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Happy farming programme : an exploratory study from an intergenerational perspective

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**HAPPY FARMING PROGRAMME:
AN EXPLORATORY STUDY FROM
AN INTERGENERATIONAL PERSPECTIVE**

Jointly conducted by
Asia-Pacific Institute of Ageing Studies, Lingnan University

&

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A Report on Happy farming programme: An exploratory study from an intergenerational perspective

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Section 1. Background and Objectives

1.1 Background

To extend the successful experience learnt from the Golden Organic Farming Programme in Tsuen Wan organized by Produce Green Foundation in 2004, a new farming programme entitled “Happy Farming” has been launched in Tuen Mun. A plot of land was leased to Good Tiding Church of Christian National’s Evangelism Commission in Lai Wai Tuen Mun (屯門泥圍佳音福音堂) by the Government. APIAS was invited to design and implement the farming programme in January 2005. Nine volunteers were recruited, including five older people and four youngsters to work together on farming activities including land exploitation, trainings, ploughing, weeding and mass activities such as opening day and harvest day so that intergenerational cooperation and communication could be promoted. By the experience where joint effort is needed, it is expected that the intergenerational programme could bring a certain amount of happiness to the participants.

1.2 Objectives

In order to get a better understanding of the ways farming activities could enhance happiness of the participants and promote intergenerational relationships, an exploratory study on the impacts of farming will be investigated. To make it more specific, the research objectives are addressed as follows:

1. To explore the way(s) of intergenerational cooperations and communications during farming activities;
2. To investigate the association of farming activities towards the increase in happiness of the participants (the old and the young);
3. To identify an effective programme intervention strategy to promote intergenerational support and psychological well-being (happiness) for policy makers.

Section 2. Theoretical foundation

There is increasing concern for the impact of intergenerational programmes as it could make many positive outcomes to older people and younger people through intergenerational communication and cooperation (Kingson,1989). A lot of research found that there is positive correlation between the intergenerational support and psychological well-being of older people (Lin, Woelfel and Light, 1985; Umberson, 1992; Silverstein and Gengston, 1994; Silverstein, Chen and Heller, 1996; Chen and Silverstein, 2000). However, little research focuses on exploring the effects of farming activities as an intervention strategy to promote intergenerational support and, thereafter, enhance psychological well-being (happiness). In the light of this, this pilot study aims to explore the relationship between farming activities, intergenerational support and happiness.

2.1 Intergenerational programmes

Intergenerational programmes, aiming at enhancing intergenerational support, are regarded as “vehicles for the purposeful and ongoing exchange of resources and learning among older and younger generations for individual and social benefits” (Hatton-Yeo and Ohsakom, 2000; Keele University, 2002). It is revealed that intergenerational programmes, such as school-based learning and teaching programmes involving the two parties, could help them become more aware of resources available in the community, develop a feeling of connectedness with others and their families and consolidating social support (Boström, 2003; Raynes, 2004; Roos, 2004; Duquin, McCrea, Fetterman and Nash, 2004). The Happy Farming Programme, could be regarded as one of the intergenerational programmes serving the above functions. The farming activities create a platform for cooperation between older people and younger people through working together on tasks e.g. watering, seeding, and weeding etc.

2.2 Psychological Well-being (Happiness)

The pursuit of happiness is considered to be one of the ultimate concerns of human beings. The concepts of happiness have been extensively explored by numerous scholars in the past two decades. Although happiness is examined and measured in

different ways in different cultures and social contexts, it is generally defined as a positive result or subjective well-being led by accomplishment, achievement, physical condition, economic condition, family relation, and social network etc. (Frank, 2004; Annas, J. 2004; Biswas-Diener, R. 2004; World Database of Happiness, 2005). In short, intergenerational support can make positive contribution to the psychological well-being of older people. Hence, the present study assumes that positive interactions and support between generations could enhance the psychological well-being, or happiness, of the programme participants.

Section 3. Research Methodology

The study is an action research which attempts to explore the group dynamic and interaction between the old and the young. Through field action inquiry, it is expected to generate the ideas or insights to build up intergenerational support and enhance the happiness of the participants through the farming programme. Hence, the present research adopts qualitative research approach in which data is collected through field observations and in-depth interviews.

3.1 Field observations:

The implementation of the programme is divided into four stages: (1) training for organic farming skills, (2) land exploitation (3) farming activities and (4) mass gatherings such as the opening ceremony and the harvest day. Participants were paired in groups (at least 1 older person and 1 younger person in each group) for the farming. Each group was allocated a piece of farmland to work on.

