. Their general conclusion yielded a positive impact on both the children and the elderly.

While all mentioned literature reviews have added important knowledge in the realm of intergenerational studies, most intergenerational reviews focus on intergenerational programmes – the development, effectiveness and types and models. A gap is seen in terms of intentionally seeking out a space for the end-users of these programmes as no review has focused on finding out spaces for children's voices to be heard. As such, in the succeeding portion of this chapter, there will be a discussion on a review of related literature done systematically focusing on these concerns.

## 6      Methodology

Focused on finding young children's voices in the discourse of intergenerational research as an identified space for transformation, this review set forth a process for selecting studies to review. In order to make the selection process be systematic, inspiration was taken from the work-flow of Preferred Reporting Items for Systematic Review and Meta-Analyses (PRISMA). Although primarily used in the medical field for reporting systematic reviews particularly for randomised medical trials or interventions, the proponents of PRISMA have created a checklist and a flow diagram focused on transparent reporting of systematic reviews and meta-analyses that can be used for systematic reviews in other academic fields (Liberati et al., 2009). They have prescribed a work-flow for selecting studies into the review that has four parts – identification, screening, eligibility towards a decision for final inclusion. This work-flow allows for systematic sifting through the resources leading to the decision of which studies to include or not.

### 6.1      *Databases*
Databases used for searching literature for this review have been selected based on Creswell's (2014) list of suggested databases. Additionally, search from these databases have been conducted with the guidance of a university research librarian for appropriate search terms and techniques. As such, databases hosted by EBSCO have been utilised which include the following: ERIC, Medline, Teacher Reference Center, CINAHL, SocIndex, Academic Search Elite. The databases searched were a mix of sources for pedagogy and health care.

### 6.2      *Key Terms for Identification*
As above, with the guidance of a university research librarian, the following key terminologies and search strategies have been used for initial identification of articles:
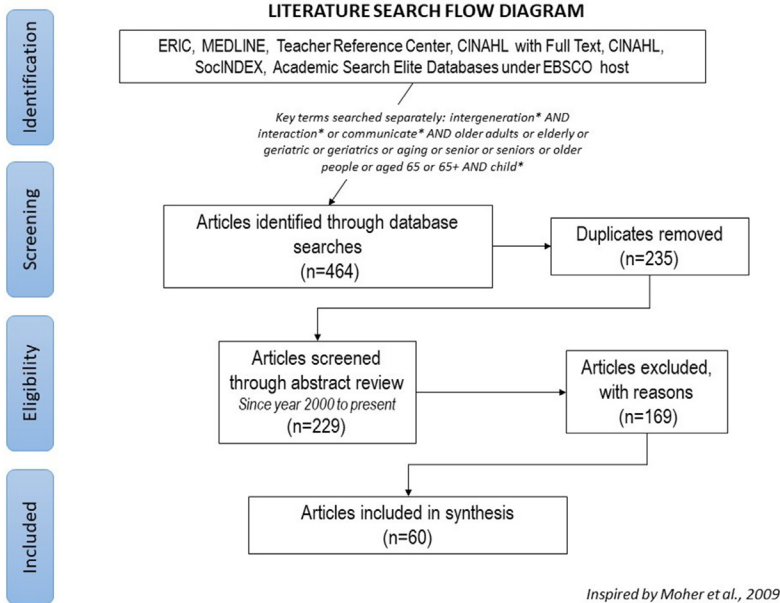– S1: intergeneration*

FIGURE 5.1    PRISMA-inspired work flow (based on Moher et al., 2009)

– S2: interaction*
– S3: communicate*
– S4: S2 or S3
– S5: S1 and S4
– S6: older adults or elderly or geriatric or geriatrics or aging or senior or seniors or older people
– S7: S5 & S6
– S8: child*
– S9: S7 and S8
– S10: limited to date published from 2000 to 2019

Search from the databases using these terminologies brought back 464 articles (see Figure 5.1). The database automatically removed duplicates (n = 235). Afterwards, these articles were further screened for eligibility through an abstract review (n = 229). This step excluded n = 169 articles for reasons enumerated below. A total number of n = 60 articles were included for content analysis of the methods of listening to children's voices.

## 6.3    *Inclusion and Exclusion Criteria for Screening*

Databases used for searching literature for this review have been selected based on Creswell's (2014) list of suggested databases. Additionally, search

from these databases have been conducted with the guidance of a university research librarian for appropriate search terms and techniques. As such, databases hosted by EBSCO have been utilised which include the following: ERIC, Medline, Teacher Reference Center, CINAHL, SocIndex, Academic Search Elite. The databases searched were a mix of sources for pedagogy and health care.

Articles that have been included in the synthesis (n = 60) had to have the following:

– Presence of interaction between children (early years until primary years) and older adults.
– Voices of the children were documented through their reported methodologies.

Initially, literature that had primary school children interacting with older adults were excluded in hopes to make the systematic review more focused in the early childhood years, to the voices of the youngest children. However, upon further consideration and realisation that early childhood is often lumped together in just one category, then literature with children ages 0–13 to also include primary school aged children as part of young children. This decision was brought on from the position that these literature would still prove to be relevant because childhood is an element of social structure according to their ages (Qvortup, 1987, as cited in Alanen, 2009) which positions children as a separate social category that is interrelated to other social categories (Alanen, 2009). Further, not taking childhood as one social category may be difficult especially since there is a system of social ordering that pertains to children as a specific social category circumscribed in particular social locations from which they act and participate (Alanen, 2009). Including this social category is important as it is a nod to children's involvement in the daily construction of their own lives through their relationships with other people.

A total of 169 articles were excluded from being synthesised for the following reasons:

– While children were involved in interactions, only voices of the older adults, institution staff, older adolescents, teenagers, college students, parents, young adults were sought. Articles that have included voices of older children in highschool and college have been excluded to concentrate on the voices of the youngest children.
– Program profiles, program planning and their benefits were highlighted – children were present, but their voices were not sought.
– Some articles have been written in languages other than English have also been excluded because of the author's incapability to read Chinese, Japanese, French, Portuguese and Spanish.

### 6.4    *Data Analysis*

Upon having identified which research to include in the synthesis of related literature through the process described above, content analysis mainly of the methodologies used was conducted to see whether or not there are recurring themes, trends or issues. In order to summarise data from all the reviews of related literature, the matrix below has been developed to include the data seeking out young children's voices in the discourse of intergenerational relationships (see Table 5.2).

### 6.5    *Limitations of the Study*

Although the researcher has taken a PRISMA-inspired workflow as the methodological process used to find and select studies in the hope to reduce bias and have results that are more likely to produce reliable and accurate conclusions, this study acknowledges some limitations. First, this study is not a systematic review of related literature. As such, there may be databases including pertinent journal articles that have not been covered by the search criteria. Second, choices in the databases used for the search only yields journals included within their archives. Third, book chapters and other academic texts such as theses and dissertation manuscripts have not been included as a delimitation in the search criteria. Because of these limitations, this study does not claim to be a conclusive and in no way can be considered generalizable. Rather, it can be viewed as a preliminary review done systematically.

## 7    Results

### 7.1    *Younger Children's Voices*

As the search for children's voices in the discourse of intergenerational experiences was conducted through a literature review, the first paradox jumped out from the article selection process. Despite having 464 journal articles to review, only 60 articles (13%) have reported including children's voices. The 60 journal articles that were included in the review were synthesised into the matrix as shown in Table 5.2.

### 7.2    *Profile of Child Respondents: Age, Country, Kind of Setting*

While the data shows that the age range of children who participated in the reviewed articles were from two until 24 years of age, the most common age range was from six to 12 years old for both quantitative and qualitative methodologies. Three researches included two year-olds as their participants (Davis

TABLE 5.2 Results matrix

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2000 | Chowdhary et al. | Intergenerating Activities and Aging Appreciation of Elementary School Children | USA | Primary school | 8–10 years old | Mixed methods, mostly quantitative | Questionnaires, drawings | Children's perceptions on aging | Educational Gerontology |
| 2002 | Middlecamp & Gross | Intergenerational Day Care and Preschoolers' Attitudes about Aging | USA | Day care | 3–5 years old | Mixed methods | CATE, Children's Attitudes Toward the Elderly Word Associations and Activity Scale | Children's attitudes about aging | Educational Gerontology |
| 2003 | Hayes | An Observational Study in Developing an Intergenerational Shared Site Program | USA | Shared site | 3–4 years old | Qualitative | Videos Observation Researcher journal notes | Children's reactions to intergenerational program | Intergenerational Relationships |
| 2004 | Boström | Intergenerational Learning in Stockholm County in Sweden: A Practical Example of Elderly Men Working in Compulsory Schools as a Benefit for Children | Sweden | Primary school | School aged | Quantitative | Questionnaires | Children's perceptions of granddad's job in school | Intergenerational Relationships |

(cont.)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2004 | Orel, Dupuy & Wright | Auxiliary Caregivers | USA | Home | 7–17 years old | Qualitative | Interviews | Caregiving tasks and reflections | Intergenerational Relationships |
| 2005 | Okoye | Young Children's Perception of the Elderly | Nigeria | Primary school | 10–11 years old | Quantitative | Child-Adolescent facts on Aging Quiz (CAFAQ) | Children's perceptions of older adults | Intergenerational Relationships |
| 2006 | Macdonald | Intergenerational Interactions Occurring within a Shared Reading Program | Canada | Kindergarten | 5–6 years old | Qualitative | Videos observation researcher journal notes Interviews | Intergenerational shared reading sessions | Intergenerational Relationships |
| 2006 | Agate et al. | An Intergenerational Approach for Enriching Children's Environmental Attitudes and Knowledge | USA | Primary school | 5th and 6th graders | Mixed methods | Questionnaires (Children's Environmental Attitudes and Knowledge Scale); experimental intervention | Children's Environmental Attitudes and Knowledge | Intergenerational Relationships |

(*cont.*)

TABLE 5.2　Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2006 | Epstein & Boisvert | Let's Do Something Together: Identifying the Effective Components of Intergenerational Programs | USA | Shared site | Infants to 6 years | Mixed methods | Intergenerational Program Quality Assessment (I-G PQA)/The High-Scope Intergenerational Program Quality Assessment (Observations of Interactions) | Program quality observed through behavior | Intergenerational Relationships |
| 2006 | Kaplan, Kiernan, James | Inter generational Family Conversations and Decision Making about Eating Healthfully | USA | Single site | 10–13 years old | Qualitative | Focus group discussions | Decisions about eating healthfully | Nutrition Education and Behavior |
| 2007 | Lynott & Merola | Improving the Attitudes of 4th Graders toward Older People through a Multidimensional Intergenerational Program | USA | Primary school | 8–10 years old (4th grade) | Mixed methods | 17 item questionnaire | Children's attitudes about older people | Educational Gerontology |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2007 | Heydon | Making Meaning Together: Multi-Modal Literacy Learning Opportunities in an Inter-Generational Art Programme | Canada | Single site | Children mean age is 4 years old | Qualitative | Naturalistic: videos of sessions, observer field notes, informal discussions | Children's voices (utterances) through interactions with older adults | Curriculum Studies |
| 2007 | de Souza & Grundy | Intergenerational Interaction, Social Capital and Health: Results from a Randomised Controlled Trial in Brazil | Brazil | Single site | 12–18 years old | Mixed Methods | Randomized control trial; questionnaires, interviews | Social capital, family relationships, and self-rated health | Social Science and Medicine |
| 2008 | Hall & Batey | Children's Ideas about Aging before and after an Intergenerational Read-Aloud | USA | Primary school | 3rd graders | Mixed methods | Word association test and infromal interviews | Ideas about aging | Educational Gerontology |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2008 | Davis et al. | "I Wish We Could Get Together": Exploring Intergenerational Play across a 'Magic Box' | Australia | Home | 2–10 years old | Qualitative | Interviews Magic Box activity | Intergenerational play in the family context | Intergenerational Relationships |
| 2008 | Davidson, Luo & Fulton | Stereotyped Views of Older Adults in Children from the People's Republic of China and from the United States | China and USA | Primary school | 6–11 years old | Quantitative, experimental | Stereotype Assessment Task in experiment format | Children's biases toward older adults | Intergenerational Relationships |
| 2008 | Hannon & Gueldner | The Impact of Short-Term Quality Intergenerational Contact on Children's Attitudes toward Older Adults | USA | Summer camp | 6–12 years old | Quantitative, experimental | Questionnaire including Newman's Children's Views of Aging and Polizzi's Semantic Differential | Children's attitudes toward older adults | Intergenerational Relationships |

(*cont.*)

TABLE 5.2 Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2008 | Heyman & Gutheil | "They Touch Our Hearts": The Experiences of Shared Site Intergenerational Program Participants | USA | Shared site | not specified but attends day care | Qualitative | Focus group discussions | Intergenerational activities | Intergenerational Relationships |
| 2009 | Chorndunhan & Casadonte | Children's Attitudes and Classroom Interaction in an Intergenerational Education Program | USA | Primary school | Primary and junior high students | Mixed methods | Children's View on Aging survey | Children's attitudes and classroom interaction | Educational Gerontology |
| 2009 | Saito & Yasuda | An Empirical Study of the Frequency of Intergenerational Contacts of Family Members in Japan | Japan | Home | not specified but attends primary school | Quantitative | Survey questionnaires | Frequency of intergenerational contact | Intergenerational Relationships |
| 2009 | Kinoshita | Charting Generational Differences in Conceptions and Opportunities for Play in a Japanese Neighborhood | Japan | Community | 10–12 years old | Qualitative, participatory | Participatory map making Interviews | Play spaces in the neighborhood | Intergenerational Relationships |

(*cont.*)

TABLE 5.2    Results matrix (cont.)

| Year of publication | Authors | Research title | Country/continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2010 | Hurme, Westerback & Quadrello | Traditional and New Forms of Contact between Grandparents and Grandchildren | Finland | Home | 11–13 and 16–17 years old | Quantitative | New technologies questionnaire | Forms of contact between grandparents and grandchildren | Intergenerational Relationships |
| 2010 | McNair & Moore | The Effects of Intergenerational Programs on Individuals with Alzheimer's Disease or Dementia | USA | Shared site vs preschool | Adolescents, preschoolers | Mixed methods | Children's Views on Aging (CVOA) pre and posttest; drawings and an interview | Children's Perceptions of the Elderly; Gerontologic Care; Psychiatry/ Psychology | Therapeutic Recreation |
| 2011 | Belgrave | The Effect of a Music Therapy Intergenerational Program on Children and Older Adults' Intergenerational Interactions, Cross-Age Attitudes, and Older Adults' Psychosocial Well-Being | USA | Retirement living facility | 4th graders collectively | Mixed methods | CATE, Children's Attitudes Toward the Elderly, observations videotaped | Children's attitudes about older people | Music Therapy |

(cont.)

TABLE 5.2 Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2011 | Kamei et al. | Six Month Outcomes of an Innovative Weekly Intergenerational Day Program with Older Adults and School-Aged Children in a Japanese Urban Community | Japan | Single site | Elementary school children | Mixed methods | Participant observations and interviews, semantic differential scales in questionnaires | Children's perceptions of older adults | Nursing Science |
| 2011 | Carson, Kobayashi, Kuehne | The Meadows School Project: Case Study of a Unique Shared Site Intergenerational Program | Canada | Shared site | 10–12 years old | Qualitative | Audio of individual semistructured interviews, reflective journal entries on project experiences, field researcher notes | Exploring potential health and educational impacts of the program | Intergenerational Relationships |
| 2011 | Kleinspehn-Ammerlahn et al. | Dyadic Drumming across the Lifespan Reveals a Zone of Proximal Development in Children | Germany | Single site | 5 and 12 year olds | Experimental, quantitative | Dyadic drumming | Observation of children's drumming with partners | Developmental Psychology |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2011 | Roos | The Generational Other: The Cultural Appropriateness of an Intergenerational Group Reflecting Technique | South Africa | Community centre | 3–13 years old | Mixed methods | Intergenerational group reflecting technique (IGRT), individual interviews, focus group discussions | How grandparents communicate important information | Intergenerational Relationships |
| 2011 | Heyman, Gutheil & White-Ryan | Preschool Children's Attitudes toward Older Adults: Comparison of Intergenerational and Traditional Day Care | USA | Kindergarten | 3–5 years old | Quantitative | Drawings to elicit response Children's Attitudes Toward the Elderly (CATE) measure | Children's attitudes toward older adults | Intergenerational Relationships |
| 2012 | Luchesi, Dupas & Pavarini | Evaluation of the Attitudes of Children Living with Seniors toward Aging | Brazil | Community centre | 7–10 years old | Mixed methods | Interviews; Todaro Scale for the assessment of attitudes of children toward the elderly | Children's attitudes about living with older people | Nursing Science |
| 2012 | Xie et al. | Connecting Generations: Developing Co-Design Methods for Older Adults and Children | USA | Single site | 6–9 years old | Qualitative, co-design | Co-design activities, conversations | Children gave feedback on co-designing process | Behaviour and Information Technology |

(*cont.*)

TABLE 5.2 Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| 2013 | Morita & Kobayashi | Interactive Programs with Preschool Children Bring Smiles and Conversation to Older Adults: Time-Sampling Study | Japan | Single Site | 5–6 years old | Mixed methods | Video, observations, behavior time sampling | Observations of changes in visual attention, facial expression, engagement/ behaviour, and intergenerational conversations with older adults | Geriatrics |
| 2013 | Larkin, Wilson & Freer | Images of Old: Teaching about Aging through Children's Literature | USA | Kindergarten | 5–10 years old | Qualitative | Observations Teacher's journal reflections Participatory Venn diagram activity | Teaching aging though storybooks | Intergenerational Relationships |
| 2013 | Mann, Khan, Leeson | Variations in Grandchildren's Perceptions of Their Grandfathers and Grandmothers: Dynamics of Age and Gender | UK | Home | 4–18 years old | Quantitative | Questionnaire, completed with parents | Children's perceptions of their grandparents | Intergenerational Relationships |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2014 | Gamliel & Gabay | Knowledge Exchange, Social Interactions, and Empowerment in an Intergenerational Technology Program at School | Jerusalem | Primary school | Children aged 11–12 | Mixed methods | Closed-ended feedback questionnaires, quantitative data were collected from face-to-face interviews, qualitative data were collected via two hours per week of observations and unstructured interviews | Feedback for IG tech program | Educational Gerontology |
| 2015 | Low et al. | Grandfriends, an Intergenerational Program for Nursing-Home Residents and Preschoolers: A Randomized Trial | Australia | Shared site | 4 years old | Quantitative | Children's Attitudes to the Elderly Interview (CATI) | Children's biases toward older adults | Intergenerational Relationships |

(*cont.*)

TABLE 5.2  Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2015 | Jirata | Intergenerational Continuity and Change in Conceptualization of the "Child" among Guji People of Ethiopia | Ethiopia | Community | Not specified but part of the Guji children population | Qualitative | Participant observation, narrative interview, ethnograpic methodology | Conceptualization of being a child | Intergenerational Relationships |
| 2015 | Tafere | Intergenerational Relationships and the Life Course: Children-Caregivers' Relations in Ethiopia | Ethiopia | Community | 8–15 years old | Qualitative | Drawings; interviews | Family life in Ethiopia | Intergenerational Relationships |
| 2016 | Babcock; MaloneBeach & Woodworth- Hou | Intergenerational Intervention to Mitigate Children's Bias against the Elderly | USA | Primary school | 10–11 years old | Quantitative | Child-Age Implicit Association Test (IAT) | Children's biases toward older adults | Intergenerational Relationships |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2016 | Yasunaga et al. | Multiple Impacts of an Intergenerational Program in Japan: Evidence from the Research on Productivity through Intergenerational Sympathy Project | Japan | Single site | Children in the first to sixth grade | Quantitative | Survey questionnaire; program effect testing | Informing effects of the REPRINTS program | Geriatrics and Gerontology |
| 2016 | Lane | "Are You Going to Come and See Us Again Soon?" An Intergenerational Event between Stroke Survivors and School-Children | England | Primary school | 6–7 years old | Qualitative | Field notes of observations of writing, hand-tracing and talking about pictures | Increase the citizenship experience of young children and their awareness of what it means to live with stroke | Ageing and Older Adults |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2016 | Burgman & Mulvaney | An Intergenerational Program Connecting Children and Older Adults with Emotional, Behavioral, Cognitive or Physical Challenges: Gift of Mutual Understanding | USA | Primary school | 5–14 years old | Quantitative | Children's attitude toward the elderly test | Children's attitudes toward older adults | Intergenerational Relationships |
| 2016 | Babcock et al. | Development of a Children's IAT to Measure Bias against the Elderly | Germany | Primary School | 8–12 years old | Quantitative | Child-Age Implicit Association Test (Child IAT) | Children's biases toward older adults | Intergenerational Relationships |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2016 | Cerruti, Shepley, & Oakland | The Effects of Spatial Enclosure on Social Interaction between Older Adults with Dementia and Young Children | USA | Shared site | 2–5 years old | Mixed Methods | Video observations; photographic stimulation; quasi-experiment and semi-structured interviews; elder-child social interaction (ECSI) observation instrument | Intergenerational shared spaces | Health Environments |
| 2017 | Weckström | Steps Together: Children's Experiences of Participation in Club Activities with the Elderly | Finland | Single site | 4–12 years old | Qualitative | Observations and interviews | Children's experiences of participation in club activities with the elderly | Intergenerational Relationships |
| 2017 | Whiteland | Claymation for Collective Intelligence and Intergenerational Learning in an Educational Environment | USA | Single site | 8–11 years old | Qualitative, participatory | Questionnaires; interviews | Intergenerational activities | Intergenerational Relationships |

(*cont.*)

TABLE 5.2　Results matrix (cont.)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2017 | Senior & Green | Through the Ages: Developing Relationships between the Young and the Old | Australia | Primary school | 10–11 years old | Quantitative | Children's Perceptions of Aging and Elderly (CPAE) test | Intergenerational activities | Intergenerational Relationships |
| 2017 | Chien & Tann | Study of a Multigenerational Learning Program in Taiwan | Taiwan | Single site | Primary school children lumped with university students (younger group) | Mixed methods | Observations and unstructured interviews with questionnaires | Awareness of MLP benefits and the feedback from participants | Educational Gerontology |
| 2018 | Bertram et al. | Generations Learning Together: Pilot Study for a Multigenerational Program | USA | Shared site | 4 years old | Qualitative | Interviews | Setting up a multigenerational program | Intergenerational Relationships |
| 2018 | David et al. | Connecting the Young and the Young at Heart: An Intergenerational Music Program | Canada | Primary school | Elementary students collectively | Qualitative | Discussions post workshop | Accounts about the intergenerational music program | Intergenerational Relationships |

(cont.)

