

***Experiences of young Setswana-speaking
adults in relation to older persons concerning
mobile phones***

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for the degree Master of Arts in Positive Psychology at the
Potchefstroom Campus of the North-West University

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TABLE OF CONTENTS

PREFACE.....I

ACKNOWLEDGEMENTS.....II

OPSOMMING.....VIII

SUMMARY.....IX

PERMISSION TO SUBMIT ARTICLE FOR EXAMINATION PURPOSESXII

DECLARATION BY RESEARCHER.....XV

DECLARATION BY THE LANGUAGE EDITORXVI

INTENDED JOURNAL AND GUIDELINES FOR AUTHORS.....XVII

LITERATURE REVIEW.....19

Intergenerational Care.....20

Reciprocal Care in Intergenerational Relationships.....21

Information and Communication Technology.....23

Information and Communication Technology to Address Needs.....25

A Positive Relational Perspective29

Self-Interactional Group Theory to Explore Relational Experiences.....30

Problem Statement.....32

References.....34

TITLE PAGE47

ARTICLE48

Abstract.....48

Introduction48

Mobile Technology.....	52
A Positive Relational Perspective.....	54
Problem Statement.....	56
Research Methodology.....	56
Research Method and Design.....	56
Research Context and Participants.....	57
Procedure and Ethical Considerations.....	58
Data Collection.....	59
Data Analysis.....	60
Trustworthiness.....	61
Findings.....	62
Older Persons' Reactions to Mobile Phone Use	63
Older Persons' Needs in Relation to Mobile Phones and Young Adults.....	65
Mobile phone needs.....	65
In relation to young adults.....	66
Motivation of Young Adults to Help Older Persons.....	67
Strategies Regarding Mobile Phone Support and Usage.....	68

Young adults’ strategies to support older persons’ mobile phone use.....	68
Strategies adopted by older persons in using mobile phones.....	69
Experience of Impact of Interactions with Older Persons.....	70
Control in the Relational Interactions around Mobile Phone Use	71
Relational Dynamics between Generational Members.....	72
Discussion.....	74
Recommendations and Limitations.....	78
Conclusion	79
References.....	80
CRITICAL REFLECTION	93
Mmogo-method®	94
Conclusion.....	94
Integrated Reference List.....	96

LIST OF TABLE AND FIGURES

Table 1: Perspective of young adults about mobile phone use in relation to older persons.....63

Figure 1: Older and younger people in relation to their mobile phones.....64

Figure 2: Descriptive words of basic phone functions.....66

Figure 3: A mobile phone kept in a small purse.....69

Figure 4: Focussed young adult attuned to her father’s mobile phone needs.....70

PREFACE

The candidate selected to write an article for submission to the *European Journal of Social Psychology*® because the research topic agrees with its aim and scope. *European Journal of Social Psychology*® publishes original articles on topics such as intergroup relations, group processes, attitudes, social influence, verbal and non-verbal communication, affect and emotion and cultural and cross-cultural phenomena.

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First, I would like to express my immense gratitude to my Father who blessed me with this opportunity to embark on this research and gave me the strength to complete the task.

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Monkeys, thank you for all your prayers, support, kind words and interest. Without you I would have been lost. I love you.

OPSOMMING

Die relevansie van navorsing oor selfone in intergenerasionele verhoudings is relevant, aangesien die aanvraag vir langtermynsorg en ondersteuningsdienste groei saam met die ouerwordende bevolking. Hierdie studie fokus daarom spesifiek op die belewenis van jong volwassenes met ouer persone oor die gebruik van selfone. In hierdie studie word sorg beskou as tasbare (fisiese) en ontasbare (emosionele) sorg. Dit is bewys dat selfone die handhawing en instandhouding van verhoudings ondersteun; hierdie is uiters belangrik aangesien verhoudings so 'n belangrike rol speel in die versorging van ouer persone. Selfone is ook ondersoek as 'n moontlike alternatief om die versorging van ouer persone se behoeftes aan te spreek. Hierdie studie word ondersteun deur die Self-Interaksionele Groep Teorie (SIGT) aangesien dit die relasionele interaksie tussen mense op verskillende vlakke verduidelik, naamlik die intra-individuele, die inter-individuele en die groepvlak. 'n Kwalitatiewe navorsingsmetode is gebruik om 'n gedetailleerde begrip van jong Setswana-sprekende volwassenes se ondervindinge en belewenisse met betrekking tot ouer persone rondom die onderwerp van selfone te kry. Die deelnemers aan die studie was 16 geregistreerde Maatskaplike Werk-studente, waarvan 11 vrouens en 5 mans was, wat wissel in ouderdomme van 19 tot 25 jaar. Etiese goedkeuring is verkry vanaf die etiese komitee van die Noordwes-Universiteit (Potchefstroom-kampus) met die etieknommer: NWU-00053-10-S1. Die Mmogo-method® is gebruik om data in te samel. Die deelnemers is gevra om iets te bou, met behulp van klei, gedroogde riete en krale wat hul belewenisse verteenwoordig met ouer persone met betrekking tot selfone. Beide visuele en tekstuele data is verkry en geanaliseer. Die deelnemers se simboliese waardes wat hulle aan hul individuele stukke geheg het, is gekoppel aan die navorsingsvraag en geanaliseer. Die tekstuele data is ontleed met behulp van tematiese inhoudsanalise. Bevindinge het getoon dat ouer persone vermydingsgedrag toon teenoor selfone,

waarna hulle by jong volwassenes hulp rondom hul selfoonbehoefte gaan soek. Spesifieke jong volwassenes word deur ouer persone genader. Ouer persone glo dat die betrokke jong volwassenes in staat is om voldoende hulp aan hulle te kan bied. Daar word van jong volwassenes verwag om te voldoen aan hierdie versoeke om hulp, selfs as hulle nie weet hoe om hulp aan te bied nie. Jong volwassenes wat 'n negatiewe subjektiewe beleving het skram weg om hulp aan ouer persone te gee. In teenstelling hiermee bewys die data dat 'n subjektiewe positiewe impak die waarskynlikheid van sorg vir ouer persone verhoog aangesien jong volwassenes bereid is om herhaaldelik dieselfde funksies vir ouer persone uit te voer. Selfone verander die tradisionele definisie van die verhouding tussen ouer persone en jong volwassenes, aangesien jong volwassenes vaardig is met die gebruik van selfone en die kontrole het in die verhoudingsinteraksie. Van die perspektief van die ouer persone, kompeteer jong volwassenes vir kontrole in die verhoudings tussen hulle en ouer persone, wat die tradisionele norm van kontrole uitdaag. Die bevindinge wys dat jong volwassenes ouer persone se sorgbehoefte ignoreer, of hulle kennis gebruik om ouer persone te saboteer om te verhoed dat hulle self hul fone kan gebruik of hulself te beloon deur ouer persone se data of lugtyd te gebruik. Sorg is 'n relasionele verskynsel, dus is intergenerasionele verhoudings noodsaaklik vir ouer persone se sorgbehoefte. Hierdie bevinding kan gebruik word om innoverende gemeenskapsintervensies met betrekking tot effektiewe intergenerasionele verhoudings te ontwikkel.

Slutelwoorde: Belewensise, jong volwassenes, Mmogo-method®, ouer persone, selfone, sorg, intergenerasionele verhoudings

SUMMARY

The rising numbers of the older population will result in a corresponding demand for long-term care services. This study therefore focuses specifically on the experiences of young adults in relation to older persons in the context of mobile phone usage. In this study care is viewed as tangible (physical) and intangible (emotional). Mobile phones have proved to be supportive in initiating and maintaining relationships; this is significant considering that relationships play an important role in the care of older persons. Mobile phones have also been explored as a possible alternative in addressing the care needs of older persons. This study is underpinned by the Self-Interactive Group Theory (SIGT), which explains the relational interactions between people on different levels of analysis, namely the intra-individual, the inter-individual and the group level. Ethical clearance was obtained from the Health Research Ethics Committee in the Faculty of Health Sciences of the North-West University (Potchefstroom campus), with the ethical number NWU-00053-10-S1. The Mmogo-method® was used to gather data. A qualitative research method was used to obtain a detailed understanding of young Setswana-speaking adults' experiences of their relational interactions with older persons around the topic of mobile phones. The participants in the study were 16 registered Social Work students, of whom 11 were female and 5 were male, ranging in ages from 19 to 25 years. The participants were asked to construct a visual presentation using clay, straw and beads that represented their experiences with older persons in connection with mobile phones. Both visual and textual data were obtained and analysed. The visual data were analysed by linking the research question with the symbolic meaning participants ascribed to their individual representations. The textual data were analysed using thematic analysis. Findings revealed that older persons demonstrate avoidance behaviour towards mobile phones and consequently request assistance from young adults with their mobile

phone needs. Older persons approach specific young adults who they believe are capable of offering the appropriate assistance, and young adults are expected to comply with these requests for assistance even if they do not know how to do so. Young adults who have a negative subjective experience may ignore older persons' care needs. In contrast, if the interaction is subjectively experienced as positive, young adults are willing to assist repeatedly. Mobile phones change the traditional relational definition between older persons and young adults because the young adults are skilled in mobile phone usage and ultimately have the control in the relational interaction. From the perspective of older persons, young adults compete for control in the relational interactions, thereby challenging the traditional norm guiding the relationship between them and older persons. The results show that young adults ignore older persons' care needs, or they use their knowledge to sabotage older persons by preventing them from using their mobile phones, or they reward themselves by using older persons' data or airtime. Because care is a relational phenomenon, the relationships between generations are vital for older persons' care needs. These findings can therefore be used to create innovative community interventions concerning effective intergenerational relationships.

Key words: Experiences, young adults, Mmogo-method®, older persons, mobile phones, care, intergenerational relationships

PERMISSION TO SUBMIT ARTICLE FOR EXAMINATION PURPOSES

The candidate opted to write an article, with the support of her supervisor. I hereby grant permission that she may submit this article for examination purposes in partial fulfilment of the requirements for the degree Master of Arts in Positive Psychology at the Potchefstroom Campus of the North-West University.

A handwritten signature in blue ink, appearing to read 'V. Roos', is positioned above the printed name.

Prof. Vera Roos

DECLARATION BY RESEARCHER

I hereby declare that this research manuscript, **Experiences of young Setswana-speaking adults in relation to older persons concerning mobile phones**, is my own work. I also declare that all sources used have been referenced and acknowledged.

