

Proposing an Intergenerational Space

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In any case I believe that the anxiety of our era has to do fundamentally with

space,

no doubt a great deal more than with time.

-Michael Foucault, 1986

Foreword

About a year and a half ago, I read *How Children Fail* by John Holt (1964). In short, it changed my life. It was not easy to read, as it surfaced an unpleasant truth I did not want to face: that for most of my life, I have been scared in school. This profound fear, which I have also seen and felt in almost all of my classmates, destroys curiosity and passion and creates in us an instinctive fight-or-flight effect. After reading Holt's book, I saw that this fear, which starts early in school, is the foundation for the establishment of our passive and isolated society. School gives us the habit of believing that knowledge is something to abstractly learn, rather than something to do. School also makes us believe that knowledge is divided according to subjects and that people are somehow essentially divided according to age, rather than revealing the interconnected nature of knowledge and the fluidity of human life stages. School creates relationships based on interests and power, rather than honesty and trust. School mandates a fast-paced atmosphere of toxic stress, rather than a slow-paced one of balance and well-being. Consequently, children, adolescents, and young adults in school live incredibly lonely, confused, unhealthy, and unbalanced lives—though they mask it—all while passing through profound personal transformations.

At first I thought I was alone in these views, until, through a coincidental encounter, someone took me to an intriguing place in New Haven called Beacon Self-Directed Learning. Beacon was not a school, one of the directors affirmed; it was a social community for homeschooled teenagers to learn how they wished. I fell in love with Beacon and started volunteering there. At Beacon, I was introduced to the large network of the unschooling and self-directed community in the United States and the world. As it turned out, I was not alone. I talked with founders of other Self-Directed Learning Centers and visited a Sudbury school in

Connecticut. I found that these environments helped maintain the curiosity, creativity, and well-being of children because of their intimacy, respect, and balance.

However, I also realized that, as alternative as these models are, they are also age segregated. For example, most Self-Directed Learning Centers are for teenagers and Sudbury schools are for children and teenagers. These centers would be strengthened if they opened to all ages, I came to conclude as I volunteered and observed. Consequently, I developed the concept of “intergenerational learning,” which goes beyond age-mixing. Intergenerational learning is where people from all *generations* learn together: children (aged 0-12), adolescents (aged 13-17), young adults (aged 18-39), middle age adults (aged 40-64), and older adults (aged 65 and over).

I soon found out that, once again, I was not alone in my idea of intergenerational (IG) learning. To my surprise, Intergenerational Programs (IGPs) have existed since the 1960s to increase interaction between different generations. However, IGPs are mainly for older adults and young children, and, like self-directed education, they leave out the generations in the middle. After I visited an IGP in Van Nuys, California, I also saw that IGPs are highly controlled and do not leave much time for unstructured interaction.

It was at that point that I clearly saw the need for a particular kind of place—an Integrational Space (IGS), an unstructured space in which we can relax, lead a balanced life, and make meaningful friendships with people of all generations. These intergenerational friendships have the power to create a better and more cooperative society because they provide shared emotional experiences between generations, which results in a broader perspective on life, a higher empathy for others, and a stronger social responsibility.

This is an academic paper that fulfills the senior requirement for the Yale University Education Studies Program. Simultaneously, it is also a proposal for the general public to be able

to understand and implement in their communities. As such, this paper is divided into two parts: the first part is the background and research that went into designing the IGS. The second part is a proposal, with step-by-step guidance for creating an IGS.

PART I

A. Self-Directed Education

The image and sensations most of us most likely experience when we hear the word “education” are of desks, whiteboards, teachers, grades, and homework. These images were first publically challenged in the United States by John Holt. In 1964, after years of teaching in the Boston public schools, Holt published the diaries from his teaching experience in his book *How Children Fail* (1964). From his experiences, Holt came to the conclusion that school creates pervasive fear in children and that, in truth, school makes them stupid—or at least makes them act stupidly. Holt continued to write many more books about the negative impact of schools and about the rights children should have in society, such as the rights to determine what they learn, the right to vote, and the right to work (Holt, 1972). Moreover, Holt became an advocate of homeschooling and began spreading the idea of homeschooling in local communities.

Holt was highly influenced by Ivan Illich, who wrote *Deschooling Society* in 1970. In this book, Illich argued for the disestablishment of school, claiming that we have become a “schooled society,” (p. 67) and that the primary purpose of school is to shape “man’s vision of reality,” (p. 47). Illich furthermore said, “school enslaves more profoundly and more systematically, since only school is credited with the principal function of forming critical judgement, and, paradoxically, tries to do so by making learning about oneself, about others, and about nature depend on a prepackaged process,” (p. 47). In other words, Illich highlighted this paradox: that in school, we all need to have the exact same critical thinking; in particular, our critical thinking

should match the “critical” thinking of the teacher, otherwise, the school fails us. Illich’s solution to these educational problems was that “each man...define himself by learning and by contributing to the learning of others,” (p. 71). This quote set the foundation for the large and growing movement of self-directed education, which will be described later in this section. Illich concluded his book by describing the three purposes of an ideal education: “It (education) should provide all who want to learn with access to available resources at any time in their lives; empower all who want to share what they know to find those who want to learn it from them; and, finally, furnish all who want to present an issue to the public with the opportunity to make their challenges know,” (p. 75). In summary, according to Illich, education should provide meaningful resources that enable teaching and learning relationships as well as free speech.

A few years after writing *How Children Fail*, Holt coined the term “unschooling,” which is similar to homeschooling but differs from homeschooling in that children do not have school at home (Gray, 2013; P. Farenga, Skype Interview, 2017, March 6). In 1977, Holt started the magazine *Growing Without School* to spread the idea of unschooling and to provide homeschooling and unschooling resources to the American population. At around this time Holt also wrote: *Instead of Education: Ways to Help People Do Things Better (1976)*, where he explained the homeschooling and unschooling process for families who were seeking alternative educational options. In this book, Holt famously described his views of education:

Education, with its supporting system of compulsory and competitive schooling, all its carrots and sticks, its grades, diplomas, and credentials, now seems to me perhaps the most authoritarian and dangerous of all the social inventions of mankind. It is the deepest foundation of the modern and worldwide slave state, in which most people feel themselves to be nothing but producers, consumers, spectators, and “fans,” driven more and more, in all parts of their lives, by greed, envy, and fear. My concern is not to improve “education” but to do away with it, to end the ugly and antihuman business of people-shaping and let people shape themselves. (Holt, 1976, p. 4).

Holt had a deep concern for the essential bribery and competition that schools created by virtue of their design, and he came to conclude that there was no solution to the educational system other than to end it for good. He proposed a solution similar to that of Illich: instead of governments imposing a massive-scale solution, groups of families and small communities should come up with smaller-scale learning centers and schools that meet the needs of their children. Moreover, parents should take their children out of school and help their children pursue their education in a more humane matter.

About twenty years after Holt and Illich, John Taylor Gatto wrote another important unschooling book: *Dumbing Us Down, The Hidden Curriculum of Compulsory Schooling* (1992). Gatto asserted that no matter how much we try, education and school can never be the same. He said, “No amount of tinkering will make the school machine work to produce educated people; education and schooling are, as we all have experienced, mutually exclusive terms,” (p. 101). He argued that schools are artificial networks that appear to be communities, but are in fact not communities. Gatto said,

By preempting fifty percent of the total time of their young, by locking young people up with other young people exactly their own age, by ringing bells to start and stop work, by asking people to think about the same thing at the same time in the same way, by grading people the way we grade vegetable...network schools steal the vitality of communities and replace it with an ugly mechanism. No one survives these places with their humanity intact, not kids, not teachers, not administrators, and not parents. (Gatto, 1992, p. 56).

