

Respect in intergenerational relationships: adults' and young adults' motivations

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PREFACE

The candidate chose to write an article for submission to the **Journal of Intergenerational Relationships (JIR)** as the chosen research topic accords with the aim and scope of the journal. The **Journal of Intergenerational Relationships** acts as a forum for scholars, practitioners, policy makers, educators, and advocates, who aim to remain up-to-date with the latest research on intergenerational relationships, practice methods and policy initiatives.

JIR typically publishes articles whose content addresses intergenerational relationships evidenced in intergenerational practice, policy and research. Intergenerational relationships occur in familial and non-familial settings and involve interaction that demonstrates positive and negative interactions. The journal was selected for publication as this article focuses on adults' and young adults' motivations to show respect in intergenerational relationships. In an attempt to obtain an in-depth understanding of interactions in intergenerational relationships adults' motivations to show respect was explored. The findings may be applied to the development of intergenerational programmes for practice purposes.

INTENDED JOURNAL AND GUIDELINES FOR AUTHORS

This dissertation will be submitted to the *Journal of Intergenerational Relationships* for possible publication.

Instruction to Authors

Research-Based Papers

- Include relevant literature, research question(s), methodology, and results.
- Discuss implications for practice, policy, and further research in an emerging multidisciplinary field of study.
- Include conceptual, theoretical, and/or empirical content.

Manuscript Length: The manuscript may be approximately **15-20 typed pages** double-spaced (approximately **5000 words including references and abstract**). Under special conditions, a paper with 6000 words could be considered.

Manuscript Style: References, citations, and general style of manuscripts should be prepared in accordance with the APA Publication Manual, 6th ed. Cite in the text by author and date (Smith, 1983) and include an alphabetical list at the end of the article.

Manuscript Preparation: All parts of the manuscript should be typewritten, double-spaced, with margins of at least one inch on all sides. Number manuscript pages consecutively throughout the paper. Authors should also supply a shortened version of the title suitable for the running head, not exceeding 50 character spaces. Each article should be summarized in an abstract of not more than 100 words. Avoid abbreviations, diagrams, and reference to the text in the abstract.

Cover Page: *Important* - indicating the article title plus:

- an introductory footnote with authors' academic degrees, professional titles, affiliations, mailing addresses, and any desired acknowledgment of research support or other credit.

Second "title page": Enclose an additional title page. Include the title again plus:

- an ABSTRACT not longer than 100 words. Below the abstract, provide 3-5 key words for bibliographic access, indexing, and abstracting purposes.

Preparation of Tables, Figures, and Illustrations: Illustrations submitted (line drawings, halftones, photos, photomicrographs, etc.) should be clean originals or digital files. Digital files are recommended for highest quality reproduction and should follow these guidelines.

- 300 dpi or higher
- Sized to fit on journal page
- EPS, TIFF, or PSD format only
- Submitted as separate files

Tables and Figures: Tables and figures (illustrations) should not be embedded in the text, but should be included as separate sheets or files. A short descriptive title should appear above each table with a clear legend and any footnotes suitably identified below. All units must be included. Figures should be completely labeled, taking into account necessary size reduction. Captions should be typed, double-spaced, on a separate sheet.

More direct information concerning the proposed submission can be retrieved from the website.

ACKNOWLEDGEMENTS

First and foremost I wish to bestow everything that I have and all that I am to my Heavenly Father, since He has chosen this path for me and directed the way with endless love and grace.

Second, I would like to express my gratitude towards Prof. Vera Roos for being my supervisor and mentor. Not only did she contribute to my skills as a researcher, but she also made a valuable contribution to my overall being. I honour her for that.

Third, I wish to acknowledge every participant in this study for sharing their precious experiences with me and in so doing making a valuable contribution to the exploration of motivation for respect in intergenerational relationships.

I would like to express my deepest gratitude towards Kareni Bannister and Ina van der Walt for their precise input in the language editing of this manuscript. Thank you to The National Research Fund (NRF) who provided funds for this purpose. I appreciate it sincerely.

I offer my deepest gratitude and appreciation to my parents, **Johan and Stephanie Jansen van Rensburg**, for their priceless support and love throughout this journey. I also thank my family, friends and colleagues for their understanding and motivation during the completion of this study.

I dedicate this study to my two grandmothers, **SUSAN JANSEN VAN RENSBURG AND DAPHNÉ OOSTHUIZEN**, who encouraged my interest in older people and intergenerational relationships. My wish is that one and all should have the privilege of meeting you. Thank you for teaching me so much in life.

OPSOMMING

'n Oorhoofse navorsingsprojek oor respek in intergenerasionele verhoudings is onderneem. Die fokus van hierdie spesifieke studie is egter die motivering vir die respek wat volwassenes en jong volwassenes in intergenerasionele verhoudings toon.

Respek is geïdentifiseer as 'n belangrike aspek in die bevordering van intergenerasionele verhoudings. In hierdie navorsing is die interaksie tussen ouer mense oftewel generasie 1 (G1), en jonger mense, generasie 3 (G3) van toepassing. Volwassenes en jong volwassenes wat aan die studie deelgeneem het, vorm deel van 'n ander historiese generasie as diegene ouer as sestig jaar. 'n Historiese generasie verwys na 'n groepe mense met 'n gedeelde ervaring van historiese gebeure.

Vir die doel van hierdie studie word respek gedefinieer as die subjektiewe ervaring van die interaksie tussen twee persone van verskillende generasies. Vorige navorsing rakende respek in intergenerasionele verhoudings is meestal in Asiatiese en Westerse lande onderneem, met die uitsondering van 'n studie in Ghana, Afrika. Hierdie navorsing fokus uitsluitlik op tipes respek en hoe dit binne gedrag in intergenerasionele verhoudings manifesteer; veertien tipes respek is geïdentifiseer. Daar is 'n gaping in die literatuur waargeneem met betrekking tot wat volwassenes en jong volwassenes motiveer om respek in intergenerasionele verhoudings te toon. Die volwassenes en jong volwassenes wat aan hierdie studie deelgeneem het, bevind hulself in 'n oorgangsfase en vorm deel van 'n tersiêre opvoedkundige konteks waar hul gekonfronteer word met verskillende wêreldbeskouings. Filosofie beskou respek as 'n belangrike morele oorweging. Dit is bekend dat volwassenes morele ontwikkeling in die ontwikkelings stadium waarin hul tans is, as kompleks ervaar. 'n Skuif van ekstrasieke na intrinsieke motivering word waargeneem tydens die ontwikkeling van volwassenes se kognitiewe vermoë. Die Self-Bepaling Teorie (SBP) omskryf motivering as die krag wat 'n mens beweeg om iets te doen. Die SBP verskil in hoeveelheid en tipe motivering en onderskei tussen intrinsieke en ekstrasieke motivering. Ekstrasieke motivering verwys daarna om iets te doen weens die feit dat dit 'n gewenste uitkoms tot gevolg het, terwyl

intrinsieke motivering op 'n innerlike bevredigende aksie dui. Die navorser het 'n kwalitatiewe benadering gevolg om beskrywende ervarings van volwassenes en jong volwassenes se motivering vir respek in te samel. Die navorsing is in Suid-Afrika, by die Noordwes-Universiteit se Potchefstroomkampus uitgevoer om deelnemers wat in 'n oorgangsfase is, te verkry. Sewe en twintig wit volwassenes en jong volwassenes, tussen ouderdomme 22 en 48 jaar, het aan die studie deelgeneem. Twee mans en vyf en twintig vrouens wat nagraadse sielkunde studente is, is na aanleiding van beskikbaarheid vir hierdie studie gekies. Data-insameling het oor drie dae plaasgevind en is op 'n fokusgroepwyse, deur die gebruik van die Mmogo-metode[®] gedoen. Die Mmogo-metode[®] behels dat die deelnemers 'n stuk klei, grasstingels en krale ontvang. Deelnemers is toe gevra om iets te bou wat hul ervaring met betrekking tot respek vir 'n persoon wat ouer as sestig jaar is, sal uitbeeld. Vervolgens is beskrywende vrae gevra, waarna die deelnemers die geleentheid gegun is om mondelings te beskryf wat hul gebou het. Data is deur middel van opeenvolgende en visuele ontleding geanaliseer. Data is aanvanklik ontleed met behulp van binnegeval uitstallings; daarna is kruisgeval uitstallings gedoen en gekoppel aan die visuele aanbiedings om die vier tipes motivering vir respek te allokeer.