Field observations have been employed for the study in order to get a better understanding of the process and impacts of the farming programmes such as the ways older and younger people communicate and cooperate, and how these interactions promote intergenerational support and happiness among them.

Four groups of participants were selected as our target study groups for observations. Trained field researchers were asked to observe (1) the ways of interactions between the old and the young, (2) the cooperation patterns, (3) the psychological well-being in terms of positive effect, negative effect and life satisfaction, (4) intergenerational relationship in terms of positive and negative communication (smile, blessing and idea exchange) and (5) intergenerational support in terms of physical and emotional support. The explicit observation is supposed to have more supplementary data for understanding the rationale behind the intergenerational farming activities that enhance the happiness of the participants. The observation guideline is shown in appendix 1.

3.2 In-depth interviews:

To gain a better understanding on the impacts of the programme on the psychological well-being of participants (the older and younger generations), individual in-depth interviews have been conducted with selected programme participants. The aims were to collect useful information and suggestions to develop a better intervention strategy for future programmes.

Nine in-depth interviews were conducted with five older people and four younger people by experienced researchers. The interviews enable the researchers to go through the process and further analyze the views of the interviewees in terms of the above indicated areas in the field observations. The interviews were conducted in a comfortable environment so that the interviewees could feel free to express their ideas and their impressions of the farming activities. Each interview was tape-recorded and transcribed. Content analysis was employed to analyze the collected data. Different themes are generated based on the key domains of the in-depth interview guideline (See Appendix 2).

Section 4. Research Findings

The present exploratory study will briefly report the key findings drawn from the field observations and in-depth interviews, attempting to provide some possible explanations of the positive impact of the Happy Farming Programme, as well as how the intergenerational farming activities promote intergenerational communication, support and as a result, enhance happiness. The study is also expected to give insights or suggestions to social practitioners on the implementation of relevant programmes.

4.1 Sample profiles

Field observations

A total of five field observations, lasted for three hours for each section (15 hours in total), were enacted from April to May 2005, involving eight older persons and seven youngsters. The table below shows the sample profiles of the observations (Table 1).

Table 1: Sample profiles of field observations

Number of participants observed		Duration
Older persons	Youngsters	
2	1	3 hours
1	1	3 hours
2	2	3 hours
2	2	3 hours
1	1	3 hours

With regard to the psychological well-being of the participants, it was observed that the participants were happy to do the farming, such as weeding and watering. Negative influence was observed when the crops were over-ripen and eaten by insects. As for the intergenerational relationship, the observation results were positive as the participants exchanged ideas and experience frequently with smiling faces and laughs.

Intergenerational support was often found in general. The youngsters provided physical support for their older groupmates in handling energy-consuming activities, such as ploughing and weeding while the older people encouraged the youngsters to try various activities, such as fertilizing and facility maintenance. It is also indicated

that good harvests in the farm elevated tenants' happiness and the tenants were happy to share their harvests to their neighbourhood and even the volunteers. In addition, the project has positive influence on participant recruitment in Tuen Mun and Yuen Long. A total of five participants were recruited.

In-depth interviews

A total of nine volunteers including five older persons (aged between 53 and 65) and four youngsters (aged 20 and 21), were interviewed from July to August 2005. The table below shows the sample profiles of the interviewees (Table 2). Two-third of the respondents were female while one-third were male. All older persons worked in the farm for 11 months. The participation duration of the youths, however, varied from one month to four months. Apart from one active older person who visited the farm three times a week, the remaining 10 respondents visited the farm once a week. Four older people worked for more than 50 hours in the farm while the remaining one worked for more than 100 hours. On the other hand, the accumulated working hours of the youths ranged from 10 to 20 hours. The statistics denoted that older people were more devoted to farming activities than the youths. Moreover, the older interviewees were well-educated in general as almost all of them received secondary school education.

