A practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship

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The fundamental impossibility of ever fully achieving what we seek cannot be an excuse for lapsing into unexamined silence or simplistic responses. Rather, we need to take up this task with unceasing curiosity, as well as concurrently with ever-present humility, in the face of that which is much larger than us and which we can never fully grasp. Only then, will our chances of being "true to the phenomenon" be improved (Hycner, 2009:8).



DECLARATION BY STUDENT

I, Isabella Fredrika Jacobs, declare that the thesis, **A practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship,** which I herewith submit to the North-West University as completion for the requirements set for the degree **PHILOSOPHIAE DOCTOR** in Social Work, is my own work and that all the references that were used or quoted were indicated and recognised.



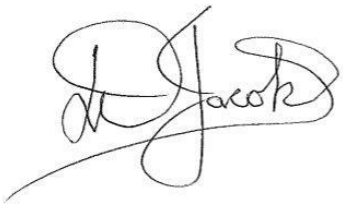
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DECLARATION OF LANGUAGE EDITING AND PROOF READING

I hereby declare that the thesis, **A practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship** by Isabella Fredrika Jacobs for the degree PhD in Social Work, has been language edited by me. After a career as editor-in-chief at a leading publishing house, I am currently working as a freelance text editor.



Lambert D Jacobs (BA Hons, MA, BD, MDiv)

November 2018

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ABSTRACT

KEY WORDS:

Parent, adolescent, relationship, reciprocal, responsibility, existential dialogue, practice framework, parental dimensions; middle adulthood, adolescence.

Through the literature review on the parent-adolescent relationship, it became apparent that research mainly has a unidirectional focus on the relationship where parents are held responsible for the wellbeing of the parent-adolescent relationship. This is in direct contrast with many calls that have been made to focus the parent-adolescent relationship on the mutual (reciprocal) responsibility that parents and adolescents should take for their relationship. It was around this caveat in research that the current study was motivated. It was envisaged that conceptualising a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship, would not only build on the current knowledge base of the topic, but also offer intervention guidelines for social workers and other professionals, as well as create opportunities for future research in the field of family relationships.

The focus of the study was not to prove that reciprocal responsibility does not exist or that parents and adolescents do not take reciprocal responsibility for the wellbeing of their relationship, but to approach it in a way where equal attention was given to parents' and adolescents' contribution to the wellbeing of their relationship.

This qualitative descriptive study was executed in a series of five steps. Step one consisted of the development of a proposal as well as an in-depth literature review which was important for the literature building essential for the conceptualisation of the practice framework. In step two, data were collected by means of semi-structured interviews with parents and adolescents as well as through involving parents and adolescents in sessions based on the Intergenerational Group Reflective Technique (IGRT). Step three involved the conceptualisation of the practice framework which was done by integrating information gathered from the literature review, findings from the data and useful features that were identified from models, programmes, frameworks and research. During step four social workers, working in the field of family relations, were invited to give their expert opinion on the conceptualised practice framework during reflective group discussions. Step five involved finalising of and reporting on the practice framework.

During the semi-structured interviews parents and adolescents were asked to share their views on taking and experiencing reciprocal responsibility in their relationship. Three main themes were identified: Reciprocal responsibility practised through dialogic relating, by initiating values, norms and family rituals and reciprocal responsibility achieved by way of parent and adolescent specific contributions. During the IGRT parents and adolescents were asked to share their views on what parents and adolescents should contribute in order to take reciprocal responsibility for the wellbeing of their relationship. Parents expect adolescents to understand the parental dimension to care and to guide, and adolescents need to take parents' needs into consideration. Adolescents expect their parents to understand their developmental stage and not to underestimate their abilities.

From the semi-structured interviews and the IGRT it was clear that the following aspects should be incorporated into the practice framework: Principles of dialogic relating and a commitment to the dialogue; autonomy-enhancing parenting styles and a proactive approach to parenting; and adolescents need to understand and accept that parents have their best interest at heart while parents need to understand adolescents' developmental issues such as the importance of friends.

OPSOMMING

SLEUTELWOORDE:

Ouers, adolessente, verhouding, wederkerig, verantwoordelikheid, eksistensiële dialoog, praktykraamwerk, ouerlike dimensies, middeljare, adolessensie.

Die navorser het tydens literatuurondersoeke oor die ouer-adolessente-verhouding daarvan bewus geraak dat navorsing oor hierdie verhouding meestal ’n eenrigtingfokus het, waar ouers alleen verantwoordelik gehou word vir die welstand van die ouer-adolessente-verhouding. Hierdie fokus is lynreg in teenstelling met verskeie versoeke om navorsing oor die ouer-adolessente-verhouding te rig op die wederkerige verantwoordelikheid wat ouers en adolessente moet neem vir die welstand van hulle verhouding. Dit is binne die konteks van hierdie leemte waarin die motivering van die huidige studie gesetel is. Met die konseptualisering van ’n praktykraamwerk om wederkerige verantwoordelikheid in die ouer-adolessente-verhouding te fasiliteer, is dit in die vooruitsig gestel om nie net ’n bydrae te maak tot die kennisbasis van die ouer-adolessente-verhouding nie, maar ook om maatskaplike werkers te ondersteun wat dienste lewer aan die ouer-adolessente-verhouding.

Die fokus van die studie was nie daarop gerig om te bewys dat wedersydse verantwoordelikheid nie voorkom nie of dat ouers en adolessente nie wedersydse verantwoordelikheid vir hulle verhouding neem nie. Wat hierdie studie wel uitsonder van ander studies is die gelyke aandag wat gegee is aan ouers en adolessente se bydrae tot die welstand van hulle verhouding.

Die kwalitatiewe beskrywende studie is uitgevoer deur vyf stappe te volg. Stap een het die ontwikkeling van ’n navorsingsvoorlegging behels asook indiepte literatuurstudies wat belangrik was vir die opbou van literatuur en noodsaaklik was vir die konseptualisering van die praktykraamwerk. Tydens stap twee is data ingesamel deur gebruik te maak van semi-gestruktureerde onderhoude asook van ’n intergeneratiewe groep-reflektiewe tegniek (IGRT). Stap drie het die konseptualisering van die praktykraamwerk behels. Dit is waargeneem deur inligting wat tydens die literuurondersoek ingesamel is, asook bevindinge van die data sowel as bruikbare aspekte van modelle, programme, raamwerke en navorsing in die raamwerk te integreer. Tydens stap vier is maatskaplike werkers wat in die veld van gesinsverhoudinge werk genooi om aan ’n reflektiewe groepbespreking deel te neem waartydens hulle hulle kennersmening gegee het oor die konsepraamwerk. Stap vyf was die finalisering van die praktykraamwerk en verslagdoening daaroor.

Ouers en tieners is tydens die semi-gestruktureerde onderhoude gevra om hulle mening te gee oor die neem van wedersydse verantwoordelikheid vir hulle verhouding asook hulle ervaring daarvan in die verhouding. Drie hooftemas is geïdentifiseer: Wedersydse verantwoordelikheid-neming deur middel van dialogiese verhouding; wedersydse verantwoordelikheidneming deur middel van die inisiëring van gesinswaardes en norme en wedersydse verantwoordelikheid-neming bereik deur spesifieke bydraes van ouers en adolessente. Tydens die IGRT is ouers en adolessente se menings gevra oor wat ouers en adolessente behoort by te dra ten einde wedersydse verantwoordelikheid vir die welstand van hulle verhouding te neem. Ouers verwag van adolessente om begrip te toon vir die ouerlike dimensie van om te versorg en leiding te gee. Ouers verwag ook dat adolessente hulle as ouers se behoeftes in aanmerking moet neem. Adolessente verwag van ouers om hulle ontwikkelingstadium te verstaan en om nie hulle vermoëns te onderskat nie.

Vanuit die semi-gestruktureerde onderhoude en die IGRT het dit na vore gekom dat die volgende aspekte deel moet vorm van die konsepraamwerk: Die beginsels van dialogiese verhouding en ’n verbintenis tot die dialoog, onafhanklikheids-bevorderende ouerskapstyl asook ’n proaktiewe benadering tot ouerskap; adolessente moet verstaan dat ouers hulle beste belang in gedagte het; ouers moet die adolessente se ontwikkelingstadium verstaan, veral met betrekking tot die belangrikheid van vriende.

PREFACE

Older sources such as Yontef (1993), Hycner (1995) and Jacobs (1995), which are mostly referred to in Chapter 5, are still valued and used amongst Gestalt scholars and were therefore deemed appropriate to incorporate in the discussion around the principles of dialogic relating.

In the text the concepts dialogic and dialogical are used interchangeably. The difference between these concepts are that as an adjective, dialogic is of/or relating to dialogue, while dialogical, is related to/or having the character of dialogue.

The researcher, while conducting the study, was cognisant of the fact that parent dyads do not parent their adolescents in the same way, or that adolescents would not have the exact same relationship with both parents. The researcher was further aware of the fact that many different aspects may influence the parent-adolescent relationship, such as the temperament of the adolescent. As the study did not focus on these aspects, they were not taken into account while conceptualising the practice framework.

GLOSSARY

DSD	–	Department of Social Development
ED	–	Existential dialogue
GBD	–	Global Burden of Disease Study
HCSM	–	Hierarchical Competing Systems Model
IASSW	–	International Association of Schools of Social Work
IFSW	–	International Federation of Social Workers
IGRT	–	Intergenerational Group Reflective Technique
NCWRCOI	–	National Child Welfare Resource Center for Organisational Improvement
PA	–	Parent and Adolescent
PAR	–	Parent-adolescent relationship
PoDR	–	Principles of dialogical relating
RDSP	–	Relational Developmental Systems Perspectives
RDST	–	Relational Developmental Systems Theory
SA	–	South Africa
SDT	–	Social Domain Theory
SLT	–	Social Learning Theory
UN	–	United Nations
UNICEF	–	United Nations International Children's Emergency Fund
WHO	–	World Health Organisation

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CHAPTER 1:
CONTEXTUALISATION AND ORIENTATION TO THE STUDY

When the atmosphere encourages learning, the learning is inevitable

(Elizabeth Foss, 2003).

1.1 GENERAL INTRODUCTION

This chapter provides a broad overview of the study by introducing the topic, stating the problem and contextualising the problem. This is followed by the research question, aim and objectives, as well as the theoretical argument of the study. The chapter is concluded with definitions for the key concepts relevant to the study, the delineations and limitations of the study, a discussion of the significance of the study and a chapter overview. Diagram 1.1 gives an outline of Chapter 1.

INTRODUCTION OF THE RESEARCH TOPIC
PROBLEM STATEMENT AND CONTEXTUALISATION
Problem statement
Background to the problem
RESEARCH QUESTION
AIM AND OBJECTIVES
THE RATIONALE OF THE STUDY
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Parenting
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DIAGRAM 1.1: Outline of Chapter 1

1.2 INTRODUCTION OF THE RESEARCH TOPIC

Over the years, the parent-adolescent relationship has received considerable attention in disciplines such as psychology, social work, education and theology. This topic has been researched and written about in academic and scholarly journals, as well as in popular magazines, books and newspapers (Barber, Maughan & Olsen, 2005:5; Johnson, Berdahl, Horne, Richter & Walters, 2014:92-120; Laursen & Collins, 2009:3; Longmore, Manning & Giordano, 2012:28; Sher-Censor, Koren-Karie, Getzov & Rotman, 2018:211-228; Smetana, 2011:13-30; Smetana, 2017:19-25; Smith, Erickson, Austin, Winn, Lash & Amrhein, 2016:2683; Steinberg, 2001:2; Withers, McWey & Lucier-Greer, 2016:661). Often the titles of academic and popular publications indicate a stance of informing parents on how to raise a teenage child. There is even a cartoon series, *Zits*, depicting the complexities of the parent-adolescent relationship. *Zits* was created in 1997 by Pulitzer Prize-winning editorial cartoonist, Jim Borgman, and Reuben Award-winning cartoonist/writer, Jerry Scott. This cartoon appears weekly in more than 1,600 newspapers worldwide including local South African newspapers such as *Die Burger* (28/6/2018). The parent-adolescent relationship is without a doubt a topic of interest to professionals, academics, researchers and parents around the globe.

For the researcher, some of the reasons for the high level of interest in the parent-adolescent relationship might have to do with the following truths:

- The parent-child relationship undergoes significant changes and challenges once the child reaches adolescence (Barber *et al.*, 2005:5; Berk, 2003:569; Branje, 2018:171; Grossman, Jenkins & Richer, 2018:2; McGue, Elkins, Walden & Iacono, 2005:971; Moretti & Peled, 2004:551; Riera, 2012:2; Steinberg, 2001:6; Withers *et al.,* 2016:667).
- The existence of a parent-adolescent dyad may result in some dialectic contradictions or tensions central to relationship processes. These contradictions or tensions involve aspects such as autonomy versus connection, predictability versus novelty and openness versus closedness associated with adolescent development (Ashbourne, 2009:211-222; Baxter & Montgomery in Erbert, 2000:639).
- Parent-child relations in adolescence set the stage for intergenerational relations later in life and continue to influence the long-term trajectory of wellbeing into adulthood (Biller & Kimpton in Videon, 2005:56, 73; Davis & Carlo, 2018:141; DeKoven Fishbane, 2005:543; Lairda, Zeringue & Lambert, 2018:77; Padilla-Walker, Fraser & Harper, 2012:1143).

Continuous research on the parent-adolescent relationship remains relevant and vital, not only assuring or working towards the future wellbeing of an individual, but to also contribute to the

discourse on the parent-adolescent relationship, a topic that still leaves researchers with more questions than answers.

1.3 PROBLEM STATEMENT AND CONTEXTUALISATION

In order to place the research topic into context, a discussion subsequently follows on the problem statement and the background to the problem.

1.3.1 Problem statement

Most research and interventions related to the parent-adolescent relationship have a unidirectional focus where parents are held responsible for relational wellbeing and the adolescent is merely a recipient without much responsibility towards the relationship. Another unidirectional focus is often towards the wellbeing of the adolescent without much emphasis on the parent. The problem identified for this study is that there is a lack of research and psychosocial interventions with a focus on the reciprocal nature of the parent-adolescent relationship.

In the next paragraphs the background to the problem will be critically described, discussed and contextualised.

1.3.2 Background to the problem

During the researcher's earlier experience as a social worker in private practice it was observed that parents of adolescent children often voiced feelings of being incompetent and 'unqualified' to raise their adolescent child. During intervention with adolescent clients the flip side was observed when adolescents verbalised feelings and experiences about their parents being non-attentive to their needs and 'not understanding' them. It was evident that both parents and adolescents experienced some kind of imbalance in terms of expectations, needs and responsibilities in their relationship.

In the past two decades a number of international and South African studies on the parent-adolescent relationship focused on the following aspects:

- Conflict about parental monitoring and adolescent disclosure (Allison & Schultz, 2004; Choe, Olson & Sameroff, 2014; Hamza & Willoughby, 2011; Hayes, Hudson & Matthews, 2004; Keijsers, Branje, VanderValk & Meeus, 2010; Muratori, Milone, Nocentini, Manfredi, Polidori, Ruglioni, Lambruschi, Masi & Lochman, 2015; Nucci, Hasebe & Lins-Dyer, 2005; Smetana, 2008; Smetana, Metzger, Gettman & Campione-Barr, 2006; Stattin & Kerr, 2000).

- The dyadic therapeutic approach to establish an I-thou relationship in the adolescent-mother relationship (Rabbets, 2009).
- African female adolescents' experiences of parenting and their sense of wellbeing (Koen, Van Eeden & Venter, 2011).
- Adolescent participation in decision making in the home schooling context (Van der Merwe, Van der Merwe & Yates, 2016).
- Adolescent risk taking behaviour and how parents deal with such behaviour (Brook, Morojele, Zhang & Brook, 2006; Shaw, Gross & Moilanen, 2013).
- The impact of socio-economic circumstances on the relationship (Shaw, Sitnick, Reuben, Dishion & Wilson, 2016).

While reading through these studies the researcher concluded that in most instances the studies had a unidirectional focus in which parents were primarily held responsible for the wellbeing of the relationship. This conclusion was supported even more after the researcher had a critical look at suggested programmes, guidelines and models that were developed from the studies. In most cases interventions were aiming to:

- assist parents to better understand or communicate with their adolescent children (Bireda & Pillay, 2017:7);
- monitor adolescent behaviour (Hamza & Willoughby, 2011:903; McFarlane, Bellissimo & Norman, 1995:847-860; Stattin & Kerr, 2000:1072-1084);
- adhere to the most constructive parenting style and practices to ensure *healthy* parent-adolescent relating (Abar, Jackson & Wood, 2014:2176-2187; Clarke & Churchill, 2012:316-326);
- highlight the impact of parenting styles on adolescent outcomes such as depression, adolescent sexual behaviour and substance abuse (McElwain & Bub, 2018:206; Schwartz, Simmons, Whittle, Byrne, Yap, Sheeber & Allen, 2017:93; Villagrana & Lee, 2018:108);
- enhance the efficacy of parents of adolescents (Kerr, 2008); or
- assure the further development of a well-rounded, balanced young adult (Benbassat & Priel, 2012:163-174; Campbell & Gilmore, 2007:141-149; Farley & Kim-Spoon, 2014:433-440; Koen *et al.*, 2011:197-210; McCarthy, 2000:1-200; Nucci, Hasebe Lins-Dyer, 2005:17-30).

It seems as if the unidirectional influences of parental actions and behaviour remain the primary consideration in predicting or evaluating the outcomes of the parent-adolescent relationship. Therefore it did not come as a surprise that even popular media supported the impression that the parent-adolescent relationship is a "… one sided, parent-driven task …" (Anderson & Branstetter, 2012:19). The unidirectional focus on the parent-adolescent relationship continues in spite of several calls for a more bidirectional and/or reciprocal approach to this dyad.

The seminal work of Bell (1968:81) was one of the first attempts towards a more bidirectional or reciprocal approach. Bell's article entitled, *A reinterpretation of the direction of effects in studies of socialization,* made the *stirring* comment that "… the effect of children on parents can no longer be dismissed …" His work and findings were, however, deemed as "completely unorthodox" (Rueter & Conger, 1998:1470). The next step towards a more bidirectional approach was the publication of the book, *Children's influence on family dynamics: the neglected side of family relationships,* edited by Crouter and Booth (2003). Kerr and Stattin (2003:121) comment on how researchers in the first section of the book "… grappled with whether and how (they) can tease apart the child's role in shaping family interactions and their own development from the parents' role …" Kerr and Stattin (2003:121) on the contrary responded boldly with regard to their contribution in the second section of the book, where the focus was on parenting adolescents with the following argument:

> We start with a robust set of correlational findings that researchers have virtually always attributed to parent effects, and we present empirical evidence that those particular findings might have been child effects. We make a circumscribed argument; we do not make the larger argument that parents have no effect on children or that they have played no active role in creating the relationship within which these findings appear. But we argue that directionality in these findings is important in current perspective, regardless of what has led up to them, because researchers have used these findings as a basis for handing out practical advice to parents about how they should parent their adolescents (Kerr & Stattin, 2003:121).

It was concluded that previous work had mostly unidirectional assumptions focusing on parenting styles with parent-to-child-effect or outcome and that "… perhaps it is time to switch drivers" (Kerr & Stattin, 2003:146). In spite of such bold and ambitious conclusions not much has changed in the fields of parent-adolescent relationship research and practice. Comments by Shaffer, Lindhiem, Kolko and Trentacosta (2013) and Smetana (2017) underscore the researcher's observation that researchers have not as yet managed to *switch drivers*. Shaffer *et al.* (2013:199) argue that "… what started with an appreciation for how characteristics or behaviours of the child can evoke different parental responses has grown more complex in

recent years" and "at the same time, empirical research has lagged behind in addressing these issues." Smetana (2017:19) reiterates these comments by stating that parenting styles were originally conceptualised as being *trans-actional* while associated with social competence, but that "… researchers continued their focus on the parent-to-child effects."

In the researcher's opinion, research pertaining to the parent-adolescent relationship, should not involve a parent-to-child-effect focus only, nor only a child-to-parent focus. Both partners in the parent-adolescent dyad however should be held responsible for the wellbeing of the relationship in a reciprocal way. According to the *Longman dictionary of contemporary English* (Bullon, 2003:1370) a reciprocal relationship is a relationship "… in which two people or groups do or give the same things to each other", while the Merriam-Webster online dictionary (2018) adds to this definition that the parties in the relationship should be allowed to have the same rights.

Although it might be that responsibility is implied by the definition of a reciprocal relationship, the researcher is of the opinion that a focus on *taking reciprocal responsibility* for the parent-adolescent relationship is lacking in existing literature regarding this relationship. This was found even in research where mutuality and reciprocity were indicated as keywords of the specific studies regarding the parent-adolescent relationship (Denissen, Van Aken & Dubas, 2009:928; Feldman, Bamberger & Kanat-Maymon, 2013:407-423). In a study conducted by Grusec and Davidov (2010:687-709) to give a better understanding of parenting socialisation as a replacement for Baumrind's parenting styles, the authors introduced discrete dimensions of parenting consisting of five different parenting domains (Grusec & Davidov, 2010:687-709). The researcher initially considered the domain of reciprocity that was included as a valuable *new* contribution to the discourse around the parent-adolescent relationships (Grusec & Davidov (2010:694). Even though Grusec and Davidov (2010:690) did refer to the inclusion of reciprocity as "… another form of social interaction, that in which children and caregivers cooperate as equals, exchanging and reciprocating one another's bids and favours", the focus however was only on parents' contribution to the relationship and to positive child outcome. While reflecting on the implementation of these domains Rodrigo, Byrne and Rodríguez (2014:2191) made the following comment: "Within this bidirectional view, more research is needed to identify the parental capacities required to establish the scenario of parent-child collaboration during the socialization process." In their further suggestions as to what could be incorporated in such research they too focus on parents' contributions only.

Another example is a study by Branje (2018:171) who with the following comment *implied* that parents and adolescents should have a reciprocal responsibility for their relationship:

> Adolescence is a period of rapid biological and psychosocial changes, which have a salient impact on parent-child relationships. Parents and adolescent have to *reorganise responsibilities* and move toward a more *egalitarian* relationship.

Branje (2018:171-176), however, did not focus the discussion further on the reorganising of responsibilities and also not on 'moving' the relationship to be more egalitarian. The discussion in actual fact ended, like most of the discussions on the parent-adolescent relationship referring mostly to how adolescents might respond to warm and responsive parenting practices (Branje, 2018:174).

An irrefutable comment by Smetana, Tasopoulos-Chan, Gettman, Villalobos, Campione-Barr and Metzger (2009:281), namely that "parent-adolescent relationships are bound in a system of *mutual obligations* and *reciprocal duties* that are defined by their power of imbalance", had a significant influence on the researcher's *renewed* understanding of the parent-adolescent relationship. It is in this caveat in research, namely the lag in focus on the *mutual obligations* and reciprocal duties in the parent-adolescent relationship that a gap in research was identified. As a result this study was built on the viewpoint that the parent-adolescent relationship should be approached from a reciprocal point of view with shared responsibility towards relational wellbeing. The conclusion that Bell (1968:81) has come to, namely that a continued focus on a unidirectional approach to the parent-adolescent relationship will rob the relationship of valuable lessons to learn with regards to the complex adjustments that this relationship is challenged with, further motivated the viewpoint this study adopted.

Focusing a study on facilitating a reciprocal responsibility in the parent-adolescent relationship not only adheres to what is expected of social workers according to the Global Definition of Social Work (IASSW & IFSW, 2014), but also to two of the seven guiding principles that inform the White Paper on Families (2013:9), as well as to the different envisaged actions of the three identified strategic priorities discussed in the White Paper on Families (2013:39-43). The researcher is thus of the opinion that the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship, speaks directly to two of the most prominent documents that guide social work practice and academia in South Africa today namely that of the Global Definition of Social Work as well as the White Paper on Families.

The following research question was developed from the identified problem and will be discussed in the next section.

1.4 RESEARCH QUESTION

The primary research question that guided this study was as follows:

What should be included in a practice framework to facilitate a reciprocal responsibility in the parent-adolescent relationship?

The following secondary questions flowed from the primary question:

- What does existing literature say about theories and constructs underlying reciprocal responsibility in the parent-adolescent relationship?
- What does literature say about the parent and the adolescent in the parent-adolescent relationship?
- In what way can existential dialogue be utilised to facilitate reciprocal responsibility in the parent-adolescent relationship?
- What are the views and experiences of parents and adolescents in terms of taking reciprocal responsibility for their relationship?
- What do parents and adolescents expect from each other to contribute in order to establish a reciprocal responsibility in their relationship?
- Which useful features could be incorporated in a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship?
- What should the content and outcomes of a practice framework be in order to facilitate a reciprocal responsibility in the parent-adolescent relationship?
- What are the views of social workers on the conceptualised practice framework?

1.5 AIM AND OBJECTIVES

The overall aim of this study was to conceptualise a practice framework that could facilitate a reciprocal responsibility in the parent-adolescent relationship.

This aim resulted in the following more specific objectives:

- To undertake an extensive literature review focusing on the underlying theories and constructs related to reciprocal responsibility in the parent-adolescent relationship, the developmental stages, characteristics and needs of all partners (parents and adolescents) in this relationship and existential dialogue as a vehicle to facilitate reciprocal responsibility in the parent-adolescent relationship.
- To explore and describe the views and experiences of parents and adolescents on taking reciprocal responsibility for their relationship.

- To explore and describe the views of parents and adolescents on what they expect from each other to contribute in order to establish a reciprocal responsibility in their relationship.
- To identify and critically analyse useful features from the literature that could be included in a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.
- To conceptualise a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.
- To present the draft practice framework to a group of social workers for their critical and expert input towards the framework.
- To conceptualise a practice framework to guide the interventions of social workers where facilitation of reciprocal responsibility in the parent-adolescent relationship is required.

To achieve these objectives a systematic research process was followed in two broad sections:

- Section one: Extensive literature study and review
- Section two: Conceptualisation of and expert reflection on a practice framework

1.6 THE RATIONALE OF THE STUDY

The rationale for conceptualising a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship is primarily based on the assumptions described earlier in this chapter, the problem stated and the identified gap in research, but also speaks to international and South African policies and practice guidelines such as the Global Definition of Social Work and the White Paper on Families (2013:9).

1.7 CENTRAL THEORETICAL ARGUMENT

The findings of this study will not only expand on existing knowledge about the parent-adolescent relationship, but will also open up new avenues to facilitate the development and maintenance of reciprocal responsibility in the parent-adolescent dyad. Therefore, if a practice framework could contribute to the better understanding of the shared responsibility that both parents and adolescents have for the wellbeing of their relationship, then it is assumed that more and more research in future will target the parent-adolescent relationship from a reciprocal point of view. It is further assumed that the conceptualised practice framework will also open up new avenues for practitioners in their attempt to constructively assist the parent-adolescent dyad in their mutual quest to have a healthy and *well* relationship.

1.8 PARADIGMATIC CONSIDERATIONS UNDERPINNING THIS STUDY

The choice of terminology used by authors, when discussing the philosophical underpinnings or theoretical perspectives of qualitative research, very often causes semantic confusion. The main reason for this is that different terminology is used simultaneously and/or interchangeably for different concepts. In an attempt to get clarity on this, the researcher established that the term 'paradigm' is the mostly used and generally more acceptable term to describe the overarching perspective that would inform a specific study (Ravenek & Rudman, 2013:438-439; Scotland, 2012:9; UKEssays, 2016; Weaver & Olson, 2006:460) with the other being the 'dimension' (Wahyuni, 2012:69), 'assumption' (Bradshaw, Atkinson & Doody, 2017:2-3), or the 'worldview' (Weaver & Olson, 2006:460).

At the same time, the components of the 'paradigm', 'dimension', 'assumption' or the 'worldview' are in some instances also referred to as 'assumptions' (Bradshaw *et al.,* 2017:2-3), 'paradigms' (Wahyuni, 2012:69), 'dimensions' (Wahyuni, 2012:69) and 'axioms' (UKEssays, 2016). The implication from what is found in literature is that a dimension is indicated as a component of a specific dimension or a paradigm as a component of a specific paradigm. In order to clear any semantic confusion the term *paradigm* is therefore used to refer to the overarching perspective that informed this qualitative descriptive study, and the components of the paradigm are referred to as *assumptions*.

Research paradigms consist of the following components, namely: ontology, epistemology, theoretical perspectives, axiology, methodology, methods, and sources (Bradshaw *et al.,* 2017:2-6; Patel, 2015; Rahi, 2017:1-5; Ravenek & Rudman, 2013:439-440; Scotland, 2012:9; Wahyuni, 2012:69-78). For the purpose of this study these components are referred to as assumptions and are depicted in Table 1.1. From the discussions to follow in the rest of this research report, it will become clear how interrelated the different assumptions are, not just with regard to each other, but more specifically with regard to the chosen paradigm of the study.

TABLE 1.1: Assumptions of the paradigm applied in this study

ONTOLOGY	EPISTEMOLOGY	THEORETICAL PERSPECTIVE	AXIOLOGY (ethics)	METHODOLOGY	METHODS	SOURCES
What is reality?	How can knowledge be created, acquired, and communi-cated?	What approach could be used to get knowledge?	What values should the researcher bring to the research?	What procedures can be used to acquire knowledge?	What tools can be used to acquire knowledge?	What data can be collected?
Relativistic assumption	**Subjectivist assumption**	**Family systems theory supported by the Gestalt theory, the field theory and developmental theories**	**Respect** **Transpa-rency** **Honesty** **Authenticity**	**Qualitative descriptive research design**	**Semi-structured interviews, listening group reflective technique & group discussions**	**Findings discussed later in the document**

(Adapted from Patel, 2015).

It is of the utmost importance for researchers to know which paradigm they will be working from as the paradigm will dictate every step of the research process – from the chosen design right through to what data will be collected, how the data will be analysed and how the trustworthiness of the study will be proven. The paradigm in other words concerns itself with how phenomena should be studied and to prevent that researchers will dwell and become stuck in their "… own philosophical know-how" (Rahi, 2017:1). Bradshaw *et al.* (2017:2-3) advise that the most suitable paradigm for a qualitative descriptive study (which was the design for this study) is a naturalistic approach embedded in the constructivist paradigm (UKEssays, 2016).

The naturalistic approach towards understanding of a phenomenon is created by accessing the actual meanings participants ascribe to the phenomenon in the natural context of the phenomenon (Bradshaw *et al*., 2017:2). Through this approach researchers become the *voice* of participants through their subjective interpretation and giving meaning to experiences and opinions of participants (Bradshaw *et al*., 2017:2). The naturalistic paradigm also contributes

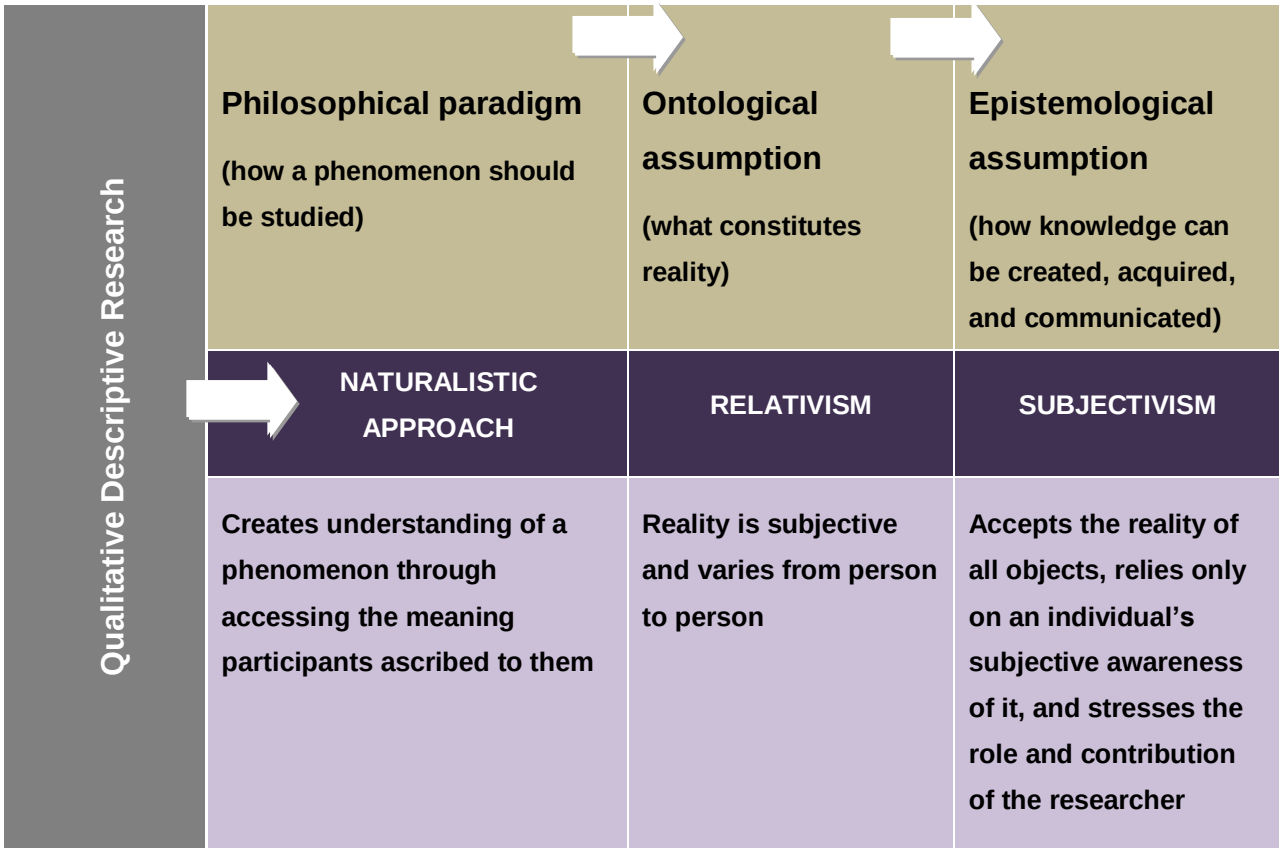
towards the trustworthiness of a qualitative descriptive study through a detailed audit trail about the overall research process. The detailed audit trail is not for the purpose of generalising the data, but to prove the credibility of the study (Bradshaw *et al.,* 2017:6).

Ontological assumptions according to Guba and Lincoln (1994:108), Ravenek and Rudman (2013:439) and Scotland (2012:9) are concerned with what the form and the nature of reality (knowledge) are, in other words, what constitutes reality. The best fit ontological assumption for a naturalistic paradigm is relativism which holds that more than one "… equally valid and useful views …" exist of a phenomenon (Ravenek & Rudman, 2012:439). Individuals, through the use of language ascribe their own meaning and interpretations of a phenomenon which means that reality is subjective and will vary from person to person (Bradshaw *et al.,* 2017:2).

While ontological assumptions are concerned with what reality is, epistemological assumptions are concerned about how reality (knowledge) can be developed, or acquired or communicated (Bradshaw *et al*., 2017:2; Scotland, 2012:9). The epistemological assumption of a naturalistic paradigm is subjectivism which further builds on the notion that there is more than one acceptable reality. How this reality will be made known, depends on the interplay between the participants' subjective awareness of their reality and researchers' understanding of how participants understand their world (Bradshaw *et al.*, 2017:2; Ravenek & Rudman, 2012:439).

The naturalistic paradigm was in more than one way most suitable to employ to meet the aim of this study. It was for instance important to not only understand the meaning that the participants attached to the phenomenon of taking reciprocal responsibility for their relationship, but to do so within the reality or their world, namely the dyad within which they functioned. The chosen paradigm with its epistemological and ontological assumptions was furthermore not only applicable within the context of the research, or the research design or as far as solving the research problem and answering the research question were concerned. It also resonated with the researcher's personal and professional world view where meaningful communication (existential dialogue) is essential. Existential dialogue concerns itself with celebrating the uniqueness of others (Hycner, 1995:4-5), not just with regard to the behaviour of people, but also to the meaning they attach to their reality. From an existential dialogue point of view there is thus also more than one reality and no one reality gets preference over another reality. Existential dialogue furthermore is non-judgmental while acknowledging the views of others. It was therefore important to *voice* the participants' realities around the phenomenon as correctly and accurately as possible.

TABLE 1.2: Assumptions applicable to qualitative descriptive design followed in this study



(Adapted from Bradshaw, Atkinson & Doody, 2017:1-2; Rahi, 2017:1-5; Scotland, 2012:9; Wahyuni, 2012:69-72; Weaver & Olson, 2006:460-461).

The final component of a paradigm, the theoretical framework, as applied in this study will be introduced and discussed next.

1.9 THEORETICAL FRAMEWORK

The theoretical frameworks that informed the study included the family systems theory, supported by the Gestalt field theory and developmental theories. These frameworks were studied from within the context of transactional processes (Wood, 2009), not just with regard to the communication between parents and adolescents, but also with regard to behaviour and general attitudes which both parents and adolescents bring into the relationship. For the purpose of the study *transactional* specifically encompassed the communication, behaviour and attitudes (individuals' experiences) involved in the on-going and continuously changing processes associated with the parent-adolescent relationship (Wood, 2009). It is understood that relational wellbeing does not solely depend on the interaction or communication between the parties involved, but on all the transactional processes or the complete human experiences

(Clansey, 2004:7) in the relationship that either strengthens or derails the wellbeing of the specific relationship. Involving transactional processes therefore seemed obvious in a study pertaining to parents' and adolescents' reciprocal responsibility for the wellbeing of their relationship.

The theoretical framework is discussed in more detail in Chapter 3.

1.10 DEFINITION OF KEY CONCEPTS

The following concepts form an integral part of this study and are defined to ensure consistency and clarity throughout the study.

1.10.1 Parenting

In essence this concept refers to caring for children to the age when they can independently take care of themselves (Merriam-Webster Dictionary) as well as the associated activities and responsibilities (Cambridge Dictionary). In the context of social sciences such as social work and psychology, parenting is a long-term investment where parents put much more into the relationship than what they can expect to receive back from it. In the definition of the American Psychological Association (APA) (2017), emphasis is placed on the three major goals of parenting: ensuring children's health and safety, preparing children for life as productive adults and transmitting cultural values." Cain and Combs-Orme (2013:n.p.) view parenting as "… not only critical to the lives of children and parents but also the major way that societies and cultures pass on their traditions and values and guarantee that future generations are competent to carry on those traditions and values." Parenting is thus seen as "… critical to society as a whole" (Cain & Combs-Orme, 2013:n.p.).

These definitions and descriptions amalgamate the different responsibilities and expectations of parents into the concept, *parenting*, which might be considered as a natural process when one becomes a parent. In the opinion of the researcher parenting is a lifelong journey and includes an array of tasks and responsibilities that are associated with the care, protection and guidance of children through the various development stages from birth to early adulthood. An important responsibility on this journey is that parents have to instill values and norms to ensure that children become independent and responsible citizens of society.

1.10.2 Adolescence

To merely give a dictionary definition of adolescence as the period in life where one develops from being a child into becoming an adult, could be seen as an oversimplification of a crucial developmental stage that encompasses many different aspects for many different cultures.

Complexities that exist with defining adolescence, according to Smetana (2011:11), involve the following questions:

- When does adolescence commence and when does it end?
- When does a child exit middle childhood and enter adolescence?
- When does an adolescent transition into the next developmental stage of emerging adulthood?

Contributing aspects that make answering these seemingly simple questions even more difficult, involve:

- Cross-cultural and gender based beliefs and realities such as that the onset and end of adolescence in some cultural groups could be different for boys and girls (Curtis, 2015:2-3; Schlegel, 2009:574-576), and
- Biological, sociological and legal markers such as different growth spurts that exist for boys and girls (Graber, Brooks-Gunn & Petersen, 1996:370; Schlegel, 2009:575; Smetana, 2011:11; Unicef, 2011:8-10) and that come in to play during this developmental stage.

An explanation for the complexities associated with formulating a clear cut, one-size-fits-all definition involves the fact that adolescence is considered to be a Western concept. Within the South African context, as is in many other cultural groups worldwide (Schlegel, 2009:574-575), adolescence for instance is not described or acknowledged as a specific developmental stage in the Sepedi and Venda cultural groups (Mokgopana, 2018:7-8). The closest to defining adolescence in these cultural groups is that boys and girls are considered ready to undergo traditional initiation (Magubane, 1998:89, 130; Monnig, 1967:128), however, readiness for initiation is not linked to a certain age and will not happen at the same time for boys and girls.

For the purpose of this study adolescence was viewed within the traditional context and in its broadest sense as described by several authors (Fellows, Lackey & Edwards, 2017; Jaworska & MacQueen, 2015:291; Smetana, 2011:11). In its broadest sense adolescence is viewed as the period marking the transition from childhood to adulthood which historically spans from 12 to 18 years of age. This period more or less corresponds to the time from pubertal onset to guardian independence. Adolescence was thus seen as the period from when a child would enter high school (which normally happens between the ages of 13 and 14 years) to when the child (the adolescent) reaches Grade 11 which normally happens by the age of 17 years.

1.10.3 Parent-adolescent relationship

The parent-child relationship during adolescence is "… an entirely different game …" with the most significant difference being that "… the rules and goals have changed drastically" (Riera, 2012:2). The differences and challenges in the parent-adolescent relationship are not only due to the *rapid* biological maturation of the adolescent (Longmore *et al.,* 2012:29). Laursen and Collins (2009:5) and Smetana (2011:1189) remind one that the parent-adolescent relationship from a developmental point of view is marked by specific transitions, not only in the life of the adolescent, but also in that of the parents. In other words, within the context of the parent-adolescent relationship, parents not only have to adjust to the developmental changes in their adolescent, but also to those in themselves.

During the literature search to define the parent-adolescent relationship it was interesting to note that the parent-adolescent relationship is mostly discussed and placed within the context of parents' contributions with regard to adolescent outcomes (Hair, Moore, Garrett, Ling & Cleveland, 2008:200; Laursen & Collins, 2009:9). Different authors for instance discuss the parent-adolescent relationship with a focus on specific parenting practices or dimensions (Bireda, 2013:7; Dudzinski, 2013:10-12; Hair *et al.,* 2008:188; Lairda *et al*, 2018:76; Longmore *et al.,* 2012:29-33; Withers *et al.,* 2016:661). Probably the most known parenting practice is linked to parenting styles as discussed and referred to by Baumrind (2005:62). Although these practices or dimensions are being discussed within the context of the parent and the adolescent as the two individuals who distinctly form part of the relationship, the focus is hardly ever on the possible contribution of the adolescent with regard to the outcome of the relationship or to consider the possible responsibilities of adolescents with regard to the wellbeing of the relationship.