Betroubaarheid van hierdie studie is verseker deur die toepassing van vier strategieë, insluitend: geloofwaardigheid, oordraagbaarheid, betroubaarheid en konformeerbaarheid. Die navorsingstudie is goedgekeur deur die etiese komitee van die Noordwes-Universiteit. Die navorser het deurgaans die etiese riglyne, soos voorgeskryf deur die Raad vir Gesondheidsberoepes van Suid-Afrika, toegepas.

Bevindinge dui aan dat volwassenes en jong volwassenes vier verskillende tipes motivering ervaar om respek in intergenerasionele verhoudings te toon, die tipes is as tipologieë aangebied. Die tipes sluit in (a) ekstrinsieke/voorwaardelike motivering, (b) ekstrinsieke/onvoorwaardelike motivering, (c) selfgemotiveerde/voorwaardelike motivering en (d) selfgemotiveerde/

onvoorwaardelike motivering. Hierdie bevindinge kan gebruik word om programme te fasiliteer om volhoubare intergenerasionele verhoudings te bevorder.

Sleutelwoorde: Intergenerasionele verhoudings, Motivering, Respek

SUMMARY

A broad research project was conducted into experiences of respect in intergenerational relationships. The focus of this particular study fell on the motivations of respect for older people from the perspective of adults and young adults. Respect has been identified as an important aspect in promoting intergenerational relationships. In this research, intergenerational relations refer to the interaction between older people (60 + years), who form part of generation 1 (G1) and younger people, generation 3 (G3). Adults and young adults who participated in this study share the same historical generation, meaning that they experienced the same historical events. For the purpose of this study respect is defined as the subjective experience of the interactions between two people from different generations. Previous research into respect in intergenerational relationships has mostly been conducted in Asian and Western countries, with the exception of one study in Ghana, Africa. This existing research focused solely on the types of respectful behaviour employed in intergenerational relationships. Fourteen types have been identified. Philosophers regard respect as an important moral consideration. Adults' moral development is complex and linked to their cognitive and ego capacities. Moral development evolves during human development and manifests motivation that usually moves from extrinsic to intrinsic. Self-Determination Theory (SDT) defines motivation as the force that moves people to do something. SDT varies in the amount and type of motivation and also distinguishes among intrinsic and extrinsic motivation. Extrinsic motivation refers to doing something because it will lead to a desired outcome, whereas intrinsic motivation is about an inherently pleasing action. A qualitative approach was followed to describe the experiences of adults and young adults and to identify their motivations for respect. The research was conducted at North-West University's Potchefstroom Campus in South Africa to obtain participants who are in a transitional context. The adults and young adults who participated in this study were in a transitional phase: being part of a tertiary educational context confronted them with different world views from what they were used to. Twenty-seven white adults and young adults

between 22 and 48 years of age participated. A sample of two men and 25 women who are post-graduate psychology students were conveniently chosen for this study. Data-gathering took place over three days and was conducted in a focus group manner by using the Mmogo-method®. The Mmogo-method® requires that participants receive a lump of clay, grass stalks and beads. Participants were asked to build something to show how they experience respect in relation to a person older than 60 years. Prompting questions were then asked, after which the participants had the opportunity to describe verbally what they had built. Data were analyzed by means of sequential and visual analyses. Data were originally analyzed using within-case displays where each case was analyzed individually; next, cross-case displays were done and linked to the visual presentations to plot on the four presented types of motivation. Trustworthiness was ensured by applying four strategies, including: credibility, transferability, dependability and conformability. The research was approved by the ethical committee of North-West University. The researcher applied ethical guidelines as prescribed by the Health Professions Council of South Africa during and after the research was conducted. Findings revealed that adults and young adults were moved to respect older people by four different types of motivation, presented as typologies. The types include extrinsic/conditional motivation, extrinsic/unconditional motivation, self-motivated/conditional motivation and self-motivated/unconditional motivation. These findings may be used to develop programmes to promote sustainable intergenerational relationships.

Keywords: Intergenerational relationships, Motivation, Respect

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 Research Psychology.

Prof. V. Roos

DECLARATION BY RESEARCHER

I hereby declare that this research manuscript, **Respect in intergenerational relationships: adults' and young adults' motivations**, is my own work. I also declare that all sources used have been referenced and acknowledged.

Furthermore I declare that this dissertation was edited by a qualified language editor as prescribed.

Finally I declare that this research was submitted to Turn-it-in and a satisfactory report was received stating that plagiarism had not been committed.

Susan Jansen van Rensburg

DECLARATION BY THE LANGUAGE EDITOR

I hereby declare that I have language edited the thesis **Respect in intergenerational relationships: adults' and young adults' motivations** by S. Jansen van Rensburg for the degree of MA in Research Psychology.

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NRF DECLARATION

“Any opinion, findings and conclusions or recommendations expresses in this material are those of the authors(s) and therefore the NRF does not accept any liability in regard thereto.”

LITERATURE REVIEW

Older people in sub-Saharan Africa have expressed a lack of care and respect from the younger generation (Cohen & Menken, 2006; Kanyhama, 2002). Moreover, the construct, “respect”, has been associated with ambiguity (Lüscher, 2013). Consequently a broader research project was planned to explore what members of different generations regarded as respect. The aim of the broader study was to explore the experiences of respect by the older (G1) and younger generations (G3) to determine how respect manifests in their relationships and to explore whether and how respect contributes to effective intergenerational relationships. The overall purpose of the broader research project was to use the findings to develop and implement intergenerational programs to facilitate effective intergenerational cohesion. This research has focused on the perspective of adults and young adults and specifically what it is that moves them to respect older people. The literature orientation will however include a broader discussion of the topic and focus on the motivations for respect from the perspective of adults and young adults.

Population Growth and Relevance of Intergenerational Relations

The global population is ageing dramatically (Papalia, Olds, & Feldman, 2009) and South Africa is no exception to the change in demographics. The 2011 census survey recorded that an estimated 8.02% of the total population in South Africa, about 4.1 million people, were older than 60 years (StatsSA, 2011). The increasing older population holds implications for available resources and families are regarded by governments as the most viable resource to take care of the growing caring needs of older people (Settles & Sheng, 2006).

Rogler (2002) defines a generation as a group of people from the same age group sharing similar characteristics. Older people are considered as generation 1 (G1), whereas the young adults are regarded as generation 3 (G3). The participants in this study form part of a historical generation.

A historical generation refers to a group of people who have experienced the same specific historical events (Scabini & Marta, 2006). Thus it is known that people who share the same historical generation would have experienced the same historical events in their lifetimes.

Intergenerational relationships are the interactions between members of different generations (Braungart, 1984; Scabini & Marta, 2006; Wadensten & Carlsson, 2003). Hargie (2011) explains that relationships between different generations depend on the history, relationship network, cultural features and context. Intergenerational relationships have proved to offer many benefits both for older people and young adults, including skills acquisition, social and emotional support, social interaction and guidance (Block, 2002; Sung, 2001). According to Noelker and Harel (2000) respect is a contributing factor in shaping the quality of life of older people therefore the need for further exploration of respect in relationships has been emphasized (Frei & Shaver, 2002; Hendrick & Hendrick, 2006). Respect has also been identified as a significant component in the strengthening of intergenerational relationships (Dillon, 2010; Sung, 2004).