TABLE 5.2 Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2018 | Belgrave & Keown | Examining Cross-Age Experiences in a Distance-Based Intergenerational Music Project: Comfort and Expectations in Collaborating with Opposite Generation through Virtual Exchanges | USA | Community centre | 9–14 years old | Qualitative | Reflective journals to answer three writing prompts after viewing each "virtual" video-recorded exchange | Cross-age comfort, preconceived notions, and expectations as part of feasibility study | Medicine |
| 2018 | Agate et al. | Roots and Wings: An Exploration of Intergenerational Play | USA | Home | 7–10 years old | Qualitative, participatory | Drawings questionnaire with open-ended questions | Intergenerational play | Intergenerational Relationships |
| 2018 | Bates | Grillin' with My Grandchild©: Multigenerational Programming for Grandfathers and Grandchildren | USA | University | 9–18 years old | Qualitative, participatory | Interviews Electronic memory book (videos, photographs, images) | Intergenerational activities | Intergenerational Relationships |

(*cont.*)

TABLE 5.2   Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2018 | Hanmore-Cawley & Scharf | Intergenerational Learning: Collaborations to Develop Civic Literacy in Young Children in Irish Primary School | Ireland | Primary school | 9–10 years old | Quantitative, mixed methods | Questionnaires checklists | Civic literacy and leadership in interactions | Intergenerational Relationships |
| 2018 | Babcock, MaloneBeach & Salomon | A Quantitative and Qualitative Evaluation of the Impact of an Intergenerational Program on Children's Biases Toward Older Adults | USA | Primary school | 10–11 years old | Quantitative | Child-Age Implicit Association Test (Child IAT) | Children's biases toward older adults | Intergenerational Relationships |
| 2018 | Cucinelli et al. | Intergenerational Learning through a Participatory Video Game Design Workshop | Canada | Primary school | 7 years old onwards | Qualitative, participatory | Workshop interviews | Video game co-designing | Nutrition Education and behavior |
| 2018 | Johnston | Linking Generations in Northern Ireland: Age Friendly School Project | UK | Primary school | 8–10 years old | Qualitative | Interviews | Intergenerational activities | Intergenerational Relationships |

(*cont.*)

TABLE 5.2 Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2018 | Santini et al. | Intergenerational Programs Involving Adolescents, Institutionalized Elderly, and Older Volunteers: Results from a Pilot Research-Action in Italy | Italy | Shared site | Adolescents (mean age: 14 years old) | Qualitative | Focus group and interviews | Insights for intergenerational programming | BioMed |
| 2018 | Pace & Gabel | Using Photovoice to Understand Barriers and Enablers to Southern Labrador Inuit Intergenerational Interaction | Canada | Community | 8–24 years old | Qualitative, participatory | Photography interviews, photo exhibit | Barriers and enablers to intergenerational interaction | Intergenerational Relationships |

(*cont.*)

TABLE 5.2    Results matrix (*cont.*)

| Year of publication | Authors | Research title | Country/ continent | Kind of setting | Age of children respondents | Methodology | Methods | Topic | Journal field of study |
|---|---|---|---|---|---|---|---|---|---|
| 2019 | Mosor et al. | An Intergenerational Program Based on Psycho-Motor Activity Promotes Well-Being and Interaction between Preschool Children and Older Adults: Results of a Process and Outcome Evaluation Study in Austria | Austria | Single site | 2 to 7 years old | Mixed methods | Mixed methods | Intervention – intergenerational contact through psychomotor activity | Public Health |

et al., 2008; Cerruti, Shepley, & Oakland, 2016; Mosor et al., 2019) thoroughly mostly observations, although in Davis et al. (2008), they were reported to have more participatory roles with their siblings and grandparents for exploring intergenerational play even though they live distances apart from each other through the Magic Box activity. On the other hand, the 24-year olds were clustered with the younger group than the older group for the Photovoice methodology (Pace & Gavel, 2018).

The review features articles from 18 countries – Australia, Canada, China, Ethiopia, Finland, Germany, Ireland, Japan, Nigeria, Sweden, United Kingdom, Taiwan, South Africa, Jerusalem, Italy, Brazil and USA. Twenty-six of the articles were from the USA, six came from Canada, five came from Japan, three from Australia and the UK. Brazil, Ethiopia, Finland, and Germany each had two articles, and the rest of the countries were represented by one article each.

Most of the data in the reviewed articles were collected single-sites where intergenerational interactions occurred for the reports but does not have an institutionalised intergenerational program in place. Primary schools are part of this group, making up 55% of the 60 articles included in the review. This finding is congruent to the most common age-range of the child respondents. The second most common research locale were shared-sites (23%), where intergenerational interaction happens intentionally. Community and home made up 12% and 10% of the articles respectively.

### 7.3    *Year of Publication and Methodologies*

While there has been at least one article that includes children's voices in intergenerational interactions per year, it is noteworthy that the most significant increase in number of articles to include children's voices was observed in 2018. It also noticeable that although both quantitative and qualitative methodologies were used since 2000 until the present, 2018 also saw an increase in the use of qualitative methodologies, particularly of participatory approaches, to listen to children's voices. This also shows the increasing trend for this type of research, especially with young children.

Upon closer look on the methods used to include children's voices, it has been found that questionnaires, checklists were the most common, particularly for primary school children.

Different kinds of tests have been conducted, some of which are experimental in nature. These include the following:
– Child-Adolescent facts on Aging Quiz (CAFAQ),
– Questionnaire including Newman's Children's Views of Aging and Polizzi's Semantic Differential,
– Children's Attitudes to the Elderly Interview (CATI),

| Row Labels | 2000 | 2002 | 2003 | 2004 | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 | 2017 | 2018 | 2019 | Grand Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Mixed Methods | | 1 | | | | 2 | 2 | 1 | 1 | 1 | 3 | 1 | 1 | 1 | | 1 | 1 | | 1 | 17 |
| Qualitative | | | 1 | 1 | | 2 | 1 | 2 | | | 1 | | 1 | | 2 | 1 | 1 | 5 | | 18 |
| Qualitative, co-design | | | | | | | | | | | | 1 | | | | | | | | 1 |
| Qualitative, participatory | | | | | | | | | 1 | | | | | | | | 1 | 4 | | 6 |
| Quantitative | | | | 1 | 1 | | | | 1 | 1 | 1 | | 1 | | 1 | 4 | 1 | 1 | | 13 |
| Quantitative, experimental | | | | | | | | 2 | | | | | | | | | | | | 2 |
| Experimental, Quantitative | | | | | | | | | | | 1 | | | | | | | | | 1 |
| Mixed Methods, mostly quantitative | 1 | | | | | | | | | | | | | | | | | | | 1 |
| Quantitative, mixed methods | | | | | | | | | | | | | | | | | | 1 | | 1 |
| Grand Total | 1 | 1 | 1 | 2 | 1 | 4 | 3 | 5 | 3 | 2 | 6 | 2 | 3 | 1 | 3 | 6 | 4 | 11 | 1 | 60 |

FIGURE 5.2　Year of publication and methodologies
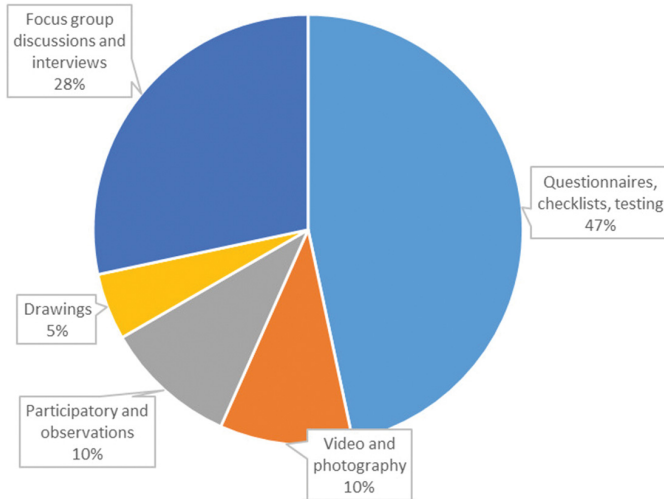
FIGURE 5.3
Methods used

– Implicit Association Test (IAT),
– Children's Perceptions of Aging and Elderly (CPAE) test,
– Child-Age Implicit Association Test (Child IAT),
– Children's Attitudes Toward the Elderly (CATE),
– Questionnaires developed by the authors themselves.

Another interesting finding of the data collected from the literature review was the field of study of the journals where they have been published. It is very noticeable that majority of the publications came from allied health medical professions and geriatric studies rather than from education and pedagogy. This finding confirms that intergenerational interactions has had a long history in the field of gerontology as discussed by Brownell and Resnick (2005) as they dissected the terminology's its etymology as against 'multigenerational.' Both terminologies are frequently used in the context of the study of old age, or the processes concerning older adults and ageing, intergenerational interactions involve discussions of understanding generational differences in an effort to bring generations together.

In the realm of social studies and pedagogy, the concept of 'generational ordering' (Alanen, 2001, 2009) may be used more frequently as regards childhood studies in relation to the older generations. The concept of generational ordering and its derivatives (generationing, generational order), is rooted in the premises of the new sociology of childhoods (Alanen, 2019). Effectively, literature that uses these terminologies and concepts, put children's voice and views in high regard, but also works with concepts of children's agency, and power relations. As such, this concept is more often than not applied in studying childhood cultures because it is seemingly focused on distinctions between

TABLE 5.3    Journal field of study

| Journal field of study | |
| --- | --- |
| Intergenerational Relationships | 36 |
| Educational Gerontology | 7 |
| Nursing Science | 2 |
| Nutrition Education and Behavior | 2 |
| Ageing and Older Adults | 1 |
| Behaviour and Information Technology | 1 |
| BioMed | 1 |
| Curriculum Studies | 1 |
| Developmental Psychology | 1 |
| Geriatrics | 1 |
| Geriatrics and Gerontology | 1 |
| Health Environments | 1 |
| Medicine | 1 |
| Music Therapy | 1 |
| Public Health | 1 |
| Social Science and Medicine | 1 |
| Therapeutic Recreation | 1 |
| Grand total | 60 |

childhood and adulthood – what makes the generations separate and different from each other. However, intergenerationality is a concept of the shared and of intersectionality – finding meaning in the experiences coming about from interactions of generations. It is, therefore, a conscious decision that the terminology '*intergenerational*' was chosen to frame the search of children's voices because it is in a field dominated by discourses often coming from perspectives concerning the well-being of older adults. This is an identified transitional and transformational space for childhood culture, the new relational sociology of children and phenomenology of childhoods to be analysed and make an impact to transform further research.

## 8       Discussion: The Way Forward

Overall, the results seem to indicate the following points and paradoxes, leading to potential spaces of transformations for children's voices to be heard in the discourse of intergenerational experiences.

### 8.1    *On Landscapes and Places*

Intergenerational experiences happen all over the world, as reflected by the different countries, contexts and settings included in this review. While there are more publications coming from one country, which is the USA, this does not discount articles coming from other countries. This is an indication of more potential countries for voices, particularly of young children, to be sought and be heard. Future research from different countries and contexts, and hence interactions in landscapes and global and local, or glocal artefacts, would add to this existing pool of knowledge. Glocal artefacts is part of the conceptualisation that though there may be globalisation discourse in place in a landscape, it does not necessarily penetrate every aspect of the local culture, traditions and views (Ødegaard, 2016).

### 8.2    *On Making Bigger Space*

There is space for young children to be heard in intergenerational experiences. Currently, the review seems to indicate that space seeking out young children's voices in the intergenerational research arena is not as substantial and popular as seeking out older children and adult voices. But there is a space, and with more research focusing on seeking out young children's voices in the intergenerational field would be a transitional and transformational move towards a bigger space for participation of children in a discourse dominated by adults.

### 8.3    *Repercussions for Pedagogical Practices*

Additionally, there is space for the intergenerational discourse within pedagogy. Seeing as intergenerational interactions are mostly discussed within the field of allied health professions, it is a space that practitioners in childhood institutions such as schools, communities and the home can participate in. It is a concept that is seemingly often taken for granted because families and homes are naturally multi-generational in nature, but intergenerational interactions would necessarily go beyond the closest institutions around children's lives, such as the school and community centres. There is a need to talk about repercussions of having intentional intergenerational interactions in pedagogical practices.

### 8.4    *On Methodologies, and Research* WITH *and Not* ON *Them*

While there are still various tests, questionnaires and checklists being developed to examine children's attitudes, biases and responses, the increase in use of qualitative participatory methodologies in 2018 seems to be an indication of a transitional and transformational space where children's voices are acknowledged not just through the more traditional methods of listening (e.g. interviews, focus group discussions), but also through emerging multi-modal

approaches such as through mapping, and the use of photography and videos. The use of a multi-modal methodologies such as narrative inquiry and visual methodologies in intergenerational experiences of younger children acknowledges the many different ways the younger children and even the older adults can communicate to fully understand their lived experiences and shed light to relationships and interactions (Garvis & Pramling, 2017). Particular to listening to younger children's voices, the visual narrative methodology has been applied by a number of researchers to hear infants' and children's voices (Ridgway, Li, & Quinones, 2016; Sikder & Fleer, 2015; White, 2011; Sumsion et al., 2014). White (2015) has utilised this methodology and described it in length in her book titled Introducing Dialogic Pedagogy Provocations for the Early Years. Inspired by Bakhtinian principles to dialogism, she speaks of the importance of engaging with polyphonic videos alongside transcripts of the conversations because meaning-making and language is always concerned with the social space between people and artefacts (White, 2015). There is potential to this methodology in intergenerational experiences as it is a nod towards the direction of intergenerational research WITH children, and not just ON and OF them. Another possibility is for younger children and older adults to engage in co-creative activities such as collaborative narratives where older adults can build on children's interest and experiences are by engaging them in co-narrating conversations (Ødegaard & Pramling, 2013). In doing so, both are engaged in a linguistic and cultural tool for meaning making, as well as empowering children to become agents of their own learning (Ødegaard & Pramling, 2013; Garvis, Ødegaard, & Lemon, 2015). Engaging in intergenerational experiences and activities is a matter of participation – of something that they have a right to voice out and be involved in as it directly affects them (UNCRC, 1989).

Another approach to listening to young children was born as a response to the call for social researchers to use research methodologies that aid in listening to young children's voices and to understand their lived experiences and that is the Mosaic Approach (Clark & Moss, 2011). This approach is an integrated way of listening that acknowledges both children and adults as co-constructors of meaning through a combination of visual and verbal methods (Clark & Moss, 2011). It is particularly helpful for doing research with younger children because it is a framework that uses different methods in recognition of the different languages and voices of children through the use of participatory activities to highlight the children's role as experts and agents in their lives (Clark & Moss, 2011). The Mosaic Approach regards children as having an active role in research and pedagogy. Clark (2005) discusses this shift in the view of children as she discusses the conception of the Mosaic Approach

through the use of child-friendly methodologies to listen to children acknowledges their role and part in the society. Such methodologies also give children a venue to voice their concerns and participate in a wider context that has been dominated by adults far too long.

## 8.5    *On Matters That Affect Them*

As also observed from the synthesis of the review, topics within the intergenerational research seeking out children's voices are varied. There are articles focused on planning out intergenerational programs, some discuss potential intergenerational activities and play. Children's perceptions, attitudes and biases against older adults were also observed to be of interest to researchers. However, some topics are results of emerging discourses in intergenerational experiences. Alongside discussions of global phenomenon that have affected and transformed lives of people, particularly of childhoods, all over the world such as industrialisation, digitalisation, migration, technology for communication emerge topics like kinship care, frequency of intergenerational contact, possible intergenerational play despite being physically distant, the need to make use of digital tools to communicate with each other. Even changes in play spaces in the neighbourhood have been explored to find out just how different physical spaces for play are throughout the years. Repercussions from this finding is the realisation that as these topics are often too complex for just one field of expertise to make light of, and hence intergenerational research would benefit from interdisciplinarity.

## 8.6    *Space for Empirical Research*

Ultimately, the data collected from this review speaks of a space for explorative and possibly transitional and transformative empirical research that would pave a bigger discourse of intergenerationality in institutions beyond the home, in different contexts, and through the use of multi-modal creative methodologies to listen to children's and older adults' voices. Doing so would also push forth UN's 2030 Sustainable Development Goals and Agenda in local and global contexts.

## 9    Conclusion

To conclude, this chapter has described and discussed the process and results of conducting a review of related literature done systematically focusing on children's voices in intergenerational experiences. It was deemed necessary

to give this review a space in the research project because of a lack of recent systematic reviews of research particularly focused on the intergenerational experiences of younger children. In addition to this, it was important to synthesise what is currently known regarding the topic because of evidence of growing interest in this topic in different social media platforms all over the world. Results of the review speak of potential spaces of transformations in intergenerational research to make a bigger space for younger children's voices to be heard.

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# Article 2

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*Article*

# Strengthening the Call for Intentional Intergenerational Programmes towards Sustainable Futures for Children and Families

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**Abstract:** As a response to the call for reimagining early childhood education for social sustainability in the future, this conceptual paper aims to suggest revisiting and strengthening the case to include intentional intergenerational engagements and programmes in kindergartens as approaches towards sustainable futures for children. In this paper, we argue that we must talk about intergenerational solidarity on all levels, including in early childhood education and care settings, and that it must be deliberate and by design. Learning from cultural–historical concepts and the UN Convention on the Rights of the Child, intergenerational programmes in early years settings are to be presented as intentional initiatives and opportunities for interrelated and collaborating actors and institutions to bring younger children and older adults together. We present a conceptual framework that features conflicts and opportunities within overlapping and congruent spaces to understand conditions for various intergenerational practices and activities in different places, and to promote intergenerational dialogues, collaborations and shared knowledge, contributing to a relational and socially sustainable future for which we aim.

**Keywords:** intergenerational programmes; conceptual framework; early childhood; social sustainability; cultural–historical

## 1. Introduction

Relationships between the youngest and oldest life stages have been well documented by research throughout the years, particularly within the family as an institution. Interactions between grandparents and grandchildren have long been identified as beneficial to children's growth and development. Grandparents are seen as an important family resource [1], with care and socio-educational roles [2] when engaged in play activities [3,4] and intergenerational dialogues [5]. Previous research has also established the importance of these familial intergenerational interactions as a means to pass on cultural heritage, and thus contribute to cultural sustainability [6].

However, there have been events throughout history that have contributed to changes in societies that have affected these intergenerational relations. The past couple of decades have seen an increase in mobility from rural to urban areas [7], as well as movements to other countries or continents. This internal and external migration is rooted in economic reasons as part of globalisation [8]. This diaspora led to demographic changes—the younger generations leaving to seek better job opportunities in cities and the older generations staying behind in more rural settings [9]. The diaspora also means that there are more families with young children living away from grandparents, resulting in fewer interactions between generations [10]. In most Western societies, the parent(s), who are part of what are deemed sandwich generations [11,12], need to work, while their children spend most of their time in early childhood settings, such as kindergartens or schools. Early years institutions have long been considered an arena for cultural formation [13]. They are also

sectors that plays an important role in achieving sustainable goals [14] and contributing to building sustainable societies [15]. These institutions foster young children's formative development. As an example, the Norwegian framework plan for kindergartens [16] seeks to promote the core values of democracy, diversity and mutual respect, as well as equality, sustainable development, life skills and good health in enabling children to participate in and contribute to their communities. Engaging in social relations, exploring different aspects of interactions within a community and developing friendships is also something that kindergartens offer young children [16]. It is considered a safe and challenging space where they are given support to cope with adversity, tackle challenges and have opportunities to consider their own and others' feelings [16]. However, although children in early year settings transition and participate in other institutions within their communities, little is known about specific activities or programmes that involve children's interactions with the elderly beyond their families. There is a need for further qualitative and context-specific intergenerational research that includes the participation and voices of the elderly and children in their early years [17].

Social sustainability concerns social, cultural and political issues that affect people's lives within and between nations [18], as well as an extension of collective rights to include future generations [14,19]. Hence, we argue that the attainment of social sustainability necessitates cooperation and collaboration of not just individuals but also of institutions within a particular context. Individuals and institutions with shared goals and a vision of fairness and justice for all [14] lead to outcomes of social sustainability. Further, social sustainability is also related to "finding new ways of living together, strengthening social capital and participation as well as social justice and equity" [20] (p. 342). Belonging has also been suggested as a core concept of social sustainability, as it is conceptualised as relationally negotiated and practised in kindergartens [19].

This paper aims to strengthen the call for the inclusion of intentional intergenerational programmes in early years settings, such as kindergartens. Specifically, we argue that social sustainability is a resulting outcome of intergenerational programmes in kindergartens, making a case for it to be included in planned activities. There is a growing body of intergenerational research that documents intergenerational programmes among different ages and in different settings [17], and early childhood education and care is an emerging field in this scientific movement. In this paper, we acknowledge current intergenerational work being undertaken in early childhood education and care settings, but argue that aiming for sustainable futures requires more intentional and deliberate conceptualisations. To support our argument, we present our first attempt at a macro conceptual visual representation of elements of intergenerational programmes in kindergartens. A macro view allows us to theorise conceptualisations and components of conditions for intergenerational engagements and programmes in kindergartens. As part of a project in KINDknow—Kindergarten Knowledge Centre for Systemic Research on Diversity and Sustainable Futures, we write from a position of belief in the potential benefits and outcomes that intergenerational engagements offer to families and institutions, children and older adults, as documented by previous literature [3,5,21,22]. It is our intention to thrust forward intergenerational engagements and programmes within the field of early childhood to create bigger spaces and opportunities for dialogues, play and collaborative explorations between young children and older adults in early childhood settings. Through this conceptual work, we offer a framework for understanding and analysing ongoing intergenerational engagements and programmes in early childhood institutions. This framework will also be used for the analysis of data generated in the larger research project to which this paper belongs. In that research project, which aims to explore and understand conditions for intergenerational engagements during a pandemic, data were generated in Norway and, incidentally, the Philippines. As such, this conceptual work reflects the need for localised interpretations.

Before we move forward with the discussion, we offer some operational definitions for clarity. In this paper, *generations* pertain to relational cohorts arranged in a structural system of social ordering circumscribed in particular social locations with material, social and

cultural processes in which people act and participate in ongoing social life as individual and collective actors [23]. In particular, we focus on intergenerational engagements of young children in the early years stage from birth to six years of age, and older adults 50 years old and above to include persons who have become grandparents at earlier stages of life. *Early childhood institutions* refer to societal organisations in which young children participate, and where intentional, relational and glocal intergenerational engagements and programmes happen. This includes both family and early childhood education and care settings. *Kindergartens* are used concurrently and alternatively with early childhood education and care (ECEC) settings or early years settings and refer to the same meaning. *Intergenerational engagements* refer to more informal but intentional interactions among different generations. As above, our focus is on engagements between younger children and older adults. These engagements happen in family and community settings, as well as in institutions. Intergenerational engagements could be considered an umbrella under which intergenerational programmes belong. This terminology is used concurrently and alternatively with intergenerational interactions. *Intergenerational programmes* refer to more formal intentional initiatives bringing younger and older generations together within and across institutions through practices and activities. Characteristics of intergenerational programmes, particularly those involving children in early childhood years, will be expounded within this article. *Sustainable futures* refer to a vision of a desirable future of a culturally, socially, economically and ecologically balanced way of living that is directly influenced by present and past initiatives. In this research, activities, practices and programmes that promote intergenerational solidarity are proposed to attain this vision.

The next section discusses the theoretical underpinnings of this conceptual work. This is followed by a section that presents the macro-visual conceptual framework, which is later broken down and discussed in smaller parts. We conclude the paper with a discussion of the implications and limitations of the conceptual framework.

## 2. Grounding Theories for Conceptual Development

### 2.1. Conceptual Process

To understand how intergenerational programmes in kindergarten can contribute to social sustainability, there is a need to elaborate on the different components, elements and concepts that contribute to the conditions affecting these programmes. In this paper, we present a framework for understanding and analysing these elements and concepts through a visual graphic representation. Each concept is represented and discussed individually and visually regarding other elements in the framework.

Our conceptual process began as we tried to utilise existing visual models, such as Hedegaard's Cultural–Historical Wholeness, e.g., [24,25] model and Bronfenbrenner's Bioecological Model of Human Development [26,27], to represent how we understand and view intergenerational engagements and programmes. However, there were limitations to the existing models. We needed a model that captured and highlighted the interactions of each element. We also needed a visual model to capture time and artefacts, which have implications for understanding intergenerational engagements and programmes. Our inquiry began with a review of the literature within the field of ECEC and social sciences. In this paper, we present our preliminary conceptualisation, which could benefit from further development through a more extensive and systematic literature review.

In the succeeding part of this section, we discuss the grounding theories that have influenced our conceptual process.

### 2.2. Cultural–Historical Perspectives

This conceptual work draws on cultural–historical philosophies and theoretical perspectives. Common to these epistemologies is the view that humans live their lives, entwined in both global mechanisms and local activity settings, and are to a large extent dependent on cultural–historical traditions and institutional dynamics of personal relations and how families, practitioners and children interact with artefacts and material conditions.

These cultural–historical traditions and mechanisms, which are continuously renewed in social activity, are considered central forms of life, constituting life trajectories [24,28–30]. Vygotsky's [31] recognition of social processes and interactions as major factors leading to development in human beings of all generations may be young children or older adults. Dealing with the problems of becoming human is central to cultural–historical approaches. As pointed out in the prologues of Vygotsky's collective works [32], Vygotsky believed that higher psychological phenomena are stimulated and constituted by social relations. His ideas were influenced by the stage director Stanislavski, whom he cites, and also by the philosopher Bakhtin [33]. These authors give attention to imagination, emotion memory, communication and dialogue, and were elaborated in Vygotsky's work [32]. Throughout his works, Vygotsky dealt with the classic problems of psychology: perception, memory, thought, emotion, imagination and will, all through the lens of human development in societal systems. Social interactions and people's interactions with materials and artefacts in activities are a major factor leading to social and cultural development and growth [31]. For Vygotsky, becoming human implies a mental picture of human processes becoming ordered, systematic or controlled through interaction (e.g., speech starts externally and ends as inner speech; emotions move inward and escape peripheral control; imagination is play gone inwards) [32].

