Contact with One's Elders

The Science of Resilience

RRC - Evaluation and Training Institute

Table of Contents

Definitions

Elders should be role models for everyone else. Elders should be teachers to the grandchildren and all young people because of their wisdom. Elders should be advisors, law-givers, dispensers of justice. Elders should be open to everyone. Elders should be knowledgeable in all aspects of Innu culture. Elders should be teachers for everyone of the past history of Innu people. Elders should be recorders of history, not only orally but to be preserved in print. Elders should be teachers of values important to Innu to be passed on from generation to generation. Elders should be teachers of language and oral history. Elders should be teachers of Innu medicine.
(Statement by the Innu delegation from Stiegelbauer, 1996, p. 39)

The term *elder* has multiple meanings. It can refer to an older person or to someone who is sought for their leadership and knowledge of traditional ways, teaching, stories. A person becomes an elder from going through extreme life difficulties or through a kind of apprenticeship. They pass on the knowledge, experiences, and skills they have to the community and younger generations. The recognition and respect of the community are what make a person an elder (Stiegelbauer, 1996). Lewis (2011) found four elements that define eldership, or successful aging: emotional well-being, community engagement, spirituality, and physical health.

Elders are recognized for their wisdom, knowledge, and experience. Elders pass on teachings about right and wrong, skills, traditions, rituals, and ceremonies that are practised for generations within families, in the form of stories, legends, and traditions (Cooke-Dallin et al., 2000; Von Heland & Folke, 2013). The relation is related to ancestors' worship (Hu & Li, 2020) [See our write-up on collective memory for more information]. It is important to note that in Indigenous communities in Alaska, there is a difference between a person who is just considered elderly and the community Elders, who have lived traditionally and are viewed as role models (Lewis, 2011). In this document, elders will be defined as a person who is older and/or someone who has knowledge, experiences, and skills and whom leadership and guidance are sought.

Intergenerational communication is a resource in building resilience. Erikson (1950) called the act of nurturance and concern for younger generations generativity. Generativity is defined as a psychosocial construct that centres on providing for the next generation "through nurturing, teaching, leading, and promoting the next generation while generating life products and outcomes that aim to benefit the social system and promote its continuity from one generation to the next" (McAdams et al., 1993, p. 221). Erikson's and McAdams and colleagues' definitions tie the concept of generativity to a specific life-course. Kim et al. (2017) then define generativity as "the human experience of contributing to and promoting lives of others and oneself*".* This definition explains generativity across age, marital, gender, or parental status.

Generativity

Generativity occurs within individuals and social contexts. The realization that time is limited changes one's priorities. Generativity is a way to leave legacies and make an impact, such as by mentoring others. It transcends human existence; therefore, it acts as a way to achieve symbolic immortality and alleviate existential anxiety (Kim et al., 2017). Generative activities can be done in a person's role as a parent, teacher, mentor, role model, or leader, and through various activities, such as work roles, volunteerism, community activities, friendships, and other productive contributions to society (McAdams, 2013).

McAdams et al. (1993) differentiate generative actions into three forms: generative concern, commitment/ action, and narration. Generative concern refers to a conscious concern and the willingness to have a positive impact on the next generation. A person with generative concern feels the need to be productive, contribute to the society, pass their knowledge to others, assume responsibilities, or the need to leave a legacy. Generative commitment transforms the concern into actions. The willingness to frame one's generativity into a narrative serves as a measurement of how important generativity is in one's point of view (McAdams et al., 1993). The self-preservation in the form of supporting others shows that generativity involves both selflessness and narcissism (Rubinstein, 1996).

Kim et al. (2017) adapted McAdams et al. (1993) generativity model and built a revised version. They explained that generative concern occurs from cultural demand and inner desire (growth and communal). Generative concern influences the extent of a person's commitment to invest in generative contributions. All of these facilitate actions or behaviours to others. A person's narrative reflects their concerns, commitments, and behaviours. A narrative gives them a sense of purpose and provides meaning for their generativity. An individual's identity is constructed and reconstructed by evaluating one's past, present, and future. Generativity acts as "a bidirectional feedback process" that builds one's experience and identity (Kim et al., 2017; see Appendix A for the revised generativity model). To maintain generative cycles, individuals need to maintain the generational cycle and need to be aware of the importance of intergenerational bonds. "They were cared for as children, and they themselves are now caring for the next generation in some way" (Peterson, 2002, p. 162).

Peterson and Stewart (1993) argue that the centers of generativity are personal productivity and societal concern. Generativity involves transferring specific skills from one human to another, which affects the recipients' future productivity and decision-making. Generativity is derived from societal concerns, outside one's children and family. Knowledge transfer is done to preserve the culture for societal improvements. McAdams et al. (1993) found that young adults and midlife adults have higher rates of generative concern compare to older adults; however, generative commitments/goals are higher in midlife and older adults. Younger adults have a strong urge to make positive contributions but often cannot and do not have the resources to realise the urge into generative behaviours.