Gatto was also influenced by Holt and Illich, and much of his work was similar to their works.

The writings of Holt, Illich, and Gatto was one factor that increased the number of homeschooled children. According to Pat Farenga, who worked with Holt in the magazine *Growing Without Schooling*, there were about 25,000 homeschooled children in 1981 (P. Farenga, Skype Interview, 2017, March 6). This population increased rapidly within the next five years. By 1985, Farenga estimates that there were around 35,000 homeschooled children (P. Farenga,

Skype Interview, 2017, March 6). In 1999, the first estimates of homeschooling families were reported, which stated that there were 850,000 homeschooled children in the United States (The U.S. Department of Education, 2016). This number has grown exponentially. In 2012, there were an estimated 1.8 million homeschooled students in the United States (U.S. Department of Education, 2016)—almost 2 million. Farenga believes that the internet was one of the biggest factors that contributed to this increase (P. Farenga, Skype Interview, 2017, March 6).

Though the number of homeschoolers is known, the exact number of *unschoolers* is unknown, since there is no separate classification for them other than homeschoolers (Gatto, 2013). However, people in homeschooling estimate that about ten percent of homeschoolers are unschoolers (Gatto, 2013). There are many unschoolers who attend democratic schools, learning co-ops, and self-directed education centers. The Alternatives to School (2017a) website provides a directory of schools or centers that are aligned with Self-Directed Education. In this directory, there are 47 democratic schools in the United States and Canada and there are 38 Learning Co-ops, Resource Centers, and Self-Directed Learning Centers in Canada, the United States, and Puerto Rico (Alternatives to School, 2017a), showing that these educational models are still small and reaching only a few people.

This year, in 2017, due to the increase of self-directed education centers and unschoolers, leaders in self-directed education came together to form the Alliance for Self-Directed Education (ASDE), which is a nonprofit that aims to inform people about the benefits and methods for allowing children and adolescents to direct their own education. According to the ASDE, compulsory education violates the human right of children and families “to direct their own lives, learning, and paths to adulthood,” (ASDE, 2017a). Consequently, the ASDE hopes to create a community of people who self-direct their own education and who, together, can

transform education and society and bring back the essential human right of self-directed education.

One of the most important accomplishments of the ASDE is that they developed a much-needed alternative definition of education, which is: “Education is the sum of everything a person learns that enables that person to live a satisfying and meaningful life. This includes the kinds of things that people everywhere more or less need to learn, such as how to walk upright, how to speak their native language, how to get along with others, how to regulate their emotions, how to make plans and follow through on them, and how to think critically and make good decisions” (ASDE, 2017b). There are two crucial points to glean from this definition. The first is that education is for living a satisfying and meaningful life, so whatever a person learns or experiences that does not lead towards a meaningful life, is not education. The second point is that education is based on people’s needs. We all share basic needs, but we also all have different needs that come from our different experiences. Thus, we all need a different type of education.

From this definition of education grows the concept of self-directed education, which is: “the self-chosen activities and life experiences of the person,” (Gray et al., 2016). The idea of self-education education is that, if children need to learn something, we can trust that they will find the resources and help to learn it; we do not need to force, standardize, or grade this learning. The ASDE gives six conditions for self-directed education to work: 1) social expectations that education is children’s responsibility 2) unlimited time to play, explore, and pursue one’s own interests 3) opportunity to play with the tools of the culture 4) access to a variety of caring adults who are helpers, not judges 5) free age mixing among children and adolescents 6) immersion in a stable, respectful community (ASDE, 2017c). Gatto (1992) reflects this idea by saying, “Whatever an education is, it should make you a unique individual,

not a conformist; it should furnish you with an original spirit with which to tackle the big challenges; it should allow you to find values which will be your road map through life; it should make you spiritually rich, a person who loves whatever you are doing, wherever you are, whomever you are with; it should teach you what is important, how to live and how to die,” (p. 75). All of these points are crucial and necessary for our educational and for our schools.

One of the six components listed above is age mixing. Daniel Greenberg, the founder of the Sudbury Valley School, asserts that age mixing is the secret weapon that has allowed the Sudbury Valley School to succeed (Greenberg, 1992). Gatto (2013) claims that free age mixing allows young children to “engage in and learn from activities that would be too difficult for them to do alone; learn from and be inspired by older ones through watching and listening to them; and receive more care and emotional support than they otherwise would....allows older children to practice and develop their nurturing and leadership skills and capacities; learn through teaching; and engage in more playful, creative, and artistic activities than they otherwise would,” (p. 203). When we divide children by ages and grades in schools, they do not have these crucial opportunities.

Often times, unschooling parents have the view that “school is prison,” (Gray, 2013, p. 67) and thus seek to give their children the most amount of freedom possible. Or, parents who have their children in school come to realize that school has become a prison for their children; thus, they start to unschool them. There is no set procedure to unschooling and its mechanisms can vary widely. As Gray (2013) describes, “unschooling parents do not send their children to school, and at home they do not do the kinds of things that are done at school. They do not establish a curriculum, do not require particular assignments for the purpose of education, and do not test their children to measure progress. Instead, they allow their kids freedom to pursue their

own interests and to learn, in their own ways, what they need to know to follow those interests,” (p. 227-228). From a study on 232 families, more than a third decided to unschool their children because of the harmful effects on their children, such as depression, anxiety, and loss of interest in learning (Grey, 2012). All families claimed that unschooling had positive effects on their children’s happiness, assertiveness, or self-confidence, curiosity, learning, and family closeness.

Research shows that children who spend more time in less-structured activities have better self-directed control and have better self-directed executive functions than children who spend more time in structured activities (Barker, 2014). Play is an important form of self-directed education. As Gray (2013) describes, play is self-chosen and self-directed. Research shows that learning, problem solving, and creativity are worsened by interventions that interfere with playfulness and improved by interventions that promote playfulness (Gray, 2013; Smith, 2005). One study (Gray & Riley, 2015) shows that unschoolers who had not gone through K-12 education were the most likely in the group to pursue a bachelor’s degree or higher. Even with no formal preparation for college, they got “As” and honors. Most importantly, their experiences as unschoolers “prepared them well for further education and employment by promoting a high degree of self-motivation, continued enjoyment of learning, capacity for self-direction, and sense of personal responsibility,” (Gray & Riley, 2015). Another study (Danford, 2017) tracked graduates of North Star Self-Directed Learning, in Amherst, Massachusetts, and found that 82% of teenagers who attended North Star members actually went back to school, including young teenagers who return to high school and older teenagers who enrolled in community colleges, four-year colleges, or formal certificate or training programs. Danford (2017) also found that, in the long-term, 69% of North Star alumni enrolled in a college or formal training program. Moreover, at least 23% of North Star alumni report working for themselves or in an unusual job,

which is something that will be an essential part of young people's future. These results suggest that there is no known harm in leaving school and trying out self-directed education and that it may have important long-term benefits.

However, one of the main limitations of the self-directed learning field and self-directed centers is that they are only for adolescents and not for children, young adults, middle age adults, and older adults. Thus, it is urgent that the field of Self-Directed Education open its doors for all generations, and become an intergenerational self-directed education. The next sections of this paper will describe the benefits of intergenerational relationships and Intergenerational Programs.