A handwritten signature in black ink that reads "C. Robertson". The signature is written in a cursive style with a large initial "C" and a dot at the end.

Celesté Robertson

DECLARATION BY LANGUAGE EDITOR

I hereby declare that I have language-edited the manuscript

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in relation to older persons

concerning mobile phones

by Celesté Robertson

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August 2016

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LITERATURE REVIEW

Research shows that the human population is ageing at a rapid pace (Goodrick & Pelsler, 2014; Wilmoth, 2016). The number of older adults aged 60 years and above has gradually increased over the past 75 years (Wilmoth, 2016). According to Goodrick and Pelsler (2014) the global population of persons aged 65 years and older is anticipated to increase threefold by the year 2050. On a national scale the population is expected to experience extensive ageing and accelerated growth, reaching the stage of having an official aged population by 2025 (Goodrick & Pelsler, 2014). In addition to global population aging, the older population itself is growing older since more people survive to advanced ages and mortality rates in later life keep on improving (Wilmoth, 2016). As the population ages, health expenditure rises rapidly, because older persons tend to require more and more specialised healthcare to deal with their age-related ailments (United Nations, Department of Economic and Social Affairs, Population Division, 2013). The growth in the numbers of ageing people will have serious policy and budgetary implications for governments and the shortage of healthcare professionals with the necessary knowledge of the older population's specific needs will place great strain on the healthcare system (Cline, 2014; Mathiso, 2011). It is thus clear that population ageing has a number of serious consequences for developing countries in addressing the care needs of older persons. The South African government has focused most of its strategies and policies on issues such as poverty and HIV/AIDS which has to some extent taken the emphasis off the implications of population ageing (Aboderin & Hoffman, 2015; Hontelez et al., 2011; Lloyd-Sherlock, Barrientos, Moller, & Saboia, 2012; South African National Treasury, 2015). The Integrated Chronic Disease Management Model is one of the initiatives that is a practical solution for primary care in South Africa which aids with the implications of an ageing population

(Mahomed & Asmall, 2015). Apart from the initiatives it is anticipated that the family and community will be mainly responsible for the tangible (physical and instrumental) and intangible (emotional and social) care of older persons (Aboderin & Hoffman, 2015; Keating, 2011; Roberto & Blieszner, 2015; Sapin, Widmer, & Iglesias, 2016). The family provides emotional and physical support (Qualls, 2016), which is imperative for older persons' care needs. In this study, intergenerational relations refer to the relationship between members of different generations, who can be familiarly or historically related, in terms of relational bonds between members within and outside the family (Tafere, 2015; Vanderbeck, 2007). In many cultural groups in South Africa, including Setswana-speaking people, there is often little distinction between family and community members who are expected to care for vulnerable people as a result of the scarcity of formal care services and the inadequate healthcare services (Chilisa, 2012; Evans & Atim, 2011).

Intergenerational Care

Care is a complex phenomenon and is becoming more so due to the increasing ageing population (Pratesi, 2011). Care is a basic human need (Roos, 2016) and can be identified as an integral aspect in the context of a relationship (Muraco & Fredriksen-Goldsen, 2011). In an intergenerational context older persons and young adults will interact to attend to this need (Roos, 2016). According to Oosthuizen (2014) the demonstration of care takes the form of upward and downward care. Downward care refers to care by which older persons give instructions as the authority figures and young adults have to carry out their instructions. In response, older persons expect upward care from the younger generation in their recognition and submission to what they were taught and by obeying their elders' requests (Oosthuizen, 2014). Care includes emotional and practical components (Pratesi, 2011), which may be referred to as

tangible (physical or instrumental) care, such as assistance with personal care, supervision, formal care and help with household tasks, which would include assistance with mobile phones (Brandt, Haberkern, & Szydlik, 2009; Mentzakis, Ryan, & McNamee, 2011). Intangible care refers to listening to people attentively, being empathetic or being present (Klaver & Baart, 2011; Priest, 2012; Van Aardt, Roos, & Hoffman, in press, Van der Geest, 2002). Another example of intangible care is emotional support (Antonucci, Birditt, Sherman, & Trinh, 2011).

Reciprocal Care in Intergenerational Relationships

The drivers of population ageing, globally and nationally, are lower birth-rates, increased longevity, decreased mortality rates, demographics and migration (Da Silva Francisco, 2016; Hoffman, 2014; Wilmoth, 2016). These demographic changes lead to transformations in the structure of the population, with implications for the provision of care to older persons (Roberto & Blieszner, 2015). Moreover, there are concerns about the capability of providing care for older persons due to the declining care-giver support ratio between the older-growing population and younger family members (Roberto & Blieszner, 2015). Thus intergenerational relationships have become progressively more important in the provision of care (Geurts, Van Tilburg, & Poortman, 2012; Stols, Roos, & Hoffman, 2016).

Care is reciprocal, which involves, in this study, an interaction between care-givers (young adults), and care-receivers (older persons) (Van der Geest, 2002). In African communities, the reciprocal care between generations is emphasised (Chilisa, 2012; Mbiti, 1969), with older persons depending on younger people to provide in their material and emotional care needs (Cook, Halsall, & Wankhade, 2015). There is also a common agreement that older persons are accountable for financial responsibilities while the younger generations take care of daily household tasks (Bohman, Van Wyk, & Ekman, 2009; Schatz, 2007), which

will include assisting with older persons' mobile phone needs. Consequently the caring relationship in African households resembles a give-and-take arrangement. The older individual takes care of the family while being cared for by the family, which shows that responsibilities and resources are shared in traditionally defined intergenerational relations (Bohman et al., 2009; Kalula, 2011).

Instead of receiving care, older persons in South Africa tend to assume the role of care-giver because the adults in the family are unemployed, migrate to urban areas to find employment or die because of the HIV and Aids pandemic. This leaves older persons without support and having to assume responsibility for the family (Makiwane, 2011; Mathiso, 2011; Schatz, 2007), a situation which also occurs in more advantaged countries (Antonucci, Jackson, & Biggs, 2007). These societal and socio-demographic changes affect the relationships within the multigenerational family. Consequently the structure of the multigenerational family is changing, and it is important to understand this transformation in order to maximise the value of formal and informal care available to the older population, especially in view of reduced state resources (Antonucci et al., 2007).

Governments alarmed about the escalating number of older persons are interested in the impact of care-giving in the context of intergenerational relations, given that intergenerational relationships affect overall health (Antonucci et al., 2011; Thang, 2010). Roberts and Bengtson (1996) reported that intergenerational relations were valuable to family members if they were positive. Since the structure of intergenerational relationships is changing, care in these relationships will be altered accordingly. Due to changing family arrangements and strained resources other supportive care models are needed which are cost effective and applicable to local circumstances.

The introduction of mobile technology in the developing world is expected to offer an essential resource for individuals in meeting the demand for care. In this regard Information and Communication Technologies (ICTs), and more specifically mobile technology, have been explored as a feasible alternative to address the care needs of older persons both nationally and internationally (Knodel & Chayovan, 2012). A smart phone is a cell phone which is incorporated with a data device plus many other features. While a cell phone is also referred to as a mobile phone, wireless phone etc. For the purpose of this paper I will therefore be referring to all smart phones and cell phones as a mobile phone (NetLingo, 2017).

Information and Communication Technologies

ICTs can be divided into two categories. The first includes ICTs that are largely dependent on traditional telecommunications networks, together with the internet, and allow on-demand communications to supply information customised to the user's requirements. How the information is applied, or whether it is used at all, is left up to the individual user (Tongia, Subrahmanian, & Arunachalam, 2005). The current research will be focusing on this particular category of information communication technology. In the second group of ICTs, information is processed and decisions are made on the basis of predetermined criteria without human involvement, for example sensor-based networks that establish automatic climate control for buildings (Tongia et al., 2005).

ICT exercises enormous influence; it has transformed the way we communicate with one another in addition to giving users access to resources everywhere, anytime (Barnard, Bradley, Hodgson, & Lloyd, 2013; Martinez-Pecino, Martinez-Pecino, & Lera, 2012). When people make little use of ICT it can lead to social exclusion and the opportunity for digital social interaction and integration within societal and socio-demographic changes may be lost. It is thus essential

that older persons become involved in ICTs to capitalise on their participation and social integration (Martinez-Pecino et al., 2012), given that technology has the potential to maintain relationships (Hill, Betts, & Gardner, 2015). Carvalho et al. (2012) state that older persons demonstrate signs of negative preconceived ideas about technology. Their findings did indicate, however, that older persons show constant progress when working with technology and that their fear of the device diminishes. In other words, their anxiety regarding technology reduces as they become more comfortable and familiar with it. Since older persons have become users of technology, new terms such as ‘silver surfers’ have emerged (Choudrie & Vyas, 2014). Silver surfers are 50 years or older and often spend time online (NetLingo, 2016). Choudrie and Vyas (2014) showed that the cost of providing the infrastructure necessary for online social networking (OSN) was not a central factor in the adoption of OSN. Rather, older persons view a supportive environment, experience and knowledge of technology and online social networking as essential for accessing it.

Mobile communication technology has become popular worldwide (Vicente & Lopez, 2016) and is a practical communication tool. It is adaptable, user-friendly (Han, 2012), accessible and has a high level of acceptability as a means of frequent communication (Thupayagale-Tshweneagae, Nkosi, Moleki, & Human, 2014). The probability of mobile technology equipping the poor in developing countries is high (Loo & Ngan, 2012). Mobile phones have become popular there because they allow people to stay in touch and provide uncomplicated access to information (Barnard et al., 2013; Vicente & Lopez, 2016). Mobile phones are also cheaper to own than computers and generally applications on mobile phones are less complex and more user-friendly than on personal computers (Loo & Ngan, 2012). Martinez-

Pecino et al. (2012) revealed that the most common use of mobile phones by older persons was to keep in touch with relatives because they offer easy social interaction (Rice & Katz, 2003).

Older persons consider mobile phones important for use in case of emergencies, for security purposes and to preserve relationships (Fernández-Ardèvol & Ivan, 2013; Lee & Coughlin, 2015; Martinez-Pecino et al., 2012; Rice & Katz, 2003). Furthermore, they derive a sense of independence and freedom by using a mobile phone (Martinez-Pecino et al., 2012), which increases the phone's status among the older generation. Data presented by Martinez-Pecino et al. (2012) revealed that older persons use mobile phones mainly for calling and for sending text messages and creating contact lists. They rarely used the phone's other functions. It is thus evident that older persons use a mobile phone in a limited way. Furthermore, in the developing world more often than not it is the poorest members of the population who are the primary adopters of mobile phones. It would appear that if motivation is present the cost of ICTs is not a barrier to acquiring the device (Rice & Katz, 2003).

