Intergenerational Interaction Through Reminiscence Processes: A Theoretical Framework to Explain Attitude Changes

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ABSTRACT. Introduction: The interest in intergenerational programmes is increasing. However, there is a need for evaluation and the development of a theoretical framework to explain the mechanism of changes in attitudes of participants which is the purpose of this paper.

Method: From July to December 2002 an intergenerational intervention was conducted with 111 students and 32 elders, who shared their life stories during class time. A Focus group technique was used to evaluate the programme and a theoretical framework was developed to explain the mechanism of changes in attitudes of adolescents towards elders and the attitudes of elders towards adolescents.

Results: The results showed that stereotypes and prejudice exist, from young people towards elders and from elders towards young ones. The theoretical framework developed showed why and how participants changed their views towards each other in an intergenerational programme using reminiscence processes as a means of interaction.

Conclusion: Although the study had some limitations, it was valuable in showing that older people had some negative images of adolescents. It...
also showed why and how participants changed their view towards each other. doi:10.1300/J194v05n01_04 [Article copies available for a fee from The Haworth Document Delivery Service: 1-800-HAWORTH. E-mail address: <docdelivery@haworthpress.com> Website: <http://www.HaworthPress.com> © 2007 by The Haworth Press, Inc. All rights reserved.]

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The last three decades have witnessed an increased interest in intergenerational programmes (Ward, 1997; Kuehne & Collin, 1997; Newman, 2003). The intergenerational movement grew out of a desire to combat ageism and age segregation by creating programmes to address social problems (Ward, 1997) and promoting health through social cohesion (Souza, 2003, 2004). However, only a few programmes have been critically evaluated (Souza, 2003; Bernard & Ellis, 2004). A literature review conducted in the UK (Granville, 2002) concluded that there is a need for well-recognised methods of evaluation and also for the development of a theoretical framework to explain whether and how intergenerational practices have achieved their claims, which is crucial to show the effectiveness of programmes.

The purpose of this paper was to evaluate an intervention based on an intergenerational programme using reminiscence processes as a means of interaction. It was also intended to develop a theoretical framework to explain how and why changes in attitudes of elders towards young people and attitudes of young people towards elder ones occur.

Reminiscence, which means recalling the past, was chosen as a means of interaction considering its importance for the individual and for the community (Butler, 1963; Fry, 1999; Souza, 2004).

THE CONCEPTUAL FRAMEWORK TO EXPLAIN CHANGES IN ATTITUDES

Several initiatives have attempted to use the community approach to change behaviour, based on the principle of participation, which means that large-scale behavioural change requires those people affected by a condition to be involved in defining the condition, planning and instituting steps to resolve the situation, and establishing structures to ensure that the desired change is maintained (Thompson & Kinne, 1999).
Because change is the main goal of most community intervention studies, it is important to understand how and why such changes occur. The general principle of social change includes theories at individual, organizational, community and environmental levels. For the purpose of this study only three individual-level theories will be considered, as they form the basis of the framework developed in this investigation. The individual-level theories can be assigned to two basic categories: Those based on intrapersonal characteristics of the individual, which means that the individual would modify his or her attitudes, behaviours or concepts according to his or her perception of a given subject and those that emphasise interpersonal factors as a basis for decision making, which means that the individual would change in response to the influence of the environment such as social contact and dialogue with others (Thompson & Kinne, 1999).

**Intrapersonal level.** One of the best known theories in this area is the Theory of Reasoned Action (TRA), developed by Ajzen and Fishbein in 1980 and subsequently improvised by Ajzen in 1991 (Ajzen & Fishbein, 1980; Ajzen, 1991). This view assumes that the predictor of behavioural change is the intention to change certain behaviour. That intention is shaped by attitudes towards that behaviour.

**Interpersonal level.** This class of theories emphasizes the importance of relationships individuals have in their environment as a determinant of behaviour change. Social Learning Theory (SLT) is probably the best-known interpersonal theory in the health field (Bandura, 1969). According to Bandura, the individual is regarded as a self-determining organism who acts on and reacts to environmental stimuli and acquires new ideas and behaviours by modelling them on focal others. In practice, this type of change is promoted by exposure. Another social theory, developed by the educator Paulo Freire (1974), is based on critical dialogue (dialogical method) which leads to a joint understanding of reality and consequently promotes individual and social change (Whittemore & Buelow, 1999). According to Freire (1974), the special contribution of the educator to the birth of a new society would have to be critical education, which could help to form critical attitudes.