Relationship to Resilience

Family interactions connect individuals' and family's identity by transmitting responsibilities, values, and traditions across generations (McCubbin & McCubbin, 2013). For the younger generations, especially adolescents, generative individuals also act as their role models. Adolescents who have generative role models in the family tend to have a stronger generative concern when they become adults. They also engage in more prosocial and community activities (Lawford et al., 2005).

Generativity strengthens social networks and maintains cultural traditions, by which it improves people's mental health and well-being. More generative individuals tend to have better coping strategies and psychosocial adjustment; and are less depressive, anxious, and vulnerable (McAdams, 2013). The perception of generativity and generative behaviours also provide a sense of well-being from having meanings in life (Kim et al., 2017).

Intergenerational relationship is also beneficial for young people. For young people who are missing their life orientation, intergenerational relationship through mentoring provides them with positive role models who can give them some perspectives in life and strategies to overcome adversities (Taylor & Dryfoos, 1998). Older adults and youths share some similarities in their needs, which make intergenerational mentoring beneficials for both. They both share the same marginalization status in society and need to build and share their social networks. Cultural factors moderate intergenerational relationships. Some cultures have stronger grandparents and elder roles which helps establishing the relationships between mentors and young people (Taylor et al., 2005).

Zucchero (2011) studied the outcomes of intergenerational service-learning between college students and older adults who volunteered for the project. Interaction with high-functioning older adults not only improves students' knowledge but also their cognitive outcome. They applied the information they have learned from older adults outside the classroom. They also felt inspired by older adults and perceived the older adults as their role models. These show that interactions with generative and high functioning older adults have positive outcomes on younger generations.

Intergenerational communication and networks work as resilience factors in various ways. A person's resilience is influenced by their inherited resources, which is their general history of social, familial, and cultural development, in the form of parents' and previous generations' health and knowledge, and choices they made. People from previous generations may face multitude adversities. However, they accumulate and enhance resilience through generations, thus eliminate or minimize the difficulties for their children and grandchildren (Dagdeviren et al., 2016).

Transmitting memories and cultural identity

Sharing memories with the next generations is done to pass on values, rebuild the family, contribute to the community, and educate the next generation. By sharing collective memories, elders convey stories of the past, create collective identity, and build family integration (Cohen et al., 2010). Having a positive identity improves one's outcomes despite adversity and threats, engender self-worth, self-efficacy, connectedness, and a sense of purpose (Wexler, 2014). [See our write-up on a powerful identity for more information on its benefits].

Daniely (2007) cited Baker and Gippenreitner (1998) to explain how grandparents who survived Stalin's Purge in the mid-1930s passed their knowledge and strength to their grandchildren by telling their story and experience. Grandchildren who were connected to the story have a sense of identity rooted in family experience. That experience nurtures the strength of family roots and its importance across generation connections.

Resilience is embedded in Native American and indigenous elders' culture and worldview. Elders teach children about their history, heritage, and traditional lifestyle as their cultural identity to the children and the next generations through collective memory. The memories they pass on are grounded with strength and accomplishment that can be utilised to face difficult situations. They also foster a sense of connection with the family, group kin, and the ancestors, which form a foundation to cope with adversities (Denham, 2008; Grandbois & Sanders, 2009; von Heland & Folke, 2013). A strong identity binds individual strength to family and community strength. Individual strength is also bound to spirituality, regardless of one's religious preference. Spiritual values connect generations by teaching the younger generations to honor the older ones and teaching the older generations to guide the young ones (Reinschmeidt et al., 2016).

Wexler (2013) explores three generations of arctic indigenous people and found that the concept of culture and shared notion of God gives them a feeling that they are part of intergenerational life and larger than themselves. Having a strong sense of identity that is rooted in culture is essential for youth's well-being. It gives them a sense of pride and belonging and provides them with a way to act and move on into the future. However, indigenous youths also notice problems in their community and how they are losing their culture. When they are far from home, they felt disconnected and overwhelmed by challenges in navigating between cultures. Elders can share their experiences with the younger generations and transfer values, knowledge, and experiences to help the younger generations navigate between cultures. Teaching youths about indigenous history, experiences, and culture helps them to overcome challenges in their life (Wexler, 2013). It is also one of the ways to stop intergenerational trauma transmission (Reinschmeidt et al., 2016).