Information and Communication Technology to Address Needs

Technology is expected to offer a promising solution to the difficulties of the ageing population, and the role of ICTs in limiting adversity in everyday life is a critical issue (Kilpeläinen & Seppänen, 2014; Jaschinski & Allouch, 2015). As previously stated, there is the expectation that ICTs will be used frequently in the future to attend to the escalating needs, support and care among older persons (Sävenstedt, Sandman, & Zingmark, 2006). In this regard, research reported that the use of ICTs can aid in the delivery of services in the healthcare system to improve healthcare in hospitals (Ouma, Herselman, & VanGrauen, 2011). Hoffman, Roos, Stols and Bohman (2016) agree that ICTs, predominantly mobile technology, are expected to

play a key role in the care of older persons and in addressing their subsequent needs in the context of a population that is ageing quite rapidly. This is particularly important in developing countries (Hoffman et al., 2016). In countries such as Australia, Spain and Europe ICTs are already being used as a means of caring for older persons by providing support and giving them a sense of autonomy (Brandt et al., 2009; Feist, Parker, Howard, & Hugo, 2010; Mollenkopf & Fozard, 2003). Mobile phones' high level of acceptability and simple access for regular communication make it an appropriate instrument for providing support (Thupayagale-Tshweneagae et al., 2014). Many different technologies have the potential to increase and uphold improvements in health and quality of life for an ageing population (Agree, 2014).

In certain projects ICT applications have already been developed successfully to help resolve a range of problems related to the care of older persons. The use of ICTs for individuals' health can be referred to as eHealth (World Health Organization, 2017). For example, several studies have proved that clinical outcomes for diabetics improved when interventions that incorporate technology were used (Tan, Cheng, & Wang, 2015). In addition, the integration of information technology with assistive technology "has opened a portal to the development of increasingly powerful, individualized tools to assist individuals with disabilities to meet their needs" (Agree, 2014, p. 33). Increasingly, governments and businesses are informing and contacting consumers in relation to healthcare and other services by means of ICT-mediated services (Goodall, Ward, & Newman, 2010). Regarding HIV and AIDS, Scalon and Vreeman (2013) suggest that individuals in a resource-limited environment could accept text messages as reminders to take their medicine. Monitoring patients with asthma via mobile phones has also proved to be successful (Holtz & Whitten, 2009). Furthermore, remote health-monitoring systems and a corresponding android application enabled through mobile phone services are

available for older persons and their care-givers; these are more affordable since they rely on mobile phone services and no additional subscription services are needed. This can assist older persons who live alone to be safer and healthier (Clark, Lim, Tewolde, & Kwon, 2015). ICTs can also be used to notify family and friends in emergency situations (Stafford & Hillyer, 2012). It has been shown that psychotherapy can be administered via technology, and by using this method, barriers to care due to distance or difficulty attending sessions in person can be overcome (Egede et al., 2015). Consequently mobile phones are well placed to alter the ways of counselling and monitoring the members of the population in need of support (Thupayagale-Tshweneagae et al., 2014). ICTs have the potential to make a life-changing impact on older persons (Van Biljon, Renaud, & Van Dyk, 2013), even on those who live in rural communities (Ruxwana, Herselman, & Conradie, 2010). The value of technology is depicted as empowering, and able to assist with daily activities and sustain and strengthen social and family relationships while overcoming some of the barriers related to ageing (Carvalho, Francisco, & Relvas, 2015; Chesley & Johnson, 2014; Hill et al., 2015).

ICT provides access to individuals' loved ones who do not have the physical or economic capacity to travel and can therefore be seen as a means of reaching or connecting with people that would previously have involved travelling (Chiara, Cornaglia, & Deflorio, 2016). Consequently, ICTs serve to initiate, develop and reinforce relationships at a relatively low cost. The technology allows older users to maintain relationships with their grandchildren, for example, and it gives others the opportunity to stay in touch despite geographical distance separating them (Bacigalupe & Lambe, 2011; Chesley & Johnson, 2014; Hill et al., 2015; Powel, 2015; Wilding, 2006). It thus appears that maintaining intergenerational relationships is a major part of the reason why older persons adopt ICTs (Chesley & Johnson, 2014). Traditional forms

of communication have assumed new technological formats, such as a mobile device (Carvalho et al., 2015; Stern & Messer, 2009). Ultimately this is simply an extension of communication and a different way of corresponding with each other in a relationship (Stafford & Hillyer, 2012), and if applied appropriately, mobile phones can be used as a supportive tool for individuals (Thupayagale-Tshweneagae et al., 2014). This is important because governments are experiencing difficulty in supplying proper caring resources to the older population, and as a result family and friends play an important part in caring for older persons (Antonucci et al., 2007). Sum, Mathews, Pourghasem, and Hughes (2009) found that ICTs improved older persons' satisfaction with health, contact with family and friends, participation in hobbies and interests, and their overall happiness. It appears that ICTs such as mobile telephone technology have become a common method of interpersonal communication (Jin & Park, 2012) and have been explored as a potential alternative means to address other care needs.

Although research reported on the value of ICTs in providing the means to address the needs of older persons, these studies did not address the nature of the relationship between members of different generations (Ouma et al., 2011; Ruxwana et al., 2010; Van Biljon et al., 2013). In various South African communities, many older persons rely on support from members of the younger generation in using ICT (Hoffman et al., 2016), but the nature of the relationship between older persons and members of the younger generation is not clear. In this research a generation refers to a group of people in the same age group who share similar historical generations and would therefore have experienced similar historical events during their lifetimes (Carlson, 2008; Rogler, 2002).

A Positive Relational Perspective

Care is regarded as a relational phenomenon and positive intergenerational relationships can counteract negative events, such as age-declining abilities or challenges associated with learning to use new technology (Ochieng, 2011). The interaction between family and older persons is vital since it is an important part of older persons' care (Bohman et al., 2009). Positive relationships are, according to Seligman (2011), the best remedy for life's challenges and contribute to well-being. Positive and healthy relationships have an impact on social connectedness, psychosocial well-being and on many physiological aspects including longevity, thanks to pleasurable positive emotions generated (Garland et al., 2010; Wissing, Potgieter, Guse, Khumalo, & Nel, 2014). Apart from feeling connected and a sense of belonging (Roffey, 2011), older persons relying on family and community networks for tangible and intangible care are able to maintain their lives in the community for as long as possible. In this regard technical aids may offer a mass of positive opportunities in regard to autonomy, mobility and supporting people in need of care (Miller, Lerner, Schiamberg, & Anderson, 2003; Ziefle & Röcker, 2010).

It is thus apparent that relationships with others exert a powerful influence on the individual's level of well-being and quality of life (Wissing et al., 2014), because social interactions are positively affected by an increased experience of social presence in the context of ICT. According to Moser, Fuchsberger, Neureiter, Sellner and Tscheligi (2011), social presence is a subjective experience of being together in an ICT environment, which depends on diverse perceptual processes, as well as on the quality technology offers and which might revive the feeling of being together. The implication for this research is that the more older persons and young adults become aware of emotions, thoughts and attitudes of others, the more probable it is that their experience of social presence will be enhanced (Moser et al., 2011). ICTs thus offer a

golden opportunity for participation and social integration if the growing population of older persons becomes involved in the technology (Martinez-Pecino et al., 2012).

Self-Interactional Group Theory to Explore Relational Experiences

Mobile phones bring connectivity between individuals into being; therefore if mobile phones are to be treated as resources in intergenerational care it is essential that they offer relational experiences. This study is therefore underpinned by the Self-Interactional Group Theory (SIGT), which offers an explanation for the interactional/ relational nature of intergenerational relations. According to Roos (2016) the relations between generational members are seen as a reciprocal interchange between the different units of analysis, including: the intra-individual, the inter-individual and the group units of analysis. The three levels of analysis are interrelated and contextualised against broader environments in which the interactions are immersed. The intra-individual level is the first unit of analysis and concerns the subjective experiences or impact between generational members associated with the relational experience. The inter-individual level of analysis consists of five indicators: (a) the context, (b) the relational definition, (c) relational qualities, (d) motivations for the interactions, (e) and the interactional nature of relationship. The last level is the group unit of analysis. These units speak of the complexity of the process that takes place within an intergenerational relationship. As a result we cannot consider all three units at once; instead we have to focus on one unit of analysis at a time to examine and describe the intergenerational relationship (Roos, 2016).

According to SIGT, the generational members' behaviour is influenced by their subjective experiences (Roos, 2016). The manner in which older persons express a need for assistance with their mobile phones will elicit specific subjective experiences in young adults

which will inform their reaction. In turn, young adults' reactions will elicit feelings (subjective experiences) in older persons. These actions and reactions speak of the quality of the relational experience. The needs of older persons within the intergenerational context and the relational experience between the generational members are governed by impact and reactions that will ultimately generate an interactional dance of moves and countermoves (Vorster, Roos, & Beukes, 2013). People interact with the aim of fulfilling a psychological need or to achieve a social goal. Strategies, which may be effective or ineffective (Roos, 2016), are then applied to reach these goals. Effective strategies can thus result in the satisfaction of needs, whereas ineffective strategies are unlikely to do so. When needs are not met, escalating patterns of ineffective strategies could develop, with implications for addressing the care needs of older persons.

Traditionally older persons define a relationship as complementary, with them in a controlling position (Bohman et al., 2009; Roos, 2016), according to SIGT. From their perspective, older persons are justified in asking for help from young adults, who have to comply with these requests. However, the relationship between older persons and the younger generations proves to be strained (Aboderin & Hoffman, 2015; Mabaso, 2011; Nathan, 2012; Roos & Wheeler, 2016), which affects the relational experience of the members of both generations, and as result the fulfilment of older persons' needs may be compromised.