Based on a combination of the intrapersonal-level theory of reasoned action and the interpersonal-level theory of social learning, coupled with social change theory through critical dialogue method and intergenerational interaction (Souza, 2003), a blended theory—Social Learning, Dialogical and Reflective Theory (SDRT)—was developed as a framework to support the principles of the present research (Souza, 2004). This pivots around the argument that guided activities promoting social
contact (exposure) between elderly and young people could influence both age groups by favouring environmental changes and providing consistency of information through dialogue, which may lead to reflection by comparing shared experiences (reasoning, critical views and better understanding of reality) and, by doing so, modelling themselves and creating new ideas which change previous beliefs. This change of beliefs will shape new attitudes, which can result in a better understanding between generations leading to improved well-being of the individual and the community. A schematic representation of this model can be seen in Figure 1. Based on this argument, the study was guided by the assumption that intergenerational interaction facilitated by reminiscence processes may have a positive influence on attitudes held by young and old towards each other.

**METHOD**

From July to December 2002 an intergenerational programme was implemented in one secondary school of Ceilândia, a satellite city of Brasília Distrito Federal of Brazil. A qualitative methodology through

FIGURE 1. Schematic representation of blended theory (SDRT) to explain the influence of the intergenerational interaction on the participants’ attitudes towards each other.
focus group technique was used to evaluate the programme. For this study, the target population was formed by two age groups: one sample comprised 32 randomly selected elders, considered here as those aged 60 and over, living in the catchment area of the selected school (Centro Educacional 7). Students from five classes of the seventh and eighth grades of the chosen school, ranging in age from 12 to 18 years and randomly selected comprised the other sample. Although 13- and 14-year-old students predominate in these grades, there is a great diversity of ages due to educational ability. Randomization was accomplished using random number tables. Details of methodology are described elsewhere (Souza, 2004).

The students and elders shared their life stories in sessions of approximately two hours each week; each group completed a mean of 14 sessions. The classes averaged 30 students each and were divided into smaller groups of approximately 10 students and a minimum of 2 elders for each reminiscence group. During the sessions the groups discussed different subjects and took part in a range of activities, as shown in Figure 2. By the end of the project they prepared an exhibition with the products of the sessions.

Identifying the Setting for the Study

The City of Ceilândia has an estimated population of 379,395 of whom 4% are aged 60 and over while adolescents, ranging from 10 to 19 years, constitute 21% of the population. The proportion of elders is still low. However, it is increasing rapidly (IBGE, 2002) following the world tendency (WHO, 2001). Ceilândia was chosen because the city is a low-income urban area with a large proportion of migrants, comprising 54% of the population (CODEPLAN, 2000). These people are ageing far from their roots. As in a number of similar areas, Ceilândia, has a range of characteristics that may predispose residents to poor levels of social cohesion, which suggests a need to develop interventions to promote social integration.

Data Collection

After the 5-month intervention, data were collected through focus group discussion from both elders and adolescents. Four focus groups with elders (with an average of six participants), one with men and three with women, were conducted. Ten focus groups were conducted
with the adolescent participants, five with boys and five with girls with a mean of nine participants each.

For the data collection, a focus group guide was used to address questions related to participants’ view of the value of the project and the pros and cons of the activities (Figure 3). The focus group guide also addressed questions related to attitudes toward the other generation.

**Focus Group Discussions**

Each focus group was facilitated by the research coordinator and viewed by an observer. The participants suggested that they should be interviewed by the research co-ordinator, as rapport was developed during the intervention phase and they felt free to express their viewpoint honestly. The observer was a college student who was trained in this research technique. She was responsible for one part of the tape transcriptions. The group discussions took place at the school. Participants were
informed about the tape recorder. However, they were assured that confidentiality and anonymity would be maintained at all times. The tapes were transcribed verbatim. The analysis was based on grounded theory and thematic analysis carried out using the qualitative analysis package N*UDIST 5.

**Data Analysis**

For the focus group discussion, grounded theory analysis was used. Grounded theory was developed in the 1960s (Glaser & Strauss, 1965; Strauss & Corbin, 1990; Strauss, 2003) as a qualitative research method designed to aid in systematic collection and analysis of data, and the construction of a theoretical model (Creswell, 1998; Strauss, 2003).