Even though there were many different calls over the years to move the parent-adolescent relationship away from a 'top down' position, where parents have all the responsibility or decision making options (Beveridge & Berg, 2007:25-52; Dunkley, 2013:4; Russel, Petit & Mize, 1998:313-352), to a more "… interactive and reciprocal view …" of this relationship (Smetana, 2011:11), research still mostly focuses on parents' responsibility for this relationship. By no means should it be understood that the researcher does not agree that existing positive aspects in the parent-adolescent relationship will contribute to positive adolescent outcomes. The researcher however is of the opinion that adolescents are given certain important responsibilities in other areas of their life. Having a reciprocal responsibility with regard to the wellbeing of the parent-adolescent relationship, should be one of them. For the purpose of this study, the parent-adolescent relationship was thus viewed as a relationship where both the parent and adolescent are seen as agents responsible for the wellbeing of their relationship. Not

necessarily with an equal amount of power but with a reciprocal responsibility for the wellbeing of their relationship.

1.10.4 Relational wellbeing

Relational wellbeing seems to be a different thing to different people and cultures and is therefore a concept that cannot easily be defined (Wissing, 2014c:116). McCubbin, McCubbin, Zhang, Kehl and Strom (2013:356) allege that relational wellbeing from an indigenous worldview considers the individual, together with the family system, the neighbourhood, the community, the society, and the world as interdependent and relational, and with the community as a "… key element of relational wellbeing." Prilleltensky (2012:2) defines wellbeing as "… a positive state of affairs, brought about by the simultaneous and balanced satisfaction of diverse objective and subjective needs of individuals, relationships, organisations, and communities." In this sense, Prilleltensky's definition to a degree links with the indigenous worldview, where the focus of wellbeing no longer mostly centred on only personal and relational wellbeing. Evans and Prilleltensky (2007:284) maintain that relational wellbeing together with personal and collective wellbeing contributes to overall wellbeing. Relational wellbeing for the purpose of this study was focused on the parent-adolescent relationship with specific reference to the reciprocal responsibility the dyad has toward the wellbeing of their relationship.

An extensive discussion on relational wellbeing follows in Chapter 3.

1.10.5 Reciprocity

Molm (2010:119) posits that "Reciprocity, the giving of benefits to another in return for benefits received, is one of the defining features of social exchange and, more broadly, of social life." Molm, Whitham and Melamed (2012:143) differentiate between two forms of exchange, namely direct negotiated exchange and direct reciprocal exchange. In the former the partners participating in the exchange have made binding agreements with regard to what the benefits of the exchange between them will be. Therefore, when there is not benefit, no one will be able to profit, and in this instance there is bilateral flow of benefits.

Reciprocal exchange on the other hand occurs without any prior agreement to what the benefits for the participants will be. It is thus "… separately performed and non-negotiated" (Molm *et al.,* 2012:143). The flow of benefits with reciprocal exchange is unilateral as partners can receive a benefit without necessarily reciprocating the benefit and *vice versa*. Molm (2010:123) and Molm *et al.* (2012:143) bring reciprocal exchange in association with aspects such as trust, affective regard, relational solidarity and overall commitment to the other and toward their relationship. It is within this form of exchange that the researcher envisaged parents and adolescents taking

reciprocal responsibility for their relationship. The practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship was also conceptualised with direct reciprocal exchange in mind.

An extensive discussion on reciprocity can be found in Chapter 3.

1.10.6 Practice framework

The term practice according to Verbrugge (2007) is "the description of the way in which professionals work within their profession, in order to carry out a specific task." A framework for Verbrugge (2007) "is, or contains, a (not completely detailed) structure or system for the realization of a defined result/goal." Verbrugge (2007) further states that "compared with methods, frameworks give the users much more freedom regarding the (partial or entire) use of the framework and the use of the models or techniques therein." Connolly (2007:827) defines a practice framework as "a conceptual map that brings together, in an accessible design, the organization's approach to social work practice. It links the foundational philosophical and theoretical underpinnings with the practice interventions used to support desired outcomes." The National Child Welfare Resource Center for Organisational Improvement (NCWRCOI) (2008:1), who interchangeably refers to a practice model or a practice framework also considers a practice framework to be "prescriptive in how services should be provided as articulated in agency regulations, policies, and procedures …" The NCWRCOI (2008:1) however highlights that a practice framework "… allows for appropriate flexibility and professional discretion to support effective casework practice." A framework is thus not considered to be static and is not guided through step by step methods or procedures. Conceptualising a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship, was therefore considered to be appropriate seeing that no two parent-adolescent dyads are similar. On the one hand the practice framework describes to social workers how to employ their social work skills while at the same time make suggestions as to how reciprocal responsibility could be facilitated in the parent-adolescent dyad.

Chapter 7 gives an extensive discussion on the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.

1.11 DELINEATIONS AND LIMITATIONS OF THE STUDY

This study entitled, *A practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship*, did not intend to prove that reciprocal relationships do not exist in parent-adolescent relationships, or that parents and adolescents do not take reciprocal responsibility for the wellbeing of their relationship. The rationale to conduct the study was in the

first place motivated around numerous calls to move the focus of the parent-adolescent relationship from a unilateral to a bidirectional focus where the wellbeing of the relationship will no longer be assigned to the parents only. Existing programmes, models and conceptual frameworks however still mostly focus on parental responsibility with regard to the wellbeing of the parent-adolescent relationship with limited focus on the responsibilities of adolescents in this relationship. For the purpose of this research the researcher was therefore interested in a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.

The following areas in the research process, which are interrelated, are identified as the limitations of the study:

- The fact that the study was demarcated to one area in the Western Cape, became a problem only because the researcher experienced major difficulties with locating participants. The designated area was the Boland district of the Western Cape, which in itself is not a small area. However, if the researcher had included the Southern and Northern suburbs of Cape Town as well it might have contributed to the possible inclusion of a much wider sampling group.
- The recruitment and training of gatekeepers and mediators to recruit and communicate with participants were time consuming and might have contributed towards a smaller sample size as planned. In many instances the researcher had direct contact with the gatekeepers, but not with the mediators. Contact with the mediators was mostly via digital communication (e-mails or WhatsApp messages). Seeing that the research is not their first priority, mediators would either not follow up or just not bother to respond to e-mails, phone calls or WhatsApp messages from the researcher. In other instances, mediators chose tedious processes to locate potential participants so that by the time potential participants were contacted, the researcher was no longer able to involve the adolescents in the research due to restrictions by the Western Cape Education Department (WCED). Policy by the WCED restricts researchers to conduct research at schools later than the third school term of any academic year. The researcher therefore had to once again obtain permission from WCED to conduct the research during the following year.
- Although not a limitation as such, but the concept of reciprocal responsibility within the parent-adolescent relationship seems to have been difficult for adolescents to grasp. The researcher therefore employed an eco map (refer to Addendum 1) to explain relevant concepts from the literature to constitute the presence of relational wellbeing.

1.12 SIGNIFICANCE AND CONTRIBUTION TO THE FIELD OF SOCIAL WORK

The researcher believes that the study specifically contributes to the field of relationship studies, and with specific references to research on the parent-adolescent relationship. For many years research on the parent-adolescent relationship was focused around the important role that parents have on positive developmental outcomes for adolescents. Research was thus focused around the unidirectional *one-way* responsibility that parents have with regard to the wellbeing of the adolescent and the parent-adolescent relationship. Authors (Anderson & Branstetter, 2012:15; Bell, 1968:81; Dunkley, 2013:13; Laursen & Collins, 2009:3; Lerner, Noh & Wilson, 1998) suggesting a more process-orientated focus to the parent-adolescent relationship however failed to provide direction regarding how this process should be understood or the way in which the process should be implemented when working with the parent-adolescent dyad. With the current study the researcher therefore conceptualised a practice framework that could facilitate a reciprocal responsibility in the parent-adolescent relationship. By facilitating a reciprocal responsibility the parent-adolescent relationship is placed within a horisontal context where both the parents and the adolescents are considered as agents responsible for the wellbeing of their relationship.

A practice framework to facilitate a reciprocal responsibility in the parent-adolescent relationship could assist social workers and professionals from related fields working in the field of family relationships to better deal with a rather poorly-understood component of the parent-adolescent relationship (Anderson & Branstetter, 2012:15), namely adolescents' contributions to the outcome of the parent-adolescent relationship. It is believed that the conceptualised practice framework may also contribute towards parents' and adolescents' acceptance of their relationship as an on-going process where each party will encounter and have to accept responsibility for their actions and responses. It is further believed that the outcome of the study aligns with the vision, mission and specifically with Strategic Priority 2 (6) of the White Paper on Families (2013:40-41), which involves the promotion of family solidarity by amongst others, the encouragement of healthy intra-family relations. The outcome of the study also aligns with the values and principles of the National Youth Policy 2015-2020 (NYP) (2015:8-9) which at its core believes in the place and responsibility that adolescents (youth) and significant role players have in bringing forth better opportunities for sustainable youth development.

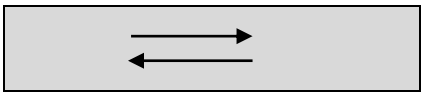
Thus, conceptualising this particular practice framework could make a contribution on three levels, namely contribute to:

- *Research*: Answer to the call for a more process orientated approach in studying the parent-adolescent relationship.

- *The parent-adolescent dyad*: The practice framework could for instance be transformed into workshops, discussion groups, and parent-adolescent *enrichment* sessions or meetings. Research was thus not being done just for the sake of doing research, but to also benefit the parent-adolescent dyad.
- *Practitioners working in the field of family relations*: With the conceptualised practice framework, practitioners now have a concrete document to utilise and support them in their quest to assist families during this developmental phase of family relationships.

Although the focus of the study was not to develop new theory, the researcher however is of the opinion that there are two concepts that could be explored and challenged in further studies focusing on development and on the parent-adolescent relationship. The one concept links with that which Lerner and his colleagues refer to as the Relational Developmental Systems Perspectives (RDSP) (Lerner, Brindis, Batanova & Blum, 2018:109). The researcher sees an RDSP approach to development as an answer from which local and continental indigenous adolescent development could be motivated and explained in future; something which up to now was not possible as the understanding of indigenous adolescent development did not fit into traditional structures set out to define this developmental stage.

The second concept refers to the bidirectional approach to the parents-adolescent relationship. The researcher is of the opinion that the concept *bidirectional* which interchangeably is also referred to as reciprocal should either specifically be defined within the context of the mutual influences or effects that occur between members who form part of a specific relationship (e.g. the parent-adolescent relationship) or it should specifically be replaced within the concept of reciprocity. Even the symbol (↔) that authors use to visually portray such influences for the researcher does not explain a *process* of mutual influences. Bidirectional according to the *Merriam-Webster Dictionary* is defined as "… involving, moving, or taking place in two usually opposite directions." Dictionary.com defines bidirectional as "… capable of reacting or functioning in two, usually opposite, directions." The *Collins English Dictionary* defines bidirectional as "moving, functioning, or receiving signals in or from two, usually opposite, directions." In all three these definitions the focus is on the *movement* that occurs in the *opposite* directions. In the researcher's opinion what all the authors are explaining in actual fact refers to how certain behaviours or actions from both the parent and the adolescent reciprocally influence each other. To visually portray these influences the researcher suggests that the following symbol is more appropriate as it depicts a process orientated *movement* between the parent and adolescent within their relationship:



1.13 CHAPTER OVERVIEW

The aim of Chapter 1 was to introduce the research topic and to contextualise the research problem which was done accessing different literature through the A-Z Publication Finder and E-Books on the NWU webpage as well as through EBSCOhost, SocINDEX, Sage PREMIER, ScienceDirect, Academic Search Premier, Google Scholar, and Google. Through these readings a caveat in research was identified namely that research involving the parent-adolescent relationship, mostly employ a unidirectional approach to this relationship with parents being held responsible for the wellbeing of not only their relationship, but also for positive adolescent outcomes. Research so far has thus mostly ignored the role and responsibility that adolescents play in the wellbeing of the parent-adolescent relationship. The researcher was therefore interested in conceptualising a practice framework that could facilitate reciprocal responsibility in the parent-adolescent relationship. For this reason a primary research question with supporting secondary questions were formulated as well as the aim and responding objectives for the study. Specific key concepts were defined as they were considered to play a central role throughout the research. The discussions in Chapter 1 formed the basis from which the research methodology and methods to conduct the research could be identified. The research methodology, methods and research process are thus discussed in Chapter 2.

1.14 FORMAT OF THE RESEARCH REPORT

The thesis is divided in the following chapters:

Chapter 1: Contextualisation and orientation to the study

Chapter 2: Research methodology

Chapter 3: Theories and constructs underlying the reciprocal responsibility in the parent-adolescent relationship

Chapter 4: The parent-adolescent dyad

Chapter 5: Existential dialogue: the vehicle to reciprocal responsibility in the parent-adolescent relationship

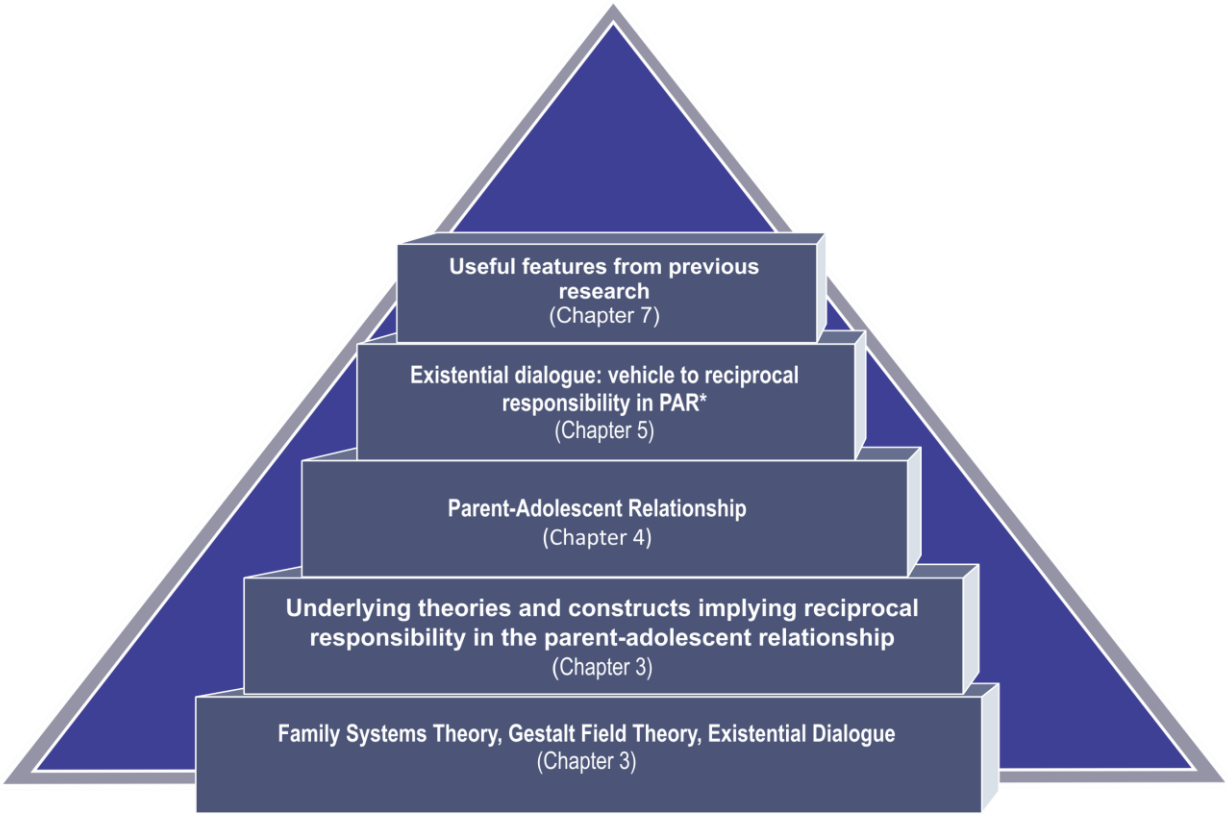
Chapter 6: Data analysis and discussions of findings

Chapter 7: Conceptualising and refining the practice framework

Chapter 8: Summary, conclusions, recommendations and final reflections

1.15 FIGURE TO EXPLAIN LITERATURE BUILDING

The purpose of Figure 1.2 is to give a visual account of the steps that the researcher has followed to build literature to the point where, together with the empirical data, the researcher was able to conceptualise the practice framework in order to facilitate reciprocal responsibility in the parent-adolescent relationship.



*Parent-adolescent relationship

FIGURE 1.2: Visual account of literature building

CHAPTER 2:
RESEARCH METHODOLOGY

Before beginning, plan carefully.

(M.T. Cicero, 106BC-3BC)

2.1 INTRODUCTION

The research method can be seen as the basic map according to which a study is planned and executed. As illustrated in the cover page of this chapter, the method was the foundation from which the literature and empirical data were built upon to ensure that the envisioned product, a practice framework, could be developed in a scientific, yet practice-based manner. This chapter aims to explain the research method applied and why it was the most suitable plan to answer the research question and achieve the aim and objectives of this study. The chapter is structured to give an overview of the chosen design, the procedures, the selection and recruitment of participants, the methods of data collection applied and how data were analysed. In the final parts of this chapter the measures applied to ensure trustworthiness are reported on and applicable ethical considerations are discussed. The outline of the chapter is referred to in Diagram 2.1.

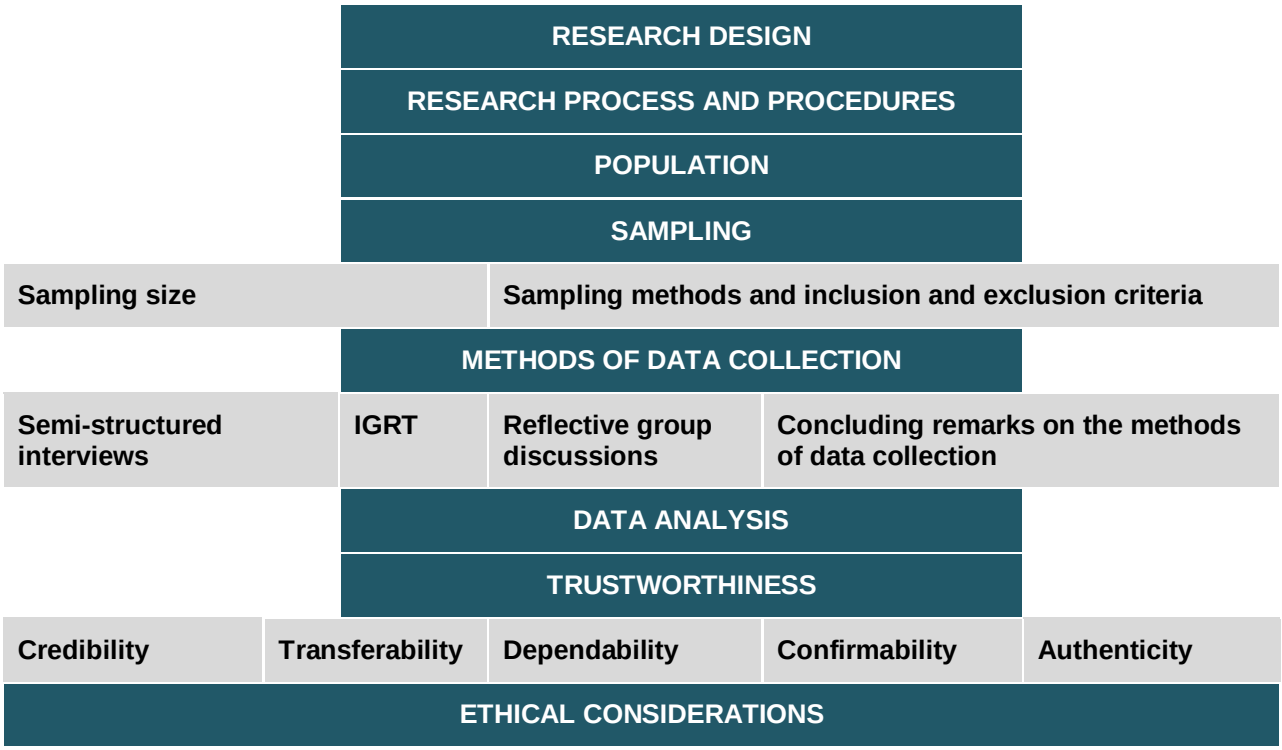


DIAGRAM 2.1: Outline of chapter 2

2.2 RESEARCH DESIGN

Defining concepts related to research method, approach and design often cause some semantic confusion and disagreement among authors, researchers and academics in general. For the researcher method referred to the basic structure followed to go about this study. The design was the specific plan utilised to achieve the research goal and objectives (Creswell, 2009:23). Although various designs are available, the naturalistic approach and the constructivist paradigm (UKEssays, 2016), greatly support a qualitative descriptive design.

The qualitative descriptive design that formed part of step 2 of the research was employed because of specific characteristics associated with this design that resonated with what the researcher wanted to achieve with the current research. In the first instance, qualitative descriptive design draws on a *naturalistic approach* (Bradshaw *et al*., 2017:2, 6; Kim, Sefcik & Bradway, 2016:23) which was the chosen philosophical paradigm for the research. Approaching the research from a naturalistic point of view was important as the researcher wanted to develop *an understanding* of the phenomenon, namely the parent-adolescent relationship and wanted to do so within their natural context. Understanding the parent-adolescent relationship was focussed within the context of parents' and adolescents' views on taking reciprocal responsibility for their relationship.

The ontological and epistemological assumptions that best fit a naturalistic approach are relativism and subjectivism (Bradshaw *et al.*, 2017:2; Ravenek & Rudman, 2012:439; Scotland, 2012:9). Both these two assumptions support the *subjective or emic stance* that this design takes on the views of the participants as well as of the researcher (Bradshaw *et al*, 2017:2). The subjective or emic stance involves that participants as well as the researcher have their own views, and each person's view counts. This stance is also considered as an insider's view where the perspectives and words of the participants are taken as its starting point, but it is also influenced by the researcher's subjectivity when a degree of interpretation of the data occurs (Bradshaw *et al*., 2017:2; Jiggens Colorafi & Evans, 2016:17; Kim *et al*., 2016:23; Lambert & Lambert, 2012:255). Interpretations of the data occurred when the researcher, from a subjective point of view considered that interpreting the data will *explain* and put the findings in the context of not only the phenomenon that was studied, but also of the developmental stages of the participants which, from a literature point of view, play a far bigger role in the parent-adolescent relationship, than what the researcher initially realised.

2.3 THE RESEARCH PROCESS AND PROCEDURES

The study was executed in a series of steps. The **first step** included proposal development and approval of the study, followed by an in-depth literature review which focussed on i) theories

and constructs underlying the parent-adolescent relationship, ii) the parent-adolescent dyad and iii) existential dialogue as a vehicle to take reciprocal responsibility in the parent-adolescent relationship. This step was important in terms of the literature building referred to in Chapter 1 and essential for conceptualising the practice framework.

Step two entailed data collection from parents and adolescents by means of semi-structured interviews and participation in an activity based on the Intergenerational Group Reflecting Technique (IGRT).

In **step three,** data gathered from the literature review, the interviews and the IGRT that were analysed, together with useful features from models, programmes, and frameworks focussing on the parent-adolescent relationship were used to conceptualise the practice framework.

During **step four** two reflective group discussions with social workers were facilitated. The aim was to present the concept practice framework to the social workers for their expert feedback and critical reflection to refine the practice framework for application in practice.

Step five entailed the finalisation of the practice framework as contribution of this study and reported on in this thesis.

This overview of the steps may seem like an oversimplification of the overall study, but assisted the researcher to execute the study in a well-structured and manageable way. More details about the steps and associated procedures are summarised in table 2.1 and will be discussed in the rest of this chapter.

TABLE: 2.1: The research process and procedures

STEP 1: PROPOSAL DEVELOPMENT AND LITERATURE REVIEW
OBJECTIVES
To undertake an in-depth literature review on the theories and constructs underlying reciprocal responsibility in the parent-adolescent relationship
To undertake an in-depth literature review on the parent and the adolescent in the parent-adolescent relationship
To undertake an in-depth literature review on existential dialogue as a vehicle to take reciprocal responsibility in the parent-adolescent relationship



STEP 2: DATA COLLECTION AND ANALYSIS

OBJECTIVES	RESEARCH DESIGN	PARTICIPANTS	METHOD OF DATA COLLECTION AND ANALYSIS
To explore and describe the views of parents and adolescents on taking reciprocal responsibility in their relationship	Qualitative descriptive design	Adolescent girls and boys aged 13-17 and their parents	Semi-structured interviews Thematic analysis
To explore and describe the views of parents and adolescents on what they expect from each other to contribute in order to establish a reciprocal responsibility in their relationship	Qualitative descriptive design	Adolescents girls and boys aged 13-17 and their parents	Intergenerational Group Reflective Technique (IGRT) Thematic analysis



STEP 3: CONCEPTUALISE PRACTICE FRAMEWORK

OBJECTIVE	RESEARCH METHOD
To undertake a literature review on useful features that could be incorporated in the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship To conceptualise a practice framework to facilitate a reciprocal responsibility in the parent-adolescent relationship	Integrate the literature, theory, identified elements and findings from phases 1 and 2, and useful features



STEP 4: REFLECTIVE GROUP DISCUSSION WITH EXPERTS FROM PRACTICE

OBJECTIVES	RESEARCH METHOD	DESIGNATED EXPERTS	REFLECTION
To have social workers working in the field of the parent-adolescent relationship reflect and contribute their expert opinions on the conceptualised practice framework	Present the conceptualised practice framework to the social workers to read through before the reflective group discussion	Social workers, working in the field of the parent-adolescent relationship	Reflective group discussions with social workers with the help of specific formalised questions (Refer to Addendum 3)



STEP 5: FINALISATION OF AND REPORTING ON THE PRACTICE FRAMEWORK

OBJECTIVES	RESEARCH METHOD	DISSEMINATION
To finalise the practice framework and make recommendations to social workers, psychologists and counsellors working in the field of family relations regarding facilitating a reciprocal responsibility in the parent-adolescent relationship	Integrate the reflections from the social workers, on the conceptualised practice framework with the aim to finalise practice framework	Present the finalised practice framework as presented in Chapter 7 to social workers, psychologists and counsellors working in the field of the parent-adolescent relationship as well as to the participants in the form of workshops

2.4 POPULATION

Welman, Kruger and Mitchell (2005:53, 55) define the population to be "… the full set of cases from which a sample is taken" as well as "… a group of potential participants to whom [the researcher] want to generalise the results of the study." This study focussed on two population groups. The first population consisted of the parent-adolescent dyads and the second population a group of social workers. Welman *et al.* (2005:55) further state that a researcher must draw a representative sample from the population which "… has the exact properties in the

exact same proportions as the population from which it was drawn, but in smaller numbers." The two sample groups for the purpose of the study were therefore biological and/or adoptive parents and their biological and/or adoptive adolescent between the ages of 13 and 17 years and social workers, who work in the field of family relations.

2.5 SAMPLING

Gentles, Charles, Ploeg and McKibbon (2015:1775) define sampling as "… the selection of specific data sources from which data are collected to address the research objectives." Sampling in qualitative research involves making decisions around aspects such as the sample size, the sampling method and inclusion and exclusion criteria most suitable for the specific study. These aspects will subsequently be discussed.

2.5.1 Sample size

Identifying standard approaches to scientifically determine data saturation of qualitative data seem to have evaded qualitative researchers across different disciplines for many years (Malterud, Siersma & Guassora, 2016:1753; Mason, 2010:1-19; Nelson, 2017:554, 556; Rahi, 2017:3; Saunders, Sim, Kingstone, Baker, Waterfield, Bartlam, Burroughs & Jinks, 2018:1894). The biggest divide in the quest to come up with some sort of guideline, seems to be focussed around whether data saturation is determined by the sample size of the study (Bradshaw *et al.,* 2017:4) or whether the sample size should receive priority over data saturation (Fusch & Ness, 2015:1408-1409; Mason, 2010:2-17; Saunders *et al.,* 2018:1894-1904; Sim, Saunders, Waterfield & Kingstone, 2018:619-620) or when data is being analysed. In the process of not having anything to go by, Mason (2010:1-19), in a systematic review of over 560 PhD studies, has found that students tend to motivate their choice of data saturation strategies around opinions and suggestions of research literature which best suit their studies. Data saturation for the purpose of the research occurred along with what Malterud *et al*. (2016:1759) suggest, namely to focus saturation more on the contribution of new knowledge from the analysis than on the actual sample size.

During the planning stages of the research the researcher aimed to recruit between 20 and 30 parent and adolescent participants respectively to form part of the first population group and between 10 and 15 participants to form part of the second population group, consisting of social workers. These numbers were projected based on the research by Guest, Bunce and Johnson (2006:74-75), who predicted that data saturation in qualitative research could be reached after the data of 12 interviews with each population group have been analysed. The researcher attempted to recruit more than the suggested 12 participants to make provision for potential no-shows as described by Greeff (2011:366).

Fifty (50) participants were recruited for the first population group. Of the 50 participants, 28 participants (17 parents and 11 adolescents) participated in the semi-structured interviews. Twenty two (22) participants took part in the IGRT which included 11 parents and 11 adolescents. Although it was indicated in the informed consent documents that participants could choose whether they want to take part in the interviews or the IGRT, the researcher had to, due to difficulties experienced with finding participants, specifically ask them to participate in either the interviews or the IGRT. Twelve (12) social workers formed part of the second population group. These social workers were selected to take part in two reflective group discussions where they were asked to reflect on and critique the conceptualised practice framework (refer to Addendum 2 for documentation related to the recruitment of the social work participants and Addenda 4 and 16 for the recruitment of parent and adolescent participants).

2.5.2 Sampling method and inclusion criteria

The researcher used a non-probability sampling method (Plowright, 2011:42; Ritchie, Lewis & Elam, 2003:102; Welman *et al.*, 2005:67) to purposively select the two groups of participants (Creswell & Plano Clark, 2011:173-174; Morse & Niehaus, 2009:63; Plowright, 2011:42-43; Ritchie *et al*., 2003:103; Welman *et al*., 2005:69). Purposive sampling, according to Bradshaw *et al*. (2017:3) and Jiggens Colorafi and Evans (2016:18), is considered to be one of two popular sampling methods (the other one being convenient sampling) when using a qualitative description design. A key characteristic of purposive sampling is that the participants are selected according to specific criteria which according to the researcher will best suit the phenomenon under study (Maree & Pietersen, 2016:198).

The **inclusion criteria** for the first group of participants were as follows:

- Parents (either father, mother or both) and their male or female adolescent child(ren) between the ages of 13 and 17 years.

- Parents and adolescents who were either related biologically or through adoption. Seeing that most children are being adopted when they are babies or even toddlers, it was expected that in cases where parents and their adolescent child(ren) are related through adoption, that the adoption would have taken place at least 10 to 12 years earlier. In situations where the adoption took place later in the child's life, it will be stated that the adoptive parents and their adolescent child(ren) must have been related for at least seven years. This implied that a potential adolescent participant, who was aged 17 years at the time of the study, must have been adopted at the age of 10, allowing a period of seven years for the parents and the adolescent to have formed a relationship.

- Parents and adolescents who resided in the Boland District of the Western Cape.
- Parents and adolescents who could converse in either Afrikaans or English seeing that these languages are predominately spoken in the geographical area of the Boland District.
- Parents and adolescents who were willing to give their consent to be voice-recorded for the purpose of data collection.

The **exclusion criteria** for the first group of participants consisted of the following:

- A grandparent, any family member or family friend who acted as the primary caregiver of an adolescent, but did not legally adopt the adolescent.
- Any adolescents or parents who have previously consulted with the researcher in her capacity as a social worker in private practice.

For the selection of experts from practice (social workers) to critically reflect on the practice framework, the following **inclusion criteria** were set:

- Registration as social workers with the South African Council for Social Services Profession (SACSSP).
- They were practising in the Boland District of the Western Cape.
- The focus of their practice was on family relationships and specifically the parent-adolescent relationship (as determined by their scope of practice in their private practice profiles or as recommended by supervisors in relevant NGO's).
- They had been practising in the field of the parent-adolescent relationship for a minimum period of three years as it was believed that most social workers can practice independently / without formal supervision after about three years.
- They were able to converse in Afrikaans or English seeing that these languages are predominately spoken in the geographical area of the Boland District.
- They were willing to be voice-recorded for the purpose of data collection.

2.6 METHODS OF DATA COLLECTION

Data were collected through a process of literature building, semi-structured interviews, the Intergenerational Group Reflective Technique (IGTR) and reflective group discussions (Carr,

1998:496; Howitt, 2010:59; Morse & Niehaus, 2009:92-93; Moser & Korstjens, 2018:13; Roos, 2011:91-92; Roos, 2016:89-90; Seabi, 2012:89; Welman *et al.*, 2005:166-167).

2.6.1 Semi-structured interviews

Semi-structured interviews are suitable for data collection when the researcher wants to gain a "… detailed picture of a participant's beliefs about, or perceptions or accounts of, a particular topic" (Greeff, 2011:351). The advantage point of a semi-structured interview for Greeff (2011:351-352) is that it gives the researcher more flexibility to follow up interesting avenues that often emerge during semi-structured interviews and for the participants, the opportunity to give a fuller picture of their views and experiences on taking reciprocal responsibility for the parent-adolescent relationship.

An interview schedule was developed after completion of the literature study to guide interviews with parents and adolescents (Refer to Addendum 5). Interviews started with an open question to explore general views on the relationship, which were followed up by questions related to participants' views on the '*who, what and where'* aspects of the reciprocal responsibility in the parent-adolescent relationship. The focus on '*who, what and where*' questions aligns with the qualitative descriptive design as discussed by Sandelowski (2010:77, 83) and Sandelowski (2000:335-336). The interview schedules were pilot tested with parents and adolescents who complied with the inclusion criteria set out for the participants of the study, but who did not form part of the actual sample of the study. Pilot testing the interview schedule was seen as a "dress rehearsal" for the actual data collection (Majid, Othman, Mohamad, Lim & Yusof, 2017:1074; Welman *et al*., 2005:148) and a helpful tool to pre-empt possible mistakes and misconceptions while refining the interview schedule to ensure reliable and rich data (Engelbrecht, 2016:116).

Twenty eight (28) parents and adolescents were selected to participate in the semi-structured interviews. Most of the parent participants were mothers who participated with their adolescent child. Four (4) father-mother dyads participated and two (2) mother participants participated without their adolescent children who did not want to participate.

2.6.2 Intergenerational Reflective Group Technique (IGTR)

According to Roos (2011:2) the appropriateness of using the IGRT when involving two different generations in a study, lies in the fact that the IGRT specifically "… contributes to a deeper understanding of the intergenerational dynamics between bookend generations." This is due to the active listening position that it facilitates amongst the members of the two bookend generations.

A group of 22 participants (11 adolescents and 11 parents) were selected to partake in three IGRT discussions.

The procedure of the IGRT was explained to the participants in detail, so that they could understand that they will respectively form part of an *inner* circle and an *outer* circle during the IGRT group discussions. The parent participants firstly formed the inner circle and were asked to give their views on what they think adolescents need to contribute in order to establish reciprocal responsibility in their relationship. During this discussion the adolescent participants formed the outer circle while listening to the parents. About 45 minutes were allowed for this discussion before the parents and adolescents switched places in terms of the inner and outer circles. While being in the inner circle the adolescents had to reflect on what they have heard and understood from what the parents have discussed. Fifteen minutes were allowed for the discussion after which the two circles once again switched places during which the parents had the opportunity to reflect on what the adolescent participants have understood around the parents' discussions. Ten minutes were allowed for this discussion. A break of 10-15 minutes was introduced during which refreshments were served. The adolescents, who after the break formed the inner circle, had the opportunity to share their views on what they think parents need to contribute in order to establish reciprocal responsibility in the parent-adolescent relationship. This discussion also lasted for 30 minutes after which the two circles switched and the parent participants had the opportunity to reflect on what they have heard and understood from what the adolescent participants have shared. After 15 minutes the two circles once again switched places and the adolescents had the opportunity to reflect on what the parent participants have said and this reflection also took 10 minutes.

The process was guided by an IGRT interview schedule (Refer to Addendum 7). Participants were also asked to sign a confidentiality agreement (refer to Addendum 9) whereby they committed themselves to treat all information shared during the discussion as confidential (Krueger & Casey, 2015:107-108, 111, 115).

The following **process** (refer to Diagram 2.2 for a visual explanation) was followed to facilitate the IGRT discussions:

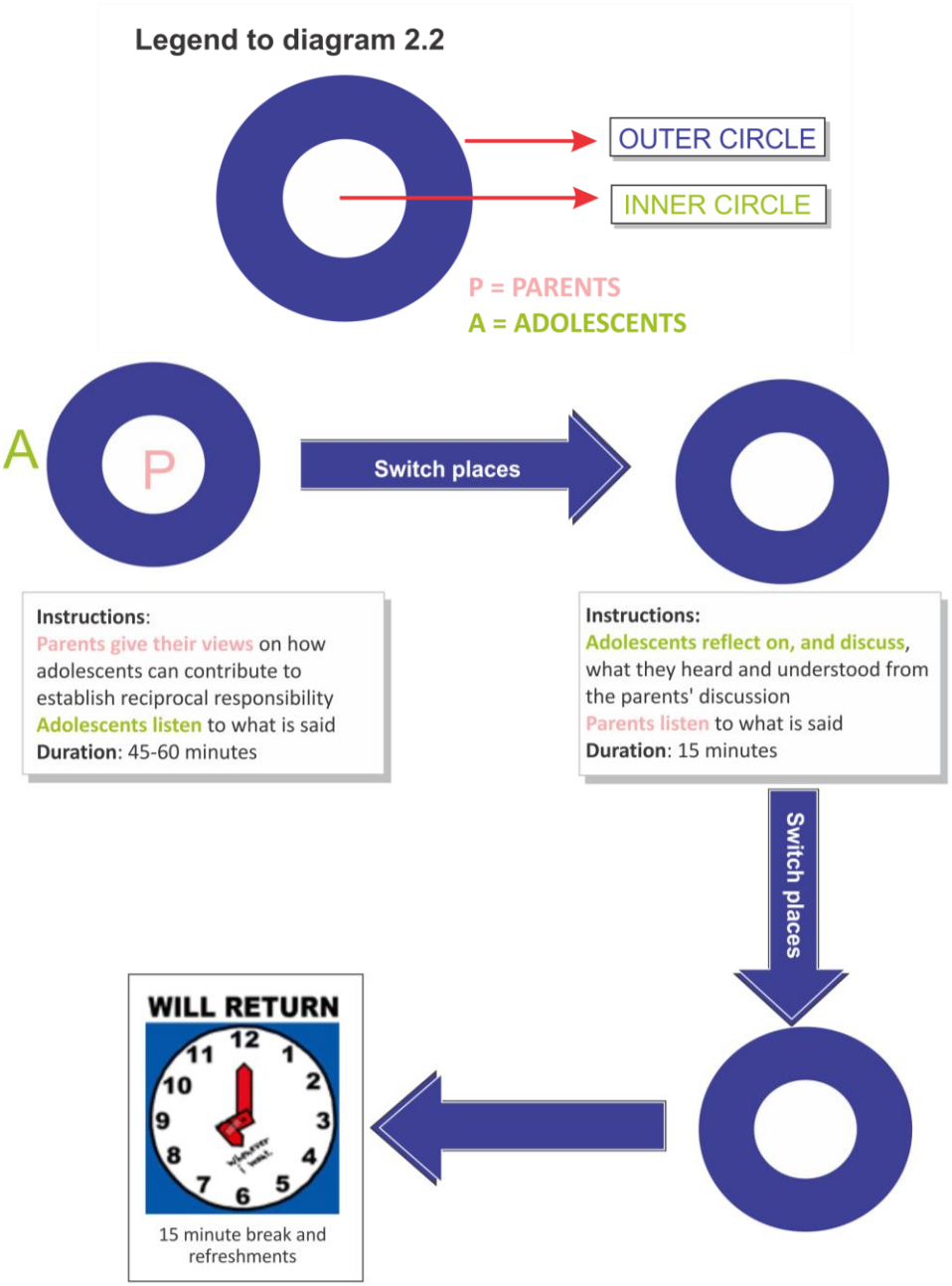


DIAGRAM 2.2: Process followed to facilitate session 1 of the IGRT discussions

The process followed during the IGRT is subsequently described briefly.

While **parent participants** formed part of the **inner circle** during the **first part** of the IGRT, they were asked one question only:

What do you think adolescents need to contribute in order to establish reciprocal responsibility in the parent-adolescent relationship?

Following the discussion of the parents, the adolescents switched to the inner circle and were asked to reflect on and discuss the following question:

What have you heard and understood from what the parents have discussed?

Following the discussion of the adolescents, parents switched to the inner circle and were asked to reflect on and discuss the following question:

What have you heard and understood from what the adolescents have discussed?

During the **second part** of the IGRT, while the **adolescent participants** formed part of the **inner circle**, they also were asked one question only:

What do you think parents need to contribute in order to establish reciprocal responsibility in the parent-adolescent relationship?

Following the discussion of the adolescents, parents switched to the inner circle and were asked to reflect on and discuss the following question:

What have you heard and understood from what the adolescents have discussed?

Following the discussion of the parents, adolescents switched to the inner circle again and were asked to reflect on and discuss the following question:

What have you heard and understood from what the parents have discussed?

The IGRT in the researcher's opinion worked particularly well for three reasons. In the first place, the researcher was able to obtain in-depth information on the specific topics that were

discussed during the IGRT as the parent participants and adolescent participants had the opportunity to view their different opinions on these topics. Being able to reflect on one another's viewpoints has also put certain aspects into perspective for both the parent participants as well as the adolescent participants which further contributed to the valuable information that was obtained. The IGRT was further suitable as the focus of the study was on *a dyad* and how the dyad interpreted each other's reciprocal responsibility for the wellbeing of their relationship.