Table 2: Sample profiles of in-depth interviews

Name	Age	Education level	Family Size	Duration of participation	Number of weekly visit	Accumulation of working hours
Ms. Wong	53	Secondary school	2	11 months	Three times a week	> 100
Mr. Yeung	65	Secondary school	4	11 months	Once a week	> 50
Mr. Lai	53	Secondary school	4	11 months	Once a week	> 50
Mr. Fung	57	Secondary school	4	11 months	Once a week	> 50
Ms. Wong	55	Primary school	3	11 months	Once a week	> 50
Ms. Ho	20	Undergraduate	4	1 month	Once a week	10
Ms. Wong	21	Undergraduate	5	3 months	Once a week	15
Ms. Ngai	21	Undergraduate	3	2 months	Once a week	15
Ms. Au	21	Undergraduate	4	4 months	Once a week	20

4.2 Key Findings

It is mentioned in the theoretical foundation that intergenerational cooperation and communications are integral parts of the concepts of intergenerational support in which psychological well-being of individuals could be enhanced. The key findings below are based on the field observations and in-depth interviews. The findings focus on intergenerational cooperation, intergenerational communications and the association of farming and happiness.

Intergenerational cooperation

Both field observations and in-depth interviews revealed that, in terms of intergenerational cooperation, older people took the leadership roles in farming. Older people, unsurprisingly, were more skilled and experienced in handling farm work because they usually have certain basic knowledge of farming and had participated in the training course in the “Golden Organic Farming Programme” of Produce Green Foundation from which they learned proper farming skills in organic farming, e.g. ploughing, weeding and seeding etc. All the young interviewees, in contrast, said that they had either no or little farming experience before joining the programme. Throughout all the farming sessions like land exploitation (the farmland was originally a wasteland full of weeds and trees), farm partition, ploughing, seeding, weeding, watering, and maintenance, the older participants are often the one to give instructions to the youngsters and worked together with mutual consensus.

Furthermore, consensus, hence, was observed among the older people and youngsters in the division of labour. In the initial stage, formal allocation of work among them was hardly guided by the programme coordinators whereas only verbal instructions were given to them. As spoken above, knowledge and skill the older groups have in farming were identified by the youngsters. A consensus in the division of labour has thus gradually established. Work requiring skills and knowledge such as farm exploitation, farm partition and fertilizing was basically done by the older and the youngsters were sometimes taught to do the work. Weeding and watering, the less demanding jobs, were usually done by both groups together. As quoted from an interviewee:

“Whenever we come to the farmland, we know what and how to do the work. Even though there is no formal / written process and allocation of work, we (the older people and the youths) know their work very well, such as weeding and watering. Consensus among the volunteers has gradually established.” (Ms. Wong, aged 55)

In addition, surprisingly, even though the youth are considered to be stronger and more vigorous than their older groupmates, it is usually the older people who provided support for the youths in terms of physical assistance. An older person said that since the youths were not as enduring as they are (the youngsters became exhausted quickly after a few minutes of lumbering and ploughing), energy-consuming work such as farm reclamation and ploughing were mainly handled by the older groups because they knew how to utilize physical strength and avoid strain of lumbar muscles. Although a few youngsters became capable of doing energy-consuming work, they mainly served as assistants as reported in the in-depth interviews and observations.

Intergenerational communication

The respondents reported that they usually communicated with each other by chatting during and after farming. They shared their daily life and farming experience. All the respondents, said that they liked to communicate with each other. The older reported that the youths were energetic and brought a lot of joy to them. Mutual communication made them happy and feel young, and the atmosphere was very festive and relaxing. An older participant told us that:

“Legally, I am 65 as shown on my identity card. Yet, I regard myself as 25. I like to know more about the younger generations and enjoy talking to them. This is a way to keep myself always young and energetic.” (Mr. Yeung, aged 65)

Another older person expressed her admiration for the sincerity and care of the youths. She thought that they were considerate, as the youths always refused to take a rest and kept working even though they were gasping. It was because they did not want their older groupmates to feel bad and take up too much workload.

Like the older people, the youths felt comfortable to work and communicate with the older participants in the farm. They said that the older people were sincere. A student considered them to be close friends and even parents. One of the students told us how her perception changed after joining this programme. Since her grandparents passed away long time ago, she had very little opportunity to communicate with the older generation. Before joining the farming programme, her perception towards older people was negative. Yet, the programme enables her to find them open-minded, nice and humorous instead of being closed-minded and stubborn as perceived in the past.

Family relationship is an integral part of intergenerational communication and solidarity. The farming activities created a positive impact on the family relationship of the participants. Some of the interviewees expressed that their family relationship improved after joining the programme. Mr. Fung said that he learned how to communicate with the youths and this helped improve the relationship with his children. He was persistent in ordering them to follow his mode of thinking in the past. Through this programme, he realized that they had their own way of thinking and learned how to place himself in their position and not to force them to follow his instructions. He changed his dignified role as a father and became a close friend with them. Besides, a student also expressed the positive impact of the programme on family relationship. She learned from the older people that it was her responsibility to tell her whereabouts to her parents to show respect. Her parents ended up become more trustful to her.