Strauss and Glaser (1965) noted that change is a constant feature in social life but its specific directions must be accounted for. They also placed social interaction and social processes at the centre of their attention for grasping the actors’ viewpoints in order to understand interaction, process, and social change.

Taking this principle to grasp the participants’ point of view and in order to understand the process of psychosocial changes in an intergenerational interaction project, a blended theory (Social Learning, Dialogical and Reflective Theory–SDRT) was developed by the author (Souza, 2004). Based on the concepts of Bandura’s Social Learning Theory (1969), Freire’s Dialogical Theory (1974) and Ajzen and Fishbein Reasoning Action Theory (1980), this blended theory was built to explain how and why perceptions and attitudes changed in a social context.

**FIGURE 3. Interview guide for the focus group discussions.**

1. What do you think about the project?
2. Did you learn anything from the project?
3. What did you enjoy about the project?
4. What did you not enjoy about the project?
5. Do you think taking part in the project influenced your ideas about elderly people?
6. Do you think taking part in the project influenced your impressions of adolescents?
where elders and adolescents developed a series of activities based on reminiscence processes to promote interaction.

**Ethical Considerations**

Ethical approval from the London School of Hygiene Ethical Committee and the Ethical Committee of Brasilia, FD, Brazil was obtained. Written consent forms were required from all participants and also from the adolescents’ parents.

**RESULTS OF FOCUS GROUP DISCUSSIONS**

As the analysis was carried out using the grounded theory methods, the analysis started with data collection. The discussions were tape recorded and listened to immediately after discussion, when notes were written and preliminary codes created. The interaction between young and elderly people was observed from the beginning of the intervention. Process of observation was recorded, which is fully detailed elsewhere (Souza, 2004). After a four-month intervention, elders and adolescents had the opportunity to express their impression about the project and about the other generation.

**Evaluation from the Elders’ Viewpoint of the Project as a Whole**

The men pointed out enjoying the project because it bridged the gap between generations and gave them the chance to see a positive side of young people (“I liked it because I met these young people, some were very attentive with us, other a bit more rebellious but I met them and I liked them.” G14: 45-46). The project also provided opportunity for self-expression, mutual learning and making new friends, and improving social cohesion (“In our group, nobody knew each other before but now we are all friends.” G 14: 309-311; “It was important because we improved each others’ knowledge.” G14: 12-13).

The statements seem to corroborate the idea of learning by social contact and the dialogue as a consistent source of information and knowledge, which facilitated change in the elders’ preconceptions about younger generations. As the older man mentioned, not all adolescents are the same. However, the most important point was the perception of all the participants that they are now valued (“It is difficult to say anything
else as it was fully mentioned before, but I did appreciate the way students and teachers treated us. I am sure the students hold me in very high esteem.” G14: 63-67; “It was very good because it entertained us and we got recognition from people.” G12: 6-7). This statement suggests that earlier they felt a lack of recognition by people in general probably because most of them have had very few opportunities to meet people outside the family. However, while attending the project, they realised that they were appreciated by others. They could see their own value.

It also suggests that before taking part in the project, the elders were not feeling as valued as they deserved, which was mentioned also by the groups of women several times during the discussion (“Everything, the attention we received here, we knew another reality because nobody even our family, our daughters nobody cares about us, but here I felt as being someone.” G12: 123-127).

For the women, the positive aspects included feeling respected, a sense of freedom achieved and strengthening of friendship. But, like the men’s opinion, the most important aspect was the perception of being valued (“We felt useful, at ease, bigger and better. For this reason I enjoyed coming here because we were valued.” G12: 473-476).

The negative aspects mentioned by all groups included the low number of elders (“It should be better with more people, especially those housebound women, so they could come. It would be good for them.” G13: 104-108; “You should increase the number of elders because with a bigger number we could teach them better.” G11: 91-92). Some older participants also suggested increasing the number of young people as they recognised they also learnt a lot from them.

These statements suggested a reciprocal knowledge that came through the dialogue as elders admitted learning from the young people. They also complained about the short duration of the programme. They wished it had lasted longer (“I enjoyed it very much but the time was very short.” G11: 7-7).