2.6.3 Reflective group discussion

The second group of participants (social workers) participated in two reflective group discussions which lasted 120 minutes each. The purpose of these discussions was to give the expert participants the opportunity to critique the conceptual practice framework and make recommendations in terms of the refinement thereof. Reflective group discussions are a suitable way to collect data when it is needed to collect multiple viewpoints or responses on a specific topic (Flynn, Albrecht & Scott, 2018:1-2; Greeff, 2011:361; Kim *et al*., 2016:37; Nieuwenhuis, 2016a:94; Onwuegbuzie, Dickinson, Leech & Zoran, 2009:2). The conceptual practice framework (refer to figures 7.1 & 7.2) together with the discussion thereof (refer to Addendum 20), were forwarded in advance to enable the participants to orientate themselves towards its structure and contents. Although some open discussions were allowed, the researcher's predominate interest was for the participants to critique the conceptualised practice framework. For this reason the format of the discussion was structured according to an interview guide (Greeff, 2011:369) and questions were formulated with specific references to each section of the conceptualised practice framework which included the following:

Social work knowledge

Working alliance

Dialogic relating

Relationship as a safe container

Dialogical tensions in the parent-adolescent relationship

Contributions of parents and adolescents

General aspects pertaining to the conceptualised practice framework

The interview guide (refer to Addendum 3) was also forwarded to the participants in advance. The interview guide did not only include the questions, but it also gave a condensed discussion

of each of the main key concepts. The researcher incorporated the help of a co-facilitator during the reflective group discussion. Before the reflective group discussion started, the participants, together with the co-facilitator were asked to sign a confidentiality undertaking form (refer to Addendum 9), whereby they agreed to treat all information shared during the discussion as confidential.

2.6.4 Concluding remarks on the methods of data collection

In order to prevent a situation where data collection resulted in a mere *question-answe*r situation, the researcher utilised group facilitation and communication techniques such as paraphrasing, clarification, listening, probing and reflective summary (Greeff, 2011:345). The researcher believes that these techniques contributed towards valuable data collection. Data collection also included reflective journaling (refer to Addendum 11) and field notes where the researcher and co-facilitator took note of any non-verbal behaviour of the participants (Braun & Clarke, 2013:71; Nieuwenhuis, 2016a:94; Plowright, 2011:16; Roller, 2017:18, 20; Welman *et al*., 2005:119, 212). The content of such field notes was used to support and enrich data and was verified with the participants after the semi-structured interviews, the IGRT and reflective group discussions.

All the semi-structured interviews, IGRT discussions and the reflective group discussions have been voice recorded with the consent and permission of the participants (Refer to Addendum 10). Participants have been informed during the recruitment process and specifically *via* the information on the informed consent form that they will be voice-recorded during the collection of the data. Participants were also given the opportunity to pose any further questions pertaining to their participation with the mediators or the independent persons, as well as at the start of their actual participation in either of the data collection methods. During the semi-structured interviews the researcher took responsibility for the handling of the voice recordings. The voice recordings of the IGRT discussions and the reflective group discussions were the responsibility of the co-facilitator as has been indicated earlier. The recordings of the different data collection methods were stored on the computer of the researcher in a password protected file to which only the researcher had access. Once the data were transcribed the recordings were deleted from the reseacher's computer as well as from the recording device which was locked in a filing cabinet in the researcher's office.

2.7 DATA ANALYSIS

During the earlier years of qualitative descriptive research content analysis was introduced as the 'signature' data analysis method to use when conducting qualitative descriptive research (Elo, Kääriäinen, Kanste, Pölkki, Utriainen & Kyngäs, 2014:1-9; Henning, 2004:104-109; Hsieh

& Shannon, 2005:1279-1281; Sandelowski, 2000:338). Many years later Kim *et al*. (2016:37) and Vaismoradi, Turunen and Bondas (2013:399) propose that researchers can now, depending on the aim of the research, either use thematic or content analysis steps when conducting qualitative descriptive research. In line with the philosophical paradigm (naturalistic approach), the ontological (relativism) and epistemological (subjectivism) assumptions (Bradshaw *et al*., 2017:1-2), and the focus of the study around participants' views pertaining to taking reciprocal responsibility for the parent-adolescent relationship, thematic analysis was considered the most appropriate method to use. The researcher therefore followed the following steps as suggested by Braun and Clarke (2013:202-203):

Familiarising with data

After the data was transcribed by TopTranscribers, the researcher read through all the transcripts to get a *bird's eye view* of all the data. Even though the researcher started to observe some themes, no meaning was attached to it until all the transcripts had been read. The researcher did, however, note down initial ideas, more to make mental notes of what was observed.

Generating initial codes

The researcher then, through open coding, started to systematically award interesting features of the data across the entire data set, by collating data relevant to each code.

Searching for themes

At this point in the analysis process codes were collated into potential themes, by linking the relevant data as a guide to each potential theme.

Reviewing themes

During this point of analysing the data each theme was reviewed by determining whether the themes worked in relation to the coded extracts of the entire data set. Once this was established, a thematic map was developed.

Defining and naming themes

In order to refine the specifics around each identified theme and the *story told* by the specific theme, ongoing analysis occurred up to the point where no new information came from the data.

Producing the report

The step is considered as the final opportunity to analyse the data. During this step the researcher extracted compelling examples of the data to incorporate in the discussion of the findings. This was done in conjunction with a back and forth process of relating back to the analysis, the research question, and by incorporating relevant literature to verify the findings with.

The information that was obtained during step 4 of the research, namely where social workers were employed to contribute their expert opinions and critique the practice framework, was not analysed according to specific steps as is usually being done in qualitative research. However, the information obtained during the reflective group discussion with the social workers, was incorporated in order to refine the practice framework during step 5 of the study.

2.8 TRUSTWORTHINESS

The quality of research is globally considered a key concern for researchers and practicing ethically sound research has received a considerable amount of attention over the past decade or more (Twining, Heller, Nussbaum & Tsai, 2017:1). Santiago-Delefosse, Gavin, Bruchez, Roux and Stephen (2016:142) and Twining *et al.* (2017:1) highlight the discrepancies that exist in many of the available criteria guides and the terminology associated with the understanding of what constitutes good qualitative research. Santiago-Delefosse *et al.* (2016:142-149) for this reason have developed a toolbox which was the result of the evaluation of 58 existing guidelines from four major health science fields namely, medicine and epidemiology, nursing and health education, social science and public health and from psychology and psychiatry. The toolbox is divided into 12 different criteria to which specific definitions are assigned. The criteria fundamentally refer to the research process and involve aspects such as the theoretical framework of the study, the research questions, goals and objectives, the research methodology and so forth. These criteria, although valuable to a great extent, overlap or are implied in most of the information which needs to be included when the five constructs as suggested by Guba and Lincoln (1994:108) are discussed to assess the trustworthiness of a study. Criteria that are not included in the five constructs by Lincoln and Guba are assessed elsewhere in the research report, mostly in chapter 8 of this research report.

For the purpose of the current research, the researcher has therefore decided to refer to the well-known and popular constructs by Guba and Lincoln (1994) to discuss the trustworthiness of this research (Bradshaw *et al*., 2017:6). Guba (cited by Nieuwenhuis, 2016b:123) and Guba and Lincoln (in Polit & Beck, 2008:539) consider the following five constructs as key criteria for

trustworthiness: credibility, transferability, dependability, confirmability and authenticity. These constructs were applied in the following ways for this research:

2.8.1 Credibility

Although the triangulation of data did not occur, the researcher is of the opinion that crystallisation, which Maree and Van der Westhuizen (in Di Fabio & Maree, 2012:141) consider to be "another way" of achieving quality assurance in qualitative research, did take place. By using crystallisation a researcher, according to Ellingson (2009:10), could achieve depth in the research, not only through the compilation of many details, but by using different forms of representing, organising and analysing the detail. Using crystallisation should never be about merely employing various research methods, or multiple researchers, and numerous theoretical practice frameworks. The main purpose should be "… to open up a more complex, in-depth, but still thoroughly partial, understanding of the issue" (Tracy, 2010:844). Nieuwenhuis (2016b:121), therefore, states that crystallisation is only credible "… in so far as those reading our data and analysis will be able to see the same emerging pattern, and this adds to the trustworthiness of our research." In order to assure the crystallised reality and credibility of the data and the analysis, the researcher therefore gave a detailed and rigorous discussion (Tracy, 2010:841) of each aspect in the whole research process and how it was applied in each of the steps of the research process (Jiggens Colorafi & Evans, 2016:23). To further secure the credibility of the study from the perspectives of the participants, the researcher asked different members of the three population groups to read their transcripts to establish that what has been recorded is what they intended to say. Birt, Scott, Cavers, Campbell and Walter (2016:1803), Braun and Clarke (2013:282) and Nieuwenhuis (2016b:123) refer to this as member checking. Farrelly (2013:150) considers member checking as an important step in the research process, "since the purpose of qualitative research is to describe or understand the phenomena of interest from the participants' eyes, the participants are [therefore] the only ones who can legitimately judge the credibility of the results." Practitioners and or researchers, according to Jiggens Colorafi and Evans (2016:23), can also judge whether the findings *ring true*. In order to assure that the conceptualised practice framework rings true to what happens in practice, the researcher involved social workers working in the field of family relations to critique the practice framework. These social workers were also asked to make suggestions regarding how the practice framework could be refined so as to present it to social workers, psychologists and counsellors working in the field of family relations.

To finally guarantee the credibility of the study, an inquiry audit will take place in the form of an internal and external examination process where the complete research product will be critically examined (Lincoln & Guba in Babbie & Mouton, 1998:278).

2.8.2 Transferability

Santiago-Delefosse *et al.* (2016:147, 149) have found in their research that the transferability of a study in social science is context specific. In order for the context to be clear, thick descriptions of the context and the whole research process are paramount (Babbie & Mouton, 1998:277; Braun & Clarke, 2013:282; Di Fabio & Maree, 2012:140). The researcher took special measures to define and unpack the different concepts associated with the parent-adolescent relationship in the context of their reciprocal responsibility for the wellbeing of their relationship. Thick descriptions of the data are given and are supported by direct quotes from the participants and verified with recent literature and current trends within the parent-adolescent relationship. It is, however, arguable as to whether the study could be transferred to all the different cultural groups within South Africa (SA) as the results are not specific with regard to how the different cultural groups within SA view their reciprocal responsibility.

To further assure the possibility for the study to be transferred to another study, a step-by-step trail of all the raw data such as voice recordings, field notes, theoretical or process notes, of data reconstruction such as themes that were developed and of any pilots and preliminary schedules that were used are also available for a period of five years as this is the length of time to keep data after a study has been completed. The audit trail, in other words, not only allows for understanding what was discovered but also how it was discovered (Etherington in Schurink, Fouché & De Vos, 2011:422). This audit trail will be stored in a safe in an alarm protected building of the North-West University. Guba (in Babbie & Mouton, 1998:278) and Mouton (2001:107) refer to the process where a researcher gives thick descriptions and leaves a trail of all the procedures that were followed during the research, as a confirmability audit trail.

2.8.3 Dependability

Lincoln and Guba (in Nieuwenhuis, 2016b:124) remind researchers that credibility and dependability go hand in hand in that the one informs the other. It could thus be assumed that if strategies outlined to assure the credibility of the study be implemented with rigour, that the construct of dependability will also have been achieved, which according to the researcher was the case with the current study. Nieuwenhuis (2016b:124) refers to the reflective appraisal of a research project as a further strategy that could demonstrate the dependability of a study. Reflexivity involves "… an explicit evaluation of the self" (Shaw, 2010:234), which is achieved by the practice of being cognisant of one's views and social position and of the effect that these may have on the research process and on those being researched" (McCabe & Holmes, 2009:1522). Being cognisant of one's social position for Clancy (2013:13) specifically includes to be aware of one's gender, age and ethnicity and the possible effect that these aspects may have on participants. The researcher's philosophical stance on life namely to practice existential

dialogue as a way of being made practicing reflexivity possible during the course of the research process. This philosophical stance for instance helped the researcher to not only be aware of her own beliefs about human existence, but to also challenge her own beliefs against those of the participants, the literature and of her promotors. Being aware of her ethnicity and her social position and the possible influence it could have had on the information that the participants shared, made the researcher decide to keep a reflective journal during data collection. Keeping a reflective journal (refer to Addendum 11) also helped the researcher to become aware of biases that might have emerged with regard to differences in linguistic beliefs and practices.

2.8.4 Confirmability

Cope (2014:89) mentions that confirmability can be demonstrated on two accounts namely to describe how conclusions and the interpretations of the findings were established, and by illustrating that the findings presented were derived from the data. In order to prove the credibility of the findings rich quotes from the participants were therefore offered to describe the identified themes.

2.8.5 Authenticity

Guba and Lincoln (in Polit & Beck, 2008:539) is of the opinion that authenticity in a report will emerge when the *feeling tone* of participants' lives as they lived it are being conveyed. The researcher therefore allowed for the *voices* of the participants to be heard during data collection, data analysis and during the writing of the research report as it was important to hear the participants' views on the fact that parents and adolescents should take reciprocal responsibility for the wellbeing of the parent-adolescent relationship.

Two of the different constructs, which Tracy (2010:839-848) proposes also demonstrate the trustworthiness of a study, involve a worthy topic and the significant contribution of the study. These two constructs, which are not captured in the constructs mentioned by Guba and Lincoln, and which seem to be interrelated, according to the researcher, specifically demonstrated the trustworthiness of the current research. Identifying a caveat in research on the reciprocal responsibility that parents and adolescents need to take for the wellbeing of their relationship, in the researcher's opinion made the topic that was presented a worthy topic to explore. Moreover, the feedback from the second population group, namely the social workers who critiqued the conceptualised practice framework, demonstrated the specific contribution of the research within the context of the social work field, and also in general to professionals working in the field of family relations.

The researcher is of the opinion that the trustworthiness of the study as discussed in this section, aligns with what Bradshaw *et al*. (2017:6) suggest should demonstrate rigor when employing a qualitative descriptive design in research.

2.9 ETHICAL CONSIDERATIONS

Conducting sound ethical research worldwide is endorsed by different ethical policies and laws (National Committees for Research Ethics in Norway, 2006:5) and in South Africa it is no different. The researcher therefore obtained approval from the Compres Scientific Committee (refer to Addendum 14) and ethical clearance from the Health Research Ethics Committee (HREC) of the North-West University to conduct the study under ethics number NWU-00358-15-S1 (Refer to Addenda 12, 13 and 18). The researcher also obtained permission from the Western Cape Education Department to conduct the research at different schools in the Boland district of the Western Cape (Refer to Addendum 15). Goodwill permission was also obtained from principals at different schools in the Boland geographical area (Refer to Addendum 17). The ethical considerations taken into account in this study are presented in Table 2.2. These considerations are discussed according to the three stages relevant to any qualitative research study and as indicated by Welman *et al*. (2005:181).

TABLE 2.2: Ethical considerations for the study during the stages as indicated by Welman *et al.* (2005:181)

STAGE 1	STAGE 2	STAGE 3
Recruiting potential participants	**Actual empirical study**	**Dissemination of results**
For the purpose of the privacy and anonymity of participants, gatekeepers (principals at the identified schools), mediators (teachers at the identified schools), and an independent person were appointed to make initial contact with potential participants. Informed consent documents were handed to participants by either mediators or independent persons to make an informed decision to participate in the	The venues where data collection took place were safe and easily accessible. To safeguard the confidentiality of information shared by participants during the IGRT group discussions as well as during expert reflective group discussion, group rules were discussed amongst participants and each group member signed a confidentiality agreement form. The possible experiences of participants were specifically	To safeguard the confidentiality of the participants and the shared information during this stage, the transcriber also signed a confidential agreement form. To safeguard the anonymity of the participants, a code was assigned to each participant just after the audio recordings were made. Feedback regarding the results of the study has not been finalised and will be done as follows once the examination

study (Refer to Addendum 10). Due to adolescent participants being underaged, parents gave permission for them to participate, and the adolescent participants themselves gave adolescent consent to participate. The researcher also obtained ministerial consent (refer to Addendum 18) due to adolescent participants being underaged. Informed consent documents covered aspects such as: The aim and objectives of the study. What were expected of participants during the study? That participation was voluntary. That participants could withdraw at any time during the research process. That they would be referred to a social worker in private practice should they have experienced any difficulties as a result of their participation in the study. Permission was also obtained to voice-record the interviews and the IGRT discussions.	taken into consideration during this stage. Participants were informed beforehand that three counseling sessions were contracted with a social worker in private practice should the need arise for counseling due to their participation in the study. None of the participants was in need of counselling as a result of their involvement in the study. Before the interviews and the IGRT took place, participants once again were informed about the fact that they could withdraw from the study at any time and that their withdrawal from the study would not be held against them. Participants were also once again invited to ask any questions and make comments if there were anything that was not clear or that made them feel uncomfortable. During this stage, electronic data were stored in a password protected file on the researcher's computer. In order to have more than one copy, a copy of the electronic data was also stored in a locked cabinet in the researcher's office.	process is completed: Feedback to parents and adolescents will be done by inviting them to attend a workshop free of charge. Social workers will also be invited to a workshop (free of charge) where the focus will be on how to implement the practice framework. Parents and adolescents who are not able to attend the workshop will be invited to make contact with the researcher to receive feedback. The same will be the case for the social workers. After the completion of the examination process, hard copies of the data will be stored for a period of five years in an alarm protected room at the offices of the Centre for Child, Youth and Family Studies after which it will be shredded. Electronic data will be copied onto a CD which will be stored with the data on hard copies. Electronic data on the researcher's computer will then be deleted.

(Adapted from Children's Act 38 of 2005; Welman *et al*., 2005:181).

For the researcher the most important ethical aspect was to treat participants and the information that they have trusted her with, with the utmost respect and dignity. It was therefore important for the researcher to report the data in a most responsible manner and to keep as closely as possible to the actual data (National Committees for Research Ethics in Norway, 2006:6).

2.10 SUMMARY

Chapter 2 gave a discussion of the *why* and the *how* of the study. The visual representations of the research process should help the reader to follow less familiar research methods such as the IGRT. Presenting the research process in table format also assists with understanding how each step in the research process followed on the previous one to the point where the researcher was able to present a conceptualised practice framework as a product of the research project. In Chapter 3, the first of three in-depth literature review chapters that are to follow, a discussion of the theories and constructs underlying the reciprocal responsibility in the parent-adolescent relationship, is being presented.

CHAPTER 3:
THEORIES AND CONSTRUCTS UNDERLYING THE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

We are all the same, that is, human, in such a way
that nobody is ever the same as anyone else
who ever lived, lives, or will live
(Arendt in White, 2015).

3.1 INTRODUCTION

During centuries gone by and for centuries to come, the discussion about relationships, whether romantic or familial, has been and still will be central to human existence and human development. It cannot be expected otherwise seeing that humans are considered to be a "… intensely social species" (Burnett, Sebastian, Cohen Kadosh & Blackmore, 2011:1654) who thrive on acceptance and to be heard and understood. The parent-adolescent relationship is no exception to the rule and discussions in Chapter 3 specifically focus on theories and constructs underlying the reciprocal responsibility in the parent-adolescent relationship. The chapter starts by contextualising relationships and explores the nature of relationships, the goals underlying relationships as well as relationships and brain processes. The discussion continues by looking at specific theoretical perspectives associated with taking reciprocal responsibility in the parent-adolescent relationship. These involved the wellbeing theory, Gestalt theory, systems theory with specific reference to the family systems theory, attachment theory and the social domain theory. The chapter concludes with a discussion around specific constructs which link with taking reciprocal responsibility in the parent-adolescent relationship. Reference in this regard is made to reciprocity, perspective taking and mindfulness. Diagram 3.1 gives an outline of the discussions to follow:

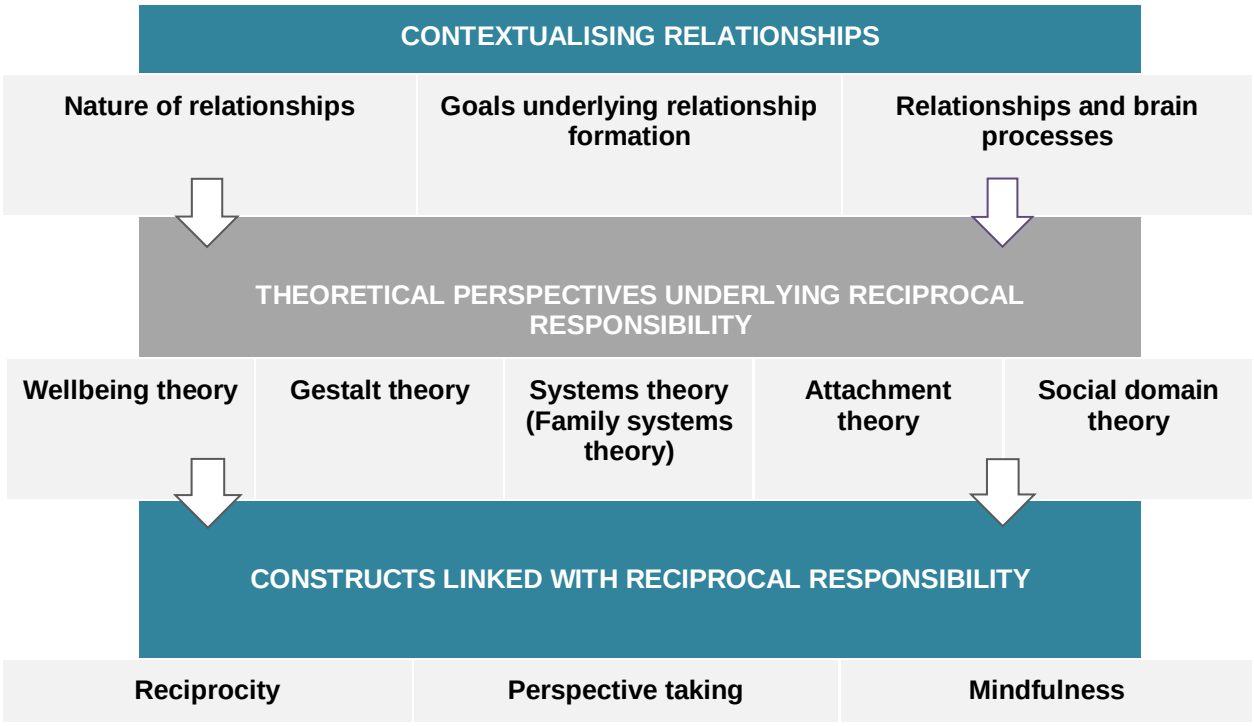


DIAGRAM 3.1: Outline of Chapter 3.

3.2 CONTEXTUALISING RELATIONSHIPS

Relationships have been studied and researched since the beginning of time, probably due to the fact that they impact on all aspects of human activity (Reis & Sprecher, 2009:xliii). On a day-to-day basis humans find themselves in different relationships such as familial relationships (wife-husband-relationship; parent-child-relationship; sibling relationships), work relationships, romantic relationships, peer relationships and in relationships where the meeting has a specific purpose (for instance when meeting with the doctor or the bank manager). Each participant in the relationship furthermore attaches a different meaning to the relationship, depending on the purpose of the relationship and what there is to *gain* from the specific relationship.

3.2.1 The nature of relationships

Relationships should never be downgraded to mere communication, to talk or to respond to what another person is saying, as they consist of much more than this (Duck, 2007:12; Hycner, 1995:xi). An older perspective of Kelly *et al.* (in Collins & Repinski, 1994:7) still seems true today, namely that relationships consist of "… frequent, highly interdependent action sequences that occur across diverse settings and tasks." According to Reis and Sprecher (2009:xliii) relationships refer to "… the full gamut of human associations in which behaviour is influenced by the real or imagined presence of another person with whom one has interacted in the past and expects to interact in the future." Two important aspects that are highlighted here and which

are interrelated involve i) every aspect of human relating and ii) how it is influenced by previous contact between the relevant parties. In other words, it is expected that the relating in the present, will be informed by previous experiences in the specific relationship which again will predict future interaction (Reis, Collins & Berscheid, 2000:845). The two aspects mentioned correlate with a conceptual assumption of the dialectical perspective on relationships, namely praxis as described by Baxter and Montgomery (1996:14) and whereby attention is being focussed on "… concrete practices by which social actors produce the future out of the past in their everyday lives."

Although not referred to from a relational point of view, the researcher finds it interesting how what has been discussed here from a Western point of view corresponds with a popular symbol that the Akan people of Ghana call, *Sankofa. Sankofa* is a bird that is looking back, but at the same time is going forward, symbolising the importance to revisit the past "… to find what is forgotten in order to build a strong and resilient future, noting that the past, present and future are all interconnected" (Mungai, 2015:65). For the researcher, the symbol of *Sankofa* is relevant in the understanding of relationships by being cognisant of the interrelatedness and the effect that one's past and present approach to relationships will have on the future wellbeing (or not) of a specific relationship.

3.2.2 Goals underlying relationship formation

The goals why people want to form part of relationships can be found in what Fiske (2010:17-24) refers to as the BUC(k)ET framework or core social motives for forming relationships. According to this framework the acronym 'BUCET' captures the goals of relationships as follows:

B = to belong,

U = to be understood,

C = to manage control,

E = to enhance the self,

T = to trust others.

Interestingly enough Fiske (2003:233-246) links these five social motives for relationships with the first five developmental tasks, highlighting the important role that healthy relationships play in healthy human development. Important also is that these motives do not stand separate from

one another, but are interdependent – typically how one would expect it to be with regards to the different developmental tasks in human development:

- **Belongingness:** In the absence of some form of bonding and affiliation with other people, it will be difficult to acquire feelings of trust necessary to function smoothly in society. Fiske (2010:18) therefore points out that people need "… strong, stable relationships with other people …" which they can trust and who can help them survive psychologically and very often physically as well. In this sense it could be understood that to really belong not only creates a feeling of trust but also an environment in which the individual or group could feel safe.
- **Understanding:** Establishing accurate shared social understanding prevent experiencing feelings of doubt and shame in social relationships and in the broader society functioning. Finkenauer and Righetti (2009:1661-1663) differentiate between two forms of understanding, namely understanding as knowledge and understanding as validation. Although understanding as validation is more associated with close relationships, both these types of understanding are required in all relationships. Simply put, understanding as knowledge is when one can accurately perceive for instance another person's trademarks or characteristics. On the other hand understanding as validation is when two people in a close relationship "… carefully listen to each other and respond to each other in an empathic, accepting, and supportive way …" hence eliciting feelings "… of being accepted and cared for …" and thus understood (Finkenauer & Righetti, 2009:1663). Finkenauer and Righetti (2009:1661) are clear about the fact that understanding as validation is not only important in romantic relationships or relationships between friends but also in unequal relationships such as between parents and children. From this point of view it seems as if understanding as validation is the type of understanding that would specifically prevent feelings of doubt and shame as referred to by Fiske (2003:235).
- **Controlling:** Acquiring competitive and effective skills in dealing with one's environment creates the possibility to experience positive feelings of initiative in relation to social functioning and at the same time prevent any guilt over ineffectiveness (Fiske, 2010:20). Controlling should not be misunderstood as to be-in-control of others. In actual fact it refers to periodically conceding control to others in the relationship, feeling secure that one's own needs will be met by meeting the needs of others.
- **Enhancing self:** Being considered as socially worthy by others, enhances feelings of industry.
- **Trusting:** A trusting environment enables one to ponder on subtle questions such as personal identity (Fiske, 2010:24). In other words, a trusting environment allows

> inhabitants to achieve or master that which they are supposed to master or achieve at any given point. They do not have to ponder about that which at the specific moment is not their responsibility to take care of. In this regard Simpson and Howland (2009:1647) consider trust as the "… single most important ingredient for the development and maintenance of happy, well-functioning relationships."

The overarching role that relationships play in the lives of human beings, is highlighted by the viewpoint of Hycner (1995:ix) that "… the human heart yearns for contact" and that "… each of us secretly and desperately yearns to be *met* …" by another. In the context of Fiske's (2010:8-24) BUC(k)ET acronym it could then be said that each one 'secretly yearns' to belong, to be understood, to be able to manage control, to enhance the self and be able to trust.

3.2.3 Relationships and brain processes

An explanation for why the human heart yearns for *real* contact could possibly be found in humans' internal experiences with regard to brain processes (Fishbane, 2007:395). Thanks to an exponential increase in research of developmental neuroscience over the past two decades, it is now a well-known fact that brain development is not merely a maturational process, but a lifelong process from birth into adulthood (Burnett *et al.,* 2011:1654-1655; Jabès & Nelson, 2014:219; Siegel, 2012:4; Spear, 2011:87). The most important contributor to brain development and neural functioning throughout a person's life cycle is relationships (Fishbane, 2007:396) or experiences of social interactions (Jabès & Nelson, 2014:219). Important, however, is that these experiences are not something that just happens to the brain, but they are "… the product of an ongoing and reciprocal interaction between the environment and the brain" (Jabès & Nelson, 2014:219). This experience-dependent brain growth and differentiation, according to Siegel (2012:23), is referred to as an activity-dependent process. It is thus in daily interactions that brain development occurs as, "Our neural machinery is, by evolution, designed to be altered by relationship experiences" (Siegel in Fishbane, 2007:396).

It is in the readings about neuroscience that it becomes evident just how important it is for humans to belong and to form part of constructive, supportive and positive relationships from a developmental point of view (Burnett *et al.,* 2011:1654-1655; Fishbane, 2007:396; Jabès & Nelson, 2014:219; Siegel, 2012:4; Spear, 2011:87). Cozolino (2006:6) adds another perspective by stating that the brain is literally "… dependent on the scaffolding of caretakers and loved ones for its survival, growth, and wellbeing." Cozolino (2006:11) goes further to say that, "Without mutually stimulating interactions, people and neurons wither and die. In neurons this process is called *apoptosis*: in humans it is called depression, grief, and suicide." There might be those who would argue that these authors are overdramatising the importance of the

interrelatedness between development, brain functioning and interactions with others (Codrington, 2010:287). Siegel (2012:28), however, reminds us that the brain is the social organ of the body and its structure and wiring is such that it *requires* "… the attunement and attentiveness of others" (Fishbane, 2007:396). In the absence of the attunement and attentiveness of others the principle of *use-it-or-lose-it* comes into play (Siegel, 2012:22), which is as complex and as simple as that.

From these findings healthy relationships are seen as a prerequisite for brain development and human survival. In this context healthy relationships could thus metaphorically be seen as essential *nutritional supplements*. Key components of the nutritional supplements seem to involve *mutual stimulating interactions*; in other words a two way responsibility for the relationship. By adhering to this two way responsibility, relational wellbeing might be experienced by the participants in the specific relationship.

3.3 THEORETICAL PERSPECTIVES UNDERLYING RECIPROCAL RESPONSIBILITY

In a strictly scientific sense, West and Brown (2013:197) define theory "… as a coherent description of a process of inference which provides an explanation for observed phenomena or makes predictions about those phenomena." From a social work perspective, Teater (2015:3) considers theories to be "… an organised set of assumptions, beliefs or ideas about particular phenomena in the world." Teater (2015:3) further sees theory as "… synonymous with hypothesis, presumption, speculation, belief, idea and philosophy and is used to help explain or predict situations, actions and consequences." The positive contributions that the use of theories hold for social work in particular, can be found in the work of Bauer and Dolan (2011), Beckett and Horner (2016), as well as in the discussion by Teater (2015).

The researcher specifically favours the definition by Doherty, Boss, LaRossa, Schumm and Steinmetz (2009:20) as they see a theory to be a human construction and not a set of disembodied ideas. Theorising for these authors "… is the process of systematically formulating and organising ideas to understand a particular phenomenon. A theory is the set of interconnected ideas that emerge" (Doherty *et al.*, 2009:20). A theory in other words does not only 'explain' a phenomenon but should help the researcher to 'understand' the phenomenon and the interrelated concepts that form part of the phenomenon. In the context of social work research and practice, Lub (2018:4), however, points out that "… to this day, there is neither a universal definition of 'theoretical underpinning' nor an articulation of criteria for proper theory use in social work methods." Lub (2018:4) therefore urges that when theories are used in social work that they should at least "… provide an integration of acquired knowledge about the relevant mechanisms of action, and conditions for behavioural and social change", once again

linking it to the fact that the theory must help social work researchers to understand the phenomenon they are studying (Doherty *et al*., 2009:20).

The researcher will subsequently discuss broader theoretical perspectives to understand the practical and critical elements prominent to having a reciprocal responsibility in the parent-adolescent relationship. There are many different theoretical perspectives which focus on the dynamics within relationships and which need to be kept in mind when discussing relationships. The following theories and perspectives, amongst others, are considered important within the context of having reciprocal responsibility for the wellbeing of the parent-adolescent relationship. After the discussion of theories, some relevant constructs will be outlined linked to reciprocal responsibility in the parent-adolescent relationship.

3.3.1 Wellbeing theory

Wissing and Van Eeden (2014:80) allude to the fact that while there might not yet be a primary master theory of wellbeing, the understanding of wellbeing is grounded in the overlapping perspectives of hedonism (feeling good) and eudaimonism (functioning well) (Wissing, 2014a:5). Du Toit, Wissing and Khumalo (2014:176) write about the link between positive relationships and wellbeing. For the purpose of this study positive relationships in the interpersonal relational context are especially important.

3.3.1.1 Relational wellbeing

From the viewpoint of Evans and Prilleltensky (2007:684), relational wellbeing is one of the three pillars that constitutes wellbeing in general, with the other two being personal wellbeing and collective wellbeing (Khumalo, 2014:199). These three pillars of wellbeing are interrelated and co-exist. In this regard Evans and Prilleltensky (2007:685) mention that, in the process of promoting collective wellbeing, personal wellbeing is enhanced which largely depends on relational wellbeing. The argument that relational wellbeing forms part of collective and personal wellbeing is also highlighted by other authors (Atkinson, 2013:142; White, 2015:6). White (2015:6), for instance, mentions that when one would ask people the meaning of wellbeing, they tend to rarely refer to themselves, but will refer to the wellbeing of those close to them. Christopher (in White, 2015:6) indicates that wellbeing can only be understood within collective terms and certainly not as the property of individuals, "… but something that belongs to and emerges through relationships with others." Within the context of this study relational wellbeing formed the backdrop for the study, but with the recognition of the influence of the other two pillars of the wellbeing triad, namely personal wellbeing and collective wellbeing (Evans & Prilleltensky, 2007:684).

Seligman (2011:24-25) does not really support the interrelatedness between personal, relational and collective wellbeing as an indication of overall wellbeing, however strongly believes that wellbeing is constituted by more than what one experiences on a personal level. Seligman (2011:25) further agrees that wellbeing "… cannot exist just in your own head: wellbeing is a combination of feeling good as well as actually having meaning and good relationships." To support his theory, Seligman (2011:24) coined the PERMA model which consists of the following five measurable elements of wellbeing: i) positive emotions, ii) engagement, iii) meaning, iv) positive relationships and v) accomplishment (Wissing, 2014b:151-153). To a certain degree, Seligman's viewpoint on wellbeing reflects a more individualistic point of departure whereas Evans and Prilleltensky's and White's view on wellbeing represents a more collectivistic point of departure.

For the purpose of this study, the researcher chose to go with the collectivistic view of wellbeing and therefore of relational wellbeing as well. Within this view wellbeing can be defined as a positive state in which personal, relational and collective needs and aspirations of individuals and communities are being met (Evans & Prilleltensky, 2007:684). It is the opinion of the researcher that going with a collectivistic point of departure on relational wellbeing is important as the focus of the study is on the reciprocal responsibility that parents and adolescents (should) have towards the wellbeing of the parent-adolescent relationship.

For Evans and Prilleltensky (2007:682), aspects such as respect for diversity, reciprocity, nurturance and affection, support, collaboration, and democratic participation in decision making processes are all signs of relational wellbeing. From these different aspects Evans and Prilleltensky (2007:685), however, agree that relational wellbeing is especially reflected in the presence of supportive relationships, "… which are derived from successful experiences of nurturance and attachment, and it is promoted by empathy and opportunities to give and receive caring and compassion."

According to Fraillon (2004:8), relational wellbeing is found in aspects of communicative efficacy, empathy, acceptance and connectedness and when achieved will lead to interpersonal wellbeing. All of these relational wellbeing aspects thus involve another or others and it might be therefore that Haidt (in Atkinson, 2013:142) considers happiness (wellbeing) to come *from the between*: in other words, what happens during contact between others and myself at a specific point in time.

3.3.1.2 Flourishing relationships

From a Positive Psychology viewpoint Wissing (2014c:189) does not refer to relational wellbeing as such, but to flourishing relationships and mentions that the following templates or memes get

replicated in flourishing relationships, namely: commitment, forgiveness, sacrifice, acceptance, trust, emotional connectedness, spirituality, support, shared playfulness and resilience. The use of the word replicate resonates with words such as repetition, on-going, movement, work, taking action, and re-occurrence. Within the context of relational wellbeing two aspects therefore come to mind with the use of the word replicate: one is that the templates or memes, as Wissing refers to them, do not occur on a once off basis in relationships, but are repeated on an ongoing basis. Secondly, for aspects such as commitment, acceptance, and forgiveness to be replicated, takes an effort and a mindful choice from those who form part of the relationship to once again, or time and time again, forgive, sacrifice, support and so forth. It could be said that participants of relationships in which these templates or memes are being replicated (Wissing, 2014c:189) are taking responsibility for the wellbeing of their relationship.

3.3.1.3 African views on relational wellbeing

Criticism toward defining wellbeing and relational wellbeing has to do with the fact that these concepts are guided by European values and beliefs (Cherrington, 2018:503-504; McCubbin *et al.,* 2013:354), "… while very little studies have been conducted in an African context where the spirit of '*ubuntu*' is so particularly important (Wissing, 2014d:iii). *Ubuntu,* according to Poovan, Du Toit and Engelbrecht (2006:17), is an African term "… used to describe the capacity in African culture to express compassion, reciprocity, dignity, humanity and mutuality in the interest of building and maintaining communities with justice and mutual caring." Probably the most used phrase of *ubuntu* is "… a person is a person through other persons", with specific reference to the "… harmonious existence with other members of the community (Charles in Mungai, 2015:67). In Zulu the word for *ubuntu* is *umuntu*, also meaning that a person is essentially a person in relation to others and Nel (2011:342) emphasises that "… the self is always defined in the connectedness to others, especially to the family". Broodryk (2008:17) describes *ubuntu* as "… a comprehensive ancient African worldview based on the values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative community life in the spirit of family." Mbiti (in Juma, 2011:42-43) further builds on the African worldview by stating that in Africans' societal and cosmological relationships, there is not only "… a strong understanding of respect for self, [and] other people …" but this understanding and respect are extended to "… all of nature, especially the land, trees and the water." According to Agulanna (2010:291-292) and Dolamo (2013:5), this understanding and respect are further extended to their ancestors indicating the African worldview's holistic approach towards the human person (Dolama, 2013:4; Juma, 2011:44), which encompasses all dimensions of the human ecology (McGregor, Morelli, Matsuoka & Minerbi, 2003:109-112). Within this holistic approach the African worldview, however, "… does not compartmentalise the human person but situates his/her wellbeing within a web of

relationships …" (Dolama, 2013:4), highlighting the inter-relatedness and interconnectedness that the worldview stands for.

Although traditional African societies strongly emphasise family and community welfare, interpersonal relationships are still acknowledged as critical since members of a community are regarded as interdependent rather than autonomous individualistic beings (Agulanna, 2010:288; Mungai, 2015:67). The point of departure of the African worldview in this regard is that "[P]eople who see themselves as connected in a collective are also likely to care for other individuals who they perceive as part of their collective self" (Mungai, 2015:67). The three pillars of wellbeing outlined by Evans and Prilleltensky (2007:684), have salient links with the African worldview in that the process of promoting collective wellbeing, enhances personal wellbeing. Both collective and personal wellbeing largely depend on relational wellbeing (Evans & Prilleltensky, 2007:685). Approaching relational wellbeing from a European view might therefore have more similarities with the African worldview to humanness than what one would have thought initially. However, from an African worldview perspective on relational wellbeing a question arises as to whether a new concept of relational wellbeing might not be under discussion, namely bio-ecological relational wellbeing. Whether or not this is the case, of importance is that relational wellbeing cannot only be assessed and discussed from a European point of view.

In the discussion so far about relationships and the importance of relational wellbeing, the one refrain that is repeated over and over again, is that relationships are in the first place constituted by inter-*actions* with others. When a relationship exists between people, for instance between the parent and adolescent, it is thus to be expected that some form of *action* is taking place in the relationship. From a linguistic point of view, the term *relationship* could therefore not be viewed as a noun, but should be understood as a verb seeing that it takes a considerable amount of constructive input from all the participants to get to a point where they can refer to their relationship as a relationally well union or alliance. In the researcher's opinion this viewpoint underscores the transactional approach to relationships which further links with the information in the rest of the chapter.

3.3.2 Gestalt theory

Gestalt theory was developed in the late 1940's by Perls and is in essence embedded in existential philosophy (Congress, 2017:248). According to Congress (2017:249), the Gestalt-related figure/ground experience shows similarities with the person-in-environment perspective which is in essence an ecological lens used by social workers to understand persons and families. For this study existential dialogue is especially important as it is believed to possess specific features that could enhance reciprocal responsibility between parents and adolescents. Existential dialogue together with the field theory and phenomenology are the three pillars that

define Gestalt therapy theory (Brownell, 2010:120; Joyce & Sills, 2014:16; Yontef, 1993:200). In light of the fact that existential dialogue together with phenomenology will receive extensive attention in Chapter 5, these two pillars are therefore not discussed in this chapter. The Gestalt field theory will subsequently be discussed.

3.3.2.1 Gestalt field theory

Field theory was primarily relevant to the purpose of this study based on the stance of Yontef (1993:283) that this theoretical approach best encompasses broad aspects such as intellectual, social, cultural and psychological issues that are addressed by Gestalt therapy theory. Joyce and Sills (2014:28) refer to the field as an "interconnected web of influences that are always there" and which one needs to always keep in mind in contact making situations. Joyce and Sills (2014:28) further state that "… we are conceived and born in relationship and we develop always with and to another. We are constantly in relationship with others, shaping and being shaped (even in their absence), and we are always under the influence of our historical relational memories." The field theory as one of the fundamental pillars of Gestalt therapy theory therefore forms the basis of holism which "seeks to describe the complex way in which all things are connected" (O'Shea, 2009:226). Yontef (1993:304-305) explains this complex way in which all things are connected by stating that "every event, experience, object or organism is determined by the field of which it is a part. All movement of any part are determined by the whole field", in other words, "The whole field determines the parts."