Another impact on intergenerational communication is the enhanced motivation of lifelong learning. On the one hand, the students found that the older people were eager to learn farming skills because they explored new methods to enhance productivity by using different kinds of organic fertilizers, which in turn encouraged themselves to learn farming knowledge. Through farming together, the students acquired farming knowledge from the older people. For instance, they learned ploughing and weeding skills, the names and characteristics of plants and vegetables and the use of pesticide. The older participants also taught the youngsters the ways of threatening birds from the crops, such as hanging CD in the sheds (making use of its shining effect as sunshine reflects on its surface). On the other hand, the aspiring incentive of learning of the students motivated the older to learn actively. An older person said that the

youths triggered her learning motivation because she felt it is of great importance to keep herself updated with the society in order to communicate with the younger generations.

Farming and happiness

The interviewees unanimously agreed that farming activities brought happiness to the participants. Two-third of the interviewees felt happy as they watched the crops growing day by day from seeds to crops. Happiness grew as the crops grew. Children raising is commonly used as a metaphor of farming (Produce Green Foundation, 2004). As quoted from an older person and a youngster

“I feel happy when I see the crops growing day by day. They are my ‘children’. The more it grows, the happier I feel. I feel a sense of achievement. Whenever I have good harvest in my hand, I forgot, unconsciously, how much sweat and time I have spent on the farm”
(Ms. Wong, aged 53)

“The seeds are my babies. I take good care of them with proper weeding and watering to keep them in good health and then they grow. Once bunches of mellow vegetables appeared, I felt very happy and excited.” (Ms. Au, aged 21)

Besides, it is noted that the interviewees felt happy through the exchange of harvests with each other and sharing harvests with relatives and friends. An older person said that sharing harvests meant sharing happiness. He brought bunches of lettuces, kidney beans and chilies home to share with his family. His grandchildren praised his hard work. Not only did he share with his own family, he also presented the crops to his neighbourhood.

Participatory field observations indicated that the participants took good care of the crops with proper weeding, fertilizing and watering. Within a few months, the crops became ripe. It is observed that the participants were very happy and excited. They took a lot of photos on their farmland in order to show the harvests to their relatives,

friends and even our researchers. Both the older people and the youths shared their experience and harvests such as lettuces with the researchers.

Farming activities provided a relaxing platform for both generations. The older people found their retirement life boring and less stimulating compared with the life in their early ages. Mr. Lai said he was bored with hanging around in the park and felt frustrated about his life. After joining this programme, he illustrated the change in his life:

“I found myself no more frustration. Even though farming activities are energy-demanding (like ploughing), I found it relaxing after doing a whole day of work in the farm.” (Mr. Lai, aged 53)

As for the students, university life is sometimes stressful and they have to face tremendous pressure caused by homework and examinations. The farm creates a natural environment for them to assuage pressure. A student said:

“I feel relaxed when doing farm work and talking to the elderly. It is relatively tiring and stressful to talk to my classmates because our common topics are usually about studies and homework. I feel relaxed whenever I come to the farm. I could put aside my homework and examination for a morning or a whole day. The farm provides a way for me to relieve pressure.” (Ms. Ngai, aged 21)

Section 5: Conclusion and Recommendation

According to the field observations and the in-depth interviews, it is revealed that intergenerational cooperation and communication as well as subjective well-being were improved upon the two groups' participation in the Happy Farming Programme.

As for intergenerational cooperation, it is revealed that the older people and the youths enjoyed working together. Owing to the differences in the acquisition of farming knowledge and experience, the elder played a leadership role while the youths played a supporting role. And it could also attribute to the degree of involvement as the students were unable to engage in the farm for a long period of time due to different reasons such as examination and homework.

Moreover, the programme created an effective platform for better intergenerational communication among the participants. Not only did they feel comfortable and happy to communicate with each other, but also found some effective ways to communicate with their own families. A positive perception towards each other was constructed through increasing number of cooperation and communication.

Last but not least, an increase in happiness (subjective well-being) was noted in the observations and the interviews. The participants took good care of the crops, such as weeding and watering. The more the crops grew, the more the happiness. Harvest sharing was another factor contributing to the advancement of happiness. In addition, farming activities provided a relaxing environment for the participants to assuage daily pressure.

