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Laurel R. Kitada  
*Scripps College*

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**COOKING WITH ROOTS: HOW OLDER ADULTS STRENGTHEN  
CONNECTION WITH YOUNGER GENERATIONS THROUGH  
RECIPE SHARING**

by

**LAUREL REIKO KITADA**

**SUBMITTED TO SCRIPPS COLLEGE IN PARTIAL FULFILLMENT  
OF THE DEGREE OF BACHELOR OF ARTS**

**PROFESSOR STACEY WOOD  
PROFESSOR JENNIFER GROSCUP**

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Cooking with roots: How older adults strengthen connection with younger generations

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Laurel R. Kitada

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### Abstract

This research investigates how older adults experience sharing recipes with younger generations, and examines conditions that contribute to the expression of generativity within the context of intergenerational recipe sharing. In Study 1, semi-structured interviews centered on experiences with intergenerational recipe sharing will be conducted with 30 older adults (age 65+). Participants will complete a survey of generative concern before and after engaging in a basic recipe sharing task. In line with previous research on generative art activities, responses will highlight feelings of autonomy as well as desires to teach others and leave a legacy. It is also hypothesized that generative concern will increase as a consequence of the recipe sharing task. Following preliminary research, Study 2 will examine how recipe type (special occasion vs. everyday-style recipe), mode of sharing (oral vs. written), and identity of recipe recipient (relative vs. stranger) influence generative concern in 792 older adults. Participants will complete the same survey described in Study 1 before being randomly assigned to one of eight recipe sharing tasks. After three sharing sessions, participants will be re-tested for present and future-oriented generativity. While all groups will show an increase in generativity over time, participants who share recipes with a younger relative and those who share recipes orally will benefit more from the intervention than their counterparts. Results will suggest that generativity is dependent on factors of recipe type, mode of sharing, and recipe recipient when recipes are passed from one generation to another. Implications and further directions are discussed, including intergenerational learning, well-being, and ego integrity in late life.

*Key words:* recipes, adult development, generativity, intergenerational learning

### Acknowledgments and Dedication

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I dedicate this thesis to Beatrice Firle, Tomas Firle, Hisako Kitada, and Fred Kitada – *my grandparents*.

Cooking with roots: How older adults strengthen connection with younger generations  
through recipe sharing

We live in a time when chefs, hobbyists, celebrities, and even children participate in televised culinary competitions, millennials take pictures of food to post on social media, and adventurers travel across the globe in search of that special something that is sure to awaken their palate. Yet, amidst this foodie frenzy, is a quaint cooking show called “My Grandmother’s Ravioli” hosted by satirical writer Mo Rocca on the Cooking Channel. The same title sequence has been used for four seasons, Rocca narrating “When I was growing up [my grandmother] used to make the biggest, most elaborate Sunday dinners. I will never forget Momma’s ravioli. But I – I never learned how to cook. That’s why I’m pulling out all the stops to get your grandmothers and grandfathers to teach me their favorite family recipes. Why not learn from the masters?”

Each episode features a grandmother or grandfather who has a winning combination of food authority, life experience, and a large helping of personality. Ruth Teig, a Jewish grandmother living in New York, and her mother’s recipes for classical Jewish cuisine were featured in one of the first episodes of the series. Ruth has invited Rocca into her home and tells him that they will be preparing a dinner for Shabbat, complete with homemade *kreplach* and *gefilte fish*. As they braise beef for the kreplach filling, knead dough for the kreplach ‘dumplings,’ and tend to a pot of simmering fish stock on the stove, Ruth talks about Kosher tradition, displays her culinary skills and shares memories she has with these foods. She gives approximate quantities and directions for the dishes they prepare, but really, sharing her family’s heritage recipes is a platform to consider larger themes of life.

Intergenerational recipe sharing is not a phenomenon exclusive to the world of television. Rather, it has had a long history in private spaces, around the kitchen table or beside the kitchen counter, and in community spaces where collective cookbooks have been written. Recipes are commonly passed down from older generations of women to younger generations of women, from mother to daughter. This we know from even casual observation. However, do we really know *why* older adults feel compelled to share recipes with relatives, close friends, celebrities like Mo Rocca, or potentially hundreds of thousands of television viewers? Do we really know *how* older adults experience the process of sharing recipes with younger people? The present research aims to better understand the psychological and developmental aspects of recipe sharing. Specifically, this work aims to examine intergenerational recipe sharing from an Eriksonian perspective, with an emphasis on generativity.

## **Literature Review**

### **Generativity**

The origins of generativity can be traced to Erik Erikson's seminal work *Childhood and Society* (1963). Erikson theorized that as people age, they progress through a series of eight stages, each stage illustrating a particular challenge. Generativity versus stagnation is the seventh stage and is the conflict most commonly associated with midlife. Erikson loosely defined generativity as "the concern in establishing and guiding the next generation" (p. 267). Generative adults operate from the virtue of care. They strive to ensure the well-being of younger generations through nurturance. On the other hand, other adults operate from self-concern. There are consequences to this choice, according to Erikson, such that adults who express more

self-concern than generativity may experience intense feelings of stagnation or lack of purpose. And given the sequential nature of Erikson's developmental model, the degree to which an individual successfully negotiates generativity versus stagnation will contribute to the success of development in old age.

More than two decades later, John Kotre rediscovered and refined the concept of generativity. For Kotre (1984), generativity was not so much a fixed, developmental stage as an "impulse released at various times" in adulthood (p. 262). What's more, the generative impulse to "invest one's substance in forms of life and work that will outlive the self" can be expressed in multiple ways depending upon one's life circumstances (p. 10). Kotre identified four distinct types of generativity: biological, parental, technical, and cultural, and two modes of generativity: agentic and communal. Technical and cultural generativity are particularly interesting distinctions through the lens of agency and communion. Kotre observed that most people combine agentic tendencies to assert, expand, and develop the self with communal tendencies to relate to others through love, care, and intimacy in their generative expressions. Technical generativity emphasizes the transmission of skills that carry personal meaning and extend oneself into community spaces. Cultural generativity extends technical generativity such that special attention is given to creating, renovating, and conserving the meaning behind these skills for the good of all.

Since the publication of Kotre's theory, there has been research to confirm the positive, predictive effects of combined power and intimacy motivation on generativity (McAdams, 1985). McAdams' contributions have added greatly to the body of generativity theory and methodology. He described generativity as a two-step process of



creating a product that reflects the self and gifting it to someone else as a lasting legacy (1985). Later research explored generativity theoretically as constellation of inner desires, cultural demands, interests, objectives, behaviors, and personal narrations, which gave rise to the development of the Loyola Generativity Scale (LGS), a widely used and well-validated self-report measure for generative concern (McAdams & de St. Aubin, 1992).