In several contexts, Vygotsky discussed the emergence of indicative gestures in the infant's interaction with an adult [34]. He points to the experience that, when an infant cries or reaches out for an object, the adult attributes meaning to the act. Even if the infant has no particular intent, the act will function as communication. The adult will respond accordingly to the needs of the children as they understand them. In this way, the adult's attempt to interact with the child will include the child in a social activity before the child has the capacity or understanding to respond adequately in the interaction. Vygotsky argued that that this secures a foundation for the cultural transformation of the infants' actions into intentional indicative gestures, talk and activity [35].

This observation and discussion were further theorised in Vygotsky's work on the Zone of Proximal Development (ZPD) [31]. The idea in ZPD attends to the role of dialogue and interaction as precursors to inner speech. When an expert interacts with someone less expert, the latter is able to reflect on the dialogue and interaction, to use distinctions in concepts, pick up details in actions in activities, reformulate thoughts and change actions. In Vygotsky, we see the adult implicit as the expert (e.g., teacher, parent, more knowledgeable peer), and the child is implied as the less expert and the learner. In our study, we anticipate that children are experts in certain areas (e.g., experts in their own emotions and imaginations and in certain modes of action). We thereby challenge an automatic assumption of the generational order [23] of adults, older or younger, automatically being more skilled in every respect than children.

Vygotsky also discussed the problem of age and the role of crises in critical periods of life [36]. He states that age is an objective category and not an arbitrary, freely chosen, fictive value. Nevertheless, he problematises the theories that periodically scheme age groups because they tend to isolate an objective trait. For this reason, he argued that guideposts that mark age must see child development as a complex process that cannot be determined completely according to one trait alone at any stage. In different children, critical periods will occur differently, even if being born and developing and losing teeth can be seen as a biological and general crisis in childhood years. During the passage of a crisis, even in children most alike in type of development and in social situations, there is great variation and, therefore, a predefined crisis should be considered the exception rather than the rule in child development. For Vygotsky [31], the concept of crisis suggests a lifelong process, and hence suggests the need for a relational, interactional and interdisciplinary understanding of concepts. Later pioneering scholars in the fields of early years' child development and growth, such as Barbara Rogoff and Mariane Hedegaard, have further developed this problematisation and provided empirical research to show that diverse human cultures assign different roles and expectations to children of the same age [37].

Barbara Rogoff and her team described learning processes in diverse cultural settings. Studying indigenous communities, they conceptualised intergenerational learning as Learning by Observing and Pitching In (LOPI) [38]. Central to LOPI is that the child (articulated as the learner) is incorporated and contributes to the family's endeavours. Communication will be both nonverbal and verbal, and the learner will be eager to participate and belong. The social organisation of activities will be flexible and collaborative. Additionally, there will be a blending of ideas and agendas. Rogoff and her team found that, in the same communities, children from the formerly indigenous community were likelier than children from the cosmopolitan community to show aspects of LOPI. Children showed wide and keen attention to surrounding events and used a balance of articulate nonverbal conversation with talk. The study of participation in cultural practices does not categorise people by a single ethnicity, race or nationality, and makes generic assumptions about their cultural ways based on their "social address"; it focuses on examining what people *do*. Rogoff argued that the histories of LOPI practices across generations and locales are an important tool for understanding commonalities and differences that may occur across different times and places [39].

### 2.3. Cultural Artefacts

Central to human perception and formation are interactions with the cultural artefacts (tools) made available to us. Humans experience and understand the world in terms of the artefacts of our culture, and these can be considered key to the development of what Vygotsky [40] referred to as higher mental functions, such as remembering, imagining and understanding symbols, signs and conceptions. Max Wartofsky questioned the notion that human perception is natural, and argued that it is an activity that is mediated by artefacts such as tools, language and models [41]. These mediating artefacts, Wartofsky argued, are objectifications of human needs and intentions "already invested with cognitive and affective content" [42] (pp. 205–206). Activities involve multimodal processes and multiple forms of awareness. Wartofsky categorised artefacts into three forms of perceptual and performative activities, as follows:

(1) Primary artefacts: traditionally a hammer, a needle, scissors or a camera; used in production and labour.
(2) Secondary artefacts: relating to primary artefacts (such as a user manual for a camera or instructions for cooking (a recipe).
(3) Tertiary artefacts: representations of secondary artefacts, symbols, theories and models (imagining new ideas).

The process of gradually taking over and being able to use an artefact is referred to as appropriation by Barbara Rogoff [28]. Relevant to our study is that an artefact, whether a manual tool, a sign, a model of thinking or language, or all these at the same time, will entail a history and come with connotations and rules of use, and can bring up feelings and create memories. A scenario can serve as an example; when an older adult, in a programme of intergenerational meetings, will meet children, this activity can trigger their own childhood memories and actualise, for the older adult, the use of certain artefacts and their own experiences with mastering the use of a tool, and will easily set a standard for how to use the tool, when to use it and whether it will be appropriate in certain situations. For the child, the availability of certain artefacts for use in activities will evolve as experiences in the situation, and will later be a resource in the embodied memory of concepts for use, modes of action and emotions triggered.

Wartofsky wrote about the tertiary artefact as a representation of "imaginative practice" [42] (p. 207). This inspired Michael Cole [43] to exemplify how a certain pedagogical approach can be a tertiary artefact in this regard, explaining that the tertiary artefact can be embodied as alternative canons of representation. Once an imagination of an idea can be lived perceptually, it can also come to influence and change our perception of the actual world. As such, tertiary artefacts enable perception, planning and revising of practice [43]. This category will serve as a thinking tool for further theorising in this paper.

The concept of artefacts allows us to problematise age, understood as a historical and biological chronological process only, and intergenerational activities and programmes. As much as chronological age is not the only clue to biological ageing, nor will artefacts mean the same for people in and across a certain age group. There might be collective memories because a certain version of an artefact was stable in a certain time and, for that reason, many of the same generation will have similar experiences. For example, the telephone as an artefact has certain characteristic aesthetics and use in historical time and culture; nevertheless, as an artefact, it indicates a use and meaning that could work across generations. An artefact, whether a manual tool, a sign, a model of thinking or language, or all these at the same time, will entail a history and come with connotations and rules of use and can bring up feelings [44].

### 2.4. Cultural–Historical Wholeness Approach—Visual Model

The proposed conceptual framework also leans on Hedegaard's cultural–historical wholeness approach [45], where a social situation of development occurs in an activity setting at a particular time laden with motives and demands, resulting in crises and/or development within institutional practices. Mariane Hedegaard is located within a cultural–historical approach to learning and development, where she has explored ideas in a dynamic relationship with other researchers. First and foremost, she is inspired by Vygotsky and the Russian cultural–historical legacy. In her work, Hedegaard also used arguments from authors within Childhood Studies. These perspectives allow her to study contemporary society and the way society organises and conditions the lives of children and families. Central to her theorisation is the recognition of the lives of the contemporary child living across cultural trajectories, such as families and institutions (e.g., kindergartens). She argued that children and families must be studied in a localised time and space to take individual variability and contexts into consideration [46,47]. Hedegaard's major contribution has been to show how institutional practices, such as family life, day care (kindergarten) and school, mediate societal priorities. The wholeness approach allows us to analyse historically accumulated institutional practices.

Hedegaard visualised her thinking with a model for analysis that considered three perspectives: individual, institutional and societal [24,48]. With this model, she explained a wholeness approach, with an emphasis on visualising how children may participate in several institutional settings, such as home and kindergarten (see Figure 1). We have taken these three perspectives, as well as her emphasis on the variety of different institutions and demands in which a child can move in-between. Moreover, we recognise her work on motives, demands and conflicts that will be played out in different activity settings and processes.
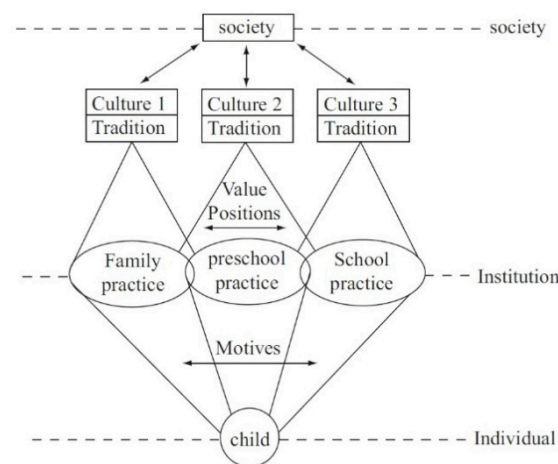


**Figure 1.** Hedegaard's cultural–historical wholeness visual model. Reprinted with permission from Mariane Hedegaard (2008). Copyright 2008 Mariane Hedegaard.

Hedegaard also revisits Vygotsky's concept of *crisis* in child development [25], a concept helpful in understanding inevitable events in human life connected to time and development. Crises arise as conflictual relations between a child's motives and the social situation of the child. Hedegaard argues that new developmental periods come to life through children's experiences of conflicting intentions, leading to crises. She mentions that a crisis may be noticed when an infant starts to walk. With the new bodily skills, a child becomes able to move independently. Consequently, new demands are put on the child's caregiver(s) for the child's safety and for the unpredictability of what can happen when the child can explore the world with its artefacts and local places. When the child becomes more skilful, both the caregiver(s) and the child may enter into a conflict between obeying the caregiver(s) and allowing the child to explore the environment. Related to our effort to strengthen intentional intergenerational programmes towards a more sustainable future, the concept of crisis can open up understandings of how everyday life crises put necessary demands and conflicts into play, which could, if dealt with in sound ways, build resilience and growth in both child and caregiver(s). We anticipate that intergenerational programmes and practices have the potential to build resilience and growth because more life experience, knowledge and skills can come into play. These knowledge and skills of different generations will vary and can broaden and offer resources to activities, as well as bring new demands and conflicts to the situation, so new moments of learning can take place.

We have also taken these into consideration in our conceptualisation by recognising that intergenerational practices, programmes and processes will have contextual and historical connotations because artefacts can carry meanings and history, and that time is a continuum that generations continuously journey on. Intergenerationality necessitates a consideration of the events of the past, present and the future. There should be an acknowledgement that, while time is continuous and never-ending, it is fleeting and temporary. Intergenerational thinking should always consider the changes that time brings. One such instance is the transitory nature of age, as also pointed out by Vygotsky [36]. Thus, history and time are at the core of our conceptual work. Including these perspectives allows for a critical examination of assumptions surrounding intergenerational programmes in the context of specific historical and cultural settings and institutional practices, as well as the dynamic roles and positions of all actors within the system.

### 2.5. Childhood Studies and Glocal Understandings

Our conceptualisation also subscribes to the theoretical underpinnings of the UN Convention of the Rights of the Child (UNCRC) [49], which is one of the guiding forces of concepts in the new sociologies of childhood, also referred to as Childhood Studies, as well as implemented in most frameworks and guidelines for early childhood settings around the world, including the Norwegian framework plan for kindergartens [16]. Using the UNCRC foregrounds a consideration of uncertainties and paradoxes in identifying the best interests of children [50].

Childhood Studies is a field of study that examines contemporary and global challenges and issues concerning "the child", "children" and "childhood". Children's competencies, agency, voices and rights are central to this field. The field is critical of the normative view of children, childhood and human life stages, where children are viewed as human "becomings", which connotes an incompleteness and instability that is attained in adulthood [51]. Theorisations of children as both human "beings" and "becomings" [52] emerged from Childhood Studies that emphasise both childhood and adulthood as temporal life stages that are subject to changes over time and are both fundamentally unstable and incomplete.

While this may put our conceptualisation in the middle of seemingly opposing ontologies, where Childhood Studies argues for more localised study of children to see the variability of individual context [53–56] and Cultural–Historical perspectives [31] are considered part of the "grand theories of child development" [46] due to a more generalised

and standardised view of the development of children, we will reiterate the need for inter-disciplinary understandings in this conceptualisation of intergenerational programmes, as it goes beyond children's development and touches on institutional and societal conditions in place.

Rather than seeing developmental psychology, sociology and anthropology as opposing fields, our conceptualisation subscribes to the concept of 'glocalisation'—that is, an understanding of both global and local conditions and considerations [57]. Ødegaard [57] has made a strong case for a glocal view, which she applied to teachers and early childhood programmes, whereby globalisation does not necessarily penetrate every aspect of the local culture, local traditions and views in the development of models and programmes. She writes that, "in spite of globalisation, local conditions can be adopted, held on to and transformed. Local models and varieties across a nation can also put pressure on the development of local models" [57] (p. 44). As such, the glocal view of intergenerational programmes demands both global and local awareness, knowledge and perspectives that necessitate a localised study to see the variability of individual contexts alongside grander and more macro views offered by grand theories of child development. An example of these local particularities are terminologies used. While global research indicates that "older adults" is a more respectful terminology to refer to members of the older generation ages 50 years and above [58–60], this terminology causes confusion in Norway, where the terminology "elderly" is acceptable and more widely used. Another example particular to the Norwegian context is the preference to use "generasjonsmøter", which means generations meeting up and being together to engage in dialogues and shared experiences, instead of the term "intergenerational programmes", as the former carries a more culturally nuanced understanding and meaning. In this light, this conceptual visual representation is not static and can be adjusted to have fewer or more elements in play, using culturally appropriate terminologies specific to local settings, countries or contexts, which could be realised as data are generated. This makes space for applicability to other contexts and countries and, as such, for future research in both Western and non-Western studies. For the purposes of this paper, however, the term "elderly" is used concurrently and alternatively with "older adults", and "intergenerational programmes" are used to cater to broader audiences.

### 2.6. Characterisations of Intergenerational Programmes in the Field of Early Childhood Education and Care (ECEC)

Before we present our conceptualisation, there is a need to discuss what intergenerational programmes are and the history behind them. Intergenerational programmes came about as a response to several societal factors that affected the lives of children and adults, resulting in changes in demographic trends, family structures and residential arrangements that have been observed by various societies in the past few decades [61]. These changes, in part due to globalisation efforts and economic pressures, have led to societal inequalities that are still seen to this day. Migration, both internal and external, has economic roots and is considered both a symbol of inequality and of the growth and development of cities and urban areas [8]. The diaspora of people from rural to urban areas, as well as within and across countries due to industrialisation and urbanization, has been a global phenomenon that has created both opportunities and societal difficulties that need to be addressed. The diaspora has led many families to migrate from their hometowns to places where there are available jobs, resulting in generations frequently becoming distanced or segregated from one another, particularly younger and older people.

Additionally, we now have better technologies for communicating and sharing information with one another, as well as for caring for each other. Due to improved medical technologies and better access to social aid and medical care, the elderly are living longer in most countries [21,62,63], but not necessarily living better, as reports of social isolation and loneliness in the elderly population increase [61]. In fact, due to societal changes, older adults have less contact with young children in many countries because older adults live in old peoples' homes and many young children spend most of their time in day care

centres, pre-schools and schools [6]. These societal trends, coupled with an increase in age-segregated communities and a decrease in intergenerational exchange, created the need for the development of intergenerational programmes.

Intergenerational programmes are systemic efforts to bring different generations together. They can be understood as activities or programmes driven by institutional policies that increase cooperation, interaction or exchange between or among different life-stage cohorts. They involve the sharing of skills, knowledge or experience to promote mutual benefits and foster relationships. Further, these programmes are conceptualised with aims to meet the needs of both populations by fostering growth, understanding and friendship between generations, and they are enacted within the best interests of both populations who are considered more vulnerable and dependent on society: young children and the elderly.

Over the past few decades, a growing body of literature has described the growing age separation within societies [64]. Although older adults live longer, they are more prone to being socially isolated [65]. Younger children in some countries have been found to have little opportunity to interact with older adults [6]. This pattern of increasing age segregation has been linked to a decline in life satisfaction among older persons, and an increase in negative stereotypes towards the aged and ageing among younger people. As the Together Old and Young (TOY) Consortium found:

"In the Western world, children live in a separate world from older people. Apart from family members, they do not come into contact with older people. Therefore, this is a way of bringing them into contact with older people, other than grandparents. For older people, it brings something new, brings life to them."—Leila, coordinator, "The Dice: young meet old", the Netherlands [6] (p. 3).

Intergenerational programmes have three main criteria: (1) they involve more than one generation; (2) they are planned on purpose for progressive, mutually beneficial learning; and (3) they promote greater understanding and respect between generations and, consequently, they create community cohesion [6,66].

In the field of ECEC, intergenerational engagements and programmes are intentional systemic initiatives to bring younger children and older adults together within and across institutions through practices and activities that promote the learning and development of all involved [66,67]. These initiatives aim to bring together practitioners, academics and policy makers to create purposeful, intentional and continuing exchange of learning and resources between older and younger generations [64]. This characterisation situates intergenerational engagements and programmes in social, cultural and historical settings with traditions, values and norms, wherein actors participate with different motives and positions of power within activities and practices, and with the use of cultural artefacts or tools. Intergenerational programmes can also be characterised as opportunities for children and adults to develop through social interactions with different people in different institutions through different practices and activities. In doing so, children and adults are given a venue to appropriate new competencies, motives and intentions by being faced with possible crises of transition and transformation. Research studies acknowledge the benefits of having intergenerational activities [3,21,22,68]. It has been found that all parties who take part in intergenerational activities may gain a lot from them. EuroChild [69] listed some of the benefits that young children, senior citizens and the community gain from intergenerational activities. These include young children learning about community traditions, local history and values, and the elderly feeling more valued and useful to society. There is also improvement in mental and physical health, as well as a reduction in fears and prejudices within society. Intergenerational programmes can also contribute to efforts towards healthy, safe and age-friendly societies to combat increasing loneliness and social isolation. In this, governments play a vital role in developing opportunities for generational meetings in various gathering places [70].

In the next section, we present our conceptual model of intentional intergenerational programmes that involve early childhood institutions. We have used these characterisations of intergenerational programmes in our conceptualisation.

## 3. A Visual Representation of Elements of Intergenerational Programmes in Kindergartens

In this section, we elaborate on our conceptual framework by presenting it in full macro view and later breaking it down per element.

Figure 2 illustrates a full diagram of the conceptual visual representation, which includes different interacting elements of intergenerational programmes in kindergartens. Each element is considered a concept in its own right—that is, if taken as an individual unit, it could function differently in relation to other elements in different settings and contexts. These elements and their relationships are elaborated on in the succeeding section of the paper.
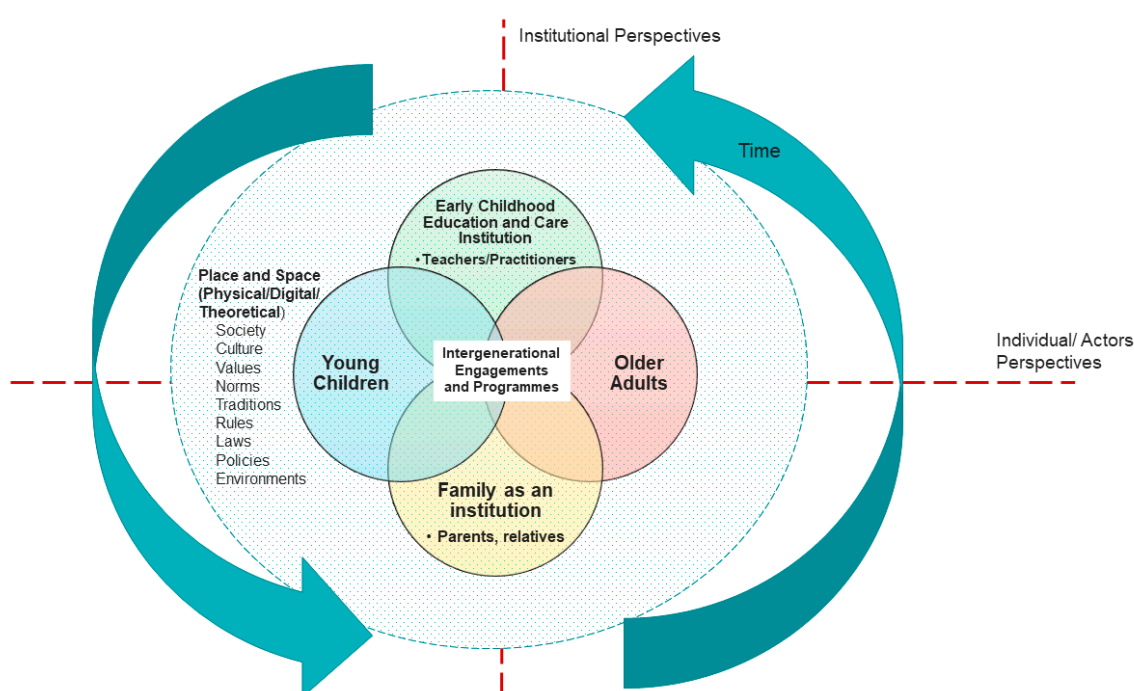


**Figure 2.** Conceptualisation of intergenerational programmes in kindergartens.

As previously discussed, this conceptualisation took inspiration from Mariane Hedegaard's [24,71] model, where three perspectives are present—individual, institutional and societal. These three perspectives are present in this conceptualisation. The first two interacting elements lying on the x axis, represented by the red horizontal broken line, make up the individual/actor perspectives. The two interacting elements lying on the y axis, represented by the red vertical broken line, include institutional perspectives. The societal perspective is represented by a dotted circle outside the four overlapping circles of the elements. Small dots penetrate the overlapping circles to visually represent the implications this has for the other elements.

In this visual representation, the interactions and relations of each conceptual element in play are highlighted. Venn circles provide a fitting visualisation of the elements and their relations and interactions, as the congruent or conflicting overlaps of these conceptual elements that we propose are the spaces where social sustainability occurs. The overlapping and intersecting spaces are the sites where dialectical processes of crisis/conflicts of conditions and demands among the different elements happen, and hence should be considered spaces for opportunities for learning, development and collaborations. As previously mentioned, this conceptual framework can have more or less interacting Venn

circles representing other generations/age-cohorts and institutions to fit specific contexts and communities. For the purposes of this preliminary presentation, our focus will be on representing interactions that involve the youngest and oldest generations in early childhood institutions.

### 3.1. Individual Perspectives: Young Children and Older Adults

To understand intergenerational programmes in kindergartens and highlight social sustainability as one of the outcomes, interactions between younger children and older adults is vital. As such, these are the first two elements in the conceptual visual representation—two separate yet interacting individual/actor perspectives, characterised by two overlapping Venn circles. The blue circle represents young children, while the red circle represents older adults (see Figure 3).
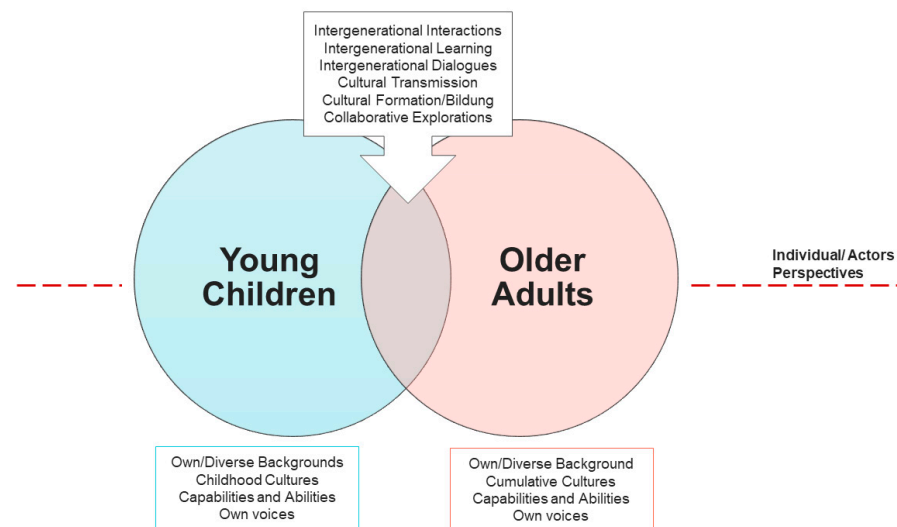


**Figure 3.** Individual perspectives: younger children and older adults.

In this conceptualisation, the plurality and diversity of backgrounds, cumulative cultures and experiences accumulated throughout their years and unique voices are acknowledged. Both age groups have their own unique cultures from which the other age group could benefit, and both age groups seek empowerment from their positions as dependents of society [6]. On the other hand, both young children and older adults are viewed in a socio-cultural context, where they prosper and make meaning through interactions with their environment and each other [72]. As such, they are viewed as active social agents who participate in knowledge construction and the daily experiences of childhood [23,73–77].