Among older persons and young adults different perceptual social group identities may be recognised (Roos, 2016). Relational interactions between generational members are also informed by group theory. The two generational groups become aware of differences and similarities between their own and the other group and accordingly they attribute certain characteristics to the other group based on their own perceptions. In- and out-groups are

identified by each group; all other groups to which an individual does not belong are viewed as out-groups (Roos, 2016). Older persons attribute favourable characteristics to their group and as a result view themselves as the in-group, as opposed to the group of young adults whom they associate with strongly negative attributes (Mabaso, 2011; Nathan, 2012). Consequently the group of young adults is seen as the out-group. The same applies to young adults who have negative perceptions of older persons (Mabaso, 2011) and ascribe positive characteristics to themselves. Accordingly young adults regard their group as the in-group as opposed to older persons as the out-group. It is clear that each group ascribes negative characteristics to the other group and as a result both generations experience the intergenerational relationship as tense and troublesome (Ferreira, 2011). This is distressing since it could influence the support and care of older persons.

Problem Statement

From the perspective of older Setswana-speaking persons, mobile phones are useful instruments in addressing their care needs and enable them to navigate their relationships with members of the younger generation to meet their personal, social, and environmental needs (Hoffman et al., 2016; Steyn, 2015). Lyubomirsky and Layous (2013) hold that if older persons and young adults were more open to experiences, such as learning to use a mobile phone or understanding how mobile technology can be used could lead to more effective intergenerational relationships. Effective relational experiences generate positive emotions which broaden thinking patterns, increase mental flexibility, enhance coping, and encourage engagement and social relationships (Fredrickson, 2013). These broadened thought patterns provide a wider range of action possibilities and expand resources whose accumulation sets off further positive emotions leading towards vigorous upward spirals of well-being and appears to dismantle ineffective

actions (Fredrickson, 2013; Garland et al., 2010). These resources will be of great assistance for older persons' personal well-being and relationships in terms of care.

Despite the deep penetration of mobile phones in sub-Saharan Africa and the use of mobile phones to address the care needs of older persons, very little is known about the experiences of members of the younger generation in relation to older persons with regard to mobile phones. This information gap drives this study. From research done by Steyn (2015) it is apparent that the use of ICTs is significant in addressing the needs of older persons, but it is not clear what the nature of the relationship is between intergenerational individuals. The aim of this study is therefore to explore experiences of young Setswana-speaking adults with older persons concerning mobile phones.

The research is reported in the format of a journal article in which the literature review provides the contextual and theoretical background for the study, which endeavours to address the gap in the literature on the experiences of young adults with older persons concerning mobile phone use. Understanding the experiences of young adults with older persons in connection with this aspect of ICT will provide us with insight into caring for older persons.

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**Experiences of young Setswana-speaking adults in relation to older persons concerning
mobile phones**

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Abstract

This article explores the relational experiences between young Setswana-speaking adults and older persons concerning mobile phones, from the perspective of the young. The research was conducted qualitatively and 16 (11 female and 5 male) young Setswana-speaking adults (19 to 25 years of age) took part in the Mmogo-method®. Findings indicated that young adults' knowledge and skills regarding mobile phones challenge the traditional complementary-defined intergenerational relationship. An ongoing struggle for control between older persons and young adults was observed, this dynamic interferes with assistance for older persons. Subjective experiences of the relational interactions either led to a delay in care for older persons or increased the probability of care provision. It was observed that young adults either ignore older persons' care needs, retaliate, or reward themselves with air time or data obtained from older persons' mobile phones. These findings can be used to create innovative interventions to establish effective intergenerational relationships.

Key words: Experiences, young adults, Mmogo-method®, older persons, mobile phones, care, intergenerational relationships

Introduction

This study forms part of the InterGenerational Networks through Information Technology (iGnite) project, a sub-study of a broader project, *An Exploration of Enabling Contexts*. The iGnite project has the aim of exploring how mobile phones can be used to address the care needs of older persons. The following objectives have been set to achieve this: a) to explore mobile phone usage of older persons (60+) in South Africa, and b) to explore how and why mobile phones could potentially facilitate relationships between members of different generations.

Previous studies looked at the perspectives of older persons concerning mobile phones and the younger generation. This study looks at the relational experience between young adults and older persons concerning mobile phones and their use from the perspectives of the younger generations, specifically young adults.

This research is relevant because the population of older persons is growing worldwide (Statistics South Africa, 2011; Goodrick & Pelser, 2014; Maharaj, 2013; Rodwin & Gusmano, 2006). Consequently there will be exponential growth in the support and care needs of older persons. Internationally, the implications of an ageing population have been recognised in terms of its burden on governments' provision of healthcare, pension and security payments (Evans & Atim, 2011; Giles, Dailey, Sarkar, & Makoni, 2007). Older persons recover from illness more slowly than younger people and they may suffer from additional ailments, such as impaired memory and learning abilities, chronic joint or bone problems, and impaired visual and aural functions (Farley, McLafferty, & Hendry, 2011; Ordy, Wengenack, & Dunlap, 1991; Shivers, 2002).

In South Africa the growing numbers of older persons will have serious policy and budgetary implications for the government, and the shortage of healthcare professionals to address the older population's specific needs will place great strain on long-term care and support services (Cline, 2014; Mathiso, 2011). Ultimately quality care will be challenged by escalating costs (Kalula, 2011).

Historically the lack of employment and the income inequality during the Apartheid era left the majority of the South African population without plans or provision for their retirement, as they age they are predominantly dependent on their families or communities (informal care

services) or the government (formal care services) to provide in their care needs (Hamunakwadi, 2011). According to Mathiso (2011) older persons are not the highest priority on South Africa's agenda; their rights and needs are accorded a lower priority than those of the younger generations. One of South Africa's initiatives towards assisting with the implications of an ageing population is the Integrated Chronic Disease Management Model which is a practical solution for primary care in South Africa (Mahomed & Asmall, 2015). However, there are gaps in the implementation of the constitutional and legislative obligations concerning older persons. The budget allocated to programmes and projects for older persons is insufficient because government policies and strategies principally centre on issues such as poverty, development of service delivery and HIV/AIDS (Aboderin & Hoffman, 2015; Hontelez et al., 2011; Lloyd-Sherlock, Barrientos, Moller, & Saboia, 2012; Mathiso, 2011; South African National Treasury, 2015).

In economically deprived contexts, intergenerational care for older persons is becoming more and more significant because these intergenerational relationships are often the only avenue for care for older persons (Stols, Roos, & Hoffman, 2016; Roos & Wheeler, 2016). According to Kalula (2011) older persons rely on informal resources of care, such as the family. Families will therefore provide the first line of support and care (Keating, 2011). In the particular group studied, families are seen as individuals who are related by kinship, adoption, marriage, people who live together, and those who choose to view themselves as family (Demo, Aquilino, & Fine, 2004; Nkosi & Daniels, 2007). In many cultural groups, including Setswana-speaking people in South Africa, there is often little distinction drawn between family and community members who are expected to care for vulnerable people because of the lack of formal care services and inadequate healthcare services (Chilisa, 2012; Evans & Atim, 2011). In this type of community,

the reciprocal care between generations is emphasised (Chilisa, 2012; Mbiti, 1969), with older persons depending on the younger people to provide them with material and emotional assistance (Cook, Halsall, & Wankhade, 2015). What we know from previous research is that there is a great deal of tension between the generations (Mabaso, 2011; Nathan, 2012; Roos, 2016a). The younger generations become discouraged due to the fact that they constantly have to conform to older persons' demands (Roos & Wheeler, 2016), while older persons' discontent is caused by what they perceive as a lack of younger generations' respect (Mabaso, 2011). However, we do not know what the relationship looks like between older persons and young adults concerning mobile phones, one that is potentially important for older persons' care needs.

According to the literature, care is explained as a multi-dimensional construct (Abebe & Aase, 2007; Chokwe & Wright, 2012; Ray & Turkel, 2012; Van der Geest, 2002; Yeates, 2011) that is given (downward care) and received (upward care) between the generational members in the caring relationship (Du Preez, 2014; Stockdale & Warelow, 2000). Two types of care are considered, namely physical (tangible) and emotional (intangible) care (Pratesi, 2011; Van der Geest, 2002; Yeates, 2011). Physical or tangible care refers to the assistance of the physical needs of an individual or to offer tangible support such as helping with mobile phones (Garcia & Bazo 2001; Muraco & Fredriksen-Goldsen, 2011; Pratesi, 2011; Van der Geest, 2002; Yeates, 2011), whereas intangible or emotional care is associated with feelings of empathy, concern, kindness and compassion (Watson, 2007). According to Yeates (2011), care can range from highly intimate to less intimate.

Although research reported on the value of ICTs as a means to address the needs of older persons, these studies did not look at the nature of the relationship between members of different

generations (Ouma, Herselman, & VanGrauen, 2011; Ruxwana, Herselman, & Conradie, 2010; Van Biljon, Renaud, & Van Dyk., 2013).

Mobile Technology

For the purpose of this paper I will be referring to all smart phones, cell phones, and mobile devices as a mobile phone. A smart phone is a cell phone which is incorporated with a data device together with many other features. While a cell phone is also referred to as a mobile phone, wireless phone etc. (NetLingo, 2017).

Mobile technology has been explored as a feasible alternative for addressing the care needs of older persons both nationally and internationally (Knodel & Chayovan, 2012). In countries such as Australia, Spain and Europe, ICTs are already being used as a way of caring for older persons by providing support and giving them a sense of autonomy (Brandt, Haberken, & Szydluk, 2009; Feist, Parker, Howard, & Hugo, 2010; Mollenkopf & Fozard, 2003). According to the World Health Organization (2017) the use of ICTs for individuals' health can be referred to as eHealth. It is expected that ICTs will be used more frequently in future to attend to the escalating needs, support and care of older persons (Sävenstedt, Sandman, & Zingmark, 2006). On a national level it is believed that ICTs can help to solve some of the challenges the healthcare system faces (Ruxwana et al., 2010). Research also reported that the use of ICTs can aid in the delivery of services within the healthcare system to improve healthcare services in hospitals (Ouma et al., 2011). Mobile phones have increasingly been involved in the delivery of health interventions (Klasnja & Pratt, 2012). They have been used for monitoring symptoms in asthma and heart disease, for sending patients reminders about upcoming events, and for a series of other health problems (Klasnja & Pratt, 2012). ICTs are used to maintain family relations

(Carvalho, Francisco, & Relvas, 2015) and can assist older persons who live alone to be safer and healthier (Clark, Lim, Tewolde, & Kwon, 2015). Mobile phones provide a communication medium to maintain relationships and strengthen connectivity (Stafford & Hillyer, 2012). Mobile phones thus have the potential to be used as a supportive tool for individuals (Thupayagale-Tshweneagae, Nkosi, Moleki, & Human, 2014). Continuous connectivity strengthens bonds between individuals and by constantly staying in touch family and friends can also be notified in emergency situations (Stafford & Hillyer, 2012). It is therefore apparent that ICTs have the potential to make a life-changing impact on the lives of older persons (Van Biljon et al., 2013), and even more so for those who are living in more isolated rural communities (Ruxwana et al., 2010).