A. Intergenerational Relationships

Intergenerational relationships enabled the survival of our species. During the Pleistocene, about 1.8 million years ago, early hominins grew up depending on a wide range of caretakers in small groups of extended, multi-generational families (Blaffer Hrdy, 2011; Hewlett, 2008; Tronick et al., 1987). This small, multi-generational environment promoted three crucial behaviors for their evolutionary success: cooperative breeding, alloparenting, and multiage child playgroups (Blaffer Hrdy, 2011; Konner, 2008, 2016; Sellen, 2016). With alloparental assistance, mothers conserved energy, were better nourished, remained safer from predation, lived longer, and reproduced at a faster pace. All of these advantages combined enabled the survival of more children (Beise, 2005; Blaffer Hrdy, 2011; Sear and Mace, 2008; Tronick, Morelli & Winn, 2008).

Thousands of years later, with improvements in sanitation, nutrition, and public health, humans are living longer, the world population is exponentially growing (World Health Organization, 2015). Moreover, there is a faster pace of population aging, which is the shift in

distribution of a country's population towards older ages (WHO, 2015). Average life expectancy has increased linearly at about three months per year over the past 160 years (Oeppen & Vaupel, 2003; Riley, 2001). At the turn of the twenty-first century, average worldwide human life expectancy reached 66 years, with differences in countries ranging from 39 years in Zambia to 82 years in Japan (United Nations 2007). Moreover, there are worldwide trends toward population aging. Between 2015 and 2050, the world population aged 60 and over will nearly double from 12% (900 million) to 22% (2 billion) (WHO, 2015). Moreover, between 2015 and 2050, the world population over 80 years will more than triple from 125 million people to 434 million, with about 120 million living in China alone (WHO, 2015). These trends of population aging originally started in high-income countries like Japan but have now reached low and middle income countries. By 2050, 80% of all older adults will live in low and middle income countries like China, Iran, and Russia (WHO, 2015).

Our society today is more segregated by age than it has ever been in our past (Generations United, 2002; Hagestad and Uhlenburg, 2005, 2006; Kohli, 1986; McNair & Moore, 2010; Morita & Kobayashi, 2013; Uhlenberg & De Jong Gierveld, 2004; Winkler, 2013). Age segregation is the separation of people based on age (Kohli, 1986). The emergence of the nation state over the last century was one of the biggest factors that gave rise to age segregation (Hagestad & Uhlenburg, 2005; Kohli, 1986). Life was transformed from categorical to temporal as the market and nation-state classified people in receiving rights and duties linked with their age (Kohli, 1986). The state mandated laws that used chronological age to require compulsory attendance in school, legal working ages, and retirement (Kohli, 1986). Consequently, the social structuring of life became tripartite and noticeably divided into childhood, adulthood, and older adulthood. Moreover, these tripartite segments became the basis for rights, responsibilities,

opportunities, and constraints (Hagestad & Uhlenburg, 2006). As a result, modern day family and social functions are assumed by age-specific institutions: children and adolescents attend age-segregated schools, young adults attend age-segregated universities, many adults work in environments without children under 16 or older adults over 65, and many older adults live in older adult-only housing (Generations United, 2002; Winkler, 2013). Even recreational activities have become increasingly age segregated over time (Winkler, 2013).

Age segregation has countless negative consequences, including age stereotypes, ageism, institutional ageism, reproduction of ageism, decreased socialization for young and old, isolation, lower health and well-being in older adults, IG competition of resources, IG conflict, and a barrier for the creation and maintenance of a generative society (Generations United, 2002, 2016; Hagestad & Uhlenburg, 2005, 2006; Kohli, 1986; Lloyd-Sherlock et al., 2016; McNair & Moore, 2010; Morita & Kobayashi, 2013; Uhlenburg & De Jong Gierveld, 2004; Winkler, 2013). In the words of IG researchers, the greatest problem with age segregation is that it “produces environments in which ageism and age-based stereotypes can proliferate,” (Hagestad & Uhlenberg 2005) and that it “...impede[s] the development of what has been called generational intelligence, or the ability to take into account the vantage point of people from different generations when acting in the world,” (Vanderbeck & Worth, 2015, p. 4-5).

Though there are more age stereotypes for older adults, there are also many age stereotypes for youth. Education is the main governmental institution that maintains these stereotypes by segregating children and adolescents in same-age classrooms for over a decade, with little opportunity for age-mixed interactions. This excludes children and adolescents from participating in society as productive, valued citizens and consequently creates and maintains negative age stereotypes towards them (Generations United, 2002; Holt, 1974). Compulsory

education sets the foundations for institutional age segregation, prevalent age stereotypes, and society's acceptance of it (Generations United, 2002; Holt, 1974).

There are organizations that are taking measures to integrate generations. The World Health Organization (2015), for example, is developing a comprehensive *Global Strategy and Action Plan on Aging and Health* with member states and other partners. This plan addresses five priority areas: 1) commitment to healthy aging 2) aligning health systems with the needs of older populations 3) developing systems for providing long-term care 4) creating age-friendly environments and 5) improving measurement, monitoring and understanding. Similarly, the United States Department of Health and Human Services (2010) developed *Healthy People 2020*, with the goal to promote quality of life and healthy development and behaviors in all life stages. There have also been smaller-scale programs that aim to increase age integration, such as Intergenerational Programs.

C. Intergenerational Programs

Intergenerational Programs are social vehicles that increase cooperation, interaction, and exchange between members of any two different generations (Generations United, 2002, 2016; Hatton-Yeo & Ohskao, 2001; Newman, 1997; Ventura-Merkel & Lidoff, 1983). IGPs started in the United States in the mid-1960s in order to combat the growing problem of age segregation and isolation among older adults (Biggs & Lowenstein, 2011; Newman & Hatton-Yeo, 2008). Today, there are hundreds of IGPs around the world that aim to provide activities that allow non-biologically related people of different generations to share their talents, skills, resources, knowledge, and experience with each other and to support one another in relationships that benefit themselves and their communities (European Map of Intergenerational Learning, 2017;

Generations United, 2016; Newman, 1997; Ventura-Merkel & Lidoff, 1983). All IGPs have three aspects in common: 1) they involve people from different generations 2) they involve activities that are beneficial for all involved 3) they are based upon sharing (Galbraith et al., 2015).

IGPs take place in both shared sites, where two generations share one facility, and in unshared sites, where generations meet in a designated location (AARP, 1998; Isaki, et al., 2015; Jarrott & Bruno, 2007; Kuehne & Kaplan, 2001). Participants in IGPs are generally children, adolescents, young adults, and older adults in good health (Galbraith et al., 2015). There are many kind of activities in IGPs, yet the most common activities are based around music, arts, and narratives, many of which are Montessori-based and involve both generations (AARP, 1998; Camp et al., 1997; Femia et al., 2008; Galbraith et al., 2015; Gigliotti et al., 2005; Jarrott & Bruno, 2003, 2007; Kuehne & Kaplan, 2001; Lee et al., 2007). The most successful IGPs are those whose activities are well-planned, meaningful for participants, and support relationship building and growth (Galbraith et al., 2015; Holmes, 2009; Lynott, 2007; Schwalbach & Kiernan, 2002).

Since the turn of the twenty-first century, IGPs have developed into more systematic efforts to address social problems (Biggs & Lowenstein, 2011). Originally designed in the sixties as programs that brought the young and old together, IGPs now encourage children, adolescents, young adults, and older adults to contribute to society (Alder, 2003; Biggs & Lowenstein, 2011; Newman et al., 1999; Ohsako, 2002). Moreover, there are increasing IGPs for adolescents and young adults than there were in past decades; however, almost no IGPs include middle age adults (Au et al, 2015; Ehlman et al., 2014; King & Lauder, 2016; Lokon et al., 2012; Powers, et al., 2013).