In order to identify an effective programme intervention strategy to promote intergenerational support and happiness, interviewees' recommendations were recorded as well. They suggested that more training courses / workshops should be organized by experienced farmers so that, on the one hand, the elder and the youths could have more opportunities to communicate with each other. On the other hand, they could learn more farming knowledge. Furthermore, it was recommended that a simple manual / easy-reading handouts with illustrations based on the older

groupmates' knowledge and skills should be created to elaborate the farming concepts and the procedures of farming.

Briefing and orientation were recommended to be held before or at the beginning of the implementation in order to introduce the background of Happy Farming Programme to all volunteers and participants, such as the concepts of organic farming, intergenerational cooperation and communication.

Human resource, which means the commitment and devotion of volunteers, is of great importance, which is a determinant for the success of the promotion of intergenerational support. Unlike the retired, the students could only work in the farm before or after school during weekdays. They were also unable to engage in the farming activities during examination weeks and summer holiday. It was suggested that joint farming activities could be organized during weekends.

The most important and fundamental resource for farming activities is land which is also the most valuable in Hong Kong. Without the support of the government on the land supply like it did in the Golden Organic Farming Programme in Tsuen Wan, farming activities are unlikely to be carried out in the city. Moreover, the involvement of Non Governmental Organization is needed because it is difficult for a research centre and a church that lacked adequate human resource to coordinate the programme.

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Appendix 1 : Field observation guideline

嶺南大學亞太老年學研究中心 快樂園圃計劃實地觀察紀錄表

本部份研究目的在於透過研究員實地觀察參加者，從而了解快樂園圃作為一個跨代的溝通平台對參與者的心理質素、跨代關係及支持上的關係及影響。

觀察員姓名： _____

職位： _____

日期： _____

是次觀察義工人數：長者：_____ 位；學生：_____ 位

觀察時間：由 _____ 至 _____

第一部份：心理質素 (Psychological well-being)

指標	內容 / 範圍
1. 正面情感	青少年： 1. 快樂表現 <input type="checkbox"/> ， _____ 次 2. 其他：包括： _____ ， _____ 次
	長者： 1. 快樂表現 <input type="checkbox"/> ， _____ 次 2. 其他：包括： _____ ， _____ 次
2. 負面情感	青少年： 1. 負面情緒表現 <input type="checkbox"/> ， _____ 次 2. 其他：包括： _____ ， _____ 次
	長者： 1. 負面情緒表現 <input type="checkbox"/> ， _____ 次 2. 其他：包括： _____ ， _____ 次
3. 生活滿足感	青少年： 1. 開心 <input type="checkbox"/> ， _____ 次 2. 其他：包括： _____ ， _____ 次
	長者： 1. 開心 <input type="checkbox"/> ， _____ 次 2. 其他：包括： _____ ， _____ 次

第二部份：跨代關係 (Intergenerational Relationship)

指標	內容 / 範圍
1. 正面溝通模式	青少年： 1. 微笑 <input type="checkbox"/> ， _____ 次 2. 問候 <input type="checkbox"/> ， _____ 次 3. 心得交流 <input type="checkbox"/> ， _____ 次 其他：包括： _____ ， _____ 次

	長者: 1. 微笑 <input type="checkbox"/> , _____ 次 2. 問候 <input type="checkbox"/> , _____ 次 3. 心得交流 <input type="checkbox"/> , _____ 次 其他: 包括: _____ , _____ 次
2. 負面溝通模式	青少年: 1. 欠缺微笑 <input type="checkbox"/> , <input type="checkbox"/> 很少 <input type="checkbox"/> 一般 <input type="checkbox"/> 經常 2. 欠缺問候 <input type="checkbox"/> , <input type="checkbox"/> 很少 <input type="checkbox"/> 一般 <input type="checkbox"/> 經常 3. 欠缺心得交流 <input type="checkbox"/> , <input type="checkbox"/> 很少 <input type="checkbox"/> 一般 <input type="checkbox"/> 經常 其他: 包括: _____ , _____ 次
	長者: 1. 欠缺微笑 <input type="checkbox"/> , <input type="checkbox"/> 很少 <input type="checkbox"/> 一般 <input type="checkbox"/> 經常 2. 欠缺問候 <input type="checkbox"/> , <input type="checkbox"/> 很少 <input type="checkbox"/> 一般 <input type="checkbox"/> 經常 3. 欠缺心得交流 <input type="checkbox"/> , <input type="checkbox"/> 很少 <input type="checkbox"/> 一般 <input type="checkbox"/> 經常 其他: 包括: _____ , _____ 次