In various South African communities many older persons rely on support from members of the younger generation in using ICT (Hoffman, Roos, Stols, & Bohman, 2016). In this research a generation refers to a group of people in the same age group who share similar historical events during their lifetimes (Carlson, 2008; Rogler, 2002). Intergenerational relations refer to the relationship between members of different generations who can be familiarly or historically related (Vanderbeck, 2007).

In research conducted in 2014 into Setswana-speaking older persons' user patterns in relation to younger people, the older persons identified young adults who were better educated than they were and who had access to financial resources (Hoffman et al., 2016) as individuals they could approach to help them to use their mobile phones. The findings of this study also indicated that older persons use relationships with younger people to satisfy their needs despite the older persons' limited knowledge and skills regarding mobile technology (Steyn, 2015).

Older persons usually identify a particular younger person whom they regard as available, knowledgeable and willing to assist them with their particular care needs.

A Positive Relational Perspective

Positive relationships and interactions are, according to Seligman (2011), the best remedy for life's challenges and contribute to well-being (Clement et al., 2013). Positive, close relationships are not characterised by the lack of negative experiences, but by the flourishing properties within the relationship (Reis & Gable, 2003). A flourishing relationship is characterised by intimacy, growth and resilience. It also allows space for a dynamic balance within the relationship (Fincham & Beach, 2010). Thus positive relational experiences have a platform from which conflict may be handled effectively and individuals' needs can be attended to. Positive and healthy relationships have an impact on social connectedness, psychosocial well-being and on many physiological aspects, including longevity, thanks to pleasurable positive emotions experienced (Garland et al., 2010; Wissing, Potgieter, Guse, Khumalo, & Nel, 2014). When intergenerational relationships are subjectively experienced as positive they have the potential to mediate tangible and intangible care and counteract challenges associated with age-declining abilities or learning to use new technology (Ochieng, 2011). Positive experiences which generate positive emotions that broaden thinking patterns, increase mental flexibility, enhance coping, and encourage engagement and social relationships (Fredrickson, 2013). These expanded thought patterns provide a wider range of possibilities for action and extend resources whose accumulation sets off further positive emotions leading towards vigorous upwards spirals of well-being and appears to mitigate subjective negative experiences of the ineffective interpersonal actions (Fredrickson, 2013; Garland et al., 2010). These resources will be of great assistance to older persons regarding their personal well-being and relationships in terms of care.

Social interactions are affected positively by an increased experience of social presence in the context of ICT. According to Moser et al. (2011), social presence is a subjective experience of being together in an ICT environment, which depends on diverse perceptual processes as well as on the quality technology offers and which might revive the feeling of being together. The implication for this research is that the more older persons become involved in a common activity, the more they may become aware of the emotions, thoughts and attitudes of others. This awareness affects their behavioural engagement, and will increase the probability of the experience of social presence (Moser et al., 2011). ICTs therefore offer a golden opportunity to take full advantage of participation and social integration if the growing population of older persons becomes involved in information and communication technology (Martinez-Pecino, Martinez-Pecino, & Lera, 2012).

Care is regarded as a relational phenomenon which takes place in relational contexts (Brandt et al., 2009; Haberkern & Szydlik, 2010; Knodel & Chayovan, 2009; Muraco & Fredriksen-Goldsen, 2011; Ochieng, 2011). This study is therefore underpinned by the Self-Interactional Group Theory (SIGT), which explains the relational interactions between people on different levels of analysis, namely the intra-individual, the inter-individual and the group levels (Roos, 2016b). These levels of analysis are interrelated and embedded in broader environments such as the political, economic, social or technological (Roos, 2016b). The intra-individual level gives an indication of the impact of the interaction, for example the subjective emotions or feeling of the relational experiences of young Setswana-speaking adults with older persons around the topic of mobile phones (Vorster, Roos, & Beukes, 2013). The subjective experiences give an indication of what transpires on the inter-individual and group levels (Lazarus, 2006). The inter-individual level of analysis consists of (a) the relational context in which the relational

interaction takes place, (b) how people define the relationship between them, (c) observable relational qualities that manifest in the relational interaction, (d) needs and social goals expressed in the relational interaction, and (e) reciprocal interactional processes (Roos, 2016b). SIGT provides valuable insights into intergenerational relationships, especially in the context of intergenerational care.

Problem Statement

From the perspective of older Setswana-speaking persons, mobile phones are useful for addressing their care needs and enable them to navigate their relationships with members of the younger generation to meet their personal, social, and environmental needs (Hoffman et al., 2016; Steyn, 2015). What is not clear, however, is how young Setswana-speaking adults experience interactions with older persons around the topic of mobile phones.

Despite the deep penetration of mobile phones in sub-Saharan Africa and their use in addressing the care needs of older persons, very little is known about the experiences of members of the younger generation in relation to older persons around the topic of mobile phones. It is this knowledge gap which drives the present research. The aim of the study is to explore the relational experiences of young Setswana-speaking adults with older persons around the topic of mobile phones.

Research Methodology

Research Method and Design

A qualitative research method was used to obtain a detailed understanding of young Setswana-speaking adults' experiences concerning their relational interactions with older persons

around the topic of mobile phones (Creswell, 2012). A descriptive-interpretive approach was followed. This approach is an inductive investigative approach intended to construct ways of understanding different phenomena (Thorne, Krikham, & O'Flynn-Magee, 2008).

Research Context and Participants

Participants from the North West Province were sampled because the older persons who had previously taken part in research into mobile phone usage are from the same province and therefore mostly speak Setswana, one of the 11 official languages in South Africa and common in this part of the North West Province. Furthermore, the Setswana-speaking group were chosen since they are part of the cultural clusters in South Africa who provide care for vulnerable people, whether they are related by blood or not (Evans & Atim, 2011). Mutual care between generations in this community is highlighted (Chilisa, 2012; Mbiti, 1969), and care forms an important part of this study. The North West Province is regarded as a rural area, where income is generated by agricultural activities and many older Setswana-speaking adults live in rural areas (Statistics South Africa, 2016). The participants were purposively sampled because they were likely to provide rich information and offer comprehensive insight into relational experiences (Emmel, 2013). The inclusion criteria for participants were that they should be registered Social Work Students, because it is anticipated that this group of students can offer objective and realistic feedback (Farkas, 2011). Social Workers are also skilled in considering the perspectives and values of other individuals regardless of their own (Miller et al., 2016) and therefore they were considered a group of people who most likely could identify and appreciate older persons' perspectives and frame of thinking around mobile phones, while being conscious of their own view. Furthermore the participants should be Setswana-speaking; have interactions with an older person(s) concerning mobile phones; and be able to communicate effectively in

English. The number of participants who took part in the study is 16, of whom 11 were female and 5 were male. The participants' ages ranged from 19 to 25 years; while the older persons' ages, which the participants referred to, ranged from 57 to 97 years. Subsequently all 16 participants were in contact with older persons at some point, and some even described specific scenarios.

Procedure and Ethical Considerations

Ethical clearance was obtained from the Health Research Ethics Committee in the Faculty of Health Sciences of the North-West University (Potchefstroom campus) with ethical number NWU-00053-10-S1 for the original project, *An Exploration of Enabling Contexts*, and its sub-study iGnite. A gatekeeper explained the goal of the research and what was expected of the participants before the research was conducted and again on the day of data gathering.

Informed consent forms were sent to volunteering participants, two weeks before data gathering and on the day set for data gathering, it was explained that participation in the research was voluntary and that participants could withdraw from the exercise at any time without prejudice. The informed consent form also made clear that confidentiality could be ensured only partly, since they participated in a group. In order to deal with the possibility of compromised confidentiality, the participants were requested to treat the information shared during the sessions, confidential and not to discuss it afterwards with the other participants or with any other people. Participants were assured that, to ensure anonymity, their names would not be published or mentioned to anyone outside the research team. The researcher invited the participants to arrange themselves into groups of no more than eight. The researcher explained the research process again to ensure that the participants clearly understood the whole process

and what would be expected of them. Informed consent forms were distributed and signed before participation.

Each participant received the Mmogo-method® materials consisting of a lump of clay, straws, beads and a round piece of cloth (Roos, 2016c). Participants were asked to make a visual representation of their relational experiences with older persons around the topic of mobile phones. When the participants had constructed their representations each had the opportunity individually to explain what he or she had made, while the researcher asked clarifying questions. The group as a whole then joined in the discussion, thereby contributing rich and detailed data. The participants' visual representation were photographed and served as visual data, and voice recordings of the discussions were transcribed and served as textual data. Before the participants departed, they were debriefed in the group and individually, and provided with food parcels and cold drinks to thank them for taking part in the study.

Data Collection

The Mmogo-method® was applied in four phases (Roos, 2016c). In Phase 1, the researcher created a context for optimal engagement by meeting the participants and introducing herself. The goal and the process of the research were explained in order to create an atmosphere of safety and transparency. It was explained that the participants would create visual representations and that these would be photographed, and no one's visual representation would be judged. The researcher also made it clear that the participants were under no obligation to take part in the study and could withdraw at any time without prejudice. Informed consent forms were explained, and signed after the participants had agreed to take part in the study. In Phase 2, the participants were asked to sit together around a table and each was provided with a container

which held a set of materials for construction, namely the clay, straw, coloured beads and a round piece of cloth. Participants were asked to construct a visual representation with the materials in front of them in response to an open-ended prompt: *Please build me something (using the materials in front of you), that will tell us about your experiences in relation to older persons around the topic of mobile phones.* After the participants had made their representations they had the opportunity in Phase 3 to explain what they had created. The researcher then asked each individual funnelling questions to explore what mediated the relationship between older persons and young Setswana-speaking adults. Questions included: *Can you tell me what you have made? In reflecting on what you have made, can you explore what has contributed to or limited your relational experiences? In your opinion, what could assist the relational experiences between older persons and young adults around the topic of mobile phones?* After each participant had the opportunity to explain his or her visual representation, the rest of the participants in the specific group were invited to add to the explanation of the individual participant. In Phase 4, the data-gathering session was concluded by debriefing the participants and the researchers (Roos, 2016c).