Younger generations who are cut off from their family collective memory by their parents and elders experience a loss of identity. Lin et al. (2009) explore the stories of

Cambodian Americans whose family and elders were in Cambodia during the Cambodian genocide. Parents and elders keep their silence as a coping mechanism or as part of the normative behaviour in their culture. However, it has consequences on multiple levels. Their silence may be misinterpreted by the younger generations, who may perceive the history as insignificant, hence not worth mentioning, or feel frustrated by the distance and noncommunication. These, in turn, push the younger generation's participation in maintaining silence and pass the discomfort and avoidance behaviour to them. They also lost their roots. Studying the history of the war and genocide contributes to these young people healing process (Lin et al., 2009). They reported improvement and empowerment in psychosocial development, a sense of identity, and intergenerational relationships in their family (Lin et al., 2009).

Lack of intergenerational communication is also found among Japanese Americans who were detained in concentration camps in World War II (Nagata & Cheng, 2003). Nagata & Cheng (2003) found that Japanese American internees taught their offspring to blend into the dominant culture and did not share their experiences at the concentration camps with the younger generations. Their silence is influenced by Japanese cultural values, which teach emotional concealment. The lack of communication disturbs the children's ability to cope with discriminatory experiences in their time, thus creating vulnerability for the next generations. Detached communication, lack of ethnic validity, and the pressure to negate with dominant cultures resulted in a loss of identity and shame among younger generations.

Role models and providing supports

Elders or people from previous generations act as role models for people who are facing hardships (Reinschmeidt et al., 2016). For example, youths who are struggling with cultural disintegration and a sense of hopelessness in their community may seek guidance from their family and community elders as role models (Ungar, 2008). Individuals learn to be resilient from each other, families, relatives, and tribal communities. Resilience derives from a legacy of survival by previous generations and elders. Strong ancestors and elders act as role models who teach perseverance to the next generations. Therefore, the next generations has the same obligation to survive and to ensure the resilience strategies are passed across their culture (Grandbois & Sanders, 2009).

Freedman and Jaffe (1993) examine intergenerational mentoring, by matching retired older people with young people who are at-risk in classrooms and after-school programs. They found two types of intergenerational relationships in this program: *primary relationship*, in which the attachment is close and similar to kinship, and *secondary relationship,* in which the relationship focuses on positive reinforcement with some emotional distance. Youths in a primary relationship reported improvement in their day-to-day quality of life from having a positive relationship with an adult who is not judgemental. They also learned basic skills from the elders. Another benefit of intergenerational mentoring is it engenders emotional stability

and better coping mechanisms, encourages a sense of competence, acts as positive adult role models, and connects the youths to resources they need to navigate their life.

Hall (2018) explores the dynamic of three generations of black women in facing racial discrimination. Black women are taught how to face discrimination and to survive in life by the female members of the family (e.g. mother, grandmother). They learn to face challenges in life and at work from the previous generations' experiences. They utilise resilience strategies they got from their grandmother and other elders in the family. Talking to the family and extended family members also help them cope with life stressors. Social supports from extended family members are found to be the important protective factors to cope with health problems, racism, sexism, and colorism.

Positive role models also help children of Caribbean immigrants who experience serial migration cope with the separation-reunification process. Supportive and loving environments from their caregivers (e.g. grandparents) who acted as their role models, reduce the children's distress and other negative impacts of separation. When they are finally reunited with their parents, the knowledge they got from their role models helps them to successfully navigate the transition (Smith et al., 2004).

Elders' resilience

Fostering and maintaining relationships with future generations also benefits the elders. Generativity is related to better resilience and well-being (Bower et al., 2019; Hamby et al., 2018). For elders, the ability to transmit culture engenders resilience and self-confidence, a strong sense of identity, and a sense of pride (Grandbois & Sanders, 2009). Generativity also improves health status in later life and adjustment to aging (Landes et al., 2014). Passing legacies to the next generations, such as through knowledge transmission, give meaning in one's life. Rubinstein (1996) analysed generativity among childless women and found older women who created a legacy and meaningfully supported others found meaning in their life. The inability to leave a legacy or having no purpose in doing so, triggered sadness and despair.

Bower et al. (2019) examined the impacts of generative activities on the resilience of LGBT older adults who are facing stigma and collective trauma. These older adults passed on strategies to cope with stigmas and traumas to the younger generations through memorializing, activism, advocacy, and volunteering. As people from earlier generations, they experienced significant marginalization and discrimination. In turn, they negotiated the absence of positive role models in their life by being role models for the younger generations. They provided supports and shared their stories as their legacy. They also taught self-acceptance and helped the younger generations to connect spiritually and engage in service-oriented activities. They felt the need to make the world better and more just for the young (Bower et al., 2019; McFadden et al., 2013).