McAdams, de St. Aubin, and Logan (1993) investigated differences in generativity across the life span. Researchers found mixed support for Erikson's assertion that generativity peaks in middle age, slowly tapering off in old age. Two hundred and ten men and women from a stratified random sample of young (22-27), middle (37-42), and old (67-72) age participated in the study. Participants completed a series of surveys measuring generative concern (LGS), commitment, behavior, and narration, and life satisfaction. Of all cohorts, middle-aged adults demonstrated the most generative concern and behavior, with no significant difference observed between younger and older adults. Middle-aged adults also scored higher on open-ended measures of generative commitment and narration than young adults. However, the researchers did not fully observe the decline in generativity proposed by Erikson, as scores of generative commitment and narration were equal between adults in midlife and old age.

Similar trends were noted in Keyes and Ryff's (1998) study of predictive factors of generativity and its relationship to quality of life consequences. Researchers measured three levels of generativity: behavioral, normative, and self-constructed. Behavioral generativity was designed to assess individuals' expressions of care through the

emotional support and unpaid assistance they provide to family members, friends, and others. Normative generativity denoted the sense of commitment participants felt to assist and care for those in need and to civic obligations at work and in the larger community. Self-constructed generativity implied concern for contributing to others, self-perceptions of possessing generative qualities (LGS), and self-perceptions of exemplifying care, wisdom, and knowledge.

The study demonstrated a relationship between generativity and psychological well-being in a sample of 3,032 men and women between the ages of 25 and 74. High levels of psychological well-being were observed in individuals who provided emotional support for several people; felt a civic obligation; expressed generative concern; described themselves as a generative resource; and those who possessed personality traits associated with generativity (Keyes & Ryff, 1998). Consistent with McAdams, de St. Aubin, and Logan (1993), participants of all ages expressed aspects of generativity. Middle-aged adults again scored highest on the LGS, describing themselves as greater generative resources for teaching, guiding, and assisting others than either younger or older adults. Though the older adults produced the lowest scores for generative concern and felt relatively less obligation to care for other people, they expressed a high commitment to care for society and its institutions. Taken together, McAdams, de St. Aubin, and Logan (1993) and Keyes and Ryff (1998) provide empirical support for Kotre's notion of generative moments across the lifespan.

Inconsistencies in generative commitment in older age may be explained by theoretical distinctions between generativity and keeper of the meaning. George Vaillant (2002) proposed the addition of a developmental stage called "keeper of meaning versus

rigidity” between the last two stages in Erikson’s model. Keepers of the meaning are adults who draw upon virtues of wisdom and justice to preserve cultural knowledge. Though they do not provide direct care to others during this stage of life – more of a marker of generativity – older adults forge meaningful connections with younger generations through mentorship and the sharing of traditions. In a manner similar to Kotre’s (1984) cultural generativity, being a keeper of the meaning centers older adults in the link between past and future.

### **Food and Food Activities in Old Age**

Academics and armchair gourmands agree, food is much more than feed. Food is a fascinating, intersectional phenomenon that weaves together social, psychological, physiological, and symbolic dimensions of life. Rituals and social norms inform how people define, maintain, and redefine identity through their relationships with food and food activities. Food activities have been broadly defined as any “task, action or life experience involving food” (Plastow, Atwal, & Gilhooly, 2014, p. 667). Everyday food activities include acquiring food, eating, drinking, preparing meals, and maintaining diet. However, food activities do not have to be regularly repeating or even material to be personally meaningful. They can reflect more subjective processes of memory and storytelling as culinary memoirs and empirical research have illustrated, as well (Abu-Jaber, 2005; Chavez, 2006; Holtzman, 2006; Lupton, 1994).

The literature on food activities in old age varies along the spectrum from the pragmatic to the symbolic. Gustafsson, Andersson, Andersson, Fjellström, and Sidenvall (2003) studied how older women experienced food-related work as ability declined due to disease. Results indicated as older women’s symptoms began to threaten their ability

to shop for ingredients and prepare a meal for themselves, they tended to value their independence and to fear dependence to a great extent. Lane and colleagues (2014) also investigated women's responses to reduced contact with food preparation and cooking meals from scratch as a function of age. As it happens, older women did not experience any negative consequences as a result of their new relationships with food. Researchers interpreted this trend as evidence of older women's striking abilities to adapt to new situations and to invent modes of connection outside of food preparation which continue to preserve their relationships with family members, friends, and communities.

Other research has considered how older women do and do not find meaning in food activities. A study by Sidenvall, Nydahl, and Fjellström (2000) demonstrated qualitative differences between cohabitating and recently widowed, retired women, such that cooking a meal for someone represented gift-giving and connection for cohabitating women, but carried little positive meaning for women in bereavement. Similarly, connection with family through the culinary tradition was a theme discussed in Wright-St Clair, Hocking, Bunrayong, Vittayakorn, and Rattakorn's (2005) study. In the process of preparing foods for Christmas, older New Zealand women shape and reshape identity through opportunities to receive praise and engage with heritage recipes and their stories. In sum, food related activities contribute to the maintenance of women's gendered, ethnic, and community identities in old age (Plastow, Atwal, & Gilhooly, 2015).

### **Recipe Sharing in Old Age**

Only recently has recipe sharing emerged from folklore, finding a place in empirical research, as a significant food activity. This literature is comprised of two foundational studies. Meyers (2001) explored how women bond with their mothers and

other important women in their families through the preservation and transmission of kitchen equipment, recipes, traditions, and stories related to food. More than 400 women ranging in age from 18 to 88 from the United States and Canada participated in this mixed methods study. Data from focus groups, interviews, and surveys begin to describe the role maternal recipes play in maintaining culinary tradition and continuity among women in the family. The majority of the women surveyed (85%) were given recipes from their mothers, and of those participants, the majority (69%) thought having these recipes was important. Quantitative data also indicated that 33% of participants reported passing on their mother's recipes to their own daughters and 29% reported passing their mother's recipes to other women in the family. Mothers and daughters were both involved in the process of compiling special recipe collections. Some mothers gifted recipe collections to their daughters and granddaughters, and some daughters (16%) gathered their mother's recipes into collections for personal use. Importantly, Meyers also acknowledged that many women learn their mother's ways of cooking through oral tradition rather than from written recipes.