Yontef's (1993:125) seminal work on the field theory indicates that the parts of the field are in "… immediate relationship and responsive to each other." In other words, everybody that forms part of the field is by default influenced when something happens elsewhere in the field (Yontef, 2009:41). Phillipson (2012:183) is therefore of the opinion that "… we can move of the linear cause-and-effect world … where often trauma or specific pieces of bad parenting have taken the place of germs; the Alice Miller world where the child is innocent and the parent is guilty."

The implication of a field perspective brings about the discussion of responsibility (Yontef, 2009:44). In the context of the current study it could be argued that neither the parent nor the adolescent could be held solely responsible when there is a disruption in the parent-adolescent relationship. From this point of view the family systems theory and field theory support not only the reciprocal character of the parent-adolescent relationship, but also the fact that both parties in the dyad should accept responsibility for the wellbeing of the relationship. Where transactional processes in the context of the study refer to the role that the experience of the parties involved plays in the relationship, reciprocal responsibility focusses on the shared role of the parties involved in assuring the wellbeing of their relationship. According to the researcher, it

seems logical to give a shared responsibility for the wellbeing of their relationship to both parents and adolescents, in order to contribute to the wellbeing of this relationship.

3.3.3 Systems theory

Andreae (2011:243) refers to reciprocal relationships as an integral part of systems theory, which makes systems theory relevant for this study. Andreae (2011:242) further states that all parts of a system are interrelated, interdependent and interconnected. In the Preface of the book by Bregman and White (2011:xv) White alludes to Bowen family systems theory as "… one of the 20th and current centuries' most significant and comprehensive social-behavioural theories."

3.3.3.1 Bowen's family systems theory

It was Murray Bowen who, according to Regina (2011), in the 1960's "… boldly articulated a comprehensive theory of human functioning …" and relationships which up to today is referred to as Bowen's family systems theory or only the family systems theory (Erdem & Safi, 2018:469; Messina, Kolbert, Bundick, Crothers & Strano, 2018:150). Bowen's family systems theory (Bartle-Haring & Lal, 2010:106; MacKay, 2012:232-233) links with the field theory in ways that are quite similar. As with the field theory, systems theory are also characterised by the interdependency between "the various parts of the entity and between their attributes" (Ganong, 2009:1619). The interdependency of these parts entails that "any change that affects one person in a social system influences all other persons and relationships in the system" (Ganong, 2009:1620).

Duck (2007:125-126) gives an example of a troubled adolescent and then mentions that "… individuals with problems are symptoms produced by the interaction of the system." In other words, the troubled adolescent could be a sign that something else is wrong in the family system. Social systems are comprised of smaller units which are referred to as *subsystems* (Ganong, 2009:1621) and which not only fulfil a specific role within the bigger system, but also within the subsystem. In the context of this study, the parent-adolescent dyad is considered as a subsystem within the bigger family system in which the subsystem functions.

Bowen's family systems theory consists of much more than just a reference to the interdependency between the different subsystems of the bigger family system. Important aspects of Bowen's family systems theory and applicable to the study is what MacKay (2012:233) refers to as the key concepts and core ideas of Bowen's family systems theory. These concepts involve forces of individuality (or separateness) and togetherness (or fusion); unresolved attachment processes; differentiation of self (Bartle-Haring & Lal, 2010:106);

triangles and triangling; and chronic anxiety. It is especially the concepts of individuality (or separateness) and togetherness (or fusion), unresolved attachment processes and differentiation of the self that link with specific concepts within adolescent development and which often seem to be the reason for conflict, differences and misunderstandings within the parent-adolescent relationship.

Although it is not referred to as such in readings about the family systems theory (Dore, 2012; Fraser, MacKay & Pease, 2012; MacKay, 2012; Regina, 2011), the researcher is of the opinion that transactional processes form an integral part of the family systems theory, seeing that this theory focuses on the interrelatedness of family interactions and processes, as well as to how these interactions and processes influence the different family members (Fraser *et al.*, 2012:104). It could even be said that the interrelatedness of family interactions and processes constitute what transactional processes are all about. Moreover, and embedded within transactional processes, the essence of the family systems theory lies therein that for every action, there is a reaction in relationships. The action-reaction concept should not be misunderstood as a linear cause-and-effect process, but rather as an ongoing process that employs the concept of circular causality (Dore, 2012:288).

The researcher took cognisance of the many different and important concepts and principles of Bowen's family systems theory such as the eight interlocking and interdependent concepts as described by Dore (2012:379-382) and Haefner (2014:835), but was of the opinion that the following aspects from Bowen's work especially linked with the focus of the study:

- *The whole or the system is greater than the sums of its parts* (Day, 2017:266; Dore, 2012:377): This argument basically boils down to the fact that within family systems theory one needs to focus on the system as a whole in order to bring about change in the specific system and not on the individual members within the system. The members in the system need to work together if they are in need of change in their system. Within the context of the current study it could therefore be understood that parents and adolescents need to take reciprocal responsibility if they want to generate a well and healthy parent-adolescent relationship system that is greater than the sum of its parts, namely the parents and the adolescent.
- *Differentiation of the self* (Dore, 2012:379-380; Haefner, 2014:835-836; Kerr & Bowen in Messina *et al*., 2018:150; MacKay, 2012:233-234; Messina *et al.,* 2018:150-151; Regina, 2011): Differentiation of the self, can be seen as the capacity that both the family system and the members have "… to maintain thoughtfulness while experiencing strong emotions, managing emotional activity, and experiencing intimacy and autonomy in relationships." Bowen (in Regina, 2012) refers to experiencing intimacy and autonomy as

two forces that govern all life and refers to these forces as individuality and togetherness. Individuality is seen as the need for separateness, uniqueness and distinctiveness. Togetherness on the other hand is seen as the need for relationships, attachment and connectedness. These two forces form part of the key aspects that mark adolescent development and are probably responsible for most of the conflict in the parent-adolescent relationship. On the one hand there is the adolescent's need for separateness from the family (the parents) and togetherness with peers and, on the other hand, the parents' need for closeness with the adolescent that causes chronic anxiety (MacKay, 2012:234) in the relationship, which ultimately boils over into constant conflict between parents and adolescents.

- *The family life cycle* (Dore, 2012:381-382): Families move through time, "… encountering specific stage-related tasks that must be integrated into the family process" (Dore, 2012:381). To explain what is meant with having to integrate stage-related tasks into the family process, Dore (2012:381) uses the example of when a new marital system or a partner system is being formed and then mentions that "(t)his coming together is a process that requires the individuals to rework their relationships …" The reason why reworking of relationships needs to happen is because a new family structure needs to be negotiated which includes "… the rules that governs the roles and responsibilities of each partner that will characterise the new family system" (Dore, 2012:381-382). It is known that adolescence and middle adulthood are two life stages that normally happen more or less at the same time in any given family, which would mean that the individuals who form part of the specific dyad should also renegotiate the new rules and expectations in the dyad. Parents and adolescents need to integrate the new life stages not only within the family system, but also into the parent-adolescent dyad.
- *Interdependence between family members* (Dore, 2012:374, 400; Erdem & Safi, 2018:470; Ganong, 2009:1620): One of the core essentials of the family systems theory is its view of the family as a relationship and emotional system where "… family members influence and are influenced by one another at individual, dyadic, systemic, and intergenerational levels" (Erdem & Safi, 2018:470). From a family systems theory perspective the assumption is held that family members are collectively and individually responsible for one another's growth and development to reach their full potential (Laursen & Collins, 2009:31; Smetana, 2011:91). Another assumption of this theory is that all members of a family have a joint responsibility to maintain the delicate balance in their relationships seeing that "… the [trans]-action of one member affects all others, and that member is in turn affected by the reaction of others" (Child Welfare Manual, 2007). Dailey (2006:439) mentions that both the parents and their adolescents are *active* participants and contribute to the progression of the interaction between them, "… and more generally,

to the relational climate." Parents should thus not be seen as the sole agents that have to contribute to the wellbeing of the relationship. This is supported by Dore (2012:400) who mentions that "… the child both influences and is influenced by the family system into which he or she is born." Ganong (2009:1620) refers to this phenomenon as the interdependence between family members which is something that forms part of a family every time a new member enters the family. The interdependence highlights the complexity of the causal effect that exists within systems namely that when "… individuals directly affect each other, they are indirectly affected by the interactions of others within the system, and they influence and are influenced by inputs from the external environment" (Ganong, 2009:1620) as well.

The family systems theory had a history of undergoing its own 'developmental process' in the absence of theories that focussed family therapy on the family as a unit/system and not only on individual members (Dore, 2012:369-377; Haefner, 2014:835; Regina, 2011). It was only when it reached the point where concepts and principles of the general systems theory were increasingly incorporated "… into the rubric of family systems theory …" (Dore, 2012:379) that the family systems theory as we know it today was established. It is interesting that although social work practice has successfully incorporated the family systems theory over the past two decades, it was also the general systems theory which was first introduced in social work. However, for reasons not known, social workers found it difficult to see the implications of general systems theory in their work with families and it was only when Germain and Gitterman in 1980 published their formulation of the life model of social work practice, "… that a practice approach incorporating systems thinking was readily accessible to social work practice" (Dore, 2012:386).

3.3.4 Attachment theory

Attachment theory is grounded in the work of Bowlby, which originated in the mid-20th century (Holmes, 2017:309; Seligman, 2017:329). Attachment is considered to form the basis for establishing and influencing relationships from infancy right through to adulthood (Allen & Land in Bostik & Everall, 2006:270; Carney & Young, 2012:166; Chinnery, 2016:80; Fishbane, 2007:401; Fraley, Roisman, Booth-LaForce, Owen & Holland, 2013:817; Johnson, Tambling, Mennenga, Ketring, Oka, Anderson, Huff & Miller, 2016:195; Sadock & Sadock, 2007:27-28). Sadock and Sadock (2007:138) define attachment as "… the emotional tone between children and their care givers and is evidenced by the infant's seeking and clinging to the care giving person, usually the mother." For Bowlby (in Bostik & Everall, 2006:270) attachment theory is all about the fact "… that early experiences of care translate into internal working models through which future relationships and other social experiences are interpreted." The early experiences

of care for Bowlby specifically involved the quality of care that a child experienced as this experience has a "… profound influence on a child's immediate but also their successive social and emotional development" (Chinnery, 2016:80). These early experiences of care form patterns of attachment which subsequently will have an effect on emotional relationships from infancy right through to adulthood (Johnson *et al.*, 2016:196). The early experiences determine which attachment style one will accommodate which subsequently will incorporate one's thoughts, feelings and beliefs about self and others (Korver-Nieberg, Fett, Meijer, Koeter, Shergill, De Haan & Krabbendam, 2013:738). Bowlby's theory is grounded by constructs such as a child's safety, comfort and security (Chinnery, 2016:80; Flaherty & Sadler, 2011:114), which according to the researcher are important relational constructs in all relationships, and perhaps even more so pertaining to the parent-adolescent relationship.

The theory of Bowlby and Ainsworth received specific criticism from anthropologists and developmental psychologists (McKenna, 2009:79-80; Trommsdorff & Kornadt, 2003:290; Vicedo, 2017:685-694) with the overarching criticism probably being that Bowlby and Ainsworth generalised their findings across the child rearing spectrum and did so within Western assumptions about relationships (Rothbaum, Rosen, Ujiie & Uchida, 2002:329). Specific critique was aimed firstly at the fact that both Bolwby and Ainsworth only involved mothers (as the primary care takers) and their infants in their research (Kaiser, Zimmet, Fraser, Liddle & Roberts, 2018:1110) and secondly that their research was not context specific. Their findings by implication thus meant that any child who was not raised by their mother could potentially be seen as a child who has a poor attachment figure (Vicedo, 2017:685-694). The fact that environmental or contextual factors rarely formed part of the studies when attachment between parents and their children was determined, made the attachment theory once again only applicable within the Western culture (McKenna, 2009:79-80).

However feasible the criticism might be, findings pertaining to attachment patterns that are formed from infancy onwards, were supported by findings in the field of neuroscience (Kaiser *et al.,* 2018:1111), initially conducted by Siegel and Schore (in Fishbane, 2007:401). Without being too technical Siegel and Schore (in Fishbane, 2007:401) explain how the healthy development of a child's right brain (especially the limbic system and the orbitofrontal cortex which are responsible for emotional function and affect regulation), "… depends on a secure early environment with caregivers." The need, and probably the purpose for the secure connection with caregivers according to Siegel and Hartzell (in Fishbane, 2007:401) is so that the infant's brain can function in the moment but also to allow the brain to develop properly over time. This process is referred to as "dyadic regulation" which allows the child's brain "… to develop the neural structures necessary to move from dyadic regulation to more autonomous forms of self-regulation" (Siegel & Hartzell in Fishbane, 2007:401-402). Without having any scientific

evidence around neurobiology at the time, Bowlby drew on early cognitive theory, to explain how a child's care giving experiences became cognitively encoded in memory to a point where a schema is established that would subsequently influence the way how future relationships would be perceived (Burgess Moser, Johnson, Dalgleish, Lafontaine, Wiebe & Tasca, 2016:232; Chinnery, 2016:85).

Where Bowlby's attachment theory at first was interpreted to be static and children were portrayed to be "… fragile and highly sensitive to their environment …" (Vicedo, 2017:689) or at risk of being maladjusted in the absence of an initial attachment figure (Vicedo, 2017:694) later studies proved the contrary. Attachment figures for adolescents and adults, according to Shaver and Mikulincer (2009:126), therefore could involve peer relationships, partners, or even teachers, supervisors or therapists in a therapeutic relationship (Burgess Moser *et al*., 2016:233; Chinnery, 2016:86; Johnson *et al*., 2016:197). As during infancy, it would in this context be the experience of the constant and continued input from the new attachment figure that would enable a person to re-encode or adjust their configuration around secure relationships. From a neurobiological point of view, the more the neural circuitry of the brain is activated through positive experiences the more likely it would be that those experiences are instantiated (Chinnery, 2016:86).

For the researcher the prospects of what a secure attachment can bring to facilitate a reciprocal responsibility lie in the parent-adolescent relationship, in the fact that such a relationship will provide "… a haven of safety when the world seems dangerous …", it will act as "… an encourager and support provider when the world seems unsafe …" and it will also offer "… interesting challenges for the development of skills and knowledge" (Shaver & Mikulincer, 2009:126), for instance to work towards accepting reciprocal responsibility for the relationship. It is believed that relational wellbeing specifically has its roots in a secure attached relationship, where such a relationship will allow the participants in the relationship the opportunity to safely make mistakes in their quest to explore and conquer their sometimes not so secure and safe environments.

3.3.5 Social domain theory

The social domain theory (SDT), which arose from a Piagetian constructivist perspective, seems to hold two distinct propositions within human behaviour. On the one hand SDT is used as a conceptual framework to investigate how individuals reflect on, evaluate, categorise, and interpret their social world. On the other hand it is also referred to as a model that individuals use to identify, evaluate, and coordinate domains of social knowledge when they have to judge socially relevant actions (Richardson, Mulvey & Killen, 2012:4-5; Smetana, 1999:311). Within SDT it is argued that individuals, that include children, adolescents and adults (parents), reason

about or judge social events and interactions from three qualitatively distinct domains which involve:

- The moral domain (involves issues of fairness, justice, rights and welfare),
- The societal domain (is concerned with conventions, customs and traditions) and
- The psychological domain (which includes issues of personal choice, and individual discretion) (Richardson *et al*., 2012:5).

Parents and adolescents thus will also respond from any of these three domains when taking reciprocal responsibility for their relationship. From an SDT point of view deciding how to act or respond from the three different domains, however, is much more complex than just to observe the behaviour of other people. Richardson *et al*. (2012:7) have therefore opted to integrate SDT with the Hierarchical Competing Systems Model (HCSM), developed by Marcovitch and Zelazo (2009:1) to describe the starting-state of executive function development. The HCSM highlights the inter-relations among associative learning, conscious reflection, and language acquisition and how these may develop to a point where individuals would have conscious cognitive control over behaviour. Being able to develop and master conscious cognitive control over behaviour becomes especially important during adolescence. Adolescence is often labelled as a risk taking period where adolescents are confronted with having to make difficult decisions between not wanting to disappoint their parents, and also wanting to be accepted by their peer group. Taking reciprocal responsibility for the parent-adolescent relationship might therefore require specific conscious control for adolescents over their behaviour.

3.3.5.1 Conscious cognitive control over behaviour

The process of developing conscious cognitive control over behaviour will be discussed by referring to the role of the HCSM as well as with reference to the social learning theory (SLT) which will be referred to as a 'sub construct' of the SDT.

The HCSM is basically founded upon the interplay between two systems, namely:

- The habit system also known as the experience system (non-reflective responding): Responding from the habit or experience system would mean that one would respond merely on how one normally responds to a situation due to previous experiences (Richardson *et al*., 2012:6) and no significant reflection is required.
- The representational systems (conscious reflective responding): Responding from the representational system one would reflect upon previous experiences of such a situation but then take the current situation into consideration before responding (Marcovitch &

Zelazo, 2009:1). The conscious reflection on behaviour by the representational system, according to Marcovitch and Zelazo (2009:6), is reflections that develop over the course of childhood.

To incorporate the HCSM into SDT Richardson *et al.* (2012:8) decided to refer to the habit system as the 'experience system' as they believe the experiential nature of the habit system is key to many social judgements. In this sense Richardson *et al.* (2012:8) opposed the view of Marcovitch and Zelazo (2009:6) with regard to the habit system. From their point of view the habit system also involves reflective responding as they believe all cognitive responses include a reflective component. By incorporating the HCSM, Richardson *et al.* (2012:8-9) propose different scenarios in how they believe SDT will play out:

- Richardson *et al.* (2012:8-9) argue that in a prototypic scenario the experience system will be active, seeing that the experience suggests a predictable relationship between the actions and the outcomes, almost allowing the person to respond automatically to the experience. In a prototypic scenario the representational system will not be activated.
- In multifaceted scenarios or non-prototypic situations, it is argued that the representational system will override the experience system when the scenario in question does not fit with past experiences. There is then no previous experience to go by. In situations like these the individual, to respond, will make novel and spontaneous judgements. Importantly, however, the representational system can also be activated when an individual perceives the behaviour of another as inappropriate or not suitable. In situations when the context is unexpected or complex, the representational system will provide a way to reinterpret the information, enabling the person "… to coordinate domains in a flexible and adaptive manner, instead of relying rigidly on past experience" (Richardson *et al*., 2012:10). The ability of the representational system to respond to new and complex situations will be determined by the individual's executive functioning which, according to Richardson *et al*. (2012:10), also includes their perspective taking ability. Richardson *et al*. (2012:8), however, believe that developmental patterns will emerge the more the representational system is recruited to respond to multifaceted scenarios. The researcher is of the opinion that i) by expecting adolescents to take reciprocal responsibility for the parent-adolescent relationship and ii) by allowing them to voice their opinion with regard to certain aspects pertaining to their development, will create learning experiences that will assist adolescents to creatively adjust and coordinate their behaviour from the most suitable domain.

From the discussions of Richardson *et al.* (2012:8-10) it seems as if the representational system is in essence responsible for creating or developing *new* judgements or responses in an answer

to social events and interactions from the three different domains. Although the representational system is not seen as more important than the experience system, it is clear why Marcovitch and Zelazo (2009:1) refer to their model as the Hierarchical Competing Systems Model, seeing that the representational system overrides the experience system in the process to formulate responses in new contexts. Incorporating the HCSM with SDT for Richardson *et al*. (2012:9) was all about finding a process-based method for understanding domain identification and to coordinate moral making judgements.

Within human development SDT is linked with moral development. From this perspective Smetana (1999:311) sees SDT as the process where children in general not only construct different forms of social knowledge through their social experiences with their immediate environment such as their parents, teachers, significant other adults, their peers and their siblings, but where they also construct morality and other types of social knowledge. The process explained here links with SLT where the chief impetus of development is bidirectional, or also referred to as reciprocal determinism. Within the context of SLT it is understood that the person acts on the world in the same way as what the world acts on the person. In this interplay behaviour, personality and the environment are believed to influence one another (Bandura in Mearns, 2009:1539). The researcher sees human development as the overaching contributor to the influence that behaviour, personality and the environment have on how a person will respond to the world. With each new developmental stage a child, adolescent or adult are introduced to new behaviour as well as to new environments such as school or one's work environment to which one needs to respond. Understanding this process from within the context of classic SLT then it is fathomable that adolescents' behaviour, beliefs and sometimes values might change while acquiring new information from their direct environment (peer group in a high school setting) through observing the behaviour of their peers (Mearns, 2009:1537; Stamp, 2004:8). Papalia and Duskin Feldman (2012:32) refer to this process as observational learning or the modelling of behaviour.

The process of observational learning or modelling of behaviour could possibly be understood as a process of socialisation. If so, then the SLT could very well be seen as a substructure for the SDT where it is postulated that adolescents play an important role in their own socialisation (Anderson & Branstetter, 2012:15; Smetana, 2011:44) and to an extent in their own moral development. Adolescents then have a choice with regard to what they want to take from the contact with their environment and what not. In this context Smetana (1999:311) sees the SDT as the process where children in general not only construct different forms of social knowledge through their social experiences with their immediate environment such as their parents, teachers, significant other adults, their peers and their siblings, but where they also construct morality and other types of social knowledge. Incorporating the SLT as a substructure for the

SDT explains the process of how it is possible for the representational system to be activated to reflect and respond in new contexts.

In the context of i) the HCSM and Marcovitch and Zelazo's (2009:6) opinion that reflections develop over the course of childhood and ii) that SLT most of the time is discussed with the moral and social development of children and adolescents in mind, the researcher is of the opinion that reflections develop over the course of a person's lifetime. The researcher believes that these developments can be linked to the human life cycle. Within the context of the current study an example for instance is, to be a first time parent of an adolescent when new challenges present themselves which parents did not have to deal with while the adolescent was in middle childhood. In situations like these the researcher believes that the representational system would come into play to assist the parents to consciously respond to whatever it is they have to deal with in the new phase in the parent-adolescent relationship. In this sense they would not be able to reflect on experiences that they have developed in the course of their childhood. It is envisaged that if parents would respond towards adolescent needs only from their experience system that two possible outcomes could be expected: Firstly that the parents' responses would most of the time be considered inappropriate, insensitive and out of context. Their responses will secondly be the cause for continued misunderstandings which in itself will be the cause of continued conflict. The representational system therefore needs to be activated to appropriately respond to the present needs of the adolescents. From an SLT point of view, it could then very well be understood that the responses and reflections by the representational system is what the parents were able to construct through their social interactions with their environment.

The same goes for the adolescents. Very little from their previous experiences during middle childhood are applicable when they find themselves in the adolescent life stage. Basically that is in a different body which until recently looked very different and with a mind which they themselves often do not understand. Responding from previous experience therefore will not do and as with the parents, contribute to endless misunderstandings. Being aware of the role that these two systems (the experience and the representational system) have on the reciprocal responsibility for the parent-adolescent relationship is thus important with regard to how the parents and adolescents respond to their relationship as well as where their responses are coming from.

A discussion about the social domain theory almost automatically links to a discussion on perspective taking in the context of having reciprocal responsibility for the parent-adolescent relationship. Some of the relevant constructs will be discussed next.

3.4 CONSTRUCTS LINKED TO RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

In the researcher's opinion different features in the following constructs link to the reciprocal responsibility that parents and adolescents need to take for the parent-adolescent relationship. These constructs will subsequently be discussed.

3.4.1 Reciprocity

A basic tenet and a central feature of human relationships, is called the Principle of Reciprocity which, according to Eastwick and Finkel (2009:1335), holds that "… nearly every major religion, and human culture would grind to a halt if people did not routinely exchange goods, services, and other benefits with one another." Just how much the principle of reciprocity forms part of human existence is found in a comment by Becker (1956:1) who considered human beings to be ''homo reciprocus''. The principle of reciprocity is based on the idea that one party will respond to a positive action or favour with another positive action or favour. This principle defines the human need and tendency to *want to give* something back when something is received. At the most basic level the principle of reciprocity is considered as an act of rewarding someone for being kind (Eastwick & Finkel, 2009:1335).

During the readings on the concept of reciprocity, the researcher was introduced to many different kinds of reciprocity. These included:

- *generalised reciprocity or negative 'stream-up reciprocity'*: also referred to as 'tit-for-tat' reciprocity and "… occurs on the person's previous experience of being helped or not" (Rutte & Taborsky, 2007:1421).
- *balanced or symmetrical and complimentary reciprocity*: there is no bargaining happening between the giver and the receiver (Laursen & Hartup, 2002:30).

The principle of reciprocity has been coined as far back as 1960 when Gouldner (1960:161-178), in a well-known article, clarified the concept and the dimensions of reciprocity and "… assumed the existence of a universal norm of reciprocity" (Diekmann, 2004:487). For Gouldner (1960:171) the universal *norm of reciprocity* involved two interrelated minimum, but not unconditional demands: "… i) people should help those that have helped them, and ii) people should not hurt those that have helped them." Since Gouldner's (1960) seminal work, the concept of reciprocity has over the years played an important role in different study fields (Gains & Brown, 2009:1331-1332; Thompson, 2016:343) such as anthropology, ethnology, law, education and sociology (Diekmann, 2004:487; Falk & Fischbacher, 2006:294; Harrison &

Clayton, 2012:29-33; Potgieter, 2018:3), in the field of engineering (Parigi & Pugnale, 2014:151-177), in research on economic behaviour (Falk & Fischbacher, 2006:294), business principles, technology (Diekmann, 2004:487), social work service delivery (Thompson, 2016:341-355), research in the general marketing field and politics and, most recently, also in the field of journalism and the social media (Lewis, 2015:1-2).

For Gouldner (1960:164) it was important to distinguish between several aspects of reciprocity which involved the following:

- The first aspect he wanted to highlight involved the fact that reciprocity should not be mistaken for unconditional generosity where someone would for instance voluntarily share a piece of cake. In this instance Gouldner saw reciprocity as "conditional fairness", and stated that "… reciprocity is not a categorical – not an "all or none matter", but a dimensional variable (Gouldner, 1960:164). Reciprocity as a dimensional variable for Gouldner (1960:170) symbolised the norm of reciprocity, namely that it evokes "… obligations toward others on the basis of their past behaviour." Gouldner (1960:172) in this regard distinguished between heteromorphic and homomorphic reciprocity. Heteromorphic reciprocity is a *tit-for-tat* situation where a good deed is paid back by a different good deed but of equal value. Homomorphic reciprocity on the other hand is when a good deed is reciprocated by exactly the same good deed creating a *tat-for-tat* situation (Gouldner, 1960:172).
- The second important aspect involving the norm of reciprocity is that it does not only apply to benevolent actions as reciprocity can be positive or negative – "an eye for an eye" which from a biblical point of view is clearly negative (Diekmann, 2004:489; Gouldner, 1960:172).
- With the third aspect Gouldner (1960:172) wanted to draw attention to the fact that reciprocal behaviour might be driven by egoistic motives, basically implying "if you want to be helped by others you must [first] help them" (Gouldner, 1960:172). This aspect lead to another important distinction between altruistic and egoistic reciprocity which in later years seemed to have been redefined as direct and indirect reciprocity (Nowak & Sigmund, 2005:1291). Simply put, direct reciprocity is seen as "I help you and you help me" and indirect reciprocity as "I help you and somebody else helps me" (Nowak & Sigmund, 2005:1291-1292). In both these forms of reciprocity, there is some form of expectation.

Keyser, Convers, Wang and Epley (2008:1280) strongly caution against the linear understanding of the norm of reciprocity. A linear understanding of reciprocity will imply that comparable reciprocity is elicited through the positive action of giving and the negative action of

taking – “You scratch my back, and I’ll scratch yours” or “an eye for an eye and a tooth for a tooth” (Keyser *et al.*, 2008:1280). Clearly, reciprocity is not a mere act of give and take. Reciprocity for Keyser *et al.* (2008:1285) and Laursen and Hartup (2002:30), however, seems to operate more on the meaning that is attached to the social action than on the objective value attached to the action. It is therefore believed that meaning making and perspective taking (Schröder-Abé & Schütz, 2011:155) play significant roles in acts of reciprocity.

According to the researcher, Thompson (2016) brought a fresh, ‘new’ understanding to the norm of reciprocity which *per se* counteracts the possibility for a linear understanding to the norm of reciprocity. Thompson (2016:344) describes reciprocity as “… a general sense of ‘usefulness’ – be that to other individuals, communities or societies in general – that is a general intention to give as well as receive in life, rather than an expectation of mutual exchange in equal measure in specific situations.” Thompson’s (2016:344) understanding of reciprocity incorporates a specific *sense* of ‘giving back’ which for the researcher incorporates the *attitude* in which the *giving back* happens, or even more so, the attitude in which the giving happened in the first place. The value of Thompson’s (2016:344) contribution in the discourse around reciprocity lies in the following words, namely that to reciprocate a deed should “… incorporate a sense of being valued for what one can give through that engagement.” The researcher is of the opinion that when reciprocity happens with such an attitude, it is done with no expectation for being reciprocated or for being valued from the point of the other, seeing that feeling valued is for the account of the giver him- or herself. This stance to reciprocity moves reciprocity from a point of “I ought to” to an attitude of “I want to”. Taking reciprocal responsibility for their relationship with an attitude of “I want to” *versus* “I ought to” might be evident of a relationally well parent-adolescent dyad. Furthermore, acting from such a stance specifically resonates with the family systems theory which, as mentioned earlier, holds that the whole or the system is greater than the sums of its parts (Day, 2017:266; Dore, 2012:377).

There are strong links between the construct, reciprocity and equity theory. The distinct and similar nuances between the norm of reciprocity and the equity theory are noticeable in the understanding of Walster, Berscheid and Walster who drew on Gouldner’s understanding of the equity theory namely that, “… within every human society, it is expected that individuals will behave pro-socially toward others who have behaved pro-socially toward them” (Walster *et al.* in Gains & Brown, 2009:1332). According to Hatfield, Walster and Berscheid (in Hatfield, 2009:534), a relationship will be defined as equitable by the participants in the relationship when “… the rewards they reap from a relationship are commensurate with their contributions to that relationship.” Stamp (2004:10) further explains that by comparing the outcome-input ratio of each participant in a relationship, the equity of the specific relationship can be determined. It is also believed that people will try to maximise their outcome ratio and be more rewarding to

those who treat them equitably and less rewarding to those who do not. This behaviour to a degree correlates with a *pay-it-forward* attitude. Through the act of 'repaying' others, trust is formed and equity is established within the relationship (Cialdini & Goldstein, 2004:599). It seems that the underpinning of the equity theory involves human beings' concern with social justice, fairness and equity. Hatfield (2009:535), however, points out that whatever the cultural rules, "… in all cultures, social justice, fairness, and equity are deemed important." From this standpoint it becomes evident why Evans and Prilleltensky (2007:682) have included reciprocity as one of the concepts of relational wellbeing.

For Russel *et al.* (1998:323) equity links with the establishment of horizontal interactions and relationships, especially within the parent-adolescent relationship. These authors discuss the parent-child relationship in the context that parent-child relationships might display or hold the same horizontal qualities than that of the child's relationship with peers. The asymmetry of the parent-child relationship is being recognised with the parent having a power advantage over the child, but this inequality, according to Russel *et al.* (1998:318), "… does not preclude them from having interactions in which they behave or treat each other as equals." Russel *et al*. (1998:319) further explain that during such horisontal engagements it should be more about the interaction *per se* than for parents to contribute to the child's cognitive development. The researcher, however, opposes their view as it is believed that parents have a valuable role to play in the cognitive development of their child, and specifically of their adolescent even when they would approach the relationship from an 'asymmetry-equal' position. In other words, parents are still parents with parent-adolescent responsibilities, but both the parents and adolescents respond and act towards each other with an attitude of fairness, respect, and acceptance of what each has to offer to the relationship. In this regard behaviour between parents and adolescents are thus being reciprocated equitably and horisontally.

In Gouldner's (1960:178) final remarks on the norm of reciprocity he concludes that there are groups in society with whom the norm of reciprocity cannot be applied in *full force* such as with children. In their discussions on the origins of reciprocity Laursen and Hartup (2002:37) argue that "… humans are probably born with an innate propensity to understand relationships between equals in terms of reciprocity." From a young age already peer relationships are organised around social exchange which is characterised by equivalent inputs and benefits. Across childhood these friendships are transformed through social interactions and developmental advances such as cognitive and perspective taking advances (Laursen & Hartup, 2002:37). Feldman *et al.* (2013:407) indicate that the origins of reciprocity, which provide the foundation for social collaboration, empathy and pro-social behaviour are experiences that infants already should partake in "… during an early period of neuroplasticity in order to become collaborative members of their social world" (Feldman in Feldman *et al.,*

2013:408). It is further believed that these early experiences of reciprocity in the parent-child relationship are key elements of early social relationships which contribute to social-emotional growth and probably to an early awareness of a social responsibility. Criticism on Gouldner's view point is therefore that children from a young age are already introduced to the principle or the norm of reciprocity by their parents' acts of reciprocity as well as during their socialisation with their peers. In light of children from all age groups' eagerness to belong and to be accepted by a group, it is believed that the full force of reciprocity might probably be as vivid during childhood years as during adult life.

3.4.2 Perspective taking

For individuals to live a normal life it is expected that they should have contact and interactions with other individuals in different contexts and settings. They would therefore have to act and respond appropriately to these interactions and in order to do so they would need a certain level of social cognition (Southall & Campbell, 2014:194). According to Korver-Nieberg *et al*. (2013:737), the associations between social cognition and outcomes are "… particularly robust in the domain 'theory of mind' (ToM) …", where one's ability to give accurate representation of another's perspective is fundamentally intertwined with creating and maintaining successful social bonds (Newey, Koldewyn & Ramsey, 2018:4; Rasmussen, Ramos, Han, Pettit & Margolin, 2018:71). Perspective taking requires the ability to understand and give accurate representation of the mental states such as beliefs, emotions and the intentions of self and others (Korver-Nieberg *et al*., 2013:738; Rasmussen *et al*., 2018:71; Southall & Campbell, 2014:194; Van den Bos, Westenberg, Van Dijk & Crone, 2010:90). Simply put perspective taking entails that one would *imagine* the world from another person's view point (Rasmussen *et al*., 2018:71).

- According to Van den Bos *et al*. (2010:90), perspective taking is a "… complex, multi-factor construct …" which entails a specific level of cognitive development and executive functioning (Southall & Campbell, 2014:194; Wu & Keysar, 2007). Executive functioning, broadly encompassing a set of capacities traditionally associated with working memory, inhibitory control, and attentional regulation, is considered to "… operate consistently across domains such as ToM, understanding symbols, and word meaning" (Ensink & Mayes, 2010:3017). Linked herewith is moral reasoning or judgement, a cognitive process which particularly emerges during adolescence (Rasmussen *et al*., 2018:70). Myyrya, Juujärvi and Pesso (2010:215) indicate that moral reasoning forms a developmental path from pre-conventional to post-conventional thinking levels and in particular plays an important role in perspective taking (Killen, Lynn Mulvey, Richardson, Jampol & Woodward, 2011:197). Rest (in Myyrya *et al*., 2010:213) suggests a Four Component

Model of moral behaviour which as a framework is widely used to assess the psychological processes involved in moral functioning. The four components in the model involve:

- Moral sensitivity (interpreting the situation);
- Moral judgement (judging which action is morally right/wrong);
- Moral motivation (prioritising moral values relative to other values);
- Moral character (having courage, persisting, overcoming distractions, implementing skills).

Although all four components are being considered within the context of moral development, it is moral sensitivity that in particular plays an important role in being able to take the perspective of others. Moral sensitivity, according to Myyrya *et al*. (2010:213), requires role-taking and empathy where one would make an affective response (referred to as affective perspective taking) to another person's emotional condition, which is similar to what that person is feeling or is expected to feel. Myyrya *et al*. (2010:213) specifically differentiate between cognitive perspective taking and affective perspective taking. These authors consider cognitive perspective taking to 'merely' put oneself in the 'shoes' of another person while imagining how the person might feel. This response for the authors lack "emotionality" and can thus allow individuals to "… bypass empathic arousal and bias" (Hoffman in Myyrya *et al*., 2010:213). Affective perspective taking on the other hand is to recognise that individuals have feelings beyond their immediate situation. For Williams (2012:462) affective perspective taking involves a specific *intrapsychic process* where one would imagine "… another's feelings from that person's point of view." The difference between these two forms of perspective taking thus seems to be defined in the context of where one would imagine the other's experiences. In the case of cognitive perspective taking one would imagine another's thoughts or motives from that person's point of view whereas affective perspective taking is about imagining another's feelings (Williams, 2012:463).

Wölfer, Cortina and Baumert (2012:1296) refer to the ability of individuals to recognise feelings of others as the ability to secondarily experience and understand the situation of the others. Wölfer *et al*. (2012:1296) are clear about the fact that it is only when one is socially embedded that one would be able to secondarily experience what the other is experiencing. The notion that embeddedness shapes the emergence of empathy seems to be in accordance with the perception-action model (Preston & De Waal in Wölfer *et al*., 2012:1296), which holds that perception together with action share a common code of representation in the brain. What it entails is that the perception of another person's behaviour will activate one's own representations of the specific behaviour. These 'shared representations' then proceed to the

motor areas of the brain where "state-matching" responses are executed (Wölfer *et al*., 2012:1296). These representations, however, are only created over numerous interactions across different situations (Dizén & Berenbaum, 2011:124), eventually contributing to one's ability to secondarily experience and understand the state of another person. Interesting is that Wölfer *et al*. (2012:1296) highlight the importance for adolescents to be socially embedded especially because of the developmental phase they find themselves in. Apart from their view that social isolation is detrimental for many reasons, they mention that less embedded adolescents may miss valuable opportunities to advance their social understanding. These authors further point out that "(s)ocial demands, which continuously grow with the amount of embeddedness such as regulating relationships, managing conflicts, supporting peers, or strengthening group cohesion require the improvement of social capabilities" (Wölfer *et al*., 2012:1296), such as to be able to take the perspective of others. In the researcher's opinion, parents and significant other adults involved with adolescent upbringing and / or education, should specifically facilitate opportunities which will assist adolescents to become more and more socially embedded and by doing so, contribute to the development of their ability to secondarily experience and understand the state of another person.

Before concluding the discussion on perspective taking, the specific qualities of perspective taking are summarised. According to Williams (2012:462-464), perspective taking builds positive interpersonal connections:

- *To facilitate interpersonal understanding:* To take the perspective of another will require that one would have the ability to not only understand the other's viewpoint but also to separate one's own knowledge or beliefs from that specific point of view (Newey *et al*., 2018:4). One needs to bracket (Hycner, 1995:16) one's own viewpoints or pre-conceived ideas to truly understand the meaning and the value that the specific situation holds for the other (Williams, 2012:468). It will further involve an awareness of what knowledge the other has before one would communicate a message and if need be, to adjust the specific message. Perspective taking from this point of view could thus decrease conflicts that arise due to misunderstandings and could make others feel heard and understood (Williams, 2012:468).
- *To strengthen social bonds*: Williams (2012:469) refers to the self-other overlap (e.g. similarities between 'me and the other') and mentions that the "… overlap between the cognitive representation of the self, the representation of the other, and the representation of the group to which the other belongs …" could be increased through ongoing and continued socialisation. Allowing oneself to understand the other in order to accurately take their perspectives for Southall and Campbell (2014:194) involves that one will realise their norms and customs through continued and ongoing contact and interactions (Dizén

& Berenbaum, 2011:124). Practicing perspective taking would decrease stereotyping of others and prejudice toward others.

- *To facilitate opportunities for pro-social behaviour:* Pro-social behaviour could possibly be seen as perspective taking 'in action' as it seems to be the obvious result or product of the ability to take the perspective of others. Pro-social behaviour is defined by several authors as an action which is primarily intended to benefit others (Knafo, Steinberg & Goldner, 2011:194; Lai, Siu & Shek, 2015:2; Piliavin, 2009:210; Van den Bos *et al*., 2010:91; Weinstein & Ryan, 2010:222). Moral reasoning and empathy (as is with perspective taking) are the fundamental competencies that contribute to pro-social behaviour with empathy being considered as the foundation of pro-social behaviour and moral reasoning as making an impact on the development of pro-social behaviour (De Hooge, 2013:258; Lai *et al.,* 2015:3). The degree of initiative in which pro-social behaviour is conducted distinguishes pro-social behaviour either as being compliant or self-initiated (Knafo *et al.,* 2011:194). In the case of the former, the pro-social behaviour is a response to a demand or request. Important however, no matter what motivation lies behind the 'pull or push' to act pro-socially, it is believed to affect the wellbeing of both the helper and the help recipient (Weinstein & Ryan, 2010:222).

In a 2004 article by Gehlbach (2004:41-42) it was stated that researchers over the years mostly employed in their definition of perspective taking the ability that someone has to understand how others perceive a specific situation and how they would cognitively and emotionally react to the situation. It also involved putting oneself in the shoes of someone else and envisaging how they feel. Gehlbach (2004:42) argues that one must specifically choose to employ this ability or must be motivated to take the perspective of someone else. Gehlbach, Brinkworth and Wang (2010:203) further refer to perspective taking as a process and add to their understanding of perspective taking the word *to appreciate* the viewpoints of those with different values and beliefs (Rubenstein, 2012:3). It therefore seems as if perspective taking requires more than discretionary or random cognitive and emotional effort (Van den Bos *et al.,* 2010:90). Diligently applying perspective taking could pave the way for kind, understanding, and compassionate actions (Williams, 2012:468). Gehlbach and colleagues' understanding of perspective taking affirms why this construct, as is the case with the other constructs and theories discussed in this chapter, is considered imperative in a discussion around taking reciprocal responsibility for the parent-adolescent relationship. For behaviour to be reciprocated one will from time to time need to put oneself in the shoes of the other, envisaging how the other is feeling, and appreciate the views of the other. In a relationship that is often characterised and sketched as being badgered with conflict and misunderstandings, perspective taking might initially not be an obvious product of the parent-adolescent relationship. However, the results if applied diligently as Williams

(2012:469) has mentioned, might pave the way for kind, understanding, and compassionate actions.