IGPs have become a worldwide phenomenon. Currently in 2017, there are hundreds, possibly thousands, of IGPs operating in communities across the world (Generations United, 2002). Unfortunately, no database exists for the total number of IGPs worldwide (Generations United, 2016). Generations United is currently developing a database for IGPs across the United States. Preliminary results show that there is an IGP in every state in the United States, with over 500 programs in the database thus far (Generations United, 2016). Moreover, there are at least 501 known IGPs or IG organizations in Europe (European Map of Intergenerational Learning, 2017).

IGPs have spread throughout the world due to their many advantages. One of the most important advantages and benefits of IGPs is that they are cost effective. IGPs that share sites and resource are able to save much more than programs who use separate spaces and resources for different populations (Chamberlain et al., 1994; Generations United, 2002, 2007). The second advantage of IGPs is that they meet the needs of many older adults who want meaningful volunteer opportunities but may not have the opportunity to volunteer (Bureau of Labor Statistics, 2005; Butts, 2003; Independent Sector, 2007; Princeton Survey Research Associates International, 2005). A third advantage of IGPs is that they increase knowledge and resources for the growing aging population, whose varying and novel needs will require more innovative care programs in the near future (Generations United, 2007). A fourth advantage of IGPs is that they provide tutors, role models, and mentors for youth, which is especially needed now that many families are living further apart from each other and losing their IG composition (Generations United, 2007). The last advantage is that children, adolescents, and young adults can provide companionship and support to older adults (Generations United, 2007). In short, IGPs provide several advantages for the community and meet the needs of several age groups.

IGPs positively impact the physical, mental, and social life of children, adolescents, young adults, middle age adults, and older adults. As compared with older adults who do not take part in IGPs, older adults who are involved in IGPs experience the following outcomes: increased action and engagement (Biggs & Lowenstein, 2011), increased mobility (Fried et al., 2002; Maccallum et al., 2006), less reliance on canes (Fried et al., 2004; Maccallum et al., 2006), fewer falls (Fried et al., 2004), less incidence of heart disease (Civic Ventures, 2005; Glass, 2003), greater longevity (Civic Ventures, 2005), higher functional abilities (Civic Ventures, 2005; Glass, 2003; Jarrott & Bruno, 2003), better performance on memory tests (Fried et al., 2004), better problem-solving skills (Fried et al., 2002), lower rates of depression (Fried et al., 2002; Civic Ventures, 2005), lower rates of loneliness (Galbraith et al., 2015), increased self-esteem (Newman & Larimer, 1995), satisfaction (Biggs & Lowenstein, 2011; Newman & Larimer, 1995), higher quality of life (McAdams et al., 1993; Sheung-Tak, Chan & Phillips, 2004), improved perceptions of youth (Burgman & Mulvaney, 2016; Knight et al., 2017), and increased generativity (Bickerstaff, Grasser & McCabe, 2003; Cheng, 2009; Hegeman et al., 2010; Keyes and Ryff, 1998; McKinley & Adler, 2005; Narushima, 2005; Pratt et al., 2008).

As compared with young people who do not participate in IGPs, children, adolescents, and young adults who participate in IGPs show the following outcomes: positive changes in perceptions of older adults (Biggs & Lowenstein, 2011; Marx et al., 2004), positive changes in attitudes towards older adults (Balogun, 2002; Blieszner & Artale, 2001; Bringle & Kremer, 1993; Brown & Roodin, 2001; Dorfman et al., 2002; Femia et al., 2008; Greene, 1998; Hegeman et al., 2002; Heyman et al., 2011; Marx et al., 2004; Pine, 1997; Watson et al., 1997), increased empathy towards older adults (Biggs & Lowenstein, 2011; Femia et al., 2008; Hamilton, 2017; Marx et al., 2004; Pritchett, 2017), a better understanding of aging (Biggs & Lowenstein, 2011;

Marx et al., 2004; Galbraith et al., 2015), less fear of aging (Biggs & Lowenstein, 2011; Newman et al., 1985), higher levels of reading development (Rebok et al., 2004; Teale, 2003), enhanced academic learning (Blieszner & Artale, 2001; Brown & Roodin, 2001; McCrea & Smith, 1997; Newman, 1997; Pine, 1997), better attitudes to school (Marx et al., 2004), better behavior at school (Marx et al., 2004), increased school attendance (Marx et al., 2004; Tierney & Grossman, 2000), novel insights about careers in aging (Newman, 1997; Pine, 1997), a lower likelihood of using illegal drugs and alcohol (Tierney & Grossman, 2000), better self-regulation (Femia et al., 2008), improved pro-social behavior and social skills (Corporation for National and Community Service, 2005; Marx et al., 2004), increased self-esteem (Marx et al., 2004; Rosebrook, 2002), better self-understanding (Brown & Roodin, 2001; Dorfman et al., 2002), and a stronger sense of civic responsibility (Blieszner & Artale, 2001; Brown & Roodin, 2001; Giles & Eyler, 1994).

In conclusion, studies show that IGPs are able to positively impact the individual's well-being as well as the individual's social impact, regardless of the individual's age. These findings show that IGPs continue to positively impact the mental and social well-being of several generations. They not only impact the personal life of individuals but they are able to produce a desire to contribute to society, which is an important benefit of IGPs. Moreover, the shared outcomes show that IGPs do not just bring people together superficially, but that IGPs create environments that allow for genuine and intimate relationships between people who are in different life stages, relationships which result in many shared, meaningful experiences across generations. IGPs, however, are not perfect, as they often exclude middle-age adults without explaining the reasoning for this exclusion and have too much emphasis on structure (Galbraith et al., 2015).

With rapidly incoming technological changes and looming socio-cultural transformations, we have an ever increasing and urgent need for stronger communication, intimacy, and understanding between generations. IGPs are starting to make human relationships intergenerational once again, as they were for so long in our past. However, what would happen if IGPs lost their structure and allowed generations to choose how to interact?

E. Rationale for the Current Proposal

The intergenerational space (IGS) aims to respond to new sociocultural trends in population aging, age segregation, and ageism. Moreover, it is motivated by 1) the lack of unstructured, IGPs that include adolescents, young adults, and middle age adults and 2) the lack of self-directed models that include young adults, middle age adults, and older adults. Thus, the IGS seeks to include all these generations that have been left out in alternative education today. Moreover, the IGS will fill the gap that is missing in the educational experience: more unstructured time and more IG interaction. It also aims to fill a particular kind of need in our society: the need for space (Foucault, 1986). As Michael Foucault said, “In any case I believe that the anxiety of our era has to do fundamentally with space, no doubt a great deal more than with time,” (Foucault, 1986). This is the primary reason for the labeling of the IGS as a *space*, rather than a program or center.

Interviews

A. Methods

The design of the IGS was primarily attained through interviews with experts and directors in the field of self-directed learning and intergenerational (IG) learning. Some of the

subjects for the interviews were recruited through snowball sampling, in which I interviewed my known contacts and asked them to refer me to other directors of Self-Directed Learning Centers (SDLCs). Subjects who were not recruited through snowball sampling were found on the internet through a search on SDLCs, Sudbury schools, and Free schools in the East Coast. Moreover, another internet search was done to find IGPs near Orange County and Los Angeles, California, because I was there at the time of the search. A total of ten subjects were chosen and interviewed.

Directors of the following centers, schools, and IGPs were interviewed: 1) Three directors of Beacon Self-Directed Learning Center in New Haven, CT 2) The Director of the Brooklyn Free School in New York City 3) The director of Light House Personalized Education for Teens in Holyoke, MA 4) The founder of the Sudbury school 5) Two program directors of OneGeneration in Van Nuys, CA. The duration of the study was one month.

Some interviews were done in person, some over the phone, and some through Skype. Informed consent was obtained prior to each interview. The recruitment email is shown in Appendix E and the oral consent script used is shown in Appendix F.