Hocking, Wright-St. Clair, and Burayong (2002) noted this difference in their cross-cultural study with older Thai and New Zealand women. Researchers conducted focus group interviews with 33 participants in Chiang Mai, Thailand and 16 participants in Auckland, New Zealand. Narrative data revealed that despite cultural differences – Thai women tend to work from oral recipes, while New Zealand women tend to work from written recipes – older women took pleasure from sharing recipes with each other. Researchers refer to “talking about or doing things related to recipes” as recipe work (p. 117). Results of this work begin to demonstrate how women perform recipe work as a

means of seeking connection in the context of family – mothers, grandmothers, and other relatives, living or deceased – and newly-formed friendships.

### **Generative Activities in Old Age**

A handful of studies have explored various activities enjoyed in old age for themes of generativity. Ehlman, Ligon, and Moriello (2014) examined the change in generative concern within older adults who participated in an intergenerational oral history project. College students conducted interviews with 124 older men and women about their lives and administered the LGS to participants at the beginning and end of the project. Results indicated a significant main effect of time such that participants reported feeling more generative after sharing their life stories with younger adults than before.

Qualitative research has also demonstrated the generative qualities of quilting among older-aged women in Appalachian, Amish, and Latter-day Saint societies (Piercy & Cheek, 2004). Researchers conducted 30 semi-structured interviews, covering participants' histories of quilting, the rewards they received from quilting, and the roles that quilting play in their lives. They found that participants exhibited generativity by teaching their skills to others, strengthening bonds with younger family members, and leaving legacies through their quilts. The same researchers (2008) conceptualized quilting as a tool in negotiating the process of generativity versus stagnation using the epigenetic framework proposed by Slater (2003). According to Slater, each stage of Erikson's theory of development contains elements of the seven other stages, those already accomplished and those still to come. Cheek and Piercy analyzed the narrative accounts from the previous study for the seven epigenetic conflicts that emerge in association with generativity versus stagnation, and found that these areas of influence

were positively expressed in quilting. Taken together, the results of these studies highlight how people use the creative arts – personal storytelling and handicrafts – as means of expressing autonomy, legacy, generosity, and communion.

### **Intergenerational Recipe Sharing as Generativity**

Though intergenerational recipe sharing and generativity overlap considerably in theory, the literature has yet to establish a definitive relationship between the two. Nevertheless, there is reason to believe intergenerational recipe sharing operates as a kind of generative activity for older adults, taking into account theories of generativity, Meyers' (2001) and Hocking, Wright-St. Clair, and Burayong's (2002) contributions to the field of recipe work, and research on similar, generative activities enjoyed in old age. The present research is intended to fill this gap. Such research may have important implications for increasing demands for greater understanding and respect between generations, more cohesive communities, and positive aging interventions as our aging population continues to rise (Meshel & McGlynn, 2004; Pinazo-Hernadis, 2011; Villar, 2012).

### **Overview of the Present Research**

The present research employs a mixed methods study design. The purpose of Study 1 is to learn more about how older adults experience sharing recipes with younger generations. Older adults from the community with experience sharing recipes with younger relatives or friends will be invited to participate in a qualitative, in-depth interview. They will complete scales of generativity, social belonging, and social support, describe their experiences with recipe sharing, and share a recipe with the

researcher. It is hypothesized that intergenerational recipe sharing will function as a generative activity in communities of older adults. Older adults will describe qualities such as leaving a legacy, giving to others, passing on traditions, and teaching skills. It is also hypothesized that feelings of generativity will improve as a consequence of the recipe sharing task, after controlling for perceptions of social belonging and social support. Ultimately, Study 1 aims to establish the relationship between intergenerational recipe sharing and generativity.

Study 2 will validate and extend findings from Study 1 by examining the kinds of conditions that will contribute to the expression of generativity within the context of intergenerational recipe sharing. Study 2 follows a fully crossed, between-groups 3-way design in which type of recipe (special occasion vs. everyday-style recipe), mode of sharing (oral vs. written), and relationship with the younger recipe recipient (relative vs. stranger) will be manipulated. Participants will complete the same survey described in Study 1 before being randomly assigned to one of eight recipe sharing tasks. After three sharing sessions, participants will be re-tested for present and future-oriented generativity. It is hypothesized there will be a significant interaction effect such that what recipe is shared, how it is shared, and who it is shared with will be dependent on each other as they relate to scores of generative concern measured following the intervention. Main effects of mode of sharing and relationship with the target are also predicted such that feelings of generative concern will be greater when recipes are shared orally than in writing, and when recipes are shared with a relative than a stranger. It is also hypothesized that participants who share a recipe with a relative will differ from participants who share a recipe with a stranger in the way they express generativity over



time. Participants who share a recipe with a relative will benefit the most from the recipe sharing intervention, while participants who share a recipe with a stranger will experience the most significant change in generativity when they are encouraged to think about sharing recipes as a long-term activity.

## **STUDY 1**

### **Proposed Method**

#### **Participants**

Persons 65 years of age or older will be selected to represent the older adult population in the United States. A convenience, community sample of older adults will be recruited to participate in the present study via non-probabilistic, purposive sampling methods. Flyers will be distributed to senior centers, retirement communities, and in public spaces in cities and counties near the researcher's institution.

Following similar research on generative craft activities in old age (Adams-Price & Steinman, 2007; Piercy & Cheek, 2004), approximately 30 older adults will be invited to participate in this qualitative, descriptive study. Inclusion criteria will specify that participants have shared a recipe(s) with a younger person, in some capacity. All participants will be compensated for their time. They will be given the choice to receive a small monetary compensation (\$10) or transcription service on behalf of the researcher to record a favorite recipe to be shared with their family and friends.

Participants of all gender identities will be encouraged to participate in the present studies. However, it is likely that the final sample will be majority female due to social expectations and historical trends that have placed food preparation and recipe work in the realm of "women's work." The final sample is predicted to represent the experiences

of older adults who identify as White, have relatively high degrees of formal education and annual income, have been married, and have children.

## **Materials**

**Interview Schedule.** An interview schedule of open-ended questions will be used for Study 1 (See Appendix A). Topics covered will include participants' histories of cooking, baking, and recipe sharing, the psychological rewards (if any) they receive from recipe sharing, and the roles that recipe sharing plays in their lives.

**Generativity.** Perceived generative concern will be assessed using the self-report measure the Loyola Generativity Scale (LGS; McAdams & de St. Aubin, 1992; See Appendix B). The LGS is composed of 20 items, including "I have important skills that I try to teach others" and "I try to pass along the knowledge that I have gained through my experiences." Participants will evaluate the degree to which they agree with each statement on a 4-point Likert-type scale from 0 (never applies) to 3 (very often/almost always applies), such that higher scores reflect higher perceptions of generativity. Good internal consistency of the LGS has been demonstrated with a range of Cronbach's  $\alpha$  coefficient from 0.83 to 0.84 (McAdams & de St. Aubin, 1992).