Respect and Intergenerational Relations

Research into respect in intergenerational relations has mostly been conducted in Asian and Western countries, while research in Africa has been done only in black African communities. Sung, Kim and Torres-Gil (2010), as well as Van der Geest (1997) described specific behavioural and affective ways in which adults were expected to respect older people.

Dillon (1992) and Gibbard (1990) claim that for one to show respect for a person certain deserved actions or behavioural expressions are required. Sung (2001; 2004) regards actions such as being polite and paying careful attention to older people as occurrences that convey respect. Subsequent to these two definitions Silverman and Maxwell (1978) described respect for older people as an accessible and straightforward expression of behaviour which can be observed and recorded.

Earlier research into respect towards older people identified 14 forms (Sung, 2004). These forms, based on Asian traditions of respect, are: care, acquiescent, consulting, precedential, salutatory, linguistic, victual, gift, presentational, public, celebrative, spatial, ancestor and funeral respect (Sung, 2004). 1) *Care respect* is divided into two categories: a) *care*, which focuses on concerning oneself with older people and looking after them when they become ill, and b) *service*, referring to carrying out tasks in the household, spending time with older people and living with them. 2) *Acquiescent respect* refers to obeying older people's orders by listening to them and following their advice on marriage. It also includes identifying with older people's values and lifestyles. 3) When an adult consults older people regarding personal and family matters and asks for advice it is termed *consulting respect*. 4) *Precedential respect* includes allowing older people to get into and out of cars and to exit doorways first, and to serve older people meals and drinks before everyone else. 5) *Salutatory respect* refers to greeting older people by means of bowing in front of them, making eye-contact, hugging, kissing or shaking hands; acknowledging older people and asking about their welfare. 6) When one communicates in an appropriate language and uses proper titles when referring to older people it is called *linguistic respect*. 7) *Victual respect* is associated with serving beverages older people prefer and entertaining them at their favourite restaurant. 8) *Gift respect* refers to providing older people with material and non-material gifts. Material things include cash allowances and daily necessities whereas non-material things contain prayers for older people and making speeches on their behalf. 9) *Presentational respect* consists of wearing proper clothing when meeting older people and showing a gracious posture before them. 10) Serving neighborhood elders by, among other things, giving up seats for them on a bus is called *public respect*. 11) *Celebrative respect* refers to celebrating older people's birthdays, and sending cards and visiting them on the day of their birth. 12) When older people are included in activities, given an essential role to play in the family and are equipped with hearing aids for example, it is called *spatial respect*. 13) *Ancestor respect* refers to honouring the anniversaries of ancestors' death and

visiting their graves. 14) *Funeral respect* includes bereavement and burial of deceased older people. It also includes holding funerals for them in all sincerity.

Sung (2004) compared respect from a Western and Asian perspective and identified six different types of respect towards older people which are frequently practised in both contexts. These six forms of respect usually manifest in either engaging or symbolic forms. Engaging forms of respect include care and consulting respect. Care respect has to do with giving care and services while consulting respect involves asking for advice. Symbolic forms of respect include acquiescent respect (complying and listening), salutatory respect (greeting), linguistic respect (using proper language) and precedential respect (giving precedential treatment) (Sung, 2004). Sung (2001; 2004) states, however, that respect between members of two generations has been described in abstract terms and that the concept is too general to provide guidance for intergenerational interventions.

To a lesser extent than the research undertaken in Western and Asian countries, respect has been explored in Ghana, Africa, among traditional families (Van der Geest, 1997). Findings from these studies show a gap and separation between generations who are both familial and historically related (Van der Geest, 1997). Van der Geest (1997) found that respect was defined as strict compliance with requests and as the provision of care and material gifts. Respect proved to be reciprocal, as something one will receive in return when one gives or shows respect (Van der Geest, 1997).

Respect, including its meaning and demonstration, is specific for a certain context, culture and demography, age and race (Isenberg, 1949; Kant, 1797; Kelleher, 2009; La Caze, 2005; Middleton, 2006). In 1990, Honneth elaborated on the context-bound aspect by stating that respect can be defined only within a certain context because it has various meanings for different people. Therefore respect is defined as the subjective, but positive, outcome of the impact of interactions between people (Dillon, 2010).

Gerontologists have emphasized the importance of respect in the treatment and ill-treatment of older people (Ingersoll-Dayton & Saengtienchai, 1999; Sung, 2001; 2004). Damon-Rodriguez (1998) and Sung (2001) stated that respect allows a society to adopt a positive attitude towards older people as well as treating them politely, and integrating them into society.

Respect as Moral Virtue

Philosophers define respect as a mode of moral virtue and have drawn a general distinction between respect as a behaviour and respect as an attitude or feeling (Dillon, 2010). Bird (2004) states that respect as behaviour endeavors to avoid negligence or interference with boundaries or limits. Respect as behaviour is suggested without any reference to attitudes, feelings, intentions or dispositions (Bird, 2004). In other circumstances respect is used to indicate an attitude or feeling between a subject and an object, where the latter is responded to from a certain perspective (Dillon, 2010). Donagan (1977) and Downie and Telfer (1969) suggest that respect is a fundamental and comprehensive requirement, while other philosophers view respect as a very important moral consideration (Cranor, 1975; Frankena, 1986; Hill, 2000).

Theoretical Frameworks

Kohlberg's moral development

Cranor (1975) declares respect to be a moral consideration, hence the need to explore the phases of moral development young adults go through.

Kohlberg (1981) distinguishes three levels of moral development, each divided into two different stages. The first level, *pre-conventional morality*, entails two stages, with stage one being obedience and punishment orientation and stage two individualism and exchange. Obedience and punishment occur when rules are obeyed to avoid punishment (Papalia et al., 2009). In this case, morality is seen as something external to the participant (Crain, 1985). During the instrumental purpose and exchange stage rules are conformed to out of self-interest, and no identification with values of family or community is present (Papalia et al., 2009). Kohlberg presents *conventional*

morality as the second level, which consists in maintaining mutual relations and social concern and conscience. Social concern and conscience are oriented to conform to the law and respond to the obligations of duty, including showing respect for higher authority (Crain, 1985; Papalia et al., 2009). Kohlberg states that the third level, *post-conventional morality*, is not reached by the majority of adults. Its first stage, social contract and individual rights, is an understanding of social affinity and a genuine concern for the wellbeing of others and society (Crain, 1985; Papalia et al., 2009). The last stage of Kohlberg's theory, morality of universal ethical principles, is based on respect for a general standard and the demands of individual integrity (Crain, 1985; Papalia et al., 2009).

Kohlberg suggests that moral development of adolescents accompanies cognitive maturation. Young people advance in moral judgement as they shed egocentrism and become capable of abstract thought. In adulthood, however, moral judgements become more complex (Papalia et al., 2009). Kohlberg proposed that advancement to the third level of moral reasoning, post-conventional morality, is mainly a function of experience. Most people do not reach this stage until their late twenties, if ever (Kohlberg, 1973). The experience that brings about moral reasoning in young adults entails facing conflicting values at university and away from their home environment. Experience from previous life experiences lead adults to reevaluate their criteria for what is right and fair. Some adults spontaneously offer personal experiences as reasons for their answers to moral dilemmas. Kohlberg (1981) declared that many young people question earlier moral views when they enter college and come across people whose values, culture and ethnic backgrounds are different from their own and what they are used to. It would appear that the highest level of moral development is reached only at a later stage in one's life (Kohlberg, 1981). Consequently Deci and Ryan (2000) stated that when people grew older they tended to be more intrinsically motivated to act in certain ways and do certain things.