There were no foreseeable risks for the interviews. The subjects were not a vulnerable population. If there was a sensitive topic, subjects know they could choose not to answer it or choose that I anonymize them. These interviews directly influenced the way the proposal for an IGS was developed.

PART II

Proposal

If you look around your community, you probably see that there is not much time for people to relax and socialize with people who are not their age—or even to relax and socialize at

all. You will probably realize that people are not relaxing and socializing because the children and college students are in school all day, adults are at work all day, and older adults are retired in retirement communities and nursing homes. What do you think would happen if, all of a sudden, everyone spent the day together without any burdens or duties, in a space where they could do whatever they wanted and talk to whomever they wanted?

I can assure you that the results would be powerful and incredible. Does it sound impossible? The great news is that it is not. In fact, you can start a place like this: an Intergenerational Space.

Creating and maintaining an Intergenerational Space (IGS) will allow you to give back to your community in a meaningful way. An IGS is a space that allows for organic relationships to form between people of all ages. This is an unstructured space for people in your community to self-direct their education and to form friendships and collaborate with each other. For children, this space can serve as a full-time alternative educational model or as an after-school activity; for adults, this space can serve as an educational and social resource.

This IGS will meet several needs in your community; however, one of the needs it will most likely meet is the need for an alternative, unstructured educational model and social space that is opened for people of all ages. This is a need for children who are not succeeding in school and who are looking for other educational options and for adults who are also looking to pursue and direct their own education, and make connections with others.

This step-by-step manual will guide you through designing, opening, and maintaining an IGS, including legal and financial procedures. These steps and their ordering were chosen based on ten interviews with directors from Self-Directed Learning Centers, Sudbury Schools, Free Schools, and Intergenerational Programs around the United States. This proposal also includes

recommendations and examples of how to call the IGS, which kind of building and materials to use; however, only you and your community can decide if you want to use these recommendations.

Step 1: Get to Know Your Community

The most important step when starting an IGS is to know your community. It could be that you have lived all your life in your community and know it like the back of your hand. Or it could be that you just moved to a new city and do not really know your community. In this case, start by doing research online and talking with people in your community to get a sense of the racial, economic, religious, and educational diversity in your community. Next, find facts about the education system and school district in your community in order to find what the education system needs the most in your community and design the IGS to meet that particular need. Of course, you can get a better sense of this not just from databases but actually by talking with children in school and parents of children. Next, find data on employment and unemployment status in your community. How many adults are unemployed? For the adults who are employed, what is the most common employers? By answering these questions, you can get a sense of which kind of programs would appeal the most for young and middle age adults, and how you can also include them. Finally, find how many older adults there are in their community and what their health needs are. Once you have a good sense of these categories, prioritize which problems to address in the IGP and practice presenting your ideas to your community; specifically, your research should help you phrase the solution of the IGP differently for different populations.

Step 2: Define the mission, vision, and goals

You will first have to design a draft mission, vision, and goals for your IGS. It is important that you do this before you find a team so that you have a very clear, and important plan in your mind and are able to clearly describe your ideas to others. The mission you come up with will most likely change; however, it is important that you come up with the best mission that meets one need in your community. A sample mission for your IGS could be, *To arrange an environment that allows organic relationships to form between people of all ages in a community.* This mission is recommended because it is the essence of an IGS; however, you can make this mission more specific for your community. Unlike the mission, the vision is a long-term plan for the IGS. It outlines where you want the IGS to be in one year, five years, and ten years. It is also important to design both short term and long term goals for your IGS, which are interconnected with the vision.

Step 3: Draft a legal, financial, and operational plan

It is also important that you make a legal, financial, and operational plan before you share this plan with potential team members and with your community. It is recommended that you do this beforehand because people will be more likely to join your team if you are clear on the legal steps to open an IGS, if you have a draft budget with plans to get funding, and if you have an operational plan with the details of how the center will function.

A. Legal

When making the legal plan, start looking at different nonprofit applications to get a sense of what they are looking for. The recommended application for an IGS is a 501c3 nonprofit application. Moreover, in order for children to attend your IGS full-time, they will have to register themselves as homeschoolers. Thus, you should start to investigate what are the laws regarding homeschooling in your state and what is the process for children to become

homeschooled. As you are looking through the 501c3 nonprofit application and the homeschooling laws, start making an outline of what you will need and how much time you plan on spending in each point. It is recommended that you find a lawyer to help you understand the application and guide you through the legal procedures.

B. Financial

One of the most important parts of opening an IGP is the finances. Without a relatively large amount of seed money to open the center and without a stable source of income, the IGS will not exist. Thus, you should start thinking about how to make an IGS financially possible in your community. You can start by researching how much it costs to buy or rent a small facility, including the utilities. Next, you can come up with an estimate of about how much people could pay for a monthly or annual membership fee in order to get a sense of the stable income. If you believe people in your community will be willing to pay a large amount for a membership fee, perhaps you don't need to find many more sources of funding. However, it will most likely be the case that more people will join your IGS if it is either free or if it has a relatively low cost. It is also recommended that you provide a sliding scale and charge the membership fees based on family income. In this case, you will need another large source of funding to maintain the center. Thus, in this pre-planning stage, you can start finding if there are any grants that could fund your IGS, or a part of the IGS; for example, there might be a specific grant that will fund organizations for older adults. Most likely, you will need. For an example of a budget, see Appendix A.

C. Operational

The operational plan should include the programs. You should also come up with a preliminary design of what the IGS would look like physically and what kind of activities it

would have (if any). Some examples are 1) a mentoring program 2) Classes 3) Workshops (Wood Workshops) 4) Democratic meeting. Programs that would likely appeal to adolescents, young adults are programs on finding a job, creating your own job, traveling, accounting, managing finances, the process of buying a car and a house. Topics that might appeal to middle age adults would be workshops on retirement. Example of programs or classes for young adults could be: “health education on pregnancy, child development, Job application, career development, Financial education: Savings, mortgages, buying homes, planning for retirement, Political education. Example of programs for middle age adults include: Health Education Retirement Education, Financial education, Political education. The programs would be based on interest. The IGS will simply be a resource where people can come learn about these things on their own and be mentored.

Don’t think that you have to come up with these plans all by yourself. You should definitely seek help for these. For this first step, you will need the financial, emotional, and legal support of as many people as you can. You can try and partner with current programs in your community, such as a YMCA, a community center, or a community health center, daycares and preschools, senior centers and retirement facilities. You should also start finding donors who can support you in the seed money for opening the center. You will also need to find people who can be on the board of your nonprofit.

Moreover, find if there are other organizations or nonprofits, such as a YMCA or community health center, who are trying to provide personalized, and alternative education. You can try to partner with these organizations in the next step.

As you are coming up with these three plans, you can begin to think about what you will call the IGS. It is recommended that you create an appealing, yet formal title that would appeal to all generations. It is important that all generations understand the title.

Step 4: Fundraise and find donors

Step four is an extension of the financial plan in step 3 and can be done simultaneously as you are designing your financial plan. Build the donor pyramid. In the bottom of this donor pyramid are many people who donate a little amount, say, \$10. In the middle of the pyramid are the middle donors, who donate from \$50-\$100. There will be fewer middle value donors than lowest value donors. Next, near the top of the pyramid are the people who donate much more, perhaps between \$500-\$5,000. At the top of the pyramid are a handful of people who donate a significant amount of money, such as \$10,000-\$100,000. If you find it unbelievable that there are people who would be willing to donate \$100,000 or more, I can assure you that this is definitely possible. This happened with the founders of LightHouse Personalized Education for Teens in Holyoke, Massachusetts, where they found one donor who gave them \$150,000, which became the seed money that allowed them to open the self-directed learning center.