**Belonging.** The Social Connectedness and Social Assurance Scales (Lee & Robbins, 1995) have been chosen to assess feelings of belonging (See Appendix C). The Social Connectedness Scale and Social Assurance Scales are eight-item, self-report scales with good internal reliability (Social Connectedness  $\alpha = 0.91$  and Social Assurance  $\alpha = 0.82$ , Lee & Robbins, 1995). Participants will indicate the degree to which they agree with each statement on a 6-point Likert-type scale from 1 (agree) to 6 (disagree) for both scales. Sample items of the Social Connectedness and Social Assurance Scales are "I

feel disconnected from the world around me” and “I feel more comfortable when someone is constantly with me,” respectively. High scores reflect greater reported sense of social connectedness, confidence in social situations, and belonging.

**Social Support.** The shortened version of the Interpersonal Support Evaluation List (ISEL-12; Cohen, Mermelstein, Kamarck, & Hoberman, 1985) will be used to assess perceptions of three dimensions of social support: appraisal support, belonging support, and tangible support (See Appendix D). Participants will indicate the degree to which they agree with a list of 12 items on a 4-point Likert-type scale (*definitely false, probably false, probably true, and definitely true*; scored 0-3), such that higher scores indicate higher perceptions of social support. Sample scale items include “When I need suggestions on how to deal with a personal problem, I know someone I can turn to” and “I don’t often get invited to do things with others” (reverse coded). Internal consistency of the ISEL-12 is good ( $\alpha > 0.70$ , Merz et al., 2014).

All materials will be presented to participants in a pen and paper format. No identifying information will be collected in association with study materials.

### **Procedure**

Study 1 will be conducted in the field, at community centers and other widely accessible public spaces to older adults. After providing informed consent, participants will complete the Loyola Generativity Scale, the Social Connectedness and Social Assurance Scales, and the Interpersonal Support Evaluation List-12. The order of these scales will be randomized across participants to minimize order effects. Next, participants will be interviewed individually, using the semi-structured questionnaire designed by the researcher. Verbatim responses will be recorded using audio equipment

in order to capture the essence of what the older adult participants had to share. Though the order of the interview questions may vary slightly in response to the information given by the participants, all questions will be asked. At this point, participants will be asked to share a recipe of their choosing and elaborate on the significance of said recipe with the researcher. Participants will complete the Loyola Generativity Scale for a second time and a short survey of demographic information (See Appendix E), including age, gender expression, racial/ethnic/cultural identity, socioeconomic status, employment history, educational attainment, partnership status, and family characteristics. Participants will be thanked, debriefed, and compensated upon completion. Time to complete the study is estimated to last 1 to 1 ½ hours.

### **Proposed Results**

Prior to data analysis, composite scores will be created for generative concern, social connectedness, social assurance, and social support. Scores will be averaged for each of the aforementioned scales, with higher scores indicating greater propensity for generative concern, social connectedness, social assuredness, and social support, respectively.

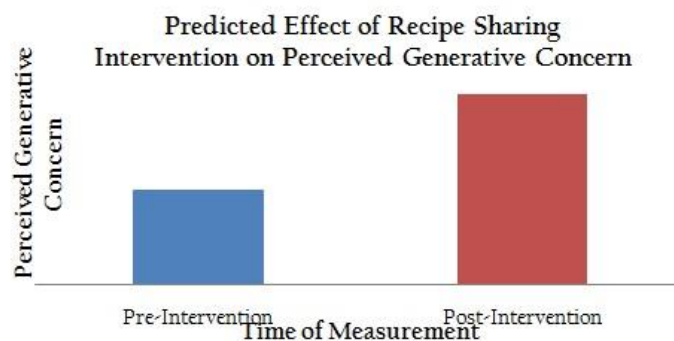
Participants' interview responses will be fully transcribed and subjected to qualitative content analysis according to the process outlined by McCracken (1988, as cited in Piercy & Cheek, 2004). Transcripts will be read twice, once for general understanding of content and a second time for identification of themes related to the participants' experiences with intergenerational recipe sharing. Next, the researcher will generate preliminary coding categories, and will reexamine these codes for patterns and connections. From these patterns and connections, preliminary themes will also be

developed. The last stage of the analysis process will be to determine proper themes through a careful study of preliminary themes, patterns, and connections among codes.

Qualitative analysis described above will be conducted to examine the generative qualities of intergenerational recipe sharing. Consistent with qualitative research on the generative qualities of similar creative activities (i.e., quilting and jewelry-making; Adams-Price & Steinman, 2007; Piercy & Cheek, 2004), intergenerational recipe sharing will function as a generative activity in communities of older adults. Participants will describe feelings of productivity, validation, pride, and joy in sharing recipes with others. They will also describe the various roles that recipe sharing as a means to teach others, form bonds with members of other generations, leave a legacy, contribute to the welfare of the broader community, and have faith that the future is secure in the next generation.

A repeated measures t-test will be conducted to determine if there is a significant change in participants' scores of generativity as a result of the intergenerational recipe sharing intervention. Consistent with research on the generative effects of intergenerational oral history-telling (Ehlman, Ligon, & Moriello, 2014) scores of generative concern

measured after the intervention (Time 2) will be significantly higher than initial scores of generative concern measured before the intervention (Time 1).



A series of one-way ANCOVAs will be conducted to examine how participant characteristics affect ratings of generative concern at Time 2, controlling for scores at

Time 1. Consistent with Keyes & Ryff (2012), there will be significant effects of gender and education as they relate to generativity such that female participants and participants with higher levels of education will have higher scores of generative concern than their male and lower-educated counterparts. Though the present study does not predict specific trends for racial/ethnic/cultural identity, socioeconomic status, employment status, educational attainment, partnership status, or family status, mean differences in generative concern will be explored in relation to these variables.

### **Discussion**

The results of Study 1 will illuminate the ways in which intergenerational recipe sharing engenders feelings of generativity in its practitioners. Rich qualitative data from this study will be the first of their kind to describe the substantial impact of recipe sharing on the lives of older adults who engage in the activity within the broader literature of generative craft activities (Adams-Price & Steinman, 2007; Peirce & Cheek, 2004). Past literature notes how quilters, jewelry-makers, and life story-tellers contribute to the lives of others by leaving legacies of care and concern. The present research adds intergenerational recipe sharing to this mix. Sharing recipes will allow older adults to demonstrate productivity and competence, express creativity, experience psychological benefits, and forge connections, nurture, and mentor younger generations in ways that are consistent with Kotre's (1996) discussions of agentic and communal generativity. The success of the recipe sharing intervention on improving scores of generative concern is also meaningful. Still, more knowledge is required before this intervention should be implemented. Study 2 aims to extend these findings by studying particular aspects of the recipe sharing intervention which may enhance the generative experience in older adults.