Resilient trauma survivors tend to be more compassionate, engage in altruistic and prosocial behaviour, and exhibit higher moral reasoning. They realise the need for generative and nurturing activities to help them maintain their self-transformation and generate meaning in their life (Wilson & Agaibi, 2006). Midlife generativity is found to be a protective factor that minimize the long-term impact of childhood adversity (e.g. harsh parenting and lower social class) in resilient people (Landes et al., 2014).

Improving

Cooke-Dallin et al. (2000) propose some ways to insert elders' teaching in young people education:

- Having the elders present to share their knowledge and experience in the class
- Incorporating teachings and practices provided by elders in education
- Encouraging the preservation of family ties
- Fostering community issues awareness in young people and their involvement in day-to-day activities
- Maintaining young people's connections to the land, their roots, and their traditional language
- Providing young people access to relevant education

In engaging with clients, professionals need to mind clients' transgenerational history and experience. Transgenerational history, from previous generations in the family and the community, may act as a risk or protective factor. Previous generations' experiences that demonstrate resilience can be integrated into clients' personal narrative to improve clients' sense of control and sense of agency, and their ability to utilise the skills for present and future situations. Constructing clients' multigenerational family tree also helps to create a sense of continuity that opens intergenerational communication within families (Goodman & West-Olantuji, 2008; Daniely, 2007).

Interventions

Co-mentoring Project

Children and youths need positive adult models to ensure a smooth transition into their adulthood and minimize their engagements in risky behaviours. Intergenerational mentoring can be beneficial for both parties. Older people, who themselves may experience marginalization, have an opportunity to share their knowledge, experience, and legacies. For youths, intergenerational mentoring provides them with a positive attachment to a caring adult, supports for better school engagement, social skills knowledge, and a path to their future (Taylor & Dryfoos, 1998).

Elder mentors perform many roles in intergenerational mentoring, including:

- Companion-interacting with the youth;
- Social supporter—showing concern, respect, encouragement;
- Teacher—teaching or expanding the youth's horizons;
- Role model—modelling values and behavior;
- Challenger—encouraging goals, plans;
- Resource supporter—providing explanations, advice, resources (p. 128)

Rogers and Taylor (1997) describe Linking Lifetime and Across Age, two intergenerational mentoring initiatives for vulnerable youth. The goals of the programs are to utilise elder mentors as a strategy for helping vulnerable youths; foster collaboration among agencies for youths and elders; influence public policy; broaden the theoretical and empirical knowledge on intergenerational mentoring; and facilitate replication models. The basic features of these intergenerational mentoring programs are:

- 8-10 hours of mentor training on adolescent development, communication skills, problem-solving, and other topics relevant to the situation
- Program orientation for youths and their family
- One-to-one contact between mentors and youths for 2-6 hours per week
- At least one year of mentors' commitment to the program
- One mentor can work with multiple youths if each of the youth gets one-on-one contact for the minimum required hours
- Mentors determine specific activities based on youth's needs
- Mentoring activities support general agency services and are integrated into their plans for the youth
- Ongoing support through regular scheduled mentoring, youth-parent group meetings, larger group activities, and interaction with other professionals related to the youth
- Mentor receive stipends for their expenses
- Collaboration between agencies serving children and older adults
- Consent forms from elder mentors, youth, and their parents are needed before the program started

To ensure the success of incorporating intergenerational mentoring in youth programs, a program needs to (Freedman & Jaffe, 1993; Taylor & Dryfoos, 1998):

- maintain collaboration between agencies (e.g. the sponsoring agency, the ageing network, and school)
- recruit volunteers who see the importance of education and who are good listeners. The agency needs to screen and train volunteers before they start working as mentors
- support the elders' role by giving them autonomy and treat them as paraprofessionals

- encourage elder mentors to use their autonomy for program development and youth development
- ensure that elder mentors get the support needed. It can be done through regular meetings to discuss common issues and assign them in various tasks to prevent burnout
- be one on one with purposeful engagement in each session
- mind the length, frequency, and continuity
- ensure that the youths are aware that the program is open-ended
- be conducted in a conducive environment
- committed in the long-term, including a commitment for financial support and monitoring
- monitor regular relationships
- maintain confidentiality and mutual trust
- engage with youth's family members and involve them in various activities

Zucchero (2011) designed a co-mentoring project, an intergenerational service-learning program for undergraduate students who worked with older adult volunteers. This project is part of the undergraduate psychology course and aims to improve students' knowledge about older adults, aging, and the continuity of lifespan development (Zucchero, 2011, p. 690).

In this project, the students were paired with older adult volunteers and were asked to conduct a comprehensive biopsychosocial life review via semi-structured individual interviews. The length of the meeting was determined by the volunteer. For the assignments, students were asked to write an academic paper, analysing the volunteers' life experience using developmental theory and principles. They were also asked to write a reflection, describing their cognitive and emotional reactions to the assignment. Each of them then presented the condensed version of their work.