There is more good news. Research shows that since intergenerational centers include several populations—such as children and older adults—donors are more willing to fund such centers because their donations will be used for more than one population, thus creating a higher impact. Therefore, I predict that this IGS will attract even more donors than the current Self-Directed Learning Centers that exist and the current intergenerational programs that exist, since this IGS would include more age ranges than current intergenerational programs.

Step 5: Find the best team for operations and full-time staff

Step five can be done simultaneously with step four. Now that you have a clear mission, vision, and goals for the IGS, and now that you have a realistic legal, financial, and operational plan, you can start finding a team of people who will be part of the full-time staff and help with the administration and operations of the IGS. Once you have a small team of people who want to start the IGS with you, the next step is to have a meeting and come up with the mission of the IGS.

If you are alone and do not know anyone who can join you, one way to find people to join your team is by doing small community presentations. You can give these presentations first to your contacts and ask them to put you in touch with at least two other people, and start expanding your network from there (Shannon, Catherine. Interview)

Most likely to start off, you will want to recruit volunteers. The full-time staff should be trained in infant and child development as well as gerontology (some staff in one and some in the other). The staff should “respect children and understand the value of unstructured learning (Jeff, Hudson Valley). Together, you can revise 1) the mission, vision, and goals, 2) the financial, legal, and operational plan, and 3) the title of the IGS.

Step 6: Reach out to the community for feedback

Though you have just come up with the best plan and design in the world, you cannot open the IGS yet. First, you should reach out to people in your community and present your plans and get their feedback. This process is crucial and should not be skipped because it will enable the success of the IGS. The kind of center you designed along with its activities and resources in fact might not appeal to the people in your community. Thus, you should start by interviewing your known contacts and friends, and asking them to refer you to at least two other people in the community who you can interview, and ensure that you interview people across all

life stages: young children, older children, teenagers, college students, young adults, middle age adults, and older adults. Also, be sure to reach out to all racial and ethnic groups, people in all socioeconomic status. Finally, be sure to interview people who are in school as well as those who are already homeschooling and unschooling their children. Each member of the administration and operational staff should do this in order to get a representative sample from the population. Do not be disappointed if you find out the community is not so receptive to your idea. In fact, you should be prepared for the whole plan to be totally altered. This should be encouraging, and will allow you to design an even better IGS, one that will have more people join. You should also ask how much people could pay to join the IGS, in order to get an idea for how much financial age and what kind of sliding scale your membership fee should offer.

The next step is to outreach into the community to see if people are receptive to your ideas (Litant, Josiah. Interview). This is a crucial step that will guarantee success of the IGS. Start again with your known contacts and present your idea to them one-on-one and be opened to receiving their feedback. Make sure to ask them questions as to what they would find attractive and what would draw them to a center like this. Always make sure to ask them for at least two people they can connect you with. Make sure to talk with people of all ages and pay specific attention to parents of young children to see what would attract them towards participating in the center with their busy schedules. Aim to talk with a few people each week and meet weekly with your team to discuss findings and revise the original mission and design of the IGS based on the feedback you received. The most efficient way to go about this process would be for each team member to meet with different people so that you reach out to as many people as you can (Litant, Josiah). Once you have done this for a few weeks and believe that you have a representative

sense of what your community needs, you can then outreach to start getting participants and people who would want to join the center.

Step 7: Update plans based on community feedback

Based on the feedback you receive from members of your community, you will most likely have to update your original plans. Your team should meet several times in order to discuss findings from the interviews and find common themes across all interviews in order to make the most strategic changes to the original plan.

Step 8: Create the Board of Directors

In order to apply for the 501c3 Nonprofit, you will need a Board of Directors.

Step 9: Draft the budget

In order to apply for the 501c3 Nonprofit, you will also need to have a budget and financial plan for the next 3 years for the IGS. Do not be overwhelmed by this step. After all, it is just a draft. For an example of a sample budget, see Appendix 2. This hypothetical budget was made from a combination of the current budgets in several Self-Directed Learning Centers from (Kennedy, Litant, interviews). For this, you will most likely need the help of an accountant (Kennedy). An example budget is found in Appendix B.

Step 10: Submit the 501c3 nonprofit application

A 501c2 nonprofit is a tax-exempt corporation. It can be given to churches, educational activities. However, another legal mechanism to open the IGS, depending on the laws in your state, is to apply to become an independent school. The benefits may include free transportation and a nurse (Jeff interview, Hudson Valley Sudbury). If you want to include infants you will need to fulfill certain legal regulations (teacher to child ratio, etc).

Because there is a lot of legal jargon in this application, it is recommended that you find a lawyer to help you fill out the application. The main components of the application are the: 1) The names of the Board of Directors 2) The names of the Officers (the President, Vice-President, Secretary) 3) The Narrative of your Center 4) The Explanation for your Center 5) Financial Projections 6) Employment Contracts 7) Fundraising details. Based on the previous work you have done with the last 9 steps, you should have no problems completing the application.

However, it is likely that the application will not be accepted immediately and that you will have to make edits to the application.

Step 11: Buy or rent the building facility

Steps 11 and 12 can be done as you are completing and in the process of gaining approval for the nonprofit. This step will depend on the kind of building available in your community. Since it can be very expensive to design and build your own space, it is more likely that, on a limited budget, you might have to buy an already designed space or rent a building. Other Sudbury schools and self-directed learning centers have rented space in churches, empty building.

However, the Self-Directed Learning Centers that have been the most successful are those that have built their own center, such as LightHouse and North Star. Research shows, in fact, that it is more beneficial for students to help design of their own learning spaces, so the design can even be informed by the desires and wants of the community.

The recommendation is that you spend a lot of resources on creating an attractive and appealing space, in order to get people to join. The kind of space should be spacious and large and should include a big open room, a kitchen, and an outdoor space (Fischer, Litant, 2017).

There is a particular kind of building—a yurt—which is an ancient Turkish and Mongolian portable round tent for nomads of Central Asia. Modern-day yurts are permanently

built on wooden platforms and use modern materials and are very sustainable. There is one architecture company that can design and build your own custom yurt: Mandala Custom Homes. This company uses sustainable and durable methods for building a yurt. Though it might be confusing that the IGS would be built as a house, this should not be seen as a concern but as an advantage. A house feel, with a common room and kitchen, and a fireplace, could create a more homely and relaxing, and intimate environment to achieve your mission.

One of the most unique features of yurts is their circular shape and their opening at the top. This is an environmentally and intelligent design that helps maintain the room temperature in the building. Another advantage the circular design could have for the IGS is that it could create an unconscious feeling of facing each other and having a center, rather than a square building which resembles the boxes in which we live as isolated: our phones, computers, tvs, rooms, etc. The circular space creates an environment where anyone could come together and have a close contact.

One of their floor plans is highly recommended for an IGS: The Magnolia 1600 (Mandala Custom Homes (2017a; 2017b)). This is a 1607 sq ft. floor plan with 2 bedrooms and 2 bathrooms that would cost about \$100,000 and take twelve months to build. This yurt also has a large common room with the skylight, a window seat, and a closets, storage space, closets, a laundry room, a kitchen, and a porch. Moreover, this yurt has abundant natural lighting, both from the skylight window on the roof and from the large windows in every room. However, the house can be modified to meet the needs of your community. The advantage of a large circular common room is that its shape that allows everyone to see the surroundings at all time, but, also, because it does not separates people into different groups. Like a round table in which everyone is seated the same distance from the center of the table, and thus, facilitates communication, and

allows everyone to talk to one another, not just to the people next to them as in a square long table, and there is no one who is at the head of the table, a round common room creates the same effect. It is the center of the IGS. In fact, the entire IGS could just be that common room; however, it is probable that you will need smaller rooms for workshops, classes, group projects, individual mentoring, etc. If you find that the center expands and you need more space, you can (Mandala Custom Homes, 2017c; 2017d).