The comments show that the elders considered the perspectives and benefits for both younger and older participants when evaluating the interaction, and recognised the contribution of both. This in itself suggests some positive effect of the project.

*Attitudes of Elders Towards Young People*

In general, the attitudes of older men towards young people did not improve; however, one participant did mention that he now realised that not all young people are the same. Most of the students in the project
respected him and greeted him in the streets. Most men, although they felt respected and welcomed by the students, still think it as strange the way most young people of today address their parents, grandparents, or older persons using slang or “you” instead of “Sir” which was common in the past when they themselves were children.

Women in all groups mentioned changes their views towards young people as most of them previously thought that adolescents generally did not like elders. The reason for change was mainly because the adolescents welcomed them in a warm way (“I changed because they welcomed us, when they meet us they hug us.” G11: 244-245). Another reason for change was the perception that they were valued by all in the school (“I did not find any negative point. Everything was perfect, I loved it mainly because all people received us in a gentle and caring way because you know, elderly people are like black people, nobody cares for them. But here everybody liked us.” G12: 157-170). This comment suggests that the participant was conscious of ageist stereotypes and racism. The effects of stereotypes on the self-esteem and health of older people was shown in a study by Hausdorff and colleagues (1999) in Germany.

It seems that the elders appreciated the way they were treated by the students. Being in contact with and being welcomed by the adolescents gave the women another view (“All the students cared about us; the girls usually held our hands spontaneously to greet us with lots of affection. It was so beautiful!” G13: 192-194). It seems that the interaction brought them another reality, which was different from the one they had before due to their preconception about young people or because they had previous negative experience (“It changed our view because we thought they would look at us in a contemptuous way. But they were completely different, they talked to us; they hug us. They gave us lots of attention.” G11: 235-236; “The project brought me the opportunity to meet the girls and boys. I loved them all because they never said any offensive word. I thought at the beginning that they would be very critical because we do not know how to speak properly. Our Portuguese is not correct. But they were wonderful and so I enjoyed it.” G12: 45-50). The same opinion was expressed by another group (“My view of them improved a lot. The young people here are very good, they are cheerful and they did not mock us. I found it wonderful.” G11: 232-236). Again, the statements suggest that the interaction with young people influenced their views about adolescents. It seems that by sharing experiences, they had a reliable source of information about adolescents, rather than stereotypes, and reflection on this led them to change their views.
The focus group discussions seem to suggest that the changes mentioned above occurred through social contact, which gave the participants the opportunity to establish an open dialogue. This contact and dialogue were the basis for reflection and comparison between their previous and present attitudes towards young people.

**Evaluation from Adolescents’ Viewpoint of the Project as a Whole**

For the boys, in general terms, the project gave them the opportunity for self-expression and mutual learning (“We learned a lot. The project influenced our way of thinking and our behaviour. We expressed our emotions.” G1: 363-336). However, learning about the past and learning how to respect elderly people were the most relevant factors (“It influenced because before we did not respect elderly people and now we do.” G8: 672-672; “Many young people do not respect elderly people but we are civilized; we do respect them.” G1: 100-101). This was confirmed by the elders who mentioned how respectful the adolescents were to them. They not only started to respect them but wanted others to do so as well (“I learned how to respect elderly people and I wish others could respect them too.” G7: 525-526).

For the girls, the project brought the opportunity to socialise and to learn how to respect elderly people (“We learn how to respect elderly people because they are our relics of the past.” G2: 11-12). They also enjoyed the workshops and pointed it out as the most relevant method to learn about the past and the kind way elderly people treated them (“They told us stories and the way they used to play; we played old games together . . .” G7: 148-149).

**Negative Aspects of the Project**

Although the adolescents had noted several benefits of the project, they also identified many negative points, which spoilt some sessions. These included interruption of topics by some monitors without fully completing them, and changing previously planned discussion topics at the last minute (“I did not like it when we were debating, eager to continue the discussion and we had to shift the topic without finishing the previous one.” G4: 234-237). The most negative aspect, however, was related to the duration of the project (“Yes, it became very good when the elders started telling their life stories. But, when we felt like
telling them the meaning of our lives and how we have overcome our own difficulties, the project finished.” G4: 264-266). They considered the elders’ lives difficult and were impressed by the way they overcame these difficulties, but they also have their problems and would have liked to share them. However, when they realised they could, the project was about to finish, so they did not have time to share their needs.