After the project, Zucchero (2011) found that students' knowledge about older adults improved, as well as their cognitive learning outcomes. Students also reported intrapersonal development. Their interactions with the volunteers triggered their self-reflection and introspection, which led to a better understanding of the self. The volunteers also became their role models who inspired them to make positive changes in their personal life and taught them to make connections with other people. Hence, communication and a positive relationship with older adults may bring positive outcomes in one's life.

Intergenerational dialogue exchange and action process (IDEA)

Wexler (2011) ran the Intergenerational dialogue exchange and action process (IDEA) project in American Indian (AI)/Alaska Native (AN) communities. The project aims to foster intergenerational dialogue and sharing, thus transmitting cultural knowledge to the next generations. Community-based participatory research is used to foster community engagement, capacity and knowledge building, and finding practical solutions for community

issues. Practical knowledge is important in AI/AN communities that have limited health and welfare and little opportunity to be involved in decision-making processes.

The project involved community elders who were and are the primary source of learning (age 60+); many of them were sent to distant boarding schools where their culture was strictly forbidden and joined the military (particularly the men). It also involved adults (age 35-50) who grew up with oppression and historical trauma experienced by their parents and young people (age 14-21), who do little subsistence activity and attended secondary school in their home community. These young people have access to global media.

The first part of the project involved interviews and focus groups with the elders, youths, and adults. The participants were asked about challenges throughout their lives and what resources were available for them. Youths interviews were conducted privately but youths attended elders and adults focus groups and listened to their stories and answers. The elders and adults told their stories, their experience, and the lesson they had learned directly to the youths. After the experience, the youth were interviewed and were asked to reflect on their experience and shared the lessons they had learned from the discussions. They were also asked to put the lessons they learned from the discussions into digital stories (3-5 minutes digital productions of pictures, music, and voice). The videos were played at a community screening, with the attendance of all youths, elders, and adult participants, as well as family and friends of the participants.

Wexler (2011) found that just like elders and adults, youth emphasizes the importance of family and friends in their life. To face life challenges, youths utilise similar strategies as elders and adults. The connections provide young people with a chance to acknowledge meaningful relationships in their lives. For elders and adults, the screening gives them a chance to see the community lives from youth perspectives and to identify their needs. Having learned the perspectives from previous generations, youth participants realised how collective history affects the next generations and learned from the adults' and elders' collective history. The project evokes a *rekindling of past relationships*.

Assessment

Intergenerational Relationship Quality Scale (Bai, 2018; see Appendix B)

- The scale is used to measure the quality of relationships between older people and their children (younger generations)
- A 13-item scale consists of four factors:
    - consensual-normative solidarity (3 items): measure similarities in values regarding social issues and filial responsibility (1=*not close at all* to 5=*very close*)
    - structural-associational solidarity (3 items): assessing the residential proximity and the frequency of contact (1=*once per year or less* to 5=*once or more per day*)

- o affectual closeness (2 items): indicating affectional solidarity; measured in a 5-point scale from 1= *not close at all* to 5=*very close*
        - o intergenerational conflict (3 items): the frequency of conflicts
- Cronbach's alpha: .776

Intergenerational Solidarity Scale (Bengston & Roberts, 1991)

- The scale is used to see the reinforcement of intergenerational solidarity by affection and association.
- Each set of indicators form an additive scale
- The measurement consists of six elements:
    - o Associational solidarity: frequency of interactions in various family activities (7 items)
    - o Affectual solidarity: type and degree of positive sentiments held about family members and the degree of reciprocity of the sentiments (4 items)
    - o Consensual solidarity: the degree of agreement on values, attitudes, and beliefs (4 items)
    - o Functional solidarity: the degree of helping and exchanging resources (3 items)
    - o Normative solidarity: commitment to perform familial roles and obligations (3 items)
    - o Structural solidarity: opportunity structure for relationship (number, type, proximity; 2 items)

Forms and Expressions of Elder Respect (Sung & Kim,2003; see Appendix C)

- Consists of 14-statements measuring respects to elders and previous generations
- Each statement is rated on a 4-point scale (4=*extraordinarily important*, 3=*highly important*, 2=*of average important*, 1=*fairly important*)
- Measure respect for funeral ceremony and ancestral respect
- based on Korean cultural context

Loyola Generativity Scale (McAdams et al., 1993; see Appendix D)

- A 20-item self-report scale assessing individuals' difference in generativity
- The scale is rated on a 4-point scale ranging from 0=*the statement never applies to you* to 3=*the statement applies to you very often*
- Cronbach's alpha: .83 and .84

The California Adult Q-set Generativity Scale (CAQ-GS; Peterson & Klohnen, 1995; see Appendix E)