Data Analysis

As indicated by Roos and Redelinghuys (2016), visual representations created for the Mmogo-method® do not have intrinsic meanings and can therefore not be assessed on their own without including the textual description given by the participants. Consequently the following 6-step analysis was followed to analyse the visual data, combined with text obtained from the Mmogo-method®. The first step was to describe the production context in which the data were collected. In Step 2 the researcher assumed an emphatic position towards the data and refrained from reading meanings into them unless indicated by the participants. During Step 3 the literal

observations of the visual elements were described. In Step 4 the symbolic meaning participants attached to their visual representations were described. Step 5 concerned the context participants introduced to position their visual representations, and the meaning they assigned. In Step 6 the research team conducted an interpretive analysis to analyse the data in order to identify knowledge that was transferable to other contexts (Roos & Redelinghuys, 2016).

The textual data consisted of the transcribed recordings and were analysed using thematic analysis (Clarke & Braun, 2013). The researcher became familiar with the data by reading and re-reading the transcriptions of the audio-recorded data, following which codes were generated. The audio-recorded data were searched for themes relevant to the research question. Themes were named, reviewed and a written report of the themes was produced (Braun & Clarke, 2006; Clarke & Braun, 2013).

Trustworthiness

Crystallisation involves obtaining different viewpoints in the collection of data to limit bias (Ellingson, 2009). This principle was applied using different data sources (visual and textual data), and two groups of participants in the study. Peer review and member checking were also applied. During the application of the Mmogo-method[®] member checking was applied by constantly verifying the information obtained with the participants (Roos, 2008; 2012). Member checking allowed the participants to ask questions and they had the opportunity to give and receive feedback (Tracy, 2010). The participants in this study had the opportunity to join in an informal discussion to make sure that the researcher's conclusions and observations were correct. Peer review was applied when the researcher and an independent researcher discussed the themes and consensus was obtained. The data were coded and recoded which also contributed to

the dependability of the research project (Krefting, 1991). Furthermore, the research context and participants were described in detail in order to determine how transferable the findings were (Ellingson, 2009; Tracy, 2010).

Findings

Table 1 presents a summary of the themes and sub-themes obtained from the data. The recordings made during the Mmogo-method® did not always allow for comments to be linked to the relevant participant. In those cases participants were coded as YA (young adult), thus protecting their identities.

Table 1

Perspective of young adults about mobile phone use in relation to older persons

Theme	Subtheme
Older persons' reactions to mobile phone use	
Older persons' needs in relation to mobile phones and young adults	Mobile phone needs In relation to young adults
Motivation of young adults to help older persons	
Strategies regarding mobile phone support and usage	Young adults' strategies to support older persons' mobile phone use Strategies adopted by older persons in using mobile phones
Experience of impact of interactions with older persons	Positive subjective experiences Negative subjective experiences
Control in the relational interactions around mobile phone use	
Relational dynamics between generational members	

Older Persons' Reactions to Mobile Phone Use

Findings show that older persons would appear to avoid handling mobile phones and prefer the young adults to do it on their behalf. Participant 8 [female] said in relation to an older women's reaction to handling the phone: "When it rings while I am with her, I would take it and

give it to her and she wouldn't even take it." Older persons regard mobile phones as being used by westernised and educated people only. They had not been exposed to mobile phones while growing up: "In the olden days [these] things were not here" [Participant 4, male], and therefore mobile phones are regarded as "dilotsamago" (white people things) [Participant 16, female]. Apparently, older persons regard mobile phones as foreign objects belonging to another group (in this instance privileged white people): "Us black people, we believe that everything that is new, that is modernised, is for white people" [Participant 9, female].

Young adults observe that some older persons are not educated and may not feel competent to use mobile phones. In the following visual representation (Figure 1), two visual images are present: the bigger figure with an array of coloured beads represents the participant while the smaller figure represents her grandmother. This representation demonstrates how the participant illustrated her interpretation of the feeling of older persons' incompetence: "I made her small so maybe she feels small; maybe she feels like I'm making...a fool out of her because she doesn't understand cell phones" [Participant 8, female].

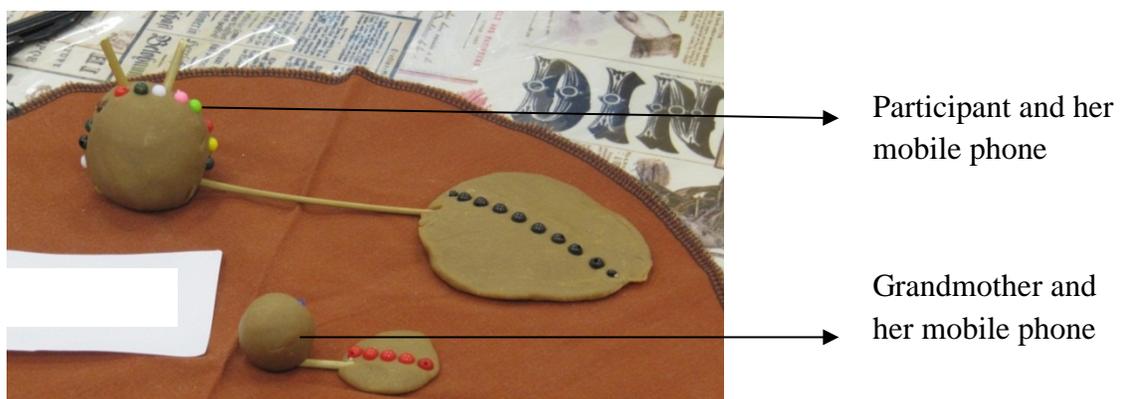


Figure 1: Older and younger people in relation to their mobile phones.

Older Persons' Needs in Relation to Mobile Phones and Young Adults

Older persons express their needs in relation to the function of the mobile phone and in relation to younger people as a need for interaction.

Mobile phone needs. Older persons, according to the young adults, require assistance to perform basic functions with their mobile phones: “You have to help them with every little problem they have, sending a message, maybe reading a SMS for them” [Participant 14, female]. Older persons lack knowledge of how the mobile phone as an instrument functions: “She (grandmother) does not understand anything related to cell phones” [Participant 5, female] and “he (grandfather) doesn’t understand cell phones, he has three cell phones but he doesn’t understand any of them” [Participant 11, female]. Because of older persons’ lack of knowledge they therefore have a limited usage of mobile phones: “She doesn’t know like you can access the internet through the phone” and “she doesn’t know that even the smart phone can take pictures” [Participant 9, female].

There are a few older persons who have basic skills and knowledge and can use their phones in a limited way: “[They] You can answer and can hang up, but this SMS thing, [they] are not built for it” [Participant 16, female]. In the visual representation in Figure 2 there are boundaries around the construction. The participant used various coloured beads to write the word “hello” and white beads to write the word “bye” [Participant 14, female]. The various colours indicate the excitement of connection by means of a mobile phone, while the white beads represent contentment.



Figure 2: Descriptive words of basic phone functions.

However, according to the young adults, instead of older persons' admitting to their limited knowledge, they respond in an accusatory manner to younger people. One participant recalled how an older person said: "You are taking me as if I am a stupid person. You think I don't know these things?" [YA].

In relation to young adults. Older persons want young adults to put their phones away because their phones "get tired": "When I'm using my own phone probably WhatsApping or doing whatever, she'll be like no you have to put this thing down, it's tired now" [Participant 12, female]. Older persons express a need for young people to put down their mobile phones so that they can be of more help around the house. One participant said that an older person commanded him to be more aware of household responsibilities and less involved with his mobile phone: "Whenever you are on those phones of yours, maybe, the pots are burning in the kitchen and you are not aware of that! Stand up and leave that thing!" [Participant 10, male].

However, older persons also attempt to share in the interaction of the young adult in relation to their mobile phones by showing a sense of curiosity about the young adults' reaction. This is clear from the following: "When I'm on WhatsApp, I always laugh when I am talking to my friends. And he asks, 'Why are you laughing? Who's those people? What makes you

laugh?” [Participant 7, male]. Older persons, according to the young adults, show interest in mobile phones and in the activities around it, not necessarily to gain knowledge but to be included: “He asks just for the sake of knowing, but he doesn’t want to learn” [Participant 7, male].

Motivation of Young Adults to Help Older Persons

Young adults explain that they assist older persons with their phones because when they were young their elders cared for them: “She took me as young as I was from my mother, because my mother left me with them and then they took care of me, so that’s why she was so fond towards me, and that is why I helped her every time” [Participant 6, male]. Furthermore they feel that helping older persons with their needs regarding their mobile phones is such a small gesture in comparison with the care they have received over a long period of time: “They’ve been taking care of me for such a long time now they are only asking for something that it’s so simple” [Participant 16, female]. Even though the ‘currency’ of reciprocity of assistance differs, (older persons physically cared for the younger people, younger people assist older persons with phones), the emphasis of this finding indicates a reciprocal exchange of resources.

Young people are motivated to assist older persons if they are rewarded with money: “It makes it a lot easier when she asks help from me and then they having some coins for me to buy airtime” [Participant 14, female]. They are also prompted to help because of the emotional reward they obtain from assisting: “You feel, you just feel so good” [Participant 13, female]. Apart from the warm feeling they get from helping, young people help because they feel knowledgeable and smart when they assist, and that feeling of mastery encourages them to help

older persons: “It makes me feel like I’m ... I don’t want to say educated, but by lack of a better phrase, I will say educated and quite mastering of some stuff” [Participant 12, female].

Strategies Regarding Mobile Phone Support and Usage

Young adults’ strategies to support older persons’ mobile phone use. Young adults provide instrumental help with all the functions of the mobile phone until the older person is connected. I help “to recharge the airtime, after recharging the airtime, he will be like ‘can you please call my first son or second son?’, so from there he would then just talk to them” [Participant 1, male].

Young adults realise that older persons are restricted by their limited knowledge and skills and therefore they set the mobile phone up so that it is simpler to use: “I stored all his sons’ numbers with a please call me so he could just press the green button so it would send a call back” [Participant 2, male]. Young adults also take older persons’ physical challenges into account. The visual representation in Figure 3 shows a mobile phone that fits into a small purse with a long strap. This participant describes how they devised a plan to help older persons to hear the phone ringing: they got her grandmother the small purse for the phone to hang around her neck, so that she could hear the mobile phone when it rang: “...she takes it out every time it rings. So that she can hang it because at first when we didn’t buy her the purse for this thing, she couldn’t hear it...she’s an older person, she has hearing problems so when it’s here its better” [Participant 13, Female].