## STUDY 2

### Proposed Method

#### Participants

According to Cohen (1992), 792 older adult participants will be needed to produce a power of .80 with a small estimated effect size and  $\alpha = .05$  in this fully-crossed, between-groups 3-way factorial design. Participants will be recruited in the same manner as in Study 1, and will most likely reflect the same demographic trends as mentioned previously. One point of difference, however, is that no previous experience with intergenerational recipe sharing will be required of participants. As before, all participants will be compensated. Participants will be entered into a raffle for a chance to win a gift card or small monetary sum.

#### Materials

Many of the materials employed in Study 1 will carry over to Study 2. These are the Loyola Generativity Scale, the Social Connectedness and Social Assurance Scales, and the Interpersonal Support Evaluation List-12 (See Appendices B-D). Demographic information will be collected using the same questionnaire as in Study 1, as well (See Appendix E). Additional stimulus materials will be designed specifically for Study 2. Instructions will prompt participants to describe a recipe of their choosing, reflect on their choice, and share any personal stories and memories associated with said recipe (See Appendix F). Eight versions of these instructions will be written, reflecting all possible combinations of the 2 (type of recipe: special occasion recipe vs. everyday recipe) x 2 (mode of recipe sharing: oral vs. written) x 2 (relationship with the younger adult: relative vs. stranger) manipulations. Participants in the oral recipe sharing condition will

be provided with an audio-recording device, while participants in the written recipe sharing condition will be provided with a piece of paper on which to record their responses. All other details of the instructions will be held constant across all conditions. The following is a sample of the instructions used during the recipe sharing intervention for a participant assigned to share an everyday-style recipe with a younger relative, orally.

“Imagine, for the moment, that you have just received a phone call from one of your younger relatives. She is learning how to cook and has come to you for advice. She asks you to share one of your favorite recipes for something you might prepare during a typical week. She is also curious to know why you chose that particular recipe and what it means to you.

Instructions:

1. Please select a recipe for an everyday-style dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. Please speak into the audio-recording device as if you were having a phone conversation with your relative.”

Manipulation checks will be used to assess the effectiveness of the independent variables (See Appendix G). At the close of the study, participants will be asked a series of questions to ensure that they had read and understood the instructions of the recipe sharing task. The manipulation checks ask *who* they were supposed to imagine, *what* kind of recipe they were supposed to share, and *how* they were supposed to share the recipe. The questions will be presented in a multiple choice format, with three possible answers for each question. For example, participants will be asked, “What kind of recipe were you instructed to share?” to which they may respond (1) an everyday-style recipe, (2) a recipe for a special occasion, or (3) I do not remember. Participants who do not pass all of the manipulation checks will not be included in the analyses. To compensate



for loss of participants who do not pass the manipulation checks, additional participants will be recruited.

### **Procedure**

Study 2 will be conducted in-person, in the lab, over the span of three sessions. After providing informed consent, participants will complete the Loyola Generativity Scale, the Social Connectedness and Social Assurance Scales, and the Interpersonal Support Evaluation List-12 in a randomized order. Next, participants will be randomly assigned to receive one of eight versions of the recipe sharing intervention instructions. They will be asked to describe a recipe of their choosing, reflect on their choice, and share any personal stories and memories associated with said recipe according to their assigned condition. Participants will be asked to complete a demographics questionnaire and manipulation checks. At this point, the researcher will schedule participants for two more sessions over the next two weeks according to participants' availability. Participants will be thanked and excused. During session two, participants will be greeted, asked to complete the same recipe sharing task they were assigned to during the first session, thanked, and excused. Session three will function exactly as session two, except that after completing the recipe sharing task for a final time, participants will complete two versions of the Loyola Generativity Scale. The first version will be identical to the one completed during session 1. The second version will prompt participants to imagine how they might feel if they were to continue with this practice over time, and to respond accordingly. Participants will be thanked for their efforts and will be fully debriefed. The duration of the study should last approximately 30-45 minutes for each session.

**Proposed Results**

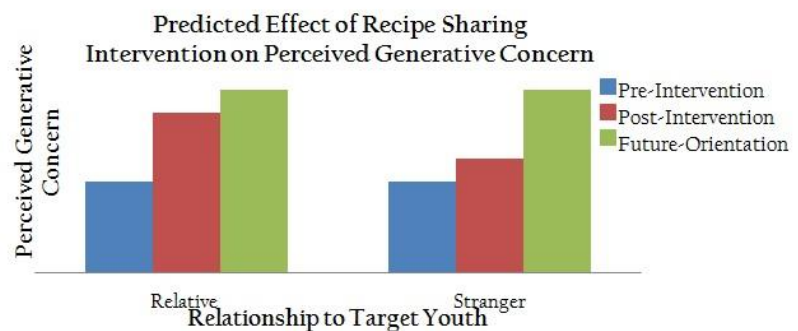
**Effect of Time**

A series mixed model ANCOVAs will be conducted to determine if there is a significant difference in generativity over time for participants who share a recipe with a relative in comparison to participants who share a recipe with a stranger, after controlling for social connectedness, social assurance, and social support.

First, it is predicted that there will be a significant change in participants’ scores of generative concern from before the recipe sharing intervention (Time 1) to after the intervention (Time 2; controlling for scores at Time 1) for participants who share a recipe with a relative, such that scores at Time 2 will be higher than scores at Time 1. There will be a marginally significant change in generativity for participants who share a recipe with a stranger.

Second, it is predicted that there will be a significant change in participants’ scores of generative concern from after the intervention (Time 2; controlling for scores at

Time 1) to predicting future generative concern (Time 3; controlling for scores at Time 1 and 2). For participants who share with



a relative, there will be a marginally significant change in generativity from Time 2 to Time 3, such that scores at Time 3 will be slightly higher than at Time 2. For participants who share with a stranger, there will be a significant change in generativity from Time 2 to Time 3, such that scores at Time 3 will be higher than at Time 2.

Finally, it is predicted that there will be a significant change in participants' scores of generativity from initial scores of generative concern at Time 1 to scores of predicted future generative concern at Time 3 (controlling for scores at Time 1 and 2) for all participants, such that scores at Time 3 will be higher than Time 1. Taken together, these predictions confirm and extend the significant effect of time on generativity observed in Ehlman, Ligon, and Moriello's (2014) study of intergenerational oral history-telling.