- 13-item questionnaire to measure the realization of an individual generative potential
- The measurement is divided into three subscales: givingness or nurturance and caring (5 items), prosocial competence and productivity (3 items), and social perspective (4 items)

- Items are rated on a 9-point scale, ranging from 1=*extremely uncharacteristic* to 3=*extremely characteristic* for the person being rated
- Cronbach's alpha: 0.89

The Generative Role Index (Hamby et al., 2015)

- Measuring sustained involvement in generativity by analysing behavioural data on roles
- 8-item with yes/no answer for adults; and 5-item statements for adolescents

Explanatory model (EM) Questionnaire defining successful aging (See Appendix F)

- The questionnaire is used to define what successful aging is from the perspective of elders and how aging affects their emotional, spiritual, and cognitive well-being
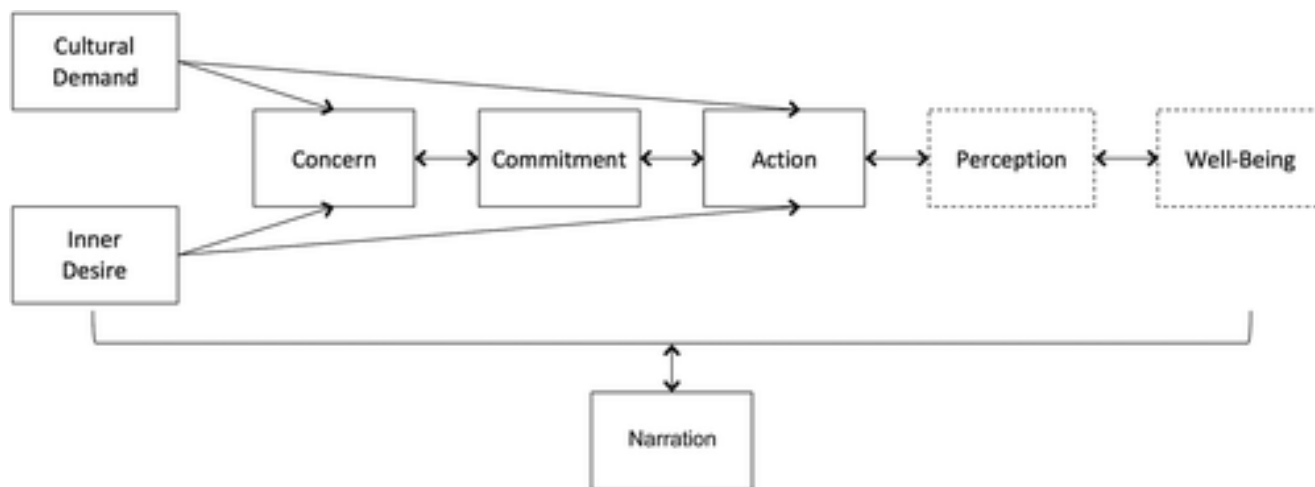
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Appendix A: Revised generativity model

Kim et al. (2017)

Appendix B: Intergenerational Relationship Quality Scale – Aging Parents (IRQS-AP)

Bai (2018)

1. How closely located are your homes? ①Live in different cities ②Live in the same city but not the same region ③Live in the same region but not the same district ④Live in the same district/community/housing estates/housing courts but not together ⑤Live together	
2. How often have you had face-to-face contact in the past 12 months? ①Once per year or less ②Several times per year ③Once per month ④Once per week ⑤Once or more per day	
3. How often have you contacted each other by phone, letter, or email in the past 12 months? ①Once per year or less ②Several times per year ③Once per month ④Once per week ⑤Once or more per day	
4. What are your general feelings of closeness to him/her? ①Not close at all ②Not close ③So-so ④Close ⑤Very close	
5. How well do you get along with him/her? ①Not well at all ②Not well ③So-so ④Well ⑤Very well	
6. How often do you have tense and strained feelings toward him/her? ①Never ②Rarely ③Sometimes ④Most of the time ⑤Always	
7. How often do you think he/she makes excessive demands on you? ①Never ②Rarely ③Sometimes ④Most of the time ⑤Always	
8. How often does he/she criticize you or your actions? ①Never ②Rarely ③Sometimes ④Most of the time ⑤Always	
9. How often do you receive gifts or money from him/her? ①Never ②Rarely ③Sometimes ④Most of the time ⑤Always	
10. How often do you help him/her perform household chores? ①Never ②Rarely ③Sometimes ④Most of the time ⑤Always	
11. Overall, how similar are your opinions? ①Not similar at all ②Not similar ③Half-half ④Similar ⑤Very similar	
12. How similar are your opinions on social issues? ①Not similar at all ②Not similar ③Half-half ④Similar ⑤Very similar	
13. How similar are your opinions regarding government versus family responsibility for the care of older adults? ①Not similar at all ②Not similar ③Half-half ④Similar ⑤Very similar	

Scoring:

1. Total Score = Sum of the individual item scores (with items 6 to 8 reverse-scored)

(The higher the score, the better relationship quality the respondent has with this child.)