Additional ideas for the building architecture and design can be found in many educational sources and sources from alternative and progressive education, found in the references section of this proposal.

Step 12: Buy furniture and materials

After building, buying, or renting a building, you will need to furnish and decorate the space. The key point to remember is, the simpler, the better. In the start it would be better to only furnish the space with basic furniture, such as couches for the common room, a dining hall table, paper and writing materials, and kitchen cooking materials and silverware. A big common room with different sized couches and tables would allow for organic conversations to start and relationships to form. Moreover, you should consider what different generations and age groups will need.

There should be a place for books, which can start by a simple small bookshelf and can grow over time. These books can be about any topic and of any genre, and should be chosen based on the interests of the members who have signed up.

Additional materials that could be of importance to your community would include: a garden, animals, computers, books, music room, musical instruments, speakers for music, a campfire outside, an art room, a pottery room. A list of resources can be found in Alternatives to

School's website (2017b). Soon the Alliance for Self-Directed Education will publish an updated list of resources.

Step 13: Open the IGS

Once you have everything ready, you can open the IGS. Once you actually have people in the space, you will have a better idea of how the IGS could change and improve to meet those particular people's needs. It is recommended that you establish meetings—such as monthly meetings—with the members of the IGS to discuss how things are going and to figure out what people want, such as what activities or additional resources they want, and how everyone can work together to accomplish these goals.

Step 14: Maintain relationships with donors and continue fundraising

In order to sustain your IGs, you will need to maintain and secure your sources of funding, especially if the membership fees do not cover all the expenses in the IGS and if the majority of the funding comes from donations.

Step 15: Continue outreaching into the community and maintaining communication with members of the center

It is recommended that you outreach into the community so that more people keep joining the center and so that the center continues to grow. It is particularly important that you outreach so that the IGS does not become an exclusive place in your community.

Step 16: Evaluate the center's procedures and impact and work to constantly improve.

It is also recommended that you continue to evaluate the program as it progresses and work to constantly improve, based on the needs of your members.

Summary

Creating this IGS in your community will be the adventure of your life. It will be a meaningful, important job that will allow you to change lives and meet the needs of your community and of children who are seeking an alternative form of education.

If you follow these 16 steps, there is no doubt that you should be able to open and sustain the IGS for many years. Based on previous evidence, Self-Directed Learning Centers Free Schools, Sudbury Schools, and Intergenerational Programs who have followed similar steps are opened, running, and succeeding today. If you feel that it is all too overwhelming, do not be discouraged. You definitely cannot do this by yourself, and having a supportive community will be crucial. As John Holt said, “The true test of intelligence is not how much we know how to do, but how we behave when we don’t know what to do,” (Holt, 1964).

Appendix A- Example Budget

<u>Income</u>		<u>Expenditures</u>	
<u>Income Type</u>	<u>Budget</u>	<u>Expenditure Type</u>	<u>Budget</u>
Donations	\$20,000	Worker's Comp Ins.	\$2,000
Special Events Income	\$125,000	Health Insurance	\$1,200
Program Income	\$275,000	Facilities and Equipment	\$75,000
Activity Fees	\$7,000	Insurance	\$3,000
Consulting	\$5,000	Staff Development Training	\$500
Sublets	\$3,000	Contract Services	\$10,000
		Vehicle Expenses	\$500
		Fundraising Expenses	\$50,000
		Other Types of Expenses	\$1,000
		Payroll Expenses	\$230,000
		Travel and Meetings	\$1,000
		Membership Dues	\$1,800
		Operations	\$59,000
Total Net Income	\$435,000	Total Expense	\$435,000

Appendix B- Example Building Design for the IGS

Figure 1: Magnolia 1600

Floor Area: 1607 SQ FT
Bedrooms: 2
Bathrooms: 2
Width: 53'6"
Depth: 43'

- Structural Walls (Included)
 - Nonstructural Walls (Not Included)
 - Foundation Walls (Not Included)
- *SHOWN AS PREMIUM PACKAGE



This is the floor plan of the Magnolia 1600 house (2017)

Figure 2: Magnolia 1600 Common Room



This is the common room in the Magnolia 1600 house (, 2017)

Figure 3: Magnolia 1600



This is the kitchen of the Magnolia 1600 house, which is to the left of the common room (2017)

Figure 4: Magnolia 1600

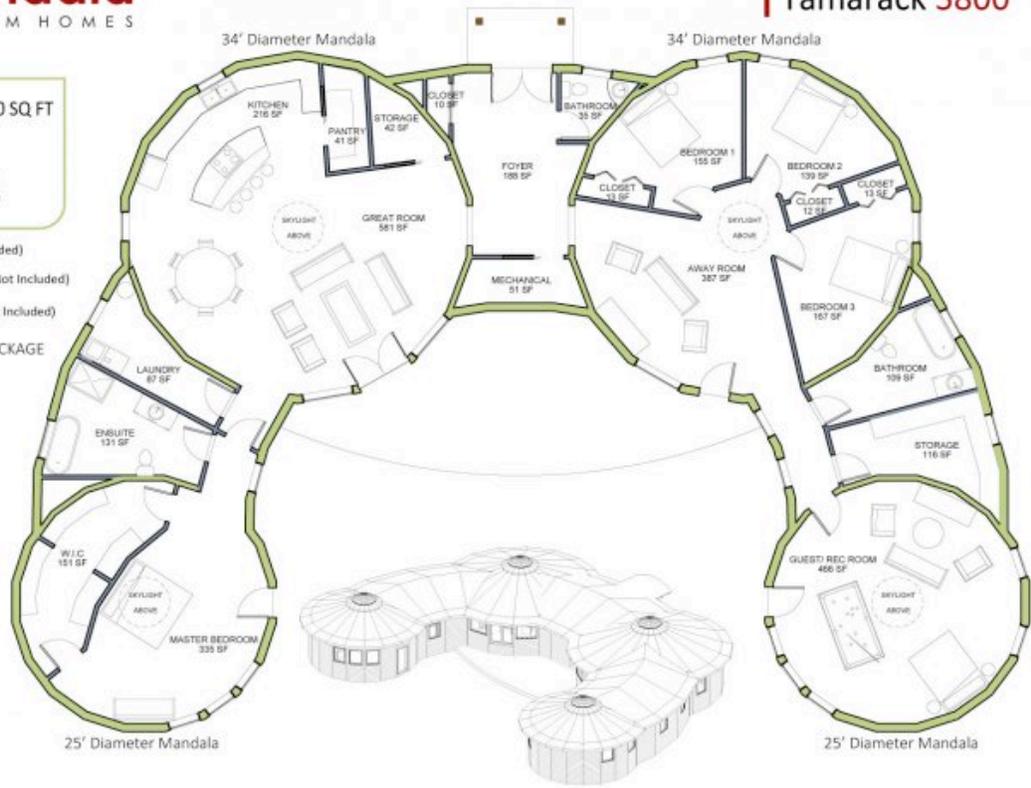


This is the outside of the Magnolia 1600 home (, 2017).

Figure 5: Tamarack 2800

Floor Area: 3800 SQ FT
 Bedrooms: 4.5
 Bathrooms: 2.5
 Width: 112'
 Depth: 67'9"

- Structural Walls (Included)
 - Nonstructural Walls (Not Included)
 - Foundation Walls (Not Included)
- *SHOWN AS PREMIUM PACKAGE



This is the floor plan of the Tamarack 2800 home. e (2017)
Figure 6: Tamarack 2800



This is the outside view of the Tamarack 2800 home.