Additionally, this conceptualisation views children and older adults as both beings and becomings, subscribing to the argument that both children and adults experience unstable lives that are subject to change over time [52]. The temporality of time is central to the view that "perceiving children as 'being and becoming' does not decrease children's agency, but increases it, as the onus of their agency is in both the present and future" [52] (p. 311). As such, young children are deemed capable and active authors of their own narratives and lived experiences [76], as they participate in activities in different institutions. As such, this conceptualisation highlights young children's ability to voice their thoughts and participate in matters that involve them [49], and it takes into account their perspectives and participation within activity systems and institutions [24].

Congruently, this conceptualisation recognises older adults' wisdom and strengths in that they could contribute to society, most especially to younger children. At this point, it is noteworthy that, in this conceptualisation, the terminology "older adults" denotes people who are 50 years old and above. This age group stratification is preferred because it is more inclusive of people who have become grandparents in their younger senior years.

The overlap of the Venn circles in Figure 3 is a representation of young children's and older adults' relational and interactional relationships. This visualisation supports Alanen's [23,77] view of intergenerationality—beyond seeing generations as a system of structure categorised by age, intergenerationality necessarily entails a relational view of generations.

The intersection in the middle represents a space for intergenerational interactions, learning and cultural transmission between actors. While it can also be a space where individual views, voices and differences collide and conflict, it is an opportunity for dialogues between actors or agents to share their own knowledge about the world—older adults about their experiences with food, animals, navigating landscapes, etc., and younger children as experts in navigating digital tools, being more native to digital spaces than some older adults. As such, this is an opportunity for generations to impart their knowledge to each other, creating a community and cycle of lifelong learners and lifelong learning with shared knowledge that could be sustained for years to come. Succinctly, this contributes to the tenets of social sustainability.

### 3.2. Institutional Perspectives: ECEC Institutions and the Family

The next intergenerational elements under consideration are institutional perspectives, represented by another set of interacting Venn circles lying vertically on the y axis (see Figure 4). In this representation, the green circle represents ECEC institutions that may be known in more culturally appropriate terminologies in specific contexts (i.e., kindergartens or *barnehager* in Norway; preschool or nursery in the Philippines). The yellow circle represents the family as an institution. It is within these institutions that children in their early years and older adults participate the most in their everyday lives. These institutions are the sites that provide opportunities for young children's and older adults' voices to be heard and for their actions to be recognised, and these institutions are spaces and places where they belong and are included. This conceptualisation situates cooperation actors, such as early years practitioners and parents, in these institutions, an interaction that is most often referred to as home–school partnerships. Other institutions can be included in the representation, such as elderly care institutions but, for the purposes of this paper, only early childhood institutions and families are included.
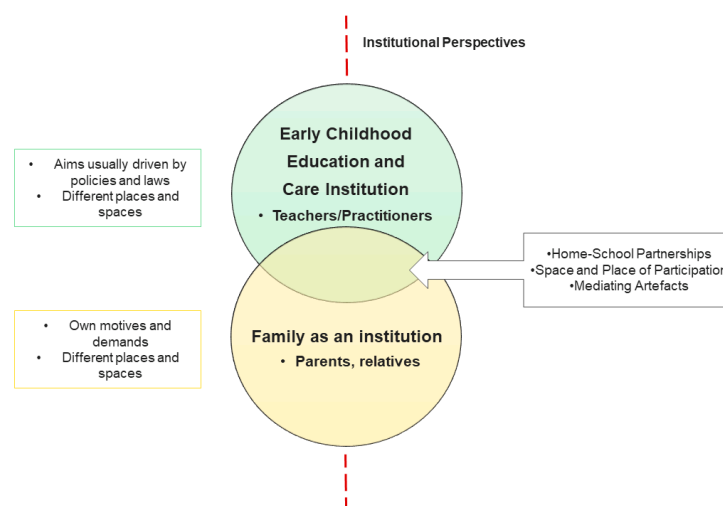


**Figure 4.** Institutional perspectives: kindergartens and families.

Family institutions and early childhood institutions, located in specific physical places, have specific motives and demands that they aim to address and fulfil under specific policies and laws through different activities and practices. Activities and social situations within and across early childhood institutional settings and present learning and development through participation in institutional practice and across different institutions (i.e.,

kindergartens, families, etc.) [71]. These activities are guided by cultural and historical practices and traditions, and are most times mediated by cultural artefacts. In addition, as these institutions are widely considered part of communities, Barbara Rogoff's [28] guided participation in community settings is also relevant, where human development is a cultural process involving participation in institutional or community practices and traditions [28].

*3.3. Societal Perspectives: Physical, Digital and Theoretical Places and Spaces*

As has already been mentioned, physical, digital and theoretical places and spaces— collectively referred to as societal perspectives—also need to be represented. Their components include cultures, values, norms, traditions, rules, laws, policies and physical environments, as well as global discourses in which intergenerational programmes are situated. This is represented by a big dotted outer circle that penetrates the Venn circles nestled within it to visually represent its implications or influence on the other elements (see Figure 5).
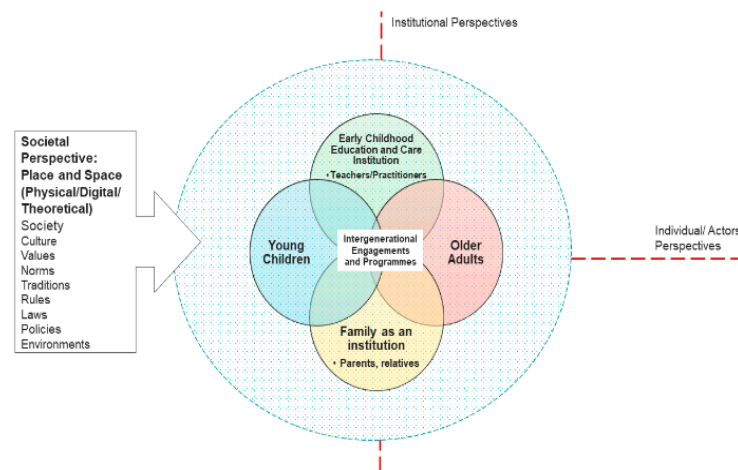


**Figure 5.** Societal perspectives: physical, digital and theoretical places and spaces.

In this conceptualisation, places and spaces are used concurrently. However, the main difference lies in places being physically bound by a certain location, whereas spaces can take up a more abstract location. This conceptualisation subscribes to Harrison and Dourish's principle that "space is the opportunity; place is the understood reality" [78] (p. 67). In their paper, Harrison and Dourish discuss the intricacies of these two concepts and how difficult it is to differentiate them from each other. They write that a place is a space where behaviours are formed and enacted within a specific and contextualised set of cultural understandings and norms [78]. They have argued that everything in this world is located in a space that is tied up to a specific place; hence, both have implications to designs [78]. Consequently, we understand physical places in terms of specific geographical locations with corresponding cultures, norms and values. Linked with these places are the rules, policies and guidelines governing programmes and activities within these locations. Therefore, the role of governments and good governance are considered vital in understanding intergenerational programmes in early childhood settings.

The concept of space is broader. Harrison and Dourish [78] offered a definition of space as "the structure of the world; the three-dimensional environment in which objects and events occur, and in which they have relative position and direction" (p. 68). Space has also been used as a metaphor in computing, media and virtual platforms, which presents opportunities for collaborations and connections. As such, in this conceptualisation, digital spaces are included in the recognition of shifting social topologies mediated by digital tools that enable intergenerational interactions in "cyberspace". Technological advances make it easier for young children to gather and share information. In a generation known as

the interactive information age, children are more exposed to technological tools such as the computer, internet, mobile smartphones and tablets that enable them to gather more information and communicate faster. In the EU Kids Online [79] research project final report, the authors found that more children are using the internet and younger children are getting online. These findings characterise young children as digital natives and pose both opportunities and benefits as well as potential risks. Nowadays, some early childhood settings have included the use of digital technologies such as tablets and smartboards within the guidelines of their national early childhood curricula. Becoming responsible for digital citizens navigating this space is vital and, as contemporary parents and practitioners seem to see value in allowing their young children to use digital technologies, there is a need for adults to further build up their own digital social skills [80], making it a shared space for learning and development.

In terms of theoretical spaces, intergenerational programmes could be situated within scientific fields that may form the basis of how activities and practices are to be implemented. One such example would be the employment of the tenets of the UN Convention on the Rights of the Child [49], which always require that children's rights be upheld as intergenerational programmes are planned and implemented. Ratified by most nations, the UNCRC has 54 guiding articles that could be categorised into four groups—survival, development, protection and participation. The UNCRC espouses the view of children as competent, strong, active, participatory, meaning-makers and fellow citizens, and is the guiding force behind rights-based participation. Children's participation could be practised and realised in the family, in alternative care, in healthcare, in education, in play, recreation, sport and cultural activities, in the media, in the workplace, in judicial proceedings and in situations of violence, as long as the basic requirements for effective and ethical participation, as prescribed by the Committee on the Rights of the Child, are actively acknowledged and followed [81].

*3.4. Time*

Another element that needs to be considered in the understanding of intergenerational programmes in early years settings is the concept of time. In this conceptualisation, time characterises the many changes and histories brought about by its temporal, continuous and infinite nature, visually represented by two circular arrows surrounding the interacting Venn circles and the dotted circle (see Figure 6). Time is core to understanding generational issues, as older adults were children once, and both children and adults will continuously become older in this infinite continuum. This upholds the view of children and older adults as both 'being' and 'becoming' due to the temporal nature of time [52], as has already been discussed in earlier parts of this text. Additionally, in light of cross-sections of time, historical periods, such as the ongoing global pandemic due to the COVID-19 virus and its impact on intergenerational programmes and interactions, can be examined. As an example, this period saw a decrease in the frequency of physical social interactions and an increase in the use of digital technologies to mediate intergenerational interactions [82]. Online services, such as Zoom or FaceTime, offer ways to strengthen social contacts between generations, while still being able to enjoy activities such as reading books or watching movies together [83]. Still, even as technology seemingly mediates intergenerational relations during the time of the pandemic, there are inequalities and disparities exacerbated by access discourses due to variables such as age, ethnicity, race or socioeconomic status that need to be addressed [84].
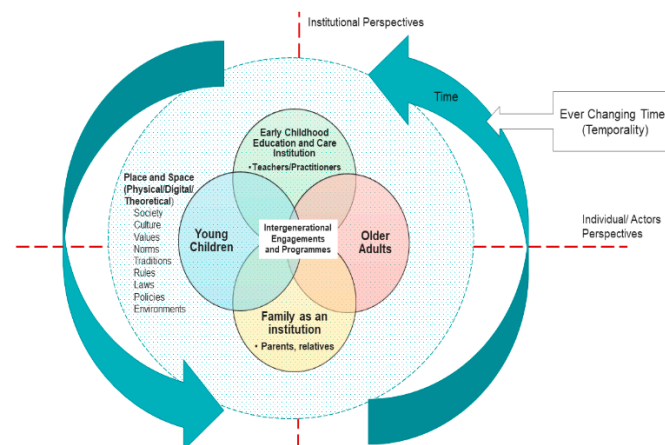
**Figure 6.** Time.

Vygotsky's [31] concept of the ZPD and critical periods of crises also reflect the temporality of time and the changes it brings. In addition, as humans develop, institutions, activities and programmes also undergo change over time, which has also been emphasised by Hedegaard in her work:

Children develop through participating in everyday activities in societal institutions, but neither society nor its institutions (i.e., families, kindergartens, schools, youth clubs, etc.) are static; rather, they change over time in a dynamic interaction between a person's activities, institutional practice, societal traditions, discourse and material conditions. Several types of institutional practices in a child's social situation influence that child's life and development. At the same time, children's development can be seen as socio-cultural tracks through different institutions. Children's development is marked by crises, which are created when change occurs in a child's social situation via biological changes, changes in everyday life activities and relations to other persons or changes in material conditions. [46] (p. 72).

As cultural–historical theory is considered a "living theory and an activist and inter-ventionist theory" [85], in that it is in itself constantly evolving and developing over time, taking time into consideration is essential. It allows an examination of past occurrences in relation to the present and the future, which characterises processes of transition and trans-formation that could impact conceptualisations, plans, designs and the implementation of intergenerational programmes.

*3.5. Congruent and Conflicting Elemental Overlaps*

The overlaps of the Venn circles (white area) represent the dynamic interactions of each element (see Figure 7). For analysis, the data generated could reveal bigger overlaps, indicating the congruence of elements. Additionally, data could also indicate conflicts, which could be represented by smaller overlaps as an area that could be focused on for future programme designs. As such, in this conceptualisation, this site is a space for both conflicts and opportunities. It is also a space where the following can be visualised, operationalised and analysed: aims, motives and outcomes, tools and mediating artefacts, division of labour and activities and practices within intergenerational programmes.
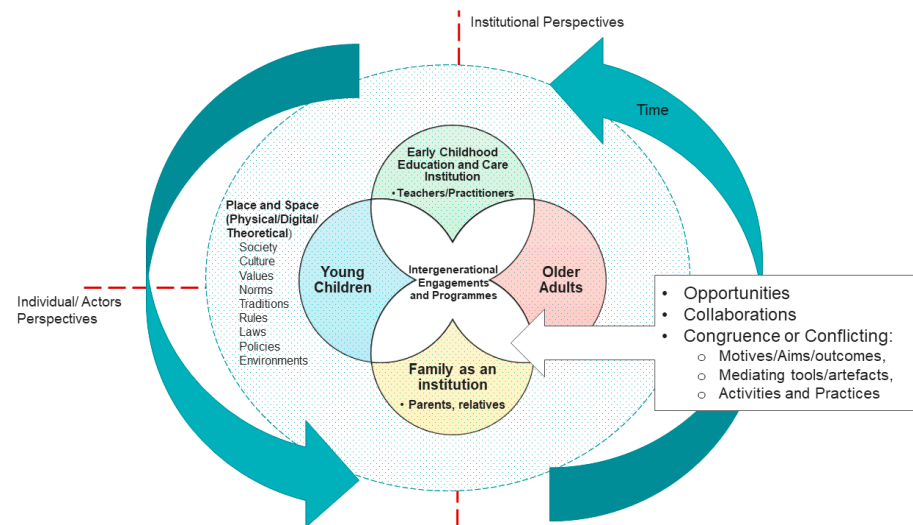
**Figure 7.** The overlaps: conflicts and opportunities.

While these interactions can represent intergenerational solidarity resulting from the active participation and collaboration of all elements, this space can also represent potential conflicts stemming from the diversity of actors, institutions and their backgrounds (age, ethnicity, context, culture(s), values, etc.). These overlaps and interactions imply that intergenerational interactions may not always yield positive outcomes. These spaces pose an opportunity to elaborate on discourses of intergenerational conflicts that have been identified and problematised over the years, including, but not limited to, concerns about intergenerational transmissions of the cycle of violence [86], economic inequalities observed among age-cohorts due to policies that seem to benefit older generations, and which were not addressed by intergenerational mobility efforts [87–89] and other concerns.

Consequently, these overlaps also represent opportunities for collaborative explorations in pedagogical contexts [29,30], intergenerational dialogues [5] and an arena for cultural formation, or Bildung, in early childhood settings [13,90]; these are concepts that may be deemed normative but should rather be considered transformative. Within this framework, intergenerational programmes are to be understood as initiatives to address diversity, participation and inclusion concerns and conflicts that lead towards societies that are relational, intentional and, hence, socially sustainable (see Figure 8).
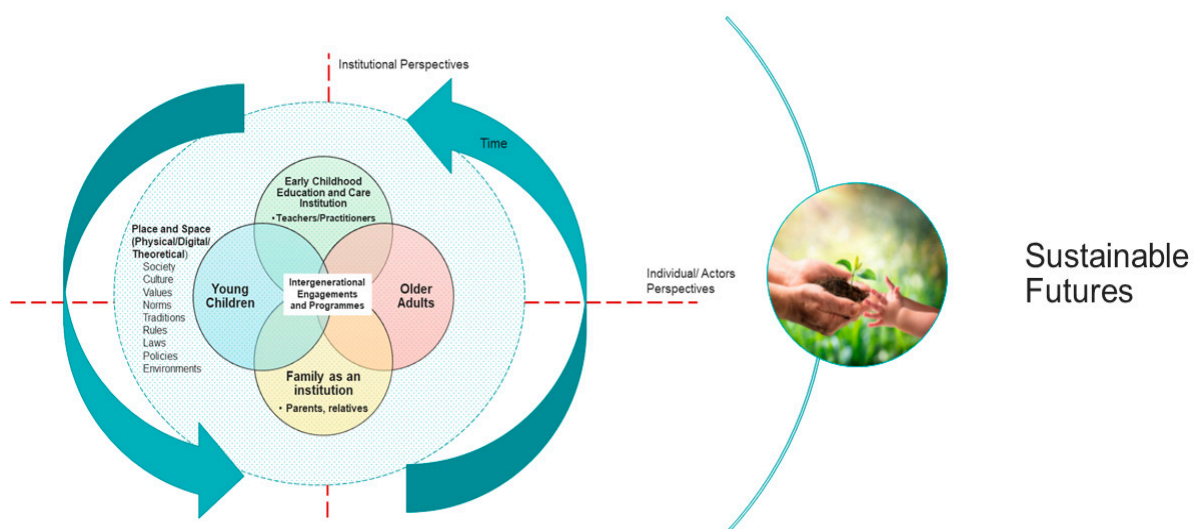


**Figure 8.** Intergenerational programmes towards sustainable futures.

## 4. Discussion: Intentional Inclusion of Intergenerational Programmes towards Social Sustainability

Our conceptual framework highlights an intentional, relational and glocal understanding of intergenerational engagements and programmes leading to a more sustainable future. Intentionality comes from careful consideration of each element that makes up these systematic initiatives. Being able to visualise the interactions and relationships of each element allows us to reflect on how these initiatives could be implemented and further improved in accordance with localised interpretations. As an example of how it can be utilised, we present an example below that reflects data generated from the Philippines during the pandemic lockdown from March to August 2020. Pseudonyms were used to protect the participants' identities.

In the example in Figure 9, we can visualise an intergenerational engagement within a family setting in a province in the Philippines. Data for this example were photos and videos that were sent to us with consent to use for our research. We can see that it is shaped differently because the ECEC institution, locally referred to as preschool, seemingly did not have a role in the intergenerational engagement with a child named Miguel and his maternal grandparents, whom he calls Lolo Jose (grandfather) and Lola Lita (grandmother), during this time. However, Miguel's mother, Mommy Stephanie, and his aunt, Tita Honey, acted as mediators and agents for Miguel and his grandparents' activities to happen by providing the materials they needed for the activities. They reported shared activities using different materials that were somewhat different from what they had been used to performing together prior to the pandemic lockdown, such as farming and chores. Miguel, Lolo Jose and Lola Linda have also reported eating, walking and bike-riding with Mommy Stephanie and Tita Honey. These activities utilise materials and spaces outdoors and in nature; this is reportedly something that is new for them, as their shared activity prior to the pandemic lockdown usually involved watching television with each other. Their experiences revealed an intergenerational engagement that occurs within multigenerational households that are prevalent in the Philippines [91].
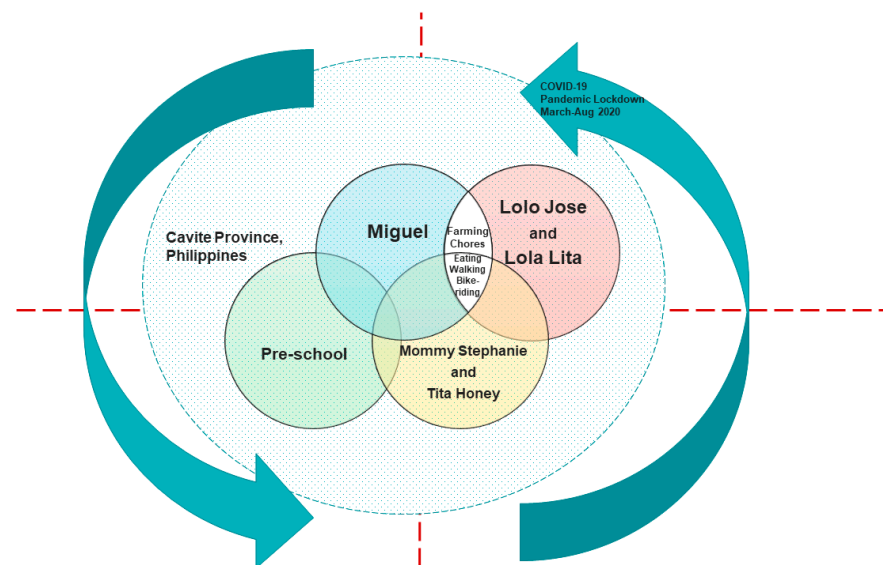


**Figure 9.** Application example: data generated from the Philippines.

We can go further in the analysis of this example using the data generated from the Philippines by exploring the visual framework before and after the pandemic lockdown to see patterns of similarities and differences in interactions. Maybe there is a need to add more circles to represent other actors or institutions. Maybe there were instances when Miguel's preschool had initiatives that promoted intergenerational engagement between him and his grandparents prior to the pandemic lockdown. If there were and are none, then

we identified Miguel's preschool as a place for the promotion of intergenerational work. We can ask further questions to investigate and understand this finding, perhaps by looking at the data with indigenous interpretations, as suggested by Oropilla and Guadana [92]. We can also look at several of the elements, such as conflicts in demands and motives in planning the activities, as well as the materials and places used to deepen the analysis of this example.

Through this short example, we have briefly demonstrated how this visual conceptual framework can be used for analysis. The example provided was from the family setting, but we will also be applying this framework to analyse data generated in Norwegian kindergartens. We envision results that will have implications for pedagogical practices that go beyond the institution to community settings. In terms of limitations, as this conceptual framework is still at an exploratory stage, we acknowledge that it could evolve over time as we generate more data. It could also benefit from a systematic review of the literature to scope out other existing visual models of intergenerational engagements and programmes. Additionally, we acknowledge that there may be contexts that might not fit within our framework, as we have limited our scope to the field of ECEC. As such, our framework only currently accounts for the actors and institutions that act within this field.

Ultimately, we hope to highlight an understanding of intergenerational engagements and programmes as a dynamic and complex relational and interactional system of actors and institutions situated in a specific place within a particular time. We point to initiatives that necessitate collaborations and dialogues that lead to shared and common goals of working together to create more intentional and meaningful interactions between young children and older adults. We also point to the need to systematically address cycles of intergenerational conflicts and inequalities that may have been built up and transmitted over the years. This requires shared responsibility and equal involvement of all actors, institutions and societies to address past and current issues of social sustainability that just one generation cannot bear on its own, as well as for the next generations and beyond. As such, this conceptualisation puts the onus of social sustainability on all actors and institutions involved, not just on one generation or sector.

This is in support of Boldermo and Ødegaard [93] in their review of literature on social sustainability, where they found that some research studies paint a picture of children as competent problem-solvers who can take on the issues of social sustainability. They have raised concerns that this might be giving too much credit to children's competence, as it implies too much responsibility on children's shoulders [93]. Their recommendation of a more (inter)generational solution to social sustainability issues is supported by this conceptualisation of intergenerational programmes. This conceptual work is also in support of Davis' [14] work that social sustainability entails having a vision of fairness and justice for all, as well as Vallance, Perkins and Dixon's [20] call to find new ways of living, working and cooperating with each other to strengthen social capital and participation rights.

While the inclusion of intergenerational programmes in early childhood settings might not be new or innovative, there is a need to be more intentional in this inclusion. We know that some intergenerational practices are happening, we know that these are important, and yet we are not talking about them and, sometimes, they are not planned intentionally. This is a paradox that we must examine and address. In this paper, we argue that we must talk about intergenerational solidarity on all levels, that we must include ECEC settings and that it must be deliberate and by design. ECEC is a sector that plays an important role in achieving sustainable goals [14] and contributing to building sustainable societies [15]. As such, we must contribute to the identified space for more intergenerational initiatives between young children and older adults in this field [17] as a response to the call for reimagining early childhood education for social sustainability in the future.