**Interaction**

A 3-way ANOVA will be conducted to determine how what recipe is shared, how it is shared, and who it is shared with relate to generativity. A significant interaction effect is predicted such that the type of recipe, the mode of sharing, and the relationship with the younger adult target will be dependent on each other as they relate to scores of generative concern at Time 2. For participants who imagine a relative, ratings of

generative concern will be higher when a special occasion recipe is shared orally than in

Predicted Interaction Effect of Relationship, Recipe Type, and Mode of Sharing on Perceived Generative Concern

		Relative		Stranger	
		Oral	Written	Oral	Written
Special occasion recipe		Green	Purple	Purple	Green
Everyday-style recipe		Light Green	Light Purple	Brown	Brown

writing. The same pattern is predicted for everyday-style recipes, though to a smaller degree. For participants who imagine a stranger, ratings of generative concern will be higher when a special occasion recipe is shared in writing than when it is shared orally. Ratings of generative concern will be equal between participants who share an everyday-style recipe orally and those who share an everyday-style recipe in writing. Main effects

of mode of sharing and relationship with the target are predicted such that, in general, scores of generative concern will be higher when recipes are shared orally than in writing, and when recipes are shared with a relative than a stranger. Based on the assumption that recipe work is equally meaningful for celebratory and everyday occasions (Hocking, Wright-St. Clair, & Bunrayong, 2002), no main effect of type of recipe is predicted.

### **Discussion**

The results of Study 2 will add considerably to the existing literature on intergenerational recipe sharing. First, findings will suggest that participants feel different levels of generativity over time when they are asked to share a recipe with a younger family member in comparison to when they are asked to share a recipe young adult from the community. Participants who share a recipe with a relative will appear to experience the greatest increase in generativity between the initial assessment of generative concern and the assessment following the recipe sharing intervention. Participants who share a recipe with a stranger, on the other hand, will appear to experience the greatest increase in generativity between the initial assessment of generative concern and the future-oriented assessment. Furthermore, the results of the present study will emphasize the ways in which important, functional aspects of recipe sharing (i.e., recipe type, mode of sharing, and identity of recipe recipient) affect perceptions of generative concern, both individually and together. These findings will qualify and deepen our understanding of the success of a recipe sharing intervention.

### **Ethics**

Participation in the present study is limited to a protected population of adults age 65 and older with the express purpose of studying how older adults, specifically, respond to sharing recipes with younger adults. The goals of the present research would not be met by sampling from the general population. Participants will demonstrate that they understand the purpose and tasks of the present study by providing informed consent. Voluntariness of participation will be stressed such that participants who refuse to answer any question or decide to discontinue their participation will not be penalized in any way. All participants will receive compensation for their participation. Furthermore, questions concerning the research will be welcomed at all points in the research process.

The present study does not employ deception, nor does it require participants to disclose any information considered highly sensitive in nature. Expanding upon this, at no point in the present study will participants be asked about immigration status, potentially illegal or incriminating behavior, sexual orientation, or the like. Participants *will* be asked to complete a series of questionnaires regarding general feelings of generativity, social belonging, and social support, describe their experiences with food preparation, and talk about a memory around a favorite recipe. It is the researcher's belief that these tasks do not exceed the potential for risk experienced in normal, daily life. Thus, the present study falls within the realms of minimal risk and low sensitivity. If participants find the information presented to them or the tasks of the study discomfoting, they have the right to suspend their participation before a debriefing. In the event of any problems resulting from participation in the study, information about psychological treatment will be made available.

In addition, participants will be ensured that participation in the present study is completely anonymous. Participants will be assigned participant numbers and will not be asked to put their name on any of the stimulus materials. Participants will be asked to sign their name on informed consent documents, sign-up sheets, and receipts. These documents will be kept strictly confidential and separate from responses to stimulus materials, in a secure location which is only accessible to the investigator. There will be no way to link names on the consent documents to any identifying information or responses in the research materials.

In all, the benefits outweigh the potential risks. Participants may find the research experience enjoyable, and the process may help participants to better understand themselves, their relationships with food, and their relationships with others. It is possible that participants may experience no direct non-monetary benefit from their participation. It is also important to note that the present study poses potential risk to participants in that slight emotional discomfort may be triggered by tasks involving memory work and perceptions of social integration. Still, the present study is both socially and scientifically meaningful. Information gained from this study may help us better understand the ways older adults relate to younger adults through the paradigm of generativity, which may have implications in designing effective successful aging strategies and more cohesive communities.

### **Conclusion**

This study is one of the first to examine the impact of sharing recipes on generativity in the older population. Qualitative and quantitative findings will provide initial evidence that the practice of intergenerational recipe sharing improves feelings of

generativity in its practitioners, contoured by specific traits of the recipe sharing experience. In light of our increasingly aging population, and the sequential nature of Erikson's model of adult development, this research is important to positive aging. There is a growing body of literature which suggests an individual's psychosocial well-being and ability to find meaning in late life are predicted by generativity. Generative individuals are able to feel good about themselves, their life choices, and their contributions to and place in society (Villar, 2012). In the context of the proposed research, intergenerational recipe sharing will contribute to personal growth and communion. Information to be gained from this research may be helpful to families, caregivers, social workers, and policymakers who are interested in supporting positive late life development and intergenerational learning.

There are several limitations to the present study. First, intergenerational recipe sharing was operationalized as more of a mental exercise than a one-on-one experience. The researcher understands that having participants imagine a younger adult and speak into an audio-recording device is substantially different from observing how participants share recipes organically. The present method was chosen to allow for as many older adults to participate as possible, considering the numbers of older adults living independently of their extended families, in private residences or assisted living facilities. Such participants would be unable to feasibly bring their grandchildren into the lab. Another concern may be raised with regards to culture and the propensity to share recipes. Recipes for many people are prized possessions. They are heirlooms that are meant to be shared strictly in the family, or not at all. Though the present study will not require participants to specify measurements or all ingredients, participants who identify

with a culture in which recipes are veiled in secrecy, or in which cooking is guided by feeling and intuition, may have a more difficult time feeling comfortable during the recipe sharing task. Cross-cultural research on the experience of intergenerational recipe sharing is encouraged. Finally, it may be the case that participants who have experience sharing recipes and who are fond of preparing food will respond more positively to the recipe sharing task than participants who do not or do not like to cook or share recipes. The recipe sharing task has thus been structured to evoke recipe memories in addition to more standard recipe details, with the hope that recipe sharing will be within the reach of more people.