2. Four Subdomain Scores:

Consensual–Normative Solidarity (Factor 1) = item 11 + item 12 + item 13

Structural–Associational Solidarity (Factor 2) = item 1 + item 2 + item 3 + item 10

Affectual Closeness (Factor 3) = item 4 + item 5 + item 9

Intergenerational Conflict (Factor 4) = item 6 (reverse) + item 7 (reverse) + item 8 (reverse)

3. Ambivalence = (Positive + Negative)/2 − |Positive − Negative| + 3

(Positive = Factor 1/3 + Factor 2/4 + Factor 3/3; Negative = 18 − Factor 4)

Appendix C: Forms and Expressions of Elder Respect

Sung & Kim (2003)

Please rate each statement on a 4-point scale (4=*extraordinarily important*, 3=*highly important*, 2=*of average important*, 1=*fairly important*)

1. Care Respect. This form involves innermost feelings of care and concern, making elderly individuals feel happy and comfortable, relieving them of anxiety, not doing something which would hurt them, maintaining contact with them, spending time with them, providing personal care for them, and providing them with nourishment, housekeeping, and health services. Thus, it involves affectionate care and instrumental services.

2. Acquiescent Respect. Commonly, the young tend to listen to and obey their elderly relatives. Some identify with their elders' values and lifestyles. In workplaces, informal advice from seniors is often followed obediently. At school, students obey their teachers almost unreservedly. In the family- and group-oriented Korean culture, acquiescent respect has been a social norm.

3. Consulting Respect. The young seek out elders' opinions on personal and family matters. By consulting, the young implicitly show their respect to the elderly. Both young and old benefit from consultation: the former receives knowledge and assistance, and the latter feels appreciation and personal fulfillment.

4. Precedential Respect. This form involves providing foods, drinks, assistance, and services to elders first; giving precedence to their tastes; allowing them to go through doorways first, to get in and out of cars first; and to use a shower or bath first.

5. Salutatory Respect. One must exhibit proper body language, as the level of respect is usually determined by the degree to which one bows or bends the body. Often such a salutatory movement is repeated to convey deep respect or deference. This form has been the first social behavior that most Korean children learn at early ages.

6. Linguistic Respect. As in the cases of the Japanese and the Chinese, Koreans use a variety of honorific expressions elaborately differentiated to convey the proper degree of respect. Commonly, the young use honorifics to convey a sense of respect when they salute, have conversation with, and write letters to elders. The level of respect is reflected not only in different nouns but also verbs, prefixes, suffixes, and even phrases and sentences when used in interaction with parents, teachers, seniors, or superiors. Elder respect is built into the Korean language.

7. Victual Respect. Providing foods and drinks of an elder's choice is an age-old form of elder respect. Stories of filial children in Korea invariably describe how devoutly they served foods and drinks of their elders' choice.

8. Gift Respect. Presenting gifts, particularly to elders, has been endemic to Koreans. There are two components of this form. The first refers to artifacts, usually gifts including

clothes, money, and other things of symbolic value. The second refers to the bestowal of favors, such as the right to give speeches or prayers.

9. Presentational Respect. Young persons coming into contact with elders are expected to dress simply and neatly, and to maintain a polite, deferent posture. Presentational respect has been important in Korea, where deference and ritualistic mores are still valued.

10. Public Respect. This form is reflected in societal efforts to promote the status of the elderly under the joint auspices of public and voluntary agencies in Korea, e.g., the establishment of a Respect for Elders Day or Week; the enactment of the Senior Citizens' Welfare Law and the Filial Responsibility Law; the development of the community care approach; and public campaigns to promote elder respect. Filial piety prizes awarded to exemplary filial children, programs designed to educate the young to treat elders with respect, and television dramas showing cases of elder respect are all for the purpose of promoting public respect. In addition, treating elders respectfully on a bus by giving up seats for them, helping them to cross the street, carrying heavy things for them, and providing them with transportation are personal actions for public respect.

11. Celebrative Respect. A parent's 60th birthday is the most celebrated of all family events. The birthday ceremony, signaling the entrance into old age, marks a crucial event in a parent's life cycle and is a special occasion for the family to honor the aged parent. Children frequently visit their parents throughout the year to celebrate birthdays and attend other family events. An important purpose of such events is to dramatize the esteem accorded to parents and elders.

12. Spatial Respect. Elders are furnished with seats of honor (center or head seats) in gatherings, chairs by the fireplace, or quiet rooms. They are often given the role of master of marriage ceremonies or the chair of meetings. Such physical placement and roles are tied to respect.