Further, this conceptualisation supports UN General Assembly resolution 73/144 [94] that explicitly states that UN member states are encouraged to invest in inclusive, family oriented policies and programmes, including early childhood development and education towards advancing social integration and intergenerational solidarity to support the

implementation of the 2030 Sustainable Agenda. Intergenerational solidarity is needed to achieve several UN Sustainable Development Goals, including but not limited to the following—SDG 1 No Poverty, SDG 2 Zero Hunger, SDG 3 Good Health and Well-Being, SDG 4 Quality Education and SDG 16 Peace, Justice and Strong Institutions [94].

## 5. Conclusions

This concept paper proposes a conceptual framework for understanding intergenerational programmes as intentional initiatives that involve the collaboration of several actors and elements that can contribute to the aims of social sustainability. This conceptualisation creates space for renewed understanding and greater awareness of intergenerational engagements and programmes, as well as the elements involved in making these initiatives happen in ECEC institutions. By thinking of each element as being in constant interaction with each other, we highlight the dynamic and relational nature of these engagements, which need to be understood with both global and local knowledge. This promotes intentional consideration and planning to create more possibilities for intergenerational collaborations, albeit with possible conflicts and challenges. Additionally, this frame promotes a transformative view of having more intergenerational opportunities by design and not by chance, as it helps us think of ways to have age-inclusive societies and programmes with intentional designs, where different actors and institutions can participate. In doing so, we also address underlying conflicts, disparities and inequalities that hinder collaborations between actors and prevent intergenerational initiatives from happening.

Now that space for the inclusion of intergenerational programmes in early childhood settings has been identified and articulated, the way forward is to make this space bigger. This strengthens the call for reimagining the future we want. We want a future of togetherness, of conversations, of collaborations, of broader understandings and of shared knowledge and experiences, despite conflicts and challenges. We want spaces and places where different generations can both belong and prosper. We want these initiatives to be deliberate, intentional and by design. In line with *The Lancet* report discussing a future for the world's children [95], we can continue to think of ways to promote intergenerational solidarity, not just through translation into play activities, pedagogical practices and programmes, but also through space, materials and infrastructure designs. In this way, we are truly reimagining sustainable futures for children, their families, the elderly and communities, which is crucial as the world continues to manifest changes that we must be prepared for.

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# Article 3

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# Kindergarten practitioners' perspectives on intergenerational programs in Norwegian kindergartens during the COVID-19 pandemic: exploring transitions and transformations in institutional practices

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# Kindergarten practitioners' perspectives on intergenerational programs in Norwegian kindergartens during the COVID-19 pandemic: exploring transitions and transformations in institutional practices

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**ABSTRACT**

Intergenerational programs have benefits for both children and older adults; however, the ongoing pandemic has changed social situations across the globe. The focus of this article is on exploring transitions and transformations due to societal conditions and demands that drive the implementation of intergenerational programs during a time of a global crisis that is the COVID-19 pandemic. Through an online survey form and focus group discussion, a total of 64 kindergarten practitioners shared their perspectives on intergenerational programs between young children and older adults in kindergartens in Norway. Kindergarten practitioners identified challenges that hinder intergenerational programs in kindergarten settings during the pandemic, as well as conditions that facilitate its implementation. Implications from this research indicate the need to think differently to be able to provide children with intergenerational experiences in kindergarten settings in Norway even during the pandemic and beyond.

## Introduction

The global pandemic brought about by the COVID-19 virus and its mutations can be considered a time of a glocal[1] crisis. It has posed unprecedented societal conditions and demands to nations and local communities in many ways – work-force dynamics have shifted to virtual platforms, schools and universities have been closed temporarily and re-opened with very strict regulations, airports and borders are being monitored and controlled. This time of crisis lends to the concept of glocality wherein local communities are still following health and safety protocols to prevent the spread of the virus more than a year after the start of this global phenomenon. As such, societies, institutions

and individuals have been subjected to changes in order to cope with the demands of the times. Further, and important to note is, this situation has inevitably impacted children's lives and the institutions that they participate in – such as the family and early childhood education and care (ECEC) settings[2], including the many programs and activities they engage in (United Nations 2020).

This period has sparked the interest of researchers to explore and recognize young children's perspectives and voices from different parts of the world like England, Scotland, Italy and New Zealand (Pascal and Bertram 2021; Mantovani et al. 2021), which speaks of possibilities and opportunities despite the challenges posed by the crisis. Further, coping responses of early childhood professionals were explored in the U.S.A. and Latin American countries (Atiles et al. 2021) in addition to those of Nordic countries Sweden and Norway (Samuelsson Pramling, Wagner, and Ødegaard 2020). Furthermore, the socially distanced 'new normal' educational set-up was problematized (Formosinho 2021) as it poses questions to the future of institutional programs in the light of the pandemic. Common to these studies is the framing of the glocal crisis as a space for critical reflections, lessons and examinations of societal, material and environmental conditions crucial to children's participation in daily lives.

## Intergenerational programs

Intergenerational engagements, or more informal interactions between different generations, happen in family and community settings. However, there are circumstances when social interactions between younger and older age groups need to be deliberately facilitated such as through intergenerational programs. Intergenerational programs are characterized by intentional partnerships and collaborations of different actors and institutions to bridge and encourage different generations to build relationships with each other (Oropilla and Ødegaard 2021). Factors that have contributed to the genesis of intergenerational programs include migration histories, rising numbers of older adults that are socially isolated, emerging research focusing on generation gap and conflicts (Newman 1995; Newman, Ward, and Smith 1997). The birth of intergenerational programs also roots from study findings wherein children express negative views or perceptions of older adults (Seefeldt 2008; Holmes 2009).

Examples of intergenerational programs include the Together Old and Young (TOY) Project initiative wherein the TOY Project Consortium examined different intergenerational programs in seven European countries: Ireland, Italy, Netherlands, Poland, Portugal, Slovenia and Spain (TOY Consortium 2013b). Different activities in varying milieus that the younger generations and the older adults do together were documented as an acknowledgment of the benefits of having intergenerational activities between children and older adults (Airey and Smart 2015; Agate et al. 2018; Cartmel et al. 2018; TOY Consortium 2013a). This includes young children learning about community traditions, local history and values, and the elderly feeling more valued and useful to society.

Intergenerational programs in early childhood institutions offer movements towards a more sustainable future. As this study shows, kindergartens are places where different generations can meet and interact, this could mean children, parents, grandparents, but also elderly in local communities through intergenerational programs. Although intergenerational programs and practices exist, there is still little research and

documentation about them in academic publications. These programs are emerging and still considered relatively new in ECEC (McAlister, Briner, and Maggi 2019). In a scoping literature review, it was found that there are knowledge gaps that can be filled through intergenerational research that include the youngest children from different countries (Oropilla 2021). In addition, historically, the literature of intergenerational programming has not paid enough attention to what happens to intergenerational programs after they are planned and implemented (Kaplan, Sanchez, and Hoffman 2017). As such, this paper that has Norway as its research context contributes to this international pool of knowledge.

### Study context: Norway

In Norway, changing demographics (Gleditsch 2020) combined with migration contribute to young children growing up away from grandparents (Leknes and Løkken 2020). Furthermore, as a welfare state, Norway ensures that the youngest children and older adults are cared for through public health and social services such as kindergartens and elderly homes. It is in these institutions that youngest children and oldest adults spend most of their days in, particularly as 92.8% of children aged one to five years attended kindergarten in 2020 (Statistics Norway 2021a) whereas 28.9% of the population over 80 years old have availed of home care services for the elderly (Statistics Norway 2021b). Kindergarten[3] places are provided not just for care services while parents work, but also with the recognition of its importance to children's development as human beings and as arenas for cultural formation, also referred to as *Bildung* or *danning* in Norwegian (Ødegaard and Krüger 2012).

These societal trends and situations point to why intergenerational programs are important to include in young children's activities. There are some existing intergenerational programs in Norway that involve kindergartens such as those coordinated by *Livsglede for Eldre* (Joy of Life for the Elderly) a non-profit, a non-government foundation organization in Norway that helps create meaningful everyday lives for the elderly (Livsglede for Eldre 2020). These initiatives are locally better understood as *generasjonsmøter*, which translates to 'generational meetings' in English (Oropilla and Fahle-Johansen 2021). In these programs, meetings between the children and elderly transpire within the realms of their institutions that adhere to national and local regulations, as well as the Norwegian Framework for Kindergartens which is locally referred to as *Rammeplan* (Norwegian Directorate of Education and Training 2017).

During the pandemic, most kindergartens had to close for six weeks while some had to find a way to remain open to support the children of healthcare workers before gradually re-opening again in April 2020, with stricter regulations (Ødegaard and Hu 2021). Kindergartens in Norway have had to comply with international guidelines and national restrictions to limit physical contact and follow hygiene protocols to lessen infection risks (Samuelsson Pramling, Wagner, and Ødegaard 2020). Several challenges have been reported due to the regulations which include the following: (1) staffing challenges to function with smaller cohorts of children; (2) less time for planning and preparation; (3) increased cost for hiring substitute staff and hygiene tools; and (4) scarce information about the children at home in family settings (Samuelsson Pramling, Wagner, and Ødegaard 2020; Ødegaard and Hu 2021).

As such, this paper is timely in light of the unique demands to nations, institutions and individuals to change and transition to different ways of functioning. Intergenerational programs have had to find new approaches to make connections especially as the oldest adults became most at risk for getting infected (Thang and Engel 2020). In this light, this paper aims to explore the changes in terms of transitions and transformations in societal, material and physical conditions for intergenerational programs to happen between young children and older adults in kindergartens in Norway, particularly during a time of crisis. Specifically, the following research questions guided this study: Which conditions can be considered 'facilitating' or 'hindering' to the implementation of intergenerational programs in kindergartens, and how can these programs be implemented despite the COVID-19 pandemic, and post-pandemic?

## Theoretical underpinnings

This project draws on Hedegaard's wholeness approach to understand intergenerational programs in Norway on societal and institutional levels. Hedegaard's (2009) work is an extension of Vygotsky's (1998) cultural history intertwining culture to learning and development. Particularly she posits that transitions and transformations occur through interactions with other people in everyday practice and the situations around them – a perspective that is highlighted in this paper. Hedegaard's wholeness approach (2008) offers three levels of understanding to see the learning and development process as a whole – through societal perspective, institutional perspective and an individual perspective. Further, Hedegaard's model considers the motives of activities. She had been influenced by Leontiev's (1978) view of motives where the true motive lies in the object of the activity that serves as the driving force that determines the direction and differences of activities. Herein, motives for having intergenerational programs in
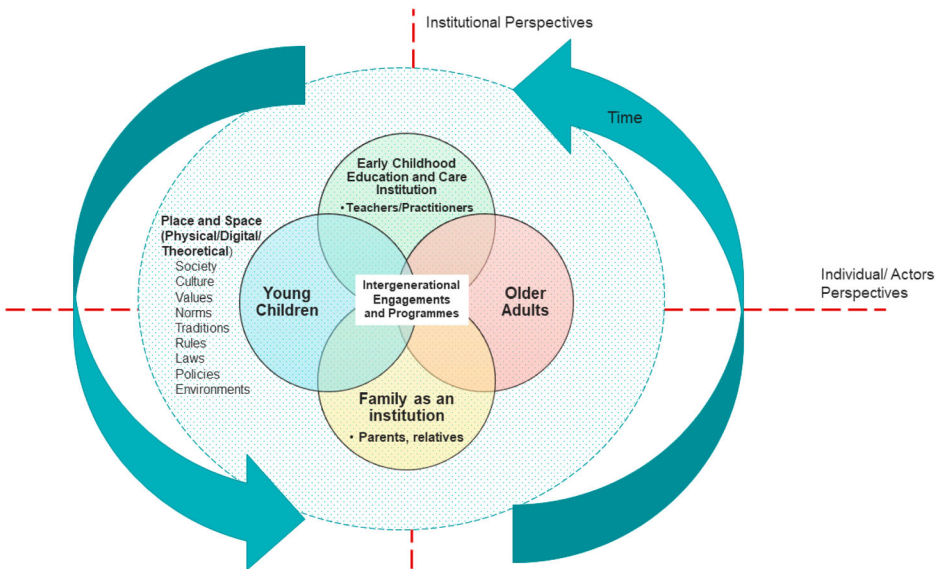


**Figure 1.** Model of intergenerational programs from Oropilla and Ødegaard (2021).

kindergartens in Norway are used as a frame for analysis. In this paper, institutional intergenerational programs and practices are viewed as activity systems that serve as the unit of analysis (see Figure 1). We have taken inspiration from Hedegaard's model in understanding intergenerational programs. As shown in the model, we take into account the time and the place where these programs are situated.

Kindergartens are institutions that have different activity settings (Hedegaard 2012) where children participate in intergenerational programs and practices through the support of early childhood practitioners, and where they transition from one institution to another. The transitions and transformations stem from demands and practices embedded in the children's social situations (Hedegaard 2014, 2008, 2009). Hedegaard (2014) explains demands and conditions in social situations can be broadly understood as the forces surrounding children and their surroundings that are located in their activity settings. Motives are manifested in the personal intentions of the participants within the activity setting (Hedegaard 2014), and in this case, are the deliberate and intentional decisions regarding the inclusion of intergenerational practices expressed by the early childhood practitioners. These motives are subject to the conditions of the time, allowing space for transitions and transformations to include intergenerational practices in kindergartens.

## Methods

In order to gain institutional insights to the conditions integrated in the transitions and transformations intergenerational programs have had to go through due to the pandemic, Norwegian kindergarten practitioners were enjoined to take part in an online survey. Access to research participants was facilitated through a collaboration with *Livsglede for Eldre* who helped with validating the questions included in the survey, the emerging trends from the data and forwarded the link of the online survey form to their contacts. In addition, email and social media platforms such as Facebook groups were used to invite kindergarten practitioners.

The online survey form was created in the *SurveyXact* platform and was developed ad hoc. It had closed questions to determine participants' profiles and open-ended questions designed to gain insights into the changes and conditions intergenerational programs in kindergartens have faced during the pandemic. Some topics asked were on typical activities prior and during the pandemic, the materials, spaces and tools used and the reasons for using these, and factors that prevented and/or facilitate implementation of these programs. This online survey form was live from November 2020 until May 2021 and was completed by 58 early childhood practitioners from 27 different Norwegian municipalities. The respondents are 97% female, 70% have bachelor's degrees, 41% are principals (*styrer*), 43% are pedagogue leaders (teachers). As the research design involves a self-selecting sample, we acknowledge the limitation of the findings and careful consideration of the conclusions as these cannot be generalized due to the possibility of overrepresentation of subgroups of participants who are more interested in the topic (Khazaal et al. 2014). Additionally, to supplement and validate responses from the online form, a group of six early childhood practitioners – three females and three males from three different municipalities (Oslo, Sandnes, Bergen) – were invited to a focus group discussion (FGD) through Zoom in March 2021. Open-ended questions were asked in order to

probe kindergarten practitioners' thoughts regarding intergenerational programs. Since the researcher is not a native Norwegian speaker, the FGD was conducted with the help of a Norwegian research assistant so the participants could comfortably respond to the questions.

This multimethod research (Creswell 2015) employed digital and low infection risk approaches which have been included in the list of methods for doing fieldwork in a pandemic (Lupton 2021). This study followed ethical research standards and was approved by the Norwegian Centre for Research Data (NSD), securing informed consent for voluntary and anonymous participation. In the presentation of results, quotes of participants from the online survey are assigned number codes (ex. OSP0), and from FGD participants are assigned pseudonyms (ex. FGD_Tina).

### Data analysis

Thematic content analysis (Braun and Clarke 2006) and Hedegaard's principles for interpreting research protocols (2008) were used to analyse the data generated. Data from the online form were extracted and translated to English. Data from the FGD were also transcribed and translated to English. The researcher made an Excel spreadsheet where data from all sources were saved. Several rounds of reading and re-reading followed to be familiarized with the data generated in both the original language and the translations. These are part of what Hedegaard (2008) refers to as common sense interpretation as the first level of data analysis. As some of the transcriptions had to be translated, there are risks to data validity and original meaning which could lead to mistrust of participants (Pym 2004). To mitigate these risks, data were validated through the multimodal design of the research (Creswell 2014), and by having stakeholder groups confirm the data generated (Emmel 2013). In this case, member checking for validity was through the collaboration with the organization *Livsglede For Eldre*, as well as the researcher's supervisor who is a local of the research context. Stakeholder validation also happened as part of the situated practice interpretation in which theoretical concepts and its patterns are formulated in relation to the research aims, as well as in the thematic level interpretation where the emerging conceptual patterns from the data are reduced to formulate new concepts in the research (Hedegaard 2008). Further, a matrix was created to organize and summarize the thematic interpretations emerging from the data. Because this research is exploratory, open-ended responses from both the online form and the FGD were analysed inductively and assigned codes to answer the research questions (Braun and Clarke 2006). Coding and organization of themes centered on the transitions and transformations of societal, material and physical conditions on intergenerational practices due to the pandemic. In addition, these conditions have been further organized based on its facilitating and/or hindering functions to the implementation of intergenerational programs in kindergartens in Norway.

### Findings and discussions

Findings are presented under the themes emerging from the data, aligned with the research questions. These themes are (1) transitions and transformations to intergenerational programs in Norway during the time of a pandemic; (2) hindering and facilitating

societal, environmental and material conditions and demands driving intergenerational programs in kindergartens in Norway; (3) thinking differently as means to move forward. Vignettes from some participants are presented for each theme identified.

### Transitions and transformations of social situations due to the pandemic

Kindergarten practitioners in Norway have reported several transitions and transformations in *generasjonsmøter* practices in kindergartens during the pandemic. These transitions and transformations are changes within the activity settings and the children's social situations (Hedegaard 2014, 2008, 2009) that have had implications to intergenerational institutional programs and practices.

All participants reported that they have had to stop having generasjonsmøter. They have provided similar responses when asked 'how do you think the pandemic affected intergenerational programs in kindergartens in Norway?'

> Stopped completely. (OSP4)

> I think it's affected a lot. It has not been possible to carry out as relevant meeting groups belong to the risk group. (Nursing homes, elderly housing, housing community). (OSP23)

Another practitioner has shared that even family members (i.e. parents, grandparents) of the children were not allowed to go in kindergartens to bring and pick up the children, confirming reports on early childhood COVID-19 response in Norway (Ødegaard and Hu 2021; Samuelsson Pramling, Wagner, and Eriksen Ødegaard 2020):

> I know that from March last year grandparents were not allowed to pick up at the kindergarten anymore. We did not want them there to protect them of course. All elderly people were not allowed to come to the kindergarten because we did not want to get them infected with the coronavirus. (FGD_Daisy)

These transformations point to societal rules and regulations in place during the times of a crisis. These rules and regulations have formed conditions and placed demands on kindergartens to interpret and enforce strict rules within their locale, ultimately forcing transitions to intergenerational practices.

Kindergarten practitioners have also shared that most of the generasjonsmøter happen in elderly institutions even prior to the pandemic, but that outdoor spaces are now utilized more for the generasjonsmøter:

> Covid-19 has influenced generational meetings so we can't go inside to visit, but we must be outside. We cannot sit down with them and have that good conversation. (OSP21)

These results are manifestations of environmental and physical conditions that the crisis has placed on intergenerational programs.

Further, kindergarten practitioners have reported changes in children's family holidays and provided insights to the children's affective development. This has brought about transformations, especially to children of different ethnic backgrounds who have had less visits to or from their own grandparents because of travel restrictions:

> I also know for kids that a lot of their holiday plans were changed and things that they normally do had to be cancelled or changed and that they missed their grandparents. And I also see that the grandparents miss the kids. In Oslo, I see the older people as they move around

and see a kid they go "oh." They look at these kids and maybe they miss their own grand-children or family. Or maybe they feel more alone. (FGD_Daisy)

I work in a very multicultural kindergarten, where ethnic Norwegian is the minority. I notice the difference between those who tend to travel and get visits from grandparents but can't do this anymore. The grandparents can't come here. They are very sad that Grandma and Grandpa are so far away and that they can't come. It is mostly with the parents who are worried about the older generation. But the kids also miss them, they're used to traveling, a lot of them. (FGD_Missy)

Kindergarten practitioners have also reported children's increased use of digital artifacts at home to communicate with their grandparents, also as reported to them by the children:

Also I know that the kids did not get to see their grandparents except on the phone so a lot of kids came to me and said "yes, my grandmother is inside the phone." And they showed me their phones. And they pointed to their parents' phone and said that grandma – and they wanted to call. So they needed more screen time for both generations. Maybe it is good for the elderly people that they learn more to use FaceTime and Skype. (FGD_Daisy)

There was this girl who told me that her baby sister does not know her grandmother. "I know her but she does not because she has only seen them on the computer. And it is not the same," she told me. "I know her for real and my baby sister does not." I do not know when they are going to get to know each other so it is things like that are really touch-ing … These meetings can become impossible. (FGD_Rachel)

In this, we can observe material conditions that generations have had to navigate in order to continue communication and engagements with each other. It would seem that the turn to digital technologies could be considered a mediating tool for intergenerational engagements, confirming a phenomenon of digital means of communication (Busch 2018). This suggests that this transformation can provide opportunities to social situ-ations that could facilitate intergenerational programs.

### Societal conditions and demands that hinder or facilitate intergenerational programs and practices during the pandemic

Alongside the reported transitions and transformation to intergenerational practices, kindergarten practitioners have also communicated the following conditions and demands for intergenerational programs during the time of crisis. These demands are the driving forces within the environment that affect institutional practices (Hedegaard 2014). Responses have been classified to two subcategories – (1) hindering conditions and demands, which include the challenges and difficulties, and (2) facilitating con-ditions and demands, which include the motives that promote and foster intergenera-tional engagements and programs between young children and older adults.

### Hindering conditions and demands

Kindergarten practitioners have explained how societal rules and regulations have les-sened the opportunities for generasjonsmøter to happen. They voiced out that infection control became the priority, and generasjonsmøter have had to take the backseat:

> It is not given priority and it may be that it "slips out" that one forgets to prioritize and include it back into plans. (OSP1)

> It has not been prioritized in the last months because we have been thinking that [the pandemic] will soon be over but it is not coming because there are new waves and new mutations … (FGD_Rachel)

Challenges to the environmental designs with consideration for the weather and health conditions, particularly of the older generation posed challenges and demands to intergenerational practice. Apart from infection control, well-being, level of functioning and mobility of all generations should be considered:

> Due to the corona, we have not been able to complete the meetings "as usual". It's not so easy to carry out [activities] outdoors due to the weather and the health of the elderly. They cannot be out that long. (OSP17)

> Many of the older people are not completely mobile, so they are present and watching us while we do different things. We've had feedback that the elderly thought it was fun to watch. (OSP25)

In addition, kindergarten practitioners have shared that staffing conditions were difficult, especially during the time of the pandemic as kindergartens had to form smaller cohorts of children (Ødegaard and Hu 2021). Since intergenerational programs in Norway happen mostly in elderly institutions, the children and kindergarten practitioners must walk or travel to those institutions. For some kindergartens, they have reported that it was impossible to do during the pandemic due to safety and lack of enough staff. They have also reported that since the one- to three-year-old cohorts of children do not usually join in generasjonsmøter as they are not as mobile, not as verbal, limited participation, the kindergarten has to make sure that there is enough staff assigned to each cohorts. However, during this time, some kindergarten practitioners have gotten sick as well, which posed more challenges within kindergartens.

> Disadvantage is that we cannot go with children across departments. We have previously gone with 15–20 children from three different departments. It does not work now when we cannot mix cohorts. Then it immediately becomes more difficult to walk alone with a small group of children, especially when we have to walk far along the road, etc. There are some restrictions. (OSP5)

> Staffing is one of the biggest obstacles. (OSP42)

Challenges in staffing have also resulted in difficulties in planning intergenerational programs. Kindergarten practitioners shared that planning intergenerational practices are time-consuming – they must cooperate with other institutions to make it happen, and they have to consider the activities, the space they will use and the safety of everyone involved.