Self-determination theory

Motivation is also defined as the force that compels one to action (Deci & Ryan, 2000). It means to be moved to do something or to take action. Behaviour and one's ability to accomplish goals are influenced by motivation. To be moved to do something varies according to the level of motivation (how much motivation) as well as in orientation of motivation (type of motivation - being either extrinsic or intrinsic) (Deci & Ryan, 2000). Orientation, on which this study mainly focuses on, is concerned with the fundamental attitudes and goals that give rise to action – in other words, *why* actions are acted out (Deci & Ryan, 2000). Deci and Ryan (1985) proposed the Self-Determination Theory (SDT), according to which a clear distinction is made between *intrinsic* and *extrinsic motivation*. Intrinsic motivation refers to doing something because it is inherently pleasing and interesting. A person who is intrinsically motivated shows spontaneous behaviours for the positive experiences associated with extending one's abilities (Deci & Ryan, 2000). Intrinsic motivation is not associated with any instrumental reason; no reward and no approval are accorded to the person. Once a person experiences their behaviour to be self-determined, an intrinsic type of motivation is to be maintained (Deci & Ryan, 2000).

Extrinsic motivation implies doing something for the reason that it leads to an anticipated outcome (Deci & Ryan, 2000). SDT offers four types of extrinsic motivation, including external regulation, introjection, identification and integration. External regulation refers to performed behaviours to satisfy an external demand or to avoid scolding and receive a reward. This type of external motivation is typically experienced as controlled or rigid.

Introjection regulation focuses on approval from the self or others. This type of motivation is mainly performed to avoid anxiety or to attain pride. A task is completed to enhance one's self-esteem and self-worth (Deci & Ryan, 2000). Regulation through identification is autonomous and self-determined, because the person has identified with the significance of the behaviour and accepts the regulation of this behaviour as its own (Deci & Ryan, 2000). An even more

autonomous form of extrinsic motivation, integrated regulation, arises when regulation of behaviour have been adapted by the self. This type of extrinsic motivation is associated with bringing new regulations into correspondence with one's existing values and needs. Integrated forms of motivation are similar to intrinsic motivation for both are autonomous of nature. Integrated regulation however is still extrinsic because it is done for its presumed instrumental value (Deci & Ryan, 2000).

Extrinsically motivated behaviours are not inherently interesting and therefore externally provoked. Deci and Ryan (2000) mention that the primary reason people are moved to do something is that they are valued by important others to whom they feel connected, whether family or society.

Intergenerational Theories

Sociological theories which explain intergenerational relationships include the solidarity-conflict model (Mabry & Silverstein, 2002), the theory of intergenerational solidarity (Bengston & Roberts, 1991), and ambivalence (Lüscher, 2002). However, for the purpose of this study, Roos's (2013) Self Interactional Group Theory (SIGT) is used as a theoretical framework as it conveys the ongoing creation and re-creation of relationships. Motivation has proven to be the outcome of such interaction when considered on intra-individual, inter-individual and group levels.

Self Interactional Group Theory (SIGT)

Roos's (2013) Self Interactional Group Theory (SIGT) describes the interactional or relational manner of intergenerational relationships. According to the systems theory and SIGT, relationships are constantly created and re-created (Broderick, 1993; Roos, 2013; Rosenblatt, 1994). SIGT serves as framework, with the purpose of creating operational interventions to encourage social cohesion.

SIGT includes three levels of analysis: the intra-individual, inter-individual and group level. The intra-individual level's emphasis is on feelings, experiences and perceptions, whereas the inter-individual level focuses on four aspects: 1) generations' definition of the relationships; 2) relationship qualities; 3) needs and goals that serve as motivation for interaction; and 4) the interactional process (Roos, 2013). The group level involves classification, as behaviour is determined by: 1) dissimilar social groups; 2) behaviour during situations; and 3) by views regarding one's own group and different significant groups (Tajfel, 2010). Adults who are in a transitional period of human development are confronted with different paradigms and self-reflections, therefore they consider all three levels (intra-individual, inter-individual and group level) of SIGT when motivated to show respect in intergenerational relationships.

Adults' Developmental Stage

Adults and young adults seem to be either extrinsically or intrinsically motivated to interact respectfully in intergenerational relationships.

Papalia and colleagues (2009) propose a sequence of eight periods of human development commonly accepted in Western societies. Three domains, including physical, cognitive and psychosocial development, are described in every period. The periods include the prenatal period (conception to birth), infancy to toddlerhood (birth to age 3), early childhood (ages 3 to 6), middle childhood (ages 6 to 11), adolescence (ages 11 to around 20), emerging and young adulthood (ages 20 to 40), middle adulthood (ages 40 to 65) and late adulthood (age 65 and over). Adults in the emerging and young adulthood period of human development experience typical major physical, cognitive and psychosocial developments (Papalia et al., 2009). These authors state that adults at this life stage are confronted with more complex moral and thought judgements than at any other life stage of human development. Reflective thinking refers to a type of thinking that emerges in adulthood and involves the continual and active evaluation of beliefs and information regarding proof and consequences (Papalia et al., 2009). Fischer and Pruyne (2002) say that the capacity for

reflective thinking seems to develop at the age of 20. Since adults at university are in a transitional period of their lives (Kohlberg, 1973; 1981) it is acceptable for them to be uncertain about intrinsic and extrinsic motivation.

Transitions and Cognitive Development

Research has shown that someone may initially be exposed to an activity because of an external regulation, and if the reward or reprimand proves to not be too regulatory, exposure may result in an intrinsically interesting experience that brings about an orientation shift (Ryan, 1995). The orientation shift may also be the opposite; when one has identified with the value of an activity at first, but loses this sense of value because of influence of a regulatory mentor and thereafter move regressively from an intrinsic to an external regulatory type of motivation. Predictable reasons for such movements between extrinsic and intrinsic orientations of motivation include two ways in which development issues are clear: 1) with growing cognitive and ego capacities, types of behaviours assimilate to the self; and 2) over time people's overall regulatory style tends to become more internal in line with a propensity for autonomy and self-regulation (Ryan, 1995).

From the literature on respect, intergenerational relationships and motivation a clear research problem can be identified. Although respect has been explored in previous studies, it has not yet been investigated in a South African context among white post-graduate students covenant to a tertiary educational context. Significantly, research has been done only to identify different types of respect people show to older people. What moves people to show respect in intergenerational relationships is still unclear.

Article Proceedings

The conducted research will be presented in an article format. The context of the research will be highlighted by the literature background. It is the aim of this article to explore motivations for respect in intergenerational relationships in a tertiary educational South African

context. The results will be discussed in the form of a typology. As a final point a critical reflection will explain how the study contributed to the field of intergenerational research.

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Respect in intergenerational relationships: adults' and young adults' motivations

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MANUSCRIPT FOR EXAMINATION

Abstract

Previous research into respect in intergenerational relationships has mostly been conducted in Asian and Western countries and focused on types of respectful behaviour. This study aims to explore what moves adults and young adults to respect older persons. Twenty-seven white male and female post-graduate students (aged 22 to 48 years) studying at the North-West University, Potchefstroom, South-Africa, participated in data-gathering. Data were obtained by means of the Mmogo-method® and analyzed using both sequential and visual analysis. Findings revealed four different types of motivation, namely extrinsic/conditional motivation, extrinsic/unconditional motivation, self-motivated/conditional motivation and self-motivated/unconditional motivation. The findings may be used to facilitate programmes to promote intergenerational relationships.