13. Funeral Respect. A parent's death and subsequent burial are the most emotional and of solemn times. Children do their utmost to hold a most respectful funeral ceremony and to follow the elaborate formalities in mourning for departed parents. In discharging funeral duties, the children wear special attire and express grief by wailing and weeping. Selections of funeral home, coffin, grave site, and gravestone selections are done with respect, obligation, and sacrifice for the deceased. After the funeral, many families continue mourning.

14. Ancestral Respect. Individual ancestors within certain generations are commemorated on their death anniversaries and on major holidays in order to repay the debt incurred to them. For an anniversary rite, family members typically gather in a hall, room, or a Buddhist temple where their ancestor's tablet and picture are kept, arrange carefully prepared foods and drinks on a table for sacrifice, and make bows to the tablet or the picture. Afterward, parents tell their children stories about the ancestor, so that the younger generation does not forget their origins and the favors they received. Rebuilding

or decorating the family temple and ancestor's graves is also an important way of paying respect.

Appendix D: The Loyola Generativity Scale

Mc Adams et al. (1993)

The following items are rated on a 4-point scale ranging from *the statement never applies to you* (0) to *the statement applies to you very often* (3).

	0 *Never applies to me*	**1**	**2**	**3** *Applies to me very often*
I try to pass along the knowledge I have gained through my experiences.				
I do not feel that other people need me.				
I think I would like to work of a teacher.				
I feel as though I have made a difference to many people.				
I do not volunteer to work for a charity.				
I have made and created things that have had an impact on other people.				
I try to be creative in most things that I do.				
I think that I will be remembered for a long time after I die.				
I believe that society cannot be responsible for providing food and shelter for all homeless people.				
Others would say that I have made unique contributions to society.				
If I were unable to have children of my own, I would like to adopt children.				
I have important skills that I try to teach others.				
I feel that I have done nothing that will survive after I die.				
In general, my actions do not have a positive effect on others.				
I feel as though I have done nothing of worth to contribute to others.				
I have made many commitments to many different kinds of people, groups, and activities in my life.				
Other people say that I am very productive person.				
I have responsibility to improve the neighbourhood in which I live.				
People come to me for advice.				
I feel as though my contributions will exist after I die.				

Appendix E: The California Adult Q-set Generativity Scale

Peterson & Klohnen (1995)

Q-Sort item	1 Extremely uncharacteristic	2	3	4	5	6	7	8	9 Extremely characteristic
Behaves in a giving way toward others									
Behaves in a considerate or sympathetic manner									
Is protective of those close to him									
Has warmth; has the capacity for close relationships; compassionate									
Is turned to for advice and reassurance									
Is a genuinely dependable and responsible person									
Is productive; gets things done									
Behaves in an ethically consistent manner; is consistent with own personal standards									
Tends to proffer advice									
Has a wide range of interests									
Is socially perceptive of a wide range of social cues									
Able to see to the heart of important problems									
Is concerned with philosophical problems									

Appendix F: Explanatory Model (EM) Questionnaire

Lewis (2011)

Interview Guide: Explanatory Model of Successful Aging

1. At what age do you think that a person becomes an elder in your community?
2. How do you know if someone is regarded as an elder or not?
3. Is there anything that happens to mark this transition?
4. Do you think things have changed for elders these days, as opposed to say, 20 years ago? If so, in what ways? (Probe different comments by participant.)
5. What do you think successful aging means?
6. Why do some Elders age well, and some do not?
7. What are the signs of an Elder who is aging well? For example, can you think of someone in this community who is aging really well? (Allow a response, and then follow up with: How can you tell they are aging well, as opposed to someone who is not?)
8. What are some of the signs, or symptoms, of poor aging? Or unhealthy aging?
9. Can poor aging be prevented?
   a. If yes, what can people do to prevent poor aging?
   b. What does a person need to do to age well? (Is doing the same as being?)
10. Do you think there are differences in how people age when it comes to living an urban community versus a rural community? How so?
    a. Why do you think this/these difference(s) exist? (if applicable).
11. What role do you think your community plays in whether or not someone grows older in a positive and healthy way?
12. How does getting older affect you as a person? Give example(s).

    Probing questions:

    a. How does aging impact your body? **Bodily impact**
    b. How does aging impact your spiritual well-being? **Spiritual impact**
    c. How does aging impact your emotions? **Emotional impact**
    d. How does aging impact your thoughts? **Cognitive impact**
13. Do you think elders in your community are aging successfully?
14. How does someone in your community learn about aging successfully? Are there ways that people share this knowledge?
15. Is there anything about aging or being elder that you want to tell me, that I haven't asked about yet?

R2

For more information about R2 or to discover how you can bring the program to your organization, business or educational setting, please contact us.

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