> [It is] time-consuming planning. It takes time from other things. (OSP13)

> The meeting will be perceived as a major event, which can be experienced violently for some of the vulnerable/sensitive children who may find it scary. The meeting will therefore require some time for planning and organizing in advance for the employees to ensure that all children have a good experience. (OSP17)

They have also shared that most planning of the generasjonsmøter is mostly coordinated by the pedagogical leaders, kindergarten principals and healthcare professionals on behalf of the other staff, children and the older adults. Only two participants have shared that children are part of the planning process for intergenerational meetings. The children's families seem to have little role in the planning and in the implementation of intergenerational programs as well. Figure 1 shows online survey participants' response to the question 'are the families involved in the intergenerational meetings?' to which 91% responded that families have no involvement (Figure 2).

Kindergarten practitioners have also voiced out loss of motivation, but also of hope during this difficult time.

> … I could not find the motivation. The bonuses I mentioned earlier [of children] meeting others in a societal perspective fell away. So I did not do that. But I was thinking some of the things that we have done during the pandemic is because it is already in the routines. We have found ways to do that anyway. Maybe we should not make too much effort of using the next half a year to respond to the pandemic but to focus forward and try to work to get generational meetings in our routines so when the next pandemic comes it will be easier to try to hold onto it. And keep some of it. (FGD_Mark)

### *Facilitating conditions*

On the other hand, kindergarten practitioners have also pointed to conditions that have facilitated intergenerational programs even during a crisis. Some of these facilitating conditions have already been mentioned and discussed, such as the possibilities of the use of outdoor places, local spaces and digital artifacts for communication. However, data show that the planning and implementation of intergenerational programs are influenced by kindergarten practitioners' personal motives. This is particularly important as Hedegaard (2014) wrote that it is

> because it is in the activity setting within a practice that the relations between institutional objectives and the demands from institutional practice can be studied in relation to a person's motives and the demands in the setting that are placed on both other people and material conditions. (p. 189)

In this study, kindergarten practitioners have shared why they think intergenerational meetings are important between young children and older adults, some of which are anchored on their own experiences and beliefs:

> One of the reasons that it is a dream of mine is that a lot of elders have a lot of knowledge that they can share with younger people that they may not have. And [making sure] that this knowledge may not be lost. We can transfer it. Also, I think that the elders can feel more
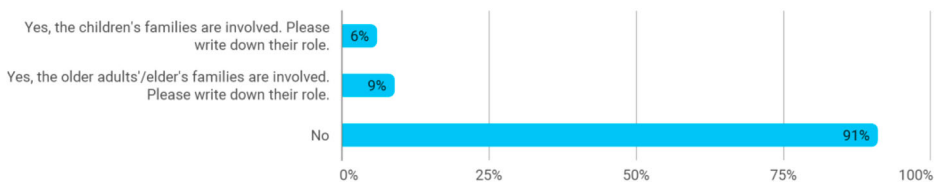


**Figure 2.** Responses to the question 'Are the families involved in the intergenerational meetings?'.

valuable and that they can contribute to the kids. And I know that from my grandparents and my son – they light up. It is a different kind of connection. I also see that the children are observing more, and they are calm. I can see from my observation that there is this kind of respect. And I think there is a lot of knowledge that we do not have because we maybe did not get the same possibility. All these small things if we create this intergenerational meetings I think we can learn a lot and so can the kids. (FGD_Daisy)

In this regard, personal motives of the kindergarten practitioners can be viewed as facilitating conditions – much in the same way as how their loss of motivation is viewed as a hindering condition to its implementation. This then speaks of conditions beyond just societal, environmental and material.

Another facilitating condition that emerges is also connected with early childhood practitioners' personal attributes, and that is their creativity. Their responses and ideas as to how intergenerational programs can still be implemented during the pandemic are a manifestation of their creativity. Their responses entailed having to think differently and looking at other ways to create opportunities despite the crisis. These will be discussed in an emergent theme of its own in the next section.

### Thinking differently

As above, kindergarten practitioners in Norway offered ways of thinking differently for other possibilities and opportunities for intergenerational programs to happen. Their ideas for activities that young children and older adults can do together are collated in the table below (see Table 1):

Their suggestions imply glocal anchoring of content through the use of local artifacts such as snow, the weather, seasons and holidays. Further, they have also suggested the use of both older or more traditional artifacts such as letters or mail, as well as the newer digital artifacts. Possibilities of the use of both show collaborations with the perspective of time – the past meeting in the present towards the future.

One suggestion of having an idea bank so that families could come up with other suggestions to make intergenerational meetings happen speaks of an opportunity to further involve the family, and even their local communities or municipalities, in the program. In this way, intergenerational practices could involve more people, especially the children and older adults, and hence become something shared by all. It should be able to respond to one practitioner's question: is it the parents' responsibility to make intergenerational meetings happen?

At my kindergarten I have just a small role so it is not up to me to plan the meetings. I think we are still hoping that it will be over soon and we can meet properly instead of substitutes like through the screens. It is a difficult question to answer because there are many things that we have to think about as a kindergarten. The first thought of many pedagogues is who is in charge? Is it the parents' task, maybe, to make sure the intergenerational meetings do not stop? That is how I feel about it now. I feel that this is not good enough but it is the reality. (FGD_Rachel)

The quote sheds to light insight on how each actor in society could take part and have a role to make more intergenerational opportunities. In the end, sustainability of these programs and practices necessitate collaborative engagements. It is becoming clearer that the search for sustainability, must mean living sustainability, something that requires

**Table 1.** Kindergarten practitioners' suggestions for generasjonsmøter.

| Kindergarten practitioners' suggestions for generasjonsmøter |
| --- |
| – Activities that involve the outdoors (nature walks) |
| – Hang drawings from the outside |
| – Exchange drawings and letters |
| – Build snowman during the wintertime |
| – Set-up an idea bank of activities to involve the families |
| – Team/Zoom calls |
| – Exchange video recordings, especially during National events such as Norwegian Constitution day, Easter and Christmas |
| – Record and play songs and performances to watch on TV |
| – Video diaries |
| – Outdoor art |
| – Video streaming |

cooperation and synergy between multiple actors in a society and the blending of formal, non-formal and informal education (UNESCO 2012; Kaplan, Sanchez, and Hoffman 2017; Wals 2017). Intergenerational programs offer cross-boundary learning between institutions of education, health, disciplines, generations, cultures and sectors and early childhood institutions are promising places to do so.

## Implications and conclusions

In this paper, we have explored kindergarten practitioners' perspectives on intergenerational programs in Norwegian kindergartens during the COVID-19 pandemic with a particular focus on the transitions and transformations in the institutional practices. In this paper, the pandemic is considered a crisis from which institutional transformations have emerged. These transitions and transformations informed by the practitioner's personal motives can be considered manifestations of opportunities to think differently, be creative and innovative.

Kindergarten practitioners reflected on the mediating and facilitating role they have in planning and implementing intergenerational practices in the kindergartens. Their personal motives revealed they have the capacity to deliberately include and/or exclude intergenerational practices in kindergarten activities in creative ways. While they were

faced with challenging demands of the time forcing the different actors of intergenerational programs apart (refer to Figure 1), opportunities arose from providing supportive environmental and material conditions in institutions where they participate.

Also as such, implications to pedagogical practices arise from this study. First, data reveal that overcoming hindering conditions necessitates thinking differently and creatively about the inclusion of intergenerational programs such as the use of digital technologies. Practices that make use of mediating tools such as digital technologies could help sustain these programs despite ongoing regulations that still force societies to be physically apart.

Second, data reveal that there are possibilities to include families, communities, the children and older adults in planning and implementing intergenerational programs. This could begin with a key person who develops a personal motive that drives him/ her to intentionally act.

Third, environmental conditions could be deliberately and intentionally designed to make physical places that are safe for all, especially during the time of a pandemic. Considerations for safety, infection control, mobility, level of functioning, interests could be included in the design. We argue that policymakers take these into consideration as part of the hope to attain sustainable development goals and in creating Smart Cities (Van Vliet 2011; UNESCO 2012; Song et al. 2017). In doing so, we not only create possibilities for further learning and development of children but equally to elders who are valuable members of society. More research is needed in early childhood education on how kindergarten practitioners create possibilities for the inclusion of elders, this gives rise to a hopeful pedagogy.

## Notes

1. Glocal is an adjective that pertains to having both global and local characteristics, considerations, impact and interpretations (Ødegaard 2015).
2. Also henceforth referred to as kindergartens as it is better understood in the Norwegian context.
3. Officially called *barnehage* in the Norwegian context (Ødegaard and Hu 2021).

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## Disclosure statement

## Funding

## Institutional review board statement

The authors declare that the data were generated according to the guidelines of the Declaration of Helsinki, and their use is approved by the Norwegian Centre for Research Data (NSD) on 12 May 2019, with reference number 953897, connected with the research project titled *Stories of Intergenerational Experiences: The Voices of Younger Children and Older Adults.*

## Informed consent statement

Informed written and verbal consent was obtained from all participants in the study.

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# Article 4

Oropilla, C. T., & Guadana, J. (2021). Intergenerational learning and Sikolohiyang Pilipino: Perspectives from the Philippines. *Nordic Journal of Comparative and International Education (NJCIE)*, *5*(2), 22–36. https://doi.org/10.7577/njcie.4151

# Intergenerational Learning and *Sikolohiyang Pilipino*: Perspectives from the Philippines

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## Abstract

Research on intergenerational learning delves into both the reciprocal transfer of knowledge and learning relationships between different generations. However, as this is an emerging research topic, there is a gap in the information available from various cultures. This paper aims to present intergenerational learning through the development of non-western indigenous psychology via the lens of *Sikolohiyang Pilipino* (Filipino psychology) in order to broaden the existing perspectives and understanding of intergenerational learning, engagements, and programs. By utilizing the theoretical framework of *Sikolohiyang Pilipino*, notably as espoused by Virgilio Enriquez, indigenous Filipino values are identified as key to understanding the predominance of family and community as venues and arenas for intergenerational learning in the Philippines. This underscores the importance of using the philosophical arguments associated with different cultural perspectives to challenge current assumptions and biases in intergenerational research and of being mindful when applying concepts that predominate in one culture to another. Additional intergenerational research in the Philippines will benefit from the inclusion of *Sikolohiyang Pilipino* as a theoretical framework since this will enable a deeper understanding of educational concepts within Filipino culture.

**Keywords:** intergenerational; learning; engagements; program; research; Filipino; culture; indigenous psychology

## Introduction

Interactions among and between generations happen organically on a daily basis and are part of our everyday lived experiences. These interactions with other people, environments, society, and culture are crucial to learning, which Vygotsky (1998) asserts is a social process from which higher psychological functions develop. However, even though intergenerational interactions happen on an almost daily basis, there is a need to examine it with a more intentional and deliberate lens of bringing generations together. Adopting a notion of learning that is understood "in terms of the social organization of deliberate, systematic, and sustained learning

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activities, in which learners are organized by others or organize themselves for the purposes of communicating and acquiring knowledge, skills, and sensitivities" (Hake, 2017, p. 26), intergenerational learning indicates understandings that go beyond traditional views of education that usually happen inside formal school institutions. This broader view of learning situates intergenerational learning within the concept of lifelong learning (Boström & Schmidt-Hertha, 2017).

Intergenerational learning is an emerging research topic in education and pedagogy, as well as in gerontology studies (Oropilla, 2021). It can be categorized into two categories based on where learning among generations occurs—informal settings and formal settings with formal, non-formal and informal activities (Hake, 2017). In the context of the broader study to which this paper belongs, intergenerational programs refer to the formal initiatives bringing younger children and older adults together within and across institutions through various practices and activities. On the other hand, informal settings, such as gardens or community public spaces, with informal and non-formal intergenerational learning activities involving various cultural and community practices are referred to as intergenerational engagements. In this paper, both intergenerational engagements and programs are arenas where intergenerational learning occur. Subscribing to a broader understanding of learning can incite broader implications to teaching and learning. This paper aims to contribute to the notion of teaching and learning that happens beyond formal learning institutions. As an implication, this paper hopes to highlight other potential places and spaces where intergenerational engagements and programs can be planned and implemented, making space for future empirical research on a possible conceptualization and implementation of intergenerational engagements and programs in a country like the Philippines. Further, we argue for intergenerational engagements and programs that are intentional, relational, and glocal—culturally responsive initiatives propelled by both global and localized understandings that are deliberately designed to make opportunities for different generations to foster relationships within contextualized geographical places and physical and non-physical spaces (e.g. cyberspace, theoretical space). We believe that just because intergenerational interactions happen organically in everyday life does not mean we should leave these engagements to happen by chance.

As regards the problematization of the use of multi-generational vs. intergenerational learning, Watts (2017) proposed that multi-generational learning has meanings that more accurately reflects the reality of communities and daily lived experiences. While she makes a compelling argument, for the purposes of this paper, we have deliberately chosen to use intergenerational over multi-generational because to us, the former evokes meanings of intersectionality and relationality, also supporting and subscribing to Alanen's (2014) work towards a relational understanding of generational order/intergenerationality, and the latter could mean mere parallel relations akin to co-existence without intersections or overlaps.

Research projects such as the European Map of Intergenerational Learning network (EMIL) and Together Old and Young (TOY) are involved with life-long learning and work with promoting intergenerational learning in European countries. Both projects have been conceptualized in response to changes in demographics within some European countries due to economic pressures and global competition that have led many families to migrate from their hometowns to places where there are available jobs. Consequently, they have found that generations are increasingly distanced or segregated from one another, which is particularly

noticeable between children and the elderly (EMIL network, n.d.). Additionally, the TOY Project (2013) points out that people in Europe are having longer lifespans, presumably since health care systems for older adults have been set in place as a universal human right in most European countries. However, they have pointed out that older adults have less contact with young children in many countries because older adults live in retirement homes and many young children spend most of their time in daycare centers, pre-schools, and schools (TOY Consortium, 2013). The findings of EMIL and TOY projects speak of societies that have been seemingly fragmented by age. Barbara Rogoff's (2003) work on the "Cultural Nature of Human Development" has laid out a history of when and how age-specific institutions in the United States came about. She has cited the work of Chudacoff (1992) that says that age only became a criterion for ordering lives in the latter half of the 1800s and increased in the 1900s in the United States and some other nations. Prior to this time, it was rare for people to even know their age, especially in rural areas where fishing or farming was, and still is, the main livelihood. This change in modern societies, particularly in North America and Europe (commonly referred to as "the West") came with industrialization. Age became an essential tool for a nation's development as nation-states established systems for registering citizens, new births, and human services, such as education and medical care. It also became a tool for sorting people into specialized institutions shaped by findings from research fields, such as developmental psychology and pediatric practice. Emerging simultaneously is the era of age-specific institutions such as older people's homes/homes for the elderly as well as age-graded schools. Hence, children and older adults participated in activities specific to their ages- limited to participation in community endeavors that were considered appropriate for them. Children could not participate in "mature" activities that are meant for adults (Rogoff, 2003). Adults had to participate and contribute as part of the workforce with family productivity measured in terms of cumulated income. Everyone in the community had roles bound within institutions, and communities enlarged as profits increased. As these developments came about, learning became equated to education, with one needing to go to an age-specific place for it: the school.

In one of the TOY project publications, the following excerpt stands out, as it mentions a seemingly Western vs. non-Western world divide:

> In the Western world, children live in a separate world from older people. Apart from family members, they don't come into contact with older people. So this is a way of bringing them into contact with older people, other than grandparents. For older people it brings something new, brings life to them. —Leila, coordinator, "The Dice: young meet old", the Netherlands (The Toy Consortium, 2013, p. 3)

This text excerpt stood out to the authors, as it seemingly speaks of an experience different from theirs—coming from a non-Western country (The Philippines) where less than one percent of older adults live in institutions (Philippine Statistics Agency, 2015) and the majority of older adults continue to live in co-residence or nearby their children (Cruz et al., 2016, p. 37; Cruz & Cruz, 2019, p. 36). In addition, our experiences resonate with Badana and Andel's (2018) account of issues surrounding Filipino family dynamics in terms of caregiving that describes the central role of family in the care process for both young children and older adults. If we were to conceptualize, plan, and implement intergenerational engagements and/programs, or research in the Philippines to promote intergenerational learning in the future, we recognize the need for culturally sensitive conceptualizations. We realize that it would be somewhat different

to Western experiences, but that we had very little academic texts to refer to highlights the lack of representation of Filipino perspectives, even though, in our experience, intergenerational exchanges and learning is ingrained in Filipino everyday lives. We also acknowledge the plurality of knowledge and intergenerational experiences that each Filipino has. Even between the two authors, we recognize the similarities and differences in our realities despite both being brought up in the capital of the Philippines. We are also aware that our own understandings are rooted from our unique backgrounds and cumulative experiences from participating in different practices in institutions and different cultures, which in turn also affect our interpretations. As such, in this paper, we do not aim for generalized conceptions of intergenerational learning from *'the'* Filipino perspective, as if there is only one perspective coming from a homogenous society, but from Filipino *perspectives*—with an awareness of the plurality of local understandings representing the heterogeneity of the Philippines. For us, this awareness spoke of an open space for discussion and problematization to offer a non-Western understanding and analysis on a seemingly Western-centric discourse.

At this point, it is important to note that the use of the Western / non-Western dichotomy in this paper has been inspired by the works of Reagan (2018). He discusses that while the use of the dichotomy is often problematic and over-simplistic in its reduction into a seemingly simple, geography-relative, yet bias and assumption-laden, contrast, he also points out that "the biases inherent in the terms are a significant and telling component of the phenomenon that we are concerned with studying. [And if] The assumptions and stereotypes that need to be challenged are already present, and if our language reflects them, then it may be useful to recognize the biases that are inherent in the language we use" (Reagan, 2018, p.10). As exemplified by the above excerpt from the TOY Project, which has used the concept of a "Western world", there is an underlying notion of a non-Western world within the discourse of intergenerational learning. Through this paper, we raise awareness of having a largely pre-dominant Western or Eurocentric pool of knowledge on intergenerational engagements, programs and learning, among various academic fields. We argue the need to recognize local and indigenous concepts and methods from the peripheries (when compared with the so-called established centers of the West) where indigenous learning systems have historically been overlooked. In this paper, we use the terminologies *local* and *indigenous* alternatively and concurrently with each other. We subscribe to Stewart's (2018) definition of indigenous as referring to a "place-based human ethnic culture that has not migrated from its homeland, and is not a settler or colonial population…and is therefore by definition different from being of a world culture such as the Western or Euro-American culture" (p. 740). This definition is congruent to Reagan's (2018) notion of indigenous as "belonging to a particular locality or culture" (p.7), but with an understanding that it "somewhat a 'loaded' term" (p.7) and as such warrants careful considerations and acknowledgment.

In this, we hope to contribute to the call for decentering and diversifying perspectives and knowledge (Lan, 2011), but subscribe to a non-oppositional and rather a complementary position to knowledge production and utilization from the West and the non-West. Having identified this, it will be used as a springboard to our discussion of a "non-Western" view to intergenerational learning.

This paper aims to present the development of a non-Western theoretical framework from the Philippines through the works of a prominent Filipino scholar and psychologist, Virgilio

Enriquez, on *Sikolohiyang Pilipino* (Filipino psychology, henceforth referred to as SP). Concepts from SP will be used to contextualize intergenerational learning in the Philippines. It will be drawn upon to broaden the perspective and understandings of intergenerational learning beyond formal school settings—that it is deeply ingrained in Filipino culture as part of everyday life and participation in the community. In doing so, we also bring awareness to the need to de-center the Western-centric tendency of understandings of intergenerational learning through the introduction of SP as a representation of the non-Western perspective in de-centering the discourse of intergenerational learning.

We would like to clarify, however, that in this paper, we do not seek to offer a rigorous problematization and discussion of the non-Western and Western dichotomy, nor do we seek to provide a complete outline of what Sikolohiyang Pilipino is. Our suggestion to combine SP with intergenerational learning is the scope of the paper that is still at its preliminary stages, and we recognize that it warrants further exploration and validation through data generation and systematic review of literature.

In the following section, we expound on the position to decentering intergenerational learning through characterizations from a non-Western perspective, leading to a presentation of an intergenerational research in Asia focusing particularly on the Filipino context. Afterwards, Virgilio Enriquez's work on *Sikolohiyang Pilipino* (Filipino Psychology) relating to intergenerational learning will be presented and discussed. Implications to future intergenerational work and research will be discussed in the conclusions.

## Decentering Intergenerational Learning

In an account of colonial Southeast Asian histories, the Philippines was controlled by Spain starting from the late 1500s, later the United States, and briefly by Japan. Other countries within the region like Cambodia, Laos, Indonesia, Malaysia, Myanmar, Singapore, and Timor also have a history of being colonized by Western countries, including Japan, at different points in time (Cotterrell, 2014). As Western colonizers settled in these countries, they brought with them their cultures, including economic, social, and religious ideologies, to share with indigenous communities, whether by force or in amicable terms, leading towards cultural change (Rogoff, 2003). Education was used as a colonial tool for their foreign missions and territory expansion (Rogoff, 2003).

Colonizers generally failed to acknowledge that there had been indigenous learning systems in place within communities during pre-colonial times, such as religious schooling, apprenticeship training, and initiation lessons through formal and informal learning, imparting wisdom about practical and specialized knowledge (Akinnaso, 1992). As such, although formal schooling seems to have Western roots, Akinnaso (1992) argues that schooling did occur in [pre-colonial communities], but "scholars have hardly acknowledged this because they [Western colonizers propagating Western concepts of formal education] are unwilling to recognize schooling as a variable cultural practice organized in a variety of ways for a variety of aims" (p. 69).

There was no concept of age-specific segregation into institutions in communities (Chudacoff, 1992). Consequently, if one were to take definitions of intergenerational learning, one must surmise that intergenerational learning had been happening long before its supposed

conceptualization and propagation in age-segmented societies in the West. During these times, those who were considered older, often referred to as elders, held positions as knowledge transmitters or teachers/mentors, high positions in communities where they were responsible for imparting wisdom to those who needed it (Akinnaso, 1992). Practical and specialized knowledge was passed on to younger people through informal everyday discussions alongside community ceremonies and meetings that functioned similarly to conferences (Akinnaso, 1992). Children learned practical knowledge alongside peers and community members through participation in community practices and traditions (Rogoff, 2003). Children even commonly participated in what is regarded in the West as "mature" roles only meant for adults, such as taking care of fellow children, working in the rice fields, or fishing in the ocean (Rogoff, 2003).

The concept of family as a single independent unit was non-existent and embedded within the community—in this, communities were families, from which the famous phrase speaking of community interdependence "it takes a village to raise a child" originated, which also applies to caring for older people. The concepts of nuclear and extended families came much later—alongside the conception and realization of age-ordering of societies through national registries, with led to a reduced role of the family and community in children's learning and education (Rogoff, 2003; Akinnaso, 1992).

While the role of families and communities in children's learning in non-Western countries similarly declined due to the propagation of age-specific institutions for formal learning and education, a strong sense of community and family interdependence persists in Asian families through what is currently known as nuclear and extended families (Mehta & Thang, 2006). In particular, data from some Asian countries indicate that the responsibility for the care of younger children and older adults largely remains with the immediate family (Thang et al., 2003). Researchers have found that when concepts such as intergenerational learning and programming are discussed, it is primarily understood in the context of the family social unit (Thang et al., 2003). In order to fully grasp this phenomenon, it is necessary to explore what constitutes a common Filipino view of intergenerational learning, which has roots in *Sikolohiyang Pilipino* (Filipino psychology) concepts and values.