The researcher subsequently agrees with Van den Bos *et al.* (2010:90) that perspective taking is a "… complex, multi-factor construct …" as it seems to represent so many different aspects of social and intimate relationships. It also seems to be one of those constructs that on a subconscious level forms part of most relationships without one realising its importance or valuable contribution in facilitating relational wellbeing. Perspective taking and mindfulness seem to be two constructs which cannot be discussed separately. For the researcher mindfulness in a sense forms the next step after perspective taking and at the same time overlaps with perspective taking. However, mindfulness will subsequently be discussed as a construct equally important in facilitating reciprocal responsibility in the parent-adolescent relationship.

3.4.3 Mindfulness

Mindfulness has its roots in ancient Buddhist practices where mindfulness is practiced mainly to maintain a calm awareness of one's body, mind, emotions, and natural tendencies (Brown, Ryan & Creswell, 2007:212; Coffey, Hartman & Fredrickson, 2010:236; Davis & Hayes, 2011:199; Halliday, 2018:12; Purser & Loy, 2013). For a couple of years now, mindfulness no longer is a concept only thought of within the historical and ancient spiritual and philosophical traditions affiliated with Eastern religions (Halliday, 2018:11; Harnett & Dawe, 2012:195), but is found more and more within Western practices and interventions. Incorporating mindfulness into Western practices has reached the point where Brown *et al*. in 2007 already referred to the fact that the interest in mindfulness and its development has "… quietly exploded in recent years" (Brown *et al*., 2007:211). Purser and Loy (2013) refer to the explosion as a 'revolution' which "… appears to offer a universal panacea for resolving almost every area of daily concern." More than a decade later there is still a lot of interest in mindfulness across a variety of fields including social and health science, education and economics and understandably in religious and spiritual studies (Harnett & Dawe, 2012:195-196). Roeser and Eccles (2015:1), however, mention that even though a lot has been studied and written about mindfulness and even though mindfulness is considered to be the *sine qua non* of human existence, "… scientifically, we are only beginning to understand how mindful awareness and compassion toward the inner, other, and outer spheres of experience develop across the life span …"

The growing interest in mindfulness and its incorporation in Western interventions have been responsible for a variety of definitions where the focus of the specific definition was mostly predicted by the context in which mindfulness was studied (Gregório & Pinto-Gouveia, 2013:1). There does, however, seem to be a scientifically accepted definition which according to Harnett

and Dawe (2012:195) and Roeser and Eccles (2015:2) was offered two decades ago by Kabat-Zinn. Kabat-Zinn (1994:2) defined mindfulness as "… paying attention, on purpose, in the present moment, non-judgementally." According to Harnett and Dawe (2012:195), it would involve that one would intentionally attend to the stream of sensations, thoughts and emotions as they arise without necessarily evaluating the experience. For clinical reasons Bishop, Lau, Shapiro, Carlson, Anderson, Carmody, Segal, Abbey, Speca, Velting and Devins (2004:232) have operationalised the definition to consist of two individual features, namely:

i. To mainly focus on the self-regulation of one's attention in order for it to be maintained on immediate experiences and by doing so allowing for an increased recognition of mental events in the present moment, and

ii. To have an orientation toward experiences in the present moment which is "… characterised by curiosity, openness, and acceptance" (Bishop *et al.*, 2004:232). With both these two features, mindfulness happens on a non-judgemental basis and with an open acceptance (Keng, Smoski & Robins, 2011:1042).

The discussion of mindfulness may easily be complicated by the sentiments of different authors such as Halliday (2018:12) and Roeser and Eccles (2015:1) on the different philosophical opinions and processes associated with mindfulness. In the researcher's opinion the two features referred to in the definition of mindfulness have specific relevance for this study as they speak to aspects which will be important when taking reciprocal responsibility for the parent-adolescent relationship. In the case of the first feature where mindfulness enables one to self-regulate one's attention for it to be *maintained* on immediate experiences, for the researcher it links with the SDT and the development of *conscious* control and reflection over one's behaviour and ultimately of executive functioning (Marcovitch & Zelazo, 2009:1). The second feature of mindfulness for the researcher links with perspective taking and thus with ToM which enables one, through one's working memory, inhibitory control, and attentional regulation (Ensink & Mayes, 2010:317) to be curious, open and 'correctly' reflect (when being socially embedded) on the emotions and viewpoints of others.

Deci, Ryan, Schultz and Niemiec (2015:112) link mindfulness with 'interest taking' as forming part of being autonomous and aware, while explaining these two constructs in the context of the self-determination theory. From the readings of Deci *et al.* (2015:112-114) it is understood that the process of being or becoming autonomous all starts with being aware. To be aware for these authors entail that one has a clear perception and understanding of events which makes one open to and receptive for specific internal and external events. This form of awareness promotes autonomy and true self-regulation, which is associated with being "autonomously

motivated" and subsequently experiencing a certain level of wellbeing (Deci *et al*., 2015:113; Potgieter & Botha, 2014:60).

Whether the absence of mindfulness in earlier discussions regarding relationships was a mere oversight is not clear, but its recent inclusion is a valuable contribution, specifically within the context of the current study. Being mindful, as with perspective taking, is behaviour that one does not automatically practice. It seems to take time and a conscious effort which one diligently needs to incorporate in one's daily contact with other people.

3.5 SUMMARY

In this chapter relational theories and constructs underlying reciprocal responsibility in the parent-adolescent relationship were discussed. What in particular stood out is the fact that relational theories or constructs in actual fact cannot be discussed separately as the fundamental elements of the different theories are so interrelated. Perspective taking for instance forms part of reciprocity as much as it is a construct on its own. Perspective taking very much also forms part of the social domain theory where the representational system is activated to overrule the experience system because of a person's cognitive ability to consider the perspective of another. The same goes for reciprocity and attachments within relationships, as the researcher believes that one cannot form part of a secure attached relationship without reciprocating for instance trust within the relationship.

Two constructs that did not receive attention in the discussion of this chapter, is that of temperament and personality, mainly due to the fact that it would be difficult to fully acknowledge the scope of these constructs in a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship. The researcher, however, is well aware of the role that these constructs play in the relational wellbeing of interpersonal relationships, but would for further readings in this regard refer the reader to works of De Haan, Prinzie and Dekovic (2009), Jansen van Rensburg (2014), Jansen van Rensburg, Strydom and Grobler (2015), Kochanska, Aksan and Joy (2007), Kochanska, Friesenborg, Lange and Martel (2004) and Strydom (2006).

What the researcher specifically takes from Chapter 3, is the association between mindfulness, autonomy and self-regulation. Mindfulness, autonomy and self-regulation are what parents and adolescents should strive to achieve during adolescent development, and not only the sometimes false achievement of certain responsibilities as a barometer of trust in adolescent behaviour. From the discussions it was clear that honesty and authenticity are pre-requisites when practising mindfulness, perspective taking, pro-social behaviour and reciprocity. It is therefore believed that adolescents' ability and motivation to practice reciprocity, mindfulness,

perspective taking and so forth, as honestly and authentically as possible, will be an indication of trust. It will further be an indication of the acquiring of a certain amount of responsibility and specific virtues which in itself will contribute to the adolescent becoming a well-rounded member of society. Discussions in Chapter 4 involve the parent-adolescent relationship, with specific references to middle adulthood and adolescent development, as well as parenting styles and dimensions typically associated with parenting.

CHAPTER 4:
THE PARENT-ADOLESCENT DYAD

The youth gets together his materials to build a bridge to the moon,
or, perchance, a palace or temple on the earth,
and, at length, the middle-aged man
concludes to build a woodshed with them
(H.D. Thoreau, 1817-1862).

4.1 INTRODUCTION

"As a society, we both fear adolescents and fear for them. We fear their rashness, their rudeness, and their rawness; and fear for their safety, their future and for their very lives" (Simpson, 2001:15).

This quote, introduced as the rationale for a project undertaken by The Centre for Health Communications at the Harvard School for Public Health, underscores the complexity of being a parent of an adolescent as well as being an adolescent. Furthermore, it gives a hint of the dynamics in the relationship between a parent and an adolescent; almost like a couple that sometimes dance out of rhythm. While adolescence is considered to be an exciting phase where rapid developmental changes occur in all aspects of the adolescent's life (Branje, 2018:171; Willoughby, Good, Adachi, Hamza & Tavernier, 2013:315; Žukauskienė, 2014:1713), adolescence, according to Sales and Irwin (2013:12), is also "… a developmental stage recognised for turmoil and challenges, partly due to increased exploration and risk taking typical of adolescence." It is their sometimes *calculated* risk taking behaviour (Romer, 2010:266; Willoughby *et al.*, 2013:316), that makes parents fear for their adolescent's safety as well as what the consequences of such behaviour could hold for their future.

Parents of adolescents also find themselves in a life phase where they too undergo several adjustments (Dunkel & Harbke, 2017:59; Lachman, Teshale & Agrigoroaei, 2015:24). The discussion in this chapter therefore explores the parent-adolescent relationship with specific references to middle adulthood as developmental stage of the parents and the adolescent developmental stage. The discussion around the parents further includes parental roles, parenting styles and dimensions of importance in parenting adolescents. Adolescent developmental aspects that are highlighted involve formal operational thinking and the importance to achieve a balance between connectedness and autonomy seeking. A discussion

also follows around specific challenges that adolescents need to face at times. The chapter concludes with a discussion on cultural perspectives on adolescent development. Diagram 4.1 gives an outline of the chapter and the discussion that is to follow:

PARENT-ADOLESCENT RELATIONSHIP IN THE FAMILY SYSTEM	
THE *PARENT* IN THE PARENT-ADOLESCENT DYAD	**THE *ADOLESCENT* IN THE PARENT-ADOLESCENT RELATIONSHIP**
Being a responsible parent	**Developmental transitions and brain development during adolescence**
Middle adulthood as developmental stage	**Psychosocial tasks of adolescents**
Parenting styles	**Formal operational thinking**
Parenting dimensions and developmental outcomes for adolescents	**Challenges impacting on adolescent development and wellbeing**
Concluding comments on the parent in the parent-adolescent dyad	**Cultural aspects of development during adolescence**

DIAGRAM 4.1: Outline of Chapter 4

4.2 THE PARENT-ADOLESCENT RELATIONSHIP IN THE FAMILY SYSTEM

As mentioned in the introduction to this study, the parent-adolescent relationship has received considerable attention in academic research and in the secular media over the years (Barber *et al.,* 2005; Branje, 2018; Dimler, Natsuaki, Hastings, Zahn-Waxler & Klimes-Dougan, 2017; Keijsers & Poulin, 2013; Laursen & Collins, 2009; Smetana, 2011; Steinberg, 2001:2). Within the context of academic research the view with regard to this relationship has alternated between the following two extremes:

- That adolescence is a period of developmental disturbances where the parent-adolescent relationship is characterised by rebellion and constant conflict.
- That adolescence is a relatively placid developmental phase, where the parent-adolescent relationship is defined as a warm and close relationship (Smetana, 2011:13).

In both these viewpoints the character of the parent-adolescent dyad is constructed mostly from an adolescent developmental perspective. Together with the focus on adolescent development,

the responsibility for the wellbeing of this relationship was cast mainly on the parents (Benbassat & Priel, 2012:163-174; Campbell & Gilmore, 2007:141-149; Davis & Carlo, 2018:140-150; Kehoe, Havighurst & Harley, 2014:413-431; McFarlane *et al.,* 1995:847-860; Nucci *et al.,* 2005:17-30; Stafford, Kuh, Gale, Mishra & Richards, 2016:326-337; Stattin & Kerr, 2000:1072-1085) where a 'top down' view of child socialisation according to Smetana (2011:11) "… suggested that adolescent-parent disagreements are evidence of incomplete socialisation – a lack of compliance to parental wishes and a failure to endorse parental values."

Over the past two decades or so a call has been made for a new take on the parent-adolescent relationship embedded in a more interactive and reciprocal view of this relationship (Anderson & Branstetter, 2012:17; Ashbourne, 2009:211; Beveridge & Berg, 2007:49; Branje, 2018:174; Dunkley, 2013:4; Maccoby, 2003:440; Russel *et al.,* 1998:313; Smetana, 2011:11). It is against this background that parents and adolescents should be viewed as that they both have responsibilities toward the parent-adolescent relationship and should be seen as active agents in the wellbeing of the parent-adolescent dyad.

Parent-adolescent relationships operate within families. The criteria of what is constituted as a family have changed drastically over the last decades (Pearce, Hayward, Chassin & Curran, 2018:592). The researcher has therefore chosen to view the parent-adolescent relationship within the context of the different types of families, as outlined in the White Paper on Families (2013:16-22), namely:

- **Nuclear families:** consisting of parents with their biological or adoptive children only (Alami, Khosravan, Sadegh Moghadam, Pakravan & Hosseni, 2014).
- **Cohabitation relationships:** consisting of 'living together' unions (Gavriel-Fried & Shilo, 2016:44).
- **Single-parent households:** headed by a single parent who could either involve the mother or the father, however in most cases single-parent households consists of mothers taking care of the children (Alami *et al*., 2014; Haimi & Lerner, 2016; Robinson, Magee & Caputi, 2018).
- **Same-sex relationships:** consisting of a couple, living together and either being married or not. The children in this household could either be the biological children of one or both the partners, or could be adopted by the couple (Gavriel-Fried & Shilo, 2016:44).
- **Skip generation households:** consisting of households where the grandchildren are the sole responsibility of a grandparent (mostly the grandmother) or the grandparents (White Paper on Families, 2013:20).

- **Reconstituted families:** where either the mother or father re-marries after a divorce, and the children form part of the household that has been reconstituted (Stewart & Zaaiman, 2015:85).
- **Foster families:** where a child is placed in the care of a family who will act as a foster family for the child until reunification with the child's family of origin has been established and the child can be placed back in the care of his or her particular family (White Paper on Families, 2013:16-22).

In a study on how social workers define a family it was found that most of the participants broadly consider a family to be "… any living arrangement involving children (be it single-parent or not, a heterosexual or same-sex couple)" (Gavriel-Fried, Shilo & Cohen, 2014:1005). Duck (2007:123) considers a family to represent "… an intriguing collection of interacting networks and mini-networks" and further sees the defining character of a family as a "… transgenerational concept that involves the presence of at least one child who is the responsibility of at least one adult" (Duck, 2007:124). Alizadeh, Talib, Abdullah and Mansor (2011:196) see the family as "… a socio-cultural-economic arrangement …" where it is believed that the parents have a significant influence on the behaviour of the child. From a process orientated point of view a family is defined as "… an interdependent and intimate interacting system, which creates its own social reality, its own conception of home, and maintains itself through a continuity of commitment over time" (VanLear, 2009:600).

Zastrow and Kirst-Ashman (2013:161) add that family members also have a responsibility toward each other and consider the responsibility and commitment as an obligation and thus not a choice that family members have. It is the inclusion of words such as *an interdependent and intimate interacting system*, a *continuity of commitment over time*, and that family members *have an obligation to be committed and responsible for other family members*, which for the researcher epitomises what a family should stand for, namely: that members of a family are obliged to take reciprocal responsibility for the wellbeing of the family members and ultimately for the family unit. Within the context of the study, it is therefore understood that parents and adolescents are obliged to take reciprocal responsibility for the relationship.

4.3 THE *PARENT* IN THE PARENT-ADOLESCENT DYAD

To be a parent can be considered the single most important and responsible role that is assigned to a human being – a role that has a start, but seldom an end to it. Just how important this role is, is visible in the continued international attention parenting has received throughout modern history (Perron, 2018:49) resulting in further exploration and discussion in the next paragraphs.

4.3.1 Being responsible parents

The United Nations International Children's Emergency Fund (UNICEF) defines a responsible parent in the broader context of children to also include adolescents. According to the definition responsible parenting refers to all parenting practices that "… represent forms of family investments into children's long term wellbeing" (UNICEF, 2013:n.p). Following this definition, it is summarised that responsible parents will:

- Provide a safe and stimulating physical environment,
- Closely monitor their children's activities,
- Supervise their children's behaviour,
- Foster socio-emotional and cognitive competencies in their children,
- Provide direction and guidance in their child's daily life.

Lachman *et al*. (2015:25) and Perron (2018:50) elaborated on what they consider to be responsible parents by adding the following key tasks associated with parenting adolescents. According to these authors:

- Parents should re-evaluate their own value systems in response to adolescent children's challenging behaviour with regard to certain norms and values.
- Parents should be more flexible in order to adjust to their adolescent child's needs for more independency while still laying down rules for appropriate and acceptable behaviour (Perron, 2018:50).
- Parents should accept that adolescent children need to develop their own identity and not just be a mirror image of their parents.
- Parents should focus on their own personal needs (for instance achieving a personal/ work goal) but without ignoring the specific needs of their adolescent child (Lachman *et al*., 2015:25, 27).

It is evident that there is quite a number of expectations of responsible parents, but being responsible for creating the safe space for children and offering them opportunities to develop and experience wellbeing, require of parents to be healthy and well themselves.

4.3.2 Middle adulthood as developmental stage

Authors such as Keresteš, Brković and Jagodić (2012:1074), Lachman *et al.* (2015:20), McGinnis (2018:198) and Papalia and Duskin-Feldman (2012:528) refer to this life stage as midlife or middle-age (Fadjukoff, Pulkkinen, Lyyra & Kokko, 2016:87). For this study the term middle adulthood, as referred to by Dunkel and Harbke (2017:59) and Zastrow and Kirst-Ashman (2013:453), was used.

4.3.2.1 Developmental changes of parents during middle adulthood

Like in the earlier developmental phases, individuals in middle adulthood also experience certain developmental changes as they find themselves at the "… intersection of growth and decline" with a focus on "… maintenance and stability of functioning" (Lachman *et al*., 2015:24). Developmental changes associated with middle adulthood involve physical, cognitive and psychosocial development changes as summarised in Table 4.1.

TABLE 4.1: Major developmental changes during middle adulthood

AGE PERIOD	PHYSICAL DEVELOPMENTAL CHANGES	COGNITIVE DEVELOPMENTAL CHANGES	PSYCHOSOCIAL DEVELOPMENTAL CHANGES
40-65	Individuals experience a slow deterioration of sensory abilities, health, stamina and strength. Women enter into menopause. Individuals have to deal with weight gain, muscle loss, and wrinkles. Individuals may for the first time be confronted with age related diseases such as arthritis, hypertension and cardio vascular problems. Individuals are confronted with diminished reproductive capabilities and fading allure.	Mental abilities peak, e.g. expertise and problem solving skills are high. Career success and earnings peak, however some individuals experience burnout, a career change or job loss. Individuals evaluate their successes and failures and are either content or unhappy with the outcome. Individuals reconstruct their relationships with their partner, children and colleagues which can cause conflict within these relationships.	There is a continuation in developing a sense of identity. Parental stress due to dual responsibilities may occur. Parents may start to judge their parental efficacy. Individuals may experience the loss of loved ones due to death. Losing loved ones may make individuals aware of their own mortality. Parents prepare to 'launch' their children to become more independent in preparation for young

		Individuals are less focused only on themselves and their family needs.	adulthood. Individuals may develop a social responsibility and become involved in community work and outreaches

(Adapted from Fadjukoff *et al*., 2016:87-107; Gerdes, Louw, Van Ede & Louw, 1998:499-519; Keresteš *et al*., 2011:1084-1085; Lachman *et al*., 2015:20-31; McGinnis, 2018:199; Papalia & Duskin-Feldman, 2012:9; Steinberg & Steinberg in Laursen & Collins, 2009:5).

Keresteš *et al*. (2011:1084-1085) are of the opinion that developmental challenges during middle adulthood may especially be profound for parents of adolescent children, seeing that changes characterising midlife may be viewed as complete opposites of normative changes during adolescence. While adolescents are entering a developmental stage where they become more attractive, and so to speak have the world at their feet with many inviting opportunities, parents in middle adulthood are increasingly confronted with physical changes associated with becoming older (Keresteš *et al*., 2011:1074). Chronologically, middle adulthood is seen as the years between 40 and 60 to 65 (Lachman *et al.,* 2015:20; McGinnis, 2018:200-201; Papalia & Duskin-Feldman, 2012:480; Sterns & Dawson, 2012:212) and the corresponding Eriksonian crisis for this life stage is considered to be generativity *versus* stagnation (Cain & Combs-Orme, 2013:2; Dunkel & Harbke, 2017:59; Lachman *et al*., 2015:21). Middle adulthood, however, "… is often an overlooked period of human development" (Peterson, 2013:1) as scholars over the years have "… devoted more attention to the earlier and later periods of life than to the middle years" (Lachman *et al*., 2015:20). The lack of research of this developmental phase has resulted therein that middle adulthood "… is neither clearly defined nor well understood" (Lachman *et al.*, 2015:20).

4.3.2.2 Developmental dynamics during middle adulthood

Parents of adolescents generally receive sympathy from others when it becomes known that they are parents of an adolescent child. The sympathy is normally focussed on the changes and the accompanied challenges that occur within the adolescent's life, without recognising the developmental changes that at this point also occur in the parents' life (Dunkel & Harbke, 2017:58-59; Fadjukoff *et al.,* 2016:87-90; Keresteš *et al.,* 2011:1074; Silverberg & Steinberg, 1990:658). Keresteš *et al*. (2011:1074) mention that, "Typically, while their children move from childhood to adolescence, parents undergo one of the most challenging developmental transitions, the transition to midlife." Papalia and Duskin Feldman (2012:528) find it ironic that "… the people at the two times of life popularly linked with emotional crises – adolescence and

midlife – often live in the same household." While parents have to deal with the changes in their own life, they also have to cope with their adolescent child's development that at this point undergoes great physical, emotional and social changes (Keresteš *et al*., 2011:1074; Papalia & Duskin Feldman, 2012:528).

4.3.2.3 Roles in middle adulthood

Lachman *et al.* (2015:21) are of the opinion that "(g)iven the high degree of variability within age periods, in terms of health, wellbeing, and functioning across multiple domains, chronological age may not be the best anchor for identifying what is midlife." It is therefore suggested that middle adulthood may be better understood within the context of roles (such as mentors and parents) that individuals have to fulfil as well as the timing of life events and life experiences.

One of the important roles that individuals have to fulfil in middle adulthood is that of being a parent, mostly of an adolescent child(ren). Fadjukoff *et al*. (2016:89) link the role of being a parent in middle adulthood to identity formation, where identity, according to Erikson in Fadjukoff *et al*. (2016:87), is considered as a "… self-structure that provides a person with a sense of consistency and continuity across time and place, thus enabling and impacting personal psychosocial progress and wellbeing as well as commitment to guiding and caring for the next generation." The definition of identity formation in middle adulthood thus directly links with the main developmental task and the precondition for psychological wellbeing in middle adulthood, namely that of generativity. Generativity involves an "… adult's concern for and commitment to guiding and caring for the next generation …" (Fadjukoff *et al*., 2016:90). Findings of a study regarding identity formation during middle adulthood by Fadjukoff *et al.* (2016:100-103) indicated that achieved parental identity is:

- Related to generativity,
- Associated with authoritative, child-centred parenting,
- Consistently related to high nurturance, and
- Ultimately also with the general wellbeing of parents.

Two noteworthy aspects in the discussion of identity formation during middle adulthood involve:

- The fact that identity achievement during middle adulthood is diametrically contrasting to identity achievement during adolescence (generativity – to guide and care *versus* identity seeking – to discover who I am autonomously from parents) (Keresteš *et al*., 2011:1084; Salmela-Aro, 2011:360), and

- That identity achievement (and thus general wellbeing) during middle adulthood is mostly associated in the context of parenting which, in the context of the study would involve the parents' adolescent child(ren).

Regarding the former, the researcher is of the opinion that the two almost opposing identity achieving constructs could possibly explain why parents and adolescents seem to experience that the one does not understand where the other one is coming from and *vice versa.* While care is the psychological strength that parents are supposed to gain from middle adulthood (Dunkel & Harbke, 2016:59), identity formation must be achieved during adolescence, implying that adolescents start exploring who they are outside of their family structure. However, failure to commit to one's parental identity and to successfully verify one's parental role (or style), according to Dunkley (2013:63), could negatively affect the outcome of adolescent development and ultimately of the wellbeing of the family.

4.3.3 Parenting styles

A discussion on parenting styles is synonymous with Baumrind, whose seminal work on parenting styles is still widely used when discussing parenting and thus the socialisation of their children (Abar *et al.,* 2014:2176; Fadjukoff *et al*., 2016:89; Papalia & Duskin Feldman, 2012:271; Perron, 2018:49; Rodrigo *et al.,* 2014:2177; Smetana, 2008:19). In this typological approach to parenting (Leidy, Schofield & Parke, 2009:1199), Baumrind (2005:62) initially distinguished between three different parenting styles, namely authoritarian, permissive and authoritative parenting styles. She later added a fourth style mostly due to work done by Maccoby and Martin as referred to in Smetana (2011:194), which she distinguished from permissive parenting, namely uninvolved parents (Baumrind in Papalia & Duskin Feldman, 2012:271; Cain & Combs-Orme, 2013:4). According to Couchenour and Chrisman (2014:117), permissive parenting was later changed to refer to an indulgent parenting style, however, for the purpose of this study, the researcher chose to refer to this parenting style as permissive parenting. The four parenting styles are based on and always discussed according to two dimensions, namely the amount of parental control (associated with being demanding) and the amount of parental warmth (associated with responsiveness) (Couchenour & Chrisman, 2014:117; Smetana, 2017:19). The different styles are subsequently discussed in Table 4.2, highlighting the core characteristics of each style, the specific dimension linked with the specific style, and the implications when parenting an adolescent child from within a specific style. In the last column the possibility of creating an atmosphere to take reciprocal responsibility for the parent-adolescent relationship within a specific parenting style, is indicated.

TABLE 4.2: Parenting styles

PARENTING STYLE	CHARACTERISTICS	DIMENSION: DEMANDING VS RESPONSIVE	IMPLICATION WHEN PARENTING AN ADOLESCENT CHILD	RECIPROCAL RESPONSIBILITY
Authoritarian **(Autocratic)**	– Strict and highly demanding for adolescent compliance – Use forceful methods to gain compliance and punish infractions – Place high value on obedience to rules that are strict and inflexible – Do not take child's needs into consideration and are detached – Offer little explanation for their decisions – Do not differentiate between moral and convention issues – Moralise social conventions by treating them as a moral obligatory – View parents as having a moral obligation to make rules re friendship and multifaceted issues – Considers a vast amount of aspects to be moral – Discourage a give-and-take between parents and children – Adolescent's jurisdictions re issues that overlap personal and conventional domains, are being restricted	**Demanding but not responsive** 	– Adolescent tends to be more discontented, withdrawn and distrustful – Can often not make independent choices regarding their own behaviour – Can lead to low self-esteem and unhappiness	– **Chances of taking reciprocal responsibility might be scarce. When it occurs it might be because it is made out to be morally obligatory** – **Taking reciprocal responsibility may happen due to parents making the adolescent feel guilty**

Permissive **(Laissez-fair)**	– Do not punish misbehaviour – Avoid asserting their authority – Are however warm, accepting and tolerant of the adolescent – When forced to make rules, they do explain them to the adolescent – Consult adolescent about policy decisions – Adolescent is allowed to manage own activities	**Responsive but not demanding**	– Present with immature, undisciplined risk taking behaviour due to no demands – Are uncertain and anxious about whether they are doing the right thing – Present with low self-reliance and poor impulse control, but can be socially competent	– **Not demanding anything could portray a message that adolescents do not have to take responsibility for the relationship** – **Parental warmth may be reciprocated by adolescent**
Authoritative **(Democratic)**	– Set clear, reasonable standards for responsible behaviour – Firm in their enforcement of rules, but provide explanations – Warm and responsive to children's needs – Maintain clear boundaries re moral matters, conventional standards and personal concerns – Encourage individuality and independence – Recognise that adolescents legitimately have right to control some issues – Demands are consistent with adolescent developing abilities – Promote mature behaviour through supportive methods – Grant adolescent autonomy over a limited range of personal issues	**Both demanding and responsive**	– Feeling secure in both knowing that they are loved and what is expected from them – Adolescent is socially competent and has a sense of social responsibility – Adolescent is friendly, co-operative and can act independently	– **Taking reciprocal responsibility might be a spontaneous outcome of the parenting style** – **The trusting environment created by this parenting style, could set the tone for a safe place to practice reciprocity**

Uninvolved **(Uninvolved)**	– Are disengaged from the needs of the adolescent	**Neither demanding nor responsive**	– Neglected insecure adolescent – Impaired self-control and increased aggression – Adolescent tends to be unmotivated and indifferent about important issues – Socially and otherwise detached and sometimes destructive	– **Reciprocal relationship needs might possibly not exist, both from the parent's side as well as from the adolescent**

 (Demanding – Controlling)  (Responsive – Warm)

(Adapted from Alami *et al.*, 2014:70; Baumrind, 2005:61-68; Baumrind in Laursen & Collins, 2009:16-17; Baumrind in Papalia & Duskin Feldman, 2012:271; Baumrind in Smetana, 2011:200-201; Couchenour & Chrisman, 2014:117-118; Fadjukoff *et al.*, 2016:89; Moilanen, Rasmussen & Padilla-Walker, 2014:247-249; Papalia & Duskin Feldman, 2012:271; Perron, 2018:49-50; Wissing, 2014c:197).

The researcher is of the opinion that the authoritative parenting style, with its atmosphere of warmth and understanding, could set the tone for parents and adolescents to take reciprocal responsibility for their relationship. This is probably made possible because the specific behaviours of the authoritative parenting style, namely of being warm and controlling, provide a healthy balance (Perron, 2018:50) where parents are responsive and warm, but at the same time set appropriate and clear boundaries (Moilanen *et al*., 2014:247) in which the adolescent is allowed to explore the world (Rodrigo *et al.,* 2014:2177). The researcher is of the opinion that apart from the safe environment that is being established through this healthy balance, that the authoritative parenting style further creates opportunities where the parent and adolescent can learn to trust each other's intentions. This in itself could contribute to both partners in the dyad spontaneously opting to take reciprocal responsibility for the relationship. The researcher is also of the opinion that it will be in such an environment where ToM (Korver-Nieberg *et al*., 2013:737) will find its footing, safely allowing adolescents (and parents) to practice their perspective taking (Newey *et al*., 2018:4; Rasmussen *et al*., 2018:71) and mindfulness skills (Harnett & Dawe, 2012:195; Roeser & Eccles, 2015:2), while at the same time facilitating opportunities for pro-social behaviour (Knafo *et al*., 2011:194; Lai *et al*., 2015:2).

Even though Baumrind's model is still widely referred to, criticism against the model mainly appears on three levels. Firstly, there is criticism against the actual study itself (Papalia & Duskin Feldman, 2012:272), secondly, the fact that the model has derived from a culturally specific group and is therefore not applicable to different cultures and ethnicities (Smetana, 2011:202-203). For parenting styles to be useful in understanding the outcomes of the parent-child relationship it is suggested that "… parenting styles must reflect their sociocultural contexts" (Chao in Smetana, 2011:203). A third concern highlighted by Maccoby (in Smetana, 2011:205) involves the fact that the model does not take "a myriad of factors" into consideration such as the child's characteristics, the situation that the specific relationship finds itself in, the parents' varying goals in different situations, and how the child interpreted the parents' actions. A question was also raised by Grolnick and Pomerantz (2009:165) as to whether parenting styles should be understood as characteristics of the parents or results of environmental influences. It was further considered that describing parenting practices and behaviour according to a typological approach is to deal with parenting in a "… parsimonious and easily comprehensible way. Yet, this parsimony may be achieved at the expense of specificity" (Maccoby in Smetana, 2011:205).

Baumrind (in Laursen & Collins, 2009:17) seems to have eased these concerns by stating that although parenting styles and practices are related to characteristics of parents, they should not be seen as fixed or as traits as parents adopt different styles and practices with different children and presumably in different contexts (Baumrind in Laursen & Collins, 2009:17).

Smetana (2011:193) in this regard concedes how a child's competencies and development may for instance specifically influence a parent's parenting style. In a family with adolescent children and children in middle childhood, parents' parenting styles might in other words differ even within that specific family. A discussion on parenting dimensions and outcomes for adolescent development is presented in the next section.

4.3.4 Parenting dimensions and developmental outcomes for adolescents

Over the years, researchers have identified different and sometimes overlapping dimensions of parents' roles in the socialisation of their children. In order to accentuate the overlaps they are presented in Table 4.3.

TABLE 4.3: Parenting dimensions

Schaefer (1965)	Simpson (2001)	Barber *et al.* (2005)	Skinner *et al.* (2005)	WHO (2007)	Grolnick & Pomerantz (2009)	Grusec & Davidov (2010)	Smetana *et al.* (2014)
Acceptance *vs* rejection	Love and connection	Parental support	Warmth *vs* rejection	Connection (love)	Warm/involved autonomy-support *vs* lax control	Protection (security. Protection against harm)	Moral (justice, fairness, others) welfare)
Psychological control *vs* psychological autonomy	Monitor and observe	Behavioural control	Structure *vs* chaos	Behavioural control (control)		Control (acquiring societal expectations, avoiding threats to autonomy occurring through parental over control)	Social-conventional (contextually determined norms)
Firm control *vs* lax control	Guide and limit	Psychological control	Autonomy support *vs* coercion	Respect for individuality (respect)		Guided learning (mastery of specific skills)	Prudential (comfort, safety, harm to self)
	Model and consult	Physical affection		Model of appropriate behaviour (model)		Group participation (being part of a social group)	
	Provide and advocate			Provision and advocacy (protection)		Reciprocity (reciprocating other's behaviour)	

(Adapted from Barber *et al*., 2005:6-7; Grolnick & Pomerantz, 2009:165; Grusec & Davidov, 2010:687-709; Schaefer, 1965:414-420; Simpson, 2001:49-64; Skinner, Johnson & Snyder, 2005:175-235; Smetana, 2014:23-45; WHO, 2007:8).

For this discussion, attention was given to the five parenting dimensions as identified and discussed by Simpson (2001:49-64) which are supported by the WHO (2007:9-20). These dimensions involve love and connection, monitor and observe, guide and limit, model and consult and provide and advocate (UNICEF, 2018:22). The researcher chose to refer to Simpson's version of these dimensions as they encompass all the dimensions that other authors have also referred to. *Physical affection* as a parenting dimension and as mentioned by Barber *et al.* (2005:7) was also included in the discussion. The researcher did not include the dimension of reciprocity mentioned by Grusec and Davidov (2010:287-709), as reciprocity within the context of the study is not understood to be primarily a parenting dimension, but a responsibility that both parents and adolescents have towards the wellbeing of their relationship. The following dimensions are discussed with regards to their positive contributions to adolescent developmental outcomes.

4.3.4.1 Love and connection

Offering love and connection as discussed by Simpson (2001:49) and Grolnick and Marbell (2009:167) refers to showing warmth, interest and respect and a willingness to express affection and empathy, to encourage and to be involved in the adolescent's life. This particular parenting dimension stands in direct contrast to the emphasis that developmental theories attach to this phase, namely that this is the time when the adolescent child strives for autonomy and separation from the family (Van Petegem, Vansteenkiste, Soenens, Beyers & Aelterman, 2015:67) However, research has shown that adolescents still depend on contact with their parents and their valuable input into their lives (Smetana, 2011:23).

Parental involvement in the adolescent child's life, according to Grolnick and Marbell (2009:1207), specifically refers to "… parents' provision of tangible, emotional, and behavioural resources (e.g. time) and implies active participation in the child's life, both emotionally and physically." Active involvement should not be misunderstood with intrusiveness, but with a genuine interest in aspects that are important to the adolescent child. When this is done in a caring and respectful manner, the adolescent will feel accepted and approved of as a person (Simpson, 2001:49). The positive developmental outcomes of this parenting dimension have been linked with aspects such as higher academic achievements, lower levels of delinquency; predict secure parent-child attachments, positive representations of the self, including high levels of self-esteem and self-efficacy as well as adaptive relationship skills (Steinberg, 2001:8; Žukauskienė, 2014:1721). Across cultures it is evident that adolescents who experience acceptance from primary caregivers are less likely to engage in high-risk behaviours or to experience mood-disorders and depression (WHO, 2007:9; Withers *et al.,* 2016:662).

4.3.4.2 Monitor and observe

According to Simpson (2001:52), monitor and observe entail that parents should be aware of the activities of their adolescent child, not only for the sake of the parent but also because it is important for adolescents to know their parents are aware of the different activities that they are involved in. It becomes increasingly important to monitor and observe adolescents' whereabouts and behaviour as they tend to spend more time away from home with friends and are exposed to more than when they were in earlier developmental stages.

Parental monitoring refers to an actual knowledge that parents have of what is happening in their adolescent child's life (Dunkley, 2013:66-67; Smetana, 2017:21). The way in which parents monitor their adolescent child's activities, probably distinguishes it from the other two concepts, in that *to know* what is happening in the life of their adolescent child, parents needed to have spent constructive time with their adolescent child. According to Smetana (2009:1192), it could either be done by directly asking their adolescent child about his/her whereabouts, or to ask others like teachers and friends to voluntarily give information, or to actively participate in whatever it is that the adolescent is doing. Simpson (2001:53) mentions that for parents to know the whereabouts and behaviour of an adolescent child during out-of-school hours is associated with "… lower rates of drug and alcohol use, pregnancy, and delinquency, as well as reduced susceptibility to negative peer pressure."

In a discussion on parental dimensions, Dunkley (2013:66-67) and Smetana (2017:20-21) distinguish between the concepts psychological control, behavioural control and to monitor adolescent behaviour. From this discussion it is concluded that psychological control is associated with parents' efforts to control their adolescent child's activities and whereabouts. Behavioural control is associated with an active attempt of parents to, by ways of rules and regulations, restrict adolescent behaviour. Ideally these rules and regulations are negotiated between the parents and the adolescent. It is believed that when parents involve the adolescent in the negotiations around rules and regulations, that it would give the adolescent a sense of responsibility but also of self-worth.

4.3.4.3 Guide and limit

From the literature it was established that to guide and to set limits (Simpson, 2001:56) and give structure to the adolescent (Marbell & Grolnick, 2013:80) refer more or less to the same parenting dimension. One of the important aspects of this dimension requires of parents to be clear on their expectations of an adolescent child, not just pertaining to the family context, but also within the school and other contexts where the adolescent operates. To guide and limit for Padilla-Walker *et al.* (2012:1143) refer to pro-active parenting which the authors deemed

important during adolescence instead of reactive parenting which is more suitable during middle childhood. The success of applying this parenting dimension involves the following two principles (Simpson, 2001:53-54):

- *To combine rules and expectations with respect and responsiveness*. The golden rule here is to remember that *love and limits* go hand in hand and that neither is effective without the other. Setting limits must be done in such a way as to allow adolescents to develop but also to hold on to their own opinions and beliefs. Adolescents should also experience their parents as accommodating when laying down rules. Furthermore, parents should explain and allow discussions to take place with regards to the reasoning behind the rules (Marbell & Grolnick, 2013:85) and should put emphasis on protecting and guiding rather than to punish and to rule the adolescent (Simpson, 2001:56).
- *To combine firmness and flexibility*. Parents need to explain and judge a specific rule against the backdrop of the safety and security of the adolescent child and need to communicate that certain rules are negotiable within the context of security and safety and others not. It is obvious that rules in high-risk areas will put higher emphasis on safety and security which will mean that less negotiation will be allowed while rules will be more flexible in low-risk areas with a low risk in family safety. The cultural traditions of families will also play a role "… with more emphasis on firmness in ethnic groups that place greater value on family cohesion and respect for parental authority, and on flexibility in ethnic groups that place greater value on individuality and autonomy" (Simpson, 2001:57). Whatever the context is that adolescents find themselves in, it is important for adolescent development that they should experience and develop the skill to discuss and solve problems with their parents in a way that are respectful to both the parents and the adolescent.

4.3.4.4 Model and consult

To model appropriate behaviour could probably be seen as the one parenting dimension that is an on-going process while parents raise their children (WHO, 2007:16). It possibly becomes increasingly challenging when raising adolescents where their cognitive development puts them in a position to question adult behaviour and values (Smetana, 2011:277; Thom, Louw, Van Ede & Ferns, 1998:328) and specifically those of their parents (Simpson, 2001:59). Simpson (2001:59) finds it interesting that even though adolescents have contact with their peers and many different groups of adults (e.g. teachers, coaches, parents of friends), it is still the example that their parents set that influences their own decision making around fundamental areas (e.g. values, their own behaviour and goals). In this regard it has also been found that adolescents

specifically model their values and norms pertaining to morality and politics on those of their parents (WHO, 2007:16).

A final and important aspect is that parents have an influence on their adolescent child both by what they do and say which evidently link this parenting dimension directly with Banduras' SLT (Papalia & Duskin Feldman, 2012:32; Zastrow & Kirst-Asham, 2013:316-317). The developmental outcome for adolescents whose parents set a good example has been linked with better skills and attitudes regarding aspects such as academic achievements, health habits, relationships, communication, general coping and conflict resolution (Simpson, 2001:59).

It is equally important to consult adolescent children in aspects such as discipline, and certain rules and regulations. According to Smetana (2009:1193), studies have revealed that there were more mature development and psychosocial adjustments such as better identity formation, better self-esteem, less depression and greater moral reasoning present amongst adolescents that were given the opportunity to freely share their thoughts and feelings while they were still close and connected to their parents (Sorkhabi, 2010:762). It has also been found that adolescents, who share decision-making authority (Aquillino, 1997:673), tend to be less involved in deviant behaviours (Smetana, 2009:1193).

4.3.4.5 Provide and advocate

Of all the parental dimensions, this dimension to provide and advocate probably holds the biggest challenge for parents raising adolescent children. Simpson (2001:62) highlights the fact that children across cultures have the right to adequate food, clothing, shelter, and health care, and that parents are responsible to provide or to advocate for these needs "at least through adolescence". This task more often than not needs to be done in the face of barriers such as family poverty, racism, lack of child support, unemployment, lack of community resources, domestic violence, homelessness and sometimes parents' physical and mental illness, to name but a few. The WHO (2007:18) has found in this regard that,

> (p)arents cannot meet the needs of a growing adolescent … especially in the developing world, they cannot even provide the basic nutrition, shelter, clothing, education, and health care, or at least doing so is often daunting. Whatever their circumstances, parents cannot provide all the mentoring, guidance, opportunities for education, employment and life experience that fosters full maturation.