Keywords: Adults, Intergenerational relationships, Mmogo-method®, Moral development, Motivation, Respect, South Africa, Young adults

Introduction

This article is part of a broader research project about respect in intergenerational relations steered by North-West University. The broader project was guided by the question: *How do adults and young adults experience respect in relation to older people?* Different themes emerged from data obtained to address this question, and this article will focus specifically on the underlying motivations for respect from the perspective of adults and young adults in relation to people who are older than 60 years.

Respect is an integral part of the interactions between generations, which is a cohort or group of people from the same age who share communal characteristics (Scabini & Marta, 2006; Wadensten & Carlsson, 2003). In this research, the interactions between older people, as generation 1 (G1: people 60 years and older) and young adults, generation 3 (G3), form part of the same

historical generation. Historical generations refer to people who share the same location in the historical and social process and thus share a specific range of possible experiences (Mannheim, 1952). Historical generations and generations who are familially related differ from one another as the latter refers to a biological connection (Mannheim, 1952; Scabini & Marta, 2006).

Dillon (2010) and Sung (2004) identify respect as a significant component in strengthening intergenerational relationships. Respect is regarded by some as displaying attention to another person, and by others as the result of actions or behaviour that can be perceived and documented (Dillon, 1992; Downie & Telfer, 1969; Gibbard, 1990; Silverman & Maxwell, 1978). For the purpose of this study, respect is defined as the subjective outcome or result in response to the interaction between adults and older people which moves adults to respect older people (Roos, 2013).

Respect is associated with the moral development between members (Kohlberg, 1981). Kohlberg suggests that this development takes course across one's lifetime and is relevant in the motivation for respect in intergenerational relations. Moral development is observed in the movement from obedience to subservience to a reciprocal expression of courtesy and kindness (Mehta, 1997). On a relational level, this movement manifests in intergenerational relationships when there is a move from an authoritarian position to reciprocal patterns of mutual respect (Sung, 2004). According to Kohlberg (1981) the development of young adults from dependency to independence can possibly be linked to the stages of moral development. This is associated with the cognitive development of people which is related to reflective thinking about beliefs. Adults' moral judgement, for example, is much more complex than that of adolescents', allowing them to critically evaluate information and beliefs in regard to costs and evidence. (Papalia, Olds, & Feldman, 2009). Ensuing Kohlberg (1973), advancing to the third level of moral reasoning, namely postconventional morality, is often a function of experience and exposure to different world views and new contexts, thus enabling people to generate their own evaluation criteria in terms of

interactions. The new contexts expose them to others, who express controversial opinions and attitudes. This means that young adults are likely to add new moral values, different from those of their parents (Deci & Ryan, 2000; Kohlberg, 1973; Papalia et al., 2009; Sung, 2004). The repertoire of values and behaviours of people expand with their evolving cognitive and ego capacities and people move in the course of their development from extrinsically motivated to intrinsically motivated the older they become (Deci & Ryan 2000).

Intrinsic and extrinsic motivation is theoretically underpinned by the Self-Determination Theory (SDT) (Deci & Ryan, 1985). Deci and Ryan (2000) define motivation as being moved to do something. Motivation, the force that compels us to do something, varies in level (the amount of motivation) and in orientation (type of motivation) (Deci & Ryan, 2000). SDT distinguishes between intrinsic motivation, which refers to doing something because it is inherently pleasing, and extrinsic motivation, which refers to doing something because it leads to identifiable results (Deci & Ryan, 2000). Various types of extrinsic motivation have been identified as being linked to the people's attitude, namely: extrinsically motivated actions performed with resentment and resistance at the one extreme, or an inner acceptance of the worth of a task at the other extreme (Deci & Ryan, 2000). In relation to respect, Deci and Ryan (2000) state that intrinsically motivated respect becomes increasingly weakened by social demands after childhood. Social demands tend to reduce intrinsic motivation as children aim to conform to what society expects of them (be extrinsically motivated), just to do the opposite in adulthood when intrinsic motivation tends to become more evident.

Most of the research related to respect in intergenerational relations has been conducted in Asian and Western countries (Sung, 2004; Sung, Kim, & Torres-Gil, 2010). Respect have been described as a moral consideration that guides young adults in their daily living – thus implying extrinsic motivation – and did not focus specifically on the motivations of young adults in respecting older people (Cranor, 1975; Frankena, 1986; Hill, 2000). Sung et al. (2010), for

example, described specific behavioural and affective gestures or actions which were expected by adults to demonstrate respect for older people.

Intergenerational relationships in South Africa have been described as broken and ambivalent, with perceptions of older people from the perspective of young adults for the most part being extremely negative (Mabaso, 2012; Van Dongen, 2005). The motivation for respect in interactions between older people and young adults has not been discussed in the literature to date. The research question that guided this research is therefore: What moves adults and young adults to respect older people? This research is important because once it is known what moves adults to interact respectfully with older people, intergenerational relationships can be strengthened. According to the systems theory and the Self-Interactional Group Theory, the relationships between people are constantly created and re-created and it is not possible to describe the relationship at a fixed point (Broderick, 1993; Roos, 2013; Rosenblatt, 1994). It was thus decided to place the focus on the perspective of young adults.

Methodology

Research Method and Design

An interpretivist and descriptive research paradigm informed this qualitative study. A qualitative approach was chosen to collect rich descriptive data about respect as an intergenerational relational phenomenon (Nieuwenhuis, 2007a) and in the process gain an understanding of young adults' motivations for respectful interactions in intergenerational relations.

A phenomenological research design was used to describe what all participants have in common. Phenomenology has to do with the lived experiences of people, which in this instance was how young adults experience respect towards people older than 60 years (Creswell, 2007; Sarantakos, 2005). According to Creswell (2007) data are collected from persons who have

experienced the particular phenomenon in order to develop a combined explanation for the essence of the experience for all individuals.

Research Context and Participants

The research was conducted in a tertiary educational context to obtain participants in a transitional framework. This transitional context is appropriate for this study because it has to do with people moving from their home environments into a new context in which they are exposed to new ideas and a questioning ambience, which contributes to a re-evaluation of what is right and fair in terms of being moved to show respect (Kohlberg, 1981). Participants were therefore chosen from a particular higher education environment to explore their motivations for respect towards older people.

Twenty-seven adults and young adults ranging from age 22 to 48 years, conveniently drawn from a tertiary educational context as a setting for individuals in transition, were included as participants. A homogeneous sample consisting of white English- and Afrikaans-speaking participants (two men and 25 women), all post-graduate psychology students, were chosen to become involved on the basis of ease of access (Ritchie, Lewis, & Elam, 2009).

Data Gathering and Procedure

Access to post-graduate students at the North-West University was obtained with the assistance of lecturers who teach student modules. Participants were invited to take part in the data-gathering process by making formal announcements in class. The date, time and venue were announced and interested students were invited to participate voluntarily. Three data-gathering sessions were held over three days.

The Mmogo-method® (Roos, 2008; 2012), conducted according to a focus group approach, was applied to gather rich data. The Mmogo-Method® requires that participants are asked to sit in a group, and given a lump of clay, grass stalks and beads. The participants in the study were asked to

make an individual visual representation, based on the following statement: *Build me something to show how you experience respect in relation to a person older than sixty years.* This visual representations created in response were used as a point of departure to access deeper meanings as the researcher prompted for more clarification. Prompting questions included: *What did you make? Why did you make this presentation in relation to the research question? How do you receive and show respect in relation to older people?* Following each individual's explanation, the rest of the participants were invited to validate, add to or adjust the description. This allowed the researcher to clarify essential information given by the participants and simultaneously linked their feelings to the models and their verbal explanation of the models. The participants' visual representations were captured by photographs; these comprise the visual data. Participants had the opportunity to discuss what they had made and to share any experiences or observations with the group. Group members were encouraged to respond, add to or alter what the other participants had shared. All conversations were recorded and transcribed verbatim to constitute the textual data.