In the future, research should address any differences between recipe *memory* sharing and recipe *detail* sharing, and the combination of the two, in relation to expressions of generativity. It may also be interesting to study the influence of health, access to food, and quality of life on generativity in the context of intergenerational recipe sharing. Future researchers should consider investigating how younger adults understand and emotionally respond to receiving recipes from their older relatives. While it is true that there are many ways in which people can pass on traditions, leave a legacy, teach, and give to others, there is something unique to the act of sharing a recipe. Recipes hold special meaning in the ways that food holds special meaning. Food intimately connects all of us to our relationships, our values, our histories, and our environment. Food is *felt*, and so are recipes.



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## Appendix A: Interview Schedule

1. Have you ever shared a recipe with a younger person before?  
If so, please talk to me about that experience.
2. Who initiated the contact, you or the other person?
3. Please talk to me about the recipe that you shared.  
What *kind* of recipe did you share?  
Was it a recipe for a savory dish or a sweet dish?  
Was it an everyday-style recipe or a recipe for a special occasion?  
Was it a recipe you inherited from a relative, a recipe that was given to you by a friend or colleague, or a recipe showcased in a cookbook, magazine, newspaper, or online?
4. Did you share a memory along with the recipe?  
If so, please talk to me about the memory.
5. How did you share the recipe?  
Did you talk about the recipe, demonstrate the recipe, write the recipe down, or any combination thereof?
6. How did you learn how to cook or bake? Who taught you?
7. What do you like most about sharing recipes with younger people? Why?
8. What do you like least about sharing recipes with younger people? Why?
9. What kind of difference does recipe sharing make for you?
10. What were your feelings about the younger generations before you shared a recipe with a younger adult?  
Have these changed? How?
11. What were your attitudes or ideas about yourself, especially as an older person before you shared a recipe with a younger adult?  
Have these changed? How?
12. If there was one thing that you'd like people to know about intergenerational recipe sharing, what would that be?
13. Is there anything else you would like to share that I haven't touched upon that you think is important?

## Appendix B: The Loyola Generativity Scale

Instructions: For each of the following statements, please indicate how often the statement applies to you, by marking either a "0," "1," "2," or "3" in the space in front.

Mark "0" if the statement never applies to you.

Mark "1" if the statement only occasionally or seldom applies to you.

Mark "2" if the statement applies to you fairly often.

Mark "3" if the statement applies to you very often or nearly always.

- \_\_\_ 1. I try to pass along the knowledge I have gained through my experiences.
- \_\_\_ 2. I do not feel that other people need me.
- \_\_\_ 3. I think I would like the work of a teacher.
- \_\_\_ 4. I feel as though I have made a difference to many people.
- \_\_\_ 5. I do not volunteer to work for a charity.
- \_\_\_ 6. I have made and created things that have had an impact on other people.
- \_\_\_ 7. I try to be creative in most things that I do.
- \_\_\_ 8. I think that I will be remembered for a long time after I die.
- \_\_\_ 9. I believe that society cannot be responsible for providing food and shelter for all homeless people.
- \_\_\_ 10. Others would say that I have made unique contributions to society.
- \_\_\_ 11. If I were unable to have children of my own, I would like to adopt children.
- \_\_\_ 12. I have important skills that I try to teach others.
- \_\_\_ 13. I feel that I have done nothing that will survive after I die.
- \_\_\_ 14. In general, my actions do not have a positive effect on others.
- \_\_\_ 15. I feel as though I have done nothing of worth to contribute to others.
- \_\_\_ 16. I have made many commitments to many different kinds of people, groups, and activities in my life.
- \_\_\_ 17. Other people say that I am a very productive person.
- \_\_\_ 18. I have a responsibility to improve the neighborhood in which I live.
- \_\_\_ 19. People come to me for advice.
- \_\_\_ 20. I feel as though my contributions will exist after I die.

Appendix C: The Social Connectedness and Social Assurance Scales

Instructions: For each of the following statements, please indicate the extent to which you agree or disagree, by drawing a circle around the appropriate number.

Social Connectedness

1. I feel disconnected from the world around me.

1 – <i>agree</i>	2	3	4	5	6 – <i>disagree</i>
------------------	---	---	---	---	---------------------

2. Even around people I know, I don't feel that I really belong.
3. I feel so distant from people.
4. I have no sense of togetherness with my peers.
5. I don't feel related to anyone.
6. I catch myself losing all sense of connectedness with society.
7. Even among my friends, there is no sense of brother/sisterhood.
8. I don't feel I participate with anyone or any group.

Social Assurance

1. I feel more comfortable when someone is constantly with me.
2. I'm more at ease doing things together with other people.
3. Working side by side with others is more comfortable than working alone.
4. My life is incomplete without a buddy beside me.
5. It's hard for me to use my skills and talents without someone beside me.
6. I stick to my friends like glue.
7. I join groups more for the friendship than the activity itself.
8. I wish to find someone who can be with me all the time.

Appendix D: The Interpersonal Support Evaluation List (ISEL-12)

Instructions: For each of the following statements, please indicate the extent to which you agree or disagree, by drawing a circle around the appropriate response.

1. If I wanted to go on a trip for a day (for example, to the country or mountains), I would have a hard time finding someone to go with me.

Definitely false	Probably false	Probably true	Definitely true
------------------	----------------	---------------	-----------------

2. I feel that there is no one I can share my most private worries and fears with.
3. If I were sick, I could easily find someone to help me with my daily chores.
4. There is someone I can turn to for advice about handling problems with my family.
5. If I decide one afternoon that I would like to go to a movie that evening, I could easily find someone to go with me.
6. When I need suggestions on how to deal with a personal problem, I know someone I can turn to.
7. I don't often get invited to do things with others.
8. If I had to go out of town for a few weeks, it would be difficult to find someone who would look after my house or apartment (the plants, pets, garden, etc.).
9. If I wanted to have lunch with someone, I could easily find someone to join me.
10. If I was stranded 10 miles from home, there is someone I could call who could come and get me.
11. If a family crisis arose, it would be difficult to find someone who could give me good advice about how to handle it.
12. If I needed some help in moving to a new house or apartment, I would have a hard time finding someone to help me.



Appendix E: Demographic Questionnaire

Age

What is your age? \_\_\_\_\_ years

Gender expression

What gender do you most closely identify with in the present moment?

Woman

Man

Other, please specify

Racial/ethnic/cultural identity

Which of the following terms would you use to describe yourself?

White or Caucasian

Black or African American

Latino(a) or Hispanic

Asian or Asian American

Pacific Islander or Native Hawaiian

Native American or Alaskan Native

Mixed Race or Mixed Ethnic

Other, please specify

Socioeconomic status

How would you describe your current standard of living?