## Intergenerational Learning in the Philippines

In their paper examining intergenerational programs in Asia through a conference where Asian representatives were present, Thang et al. (2003) made the supposition that "although intergenerational programming as a tool to meet human needs, build community, solve social problems, and so forth has gradually been recognized in North America and Europe, so far, the concept of intergenerational programming seems to receive little scholarly attention in this part of the world" (pp. 52-53). They surmised, however, that having positive statements on intergenerational thrusts in policies at the federal level of some Asian countries suggests a growing readiness of these countries to embrace the concept of intergenerational programming (Thang et al., 2003). In the Philippines, there has been a tendency to emphasize the family unit, as strong family ties are perceived as an asset to the establishment of intergenerational programs (Cabigon, 2002, as cited in Thang et al., 2003, p. 65). Even as the Western concept of learning and education was firmly set in place across recent generations, learning within the family is still given high regard (Rogoff, 2003). Indeed, although by no means homogenous, the Filipino

family unit is widely considered a cornerstone of social relations and identity (Root, 2005, p. 322). The Filipino family is the focal point for cultural values, where knowledge and learning are transmitted—hence where *Bildung*, herein understood as cultural self-formation, develops with certain conditions and mechanisms for individuals to act, be, do and think (Ødegaard & White, 2018) and participate in social practices and institutions of culture (Good & Garrison, 2007). Although a concept that has European roots and history, Bildung has parallels in the Filipino context, which Rogoff (2003) has linked to learning by being integrated within a community setting—cultural formation through everyday habitual participation. It is within the family that young Filipino children first learn from elderly relatives—always intergenerational in nature as multi-generational households are commonplace (Thang et al., 2003; Root, 2005). This necessitates an understanding of intergenerational learning as part of the *Bildung* process. This is something that Root (2005) emphasized in her chapter on understanding Filipino families, where she discussed cultural nuances passed on within families, particularly via therapy programs. Although young children attend age-specific institutions, it is within the family that Filipino children first learn the complexities of society—social dynamics within and outside their kin, how to respond appropriately to people depending on their status and age, how to communicate, what to expect from people and institutions, and how to maintain social relations among others (Root, 2005). Traditionally, older adults impart the knowledge and wisdom they are often viewed as repositories of in addition to providing financial, material, and emotional support (Marquez, 2019, p. 163). Younger generations, on the other hand, reciprocate and show gratitude by taking care of the older generations, whether providing resources (Marquez, 2019, p. 164) or new knowledge necessary to adaptation in new times (Ogena, 2019, p. 143). It presents intergenerational learning as a series of exchanges that occur over time in not just a unidirectional transfer. This creates a ripple effect that endures for generations, even in recent years when there have been changes in demographics and family constellations brought about by industrialization and Western influences. In this light, the Filipino values *utang na loob* (gratitude) and *respeto sa matatanda* (respect for the elderly) could easily be misconstrued as filial piety, a concept whereby young people are taught to respect and care for their parents and grandparents in old age—suggesting a hierarchy of relations:

> The Filipino value of 'Utang-na-loob' or gratitude is most appropriately applied to the gratitude of children to their parents, which includes expectations that parents will live with their children when old age comes. From the viewpoint of the elderly, the living arrangement may be a realization of their expected benefits from having children. Assistance in old-age is one of the most important values attached to children (Thang, Kaplan, Henkin, 2003, p. 57).

Such illustration of intergenerational learning in the Philippines situates it within everyday life contexts—a more informal setting than a formal programme within institutions. It also illustrates intergenerational relations as a dialogue between generations, as explored in a media review of a Filipino song (Oropilla, 2020). Rather than merely a general description of cultural tendencies, it is also important to understand how these concepts are formally promoted from within the culture being examined. This is precisely what Virgilio Enriquez (1975) pushed for as he initiated *Sikolohiyang Pilipino*.

## Virgilio Enriquez and Sikolohiyang Pilipino

Virgilio G. Enriquez is considered the father of *Sikolohiyang Pilipino* (Filipino psychology), and his views were clearly shaped by his life story. The importance of being able to communicate and express himself in his mother tongue was instilled to him by his father early in his life (Pe-Pua & Protacio-Marcelino, 2000). Virgilio had a long history of teaching in the field of Psychology in different universities in the Philippines since 1963 (Pe-Pua & Protacio-Marcelino, 2000). He taught his psychology classes using the Filipino language—an unusual practice as the University of the Philippines was modeled after the American educational system. Further, Virgilio urged his students to write their papers in Filipino to contribute to the growth of the national language and to hopefully discover important ethnic Filipino concepts (Pe-Pua & Protacio-Marcelino, 2000).

The development of *Sikolohiyang Pilipino* (SP) could also be seen as part of a worldwide movement that began in the 1960s as a response to local neocolonial formations linked to capitalist globalization from Western countries (San Juan, 2006). From the Philippines' long history of being colonized and ruled by Western thought and systems, the emergence of SP represented a path towards an indigenous and decolonized psychology from within despite Virgilio's education and training in the USA:

> While in this foreign land, amidst foreign theories, he watched the disenchantment of young student activists in the Philippines over the deteriorating political and social conditions of the country. The stream of nationalism was starting to have an effect on the teaching of different courses at U.P. Through his correspondence with Lagmay, Enriquez learned that the matter of teaching in the Filipino language was being taken up eagerly. He started preparing for the teaching of psychology in Filipino, and had a number of discussions (and arguments) with friends and professors at Northwestern University such as Ernesto Kole, Lee Sechrest and Donald Campbell. Enriquez returned to the Philippines in 1971, bringing with him a wealth of Western knowledge which he did not impose on his Filipino colleagues and students. His Western education actually drove him to be more Filipino-oriented in his teaching and research in psychology (Pe-Pua & Protacio-Marcelino, 2000, p.51).

SP is a deliberate research framework anchored in Filipino thought and experience, as understood from a Filipino perspective, based on indigenous Filipino culture and history (Enriquez, 1975; Pe-Pua & Protacio-Marcelino, 2000; San Juan, 2006). It is a response to centuries of Filipino everyday life, community, personality, and behaviors studied, analyzed, interpreted, and judged in the light of Western theories of dubious relevance, which had arguably led to distorted and inaccurate understandings of Filipinos (Enriquez, 1975; Pe-Pua & Protacio-Marcelino, 2000). Hence, SP is "designed to be a psychology of, for, and by Filipinos, one appropriate and applicable to dealing with health, agriculture, art, mass media, religion, and other spheres of everyday life" (San Juan, 2006, p. 54). In this sense, SP could be considered a theoretical framework that maps out Filipino values system with cultural and historical roots manifested in practices, traditions and behaviors in everyday lives.

Central to SP is the use of national language in the study of the Filipino psyche: "what makes *Sikolohiyang Pilipino* different is its intense pursuit of developing the indigenous national culture and its program of using the indigenous language in its conferences, research, teaching, and publication" (Enriquez, 1992, p. 57). In the study of SP, researchers unravel Filipino characteristics and explain them through the eyes of the native Filipino (Pe-Pua & Protacio-Marcelino 2000, p. 51). As such, the main aims of *Sikolohiyang Pilipino* as part of decolonization of psychology and other fields in the Philippines are four-prong—1) it pushes

forth the development of own identity and national consciousness; 2) it encourages social awareness and involvement; 3) there is a focus on national and ethnic cultures and languages and 4) it creates the basis for development and implementation of culturally appropriate methodologies and strategies in fields that have been dominated by Western theories such as health and medicine practices, mass media, art, education, agriculture, religion, among others (Enriquez, 1992).

Be that as it may, SP has received its share of critiques. Clemente (2011) has conducted a review of three decades worth of literature involving SP and found criticisms of SP as being "based largely on knowledge about the publishers of the paper and the affiliations of the authors" (p. 2). Ong (2016) also identified SP's seemingly lack of critique of gender issues such as patriarchy, and empirical research problematizing social inequalities and systemic social structures within the Philippine society. In addition, San Juan (2006) asserted that SP still has a lot of ground to cover in terms of issues needing to be addressed such as multiple conflicts within the Philippine society, and considerations of environmental, geopolitical and historical factors in explaining societal fragmentation to fully encompass and represent the dynamic totality and diversity of the Filipino society. In many ways, SP is still in its infancy stage that warrants further validations and clarifications.

As a formalized and intentional indigenous psychology applicable also to other disciplines, Virgilio Enriquez identified the following concepts as the subject matter of study to understand people's conscience: *kalooban*, or the study of emotions and feelings, *kamalayan* or consciousness, including both emotive and cognitive experiences or experiences knowledge; *ulirat* or awareness of one's immediate surroundings; *isip*, referring to knowledge, information, and understanding; *diwa*, including one's habits and behavior; and *kaluluwa* or psyche, which translates to the soul of a people (Enriquez, 1974). Through this work, Enriquez envisioned *Sikolohiyang Pilipino* as an "interdisciplinary humanistic-scientific endeavor" (San Juan, 2006).

Virgilio's work also highlighted the relational and interactional nature of Filipinos through the concept of *kapwa*, arguably the core concept of *Sikolohiyang Pilipino* (Enriquez, 1978; 1994; Clemente, 2011; Yacat, 2013; Pe-Pua & Protacio-Marcelino, 2000). He conceptualized *kapwa* as a recognition of shared identity and what he referred to as "the unity of self and others" (Enriquez, 1978, p. 11). It is a concept that, if translated to the English language, does not encapsulate the true meaning in the Filipino context, as it is reduced to the word "others" that usually connotes a separation of self from the other—the complete opposite of the essence of *kapwa.* He argues that *kapwa* starts from the self and not from the presence of others:

> A person starts having kapwa not so much because of a recognition of status given him by others but more because of his awareness of shared identity. The ako (ego/ [self]) and the iba-sa-akin (others) are one and the same in kapwa psychology: Hindi ako iba sa aking kapwa (I am no different from others). Once ako starts thinking of himself as separate from kapwa, the Filipino "self" gets to be individuated in the Western sense and, in effect, denies the status of kapwa to the other. By the same token, the status of kapwa is also denied to the self (Enriquez, 1992, p. 43).

As such, the concept of *kapwa* posits that Filipino relations focus on "sentiments of agreement, felt affinities and other bonds of solidarity" (San Juan, 2006, p.56), and most noteworthy that it illustrates relations that are forged by treating other people as equals with full regard of their worth and dignity (San Juan, 2006). To further emphasize kapwa as the core of *Sikolohiyang*

*Pilipino*, Virgilio conceptualized an elaborate system of values deriving from kapwa, which includes the Filipino values *utang na loob* (debt of gratitude rather than filial piety) earlier linked with intergenerational relations in the Philippines. He has also associated the core of kapwa with *paninindigan*, conviction or commitment, interspersed with *paggalang at pagmamalasakit* (respect and concern), *pagtulong at pagdamay* (helping), *pagpuno sa kakulangan* (understanding limitations), *pakikiramdam* (sensitivity and regard for others), and *gaan ng loob* (rapport and acceptance).

In unfolding the concept of *kapwa*, Virgilio Enriquez (1978;1994) reflected on the different levels of interaction, and the intricacies one engages with when relating to other people:

> There are two categories of *kapwa*: the *Ibang-Tao* (outsider) and the *Hindi-Ibang-Tao* ("one-of-us"). In Filipino social interaction, one is immediately "placed" into one of these two categories; and how one is placed determines the level of interaction one is shown. For example, if one is regarded as ibang-tao, the
>
> interaction can range from *pakikitungo* (transaction/civility with), to *pakikisalamuha* (interaction with), to *pakikilahok* (joining/participating), to *pakikibagay* (in-conformity with/inaccord with), and to *pakikisama* (being along with). If one is categorized as *hindi-ibang-tao*, then you can expect *pakikipagpalagayang-loob* (being in-rapport/understanding/ acceptance with), or *pakikisangkot* (getting involved), or the highest level of *pakikiisa* (being one with) (Pe-Pua & Protacio-Marcelino, 2000, p. 56).

Through his work on Filipino concepts and values, he has come to realize that Filipinos are not just most concerned with maintaining smooth interpersonal relationships, but intent on treating the other person as *kapwa,* a fellow human being—aptly coined *pakikipagkapwa* (Pe-Pua & Protacio-Marcelino, 2000), which could also be understood as human concern and interaction as one with others (San Juan, 2006).

## Sikolohiyang Pilipino and Intergenerational Learning

In many Asian countries, including the Philippines, cultural values underscore that the well-being of the family inevitably contributes to the well-being and the happiness of the individual, and might even be interpreted as suggesting "the welfare of the family is valued over that the individual" (Root, 2005, p. 322). As such, in the cultural context of the Philippines, *Sikolohiyang Pilipino* could be the means to understand further the findings of Thang et al. (2003) on intergenerational learning, engagements and programs in the Philippines, as it is firmly weaved with cultural values that need to be understood in their entirety and intricacy.

From its conception as a framework for understanding Filipino behaviors and experiences, academic texts that bring SP and education are few and far between. One such attempt discusses emergence of interpersonal values during transgression in teaching Filipino psychology and values education in university students (Rungduin et al., 2014). They have used the concept of *kapwa,* and the implications of relationships formed, and the value of forgiveness to map out teaching the two subject courses. Another such attempt focuses on the integration of the concepts of SP and Filipino teachers' effective delivery in their classes with the aim of developing an instrument to measure teaching effectiveness and investigate how students evaluate charisma of a classroom teacher (Torio & Cabrillas-Torio, 2016). However, these attempts characterize learning in formal and institutional settings and do not relate to intergenerational learning, characterising a gap in the pool of literature. In putting together intergenerational learning and Sikolohiyang Pilipino, we highlight possibilities of using a local

and indigenous lens to understand the dynamics of intergenerational learning and to inform Western-centric literature of considerations when designing intergenerational engagements and programs. This necessitates consideration of local voices and perspectives from within the culture being investigated.

The Filipino value of *utang na loob* (gratitude) plays a large role as to why formal intergenerational programs as conceptualized by "the West" located within age-specific institutions is not popular, particularly homes for older people or in other age-based institutions. One reason includes a perceived cultural stigma to place older adults in elderly homes (McBride, 2006). Older adults who dwell in nursing homes in the Philippines foster feelings of abandonment by their family members (De Guzman et al., 2012). Caring for family members is "a part of the very fabric of the Philippine society" and failure to provide for needs and resources is culturally frowned upon because of seen as shameful (*hiya*) and lacking gratitude (*walang utang na loob*) (Badana & Andel, 2018) but to engage in intergenerational learning within the family is *malaking utang na loob* (great gratitude). The value of *utang na loob* brings to light social relations that are built on reciprocity and looking for opportunities to pay it forward and return the favor, which even the next generation honors and respects (Enriquez, 1977; Pe-Pua & Protacio-Marcelino, 2000). This explains the prevalence of multi-generational households in the Philippines (Philippine Statistics Authority, 2015)—arguably the setting where most Filipino intergenerational learning occurs. In addition, in having the concept of *kapwa* at the core of Filipino relationships, SP highlights the effect involving emotions and feelings that interactions evoke, more than the traditional lessons and learning outcomes. With this knowledge, design and conceptualization implications should manifest in designing intergenerational engagements and programs that would put value on how it would make the participants feel throughout the whole process, rather than what the participants will learn.

Further, because intergenerational relationships and opportunities for intergenerational learning are woven into everyday lives in community and home settings in the Philippines, the dynamics are so complex that there is considerable space for research to be conducted to understand these complexities in both formal and informal settings. Research that would use tenets of *Sikolohiyang Pilipino* is recommended to unpack these complexities. One topic that comes to mind is a problematization of the terminology "intergenerational"—what does that mean? Its root word is "generation", pertaining to groups of people most times sorted and categorized by ages with a prefix that signifies a positionality, even hierarchy, and relationships between the root word and essentially pointing to one's relation and position to "*kapwa*". Is there a direct translation to the Filipino language? In searching for the most appropriate term, one word stands out, and that is "*salinlahi*," which translates to "generation" that refers to groups based on age and order in English. If one were to unpack the Filipino word *salinlahi*, it is composed of two words—"*salin*" which means copy or transfer, and "*lahi*" which pertains to race, ethnicity, lineage, or ancestry. When combined, this translates to "copy or transfer of race, lineage or ancestry" which is a characteristic of intergenerational learning through interactions. Another word that is appropriate is "*saniblahi*," with "*sanib*" translating to overlapping, joining, or coalescing—which, we find, is the most suitable concept to understand intergenerational relations in the Philippines. It is not a big breakthrough and it is just the first step, but these conceptualizations of intergenerational relationships using a *Sikolohiyang*

*Pilipino* lens could prove to be beneficial in planning and implementing intergenerational programs that would thrive in the Filipino context.

## Conclusions and implications: Space for further research

In culmination, implications of our attempt to combine Sikolohiyang Pilipino and intergenerational learning are four-pronged. These implications point to considerations for further research and conceptualization of intergenerational engagements and programs:

- Glocal view: Combining SP and intergenerational learning supports a glocal view that offers an indigenous and localized lens contributing to an arguably global call for intergenerational solidarity through intentional engagements and programs. This supports the work of Ødegaard (2015) where she reiterates that local conditions can be upheld in developing models and programs in a particular context. Doing so demands both a global and local awareness, knowledge and perspectives.

- Intentionality: Perusing a glocal view that combines SP with intergenerational learning necessitates deliberate and intentionality in designs and conceptualizations. Intentional designs bring cultural responsiveness and sensitivity to the forefront of the discourses, informing Western-centric literature of considerations when designing intergenerational engagements and programs.

- Relations in places and spaces: With an understanding that intergenerational relations happen in everyday lived experiences in the Philippines, initiatives for both formal and informal settings should both be addressed in future research or planning. SP offers a theoretical space for understanding of the places where it would be most effective to foster intergenerational learning—community and more informal settings would be key places to consider. Geographical bound places as well as artefacts within those environments are rooted in histories that will have to be taken into consideration. On the other hand, theoretical and digital spaces may also be considered as a response to the specificity of the individual circumstances of actors and participants.

- Time: Combining SP and intergenerational learning also highlights the changes that the passing of time bring. As discussed, cultural values have historical underpinnings that are temporal in nature and susceptible to frequent transitions and transformations brought about by both global and local events (e.g. pandemics, wars, etc.). These have to be taken into account in planning and implementing intergenerational engagements and programs.

These have been further elaborated in a paper presenting a conceptual framework for understanding intergenerational engagements and programs, particularly in the field of early childhood education (Oropilla & Ødegaard, 2021).

This article has offered an addition to the non-Western view of intergenerational learning not to suggest that there is an underlying cultural ethnocentrism, that is, manifestations of tendencies to see one's cultural group or practices as superior to others (Reagan, 2018), behind projects such as EMIL and the TOY project, but rather, to show that non-Western thought might often be overlooked or misinterpreted in favor of Western thought, and that perhaps it is reasonable to look to the non-Western world for insights in this field. This paper merely opens a discussion rooting from what Reagan (2018) identified as a seemingly false dichotomy of

Western / non-Western thought from which emerges "an effective way of challenging and reforming racist and ethnocentric assumptions and biases" (Reagan, 2018, p.10) by offering a space for non-Western thought, in this case through Sikolohiyang Pilipino, in the discourse of intergenerational learning. Through this paper, we articulate a space for understanding of intergenerational learning as having cultural-historical groundings that necessitates both global and local interpretations (Oropilla & Ødegaard, 2021), and the importance of examining cultural concepts within societies being examined (Enriquez, 1975). As earlier indicated, this suggestion warrants further exploration and validation with empirical data as it is still in its conception.

Through this paper, we found that indigenous Filipino values, intertwined with other historical, political and economic factors, are part of why intergenerational learning in the Philippines could thrive in family and community settings why these should continuously be taken into account when designing intergenerational engagements and programs in the Philippines. Offering this non-Western view on intergenerational learning invites others to examine the concept of intergenerational learning with a glocal view of their own such that programs developed in the future would be context-specific and would account for the local nuances of the culture wherein the programs would be developed in and is intended for.

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# Article 5

Oropilla, C.T., Ødegaard, E. E., & White, E.J. (2022). Visibilizing everyday intergenerational engagements: Philippines in 2020 lockdown. *Video Journal of Education and Pedagogy*. https://doi.org/10.1163/23644583-bja10032

# Visibilizing Everyday Intergenerational Engagements: Philippines in 2020 Lockdown

## *Visual Technologies as a Panacea for Social Isolation*

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## Abstract

Contemporary depictions of learning in early years research and practice are mostly located within formal educational institutions. Educational experiences that take place for young children in the family home, and across generations, are much less visible, despite persistent claims concerning the importance of the wider family in early experience. During COVID-19 pandemic lockdown, however, learning at home with family members became much more visible as private and public settings

coalesced. In the present study 2-4-year-old Filipino children's intergenerational experiences at home during lockdown were shared through visual data, as a source of valued learning—highlighting the pedagogical role of family. The authors' interest in this article is to explore what kinds of learning were made visible—by whom, for whom. Special emphasis is given to intergenerational engagements between young children and older adults, as represented by the families themselves. Heywood and Sandywell's concept of 'visibilization' is operationalized as a visual route to these sites of production—the images themselves, their intended audience, and their circulation. Videos produced by families portray intergenerational arenas for learning. The mediating role of the sandwich generations in these intergenerational encounters are made visible in the private and public sphere of social media.

## Keywords

visual technologies against social isolation – visibilization – intergenerational learning – intergenerational engagements – critical visual analysis – sharenting



VIDEO 1

( Pia checks if her grandparents' dance moves are correct. )

FEATURE    This article comprises a video, which can be viewed here.

## 1    Refocusing the Lens on Intergenerational Learning in Intergenerational Settings

Despite their espoused significance for learning (Early Childhood Care and Development Council of the Philippines, 2011; New Zealand Ministry of

Education, 2017; Norwegian Directorate of Education and Training, 2017) community and family settings receive less pedagogical attention than formal learning institutions (Sánchez et al., 2018; Stephan, 2021). Intergenerational learning is widely 'accepted as the oldest method of informal learning … both [in] formal and non-formal education' (Luka & Niedritis, 2012). Understandings of learning that stem from engagements and interactions of different generations or age-cohorts with each other precede formal educational institutions (Cortellesi & Kernan, 2016; Hoff, 2007; Schmidt-Hertha, 2014). Generations pass down family and community traditions, skills, culture, values, and customs (Jessel, 2009; Rogoff, 2015; Schmidt-Hertha, 2014). However, with the genesis of formal educational institutions and age-specific social services, constructions of learning are increasingly drawn from settings where generations are edged apart (Oropilla & Guadana, 2021). Here, learning is more likely to be represented according to measurable, quantifiable, and normalized outcomes by individual learners, according to age or stage (Elwick & White, 2022). Calls to re-balance these against more informal learning opportunities have received minimal attention in policy or practice (Hager et al., 2006) despite sustained attention to family and community in many early years curriculum documents.

One avenue for increased visibility of intergenerational learning arises through recent visual and material turns in educational research that make use of images and visual artifacts to understand learning processes. Visual techniques can promote an in-depth examination of private worlds, making visual exploration a 'legitimate subject of inquiry' (Dussel, 2020, p. 137). The plethora of information, communications, and tools poses challenges and opportunities for 21st-century scholars (Quinlan, 2017). An increasingly technologically connected society affords opportunities for making every-day-life and staged life visible to family, friends, and followers on social media platforms. For example, 'sharenting' allows parents and grandparents to share photos of their children and grandchildren on social media (Fox & Hoy, 2019). In visual practices such as these, visualization is controlled (and perhaps also out of control) within the public sphere—accessible to all consequently—but often in the absence of scholarly scrutiny (White & Ødegaard, 2019).

The coronavirus pandemic of 2020 further blurred public and private spaces when people shared visual data on digital platforms such as TikTok and Facebook—making private worlds visible in public domains (Budd et al., 2020; United Nations, n.d.). These visual routes provided a unique window into the learning experiences of young children, who spent more time at home and experienced different inquiry opportunities.

Also, during this time, many families used social media for communication, information, and entertainment (United Nations, n.d.). Social media posts and

news outlets around the globe featured stories lamenting the lack of access younger generations had to grandparents in elderly home institutions (Sidner, 2020; Welsh, 2020) as the elderly were deemed to be most at risk for being infected (Centers for Disease Control and Prevention, 2021). At the same time, young children were more frequently at home than in early years institutions as a result of countrywide school closures in 188 countries affecting 1.5 children and youth (UN Sustainable Development Group, 2020). In countries such as the Philippines where multigenerational households are highly prevalent (Oropilla & Guadana, 2021; Philippine Statistics Authority, 2015), the pandemic provided them more time to spend with families across age groups. As such, social media was used to connect across generations in familial contexts, locally and also globally.

It was within this context, at the height of Covid-19, that we set out to understand how intergenerational learning might be visibilized by Filipino families on social media. We wanted to find out how these visibilized sites of production could contribute to greater insights concerning young learners' intergenerational engagements in family settings.

## 2          A Visibilization Approach

Heywood and Sandywell (2012) define research using visibilization as inquiry processes that are "concerned with the activities, techniques and performative status of seeing, spectatorship and the technological expansions of visual experience through optical media" (p. 16) as it "designates the social and material conditions, machineries and processes that make different modalities of visuality possible" (p. 15). Visibilization involves a critical reorientation of the eye to the images' context, which affords visibility (or invisibility). Visibilization reveals not only what is portrayed but also what is *rendered* consequently—that is, the meanings produced or generated through the process—and by whom, *for what purpose*. Visibilization requires reflexive descriptions of knowledge formation and production (Mitchell, 2002).