Appendix C- Interview Questions¹

Self-Directed Learning Centers	Sudbury and Free Schools	Intergenerational Programs
<ol style="list-style-type: none"> 1. Tell me about your center. 2. How did you get involved with the center? 3. Tell me about the process of starting and opening the center. 4. What is self-directed education? 5. What is the mission of your center? 6. Why would you recommend your center? 7. How did you legally register the school? What are the advantages and disadvantages of this? 8. Tell me about your center's finances and budget. How do you deal with the financial challenges? 9. Who are the kind of families in the center? How involved are the families? How do you get them to be more involved? 11. Who are the kind of kids that go to your school? 12. What changes or transformations have you seen in the kids since they got there? 13. How do you deal with children who are not reaching developmental benchmarks and are having challenges? 14. What kind of people and staff do you need there? 15. What resources would you recommend for someone opening a center? 16. What do you like the most about your center? 	<ol style="list-style-type: none"> 1. Tell me about your school. 2. How did you get involved with the school? 3. (If relevant): Tell me about the process of starting and opening the school. 4. What is self-directed education/Sudbury education? 5. What is the mission of your center? 6. Why would you recommend your center? 7. How did you legally register the school? What are the advantages and disadvantages of this? 8. Tell me about your center's finances and budget. How do you deal with the financial challenges? 9. Why do you have democratic meetings and what are their advantages? 10. Who are the kind of families in the school? How involved are the families? How do you get them to be more involved? 11. Who are the kind of kids that go to your school? 12. What changes or transformations have you seen in the kids since they got there? 13. How do you deal with children who are not reaching developmental benchmarks and are having challenges? 14. What kind of people and staff do you need there? 	<ol style="list-style-type: none"> 1. Tell me about your center. 2. How did you get involved with the center? 3. What in an IGP? What are the benefits for children and seniors? 4. Why would you recommend your center? 5. Tell me about your IGP's finances and budget. How do you deal with the financial challenges? 6. Who are the kind of families in the school? How involved are the families? How do you get them to be more involved? 7. Who are the kind of kids that go to your IGP? 8. What changes or transformations have you seen in the kids since they got there? 9. What do you like the most about your center? 10. What are the biggest challenges? 11. What do you wish you could have or what do you wish could be better?

¹ These are the general questions I used in my interview, but I did not use these exact questions in all the interviews since they were semi-structured and they were not necessarily asked in this order.

<p>17. What are the biggest challenges? 18. What do you wish you could have or what do you wish could be better?</p>	<p>15. What resources would you recommend for someone opening a center? 16. What do you like the most about your center? 17. What are the biggest challenges? 18. What do you wish you could have or what do you wish could be better?</p>	
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Appendix D-Yale Institutional Review Board Exemption

To: Nathaly Basto Camargo
From: Yale Institutional Review Board
Date: 02/27/2017
Committee Action: Exemption Granted
IRB Action Date: 02/27/2017
Study Title: Proposal for a Community Education Center

This research is exempt from IRB review under federal regulation 45 CFR 46.101(b)(2). This part of the federal regulations covers research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior. It requires that either the information be recorded by investigators in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects or that the information obtained not be such that if disclosed outside the research, it could reasonably place the subjects at risk of criminal or civil liability, or be damaging to the subjects' financial standing, employability, or reputation.

Exempt studies do not require annual IRB review. Modifications to exempt research do not need a formal IRB review unless the proposed revision affects the exempt status of the protocol. Such changes may include, but are not limited to, addition of collection of identifiers when the original protocol included anonymous data only, addition of children or prisoners as study subjects, or addition of procedures that could potentially increase risk to subjects. See the Exemption Guidance (100 GD9) for more information and examples. Whenever an exempt protocol is modified (regardless of the type of change), updated versions of all research documents affected by the change must be sent to the IRB Office for the file. Revisions to the documents must be tracked. Changes that do not require IRB review will not be acknowledged formally. Investigators are also required to promptly report any unanticipated problems or complaints to the IRB.

Appendix E- Email Used to Recruit Subjects
Dear XXX,

My name is Nathaly Basto Camargo and I am a senior at Yale University studying Cognitive Science and Education Studies. For my Education Studies thesis, I'm designing alternative educational model called an intergenerational learning space, which facilitates self-directed learning and collaborative learning between people of all ages. In order to help my design of the model, I am conducting a series of interviews with leaders in self-directed education and intergenerational learning.

[*If relevant*: XXX told me about your center/school and] I am very interested in your center/school as an alternative/intergenerational model. It would be an honor to know more about your center/school and your role in it and I believe that it would really help my thesis. Would you be interested in scheduling a time for a 30 minute interview? If you are, please let me know a time during the next couple of weeks and I will send you more detailed information about the interview.

Thank you so much and I really look forward to hearing back from you.

Best Regards,
Nathaly Basto Camargo

Appendix F- Verbal Consent Used

Introduction

You are being invited to participate in a research interview for my Education Studies Capstone paper. The following information will explain the purpose of this interview, what you will be asked to do, and the potential risks and benefits. You should ask questions before deciding whether you wish to participate, or at any time during the course of the interview.

Purpose

The purpose of this interview is to help shape my Education Studies Capstone paper, where I will be designing an education model called an intergenerational interaction space, which combines methods from self-directed education, progressive education, and intergenerational programs. You are being asked to participate because you have been identified as someone who has experience in self-directed learning, intergenerational learning, and/or mixed-age learning.

Procedures

If you choose to participate in the interview, you will be asked to answer questions about your experiences in your center and will be asked to give general advice for someone who wants to open a similar center. With your permission, I will record the interview to ensure that I am able to report your answers accurately. These tapes will be reviewed and transcribed and may be quoted directly in my final capstone paper for my Education Studies Program. Upon request, I will omit taping and use handwritten notes instead. The interview will last from thirty minutes to one hour

Possible Benefits

This study offers you the opportunity to share insights about your experience in a self-directed learning center/intergeneration program, models that still need much more understanding and research. Your answers will help to expand our understanding of self-directed learning/intergenerational learning and it will help shape my Education Capstone paper.

Possible Risks

Your part in this interview consists solely of answering a few questions. There is a slight risk that some of the questions asked will make you uncomfortable. You are free to decline to answer any of the questions presented or choose that I anonymize those answers.

Privacy / Confidentiality

I will plan to use your real name and your center's name, unless you request confidentiality in which case I will assign you a pseudonym and your name and other identifying information will not be recorded on any interview documents.

Voluntary Participation

Your participation in this interview is entirely voluntary. You are free to decline to participate, to end participation at any time for any reason, or to refuse to answer any questions. Refusing to participate or continue will involve no penalty and will have no effect on your relationship with your center. By providing verbal consent, you have not given up any of your legal rights.

Questions

You have heard the above description of the interview. You have been told of the risks and benefits involved and, at this point, all of your questions regarding the interview have been answered. If you have any further questions about this interview, you may contact me by email or phone. If you would like to talk with someone other than myself to discuss problems, concerns, and questions you may have concerning this interview, you may contact the Yale Human Subjects Committee at (203) 785-4688 or human.subjects@yale.edu. Do you consent and wish to continue?

Interviews

C., Fisher. (2017, February 21). Personal interview. *Beacon Self-Directed Learning*.

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E., Kennedy (2017, March 2). Personal interview. *Beacon Self-Directed Learning*.

H., Hamilton. (2017, March 6). Phone interview. *OneGeneration*.

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J., Litant. (2017, March 7). Skype interview. *Light House Personalized Education for Teens*.

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