Data analysis

The collected data were analysed using sequential analysis and visual analysis, which contributed to the material's trustworthiness.

Sequential analysis. Sequential analysis draws on inductive coding and a grounded approach to the origin of theory by proposing six steps (Miles & Huberman, 1994). The first step involves inductive coding by means of highlighting key terms in the transcribed dataset in order to find the most distinctive explanations (Braun & Clarke, 2013). Step two consists of the restatement of key phrases by renaming them in a descriptive and literal way (Miles & Huberman, 1994). The third step comprises the reduction of phrases into clusters. Reduction of phrases was repeated many times by independent researchers and codes were compared afterwards (Miles & Huberman, 1994). Step four comprises the reduction of clusters and labelling them; this is also known as pattern coding as clusters are reduced and combined to form a smaller number of clusters (Miles &

Huberman, 1994). In the course of the fifth step generalizations about the named clusters are made, while step six consists of forming mini theories that explain each cluster's meaning in relation to the research question (Miles & Huberman, 1994).

Visual analysis. Analysis of the visual data (photos of the visual presentations) was done by linking the symbolic values the participants appointed to their representations to the specific research question (Roos, 2008). The participants described the inherent symbolic value of their presentations which was then compared with the specific research question for interpretation. Metaphors conferred by participants' visual presentations were integrated with the textual data and used to enrich and support the identified themes. These themes were linked with the clusters identified through the textual analysis.

The data were analyzed using within-case displays where each of the 27 cases was explained and described individually (See CD for detailed analysis of all the cases). Next, cross-case displays were drawn up to plot recurring themes on the axes which present the four types of motivation.

Trustworthiness

Guba (1981) proposed a conceptually well-developed model for assessing trustworthiness that ensures rigour in qualitative research. Trustworthiness in qualitative research refers to the measurement of credibility, transferability, dependability and conformability of research findings. Each of the four strategies was applied in the research process:

Table 1: *Trustworthiness*

Strategy	Application of strategy
Credibility confirms that findings are a true reflection of the research context	Recurring patterns in the data were identified (Leininger, 1985) in the course of the three days the researcher spent with participants. Member checking as described by Tracy (2010) allowed for sharing and dialoguing with participants about the study's outcomes, and provided opportunities for

	<p>questions, critique, feedback and confirmation. Participants joined in an informal conversation after the data had been gathered to ensure that the researcher's observations and findings were fair and accurate.</p>
<p>Transferability suggests whether findings can be applied to other participants or different contexts</p>	<p>Participants were invited to take part in the research process voluntarily; no prior selection took place (Krefting, 1991). The researcher promoted trustworthiness by paying attention to the unique stories and descriptive concrete detail of participants' reinterpretation of their innovative reality (Krefting, 1991; Nieuwenhuis, 2007b; Tracy, 2010). The researcher stands assured that the findings are context bound.</p>
<p>Dependability refers to the stability of the data over time</p>	<p>Multivocality was ensured in the research process. This prevented the researcher from putting the words into participants' mouths, but instead to attend to viewpoints that differed from those of the majority and could turn out to be distinctive findings (Krefting, 1991; Lindlof & Taylor, 2002). Emerging themes were coded and recoded (Guba, 1981) by the researcher, who peer-examined it with colleagues (Guba, 1981) working on the same data, but with a slightly different focus and who had experience in the field of qualitative research (Krefting, 1991).</p>
<p>Conformability refers to the extent to which findings are neutral and objective</p>	<p>To ensure trustworthiness within the research process and the resulting interpretation of the findings, principles of crystallization were used. According to Ellingson (2009) crystallization is based on ontological assumptions and is an effective way to gain a deepened, multifaceted and thoroughly partial understanding of persons' lived experiences. The researcher took care to guard against any personal bias during the research process by keeping a reflective journal. Data saturation was reached as soon as no further new themes emerged from the data (Guest, Bunce, & Johnson,</p>

2006). Trustworthiness was further established by using two methods of analysis, including visual and textual analysis (Ellingson, 2009).

Ethical Considerations

This project has been approved by the Ethics Committee of North-West University (NWU), Potchefstroom Campus (reference NWU-00053-10-S1). Guidelines provided by the Health Professions Council of South Africa for psychologists (Health Professions Act 56 of 1974) were followed. Informed consent was obtained from participants in the study by informing them of the purpose of the research and what would be expected of them. Emphasis fell on the voluntary nature of participation and it was emphasized that participants could withdraw from the research at any point. The research did not form any part of academic procedures, including educating or evaluating, which involved students who took part in the research process. Anonymity was ensured by assigning numbers to each participant and not revealing real names. Since research was conducted by means of focus groups, partial confidentiality was ensured by not revealing participant's names, but instead their participant numbers. Data were kept under secure control by the university.

Results

Young adults described how they were moved to respect older people in different interpersonal contexts, although the definition of the relationships between them and older people was always that of a complementary relationship, with the older people in the leading position (Bart, 2007). For example, in the contexts of the workplace, respect was expressed in relation to supervisors; and in familial contexts, relationships with grandparents were described. Four types of motivation emerged. A visual representation of the types of motivations is presented in Figure 1. Here the broken lines indicate the movement of motivations of the young adults between different poles. Although four clusters are described, only a few of the participants fitted squarely into the profile.