This suggests that they could not fully enjoy the activities. When they felt more confident, had overcome shyness, and were able to confide in the elders and share their histories in a deeper way, the project was over. Another negative aspect pointed out by girls was the poor interaction among participants during some sessions (“In general they talked more with those next to them so the interaction was not complete.” G2: 152-155).

One group complained that one monitor was always late or absent (“I did not know that teacher X was in the project; she came very few times and always late and coming in and out disturbing the group.” G9: 125-126). Another group complained about the way some group facilitators (teachers) conducted the groups, restraining their dialogue with elders, which impaired their spontaneity (“You see, we conducted many sessions without a monitor. When the teacher was around we did not do many things but when the teacher was not here we did a lot of work.” G10: 219-222). They mentioned that one monitor was very critical, always putting the students down and giving them very little support (“Teacher B is very hard; she did not allow us to have a spontaneous conversation with the elders, always scolding us saying we were very noisy. She is very hard during her classes too. She never repeats an explanation when we ask for it.” G5: 111-113). The adolescents also expressed their disappointment over how adults and society in general discriminate against them because of their age and showed resentment that they are labeled without exception in a negative way.

It is possible that, as the students usually do not have the opportunity to express themselves, they took this opportunity to evaluate the project to raise some criticism about adults and also the school system, in which teachers over-used their power to restrain the students. The criticism about the lack of interaction among participants during some sessions could have been the consequence of interference of group facilitators in restraining their conversation. It seems that the students wanted to work in a more open way.

As a result of organizational problems, sometimes there was not a group facilitator available. The students in all groups had to conduct many sessions on their own. This gave them the opportunity to show
their worth (“With the teacher around us everything had to be planned but when we were on our own it was spontaneous, it flowed beautifully and we felt like keeping going. We showed we were able to co-operate in many ways. It was very good!” G10: 229-231). Although this statement showed self-confidence and pride, it can also be interpreted as a way to draw attention to the fact that they have been taken for granted. It seems that they want to be given more opportunities to show their capabilities.

**Attitudes of Young People Towards Elderly People**

When asked specifically about their views towards old people it became clear how they held stereotyped ideas about elders in general (“We changed because before we thought the elderly people were not able to do anything, that they were able only to stay seated watching TV. Now we can see they are able to do lots of thing.” G8: 610-612; “Before we used to see the elders as useless beings, without value. Now we see that our discussion with them is fruitful.” G8: 555-556; “It did change because before I thought old people were incompetent, that their only intentions were to annoy us.” G8: 562-563). They also pointed out many changes related to their relationship with their grandparents (“The project made us reflect that the young people of today do not value their parents and grandparents but we should consider that they used to work very hard to survive.” G5: 77-78). The reflection and change expressed in these statements were shared by all groups. It suggested that the dialogue with elders, listening to their life stories enabled them to reflect how they perceived their grandparents. In doing so, they realised that they could be more understanding and sympathetic and less demanding. This reflection on life now and then made them value their grandparents and elderly people in general. They also became more open to talk with older people and with parents (“I think that with the project I became more open to talk with my parents and my mothers’ friends who are older than me. Now we are able to talk in a more normal way.” G4: 338-341).

On the one hand the adolescents mentioned they could be more understanding with older adults, and on the other, they revealed their resentment at the negative image and reputation adults, and society in general, hold against them. They expressed their resentment towards parents and adults in general having a stereotyped image of them, labelling them as rebellious, lazy, irresponsible and prone to violence,
without giving them the opportunity to defend themselves (“Unfortunately society considers us all the same way. The world sees us as if we were all the same without exceptions.” G1: 350-351).

**DISCUSSION**

**The Elderly Sample**

The results suggested some change in the attitudes of elders towards young people, particularly women, mentioning changing their perception of adolescents. They realised that not all were as “bad” as they thought they were. Studies of attitudes have usually focussed on attitudes towards elderly people and ageing processes but, the adults’ attitudes towards young people have rarely been investigated. This one-sided view makes comparison with other studies difficult and also suggests a biased and possibly patronising view that only elderly people are victims of stereotypes. If stereotypes, positive or negative, can influence care and policies towards elderly people and stereotypes can also influence the self-esteem and health of older people, as shown by Hausdorff and colleagues (1999), it seems plausible that how older adults regard the young might influence policies and the participation of young people in the community. A more balanced approach to issues of ageism and stigma, irrespective of stereotypes being old or young, might influence the community as a whole. This study suggests that such an approach is worth pursuing and further research on this topic is necessary.