Below average

Average

Above average

What is your best estimate of your household's total annual income from all sources, before taxes, in 2015?

Under \$15,000

\$15,001 - \$30,000

\$30,001 - \$45,000

\$45,001 - \$60,000

\$60,001 - \$75,000

\$75,001 - \$100,000

Over \$100,000

Including yourself, how many people living in your household are supported by the total household income indicated in the question above? \_\_\_\_\_

Employment status

Are you currently employed either full or part time?

No

Yes, self-employed

Yes, employed by others

## Educational attainment

What is the highest level of education you have completed?

Less than high school education

High school degree or GED

Vocational certificate (e.g., dental lab technician, beauty technician, etc.)

Some college

Associate's degree

Bachelor's degree

Master's degree

Doctoral degree

Professional doctorate (e.g., MD, JD, DDS, etc.)

How many years of education did you have? \_\_\_\_\_ years

## Partnership status

Which of the following best describes your partnership status?

Currently married & leaving, or living with someone in a marital-like relationship

Never married & never lived with someone in a marital-like relationship

Separated

Divorced or formerly lived with someone in a marital-like relationship

Widowed

## Family characteristics

Have you ever had children?

No

Yes

If yes, how many children do you have? \_\_\_\_\_

Do you live with anyone?

No

Yes

If yes, with whom do you live? \_\_\_\_\_

## Language

Is English the main language that you speak at home?

Yes

No

If no, what is your preferred language? \_\_\_\_\_

If no, how would you characterize your ability to speak the English language?

Not at all

Not well

Well

Very well

Recipe sharing experience

Have you ever shared a recipe with another person?

No

Yes

I don't remember

If yes, with whom have you shared a recipe or recipes? (Check as many as apply)

My spouse or partner

My daughter(s)

My son(s)

My grandchild(ren)

My sibling(s)

My niece(s) or nephew(s)

My friend(s)

My coworker(s)

My neighbor(s)

My caregiver(s)

Other, please specify

## Appendix F: Instructions for the Recipe Sharing Intervention

## 1. Everyday-style recipe, young relative, orally

Imagine, for the moment, that you have just received a phone call from one of your younger relatives. She is learning how to cook and has come to you for advice. She asks you to share one of your favorite recipes for something you might prepare during a typical week. She is also curious to know why you chose that particular recipe and what it means to you.

## Instructions:

1. Please select a recipe for an everyday-style dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. Please speak into the audio-recording device as if you were having a phone conversation with your relative.

## 2. Everyday-style recipe, young relative, in writing

Imagine, for the moment, that you have just received a letter from one of your younger relatives. She is learning how to cook and has come to you for advice. She asks you to share one of your favorite recipes for something you might prepare during a typical week. She is also curious to know why you chose that particular recipe and what it means to you.

## Instructions:

1. Please select a recipe for an everyday-style dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. In the space provided, please share your recipe as if you were returning a letter to your relative.

3. Everyday-style recipe, unrelated young adult, orally

Imagine, for the moment, that you are at the grocery store and have just met a young woman in the dairy aisle. You fall into casual conversation and she says that she is learning how to cook. She asks you for advice. She asks you to share one of your favorite recipes for something you might prepare during a typical week. She is also curious to know why you chose that particular recipe and what it means to you.

Instructions:

1. Please select a recipe for an everyday-style dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. Please speak into the audio-recording device as if you were having a conversation with your new friend.

4. Everyday-style recipe, unrelated young adult, in writing

Imagine, for the moment, that you have just received a letter from your new pen pal. You saw an ad in a local paper for a pen pal service matching seniors with young adults. She is learning how to cook and has come to you for advice. She asks you to share one of your favorite recipes for something you might prepare during a typical week. She is also curious to know why you chose that particular recipe and what it means to you.

Instructions:

1. Please select a recipe for an everyday-style dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. In the space provided, please share your recipe as if you were returning a letter to your new friend.

## 5. Special occasion recipe, young relative, orally

Imagine, for the moment, that you have just received a phone call from one of your younger relatives. She is learning how to cook and has come to you for advice. She asks you to share one of your favorite recipes for something you might prepare for a special occasion, like a celebration or holiday. She is also curious to know why you chose that particular recipe and what it means to you.

Instructions:

1. Please select a recipe for a special occasion dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. Please speak into the audio-recording device as if you were having a phone conversation with your relative.

## 6. Special occasion recipe, young relative, in writing

Imagine, for the moment, that you have just received a letter from one of your younger relatives. She is learning how to cook and has come to you for advice. She asks you to share one of your favorite recipes for something you might prepare for a special occasion, like a celebration or holiday. She is also curious to know why you chose that particular recipe and what it means to you.

Instructions:

1. Please select a recipe for a special occasion dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. In the space provided, please share your recipe as if you were returning a letter to your relative.

## 7. Special occasion recipe, unrelated young adult, orally

Imagine, for the moment, that you are at the grocery store and have just met a young woman in the dairy aisle. You fall into casual conversation and she says that she is learning how to cook. She asks you for advice. She asks you to share one of your favorite recipes for something you might prepare for a special occasion, like a celebration or holiday. She is also curious to know why you chose that particular recipe and what it means to you.

Instructions:

1. Please select a recipe for a special occasion dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. Please speak into the audio-recording device as if you were having a conversation with your new friend.

## 8. Special occasion recipe, unrelated young adult, in writing

Imagine, for the moment, that you have just received a letter from your new pen pal. You saw an ad in a local paper for a pen pal service matching seniors with young adults. She is learning how to cook and has come to you for advice. She asks you to share one of your favorite recipes for something you might prepare for a special occasion, like a celebration or holiday. She is also curious to know why you chose that particular recipe and what it means to you.

Instructions:

1. Please select a recipe for a special occasion dish that you would like you share. This can be a dish you make regularly or a dish you used to prepare – anything goes!
2. You do not need to share precise measurements for all ingredients, but do your best to describe the major flavors and major steps involved in making the dish.
3. You are also encouraged to share any personal stories or memories you have with this dish.
4. In the space provided, please share your recipe as if you were returning a letter to your new friend.

## Appendix G: Manipulation Checks

1. What kind of recipe were you instructed to share?
  - a. An everyday-style recipe
  - b. A recipe for a special occasion
  - c. I do not remember, or, it was not specified
  
2. With whom were you instructed to share your recipe?
  - a. A younger relative
  - b. A young adult, community member
  - c. I do not remember, or, it was not specified
  
3. How were you instructed to share your recipe?
  - a. Orally
  - b. In writing
  - c. I do not remember, or, it was not specified