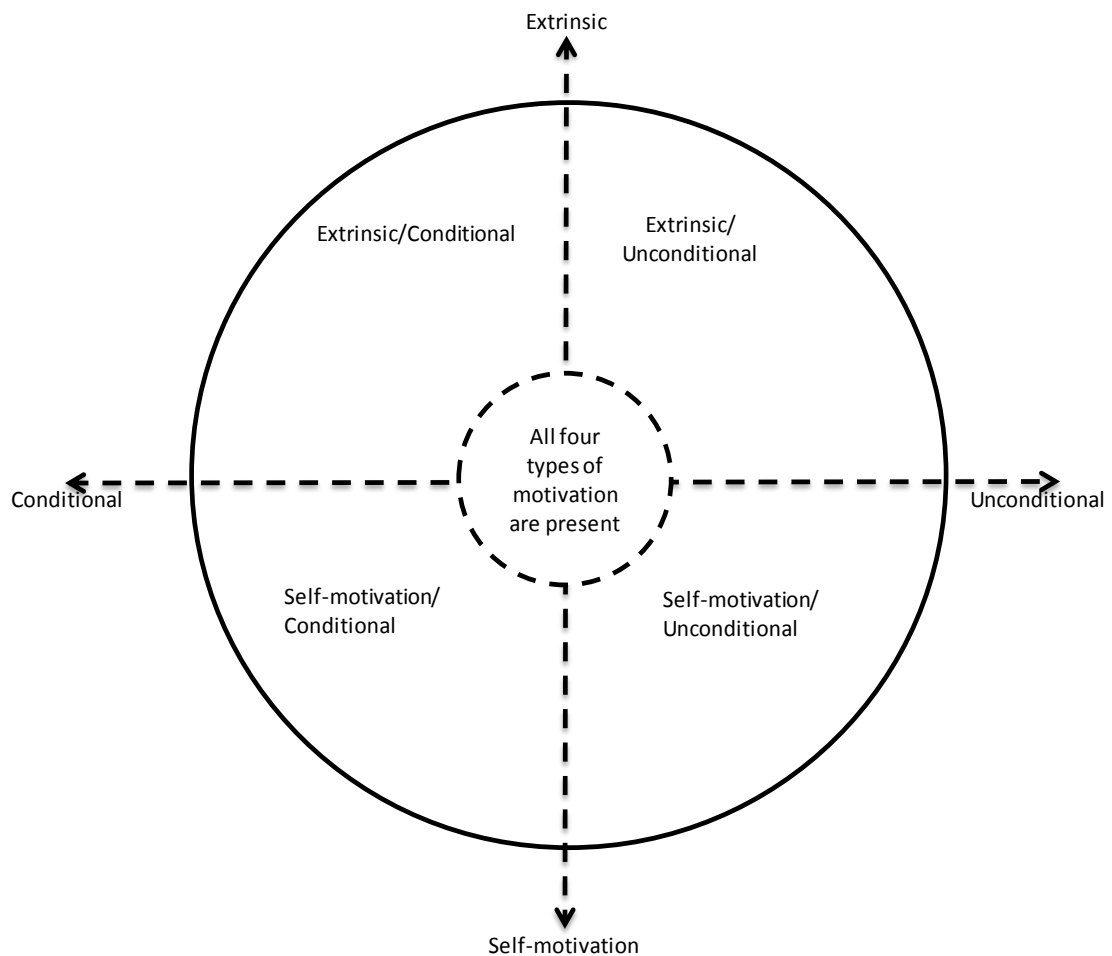


Figure 1. Typology of four types of motivation for respect

Participants **motivated by all four types** were 7, 17, 18, 19, 20, 22 and 25. Participants 11 and 21 were motivated by **self-motivation/conditional**, as well as **self-motivation/unconditional** types of motivation. Participants 1, 10 and 12 were motivated both through **extrinsic/conditional** and **extrinsic/unconditional** types. Participants 13, 23, 26 and 27 seemed to be motivated by **extrinsic/ unconditional** and **self-motivation/unconditional** types. Four participants (2, 5, 9 and 16) were moved to show respect by either **conditional** or **unconditional** motivation and did not seem to be either extrinsically or self-motivated. The study showed clearly that only seven participants (3, 4, 6, 8, 14, 15 and 24) fell into a definite quadrant and were not affected by a

transitional phase. This includes participant 24, who was motivated by **extrinsic/conditional** type of motivation, and participants 3, 4, 6, 8, 14 and 15 who are motivated solely through the **extrinsic/unconditional** type of motivation. The remaining participants could not be plotted into one quadrant only, as findings show that they fall in more than one at the same time.

Vertical axis: Extrinsic motivation and self-motivation

Extrinsic motivation refers to behaviours performed to satisfy external demands and/or to avoid punishment or acquire rewards (Deci & Ryan, 2000). This type of motivation is prescriptive, because participants perform actions with an obligation to gain approval from their parents or to comply with religious values and societal norms (Deci & Ryan, 2000).

Self-motivation emphasizes participants' actions motivated out of personal choice and enjoyment, or because they are interested in the activities and experience. Their behaviour could therefore be described as self-determined, without any expectation of external reward or approval, and according to Deci and Ryan (2000), intrinsic.

Horizontal axis: Conditional and unconditional motivation

Conditional motivation is the identification of a set of conditions before respect is shown. This includes compliance with older people's request for respect and the requirement that they should receive respect in return.

Unconditional motivation is autonomous and empathically motivated (Deci & Ryan, 2000).

Types of motivation

Extrinsic/Conditional. Extrinsic refers to how the participants were motivated by their internalized social norms in the primary family system, society and by the instilling of religious values. Conditional refers to complying with certain requirements as a prerequisite to being motivated to show respect. Participant 1 will be used to explain extrinsic motivation.



Figure 2. Heart and cross as examples of extrinsic motivation

In Figure 2, the participant made a heart of clay, overlaid with a cross. Extrinsic motivation is seen in the following description, that includes the heart and the cross: “The heart is a platform my parents laid for me when I still lived in their home, respect is not just something that came about”. What she has acquired from her faith (the cross) is a focus point and the most important source in her life. Conditional motivation is seen in her motivation to sustain the norms according to which she was socialized: “What they taught me, I feel, is the most important thing in the world.”

Participant 24 will serve to explain the conditions associated with motivation.



Figure 3. A structure of respect between two generations illustrating conditional motivation

Participant 24 erected a structure of respect illustrating the various conditions that motivated respect in intergenerational relationships: “Respect needs to come from both sides in a

relationship”; “respect needs to be earned and not just given merely for the reason that the person is older than sixty years”. She adds that respect “cannot be one sided”; she would like her “opinion to be listened to and appreciated”.

Moving from extrinsic to unconditional motivation. Extrinsic motivation is confirmed as behaviour guided by the values that were learned from parents, religious values and society, while unconditional motivation refers to self-motivated actions. Participants 13 and 14, explored below, will illustrate the move from extrinsic to unconditional motivation.



Figure 4. Two houses and two generations illustrating extrinsic/unconditional motivation

The visual representation demonstrates two houses and two stick figures which symbolize older people (upper house) and young people (below). This participant confirms that extrinsic motivation is learned from the family as primary socialising agent: “For me respect begins at home, it is something you are taught in your home.” The extrinsic motivation is associated with stereotypical assumptions that older people are fragile: “[It] also symbolizes for me how fragile the old people of today are and therefore we must deal with them [as being] extra special.” Respect is however also unconditionally motivated because older people are seen as being the same as other people, even though they are old: “They aren’t different from us just because they are old, they are still human and went through a lot of hardships and one day we will be exactly as they are: old.”

This particular participant demonstrated the development from extrinsic to intrinsic motivation strikingly when she said: “As soon as you respect yourself, you will automatically respect other people”.



Figure 5. An intergenerational relationship depicting extrinsic/unconditional motivation

The presentation depicting the extrinsic/unconditional type of motivation demonstrates a relationship between two generations. The little figure represents a member of the younger generation admiring the older member for her “life experience and loving nature” – she is accordingly portrayed wearing a crown. The participant experienced her respect towards older people to be unconditional, because “I don’t always agree with her [the older person’s] opinions, but [I] respect it [them]” and “I don’t expect older people to show respect in return to the younger generation”. “I was raised to show respect, but then it came naturally for me” shows that although the participant was originally exposed to respect because of an external regulation, the exposure allowed her to find it intrinsically interesting.

Self-motivation/Conditional. Participants are independently moved to show respect, but it is qualified. Certain requirements need to be met before young adults are moved to respect. Participant 7 supports an explanation for self-motivation/conditional motivation.



Figure 6. A complementary relationship with older people in the lead illustrating the self-motivation/conditional type of motivation

The visual presentation shows two generations in interaction with each other. At the base of the creation three people, who from part of the younger generation, are seen and, above them a representation of older people. Participant 7 confirms that respect is self-motivated “out of personal choice”, and as he has “grown older and become more intact with his feelings, [he] noticed humanity in older people and learned to appreciate and respect [older people]”. As seen in this participant’s presentation, the intergenerational relationship is complementary, with the older person in control. Conditional motivation is shown when the participant requires that respect depend on a “move from such a [complementary] relationship [with the older person in the lead] to a reciprocal give and take of respect” where both generations “accommodate each other on the same level and don’t look down on each other”.

Self-motivated/ Unconditional. Self-motivation refers to respect shown out of personal choice, while unconditional includes empathy for older people nearing the end of their lifespan. Participants 20 and 27 serve as examples of the self-motivation/ unconditional type of motivation.



Figure 7. An intergenerational relationship in which life lessons are learned illustrates self-motivation/unconditional respect

The presentation shows two people, with the smaller figure representing the young adult and the bigger one the older person. Participant 27 stated that although she had been taught by her parents to show respect, she was self-motivated when she came to know older people for who they are. “My mom taught me to respect older people; I just grew up like that, but then I actually learned to become more respectful through getting to know my gran.” Together with self-motivated, the motivation is unconditional and empathy is elicited from the way in which the older person interacts with the young adult in this context: “She [the older person] really takes my opinion into consideration and I think that’s her way of respecting me and seeing me as a person.”