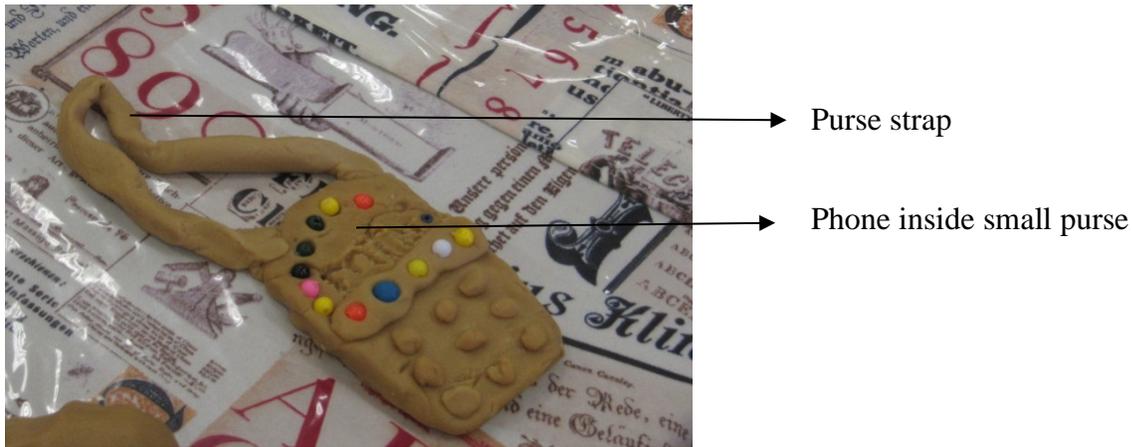


Figure 3: A mobile phone kept in a small purse.

Young adults also use mobile technology to educate older persons, as seen from this participant's statement: "I used the cell phone to teach her time" [Participant 13, female].

Strategies adopted by older persons in using mobile phones. Older persons request help with their mobile phones from specific young adults. They approach individuals they consider competent enough for the task as evident from the following participant's statement: "She would always ask me to help her because she always said that I am the only bright one in the house" [Participant 5, male]. Older persons seem to link fluent English or a tertiary education with someone who is knowledgeable and could therefore help them with their mobile phones: "They automatically assume that when you speak English fluently or when you go to a good tertiary institution you know everything" [Participant 16, female]. "So I'm the one he's always asking" [Participant 11, female]. This participant's representation captures her father on a chair with a mobile phone with her close by to provide assistance when needed. Note that the participant is looking at her father in the representation, indicating a focused attention on the needs of the older person.

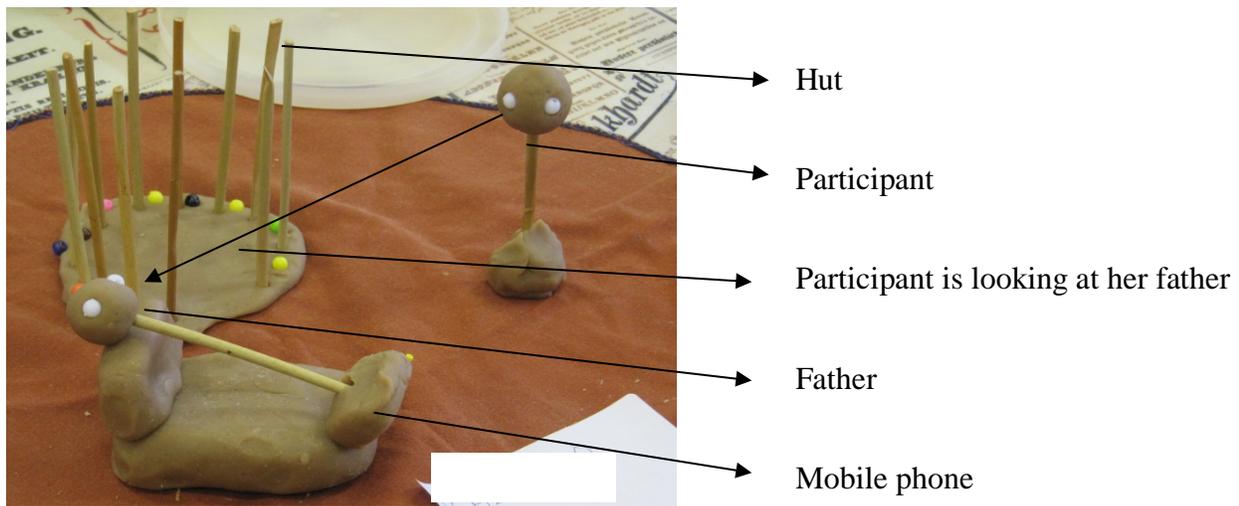


Figure 4: Focussed young adult attuned to her father’s mobile phone needs.

A young person, who is patient, avoids quarrelling and who helps older persons whenever they need assistance, is in turn approached for help: “I don’t argue too much with her...I was like patient with her and would show her every time” [Participant 2, male].

Experience of Impact of Interactions with Older Persons

Relational interactions are the reciprocal continuous interactions between people expressed verbally and non-verbally and which in return elicit a reaction from the generational other as a consequence of the impact of the interaction.

In one example, a participant said that she had had a “nice experience”, explaining that she had a pleasant interaction with the older person she helped: “I felt good because she started talking to me and I was like, okay, I was able to do this for her and she is grateful, so I felt good too because I was able to make her happy, and she started talking to me about things back then and the old phone” [Participant 3, female].

In contrast, when young adults experience dismay from the verbal communication with older persons, they resort to punishing the older persons by using their knowledge to disable the phone: “Sometimes he will be using the words that I can’t stand them, you know...then I will be

locking the phone and leave” [Participant 4, male]. When the younger person eventually decided to assist the older person, he dialled an incorrect number to get even with the older person, on account of the older person’s unpleasant choice of words he used to demand assistance. The older person resorted to swearing at the young adult: “He will be swearing at me” [Participant 4, male] which further provoked the young adult’s retaliation.

Control in the Relational Interactions around Mobile Phone Use

Older persons expect to determine the rules of engagement with young adults who in turn are required to comply with their rules: “You just have to do it” [Participant 13, female]. Some younger people accept the leading position of older persons regarding the use of mobile phones, as this participant confirmed: “When she asked me to do something, I do it without resisting” [Participant 6, male]. At times young adults comply with their elders’ instructions even if they do not seem to agree and feel that the expectations are unreasonable: “From their [older persons] culture or norms, society norms, some of them...they just...are just unreasonable, that’s why I don’t seem to agree, and you just have to do it” [Participant 13, female].

It appears that younger people always have to accept the submissive position. However, in some relational interactions between older persons and young adults a struggle for control regarding the use of mobile phones is observed. Some of the young adults use the older person’s lack of knowledge to move for control: “So if I want to steal her airtime, or transfer the airtime to my cell phone, she will check her airtime and then she will say, ‘Earlier on it was five rand and now its ninety eight cents’. [I will] just, say: ‘No grandma this thing dial itself’” [Participant 13, female]. Young people will manoeuvre for control in using the mobile phone by providing reasons for their action which the older persons will believe: “I’ll be like, Mom, I don’t have

airtime and there's this person I need to call from school in terms of my results, but I will be lying. Then she will be like, okay, now take this" [Participant 12, female].

If young adults do not comply with the older persons' requests or instructions, they may face several consequences. On an individual level, the younger people will be labelled disrespectful, which in this particular socio-cultural community is regarded as a dishonour: "You'll be regarded as the child who is disrespectful to her adults" [Participant 14, female]. Even worse is that the younger people's "disobedience" will be subjected to punishments for a very long period, extending over years: "If you don't obey your elders you will be followed with bad lucks [sic] and bad things will be happening to you and then you cannot ask why is that thing being happening for years and years and years and years and years" [Participant 15, female]. Disobeying older persons regarding the use of their mobile phones may also result in challenging the social norm of giving and receiving reciprocal care between different generational members: "If I don't do it she won't do anything for me too" [Participant 13, female]. The grandmother will withhold her help if she is not offering help from her side.

Relational Dynamics between Generational Members

So an interesting relational dynamic around the use of mobile phones is observed. On the one hand older persons traditionally define the relationship, with them in control. They seemingly want to transfer the same relational definition to the interpersonal context with young adults around the topic of mobile phones, even while they are not equipped to help themselves or to advise young adults about technology: "These things of yours are a bad influence, they are not teaching you well. You are supposed to use this one because this one costs less – this one costs thousands of rand" [Participant 10, male]. If the younger people try to explain, they are accused of challenging the relational definition. A younger person explained this double-bind message as

follows: “They would be telling you something which is in the form of a question and then when you try to answer they say: ‘You’re disrespectful, you are not supposed to be talking back at me’” [Participant 6, male]. Paradoxically older persons expect help from young adults even if the latter do not know how to assist with a particular request: “Even if you can’t help sometimes it is difficult to say granny this thing I don’t know it, you just have to be nice and polite even if you don’t want to” [Participant 15, female].

On the other hand young adults take a stand against older persons and voice their opinions of how older persons need to accept the transformations mobile technology brings about: “They (older persons) must understand that things have changed; it’s not the olden day. Technology is influencing our lives and then we cannot have these phones in 25 years to come, so things are changing” [YA]. Young adults suggest that in order for the support process to develop, older persons and young adults must take the generational other’s perspective: “You need to understand that it’s not my fault and I also need to understand that it’s not your fault that you were not born then” [Participant 6, male]. It will assist the facilitating process if older persons were to recognise that young adults are the primary candidates to provide help, since they have the required expertise and skill: “I have experience in mobile telephones” [Participant 7, male]. Furthermore the process of helping will benefit young adults if they recognise that they are the primary ones to be able to offer help: “If you just accept that we are the only ones that can help them and no one else, then maybe it would be easier” [YA]. It is important that young adults and older persons recognise young adults’ role as principal facilitators, following which the relational interaction around mobile phones could be more effective and provide a greater opportunity to address the care needs of older persons.

Discussion

From the perspective of the young adults, older persons regard the mobile phone as “foreign” to their traditional socialising framework. People evaluate new information based on existing cognitive schemes and either assimilate or accommodate the information (Piaget, 1967). In this research, older persons seemingly experienced disequilibrium when they were unable to assimilate the information about mobile phones in their pre-existing schemes (accommodation) (Bodner, 1986).