第三部份: 跨代支持 (Intergenerational Support)

指標	內容 / 範圍
1. 支持的形式	1. 沒有任何形式上的支持 <input type="checkbox"/> 2. 有 <input type="checkbox"/> ■ 體力上的支持 <input type="checkbox"/> (包括除草、開懇等工作), _____ 次 ■ 情感及精神上的支持 <input type="checkbox"/> (包括在工作時互相鼓勵), _____ 次 ■ 其他: 包括: _____ , _____ 次

第四部份: 成果及成效 (Output and Outcomes)

指標	內容 / 範圍
1. 收成	1. 沒有收成 <input type="checkbox"/> 2. 有收成 <input type="checkbox"/> 包括那些種類: _____
2. 成效	1. 社區的影響 ■ 屯門及元朗區的參與人數: _____ 人, _____ 位跟家人一同前往 ■ 其他地區參與人數: _____ 人, _____ 位跟家人一同前往 2. 達至跨代溝通成效 ■ 你認為計劃對跨代溝通有成效 <input type="checkbox"/> ■ 你認為計劃對跨代溝通沒有成效 <input type="checkbox"/> 3. 鼓勵長者積極參與社區活動 ■ 你認為計劃能鼓勵長者積極參與社區活動 <input type="checkbox"/> ■ 你認為計劃不能鼓勵長者積極參與社區活動 <input type="checkbox"/>

Appendix 2: In-depth interview guideline

嶺南大學亞太老年學研究中心 快樂園圃計劃深入面談訪問指引

本部份研究目的在於透過研究員跟參加者進行深入面談訪問，從而了解跨代溝通對參與長者與學生在心理質素上的影響。研究員旨在了解長者及學生參與計劃後，會否對其心理質素有正面影響及從而確認該計劃的成效。整個面談大概需時30分鐘。

訪問員姓名： _____

被訪者姓名： _____

日期： _____

年齡： _____

職位： _____

性別： _____

訪問時間：由 _____ 至 _____

參與快樂園圃計劃 _____ 個月

平均每星期到園圃 _____ 次

1. 你（長者義工 / 學生）跟（學生 / 長者義工）在園圃內的合作模式及分工是怎樣的？為什麼？請用日常的例子簡述。

長者：

學生

2. 你們（長者義工 / 學生）是否喜歡跟年青一輩 / 年長一輩一起在園圃內合作及溝通？為什麼？請用例子簡述。

長者：

學生：

3. 你們（長者義工 / 學生）是否因為跟年青一輩 / 年長一輩一起在園圃內合作及溝通而感到快樂？為什麼？請用例子簡述。

長者：

學生：

4. 你們在合作期間有否在對方身上學會或體會到什麼？（例如做人 / 處事道理、態度或改善代溝問題等）

長者：

學生：

5. 你們（長者義工 / 學生）認為跨代溝通和合作的活動是否需要在社會上廣泛推行呢？為什麼？

長者：

學生：

~完~

Appendix 3: Consent form of in-depth interview

嶺南大學亞太老年學研究中心

「快樂園圃計劃」研究調查

深入面談訪問

同意書

本人（姓名）_____ 身份証最後4個號碼（不包括弧內號碼）_____
_____ (x) 同意／不同意參與「快樂園圃計劃」研究調查計劃，作
深入面談訪問，並同意將訪問內容錄音，以供有關學術研究之用。

被訪者姓名：_____

被訪者簽署：_____

日期：_____

見證人姓名：_____

見證人簽署：_____

日期：_____

Asia-Pacific Institute of Ageing Studies (APIAS) at Lingnan University

HISTORY

The Asia-Pacific Institute of Ageing Studies (APIAS) was established as a University-wide institute in 1998 and has been operating as one of the research centers in the Institute of Humanities and Social Science (IHSS) since September 2001. The mission of APIAS is to facilitate and develop research in gerontology and issues related to population ageing in Hong Kong and the Asia-Pacific region.

OUR MISSION

“To develop a better environment for older people and their families in Hong Kong and the Asia-Pacific region.”

OUR OBJECTIVES

- To develop an area of research excellence in programme evaluation and action research; both quantitative and qualitative research methodologies.
- To strengthen our collaboration within the Lingnan University and the local communities, particularly in relation to student learning.
- To strengthen the collaboration and network amongst the Asia-Pacific region.

For further information on APIAS and opportunities for research collaboration and affiliations with the Centre, please contact us :

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