Figure 8. Visual presentation of a younger person and her grandmother

This presentation is about a young and an older person, where the younger person is still active and serving the older person a plate of food, while the older person appears to be less mobile in regards to movement. Participant 20 is unconditionally motivated to show respect as can be deduced from the empathy for older people that emerged from the exercise: “Old people are frail and seem to get smaller the older they get.” Participant 20 claims she shows respect from personal choice: “I enjoy it”; “It adds value to my life” and “I don’t feel obligated”. She continues that she shows “respect even if it is not deserved” and “enjoy[s] it to see how older people value it” when respect is shown to them.

Discussion

People are socialized by the primary social agents, namely families, and by society, which endorses values and norms by means of reinforcement and punishment (Deci & Ryan, 2000). The life course perspective emphasizes increasing cognitive development, which is linked to the ability to take moral decisions based on personal motivations (Deci & Ryan, 2000). Motivations of adults and young adults to respect older people emerged on a continuum of different combinations of extrinsic (socialized normative values) and intrinsic (personal choice and empathy) types of motivations. On the one extreme, the ideal type, namely the self-motivation/unconditional type of motivation, is a combination in which young adults are self-motivated to adopt the perspective of older people; relationships which are inherently experienced as pleasing and consisting of activities they enjoy. This type of motivation is mainly self-informed and, thanks to the inherently satisfying outcomes of the relationship, has the potential to be sustained. However, based on the findings, only one of the participants is primarily motivated in this way.

At the other end of the continuum, it is the extrinsic/conditional type of motivation, for which rigid rules prescribe behaviour and which is regarded as an ineffective type of motivation for young adults that seems to be favoured. One could argue that when such rigid rules and

expectations are applied in relationships there is little room for spontaneity, and that when rules and obligations no longer guide behaviour, respect will not be demonstrated towards older people.

Unconditional motivation is linked to what Biggs (2007) refers to as the ability to put the self in the position of the generational other. The position the majority of young adults and adults adopt for the generational older people is related to their vulnerability. This might be relevant, because young adults could be motivated because they imagine themselves as being old, in which case they would like to be on the receiving end of respect. The down-side of this type of motivation is that older people's autonomy and their agency as older people are disregarded.

The combinations of the other types of motivation are illustrative of the ambivalence displayed by this particular group of young adults. This could be due to the transitional phase and context in which they found themselves (Kohlberg, 1973; Deci & Ryan, 2000); but it could also be a consequence of the developmental history of their interactions with older people. Mabunda (2010) found that relationships develop over time and are informed by every encounter with older people, which enforces the type of motivation. Interpersonal risks are associated with motivation and this could impact future interactions and manifestations of intergenerational respect.

Externally, extrinsic motivation is sanctioned by external rules and obligations (Deci & Ryan, 2000), while the implications of taking the initiative and relating to older people without clear guidelines can be threatening, especially if there is a possibility that efforts might be judged and reacted on. Past and present experience with relationships informs the types of motivation (extrinsic or intrinsic) which manifest in how young adults are moved to respect older people.

Limitations and Recommendations

Limitations of this phenomenological study include the fact that the sample was drawn from only one university's group of post-graduate students. The sample consisted only of white men and women and cannot be generalized throughout the population of adults in a tertiary educational context in South Africa. These constraints could have limited the scope and depth of

the exploration of adults' and young adults' motivations for showing respect. Although data saturation was reached, it is recommended that additional data-gathering methods should be pursued to ensure rich information. It is also suggested that future research could include a wider range of sample representatives to include adults from different ethnic groups. It is recommended that adults and young adults engage in meaningful, self-motivated and unconditional relationships.

Conclusion

Adults and young adults in transitional phase and context are moved to interact respectfully with older people in a unique manner. Four types of motivation originated concerning adults' and young adults' motivation to show respect to older people, namely extrinsic/ conditional motivation, extrinsic/unconditional motivation, self-motivated/conditional motivation and self-motivated/unconditional motivation. For the sake of sustainable intergenerational relationships it is suggested that adults and young adults be self-motivated/unconditionally motivated.

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CRITICAL REFLECTION

This research contributed to explaining the motivations for respectful interactions in intergenerational relationships between adults (G1) and older people (G3) in four typologies. When comparing the classic definitions of Deci and Ryan's self-determination theory (1985; 2000) and the proposed typology, similarities are witnessed in the orientation of motivation. What this research contributes is four possible types of motivation which move adults and young adults to respect older people. Respect is therefore not described solely in terms of a dichotomous extrinsic or intrinsic type of motivation.

Four different types of motivation were described by using significant cases for each type and forming a mini-theory about the participant's experience. The types describing the motivation are: extrinsic/conditional, extrinsic/unconditional, self-motivation/ conditional and self-motivation/unconditional. The description of each type is rich and rigorous. From the typology it is clear that young adults are in a transitional phase (Kohlberg, 1973; 1981) and that their moral development has not yet been completed, resulting in uncertainty arising among them when they are asked what moves them to interact respectfully in intergenerational relationships. Corey (2009) states that relationships are optimal once unconditional positive regard, accurate empathy and acceptance are present; it can therefore be said that the ideal type of motivation to be driven by is self-motivation/unconditional. The extrinsic and conditional types of motivation contribute to the research because they show how young adults should not be moved to show respect.

This research did not only identify different types of motivation for respectful interaction in intergenerational relationships, but in the process also identified patterns for predictable behaviour in intergenerational relationships, which could be applied to the development of effective interventions. By applying four different types of motivation for respect in intergenerational relationships, it is possible to predict whether respect will be present in an intergenerational relationship on behalf of the interaction beforehand. Costanzo and Hoy (2007) supposed that all the

findings (positive and negative) would enable researchers to develop interventions to improve intergenerational relationships.

This research contributed to the theory of motivation, respect and intergenerational relationships. Regarding motivation, different typologies of motivation for respect were proposed. This provides the opportunity to use the theory of motivation in a more nuanced manner for young people in a transitional phase to inform interventions that might enhance respect towards older people. Concerning respect, the existing literature focuses only on behavioural and affective ways of showing respect in intergenerational relationships (Sung, 2001; 2004; Sung, Kim, & Torres-Gil, 2010 & Van der Geest, 1997), but there has not yet examined closely what moves people to respect older people. Hoffman (2003) stated that intergenerational research in South Africa has mostly been undertaken in black African families. Research regarding the experiences of different generations has largely been based on the perspective of older people (Peters, Hooker, & Zvonkovic, 2006). Therefore that is why white adults and young adults' experiences were explored in this study

The research addressed different gaps in the literature by exploring what moves adults to interact respectfully in intergenerational relationships. Four types of motivation were identified, which is a first in intergenerational research. The research methodology used in this study allow for rich and descriptive data.

The Mmogo-method®

Roos (2012) stated that the researchers are enabled to obtain insight into participant's subjective lived experiences through visual projective data, which inform the interaction between people. Corey (2012) describes projection as unconscious feelings, experiences and thoughts that are projected on to something other than the self. Since the Mmogo-method® makes use of visual projections to access participants' personal and collective experiences, it proved to be appropriate for the research study. The theory on which the Mmogo-method® is based implies that people are relational in nature, and that any visual presentations created in terms of this assumption will also

be a projection of the self and the social context in which one lives (Roos, 2008). Therefore the Mmogo-method® stimulated motivations adults and young adults have to show respect in personal as well as social contexts.

Conclusion

This research has addressed a clear gap in the literature regarding respect, intergenerational relationships and motivational theory. The research was conducted by using the Mmogo-method®, which enabled the researcher to collect rich and descriptive experiences of respect in intergenerational relationships. Four types of motivation to show respect in intergenerational relationships emerged from the data, which proved to be a first in literature. This research contributes to intergenerational literature as it can be used to facilitate programmes which aim to improve intergenerational relationships as respect was presented as an important aspect in intergenerational relationships.

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