Simpson (2001:62) acknowledges that parents are not always in the position to meet all the needs of their adolescent child. It is, however, expected that all parents across ethnic and socio-economic groups need to provide their adolescent child with a form of social capital (Leidy *et al.,*

2009:1203) by seeking out relationships within the community that could supplement what the immediate family cannot provide, such as resources, guidance, training and support (WHO, 2007:18-19). Parents can also actively advocate for their adolescent child by involving themselves in their adolescent child's school. Where it is culturally appropriate and possible parents can meet with teachers, attend parent evenings and school functions, and when applicable monitor aspects such as the quality and quantity of teaching and the availability of special services (Simpson, 2001:63).

However, advocating for adolescents and providing families with a form of social capital is just not possible for some parents. This in particular is true for parents within the South African context where some families simply do not have the emotional and socio-economic means to even provide in their children's most basic needs (WHO, 2007:18), let alone act as an advocate in the interest of their adolescent child. In 2013, the Department of Social Development (DSD) has for the first time in the history of SA adopted a policy with a focus on strengthening families in the form of The White Paper on Families (2013). The three distinct strategies identified in The White Paper on Families (2013:39-43) are the promotion of healthy family life, strengthening families and family preservation. The researcher is of the opinion that parents will be empowered to fulfil their role as providers and act as advocates in the best interest of their adolescent children if the three strategic priorities indicated in The White Paper on Families are implemented by all the different stakeholders implicated in The White Paper on Families.

4.3.4.6 Physical affection

Interestingly, Barber *et al*. (2005:7) were the only authors who have incorporated physical affection as a parenting dimension. Yet, the positive outcomes of physical affection are well known and well researched. Cerezo, Ruiz-Esteban, Lacasa and Arense Gonzalo (2018:59) see affection together with communication as two of the main factors necessary for adolescent adjustment. According to these authors the presence of these two factors specifically contribute to better psychosocial development, higher emotional wellbeing and better behavioural adjustment and thus for positive adolescent outcomes (Cerezo *et al*., 2018:59).

The different parental dimensions, according to Marbell and Grolnick (2013:86), all link to basic human needs, namely to relatedness which involves closeness and intimacy, autonomy which involves self-determination and the opportunity to choose and lastly, competence. It is also interesting how closely these dimensions link with Max-Neef's fundamental human needs scale as discussed in Cruz, Stahel and Max-Neef (2009:2025). The researcher is cognisant of the fact that these parenting dimensions are not just applicable when parenting adolescents. It does, however, seem as if these dimensions specifically come into play with the transition from

childhood to adolescence and within the context of the different developmental tasks that adolescents need to master.

4.3.5 Concluding comments on the parent in the parent-adolescent dyad

In conclusion, the important role that parents play in the lives of the adolescents is highlighted in UNICEF's (2012:40) *Progress for children: a report card on adolescents,* where it is stated that,

> [t]he path from childhood to adulthood is shaped by (parents), and it is incumbent on (parents) to prepare and enable adolescents as they begin to take on adult responsibilities. The Convention on the Rights of the Child clearly articulates the responsibility of (parents) to protect children's rights, including their right to expression and involvement in shaping their own destinies, in keeping with their evolving capacities.

The researcher is of the opinion that for parents to protect the rights of adolescents and to facilitate opportunities for their healthy development, parents need to be *aware* of the different aspects pertaining to adolescent development and need to be *knowledgeable* about the realities of middle adulthood and adolescence as two almost opposing developmental stages (UNICEF, 2018:12). Instead of being re-active parents, it is therefore suggested that parents should be pro-active by, as much as possible, becoming aware and knowledgeable around realities of middle adulthood and adolescence long before they reach middle adulthood and their child reaches adolescence. It is further believed that if parents should prepare themselves for the adolescent developmental stage as much as they do during the earlier developmental stages of their children's lives, that adolescence might not necessarily be characterised and depicted as a period that parents sometimes approach with fear.

From literature it is evident that parental role constructions are not fixed and could not be treated as such. It is specifically true of the current globalised society where families are confronted with and have to adjust to too many variables impacting on family structures as a whole. In a report by Globalisation 101 (2011) it is highlighted how the underlying culture of each race or ethnic group sets the stage for the values and norms that parents wish to impart on their children. However, parents are confronted with technology, economic conditions and even global laws and standards that influence their abilities to lead and guide their children to develop into well balanced members of society. Ambert (1994:534) therefore states that, "… one can logically expect that parenting becomes transformed rapidly and radically, as parents face unpredictable, uncontrollable, and often hopeless situations." It seems then that not only are parental historical role constructions in the barrage, but parental self-efficacy is also challenged by a globalised society. In order to *survive* the globalised attack on being parents,

parents therefore might have to constantly reinvent or re-construct their parental roles as a response to socio-historical and economic developments (Ambert, 1994:534; Smetana, 2017:19). It might be said that should parents not be able to constantly reinvent and re-construct their parental roles, tasks or competencies (Johnson *et al*., 2014:106), that it might have detrimental consequences, affecting parental legitimacy, adolescent developmental outcomes, parent-adolescent relating and ultimately, the family as a whole (Erdem & Safi, 2018:470).

4.4 THE *ADOLESCENT* IN THE PARENT-ADOLESCENT DYAD

Over the years much have been written about when adolescence actually commences, when it ends and even about whether adolescence, as a social stage, can be seen as universal (Papalia & Duskin Feldman, 2012:354; Schlegel, 2009:574; Smetana, 2008:11). The specific age group in which adolescence falls in particular is still a bone of contention for different researchers as adolescence is roughly indicated either between 11 and 20 (Papalia & Duskin Feldman, 2012:354; Zastrow & Kirst-Ashman, 2013:269), between 11 and 21 (Smetana, 2008:12), between 10 and 19 (World Health Organisation, 2007), between 12 and 19 (Sadock & Sadock, 2007:36-38) or 11 and 19 (Salmela-Aro, 2011:360). Most recently, a call was made to adjust adolescence to include the age group 10-24 years to allow for a more universal understanding of adolescence (Kinghorn, Shanaube, Toska, Cluver & Bekker, 2018:1; Sawyer, Azzopardi, Wickremarathne & Patton, 2018:1-6). For this study, adolescents between the ages of 13 and 17 formed part of the research population, which is normally considered the high school going period of the adolescent in South Africa.

The adolescent phase is marked by multiple transitions which eventually shape maturity of cognition, emotion and behaviour (Ben-Zur, 2003:67; Cunsolo, 2017:82; O'Donohue, Benuto, Tolle, Payne & Davis, 2013:8; UNICEF, 2018:19-20; Žukauskienė, 2014:1713). Furthermore, adolescents' achieving of genital maturation and rapid body growth also reminds them that they are progressing towards a new developmental phase, namely that of emerging adulthood (Zastrow & Kirst-Asham, 2013:304). Sales and Irwin (2013:13) summarise the transitions occurring during adolescence to include:

- rapid physiological change
- increased independence
- a change in family relationships that is more interdependent
- prioritising peer affiliations
- initiation of intimate partner relationships

- identity formation
- increased awareness of morals and values
- cognitive and emotional maturation.

It is important to keep in mind that these transitions occur over a period of time, which explains why Sadock and Sadock (2007:36) refer to adolescent development as “works in progress” and Casey, Jones and Hare (in Jaworska & MacQueen, 2015:291) consider adolescence as a developmental “period” rather than a “temporal snapshot”. Of the many transitions that occur during the course of adolescence, the development of the adolescent brain is especially noteworthy and is considered as a “… second significant period of brain-based changes” after toddlerhood (Black, 2017:1). It is when one makes an in-depth study of brain development during adolescence that the following titles of articles regarding adolescent brain development ring true: *The amazing teen brain* (Giedd, 2015:32); *Adolescence as a unique developmental period* (Jaworska & MacQueen, 2015:291) and *The gift and the trap: working the “teen brain” into our concept of youth* (Sercombe, 2010:31). The major transitions during adolescence will subsequently be discussed with reference to adolescent brain development. The major developmental transitions, key developmental tasks and the outcomes of the achievement of these tasks are summarised in Table 4.4.

TABLE 4.4: Major developmental transitions during adolescence

GENERAL DEVELOPMENTAL MILESTONES	KEY DEVELOPMENTAL TASKS	OUTCOMES WITH THE ACHIEVEMENT OF DEVELOPMENTAL TASKS
PHYSICAL DEVELOPMENT	**Commencement of puberty with the organs necessary for reproduction as the primary sex characteristics. Secondary sex characteristics involve development of breasts in females and broad shoulders in males. Secondary characteristics also involve change in voice and skin texture, muscular development, and growth of pubic, facial, axillary and body hair.**	Sign of sexual maturity in females is the onset of menstruation and in males it is seed production. Adolescents become aware of their sexuality and in many instances partake in sexual activities such as masturbation and sexual relations of which the latter very often results in teenage pregnancies.
	Although at a different onset, physical growth commences in both females and males.	Cultural beliefs and peer group norms tend to dictate whether adolescents accept their physical appearances. As physical appearances are considered very important for the adolescent, the 'judgement' of peers can have a profound influence on adolescent self-esteem and in some instances can cause eating disorders.
SOCIAL DEVELOPMENT	**Due to development in the social brain, mastering a balance between connectedness and autonomy are major social developmental tasks that the adolescent has to master.**	Mastering autonomy is achieved when adolescents are able to develop a high sense of agency (taking responsibility for their own actions) while still having close connections with significant adults. The likely outcome would be the development of a healthy "autonomous, relational self", which is likely to result in low risk taking behaviours. The opposite however will also then be true. Due to adolescents' cognitive and social development, and ultimately identity formation, they tend to strive towards autonomy and hypothetical-deductive reasoning. This transition sometimes causes conflict in the parent-adolescent relationship. Adolescents become increasingly socially orientated and spend more time with their peers and less time with their parents and family. This, however, does not imply that they do not want to spend time with their family or that they do not value the input of parents into their lives. Peer relationships and acceptance by the peer group become very important. The need to be accepted and belong is paramount and often

		overrides personal values and beliefs. With the onset of puberty romantic relationships form a central part of most adolescents' social world. Where involvement in romantic relationships in early adolescence revolves around the adolescents' status in the peer group, it changes to where the adolescent in mid-adolescence will not be concerned about the effect of the relationship on the peer group to late adolescence where the adolescent will think more about the romantic partner than of parents, friends or siblings. Adolescents tend not to be so involved in their sibling relationships due to the fact that their peer relationships become more important.
COGNITIVE DEVELOPMENT	**Concrete reasoning develops into abstract thinking. Due to this developmental change, adolescents enter the highest form of cognitive development, namely formal operational reasoning.**	Moral reasoning, language development and hypothetical-deductive reasoning take place. Adolescents are able to discuss abstract concepts such as love, freedom and hate and use words like *otherwise, therefore, however* more frequently. They become skilled in social perspective-taking, an ability important for persuasion and polite conversations.
	Functional changes are observed for more complex cognitive control tasks of performance monitoring, feedback learning and relational learning.	Adolescents are able to flexibly adapt their behaviour in the pursuit of an internal goal by coordinating thoughts and actions. They are thus able to control impulses and delay gratification in pursuit of 'better' outcomes and behaviours.
	Changes in information processing occur, which involve structural and functional changes. Structural changes bring about changes in the adolescent's working memory (WM) capacity and an increased amount of knowledge stored in long-term memory.	Expansion of working memory allows the older adolescent to deal with complex problems or decisions. The increased amount of knowledge stored in long term memory can be declarative ('knowing what …'), procedural ('knowing how to …') and conceptual knowledge ('knowing why …').
	Functional changes occur, involving processes for obtaining, handling and retaining information.	Adolescents develop executive functional skills such as selective attention, decision making, inhibitory control of impulsive responses and the management of the working memory.

MORAL DEVELOPMENT	**Moral development is coupled with the cognitive, social and personal development. Due to the fact that adolescents become socially more involved, they need to develop their own values and beliefs in order to present with socially and morally appropriate behaviour.**	Adolescents have an expanded ability to differentiate between the best interests for society from those of individuals. Adolescents have the ability to show empathy, to act pro-socially and have developed an appreciation of fairness and equality.
IDENTITY FORMATION (Personal development)	**The major task is to confront the crisis of identity versus identity or role confusion. In order to develop an identity, adolescents need to master the development of the following tasks: a social-cultural identity, a sexual identity, a vocational identity, the development of an own value system and an integrated and grounded perspective of the self.**	If the identity crisis is satisfactorily resolved the adolescent develops the virtue of fidelity which involves sustained loyalty, faith or a sense of belonging to loved ones, peers and companions.

(Adapted from Amsel & Moshman, 2015:306-312; Dumontheil, 2016:41; Garrigan, Adlam & Langdon, 2018:83; Jaworska & MacQueen, 2015:292; Papalia & Duskin Feldman, 2012:355-360, 372-377, 390, 403-405, 408-411; Sadock & Sadock, 2007:38-39; Thom *et al.,* 1998:393-415; 417-430; 464; UNICEF, 2018:19-20; Zastrow & Kirst-Asham, 2013:269-334).

4.4.1 Developmental transitions and brain development during adolescence

Dumontheil (2016:39) points out that although the brain already reaches its total volume towards the end of childhood, significant region-specific changes occur both in brain structure and in brain function during adolescence, contributing to unique and adolescent-specific brain responses and behaviour (Black, 2017:9-12; Jernigan, Brown & Dowling, 2018:154). According to Dumontheil (2016:42), structural changes are responsible for the continued development of cognitive abilities such as social cognition and cognitive control. Functional development involves development in three areas, namely i) an increased integration and individuation of brain networks, ii) task-specific changes in the activations in both posterior brain regions and in the prefrontal cortex (PFC), and iii) increased responses in the striatum to emotion and rewards. Dumontheil (2016:42) refers to these changes as "adolescent-specific patterns of brain activation" which is believed to be responsible for "… a greater influence of the social emotional and reward context on decision making."

The most distinct recognised feature of adolescence due to region-specific changes of the brain according to Curtis (2015:8) involves the "… pubertal metamorphosis orchestrating the visible transformation of a 'child' into an 'adult'." Puberty is activated by an increase in adrenal and gonadal hormones which specifically trigger rapid changes in height, weight and the body shape of the adolescent as well as in genital development (Herting & Sowell, 2017:122; Jaworska & MacQueen, 2015:291). The onset of puberty differs from girls to boys, with the mean age for adolescent girls beginning between the age of 7 and 13 years and for adolescent boys between the age of 9 and 13, 5 years (Curtis, 2015:8).

4.4.2 The psychosocial tasks of adolescence

According to Brown (2011:48), the four primary psychosocial tasks which adolescents must master involve the following:

- **To stand out** – is to develop an identity and to pursue autonomy,
- **To fit in** – is to find comfortable affiliations and gain acceptance from peers,
- **To measure up** – is to develop social competence and find ways to achieve,
- **To take hold** – is to make commitments to particular goals, activities, and beliefs.

The mentioned psychosocial tasks are characterised by:

- Increased romantic motivation and interest in sexuality,
- Increased emotional reactivity and intensity,

- Changes in circadian rhythms,
- Increased appetite during periods of rapid growth,
- Increased risk of depression,
- Increased sensation-seeking (Curtis, 2015:8).

All these characteristics basically point to behaviour development that takes place during adolescence. Of specific interest for this study is the adolescents' increased emotional reactivity and intensity which often are the cause for conflict and misunderstandings in the parent-adolescent relationship, as well as their increased sensation-seeking behaviour that marks this developmental stage. Seeing that these characteristics are interdependent, it is not possible to discuss them separately.

Erikson (in Dunkel & Harbke, 2017:59) considered adolescence as the fifth stage in his developmental theories and refered to psychological conflict as the most important. This stage is associated with identity *versus* role confusion where adolescents need to develop a sense of themselves as autonomous individuals (Salmela-Aro, 2011:360) and are faced with the question: "Who am I?" (Dunkel & Harbke, 2017:59). The psychological conflict is overcome when the adolescent manages to achieve a sense of self-continuity, which is then *rewarded* with the psychosocial strength of fidelity (Dunkel & Harbke, 2017:59).

Earlier comments by Sadock and Sadock (2007:36) and Casey *et al*. (in Jaworska & MacQueen, 2015:291) that adolescent development is "works in progress" and not a "snapshot" put a discussion around the four psychosocial tasks that adolescents need to master in perspective. In this regard identity formation clearly is an ongoing process during adolescent development (and onwards) and is present in all four of these psychosocial tasks that need to be mastered. For adolescents to develop an identity and pursue autonomy, they seek contact with their friends and peers more than with their parents. This behaviour of adolescents is a natural result as well as a very important aspect of development. However, being more with friends also make them more prone to be involved in risk taking behaviour, which is often motivated by adolescents' need to fit in and gain acceptance from peers.

Researchers distinguish between two kinds of risk taking behaviours namely sensation seeking and impulsivity. Both these two reactions/behaviours are a result of dopamine activation in the dorsal striatum which has been linked to various cognitive functions, including cognitive control and episodic memory (Romer, Reyna & Satterthwaite, 2017:21). Figure 4.1 offers a simplistic interpretation of these two risk taking behaviours.

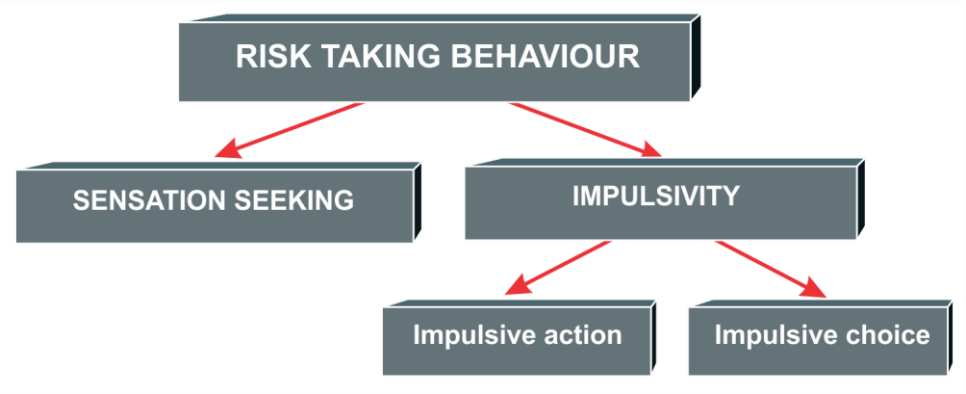


FIGURE 4.1: Simplistic interpretation of sensation seeking vs impulsivity (Adapted from Romer *et al*., 2017:22).

Although gratification seems to play a role in both these forms of risk taking behaviour, cognitive control seems to be present in sensation seeking, but far less in impulsivity which, according to Romer *et al*. (2017:22), "… is a form of decision-making that is overly sensitive to immediate urges without adequate consideration of consequences." In sensation seeking behaviour, adolescents will through cognitive control evaluate the risk behaviour against the potential reward and will have delayed gratification if they consider the reward to be greater than the risk (McAteer, Pringle, Mills, Jepson, Anand, Hogg & Blakemore, 2017:25; Romer *et al.*, 2017:22).

McAteer *et al.* (2017:77) are of the opinion that,

> … the adolescent brain is wired in such a way that interventions should be tailored to both 'hot' emotional contexts as well as 'cold' deliberative contexts, since different processes are used to make decisions under these contexts. Adolescents therefore need to be equipped to deal with both. Thus, interventions to reduce risk taking behaviour may have more success if they provide adolescents with strategies for dealing with impulsive action (hot) in addition to strategies to support decision making (cold).

The researcher is of the opinion that the same goes for strategies that parents want to implement when dealing with adolescent risk taking behaviour. Despite the belief that adolescents are mostly impulsive, an overview of literature by Reyna and Farley (in Romer *et al*., 2017:23) suggests that adolescent risk taking behaviour is "surprising rational" in the conventional economic sense where risk taking "… is found to be a function of trade-offs between perceived risks and benefits …". They further state that "… many adolescents can be described as 'hyper-rational', inasmuch as they rely on the risks and benefits of their behaviour even more than adults do …" (Reyna & Farley in Romer *et al.,* 2017:23).

The importance of a discussion on adolescent brain development for Giedd (2015:34) is especially to bring adolescent risk taking behaviour, sensation seeking and turning away from parents toward peers, in the clear. The myth to associate these behaviours with signs of emotional or cognitive problems can be corrected, especially when parents are aware and knowledgeable about their adolescent's development trajectories. Giedd (2015:34) points out that these behaviours are not only natural results of brain development, but they are also "… a normal part of adolescent learning how to negotiate a complex world."

To conclude the reference to the major transitions that the adolescent has to master, it might also be necessary to refer to the specific influences that adolescent formal operational thinking has on the parent-adolescent relationship as well as to further outline what the mastering of a balance between connectedness and autonomy entails.

4.4.3 Formal operational thinking

It is adolescents' formal operational thinking abilities that for the researcher confirm their ability to take reciprocal responsibility for their parent-adolescent relationship. The more sophisticated cognitive functioning which marks adolescent brain development and which Piaget referred to as the formation of operational thinking (Garrigan *et al.,* 2018:82; Zastrow & Kirst-Ashman, 2013:122), according to Bava and Tapert (2010:398), is ascribed to the growth in three areas of the adolescent brain, namely the prefrontal cortex, the limbic system structures, and white matter association fibres. Growth in these areas make it possible for adolescents to navigate their way in the progressively more complex psychosocial environment to which they are introduced and sometimes confronted with during adolescence. Garrigan *et al*. (2018:83-84) argue it is due to the development in these areas of their brain coupled with influences from social and personal domains, which enable adolescents to think abstractly, have better logical reasoning skills, and are able to draw and internalise conclusions from information available to them. Adolescent brain development is probably most notable for their ability "… to apply appropriate logic to hypothetical situations in most contexts" and have further developed strong hypothetical-deductive reasoning skills (Moore, 2012:3; Zastrow & Kirst-Ashman, 2013:122).

It is often adolescents' ability to logically evaluate different scenarios to come to a conclusion (Zastrow & Kirst-Ashman, 2013:122), that are the cause for conflict in the parent-adolescent relationship. During this period adolescents start questioning (challenging) parental authority. Their challenging behaviour often surprises parents who find this growth spurt in their adolescent equally new and challenging. When parents are not able to give satisfactory reasons for their actions, or do not accept that their adolescent child has a personal viewpoint, it results in parent-adolescent conflict (Sorkhabi, 2010:763).

Adolescents' hypothetical deductive reasoning abilities now also put them in a position where they become aware of the discrepancies between the values that their parents stand for and the actual behaviour of their parents. Zastrow and Kirst-Ashman (2013:122) in this regard refer to adolescents' ability to scrutinise various possibilities in a "… conditional 'if-then' fashion." Parents often also experience this behaviour of adolescents as being challenging. However, it is in situations like these where Simpson's (2001:56) parenting dimension, to *guide and limit,* could be incorporated and adolescents can be guided with regard to appropriate ways in which to challenge different viewpoints of others.

Steinberg's (2010:160) stance on adolescent brain development for the researcher captures the conclusions developmental researchers have come to realise during their research on adolescent brain development: "… the adolescent's brain is different from both the child's brain and the adult's brain. It is different with respect to both morphology and function, and at the levels of brain structures, regions, circuits, and systems." Research in adolescent brain development is considered to still be in its beginning shoes, but much has been achieved since Piaget's cognitive development theory.

4.4.4 Adolescence: a balance between autonomy and connectedness

The phrase, *a balance between autonomy and connectedness*, could be seen as a polarity or a *contradictio in terminis.* Peterson (2009:318) explains that the balance between connectedness and autonomy which all humans need to master could be compared with birds that "…need both a nest for stable connections and wings to soar freely toward greater autonomy." This comparison underscores the importance to both become securely connected while at the same time explore greater autonomy within relationships.

Adolescence is the developmental phase where most attention is being given to this aspect, namely to work towards a balance between connectedness and individuality or autonomy (Hauser, Power & Noam in Blumenthal, 2007:13). Both, however, consist of several components important in relationships as described in Table 4.5.

TABLE 4.5: Components of connectedness and autonomy found in relationships

CONNECTEDNESS	AUTONOMY
Seeking frequent contact and emotional closeness with others	Affirm one's personal rights (cognitive autonomy)
Express affection towards others	Exercise freedom of choice in life decisions (cognitive autonomy)
Striving for harmony with others	Demonstrate self-initiated behaviour (behavioural autonomy)
Emphasise one's responsibility towards others	Experience and control personal emotions separate from the emotions of others (emotional autonomy)
Comply with expectations from others in the relationship and work towards promoting the relationship	Develop own systems of values and beliefs (moral autonomy)

(Adapted from Collins & Repinski in Thom *et al.,* 1998:328; Peterson, 2009:451).

From Table 4.5 it can be concluded that the focus of connectedness involves an awareness *of the other* (Hycner, 1995:xi) by not just merely demonstrating a sensitivity and respect for another's viewpoint but at the same time to be open and responsive for these viewpoints (Blumenthal, 2007:13). Mastering this kind of an awareness during adolescence is made possible by the cognitive maturation which is the result of the transition from concrete operational thinking to abstract or formal operational thinking and reasoning (Piaget in Sadock & Sadock, 2007:39) and also by the moral and social development of the adolescent. Adolescents' cognitive maturation thus makes them acceptable to take reciprocal responsibility for the parent-adolescent relationship.

Adolescents' social development enables them to develop a sense of belonging (connectedness) while their abstract reasoning enables them to take another person's perspective, to solve social problems and to deal with (sometimes complex) interpersonal problems such as connectedness. Together with all these developmental milestones their tendencies towards altruism and empathy are also increased (Papalia & Duskin Feldman, 2012:375; Piaget in Sadock & Sadock, 2007:39) which according to Papalia and Duskin Feldman (2012:375) all foster moral development. Madaan and Kumaran (2015:49), however, are of the opinion that adolescents need to develop "above average" personal values together

with effective coping styles to see themselves through adolescence with its many challenges, often caused by their close and frequent connectedness with peers.

At first glance autonomy as depicted in Table 4.5 could be viewed as negative, as an act of individualism and total independency, to the point where only the individual's needs are important. Autonomy also seems to be a contradiction to what connectedness stands for. With regards to adolescent development Thom *et al.* (1998:328), however, caution parents and probably for the same reason other significant adults such as grandparents and teachers not to perceive adolescents' striving towards achieving autonomy as a rejection of adult authority, but to understand it as an important social developmental milestone (Smetana, 2011:94-95). Contrary to popular belief Smetana (2011:95) highlights the fact that adolescents in general accept parental and cultural conventions, but in their strive to autonomy they also attempt "… to construct a coherent self and identity and to establish boundaries of personal jurisdiction" and by doing so they are "… attempting to redefine the hierarchical relationships of childhood into the more mutual relationship of adulthood."

Striving towards autonomy is an important factor in the formation of an identity as identity according to Erikson (in Papalia & Duskin Feldman, 2012:390) is defined as a "… coherent conception of the self, made up by goals, values, and beliefs to which the person is solidly committed …" In Table 4.5 moral autonomy is linked with the endeavour to develop one's own systems of values and beliefs which form part of the formation of identity as defined by Erikson. The researcher is of the opinion that by achieving these values and beliefs the groundwork is laid for the possible achievement of the other components of autonomy, namely emotional autonomy, cognitive autonomy and behavioural autonomy. In doing so, the adolescent is busy with the formation of an adolescent identity as an identity crisis according to Papalia and Duskin Feldman (2012:390) "… is seldom fully resolved in adolescence: issues concerning identity crop up again and again throughout adult life." It therefore seems as if there could never be a final word on identity formation.

Becoming an autonomous, self-regulating person is a key aspect of adolescent identity development which Geldhof, Bowers, Gestsdóttir, Napolitano and Lerner (2014:214) attest becomes increasingly important during adolescence. Self-regulation is defined by Moilanen (2007:835) as,

> the ability to flexibly activate, monitor, inhibit, persevere and/or adapt one's behaviour, attention, emotions and cognitive strategies in response to direction from internal cues, environmental stimuli and feedback from others, in an attempt to attain personally-relevant goals.

Achieving a balance between the two concepts, namely connectedness and becoming an autonomous self-regulating person, seems to not only be due to neurological processes associated with the prefrontal executive functions of the brain such as the fostering of self-initiated, self-directed and intentional behaviour (Potgieter & Botha, 2014:57). Parents specifically play an important role in how they choose to approach this developmental phase of their adolescent child (Moilanen *et al*., 2014:247-249). Papalia and Duskin Feldman (2012:405) are of the opinion that "parents have to walk a fine line between giving adolescents enough independence" and at the same time protecting their adolescent child from "… immature lapses in judgement."

According to the researcher, friends play an equally important role in helping the adolescent (and one another) to achieve the balance between autonomy and connectedness. It is especially during this developmental stage when adolescents do not experience their parents as being understanding, that friends in particular become valuable support systems. Gross-Manos (2014:1843) cites Hartup (2009) who claims that "peers are necessities, not luxuries" in human development. If this comment should be linked with Fiske's (2010:17-24) BUCkET framework, which is presented as goals for relational wellbeing, then it could be said that friendships during adolescence are important so that adolescents can feel they belong, feel understood, can manage control, can enhance oneself and be able to trust others. Therefore, even though autonomy seeking and connectedness from a linguistic point of view find themselves on different ends of a continuum, they evidently both are needed for the adolescent to form a balanced whole.

4.4.5 Challenges impacting adolescent development and wellbeing

The wellbeing of adolescents in the twenty-first century, seems to be of concern for researchers around the globe (Blum, Bastos, Kabiru & Le, 2012:1567-1568; Call, Riedel, Hein, McLoyd, Petersen & Kipke, 2002:69-98; Parry, Meyer, Morojele, Flisher, Bhana, Donson & Plüdemann, 2004:429-440; Patton, Coffey, Cappa, Currie, Riley, Gore, Degenhardt, Richardson, Astone, Sangowawa, Mokdad & Ferguson, 2012:1665-1675; Simpson, 2001). Adolescent wellbeing and "(i)nvestment in the capabilities of the world's 1,2 billion adolescents …" also seem to interest the United Nations' Sustainable Development Agenda (Sheehan, Sweeny, Rasmussen, Wils, Friedman, Mahon, Patton, Sawyer, Howard, Symons, Stenberg, Chalasani, Maharaj, Reavley, Shi, Fridman, Welsh, Nsofor & Laski, 2017:1792). Andrews, Ben-Arieh, Carlson, Damon, Dweck, Earls, Garcia-Coll, Gold, Halfon, Hart, Lerner, McEwen, Meaney, Offord, Patrick, Peck, Trickett, Weisner, Zuckerman and the Ecology Working Group (2002:103) define adolescent wellbeing to include

> healthy and successful individual functioning (involving physiological, psychological and behavioural levels of organisation), positive social relationships (with family members, peers, adult caregivers, and community and societal institutions, for instance, school and faith and civic organizations), and a social ecology that provides safety.

Aspects impacting on the wellbeing of adolescents include peer pressure, social media usage, changing family structures and socio-economic influences.

4.4.5.1 Peer pressure

Žukauskienė (2014:1728) points out that "… youth may be more likely to be influenced by the behaviour, both positive and negative, of the peers with whom they have the best relationships." Peer behaviours together with the perceived quality of peer relationships have further been associated with adolescent outcomes such as psychological, social and academic functioning (Cunsolo, 2017:83-88; Sales & Irwin, 2103:20; Žukauskienė, 2014:1727). Where positive peer relationships on the one side of the continuum are significantly linked with self-worth, relatedness, acceptance, a sense of belonging, and overall wellbeing (Cunsolo, 2017:87), peer pressure and negative relationships on the opposite side of the continuum are linked with poor physical health, low self-esteem, social isolation, unhappiness at school, external loss of control, anxiety and depression (Sales & Irwin, 2013:20; Žukauskienė, 2014:1728). Peer victimisation, bullying and rejection could have specific long-term consequences such as school withdrawal, mental illness, the onset of behavioural problems and thoughts of suicide (Little, Akin-Little & Lloyd, 2013:227; Žukauskienė, 2014:1728). It is in situations like these that the potential for co-morbid substance use problems according to O'Donohue *et al.* (2013:7) are enhanced by the belief in the perceived ability of different substances to help with coping, managing stress, looking cool, or to escape problems.

4.4.5.2 Social media

Advances in technology and internet availability over the past decade or so (Žukauskienė, 2014:1729) have created a virtual community which seems to pose challenges to the wellbeing of adolescents in particular (Hur & Gupta, 2013:234; Lareki, De Morentin, Altuna & Amenabar, 2017:396). Adolescents can use a variety of devices to access different websites and blogs via the internet, have immediate contact with peers and significant others via e-mail, Skype, Instagram, Facebook, Tweets, WhatsApp, Snapchats or Google chats, do on-line banking and purchase clothes, books and music or use their device as a camera, radio, recorder or for 'Gaming' (CDC, 2013:23-43; Hur & Gupta, 2013:233; Rithika & Selvaraj, 2013:636). Although the availability and accessibility of social media hold positive outcomes for the individual

(Charoensukmongkol, 2018:69; Krcmar & Cingel, 2016:248; Lamy, Bachelet, Barber, Berger, Goldin, Huffington, Ibrahim, Lampreia, He, Mahbubani, Manuel, Marton-Lefèvre, Nilekani, Patten, Piot, Rees, Sen, Stern & Trichet, 2013:22; Stornaiuolo, 2017:234), it is well known that social media are not always accessed for these positive functions (Sorbring & Lundin, 2012:1182). One of the main concerns regarding internet usage of adolescents involves what Žukauskienė (2014:1729) refers to as "internet offenses" such as cyberstalking, cyber bullying and sexual solicitation such as 'sexting' (Ferrara, Ianniello, Villani & Corsello, 2014:1-3; Hur & Gupta, 2013:209; Lareki *et al*., 2017:396). Apart from the fact that exposure to these activities put the safety of adolescents at risk, parents often only become aware of the danger adolescents find themselves in, once their adolescent child presents with psychological problems such as anxiety or depression, or social and behavioural problems such as alcohol and drug abuse, detachment, externalised hostility, and delinquency (Žukauskienė, 2014:1730). Social comparison as a result of social media usage by adolescents is a further 'negative' which, according to Charoensukmongkol (2018:70), could trigger psychological reactions in adolescents, leaving them feeling inferior for not being able to experience what their friends are experiencing. In this sense, the researcher is of the opinion that social media also contribute to peer pressure. Adolescents witness not just what their friends are experiencing over the social media, but also what they have in terms of branding clothes and types of smart phones, where they hang out and even what recreational branded items they have. Although adolescents indicate that they use social media to socialise and meet with existing as well as new friends, or for emotional sharing (Ophir, 2017:51), adolescents also experience a lot of rejection on social media, such as that they are 'unfriended', 'blocked', ignored and even victimised through social media by their peers or people that they sometimes do not know (Lareki *et al*., 2017:396).

4.4.5.3 Changing family structures

Worldwide changes in family structures possibly have the biggest influence on the wellbeing of the adolescent. Just how big the occurrences of changing family structures in South Africa are, is clear from the 2011 Census. According to Ward, Makusha and Bray (2015:70), the 2011 Census estimated that only 28,4% adolescents in South Africa live with their fathers, 27,9% adolescents' fathers are deceased, 43,6% adolescents' fathers are alive but they do not co-reside with the adolescents, 59% adolescents live with their mothers, 14,1% adolescents' mothers are deceased and 27% adolescents' mothers are alive but do not co-reside with their adolescents (Ward *et al*., 2015:70). Child-headed households are a reality for many adolescents in SA due to the death of parents from Aids. Results from a study by Meintjies, Hall, Marera and Boulle (2010:47) have shown that the average age of children from child headed households is 15-17 and that these households are faced with specific challenges of poverty. A more recent phenomenon with regards to changing family structures is the increase in the occurrence of

transnational families, mainly due to migration (Baldassar, Kilkey, Merla & Wilding, 2014:155; Guendell Rojas, Saab & Taylor, 2013:1) or other types of families that are being defined by their experiences of mobility such as "… commuter, fly-in-fly-out, frequent flyer, expatriate, and even the multi-local families created after divorce and separation" (Baldassar *et al*., 2014:155). In most of these family types one or both parents either work abroad for an extended period of time, or could be considered as *weekend-parents* as they, within the context of SA, work in other provinces during the week and travel home over weekends. The absence of a parent, for whatever length of time has proven to, amongst other problems, contributes to poor behavioural and educational outcomes amongst adolescents (Ward *et al*., 2013:69).

4.4.5.4 Socio-economic influences

The researcher is of the opinion that poverty could probably be considered as the biggest direct and often indirect contributor impacting on adolescent wellbeing. It is well known that adolescent and youth involvement in gangsterism is directly contributed to poverty (Van der Merwe & Swanepoel, 2017:41). Early dropout from school, teenage pregnancies, alcohol and drug abuse, and violent and delinquent behaviour are also attributed to poverty. Major inequities around health, education, employment and social development, according to Sheenan *et al*. (2017:1802), mostly impact on the wellbeing of adolescent girls. The 2013 Global Burden of Disease (GBD) study provided evidence of the mental health challenges, prevalence of HIV/AIDS, and injuries due to intimate partner violence experienced by adolescent girls aged 15-19 years (Cooper, De Lannoy & Rule, 2015:61-62; Naghavi, Murray & Lopez, 2015:127).

From the discussion in this section one cannot but agree with Curtis's (2015:2) comment that "developmental transitions occurring during adolescence require reciprocal reorganisation of the individual and the context …" Reorganising the individual and the context could precisely be what sometimes catches parents off guard once their child has reached the adolescent phase as there is not one aspect of the child's existence that stays the same in the transition from childhood to adolescence. The playing field has changed almost 180° and both the parents and the adolescents therefore need to reorganise their playing field.

4.4.6 Cultural perspectives on development during adolescence

It seems as if anthropologists only recently became interested in researching human development and specifically adolescent development from a non-Western point of view (Schlegel, 2009:571; Smetana, 2011:97), by contextualising it within a cultural perspective. Sadock and Sadock (2007:168) define culture as a "… vast, complex concept that is used to encompass the behaviour patterns and life style of a society …" and furthermore mention that culture is learned "… through contact with family, friends, classmates, teachers, significant

persons, and the media …" From this point of view and with regards to what has been discussed earlier, it seems evident why adolescent development needs to be approached from within the specific cultural context(s) under study.

According to Smetana (2011:97), probably the biggest difference between understanding adolescents from a more Westernised approach *versus* a non-Westernised approach involves the constructs individualism *versus* collectivism. These two constructs determine how the self is conceptualised, therefore dictating the formation of an identity. It is for instance believed that in individualistic cultures the self will be defined as independent and in a collectivist culture as interdependent. In collectivist cultures like the African cultures, the focus is therefore not on launching their adolescent child into the bigger world, but more to help them achieve the spirit of ubuntu (Crwys-Williams, 1997:111). Furthermore, in individualistic cultures the focus is on the achievement of personal goals, sometimes to the detriment of collective goals, whereas quite the opposite is found in collective cultures. In collective societies children's personal goals are expected to be secondary to those of the family or the group whereas in individualistic cultures, parents tend to value aspects such as self-resiliency, independence, self-actualisation and creativity in their adolescent child (Perron, 2018:52). The underlying moral systems of the two constructs also differ in that morality in collective cultures is structured by respect for others and for (parental) authority. In individualistic cultures morality tends to involve moral equivalence, where a focus on personal rights amongst individuals is important (Smetana, 2011:97-98).

In conclusion, the researcher concedes with Perron (2018:42-43) that aspects such as poverty, socio-economic conditions and cultural identity should always be considered in studying adolescent development. These aspects will for instance determine how adolescents make contact with their parents, friends, teachers, and significant others. Sadock and Sadock (2007:168) have already indicated it is through this contact making, that culture is being learned. From this point of view it is important to keep in mind that culture has as much to do with a structural dimension as with the meaning that individuals actively construct from their contact with their social world (Smetana, 2011:101). This argument links with the Gestalt phenomenological stance to human existence (Joyce & Sills, 2014:17; Yontef, 1993:124), where according to Philippson (2001:201) "each family can be seen as a cultural entity in its own right, with its own customs, and even its own language." It therefore seems evident that one can never generalise and take the obvious for granted, when dealing with human development. Within a South African context this is of specific relevance while dealing with many different mainstream and sub-cultural groups who are culturally or linguistically not homogeneous. Conceptualising a framework to facilitate reciprocal responsibility in the parent-adolescent relationship will ask an awareness to accommodate the cultural identity of the parent-adolescent dyads to which the framework will be introduced.

4.5 SUMMARY

The focus of this chapter was on parents and adolescents as partners in the parent-adolescent dyad. The researcher realises that many more aspects pertaining to both the parents and the adolescents could have been included in this discussion, but concluded with what was considered most relevant to this study. The chosen topics speak to specific aspects which often impact on the parent-adolescent relationship. It has been documented that middle adulthood as well as adolescence pose specific challenges to parents and adolescents and ultimately to the parent-adolescent relationship. The parental need and strive to protect their adolescent children may be challenged by their adolescent children's need to socialise with friends. None of these needs are *wrong*, but the different developmental motivations of these needs often result in misunderstandings and conflict in the parent-adolescent relationship.

Erikson speaks about the tasks that have to be accomplished in each developmental phase in order to successfully move to the next developmental phase. The researcher agrees with Blumenthal (2007:14), who is of the opinion that the primary task to be accomplished in the parent-adolescent relationship is to "… balance the need for self-expression with the need to care for other." If this task is not completed, it may lead to unfinished business in the dyad when the dyad transits to the next relationship phase, namely the parent-young adult relationship. In this regard DeKoven-Fishbane (2005:543) is of the opinion that "… unfinished business in the family of origin affects individuals and their relationships for generations."

Abar *et al.* (2014:2176) further refer to a variable which often dictates a parent's parenting style and this characteristic involves an adolescent's "… willingness to be socialised …" In this sense, adolescents should be seen as active participants in shaping parental behaviours and outcomes of the parent-adolescent relationship. For the researcher, this opinion confirms the notion that more research with a focus on the reciprocal responsibility of both the parents and the adolescents is necessary within the field of parent-adolescent relationship research.