In the current study, intergenerational engagements in family and community settings are visibilized as potential venues for learning to further understand the contexts through which the learning takes place. Our route to understanding emphasizes the actors within and the producers of the visual data and the strategies through which their motives and intentions are made visible. The intention is to interrogate the underlying meanings and purposes of the videos, as imbued by those who produced them. Heywood and

Sandywell's (2012) concept of visibilization embodies an analytical frame-work visibilizing the three areas of production where meanings are located—the site of circulation, the site of the image itself, and the site of the audience (Rose, 2016). By critically engaging with the sites, modes, and intentions of production, nuanced representations of learning are made visible by families and by the researchers in the project. As collaborators in this project, the families and the researchers are both audiences and disseminators of the visual data. Doing so subscribes to the idea that visual data does not merely describe a preexisting social world but rather, illuminates strategic orientation and value through the data produced (Kjeldsen, 2022). As such, videos and photos can be viewed as performances, supporting the argument that 'knowledge traditions are performative, helping to create the realities that they describe' (Law, 2008, p. 623).

Visual production interpretation entails recognizing inclusion and exclusion, detecting roles, understanding circulation, and distribution, and recognizing hierarchies and differences (Fyfe & Law, 1988). According to these principles, researchers must be reflexive about the development, usage, and impact of proffered intergenerational social life experiences. Visual resources form part of a dialogue between researchers and participants, open to altering interpretation as meaning is added. Meanings coming from the photos and videos produced by the families are therefore 'truth(s) that are not denied to the participants, but ... constructed out of the experience of seeing rather than as a received event of reality' (White, 2020, p. 10).

## 3       Visibilizing Learning in Intergenerational Engagements during the Pandemic Lockdown

Given the pandemic context enframing the research project, this study began through an open invitation to families via a public social media post on Facebook through the research center's page (see Figure 1). Facebook was selected because it is the most widely used social media platform (Neufeld, 2021) which has also been widely used as a recruitment platform, especially for health research, because it can overcome time and geography barriers (Reagan et al., 2019; Whitaker et al., 2017). Facebook is a helpful medium for recruiting if researchers remain conscious of their responsibilities to protect human participants (Kamp et al., 2019). Guidelines for using social media for recruitment (Harvard Catalyst, 2017), which emphasize informing participants about data privacy and creating trust and respect, were adhered to. Participants received all

FIGURE 1    Facebook invitation to participants

required data privacy information through the online survey form, information letters, emails, and informal social media interactions.

Visual data such as photos and videos were welcomed with the understanding that the internet sets a unique challenge in that information shared can take on a new meaning in a different context. When shared on social media or a website for research articles, the photos and videos gain many immediate co-owners of the material through the collaborative nature of its production. It was specified in the online form as well as the information letter and consent forms that by sharing their stories, photos, and videos with us, they are consenting to their data being shared with a wider public in a research context.

Upon gaining initial consent on Facebook, first author Oropilla proactively contacted participants, who supplied visual data via Facebook Messenger and Zoom. The participants were informed of what would happen to the data, where it may be published, who read such journals, and why. Participants
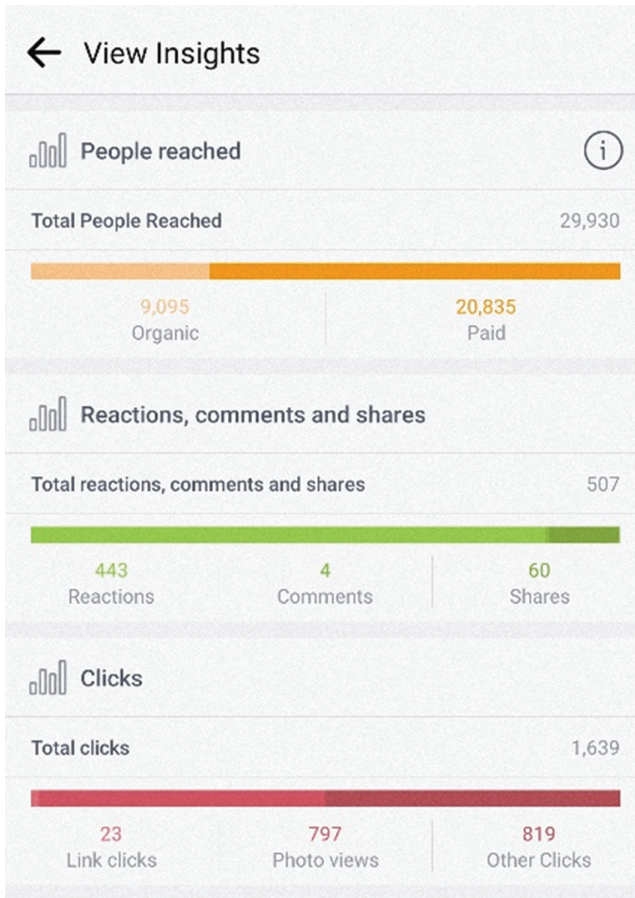
FIGURE 2     Facebook analytics statistics

received information, consent forms, and options to share material by QR code or Google Drive. Some participants opted to send stories, images, and videos directly to the researcher.

The Facebook post reached 29,930 people, attracted 443 reactions and four comments, and was shared 60 times (Figure 2). The response was extremely low for sending photos and videos as only three multi-generational families in the Philippines responded to the invitation. Low response rates utilizing social media as recruitment platforms are difficult to define and evaluate when the link to participation spreads through forwarded postings, resulting in undocumented invitations, multiple clicks, and unintended target participants (Bhutta, 2012; Stern et al., 2014). Despite attempts to personalize and humanize the research through the social media post (Dillman et al., 2014; Kittleson,
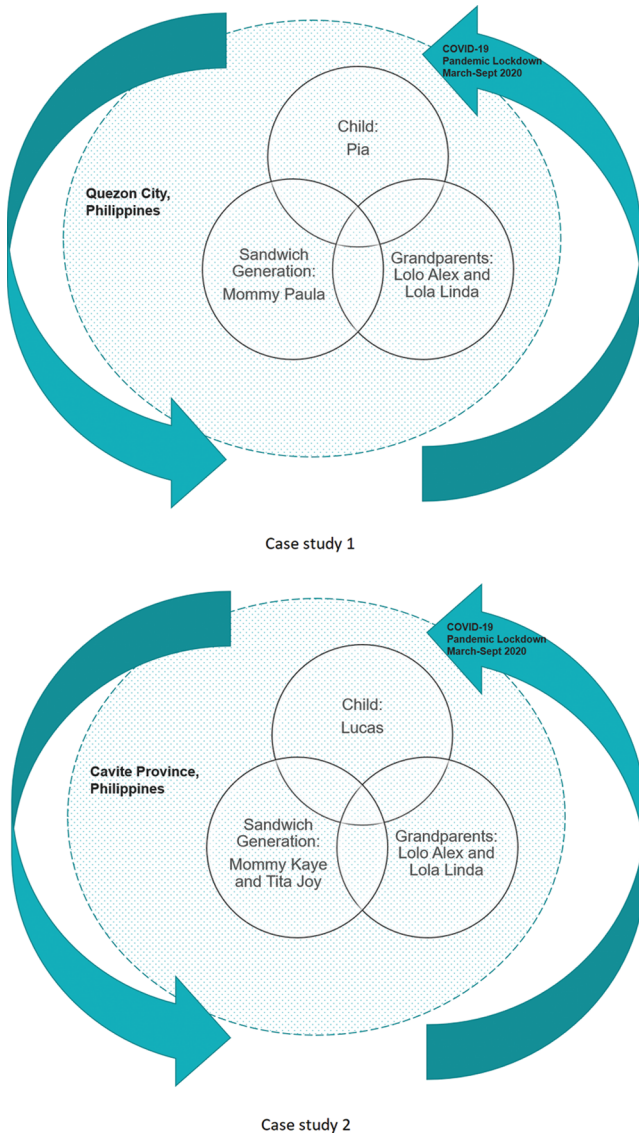
FIGURE 3     Case study profiles

2003), Oropilla's network was the most influential factor since all families that volunteered to participate were from her community in the Philippines.

Out of three families, two case studies (as visualized in Figure 3) were selected for this study to represent an equal socio-economic representation through a geographical and territorial contrast that is still significant in Asian countries today (Batabyal et al., 2021). The family of Case Study 1 consisted of

a 4-year-old boy (Lucas), his grandmother (3 Mama Inda), grandfather (Lolo Papa Alex), aunt (Tita Joy), and mother (Mommy Kaye). Lucas' aunt took photos and videos of him and his grandparents while Mommy Kaye worked. They live in a rapidly developing Philippine municipality. The family of Case Study 2 consisted of 2-year-old Pia, her mother (Mommy Paula), her 62-year-old maternal grandmother (Mamita Susan), 65-year-old maternal grandfather (Lolo Bienvenido), and 66-year-old paternal grandmother (Lola Nympha). They live in one of the most urban cities in the Philippines.

It is noteworthy that the participants' names are not pseudonyms, and that we have received consent from the participants to use the names they use for each other in the presentation and discussion of their data. In doing so, the authenticity of their everyday lived experiences remains intact.

The mothers and aunts are described by Chisholm (1999); Miller (1981); Williams (2004) as the 'sandwich' generation who sit between older and younger generations and play a significant mediating role accordingly.

The respondent-generated visual production was a co-creation process—that although the tasks were prompted by the researchers, the families had control over the machineries, the tools, and the content of the photos and videos that they deemed appropriate for the task. Not everyone has access to high-end technology, so no guidelines were given for technological tools and video output specifications. As such, they were encouraged to use whatever tools they have available—their mobile phones, tablets, laptop computers, etc. to capture still images and videos of intergenerational engagements as it was what they had access to, and what they used in everyday life. No specific technical skills were required. Throughout the pandemic lockdown, the participants sent 14 videos sharing interactions between small children and their grandparents. The videos combined visual data they had produced before participating in the study and videos made specifically for this project.

*Pakikipagkwentuhan* is a participatory and indigenous data collection method drawn from *Sikolohiyang Pilipino* (Filipino Psychology) that is sensitive to the Filipino culture and highlights equal status between researchers and participants (Pe-Pua, 2006). *Pakikipagkwentuhan* involves casual chats, interviews, storytelling, or peer conversations (Pe-Pua, 2006). The principal researcher is from the Philippines and built rapport and trust with the subjects over months of informal digital discussions. *Pakikipagkwentuhan* was used to ask follow-up questions to validate and contextualize the data, such as the motivation for capturing the images and videos, the context of the materials' use, and the verbal exchange between small children and older adults that cannot be heard in the visual data. *Pakikipagkwentuhan* plays a fundamental
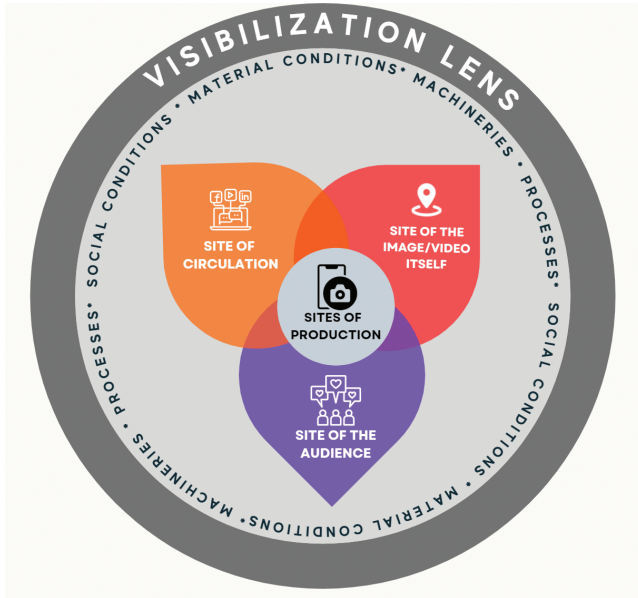
FIGURE 4     Lens of visibilization through sites of visual meanings

role in identifying what families view as learning opportunities in intergenerational exchanges, especially in the videos, which we focus on in this study.

## 4        Framework for Analysis

Visibilization is approached through three sites of visual meaning production—the site of circulation, site of the image itself and site of the audience (see Figure 4). By systematically examining these sites, the analysis turns to the machineries, processes, and conditions of visual production as a route to understanding intergenerational learning.

### 4.1     *Site of the Image/Videos*
The production sites are where visual data is created (Rose, 2016). To visualize the phenomenon being studied, it is vital to examine who created the videos and why. Photos and videos can reveal 'apparent truthfulness' (Rose, 2007, p.15) and genuine representation of the interactions between young children and older persons. We agree that images and videos, especially those shared by participants, can decolonize some participant groups and reduce misrepresentation (Olsson & Lindgren, 2019). However, it is also vital to consider who records the footage.

The families controlled the content of the images and videos, making them respondent-generated visuals (Pauwels & Mannay, 2020). In Case Study 1, Lucas' aunt and mother were behind the camera, whereas Pia's mother was primarily behind the camera in Case Study 2, except for some TikTok videos Pia self-produced (Videos 1 & 2). In these videos, young children's ability to use modern technologies presents participation and protection themes. Pia's ability to record Videos 1 and 2 demonstrates how easily children can use digital technology. As such, while digital technology poses threats such as cyberbullying and the increased scale of child sexual abuse and exploitation (The Lancet Child and Adolescent Health, 2018), its interconnected potential can help children participate in digital societies by recognizing their agency and increasing their digital skills and literacy, thereby helping to protect them against risks (Smahel et al., 2020; Livingstone and Haddon, 2009). The Lancet Child and Adolescent Health (2018) writes that while young children could be most at risk when using digital technologies, they are also the ones with most to gain when policies and environments encourage them to use digital technologies safely and responsibly.

In producing the videos, the families' environments and available materials were connected to the message they wanted to portray. The families produced photos and videos in their homes and surrounding areas, representing varied home environments in the Philippines. They controlled the sites and production methods. They controlled the initial audiences for the images and on which social media platforms they were shared. Families participating in this study agreed to have their videos viewed for research purposes. It brings to light some of the intent, meanings, and purposes the producers of the videos wanted to convey, which could have been altered as some of the videos have been created in the private world of their homes for more private documentation.

Visibilization requires considering the video's visual content and components. A close examination of the footage entails reflecting on what message the producers of the video wanted to convey—and these include the relations of the children to the grandparents, as well as 'visions of social categories such as class, gender, race, …' (Rose, 2007). The process recognized participants' capacity to contribute 'unique insight into the respondent's culture through what they include and leave out of (static or moving) pictures (Pauwels & Mannay, 2020, p. 5). Some researchers highlight the difference between private and publicly mediated self-representation, manifested in idealized social media personas (Drozdova, 2020; Enli & Thumim, 2012). Others argue that persons seek to present an authentic representation of themselves (Holiday et al., 2022). According to Holiday et al. (2002), what is hidden can be elicited

from what is revealed; the shared material provides meaningful insights into an expanded embodied self-representation.

The videos were relatively short—a function of both material and social conditions. Mobile phones have limited storage; therefore, shorter recordings were transmitted to the researchers to save space and internet bandwidth. In their videos, the families emphasized "making memories" and "not taking moments together for granted" in their videos. All videos submitted depicted engagements between young children and their grandparents that the families viewed to represent learning opportunities—not just for young children but also for older adults, as evident in the Tiktok videos and confirmed in the *paki-kipagkwentuhan* sessions (Videos 3 & 4). In these videos, Pia and her grandparents created content together through digital platforms and technologies that, according to Pia's mother in the informal conversations, the grandparents are not familiar with and that they learned about as they engage with Pia.

The families' notions of intergenerational learning include their everyday chores (Videos 5 & 6), eating (Video 7), playing (Videos 8 & 9), and even attending televised church mass (Video 10). Notably, the children are featured center of the frame in most videos (Video 11), representing the central role the children assumed in these engagements. Featuring children's in the center of the frame also indicates that the people filming the videos focused on the learning opportunities for the children. They framed the videos to capture the children's movements and reactions as they interacted with their grandparents in various places around their communities. In Video 12, for example, Mommy Kaye emphasized how the pandemic provided opportunities for Lucas to explore the nearby outdoor areas with his grandparents. This was something they could not do as much before the pandemic as they were all busy with their day-to-day lives.

The families also included videos of the children and their grandparents sharing toys (Video 13) and school materials (Video 14), and food (Video 15) in their engagements. Arguably, the families consider these artifacts to support intergenerational learning as they actively chose to feature them in the videos—passing knowledge, traditions, and practices from one generation to the other in a reciprocal manner. Mommy Paula included a video of Mamita sewing a dress for Pia. They considered this to represent a learning opportunity for both Pia to have something for role-playing and Mamita to create the dress, which she reportedly did not usually do.

In another example, Lucas observed and attempted to copy how his grandfather used a machete to remove weeds and thorns. He was subsequently warned that he might get thorns in his hands (Video 16). In this example, some facets of learning by observing and pitching in (Rogoff, 2014) are evident. Rogoff (2014) posits a prism model with seven interrelated facets that constitute LOPI—1)

the learner is incorporated and contributing to family and community endeavors; 2) Learners are eager to contribute and belong as valued members of their families and communities; 3) Learning is a collaborative engagement, with flexible leadership and where learners are trusted to take initiative; 4) The goal of learning is transforming participation to contribute and belong in the community which involves learning to collaborate with consideration and responsibility; 5) Learning involves wide, keen attention, in anticipation of or during contribution to the endeavor at hand; 6) Communication happen through verbal and non-verbal conversations, as well as through the use of narratives and dramatization; 7) Assessment of learning with a focus on the success of the support and feedback provided for the learner and the progress toward mastery. In the video, Lucas intently observed everyday tasks and attempted to participate by imitating these tasks. These examples highlight how the families were keen to produce conceptions of learning as a series of activities resulting from natural engagements in everyday situations and community settings.

According to their parents, the grandchildren and grandparents bonded while making the videos for this research. In one of the submitted videos, Lucas asked his grandfather to make more recordings with him outdoors (Video 17). Producing the videos allowed inter-generational family members to interact during the pandemic. The digitally captured videos also allowed them to create shared projects and moments.

### 4.2 *Site of the Audience*

Analyzing the audience site involves considering where the videos are viewed, received, interpreted, and why. Two criteria must be considered in site analysis: The social identities of the spectators and the social performance of spectating (Rose, 2016).

In the current study, the families producing were aware of the researchers' role as spectators due to the information shared during the consent gathering stage. Therefore, the families' knowledge of the researchers' backgrounds inevitably influenced how some videos were produced. However, some of the videos were posted on social media before the initiation of the study. As such, the participants' friends and families were also spectators. Consequently, the processes and social conditions may have influenced the videos in that they represented a social performance or were staged to convey learning through intergenerational engagements.

The videos have at least three purposes: first, to fulfill the research task; second, to document family memories, as the mothers said in the pakikipagkwentuhan sessions; and third, to be uploaded and shared with the public. The films have diverse meanings depending on where they were posted and why (Fox & Hoy, 2019)—for example, mothers regularly shoot images and videos

of their children to track their growth and development. Recordings of inter-generational encounters between children and their grandparents are for their own record of 'precious moments together' which they have reflected on in the light of the ongoing pandemic that hit older adults hard. Consequently, families provided films of intergenerational engagements for this research, but they also produced the data for personal and relational reasons. This resonated with recent studies on sharenting (Barnes & Potter, 2021; Bhroin et al., 2022; Holiday et al., 2022), that there is underlying motive to produce visual data to portray their families as having the ideal experiences and engagements. While media research earlier pointed to the parents' responsibility for protecting children in the digital environment, and national authorities in many countries provided parents with multiple guidelines for monitoring children's screen time and online use, the societal understanding that parents are responsible for surveying their children's online behavior is clear (Barnes & Potter, 2021). A growing body of research, however, now focus on families creating their own digital narratives through 'sharenting' their family activities and portraying their children. Some studies include shares, likes and clicks on the uploaded photos, videos or social media post as part of the analysis pointing to how audience responses can form, shape and determine content of succeeding posts.

### 4.3     *Site of the Circulation*

Lastly, the site of circulation involves a discussion of where the videos are viewed received and interpreted (Rose, 2016). The introduction of digital technologies in every home and the prevalence of social media platforms where one may upload images, videos, and other material, make the site of circulation accessible to everybody. Facebook, TikTok, and YouTube provide face-to-face communications in isolated communities and are important communication portals for accessing government efforts to fight COVID-19 in the Philippines (Toquero & Talidong, 2021). The Internet provides people with free access to these social media platforms. Given the video producers' intent and purposes, it's not surprising that the families in this study used social media to share intergenerational experiences.

Contexts where videos were profiled influence what is viewable on this site. As noted, distributing content and videos on social media platforms affects what and how the audience views it—a result of material and social variables around production. What is circulated depends on the aim of the videos, and the producer controls who watches the films. Videos that families find unsuitable for sharing have limited visibility.

As part of our reflexive account of visibilizing intergenerational learning, however, we must acknowledge that it was part of the plan to include the videos in an academic journal article. At the onset of the study, before they provided their consent, the main researcher explained thoroughly what will happen to the visual data—and therefore they knew of academic journals such as the Video Journal of Education and Pedagogy (VJEP). Upon the knowledge that their lived experiences are to be included in a journal article such as this, one of the mothers mentioned that they did not realize that their lives and activities warranted a study. As such, the genesis of VJEP also provided a site of circulation to make learning from intergenerational engagements visible for the readers who are mostly educators themselves.

### 4.4　*Visibilization through the Three Sites of Meaning*

Using lenses to explore visual data meanings represented a useful technique to examine how families experience and express intergenerational engagements. Families' videos showed intergenerational learning using local artifacts and community places. Both families said the pandemic lockdown allowed them to spend time together, and their recordings reflected joy and pride. These families viewed learning as manifest in these relationships, highlighting core principles of intergenerational learning (Schmidt-Hertha, 2014). These include 1) learning more about one's generation and other generations, 2) reciprocal and equal exchanges, and 3) shared commitments. Stephan (2021) added a fourth principle, which has also been observed in the videos—and that is relationship building. Though not evident in the footage included in this study, the sandwich generation plays a big role in intergenerational engagements and in visualizing learning from the perspectives of young children and older adults. They acted as mediators of engagements by exerting some control over the activities, materials, and spaces used by the children and their grandparents, but also of what the rest of the world or their audience see through the videos they have produced.

## 5　Visibilized Intergenerational Lives

Through a systematic analysis of the production sites surrounding videoed portrayals of young children at home during lockdown, this study visibilized intergenerational learning through the lens of Filipino families. Such viewings highlight the reciprocal nature of experience in private spaces at home that is often overlooked in educational research. This study highlights that learning

occurs outside of school, in family and community settings. These settings are legitimized as intergenerational learning spaces. This study offers the possibility of looking more at engagements as learning opportunities that might otherwise be invisible.

This study is an acknowledgment of the powerful potential visual data such as photos and videos in creating meaning and understanding of different situations at a particular time and space. Further, the narratives reveal the participants' digital literacy. One could question if the children were exploited to demonstrate intergenerational engagement; however, via analysis, we found the participants engaged in extended embodied self-representation aligned with discussions offered by Holiday et al.(2022). It is also a recognition of the pluralities and temporality of lived experiences such as intergenerational engagements—every video produced could contain similar subject matter, but each one is unique, complex, and part of an ever-changing world that is susceptible to shifts and transitions. As a consequence, there is scope for reflection on what is not visibilized, and why.

The analysis has helped us reflect on researchers' responsibilities while accessing and co-owning visual data and family narratives. Especially when access is secured due to personal relationships (as was the case with Oropilla). In these circumstances, families share glimpses of narratives of intergenerational engagements involving children and older adults. The findings assist us in comprehending intergenerational engagements and what visibilization means in a research context.

Visibilizing through the sites of production can grant insight into otherwise invisible spaces for intergenerational engagement. Through such scrutiny it becomes possible to investigate other ways of seeing learning, understand its value within a culture, and speculate about other ways of seeing young children—"to look beyond 'what merely is' to 'what more can be seen' to contemplate 'what could be' as a means of embracing more radical becomings" (White, 2020, p. 12). Through this, we explore the possibilities of what is yet to come.

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