**The Young People Sample**

The positive impact of the intervention on attitudes towards elders was supported by all groups of boys and girls. Similar positive changes were reported by Blunk (1997) in the United States in a pre-test/post-test study with children, after being exposed to a guided classroom curriculum project that focused on the positive aspects of elderly people and in qualitative studies conducted in Brazil (Souza, 2003).

These findings can be interpreted in the light of Bandura’s Social Learning (1969) and Freire’s Dialogical theory (1973-1994) as changes seem to have occurred through social contact and the exchange of life stories. The dialogues, which provided a consistent source of information in turn led to reflections and changes in attitude. These reflections
and changes are suggestive of the Reasoning Action in Ajzen and Fishbein’s (1980) Theory. This sequence of steps seems to support the changes in attitude of each group towards each other as proposed in the framework which guided this study (Figure 1). It also accords with Chellam (1981), who notes that in the process of interaction, youth and elders socialise with each other. There are exchange of values and other functional interchanges. The cross-generational perceptions of each other, however, depend on the quality of intergenerational contact.

The adolescents’ criticism regarding generally the negative views of them as held by adults is consistent with the work done by Morrow (2000) in the UK. If stereotypes influence health and the performance of elderly people as stated in the studies of Hausdorff and colleagues (1999), it is possible that the performance and self-image of adolescents could also be influenced by stereotypes and attitudes towards young people as well. However, this influence was not investigated in the present study. This assumption, therefore, is only speculative and a possible topic of investigation for future research.

Regarding the criticism of elders and adolescents about the short duration, this occurred because of time constraints for completion of a PhD programme as well as the necessity to evaluate this kind of activity so as to influence the policies stipulated by the Brazilian law (Brasil, 1996), which delegated to the Ministry of Education the task of introducing theme related to ageing in all schools at all levels. Intergenerational interaction is a practical alternative for introducing ageing as a subject in the school according to the law. However, the political discussion is still going on. The school is still conducting the project, but on an informal basis.

**The Limitations and Contributions of the Study**

In focus groups, it is possible that the participants give answers to please the researcher (acquiescence bias) or wish to be regarded in a positive light (desirability bias) or change their behaviour because they are being observed (Hawthorne effect). In this study, when the adolescents were asked about having an external group facilitator they said they preferred to discuss things with me as we had developed a friendly and honest relationship. Thus they felt free to be critical and expressed their genuine opinions when criticising the organisational aspects during the reminiscence sessions of the project. Sharp criticism was also made when they mentioned problems with some monitors, who inhibited
their interaction with elderly people. In order to minimize the possibility of bias and increase credibility and reliability, the research procedure was carefully documented, as suggested by Silverman (2000). The interviews were audiotaped, and an external observer was hired for focus group discussions. The opinions generated from the group interactions were discussed in a workshop with research students and one lecturer at LSHTM for coding and interpretation.

Other limitations are related to the duration of the activities and the number of elders, especially men. Short length of the intervention and the small number of elders are not enough to lead to the expected changes. In further research extending the time of intervention, and raising the number of elderly people would be necessary.

Despite these limitations, the study demonstrated some positive outcomes.

The study revealed the attitudes of elderly people towards adolescents, and the stereotyped ideas some elders had about young people. These stereotypes seemed to influence the relationship between generations within and outside the family environment.

This research was the first to develop a theoretical framework to explain psychosocial changes that might have occurred by using reminiscence processes as a source of information for the participants. The results of the study also support the assumption that intergenerational interaction using reminiscence processes as a means of interaction improves attitudes of elders and adolescents towards each other.

CONCLUSION

This research developed a theoretical framework to explain psychosocial changes by using reminiscence processes as a source of information for the participants. This project encouraged participants to take intensive part in the intergenerational group activities to express themselves, and also to provide recommendations for further research and policy building. Clear feelings of discrimination by society were pointed out, both by adolescents and elderly people. This suggests that this topic deserves more attention in further studies to investigate the influence of discrimination on health and also that these age groups need to be of empowered to control their own lives, so as to contribute towards building a better society.
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