In conclusion, Perron (2018:48) points out that despite differences that may exist across different cultural groups, parents in general have similar goals with the main intention to raise their children well and these involve goals such as "… to raise children who are well adjusted, adequately developed, self-regulating, emotionally intelligent, and exhibit behaviours that benefit others." Chapter 5 will look at existential dialogue and the possibilities it holds for parents and adolescents to take reciprocal responsibility in the parent-adolescent relationship.

CHAPTER 5:
EXISTENTIAL DIALOGUE: THE VEHICLE TO RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

All life comes into being
through a relationship with another life
(Tobach & Schneirla, 1968).

5.1 INTRODUCTION

The researcher views the principles of existential dialogue, as referred to in the Gestalt therapeutic relationship, as the vehicle to instil reciprocal responsibility in the parent-adolescent relationship. In this chapter, the parent-adolescent relationship is seen against these principles and will receive special attention in arguments and critical discussions. A number of important aspects pertaining to this relationship was already discussed in Chapters 3 and 4, but will be elaborated on by applying or incorporating them in the discussion around existential dialogue. The following are of particular interest and importance in this chapter:

- Aspects that constitute relational wellbeing
- Reciprocity
- Attachment perspectives on relationships
- The social domain theory, perspective taking and mindfulness
- Parenting styles and parental dimensions
- Adolescent development.

Figure 5.1 gives an outline of how existential dialogue was understood and applied in the context of this study.

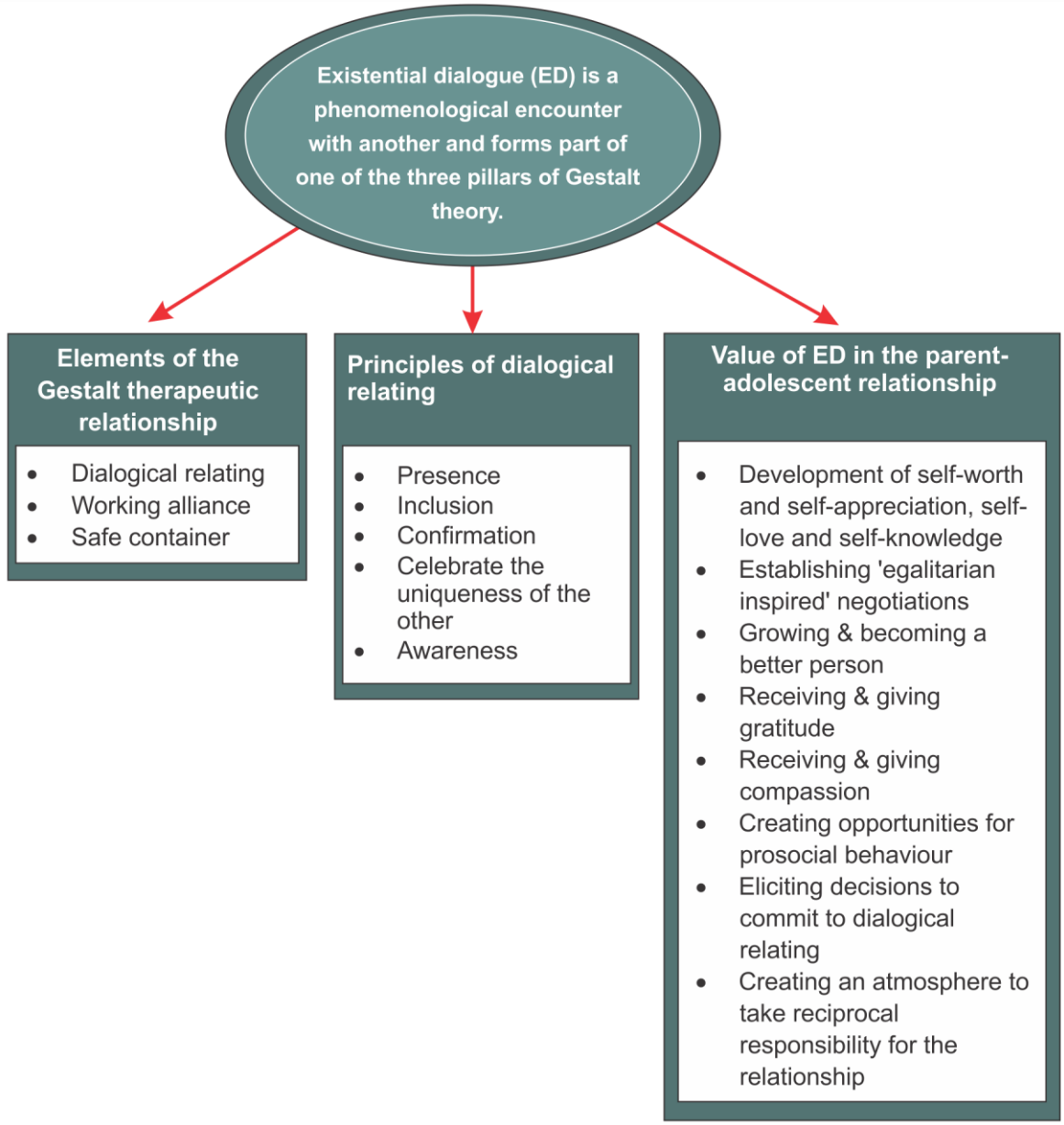


FIGURE 5.1: Existential dialogue as understood and applied in this study

5.2 EXISTENTIAL DIALOGUE

Dialogue, which originated from ancient Greek, is in essence relational. According to Rule (2015:2):

> Dialogue involves a specific kind of speech that happens between two or more people, and is associated with the pursuit of knowledge (reason, argument, discourse). It also has a connotation of difference (dia as 'apart'): the two or more who partake in dialogue are separate and distinct as individual beings, as interlocutors and as thinkers, but the conversation brings them together and

fashions a unity of process through their joint engagement, which does not necessarily lead to consensus or agreement.

Existential dialogue forms part of one of the three pillars that define Gestalt therapy, with the other two being phenomenology and field theory (Brownell, 2010:120; Joyce & Sills, 2014:17; Yontef, 1993:200). Yontef (1993:200) highlights the fact that any one of these pillars encompasses the other two if they are "fully understood". Yontef's opinion is significant in the understanding of existential dialogue to be *a phenomenological encounter* with another, while phenomenology is all about *awareness and the field in which awareness is taking place* and without a certain level of awareness, existential dialogue could not at all be possible (Joyce & Sills, 2014:32; Staemmler, 2009:354; Yontef, 1993:202). This symbiotic relationship between the three pillars is illustrated in Figure 5.2.

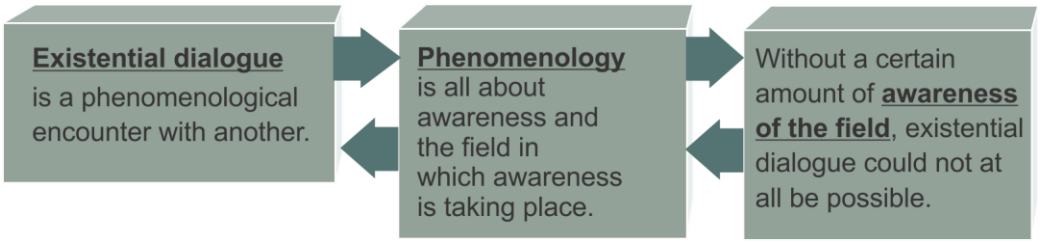


FIGURE 5.2: Process of the interdependence between the three pillars of Gestalt therapy.

To position existential dialogue in the context of the parent-adolescent relationship, it is necessary to first unpack the concepts of existentialism and dialogue as it is being understood in Gestalt therapy.

5.2.1 Existentialism

Existentialism had been widely discussed and conceptualised by 19th and 20th century philosophers such as Søren Kierkegaard, Friedrich Nietzsche, Franz Kafka, Martin Heidegger, Albert Camus, Jean-Paul Sartre and Simone de Beauvoir (Gefei, 2007:137-138). According to the *Collins English Dictionary* (2010:n.p.), existentialism is considered "a philosophy which stresses the importance of human experience" and it further holds that "… everyone is responsible for the results of their own actions." Boris, Melo and Moreira (2017:483-484) favour Ginger and Ginger's view that existentialism is about the importance of concrete experiences over abstract qualities which, ultimately, involves everything on how humans experience, assume, guide and direct their existence. Their view is supported by Brownell (2010:89) and Yontef (1993:125) who describe existentialism as people's phenomenological experience of their existence, including their relations with each other (Yontef, 2009:46-47). Joyce and Sills (2014:16) understand phenomenology slightly different in that the other is approached with an

open mind and genuine curiosity and the focus is all about the experience of the other. From this viewpoint, phenomenology is linked with being authentic or transparent (Brownell, 2008:216).

Existential dialogue from a Gestalt point of view can be seen as a shared phenomenology where the therapist and client experience each other for who they really are and by showing their true self, they experience a shared phenomenological awareness (Yontef, 1993:46, 127). What is meant by this is that the meeting 'between' the therapist and client is not merely a technical event, but is considered a moment of interpersonal contact (Yontef, 2009:46). Yontef (1993:126) states that this contact is considered the experience of a "… boundary between 'me' and 'not me'" as well as the experience of "… interacting with the 'not-me' while maintaining a self-identity separate from the 'not-me'." Hycner (1995:4) points out that it is in this relational context where the uniqueness of each person is celebrated and where the fullness of a person is honoured and embraced. Hycner (1995:5) is further of the opinion that it is only possible to celebrate the uniqueness of a person if all the awareness and contact is grounded in the *between*.

From a Gestalt point of view, it is when parents and adolescents make contact with one another that they become fully aware of the obvious *boundary* between them, namely that "I am a parent and you are an adolescent", and "I am not an adolescent and you are not a parent, but I am interacting with someone who is not a parent and you are interacting with someone who is not an adolescent." It is thus suggested that if parents and adolescents would meet each other at this boundary of differences with a specific awareness that they would experience a shared phenomenological awareness of one another, not just of being a parent or an adolescent, but as a person with specific needs, experiences, fears and a yearning to be truly met. It is believed that what could further come from this existential experience/meeting could be facilitated with the dialogue part of existential dialogue.

5.2.2 Existential dialogue

Wheeler (2009:25) discusses and defines Gestalt dialogue from an interpersonal, or inter-subjective position "… as a particular kind of conversation focussed not on our positions, [or] our behaviours only but on why those positions, those behaviours make sense to us …" In other words, "... instead of focussing just on what a person is doing", "… we shift the focus to 'where are they coming from' … what is *their experience,* that is producing this behaviour, and making it make sense to them" (Wheeler, 2009:22). In the process of answering these questions, one is busy interpreting or making sense or meaning of the other person's behaviour. By doing so, one then responds not so much to the other person's behaviour, but to the meaning that is being attached to the specific behaviour. In this context, the term, *meaning making* can either

positively contribute to the relationship, or cause serious misunderstandings. With dialogue, however, the goal is to listen, inquire and support the other to express him/herself in the best possible way. During the process of listening, inquiring and making meaning,

> … full, flexible, healthy personal growth takes place in a context which includes, at least at significant times, that intersubjective gaze, the particular kind of support that we feel when someone else sees something from our world, from our point of view; sees what we are up against, knows how it feels, understands why we do what we do, even if it is not "the best thing" (Wheeler, 2009:26).

It seems as if parents and adolescents should be attuned to each other, and utilise the *intersubjective gaze* when they want to be reciprocally connected.

What is important to note, is that there is little reference to *communication* and little *talking* happening here. It is mostly about *a way of being* towards the other. It is more about *how I present myself to the other, my genuine and authentic attitude or stance that I take towards the other person's being.* For the researcher this stance or way of being captures many important values and norms of importance for adolescent identity formation and the development of a warm, yet authoritative, parenting style.

For the researcher the work of Wheeler encompasses what both parents and adolescents seem to yearn for in their relationship with each other – to be listened to, to be understood, and not to be judged for their actions. In some South African research by Bailey (2011:42, 52) and Dunkley (2013:143, 145, 149), adolescent participants voiced a need for recognition, acceptance, warmth, love, respect and trust from their parents as well as a desire to have a better relationship with their parents. In the same studies, parents voiced a need for a better understanding of and relationship with their adolescent children. By voicing more or less the same needs and aspirations for their relationship, confirms the researcher's view that reciprocal responsibility is essential for relational wellbeing. Atkinson's (2011) discussion on Gestalt dialogue, further confirms for the researcher that taking reciprocal responsibility for the wellbeing of the parent-adolescent relationship should happen through using existential dialogue *as vehicle*. According to Atkinson (2011), in Gestalt therapy change and growth in the client are not produced by the therapist, but it lies in the genuine contact in the dialogue which brings about change and growth.

Existential dialogue in the Gestalt therapeutic relationship can thus be seen as the backdrop that sets the stage for the facilitation of reciprocal responsibility. Another important characteristic of existential dialogue, is the underlying reciprocal values associated with existential dialogue (Hycner, 1995:ix). One of these values refers to looking beyond one's own immediate situation

and becoming aware of the immediate field of another person. It is almost as if one's gaze would make a *U-turn* from an *in looking,* self-observed gaze to an *out looking* gaze with a genuine interest in and a concern for the wellbeing of others. The concern would not be to change the otherness of the other, but to rather see the other person for who he or she really is in a respectful way and to approach him/her with an open, non-judgemental mind. Becoming aware of others will from time to time ask involvement in the lives of others and a willingness to care, guide or support them. It will require giving of the self and giving time to others. The researcher firmly believes that it would be difficult to not be changed when being approached with such an attitude while utilising such an approach in relationships. Of particular interest is how this approach can be used in the parent-adolescent relationship.

In the first place it is important to sensitise parents and adolescents to become aware of one another within the dyad. Becoming aware might involve acknowledgement of sameness and differences between each other. Awareness of each other implies that the dyad progressed *halfway* towards establishing a meaningful relationship. The researcher believes that the dialogue part of existential dialogue has the potential to empower both parent and adolescent to take reciprocal responsibility for their relationship and relational wellbeing. A more detailed discussion on how existential dialogue could be employed as a vehicle to facilitate reciprocal responsibility in the parent-adolescent relationship will be explained in the next section.

5.3 UNDERSTANDING THE PARENT-ADOLESCENT RELATIONSHIP AGAINST THE CONTEXT OF THE GESTALT THERAPEUTIC RELATIONSHIP

The relational component of Gestalt therapy is primarily found in the therapeutic relationship where the Gestalt therapist practices existential dialogue to make contact with the client. Contact is essential to facilitate change in both the client and the therapist. The words, *to facilitate change*, have specific meaning in the context of the Gestalt therapeutic relationship, as the therapist is not seen as the expert who has all the answers to the problem or questions at hand, but acts as a facilitator of a process in which both therapist and client accept mutual responsibility for the relationship and the outcome of the therapy. For Garavan (2013:12) this process occurs during "… meaningful and authentic dialogue where the hierarchical temptation of the therapist as the expert is disrupted so that the therapist and client engage in a democratic horisontal endeavour to address the problems and questions of the client." Should one pay close attention to the formulation of this quote, it seems as if there is a *starting point* or perhaps a barrier that first needs to be overcome to achieve such authentic contact. In the case of the therapeutic relationship it involves for the therapist not to approach therapy with an expert attitude, one who has all the solutions to the problem. In the context of the parent-adolescent relationship it would ask of parents to still be the parents (as much as what the therapist will stay

the therapist in the therapeutic relationship) but, to 'invite' the adolescent to join in a democratic horizontal relationship where both the parent and the adolescent accept responsibility for the wellbeing of their relationship.

The researcher proposes that in order to establish such a relationship will depend on the following three elements described by Joyce and Sills (2014:43):

- The provision of a **safe container**

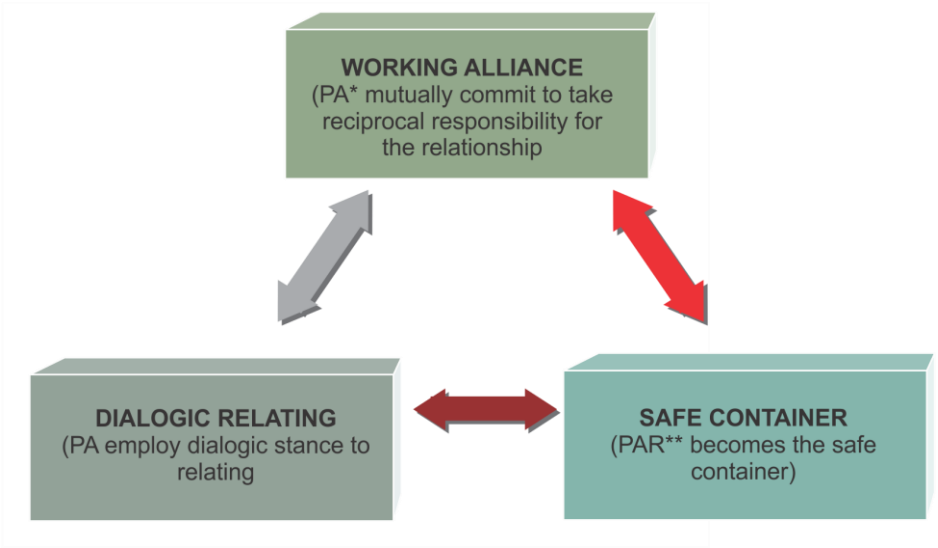
  (In the context of this study the safe container refers to the parent-adolescent relationship).

- The establishment of a **working alliance**

  (In the context of this study a working alliance involves a willingness from both parents and adolescents to collaboratively or mutually commit to take reciprocal responsibility for relational wellbeing).

- Offering a dialogic relationship
  (In the context of this study, offering a dialogic relationship involves employing a dialogical stance or approach to the parent-adolescent relationship).

These elements literally build upon each other and depict a linear representation of the therapeutic relationship (Joyce & Sills, 2014:43-52). For the researcher, these elements are also relevant for the parent-adolescent relationship where a circular and transactional understanding of the relationship is equally important. In the end, the elements not only build upon each other, but become interrelated and interdependent (Refer to Figure 5.3).



*Parent and Adolescent **Parent-adolescent relationship

(Adapted from Joyce & Sills, 2014:43).

FIGURE 5.3: The interdependence and interrelatedness of the three elements.

In the context of this study it is concluded that the parent-adolescent dyad requires dialogic relating as basis for the creation of a safe container and establishing a working alliance. At the same time, if the dyad is not experienced as a safe container then working towards a working alliance or establishing a dialogic relationship will be futile. It could therefore be said that the wellbeing of the parent-adolescent dyad greatly depends on the interdependence and interrelatedness between the relationship as a safe container, the establishment of a working alliance and the dialogic relating between parents and adolescents. For the researcher it is evident to approach the parent-adolescent relationship in both a process orientated and transactional way in which the process is acknowledged and transaction will contribute towards reciprocal responsibility. The next section will further explore and discuss each element, as applied to the parent-adolescent relationship.

5.3.1 Dialogic relating: A way of being

Since the early works of Yontef (1993:205) dialogic relating was considered as a specialised form of mutual contact where the interest is always on the interaction with the other as a person with sensitivity for "… the human spirit – in its ground of connectedness as well as its figure of separateness" (Hycner,1995:6). Various authors concluded that human existence is relational and dialogical in nature where dialogic relating is more than an attitude, approach or stance, but a way of being (Hycner, 1995:5-7; Staemmler, 2009:325; Yontef, 1993:205-207). Hycner (1995:7) therefore urges not to equate the dialogical to speech, as words too often prevent people to experience a real meeting. Baxter and Montgomery (1996:42) agree and state that there is the assumption that personal relationships are constituted in communication. The term, *communication,* should be understood against the "… full range of human actions – verbal and nonverbal, vocal and non-vocal, intended and not intended, sincere and contrived – that can be meaningfully interpreted in interpersonal settings" (Baxter & Montgomery, 1996:42). Philippson (2001:149-150) adds that in maintaining dialogue, talking is optional while paying close attention and showing genuine interest in what the other is saying, are essential. Hycner (1995:7) beautifully summarises arguments about speech by considering it as "… the audible manifestation of a dialogic relating."

In this study dialogic relating requires in-depth exploration and discussion much more than speech or the talking or words between parents and adolescents. Dialogic relating is considered inherent to the very existence of the parent-adolescent relationship with emphasis on how parents respond to their adolescents and their needs and how parents' responses are being reciprocated by their adolescent children. To succeed in dialogic relating a number of principles require further discussion.

Different authors had different opinions on the principles underlying dialogical relating. According to Joyce and Sills (2014:45-52), the principles include aspects such as presence, inclusion, confirmation and willingness towards open communication. Yontef (1993:127-128) concurs about inclusion, presence and a commitment to dialogue as principles, while adding the principle of dialogue as lived (a way of being). Jacobs (2009:55) and Philippson (2001:150) added attunement as principle and Brownell (2010:106-109) included acceptance in what she referred to as the dialogical attitude.

In this section the principles of the dialogical attitude in the Gestalt therapeutic relationship are discussed in application to the parent-adolescent relationship. In the discussions the researcher will therefore refer to the therapist and client, but will, as has been mentioned, apply the principles to the parent and adolescent relationship. In doing so, the researcher was cognisant of a comment by Jacobs (1995:73), namely that the difference between the dialogical attitude a therapist would bring to therapy and that which will be present in a familiar relationship, such as the parent-adolescent relationship, is that the therapist is voluntarily engaged with the client. In the case of familiar relationships, the relationship "… is defined by *fully mutual confirmation* …", or within the context of the study, by taking reciprocal responsibility for the parent-adolescent relationship. Each of the principles will be discussed in more depth in the next paragraphs.

5.3.1.1 Presence

According to Hycner (1995:16), presence is a quality that is difficult to define, but the absence thereof is readily apparent in any relationship. Presence cannot be considered as a quality only, but as an existential stance, where each person in the relationship brings his or her whole being into any given moment of the contact. From a therapeutic point of view, Joyce and Sills (2014:46) describe presence as a quality that emerges "… when you let go of all your strivings and allow yourself to 'be there'." Presence evidently is when one surrenders to the *between* without any preconceived ideas (Yontef, 1993:35) and by not wanting to control the outcome of the meeting. Hycner (1995:15) refers to presence as a "turning towards", where one views and appreciates the others in their "… unique 'otherness' – which is different from me, and any of my needs."

It could probably be understood that to be able to turn towards and to make contact with others in their *unique* and sometimes *flawed otherness*, that it will be expected that one should in the first place *turn away* from oneself. Turning away from oneself, however, is only a momentary turning away from being preoccupied with one's own needs, expectations, and what normally goes on when one encounters another (Hycner, 1995:15). Being fully present and focussed on the needs of the other, refers to what Buber has coined as the "I-Thou experience". "I-Thou" relating is not only considered as a mutual experience which is reciprocated by the other person

but also as an experience of "… profoundly valueing being in a relationship …" with the other (Hycner, 1995:8). The researcher believes that experiencing I-Thou moments in the parent-adolescent relationship could contribute to positive life long memories to be cherished by parents well into their old age and adolescents into adulthood.

In a therapeutic situation presence, according to Joyce and Sills (2014:45-46), most importantly implies that the therapist meets the client honestly and authentically. To be honest and authentic would involve that the therapist presents him- or herself in such a way that the client experiences the therapist for who he or she really is. To be authentic will further require that the therapist will not pretend to be interested if he or she in actual fact is irritated with what the client is sharing (Brownell, 2010:108). Authenticity also requires that the therapist will allow the client to see when the therapist is being touched by the deep-rooted personal information that the client shares (Jacobs, 1995:65; Joyce & Sills, 2014:45; Yontef, 1993:35). Joyce and Sills (2014:46) therefore argue that to really be present requires bringing all of who you are to meet with the other in such a way that the other will experience the meeting as genuine and with an honest interest in what the other has to share. In the moment of the meeting the other should experience that nothing else is paramount and that both are paying full attention to what is happening in the meeting (Hycner, 1995:16). For Brownell (2010:107) this way of meeting the other, epitomises what existential dialogue stands for and what is meant with a dialogical attitude. That is by being present both parties experience a true interest and respect, which ultimately builds up to trust (Brownell, 2010:107).

The "… certain kind of presence" which dialogue, according to Yontef (2009:48), requires both in therapeutic as well as familial relationships, should be present in one's gestures, in one's tone, in one's affect as well as in *what* one says and *how* it is being said (Yontef & Bar-Yoseph, 2008:190). It could therefore be said that to practice presence within the parent-adolescent relationship will ask of parents and adolescents to be genuinely interested in and have respect for each other's points of view. In other words, the "turning towards" the other in order to be present should be experienced as something that '*I genuinely want to do*' as opposed to '*I am doing it because I have to',* in which case it will immediately be experienced as such by the other. It is believed that just as in the therapeutic relationship, that being genuinely interested in the other will create an atmosphere of trust within the parent-adolescent dyad. It is further believed that feelings of being worthy and to an extent of being valued will also result from practising presence.

It could be argued that adolescents, who are being labelled as egocentric and mostly concerned with and focussed on their own needs, might not be able to practice presence. The counter-argument, however, is that adolescents' level of cognitive development fully enables them to

practice presence if expected of them. It is believed that parents would need to create opportunities for adolescents to become aware of others in their immediate environment and then to build further awareness of others' feelings and needs amongst the adolescents. Parents could for instance start by employing a rule which expects everyone in the immediate family to, during the course of the day ask the others in the family how they are doing. This will imply that everyone in the family is being asked how they are feeling (which could create feelings of being valued) and everyone has to enquire about the wellbeing of the others in the family (creates opportunities to practice presence). Increased awareness and the expectation to practice presence might increasingly motivate adolescents to practice presence voluntarily. It is also believed that adolescents' experiences of their parents being present might further motivate them to reciprocate their parents' presence.

Being fully present will require that both the parties involved in the meeting at times need to *bracket* (Hycner, 1995:16; Joyce & Sills, 2014:46) their preconceived ideas about each other. With reference to the parent-adolescent relationship, parents and adolescents might have from time to time been expected to bracket any generalised thoughts and ideas about each other's developmental stage. This could include preconceived ideas such as that all adolescents are irresponsible or parents never understand their adolescent child. It will further be expected that no one in the dyad would want to manipulate the outcome of the dialogue, but would be interested to listen and hear what the other is really saying. It seems fair to say that to be present requires time from the parties involved and by experiencing that the other is making time to listen, could pave the way for the development of a trusting and safe relationship.

Apart from the fact that mindfulness as discussed in Chapter 3 has specific similarities with presence, the operationalised definition of mindfulness by Bishop *et al*. (2004:232) to an extent helps to further clarify how presence should be conducted. If one is to apply this definition to practicing presence, then presence should be focussed on self-regulating one's attention on immediate experiences in the here and now. This supports the notion that to be present will imply that one needs to momentarily turn away from oneself toward the other in the here and now.

5.3.1.2 Inclusion

Inclusion from a therapeutic point of view is when the therapist, as much as humanly possible, attempts to experience what the client is experiencing but at the same time keeps his or her centeredness (Hycner, 1995:19). For Buber (in Jacobs, 1995:68), inclusion should be a bodily experience where: "The therapist must *feel* the other side, the patient's side of the relationship, as a bodily touch to know how the patient feels it." Hycner (1995:20) and Yontef (2009:47-48) mention that trying to experience what the other is experiencing, makes the experience real.

The therapist for instance can attempt to experience what the client is experiencing when the client shares personal problems or concerns with the therapist. At the same time the therapist "… tolerates (in the sense of bracketing) whatever seems odd, awkward, strange, or offensive" (Brownell, 2010:109) in what the client has shared.

An example in the parent-adolescent relationship could be where an adolescent shares information around a situation that has occurred during a party which has really upset the adolescent. Being a parent of an adolescent with many preconceived ideas about what is happening at teenage parties, the parent might want to respond motivated by his or her preconceived ideas with possible comments such as "I told you not to go" or "If this is what is happening at these parties then this is the last one you have attended." The result of such a response might be that the adolescent will not share such information with the parent again. If the parent has practiced inclusion and has bracketed preconceived ideas around teenage parties, the parent would have focussed on how the teenager has experienced the specific situation that has occurred, which is the reason why the adolescent in the first place wanted to share it with the parent.

Joyce and Sills (2014:48) give practical suggestions as to how inclusion could be communicated. Interestingly most of these suggestions involve non-verbal gestures such as one's attitude, posture and tone of voice. Joyce and Sills (2014:49) point out that while practicing inclusion, one might not always be able to fully attune with the client. However, if the client realises that the therapist is genuinely trying to attune to him or her by practising inclusion, then the client will feel free to *correct* the therapist when he or she is not fully succeeding. According to Alleydog.com (2018), attunement describes to what extent a person is reactive or responsive to another's emotional needs and moods. Being attuned involves both being genuinely present and practicing inclusion as it is believed that a person who is well attuned will be able to "… respond with appropriate language and behaviours based on another person's emotional state. They are good at recognising moods and emotions in another person and adapting their own response in accordance" (Alleydog.com, 2018).

Practicing inclusion and being attuned, align with the discussion around perspective taking in Chapter 3 where it was indicated that perspective taking basically involves to *imagine* the world from another person's view point (Rasmussen *et al*., 2018:71). This form of perspective taking, according to Williams (2012), is referred to as affective perspective taking which involves a specific *intrapsychic process* where one would *imagine* "… another's feelings from that person's point of view." Where Williams (2012) chooses to use the word *imagine* another's feelings from that persons' viewpoint, Joyce and Sills (2014:47) see inclusion as a therapist's attempt to *experience* the clients' subjective world in the way the client is experiencing it, while the

therapist all along stays aware of his or her own experiences and vulnerabilities in the experience (Joyce & Sills, 2014:48; Yontef, 1993:36). Practicing inclusion from this point of view could thus also be seen as an *intrapsychic process.* Practicing inclusion as an intrapsychic process therefore involves that one person would as much as possible *get into the shoes of the other*, trying to experience how the shoes fit the other and how the other is experiencing the fitting. Referring to the example of the adolescent that has shared information around a situation that has occurred at a party, the parent should have tried to get into the shoes of the adolescent in an attempt to experience how the adolescent has experienced what had happened. *Getting into the shoes of the other* is what distinguishes inclusion from empathy as a much broader or deeper form of empathy where the therapist will *merely* try *to know or see* the subjective world as the client sees it (Joyce & Sills, 2014:47). Inclusion can further be distinguished from empathy in that one cannot *show* inclusion as one would *show* or *have* empathy for another person's situation or predicament. Inclusion will only be experienced as inclusion, if one *practices* inclusion. There is in other words a certain amount of *activity* involved. It thus asks more of an involvement from a person to *practice inclusion* than to *show* empathy or *have* empathy.

With regard to the mutuality of inclusion in therapy, Yontef (1993:37) clearly states that inclusion in therapy is not mutual as clients normally are not able to practice inclusion, especially at the beginning of therapy. Once inclusion is practiced mutually on a regular basis, then it is not therapy anymore. Practicing mutual inclusion within the parent-adolescent relationship, however, would be considered a prerequisite where the focus is to work towards establishing a reciprocal responsibility in the parent-adolescent relationship. To achieve this, it will be expected that parents and adolescents will focus on their attitude and tone of voice towards one another. Practicing inclusion will require that both parents and adolescents also become aware and knowledgeable about each other's developmental stages. To practice inclusion will for instance involve that parents should know why socialisation is so important during adolescence so that they can be truly and genuinely supportive when their adolescents do not experience a sense of belonging in their circle of friends. It is for instance believed that should a parent attempt to experience what the adolescent is experiencing in such a situation, that it would contribute to facilitate trust and a deeper bond between the parent and the adolescent.

From the discussions of inclusion, it is evident that one will not be able to practice or uphold inclusion if one is not fully present. Practicing inclusion will thus require that parents and adolescents spend time with each other as well as to employ a certain amount of effort within the relationship.

5.3.1.3 Confirmation

Authors such as Dailey (2006:435), Jacobs (2009:57), Joyce and Sills (2014:46-47), Hycner (1995:22-25), Yontef (1993:35-36), Young and Schrodt (2016:455) agree that everybody yearns to be confirmed by others, especially if the *others* are significant people in their lives, such as their immediate family. To be confirmed by significant others in one's early years plays such an important role that Hycner (1995:23) relates the outcome thereof to Erikson's first developmental phase, namely developing a sense of trust (versus mistrust) (Couchenour & Chrisman, 2014:116). Developing a sense of trust will lead to the development of self-worth and identity in later years (Ellis in Dailey, 2006:437). Hycner (1995:23) further points out that many people sadly never have the opportunity to experience that strong sense of initial confirmation that help them to develop basic trust.

Confirmation from this point of view seems to resonate with Ainsworth's attachment theory where the forming of secure attachments through the mother-infant interactions have a considerable effect on a baby's present and future behaviour (Sadock & Sadock, 2007:28). Infants who experience continued confirmation from their mothers, will most likely form secure attachments which will have a positive influence on their future development. For the researcher the important words here are the reference to the *continued experience of confirmation*. It is therefore understood that confirmation is not a once off experience, but should rather be seen as a spiral of continued events that one should experience throughout one's lifespan. In this regard, Dailey (2006:435) asserts that when children are confirmed by their parents on a continued basis they not only learn that they are valued and respected, but it also enables them to explore and debate their own viewpoints and emotions.

The ability to explore and debate one's own viewpoints in itself links with the development of autonomy during adolescence, which is one of the most crucial developmental milestones that adolescents need to master. When acting respectfully towards one another, a message is communicated that one confirms and values that particular person as a worthy human being. Respect and confirmation thus seem to be different sides of the same coin. To experience respect from another, one needs to be confirmed by the other. When one is being confirmed, one experiences that the other acknowledges one's existence and one's point of view, and by doing so, shows respect for one's *being*. It is further believed that out of this atmosphere of confirmation and acceptance, a sense of belonging is confirmed.

An important aspect to note and something that both parents and adolescents need to be cognisant of is the fact that people want to be confirmed within their uniqueness. They want to be confirmed as "… separate existing human being(s)" (Buber in Dailey, 2006:435) in order to "… become unique selves by the confirmation of the other" (Yontef, 1993:35). Related to this,

Zinker (in Joyce & Sills, 2014:46) mentions that self-appreciation, self-love and self-knowledge develop in the face of being confirmed for whom one is. Dailey (2009:274) is therefore strongly of the opinion that "… without acceptance or validation from others, it would be difficult to form a sense of self …" Dailey (2009:274) further says that "… confirmation should be particularly important during childhood and adolescence as young persons strive to develop a sense of self and independence."

Confirmation messages refer to the level of validation expressed for each other's uniqueness, values, worth and respect during dialogue (Dailey, 2006:436). Young and Schrodt (2016:457) add two important aspects to Dailey's definition of confirmation, which according to the researcher would involve a certain degree of awareness and presence, as well as a *turning away from oneself*. These two aspects are *recognising*, and *acknowledging* the other's worth. In this sense it thus seems as if there is some sort of process involved if the confirmation is to be experienced as genuine and authentic.

Confirmation or being confirmed is clearly associated with a myriad of positive relational outcomes. Therefore, although Young and Schrodt (2016:444-445) consider the act of confirmation (whether it is to confirm another or to be confirmed by another) as one of the communication behaviours that would enhance the relational quality in a romantic relationship, it is believed that the same will be true for any other close relationship such as the parent-adolescent relationship.

Apart from the psychosocial qualities of confirmation, it also plays an important role in communication outcomes with specific reference to aspects such as facilitating open discussion and encouraging the elaboration of ideas and feelings (Dailey, 2006:437-438). Young and Schrodt (2016:455) in this regard made a valuable comment by pointing out that children and adolescents normally are the only ones who benefit from being confirmed. Should one, however, study relationships from the context of the field theory and the family systems theory where a field is considered to be a systematic web of relationships (Yontef, 1993:295), then all the parts of the field such as parents and their adolescent children are considered to be interrelated. It is thus clear that parents as well as adolescents contribute to the progression and outcome of the interaction between them (Dailey, 2006:439, 450), which implies that parents should also benefit from the outcomes of being confirmed. It could therefore be understood that adolescents play an equally important role in setting the relational climate for the parent-adolescent relationship. Confirmation is thus not something that only parents should practice, but adolescents are as much responsible to confirm their parents for the very same reason that parents are expected to confirm their adolescent.

Joyce and Sills (2014:47) assert that to confirm the other does not imply that one blindly agrees with everything the other is sharing or condoning the behaviour of the other (Hycner, 1995:25; Zastrow, 2010:97). It implies that one will attempt "… to accept or hold not only what is figural for the client, but also what is alienated, deflected or out of awareness" (Joyce & Sills, 2014:47). Confirmation should therefore set the ground where active engagements are allowed between the speakers and where the speakers sometimes also need to be challenged with their thoughts and viewpoints (Dailey, 2009:274). Confirmation should never be mistaken for mere warmth or responsivity. Dailey (2006:436) and Dailey (2009:274) underline the fact that it is all about the quality of the communication. More specifically it is about the degree to which a person feels valued and accepted and worthy by the messages he or she receives (Sieburg in Dailey, 2006:436). According to Hycner (1995:24), confirmation as with presence and inclusion, involves an active effort of turning toward the other and to affirm the separate existence of the other person. According to Young and Schrodt (2016:457), confirmation communicates "… a sincere and genuine interest in the other person's perspective." For the researcher, it further involves that one would confirm the other just because of his or her *being* which is to confirm them for *who* they are and *that* they are.

5.3.1.4 Celebrate the uniqueness of the other

To be confirmed and to celebrate the uniqueness of the other, basically go hand in hand. It might be said that by confirming the other, is to actually celebrate the uniqueness and otherness of that person. For Yontef (2009:48) to view the other in their otherness is to be prepared to make contact with the other as the other is, in other words to make contact with the whole person that person is. Yontef (2009:48) views a whole person as "… being flawed and allowing that flaw to be a recognised part of one's existence …" It is therefore not to judge the person because of the flaw, but to see the flaw as that which makes the other unique.

The value to celebrate the uniqueness of the other is also referred to as *individualisation* (Zastrow, 2010:97). The word individualisation is self-explanatory and should be understood as that every person is unique and worthwhile. People are unique in a variety of ways, namely their "… value systems, personality, goals in life, financial resources, emotional and physical strengths, personal concerns, past experiences, peer pressures, emotional reactions, self-identity, family relationships, and behavioural patterns" (Zastrow, 2010:97). Hycner (1995:ix) stresses that it is in this variety of unique ways that "(e)ach of us secretly and desperately yearns to be 'met' – to be recognised in our uniqueness, our fullness, and our vulnerability."

An important reason to celebrate the uniqueness of each other in the parent-adolescent relationship specifically links with the phenomenological character of dialogue. From a phenomenological stance it is believed that people are constantly and actively busy to make

meaning of their world. To add the existential perspective that people continually re-invent or re-discover themselves to the phenomenological stance (Yontef, 1993:126), it then becomes clear that one cannot assume that someone will necessarily attach the same meaning to a specific event over time. Within the context of the parent-adolescent relationship, both the parents and the adolescents find themselves developmentally at a time in their lives where

- parents are confronted with the realities of middle adulthood as a developmental stage and may experience internal conflict related to physical, emotional and psychological changes which form a part of their life space, and
- adolescents are at a critical point in their life space where developing an identity often poses challenges with regard to forming opinions, new and lasting friendships, and sorting out who they are and who they want to be.

Re-inventing and re-discovering themselves are therefore almost a given within the context of the parent-adolescent relationship. A lack of awareness of these different life phases could potentially contribute to constant misunderstandings and conflict within the dyad. Hycner (1995:6) therefore highlights a valuable point with regards to celebrating the uniqueness of the other in stating that "… a dialogical approach celebrates the uniqueness of the individual *within* the context of the relational." What is understood by this is that the *otherness* or the uniqueness of a person emerges only when that person is in contact with another. Unique characteristics, values, belief systems and so forth thus emerge in relation to others.

In the context of the parent-adolescent relationship the otherness of adolescent behaviour only comes into play in relation to their parents' needs and behaviour and *vice versa.* For example, parents become aware of their adolescent's need for autonomy, when they express a need for their adolescent child to spend time at home with the family. If both the parties in this relationship should ignore that the expressed needs are known characteristics of the different developmental phases, then their expressed needs could possibly be the cause of major conflicts in their dyad. On the other hand, being aware of and approaching the developmental phase of the other with an attitude of being open, to listen and inquire might just have those results that both the partners in the dyad initially expressed. It could therefore be said that both the parent and the adolescent should not only value and respect each other's unique developmental phases, but should c*elebrate* the uniqueness of these phases and the differences that it brings into the parent-adolescent meeting.

Linguistically, there is a marked difference between the words '*to value and respect*' the uniqueness of the other *versus* '*to celebrate'* the uniqueness of the other. To value and to respect the uniqueness of the other could be understood as a command, almost as an

expectation with a possible *negative* experience attached to it. Conversely, to celebrate the uniqueness of the other involves a more positive and *joyful* experience with a personal choice attached to the act of the celebration. In a professional relationship *to value and have respect* for the uniqueness of the other might be more appropriate, but in the context of the parent-adolescent relationship, *to celebrate* the uniqueness of the other might in itself benefit the reciprocal characteristic of this relationship.

5.3.1.5 Awareness and contact

It almost goes without saying that none of what has been discussed up to here will be possible without a certain amount of awareness and a lot of contact which all occur in the context of the experience of dialogical relating. Yontef (1993:139) sees awareness as a form of experience which can loosely be defined as "… being in touch with one's own existence, with *what is*." Someone who functions like this will "… know *what* he does, *how* he does it, that he has alternatives and that he *chooses* to be as he is" (Yontef, 1993:140). In other words, someone who functions in awareness takes responsibility for his or her own behaviour, feelings and actions (Yontef, 1993:140). Joyce and Sills (2014:30) therefore state that awareness is a "… fundamentally positive, essential quality of all healthy living" and also that awareness is a "… non-verbal sensing or knowing what is happening here and now" (Joyce & Sills, 2014:30).