However, in addition to a process of accommodation, older persons also regard mobile phones as a “white people thing”. This finding needs to be contextualised against the history of South Africa, pre-1994. Due to discriminatory policies and legislation associated with Apartheid, non-white people were racially classified, grouped and excluded from privileges, as opposed to white people who received benefits, and who had access to educational and financial resources (Das, 2016; James & Lever, 2001; Franchi, 2003). This racial classification contributed to the socialisation of people in terms of group membership which was racially defined. Accordingly, people viewed themselves in terms of their racial classification as part of the in-group (white people) or the out-group (non-white people) (Bonilla-Silva, 2013; Morris, Maisto, & Levine, 2002). This group of young adults who participated in the study, reports about a group of black older persons who associate the mobile phone with a group of people (white) who are knowledgeable, have resources and who are educated to use technology.

Irrespective of how older persons perceive the mobile phone, they avoid using it (Hill, Betts, & Gardner, 2015; James, 2014), which Fletcher and Jensen (2015) described as an acceptance barrier. In addition to their negative attitude towards the phone, they also have limited knowledge of the functions of the mobile phones, or of the mobile phone as an

instrument (Bohman, Van Wyk, & Ekman, 2009; Fernández-Ardèvol & Ivan, 2013; Porter et al., 2015). Older persons therefore appear to depend on younger people for using the mobile phone and to facilitate opportunities (making a call or sending a message) to communicate and interact with other people.

External motivation prompted young adults to offer their help, which confirm previous research (Stols et al., 2016). Young adults were moved to help older persons because older persons had cared for them when they were young; they received rewards (money or airtime) for their assistance; or out of fear of punishment (Daatland, Veenstra, & Herlofson, 2012; Stols et al., 2016; Knodel & Chayovan, 2009; Van der Geest, 2002). The punishment the young adults expect is expressed on a continuum from older persons' withholding care, to believing that they (young adults) will have bad luck if they do not offer to assist older persons.

Young adults are more than willing to assist older persons in using the functions of the phone or to act as mediators in connecting with other people. They even develop creative ways of teaching older persons how to use their mobile phones and to keep it close by or simply to make contact. However, from the perspective of young adults, two aspects inhibit this willingness. First, the paradoxically interpersonal context in which interactions around mobile phones take place; and second, the subjective impact of older persons' interactional style on young adults.

Older persons' lack of using mobile phones and young adults' knowledge and skills in using the instruments challenged the traditionally defined relationship between the generational members. SIGT explains that people move for control in relational interactions and that the relationship can either be complementary, parallel, or symmetrically defined (Roos, 2016b; Vorster et al., 2013; Watzlawick, Bavelas, & Jackson, 2011). Previous research indicated that

from both generational members' (older and younger) perspectives, a complementarily defined relationship with older persons is confirmed. Older persons are in control and younger people in a submissive position (Ferreira, 2011; Roos, 2016b; Bohman et al., 2009). However, with the introduction of mobile phones, this traditional relational definition has been challenged. Younger people are in a controlling position as a result of their knowledge of, and skills in, using mobile phones, and the older persons are dependent on them (submissive position). In flexible interpersonal relational interactions, participating generational members can move between positions of control or submissiveness (Vorster, 2011). In this particular context, a symmetrical struggle develops: the older persons want to move for control, but they are paradoxically dependent (not in control) on young adults. The mobile phone becomes a kind of currency for which the struggle is played out daily (Porter et al., 2015). According to Kiesler, Zdaniuk, Lundmark, & Kraut (2000), ICTs have the potential to alter family interactions caused by the changing roles and levels of expertise within the family, which we see here. These attempts to gain and maintain control are worrying since the provision of care by young adults and acceptance of care by older persons can be seriously affected by a struggle for control in intergenerational relationships (see Voster et al., 2013; Du Preez, 2014; Mirowski & Ross, 1998).

The interpersonal styles of older persons have a negative impact on young adults. Older persons view the relational interaction with young adults around mobile phones from their own perspective and in a linear manner. They expect young adults to conform to their needs for interaction or assistance, irrespective of the needs of the young adults. They also demonstrate a lack of empathy by judging young adults' knowledge and skills when the latter do not know how to use certain of the mobile phones' functions (see Roos & Wheeler, 2016). Moreover, the

strategies that older persons employ to address their needs to use the mobile phone are experienced as berating, demanding and hortatory.

Following the reactions of the young adults, it was evident that some young adults comply with the older persons' attempt to maintain the one-up position, while others attempt to regain control by stealing older persons' airtime, immobilising their phones, or ignoring their older persons' requests for assistance. Literature shows that negative relationships are damaging in the long run (Newsom, Nishishiba, Morgan, & Rook, 2003), resulting in obstructing the fulfilment of older persons' care needs. However, the findings also indicated that when the impact of the relational interactions with older persons around mobile phones was subjective experienced as positive, it translated into assistance for older persons.

It is important to note that, according to young adults, older persons are not just passive recipients (see Keating, 2011) of assistance in the process of using mobile phones. They attempt to use their phones on their own and if they are not successful they request assistance from the younger generation (Steyn, 2015). Older persons arrange support by navigating the help from specific young adults, those whom they consider capable of the task, which means being able to speak English and having attend a tertiary education (Steyn, 2015).

It is important to note that the participants in the study are Social Work students who, according to the selection criteria for people in this programme, are expected to have a heightened sense of connection, and to possess the necessary characteristics that go with the territory, such as empathy and flexibility. The findings of this study give cause for concern should other, less people-centred, young adults experience the same frustrating impact in terms of the assistance older persons expect.

Recommendations and Limitations

This research contributed to the perspectives of young adults with older persons concerning mobile phones. In previous research the perspectives of older persons in relation to younger people around mobile phones were obtained while in this study the perspectives of young adults were examined. It could be interesting to involve these two generational groups together and collectively focus on their experiences and perceptions on a topic that generational members do not see one another in terms of age and relational definition. But rather understand that both generations have needs and long for the fulfilment of their specific, although different, needs.

Furthermore, it would be interesting to investigate what each generational group believes the strengths of the other generational group to be. By means of the Intergenerational Group Reflecting Technique (Roos, 2011), each group's perceptions regarding the other group's strengths can be obtained. This will oblige each group to focus on the positive aspects of the generational other and what they have to offer one another and ultimately to work together as one unit.

Only Social Work students were involved in the research. This can be seen as a limitation to the study, because it can't be assumed that other young adults may have the same sensitivity for the needs of other people (Hennessey, 2011). Furthermore, a more diverse perspective could have been obtained by involving participants with a different study background. The relational experiences within intergenerational relationships need to be addressed; and community-based interventions are necessary for these relationships to function well– interventions that focus on successful and flourishing relationships, as Fincham and Beach (2010) pointed out. A

programme of practical activities is needed to teach older persons and young adults effective communication and active listening skills.

Conclusion

A complementarily-defined relationship is prominent among intergenerational relationships, with older persons in the leading and younger people accepting a submissive position. However, mobile phones disrupt the traditional relational definition between older persons and young adults, and a symmetrical relational definition between interacting generational members is observed. In a symmetrically-defined relationship, participating generational members demonstrate little empathy and tend to view the relational interactions from a linear and personal perspective only. Findings of this research are important when planning to use ICTs for care interventions for older persons. This research as well as earlier studies indicated that older persons do not have sufficient knowledge and skills to use mobile phones. They rely on younger people whom they regard as knowledgeable, approachable and in close proximity. In addition, older persons' negative attitude towards mobile phones contributes to their dependence on younger people to facilitate connecting with people and obtaining information. Strained intergenerational relations may compromise attempts to use ICTs as an intervention to address the care needs of older persons. Intergenerational relational programmes in which generational members are able to adopt the generational others' perspective may be a prerequisite for using ICTs as a care intervention.

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CRITICAL REFLECTION

This study focuses specifically on the experiences of young adults in relation to older persons in the context of mobile phone usage. Previous research (Nathan, 2012; Oosthuizen, 2014; Roos & Wheeler, 2016) has concentrated on the perceptions of older persons in relation to younger people. The themes that emerged are older persons' reactions towards mobile phones and their use; older persons' needs in relation to mobile phones and younger people; younger people's motivation to help older people; the strategies older people use around mobile phones; the experiences of impact of interactions with older persons; control in the relational interactions around mobile phones; and the relational dynamics which surfaced between generational members.

The study revealed that older persons have limited knowledge of mobile phones and consequently display avoidance behaviour towards the instrument when young adults are present. The study also showed that older persons' primary need regarding mobile phones is connection, and young adults are used as the medium to meet this need. Older persons employ specific strategies, which proved to be ineffective to fulfilling this need; this suggests that older persons need effective means to communicate their needs to young adults. Additionally, the subjective experiences of young adults in the intergenerational relationships ultimately inform the assistance of older persons. This information is essential since it emphasises the relational experience between the two generations which in due course will have an effect on the provision of care for older persons. The research also revealed that a struggle for control between the two generations concerning mobile phones is present. Young adults are in a position which enables them to challenge the complementarily-defined relationship of older persons' being in control. This places strain on the intergenerational relationship.

Literature indicates that care takes place in relationships (Brandt et al., 2009; Haberkern & Szydlik, 2010; Knodel & Chayovan, 2009; Muraco & Fredriksen-Goldsen, 2011), which makes the relationship essential for older persons' well-being. As a result this research contributes to literature regarding care for older persons in an ageing society, since it can be used to assist in the development of programmes that are able to address the intergenerational relationship which is vital for the support of older persons.

Mmogo-method®

The Mmogo-method® enables the researcher to obtain rich information regarding participants' perspectives, feelings and experiences concerning their own contexts (Roos, 2012; 2016c). The method thus allowed for rich descriptions to be recorded of young adults' experiences with older persons around the topic of mobile phones. Additionally, this method enabled relationships among participants in which different experiences could be discussed, adjusted and established. This contributed to a better understanding of the participants' experiences individually and as a group (Zaaiman, 2014). The Mmogo-method® was considered to be appropriate for this study in exploring both individual and collective experiences.

Conclusion

The study addressed an obvious gap in the literature concerning the experiences of young adults in intergenerational relationships regarding mobile phones. The research was carried out using the Mmogo-method®, which allowed for detailed accounts of young adults' relational experiences to be recorded. The subjective experiences of young adults have a significant effect on the provision of care for the elderly. The study showed that positive experiences with older persons concerning mobile phones lead to the provision of care of older persons; and negative

experiences with older persons concerning mobile phones lead to care being delayed. Thus the subjective experiences of young adults exert an effect on the care of older persons.

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