Relational awareness occurs when one person makes contact with another. As has been mentioned earlier, it is in the contact with the other that one becomes increasingly aware of who one is *versus* who not (Yontef, 1993:126). In a sense it is also during this contact that one differentiates oneself from others, where one develops one's own viewpoints and values, something that is an important aspect for identity formation during adolescence but also when one is a parent. Important, however, is that identity formation will not be possible if the contact happens without a certain amount of awareness or when one is not paying attention (Anderson, 2011; Joyce & Sills, 2014:32). By paying attention and being aware enables one to specifically be available (present) in order to fully pay attention to the needs of the other.

In essence dialogical relating is considered as an on-going process where unique responses are required for unique situations (Hycner, 1995:6). There is never an ending to dialogical relating. The researcher is of the opinion that being able to offer unique responses to unique situations, can only be possible when one is genuinely present and practices genuine and appropriate inclusion. Being genuinely present and to practice genuine and appropriate inclusion, however, are only possible when one operates in awareness and with a phenomenological stance towards the other. Moreover, utilising dialogical qualities such as confirmation and to celebrate the uniqueness of the other in the meeting, will further the

opportunity for a true dialogical experience. From these discussions it became clear why Hycner (1995:6) refers to dialogical relating as a “way of being”.

5.3.2 Parent-adolescent relationship as the safe container

In the Gestalt therapeutic relationship the relationship *per se* becomes the safe container. Similarly, the parent-adolescent relationship becomes the safe container if the parents and adolescents should choose to engage from a dialogical relating stance. The motivation for this viewpoint is grounded in the following relational qualities which are the results of practicing presence, inclusion and confirmation and which according to the researcher forms the basis of a safe container:

- Trust and honesty
- Unconditional acceptance (including acceptance of differences)
- Non-judgmental behaviour
- Feel worthy
- Experience a feeling of belonging
- Experience being heard and valued by the other
- Experience recognition
- Experience supportive, warm and secure attachments
- Respect
- Connectedness
- Experience genuine interest from the other
- Experience being treated with dignity.

The researcher reminds the reader of information discussed in Paragraph 3.3 pertaining to relational wellbeing, where most of the qualities mentioned here, were highlighted by Agulanna (2010:291-292), Dolamo (2013:4), Evans and Prilleltensky (2007:682), Fraillon (2004:8), Mbiti (in Juma, 2011:42-43), Seligman (2011:24) and Wissing (2014c:189) as contributing qualities for relational wellbeing. The researcher finds it interesting that these qualities are linked with basic human needs as referred to by Cruz *et al*. (2009:2025) and Grolnick and Pomerantz (2009:165).

The outcome of these relational qualities seem to result in

- The development of self-worth and self-appreciation, self-love and self-knowledge
- Establishing 'egalitarian inspired' negotiations
- Growing and becoming a better person
- Receiving and giving gratitude
- Receiving and giving compassion
- Creating opportunities for prosocial behaviour
- Eliciting decisions to commit to dialogical relating
- Creating an atmosphere to take reciprocal responsibility for the relationship.

From a dialogical point of view, and within the context of the study, it seems as if parents and adolescents in the parent-adolescent relationship will only be able to experience and benefit from the outcomes of these relational qualities when the principles of dialogical relating (PoDR) such as presence, inclusion and confirmation (with all that it stands for) are being reciprocated by both the parents and the adolescents. Should parents and adolescents reciprocate these principles, they will then be actively busy with what Ferguson (2018:213) refers to as relational maintenance. For the researcher the importance to maintain relational ties by reciprocating the PoDR, resonates with the discussion regarding the ultimate human need, namely to belong and to form part of constructive, supportive and positive relationships (Burnett *et al.,* 2011:1654-1655; Fishbane, 2007:396; Jabès & Nelson, 2014:219; Siegel, 2012:4; Spear, 2011:87). Belonging to such relationships not only facilitates relational wellbeing, but also supports individuals to grow and become who they are meant to become. Furthermore, reciprocating such relationships, according to Molm *et al.* (2012:143), will result in "… trust, affective regard, and solidarity in relationships", which ultimately will contribute to a safe environment in which the parent-adolescent relationship can function. Cozolino (2006:11) affirms that "… people and neurons wither and die" in the absence of mutually or reciprocal strong relationships.

Feldman *et al.* (2013:413) consider dyadic reciprocity, such as the reciprocating of the PoDR between the parent and the adolescent, to more or less involve

> … an exchange where the dyad is moving in harmony, each is engaged and contributes to the mutual exchange, the interaction is the end product of the input of both partners, and the atmosphere is one of collaboration and joint activity, whether the activity is verbal or non-verbal, …

Moving in harmony as is referred to in the quote, does not necessarily involve engagement without having to deal with differences of opinions or with disappointments. Labelling the reciprocating of the PoDR within the context of the parent-adolescent relationship as a relationship without challenges as such, would be derogatory to concepts such as honesty, authenticity and genuine contact, which basically are the foundation on which dialogical relating is shaped. Important, however, is the referencing to words such as "… *each* is *engaged* and *contributes* to the *mutual exchange* …" (Feldman *et al.,* 2013:413). These words in the researcher's view encompass what reciprocal responsibility for the parent-adolescent relationship involves, namely that parents and adolescents have a *mutual responsibility* and should have a *mutual commitment* towards the relational wellbeing of *their* relationship, as no one else can be held responsible for their relationship. It is thus in this relational environment where the parent and adolescent commit themselves to take reciprocal responsibility for their relationship that the relationship will be experienced as a safe container.

5.3.3 Establishing a working alliance

The playing field of this alliance involves aspects such as the development of an active partnership together with a bond of mutual trust and respect between the parties involved, an agreement to co-operate in the belief of the other party's good intentions and the possibility to openly inquire when there is a fracture in the alliance (Joyce & Sills, 2014:43-44). It is believed that by establishing a working alliance, the relationship will be able to go through hard times and sustain the work done on the relationship even in harder times. Important, however, is that both parties need to monitor with regular intervals whether the dyad is "… pulling in the same direction" (Joyce & Sills, 2010:44). Establishing a working alliance in the context of the parent-adolescent relationship will imply that i) parents and their adolescent children consider one another as active partners in the relationship and ii) that aspects such as mutual trust, respect and the belief that both parties in the dyad want what is best for the relationship, will form the platform on which the relationship is build. Two aspects which for the researcher play important roles in establishing a working alliance involve a commitment to the dialogue as well as to, from time to time, be a steward in service of the relationship. These two aspects and how they form part of the working alliance will be discussed next.

5.3.3.1 Commitment to dialogue

According to Yontef (1993:127), a commitment to dialogue in the context of Gestalt therapy entails that the therapist will surrender to the interpersonal contact process between the therapist and the client (Brownell, 2010:110). To surrender to the contact process implies that the therapist is not in charge of the contact, nor manipulates or controls the outcome of the contact, but endeavours to meet the client for whom he or she really is (Joyce & Sills, 2014:51).

Yontef (1993:127) points out that this type of contact "… is more than something two people do to each other" but that it is rather "… something that happens between people, something that arises from the contact between them." It is when both partners in a relationship are committed to the dialogue that opportunities arise for the experiencing of I-Thou moments which has been referred to earlier. Joyce and Sills (2014:51) refer to being committed to dialogue as I-Thou contact, where I refer to *me* and the Thou to *the other*. Should both the parties in the contact process respond from this I-Thou position, it would be considered the pinnacle of human relational interaction. Joyce and Sills (2014:51) further refer to this type of contact as a selfless connection, where each party is fully present and therefore the other experiences that he or she is being fully met.

For the researcher, commitment to dialogue involves much more than to only have contact on such a deep level as during I-Thou contact. The existential value of being committed to dialogue also involves being committed to practical aspects pertaining to upholding the dialogue. Within the context of the parent-adolescent dyad it would for instance involve a commitment and an agreement with regard to aspects such as

- Negotiations around rules for the dyad
- Negotiations around boundaries and the disciplining of adolescent behaviour
- Commitment to be aware of and have knowledge about middle adulthood as well as of adolescence
- A commitment to from time to time make sure that the partners in the dyad are still working in the same direction and that is to take reciprocal responsibility for their relationship.

It is the opinion of the researcher that commitment to dialogue also involves that the partners in the dyad will commit to be stewards in service of the dialogue, where the dialogue is considered *above* the personal likes and dislikes of the partners in the dyad. What it entails to be a steward in service of the dialogue will subsequently be discussed.

5.3.3.2 Steward of the dialogue

From a Gestalt therapeutic point of view the therapist (for the duration of the therapy) is considered to be "*… in the service of the dialogical"* (Hycner, 1995:13). This would entail that within a therapeutic context the therapist is responsible for the wellbeing of the therapeutic relationship in that the therapist needs to be able to sense or *see* what the *other* needs from the therapy and from the therapist. To be a steward in service of the dialogue for the researcher means to act in such a way that the outcome of one's actions will always be in the best interest

of the relationship. In the context of the parent-adolescent relationship, the researcher therefore believes that both the parent and the adolescent are stewards in service of the dialogue (of their relationship). Their stewardship so to speak might not carry the same weight, but they are equally responsible for the wellbeing of their relationship.

Emmanuel Levinas, whose work is discussed by Brownell (2010:98-102), could possibly be seen as the 'father' of the whole idea that one is ethically responsible *for* the 'other person'. This responsibility for the other is not by choice but an obligation or "… a summons to responsibility for the other person and the welfare of the others *before* oneself" (Filipovic, 2011:59).

At first glance the concept of *the other* and to be ethically responsible for the other creates excitement against the backdrop of the increasingly individualistic climate of the modern world. This is until Tatranský (2008:293-305), in his article "A reciprocal asymmetry? Levinas's ethics reconsidered", challenges thoughts and theory of Levinas on what constitutes a relationship that one becomes aware of the importance to correctly understand the concept of responsibility within relationships. Tatranský (2008:296-297) for instance highlights the fact that according to Levinas's views the other could basically be seen as a stranger and this relationship "… is ultimately that of pure self-sacrifice with no return or communion. It is the radical ethics of unilateral non-reciprocity …" Even with regards to being a steward in service of the dialogue, Hycner (1995:14) points out that the therapist is responsible to initially initiate a genuine dialogical relationship in order to establish a genuine relatedness and in that sense the therapist is responsible for the wellbeing of the relationship. Hycner (1995:14), however, also states that once a genuine relatedness has been established that both the therapist and the client are in the best position to take full responsibility for the relationship. The therapist therefore is not seen as the only steward in service of the dialogue. It is believed that the parent will also be the one to initially initiate applying existential dialogue to the relationship between the parent and the adolescent, but as is the case within a therapeutic setting, the parent is not to be the only steward in service of the relationship.

To be a steward in service of the other or of the dialogue could be referred to as the dialogical attitude or stance that one has towards another. Brownell (2010:106) highlights the fact that this dialogical attitude or stance should be seen in the context of a process orientation towards the other and not merely as a positive regard. The dialogical attitude or to be a steward in service of the dialogue is therefore not merely a once off or a situational response, but an ongoing way-of-being. An important aspect to mention is the fact that should one chooses to uphold this dialogical attitude, that one cannot expect the other party in the relationship to return such a stance. Should the other, however, also commit to uphold a dialogical attitude, then a chance

exists that a dialogical moment might ensue (Buber in Joyce & Sills, 2014:51; Hycner & Jacobs in Brownell, 2010:106).

In a relationship where partners are committed to take reciprocal responsibility for the wellbeing of their relationship, they in actual fact commit to be stewards in service of their relationship. From a family systems and Gestalt field theory view the (parent-adolescent) relationship (the whole) thus becomes more important or greater than its parts (the parent and the adolescent) (Day, 2017:267; Yontef, 1993:304). The commitment is thus not to the different parts, but to the whole.

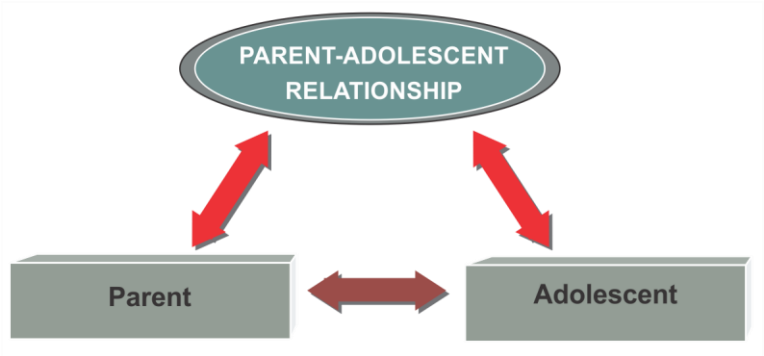


FIGURE 5.4: Stewards in service of the relationship

In the researcher's opinion, a commitment to the dialogue or to be a steward in service of the dialogue/relationship moves the relationship *per se* to a higher order. From this higher order position, the relationship thus acts or becomes the equaliser of the positions that the parent and adolescent hold in their relationship (Refer to Figure 5.4). As equaliser, the relationship will *expect* that both the parent and adolescent are being confirmed, are treated with respect and with dignity, that their uniqueness is being celebrated and that both are considered worthy to be listened to and be heard. It could therefore be understood that, due to this transactional process, the wellbeing of the whole (relationship) will be benefitted, and ultimately the parts (the parent and adolescent) of the whole (the relationship).

5.4 SUMMARY

Existential dialogue as a vehicle to take reciprocal responsibility for the parent-adolescent relationship was presented in this chapter in accordance with the three elements of the Gestalt therapeutic relationship, namely dialogic relating, the working alliance and the relationship as a safe container. The interdependence and interrelatedness of the three elements were highlighted by referring to the specifics associated with each of these elements.

Dialogical relating for instance was discussed by referring to the following important principles that form part of the dialogical relating, namely presence, inclusion, confirmation, celebrating the uniqueness of the other and awareness. The relationship as a safe container is directly linked to different relational qualities and their outcome which is considered a result of practicing the PoDR. Finally, the role of establishing a working alliance when taking reciprocal responsibility for the parent-adolescent relationship was explained by referring to practical aspects that will support the dyad towards establishing such an alliance. First of all being committed to the dialogue in their dyad was discussed as a prerequisite to establish a working alliance in the parent-adolescent relationship. Acting as a steward in service of the relationship will also contribute to establishing a working alliance in the parent-adolescent relationship. It is believed that when one acts or responds from being a steward in service of the relationship, then the wellbeing of the relationship becomes the focal point of the relating. Parents and adolescents taking reciprocal responsibility for the wellbeing of their relationship, is what motivated this study in the first place.

The researcher finally is of the opinion that the following quote by Hycner (1995:ix) summarises the discussion in this chapter: “We are all inextricably intertwined. Our valuing of another brings value to our self. We are part of a loop of reciprocal relations.”

The findings of the study are subsequently presented in Chapter 6.

CHAPTER 6:
DATA ANALYSIS AND DISCUSSION OF FINDINGS

... the "other" is not another me, nor is it something defined by its relationship with me, but rather something or someone completely other and unique. The other is incommensurate with me. Moreover, the other, as that which calls to me, calls for a response from me (Moran, 2000:337).

6.1 INTRODUCTION

The discussion in Chapter 6 is a deliberation around the analysed data collected during semi-structured interviews and an Intergenerational Group Reflective Technique (IGRT) with parent and adolescent participants. In light of the fact that data collected from the semi-structured interviews had a different focus to the data collected from the IGRT, the data were analysed separately and are presented separately in this chapter. In Addenda 6 and 8 extracts are given from the raw data obtained during the semi-structured interviews and the IGRT.

Before presenting the findings, the research question, secondary questions, aim and objectives pertaining to the semi-structured interviews and the IGRT are presented as a reminder of what they entailed. Thereafter biographical information about the participants is presented in table format. Parent and adolescent participants who took part in the semi-structured interviews are referred to in two separate tables to make the participant coding less complicated. Information on parent and adolescent participants who participated in the IGRT is presented in one table as they participated in the same IGRT. The researcher in short reflects on the biographical information of the participants in each of the tables to provide a summary of the participants that took part in the study.

The emergent themes are presented and discussed using direct quotes of the participants as well as by verifying the findings with relevant literature. Except for one interview, all the interviews were conducted in Afrikaans. The researcher presented the translated English quotes of the participants in the discussion of the findings. In cases where the English translation did not do justice to the nuances of an Afrikaans quote, the Afrikaans quote was presented alongside the translated English quote. Concluding remarks follow after the findings of each data set have been discussed and the chapter ends with a concluding summary. The information and findings of the semi-structured interviews are presented first, followed by the

information and findings of the IGRT. After a discussion of each subtheme, the researcher also gives a discussion from literature, linking the data with relevant information from the literature. Diagram 6.1 gives an outline of Chapter 6.

RESEARCH QUESTIONS, AIM AND OBJECTIVES OF THE STUDY
BIOGRAPHICAL INFORMATION OF PARTICIPANTS INVOLVED IN THE SEMI-STRUCTURED INTERVIEWS
FINDINGS OF THE SEMI-STRUCTURED INTERVIEWS
Main theme 1: Reciprocal responsibility practiced through dialogic relating
Main theme 2: Reciprocal responsibility practiced through initiating values, norms and family rituals
Main theme 3: Reciprocal responsibility achieved through parent and adolescent specific contributions
Discussions of the findings of the semi-structured interviews
BIOGRAPHICAL INFORMATION OF PARTICIPANTS INVOLVED IN THE IGRT
FINDINGS OF THE IGRT
Main theme 1: Parents have expectations of adolescents
Main theme 2: Adolescents have expectations of parents
Main theme 3: Parents' responses to adolescent expectations
Main theme 4: Adolescents' response to parent expectations
Discussion of the IGRT
CONCLUDING REMARKS
SUMMARY

DIAGRAM 6.1: Outline of Chapter 6

6.2 RESEARCH QUESTIONS, AIM AND OBJECTIVES OF THE STUDY

The following research question guided the research process: What should be included in a practice framework to facilitate a reciprocal responsibility in the parent-adolescent relationship?

Several secondary research questions derived from the primary question, but the two that specifically relate to the semi-structured interviews and the IGRT are as follows:

- What are the views and experiences of parents and adolescents in terms of taking reciprocal responsibility for their relationship?
- What do parents and adolescents expect from each other to contribute in order to establish a reciprocal responsibility in their relationship?

The overall aim for the research was to, through the use of a qualitative descriptive design, conceptualise a practice framework that could facilitate reciprocal responsibility in the parent-adolescent relationship. The geographical area in which the research was conducted was the Boland District of the Western Cape and included areas such as Wellington, Stellenbosch, Paarl, Worcester and surroundings.

The following two objectives are linked to the secondary research questions relevant to this chapter:

- To explore and describe the views and experiences of parents and adolescents on taking reciprocal responsibility for their relationship (semi-structured interviews).
- To explore and describe the views of parents and adolescents on what they expect from each other to contribute in order to establish a reciprocal responsibility in their relationship (IGRT).

The biographical information of participants involved in the semi-structured interviews is subsequently presented followed by a discussion of the findings. The biographical information of the participants who participated in the IGRT is presented in Table 6.4 and the findings are discussed under 6.6.

6.3 BIOGRAPHICAL INFORMATION OF PARTICIPANTS INVOLVED IN THE SEMI-STRUCTURED INTERVIEWS

The biographical information of the participants involved in the semi-structured interviews is indicated in Table 6.1, which refers to the parent participants and Table 6.2 where information of the adolescent participants is indicated.

In Table 6.1 participant codes indicate the following of the participant:

P = Parent

1 = Number of interview

M = Mother

MF = Mother and Father

Biographical information included in Table 6.1 includes the marital status of parents and the gender, age and grade of their adolescent child. In the column where the gender of the adolescent child is indicated the adolescent participant's code that was assigned to him or her, is also indicated in order to link the parent-adolescent dyads. The following sign (-) is an indication that the adolescent of the particular parent did not participate in the study.

It is interesting to note that mostly mothers volunteered to participate in the research. Dyer (2015:n.p.) asserts that fathers are, for different reasons, "… often less willing than mothers to participate in research, or have schedules that make it difficult for them to participate …" This aspect is considered a limitation of the study, seeing that the views of mostly mothers were obtained while most of the mothers who participated were married to the biological fathers of the adolescents. Apart from one participant, all the participants were Afrikaans speaking which is attributed to the fact that Afrikaans is a prominent language in the Boland District of the Western Cape. The interview with the isiXhosa participant was conducted in English as this participant was fluent in English. Another limitation of the study was that the researcher was able to gain entry to only one isiXhosa participant.

TABLE 6.1: Biographical information of parent participants (semi-structured interviews)

PARTICIPANT CODE	PARTICIPANT AND MARITAL STATUS	HOME LANGUAGE	GENDER OF ADOLESCENT CHILD	ADOLESCENT'S AGE AND SCHOOL GRADE
P1M	Mother (married)	Afrikaans	Boy (A1B)	15 years Grade 9
P2M	Mother (married)	Afrikaans	Boy (-)	16 years Grade 9
P3M	Mother (married)	Afrikaans	Girl (A3G)	16 years Grade 9
P4M	Mother (married)	Afrikaans	Girl (-)	17 years Grade 11
P5M	Mother (married)	Afrikaans	Girl (A4G)	14 years Grade 6
P6MF	Mother & Father (married)	Afrikaans	Girl (A2G)	17 years Grade 11
P7M	Mother (single)	isiXhosa	Boy (-)	16 years Grade 10
P8M	Mother (single)	Afrikaans	Boy (A8B)	16 years Grade 10
P9MF	Mother & Father (married)	Afrikaans	Boy (A5B) Boy (A6B)	15 years Grade 9 17 years Grade 11
P10M	Mother (married)	Afrikaans	Boy (A7B)	15 years Grade 9
P11MF	Mother & Father (married)	Afrikaans	Boy (A9B)	15 years Grade 9
P12MF	Mother & Father (married)	Afrikaans	Boy (A10B)	15 years Grade 9
P13MF	Mother & Father (married)	Afrikaans	Boy (A11B)	15 years Grade 9

P=Parent; M=Mother; F=Father

The participant codes in Table 6.2 indicate the following of the participant:

A = Adolescent

1 = Number of interview

G = Girl

B = Boy

The gender, age, school grade, and home language of adolescent participants are reflected in Table 6.2 as well as the marital status of their parents. The average age of the adolescent participants was 15 years which placed most of them in the 9th school grade. As was the case with the parent participants, all the interviews were conducted in Afrikaans as this was the home

language of all the participants. An interesting point is that only three of the 11 participants were girls. This is considered a coincidence in the study and not a limitation as the data collected from the girl participants did not differ from that of the boy participants.

TABLE 6.2: Biographical information of adolescent participants (semi-structured interviews)

PARTICIPANT	GENDER	AGE AND SCHOOL GRADE	HOME LANGUAGE	PARENTS AND MARITAL STATUS
A1B	Boy	15 year Grade 9	Afrikaans	Mother & Father (married) (P1M)
A2G	Girl	16 year Grade 9	Afrikaans	Mother & Father (married) (P6MF)
A3G	Girl	17 year Grade 11	Afrikaans	Mother & Father (married) (P3M)
A4G	Girl	14 year Grade 8	Afrikaans	Mother & Father (married) (P5M)
A5B	Boy	15 year Grade 9	Afrikaans	Mother & Father (married) (P9MF)
A6B	Boy	17 year Grade 11	Afrikaans	Mother & Father (married) (P9MF)
A7B	Boy	15 year Grade 9	Afrikaans	Mother & Father (married) (P10M)
A8B	Boy	16 year Grade 10	Afrikaans	Mother & Father (divorced) (P8M)
A9B	Boy	15 year Grade 9	Afrikaans	Mother & Father (married) (P11MF)
A10B	Boy	15 year Grade 9	Afrikaans	Mother & Father (married) (P12MF)
A11B	Boy	15 year Grade 9	Afrikaans	Mother & Father (married) (P13MF)

A=Adolescent; B=Boy; G=Girl

Following on the information of the participants, the research findings from the semi-structured interviews are presented and discussed next.

6.4 FINDINGS OF THE SEMI-STRUCTURED INTERVIEWS

The three main themes with relevant subthemes and categories that were identified through the thematic analysis of the data are presented in Table 6.3. These themes, subthemes and categories are discussed by first indicating the main theme, and then discussing the subthemes while referring to the categories of each subtheme. For this discussion the researcher only referred to parents and adolescents and not parent participants or adolescent participants. Where reference is made of a comment by one member in a parent dyad (for instance the mother), the reference is indicated as follows: **P11MF(M)** when the mother is being referred to and **P11MF(F)** when the father is being referred to. The researcher used square brackets **[ ]** to further clarify quotes that were used (Refer to Addendum 6 for extracts from the transcribed interview data).

TABLE 6.3 Themes, subthemes and categories of the semi-structured interviews

MAIN THEMES	SUBTHEMES	CATEGORIES
1. Reciprocal responsibility practiced through dialogic relating	Being present through focussed listening	• Have meals together at the kitchen/dining room table • Create opportunities for focussed listening • Family meetings and scheduled appointments
	Confirming each other and showing gratification	• Recognise achievements • Recognise sacrifices made • Doing home chores • Out of the ordinary efforts
	Practice inclusion by being attentive and supportive	• Being aware of each other's wellbeing • Being aware of each other's needs and choices • Showing affection
2. Reciprocal responsibility practiced through initiating values, norms and family rituals	Show respect	• Family customs • Need for privacy and time-out • Respectful engagement with one another and others
	Have trust	• Adolescent responsibility and decision making abilities • Parenting abilities • Parent-adolescent trust
	Family (fun) time	• Play sport • Enjoy recreational and other activities
3. Reciprocal responsibility achieved through parent and adolescent specific contributions	Parental dimensions	• Guide and limit • Model and consult • Create a safe space
	Adolescent awareness of responsibility within the parent-adolescent dyad	• School is first priority and responsibility • Conscious awareness of the existence of others

Taking reciprocal responsibility seems to happen in many different ways and forms in the parent-adolescent relationship. Parents and adolescents admitted that parents, due to their specific role as parents with more experience take more responsibility than adolescents in their relationship. They were all in agreement that parents cannot take sole responsibility for their relationship and adolescents also have a specific role to play in the wellbeing of their relationship. Comments by parents and adolescents in this regard involved the following:

A9B: *Parents alone cannot be responsible [for the relationship] while children do not make contributions from their side.*

A8B: *the relationship should come from both sides. When the mother addresses you then you must listen to her and when you talk to her then she must listen to you. Sometimes you need to do things for one another … Help to do little things at home. Such as help her with her chores. Such as fetching the washing from the washing line.*

P8M: *because, if you do not teach them from young that everyone has a responsibility, they will become useless adults … they need to learn this from very young. How is he going to learn, how will he do it [take responsibility] if he did not learn to do it as a child?*

A7B: *but it would not be fair when parents do everything and the children have done nothing [in the relationship].*

P10M: *the example [to take responsibility for the parent-adolescent relationship] is established when a child is still young. Just as the parent has responsibilities within the relationship, so does the child which directly or indirectly has an impact on the relationship or on the child. If we take a simple example such as homework. Why do you have to do homework? Because your parents are saying so? No, you need to do homework because you need to prepare for life. Your parent is there to support you.*

As has been referred to in Chapter 1, and in line with a qualitative descriptive design, this study drew on a naturalistic paradigm and on a relativistic ontological assumption and a subjectivist epistemological assumption (Bradshaw *et al*., 2017:1-2; Rahi, 2017:1-5; Scotland, 2012:9; Wahyuni, 2012:69-72; Weaver & Olson, 2006:460-461). The underlying theoretical frameworks that guided the study involved family systems theory (Erdem & Safi, 2018:469; Messina *et al*., 2018:150), supported by the Gestalt field theory (Joyce & Sills, 2014:28; Yontef, 1993:283), the attachment theory (Chinnery, 2016:80; Holmes, 2017:309; Seligman, 2017:298) and developmental theories. The chosen paradigm, the ontological and epistemological assumptions, together with the theoretical frameworks all supported the researcher's notion that parents and adolescents should take reciprocal responsibility for the relationship.

The different main themes, subthemes and categories that were identified during data analysis are now indicated by giving a verbal account on the views and experiences of parents and adolescents on taking reciprocal responsibility for their relationship. In 6.4.1.4 a discussion of the findings are verified with relevant and appropriate literature.

6.4.1 Main theme 1: Reciprocal responsibility practiced through dialogic relating

The three subthemes that were identified under the main theme are: being present through focussed listening, confirming each other and showing gratification, as well as through showing inclusion by being attentive and supportive. These subthemes will be discussed by referring to the specific categories identified under each theme.

6.4.1.1 Being present through focussed listening

Parents and adolescents are well aware of the limited time available to practice focussed listening, especially during the week when parents are working and adolescents have their school activities and homework to attend to. Many of the adolescents who participated were also involved in after hour school and sporting activities during the week as well as on Saturdays. In order for parents and adolescents to know what is happening in each other's lives, they have employed specific activities such as having meals together at the table. They have created specific opportunities for focussed listening and have family meetings and scheduled appointments with each other. On a question of what P12MF thought contributed to the fact that their son, A10B, will share information with them, which he otherwise might not have shared, the father's P12MF(F) response was: "*Time, to start with*." The mother's response was: "*To be available and letting the adolescent know that they are available whenever he wants to share something (positive or negative) with them"* (P12MF(M)).

Having meals together at the kitchen or dining room table seems to be a non-negotiable house rule in the families of almost all the participants. The main motivation around this rule appears to be the fact that everyone, parents and the adolescents alike, is busy during the day or during the week, and that by having their meals together at the table, creates an opportunity for focussed listening. It was interesting to note that none of the participants had a problem with this rule, not even in dyads where the rule is that no cell phones or electronic devices are allowed at the table while they were having their meal.

Some participants enjoy every dinner around the table, while other families would only have their Sunday lunch together because the adolescents are at boarding school. P8M mentioned that because her son is in boarding school and participates in sports on Saturdays, they have their Sunday lunch at the dinner table. The rule is that no electronic device is allowed to be switched on, or even in close proximity of the table. They will then only focus on each other to discuss and talk about whatever comes to the fore. Having this meal together for P8M "… *is a must* …" Her son A8B confirmed that while they have their lunch that all the technology is off and mentioned: "*It is just us two … When we eat together then we talk and listen to each other*."

Participant P6MF and P11MF(M) mentioned that they have dinner together every evening and after dinner, while they are still at the table each member of the family has the opportunity to *share their pros and cons of the day*. P11MF(M) further shared how A9B and his brother cannot wait to share their day with them as parents but also with one another, even though there is almost a seven year age gap between them. They would talk non-stop and get very upset ("*baie omge-ellie"*) when they are interrupted when they are not done yet. P11MF(M) experiences these as precious moments "… *as these are the only time when our children will really share their experiences during the day with one another – where everybody is listening to one another. Sometimes they share difficult experiences while they not really even know how to talk about it, and other times it is really trivial things that they share …, but this is where they will share it*." A9B experiences that his parents are listening to him and his brother when they sit around the dining room table. A9B shared the following around his experience: "*Then they will listen and will keep eye contact* …" and he experiences this as that he is being heard.

Having their meals at the table means so much to participant A1B that his response to a question on what specific aspects he would want to thank his parents (P1M) for, he mentioned the following: "… *to sit and eat at the table* …" Participant A1B experiences the relationship between him and his parents to be as strong as it is because they have all their dinners together at the dinner table where they would share everything around their day with one another.

P12MF(M) also shared how they would have their meals at the table and further mentioned: *"… we talk a lot when we sit at the table*" and that it is around the table that many things are being shared amongst the family members.

From these quotes it seems that parents and adolescents value the time they have together where they can practice focussed listening and experience that they are being listened to and are being heard.

The need to be heard and to spend focussed time with one another contributes to the fact that parents and adolescents **create opportunities for focussed listening.** It is interesting how many of these opportunities will be when parents and adolescents are travelling together. Participant A6B for instance mentioned how he and his father (P9MF) spend a lot of time together to bond when his father accompanies him on his fishing competition trips. They would then spend long times together on the boat while A6B participates in the competition. A6B, however, also has the need to spend time alone with his mother, and has therefore decided to accompany his mother in the evenings when she has to fetch his brother at school while he practices for the school revue. A6B described this time with his mother (P9MF) as follows: "*Then we have our own time … and then we will talk* …"

Being able to spend so much time with his son (A6B) on his fishing competition trips, made participant P9MF(F) realise that he wants to spend more one-on-one time with his other two sons as well. Consequently participant P9MF(F) invites one of his other two sons on a Sunday afternoon to help him with activities at the camping site on their farm. They have to travel to the camping site and during this time he would allow the specific son to drive the bakkie. "… *we have about 45 min to talk and then I will ask them about their school work, about girlfriends* …" (P9MF(F)). He admits that it is not enough time to spend with a child and he wishes he can spend the whole day with his children. However, this time is special to both him and the accompanied son, and a time that participant P9MF(F) would not want to miss.

Participants P12MF mentioned that they choose to take their son (A10B) to all his sporting events as well as to parties that he gets invited to. Their main motivation for doing this is because the parents have realised that: "… *it is when I (P12MF(M)) take him to the hair salon that something will come up [that has been bothering him]*". P12MF(M) further mentioned: *"It is during the most unexpected times that things will come up which you could have missed [if you were not the one who took him to be somewhere]".* Creating these times together for participant P12MF(F) is important but "*It is not really about having to say something but just time to breathe together or just time to be there [for their children]*." *(Afrikaans: Tyd is baie belangrik. Dit gaan nie noodwendig om iets te sê nie, maar net tyd om saam asem te haal of net tyd om daar te wees).*

Participant P10M has come up with a way which she refers to as preparation phases, which her children can use to get her attention when they want to share specific things with her. She has started to do this when their children were still very young, but it has stuck with them and they still use them to get their mother's attention. When her children want to share something but they do not want her to be angry they would say: "*Mommy, you must not get angry*." Or they will say "… *Mommy, we want to tell you something that is difficult.*" From participant P10M's side, she will say the following when she wants the attention of her son (A7B): "… *I want to share something with you and it is really important for me*." By involving these phrases they have each other's attention but also know how the other one would like them to react.

Family meetings and scheduled appointments also seem to enable the parent and adolescent (and the family) to be present and ensure that they are heard when they share something with one another. During these meetings and appointments everyone will be allowed to give their opinions, which specifically makes the participants feel that they are being heard and valued.

Participant P13MF(M) mentioned that they have family meetings where everyone in the family is involved and shares what is bothering them. During these meetings it is important for

participants P13MF that each child should give their opinions so that "… *it is not one sided* …" where the parents do all the talking. They also have one-on-one meetings or appointments which are either made by the parents or the children. During these one-on-one meetings participant P13MF(F) will sit down with the specific child and say: *"… I have a problem and we need to talk it through, this and this is the problem …"* and he will also allow the children to voice their problems that they for instance might have with them as parents. Participant P13MF(F) further mentioned that their son (A11B) will for instance in the morning just before they all go in their separate directions ask his father: "… *I have something I want to talk with you about, will it be in order for tonight, can we talk tonight?*" According to A11B these meetings happen in his parents' bedroom on his parents' bed, where just the three of them will talk without any interruptions, "… *then everybody focusses on what is being discussed and they listen, give attention and give feedback* …" Participant P13MF(F) is of the opinion it is because they as parents have encouraged their children from when they were still very young to talk freely to them that they now have the confidence to discuss their problems with their parents.

Participant A3G and her parents (P6MF) have regular meetings (*roep 'n vergadering byeen*) between the three of them. Participant A3G experiences these meetings as follows: "*For me this is the best way [to talk about problems or things that she feels unsure about] because everyone can explain [their] side of the story. In this way we solve the problem as a family*."

6.4.1.2 Confirming each other and showing gratification

Confirming each other and showing gratification happens across the board between parents and adolescents (P4M, A2G, A4G, P7M). Adolescents do, however, admit that they could confirm their parents more often than what they are doing at present. In a sense it seems as if the discussions around the relationship between them and their parents have made them aware of just how much their parents do for them which then made them realise that their parents in actual fact deserve much more credit than what they are receiving.

Giving and receiving **recognition for achievements** is experienced as a confirmation for the effort that a person has put into achieving what he or she had achieved. Participant A8B shared the following in this regard about his mother (P8M): "*She actually gives me good recognition when I did well in something, but when I have accomplished an achievement, then she is really proud of me."* Participant P9MF(M) will give recognition to all three their sons, but their eldest son has received national colours for fishing which made her extremely proud and happy for her son. When she told him just how proud she is, his reaction was: *"… that it is not such a big deal. But I still gave him the recognition that he deserves*." The son (A7B) of participant P10M is very good in mountain biking and always receives all the recognition that he deserves from his parents with remarks such as "… *wow, we are so proud of you*." Participant P10M, however,

also started to participate in mountain biking competitions and when they do a competition together or when they take on a difficult route participant A7B will always wait for participant P10M and say something such as "… *wow, he is so proud of me and he has a lot of respect for his mother who is able to take on this difficult route*." Giving and receiving this type of recognition seems to be special for the giver and the receiver as was noticed when the participants shared their experiences around this matter.

Even though **doing home chores** is considered as family rules and something that is expected of family members in most of the participants' families, they would still show gratification when the home chores are done. Participant A9B is at home an hour before his family arrives from work and fetches his brother from after-care. During this time he would for instance unpack the dishwasher which his mother would thank him for: "*I will boost him and tell him how nice it is of him to have helped her*" (P11MF(M)). Participant A9B, however, feels: "*I do not expect them to say something. I feel this is my privilege [to be able to help my mother*]."

Participant A5B shared how he *enjoys* helping his parents with things around the house. He will for instance offer to help set the table for dinner, or when his father is busy barbequeing he will say: "… *can't I 'braai' and then you and I can just talk a little bit.*" Participant A5B further mentioned: "… *I will always be on the lookout to help and to make someone else happy*."

Participant A3G will do home chores to thank her parents (P6MF) for what they are doing for her and her younger sister. She shared the following: … *sometimes when I see there is something dirty in the house then I will clean it … or especially when my father comes from work in the evening, then I will make him a cup of coffee … and when he sees the coffee he is very happy and thanks me all the time for the nice cup of coffee*." Participant A3G further shared: *I know my parents have a lot of work and sometimes they also want to take a break. They just want the best for me … they work very hard for me and my younger sister*." All three these examples could also be linked with pro-social behaviour where the adolescents behave in a manner not to please their parents, but to benefit their parents and ultimately their relationship. It is interesting how participant A3G's mother, participant P6MF, to an extent will reciprocate her daughter's behaviour by seeing to it that her daughter's cupboards are clean and neat, something that her friends' mothers never do for them.

Participant P7M is a single mother and works long hours and only arrives at home after seven o'clock in the evenings. She shared how her 16 year old son started cooking dinner in the evening so that they can have dinner as soon as she arrives home and so that she does not have to still do the cooking. She further mentioned: "… *I enjoy it. I will tell them that's good, that's nice … because if I [would say] 'Why did you cook that?' … they will feel bad, because …*

'what is it helping… we are trying to help her and she does not appreciate it.' Then, at the end of the day they do not do it, because I do not appreciate them."

Out of the ordinary efforts ranged from a father (P11MF) who has hardly ever missed a cricket game his son (A9B in grade 9) has played and who sometimes needs to take leave to attend the matches, to a mother (P8M) who each Saturday throughout the rugby season will attend her son's (A8B) rugby games no matter what the weather is like, to parents (P12MF) who will travel almost a 100 km to take things that their son (A10B) needed to the hostel and then travel back home again, to a mother (P6MF) who will wash and iron her daughter's clothes because she feels their daughter (A2G) already does a lot, to a son (A11B) who will give up a sporting event to accompany his father (P13MF) to their farm for the weekend just because he does not see his father that often during the week due to the father's work situation and parents (P9MF), who were not able to take holiday because their children, participants A5B and A6B, went on a tour.

Apart from participant A11B whose father (P13MF) was not aware that his son forfeits sporting events to spend time with him, all the other participants who were on the receiving end of these efforts, mentioned how grateful they are for the special efforts that were taken on their behalf. Participant A9B mentioned that although he appreciates his father's efforts, and regularly thanks him, he still feels he does not do it enough. Participant P9MF(F) mentioned that their sons (A5B and A6B) will thank them for these special efforts: "*They come and thank us. [They will say] we see you will not be able to take leave because of our tour."* The parents specifically appreciate this about their sons. Participant P9MF(M) in this regard also gave another example of their middle son (A5B): "*Our middle son is the one that will come and hug me and say: Mommy, thank you that you have travelled back and forth to school five times today. I notice the effort that you make on my behalf."*

Although participant A10B do thank his parents (P12MF) for their special effort to travel far to bring things he needs to his hostel, it seems as if he for the first time during the interview became aware of how big an effort it is for his parents. He then decided that if they have to do it again, that he will spend longer time with them before they have to travel back home again, something he did not do in the past.

The only thing that both participants P12MF and P13MF expect from their children are to be grateful and appreciative of what they have. In this regard participant P12MF(M) said: *"… they must just appreciate life … and everything they receive and they must know how privileged they are … they must understand this and must use what they have [and make the best of what they have].*"

In general, adolescents seem to be of the opinion or realise that even though they are grateful or thank their parents for what they do for them, they do not do it enough. Participant A8B for instance mentioned: "*I do give my mother a lot of recognition for everything that she does for me such as … each weekend she does my washing and the doing the dishes and all the little things in the house … what a mother does and not really has to do. I do give her recognition, but I do not think it is enough though*."

6.4.1.3 Practice inclusion by being attentive and supportive

Practicing inclusion for the purpose of this subtheme involved that family members seem to be aware of one another's wellbeing, they are aware of the needs and choices of the other and they show affection towards one another.

Parents and adolescents seem to **be aware of each other's wellbeing.** In light of the fact that one would expect from parents to be aware of their adolescents' wellbeing, it was interesting to note how attuned the adolescents are of their parents' wellbeing. Participant P11MF(F) for instance mentioned that whenever he would ask his son (A9B) how his day was, he will always respond with: *"… did you have a good day, Dad?*" Participants P11MF's experiences are that their wellbeing are very important to their son and he will usually enquire about it. When the mother participant had a bad day he will quickly assess the situation and straight away will know that she needs extra space and that she does not want to be bothered. The first thing the following morning he will go to her to find out how she feels and whether she is better. These parents are also aware of the long day that their son (A11B) has. The father made the following comment in this regard: "… *we give him a fair amount of grace because of the long day that he has … we also have a long day but [to be] on the bus by 6 o'clock, the pressure at school, so we try [to be easy on him]."*

Participant A6B for instance can easily pick up when his mother (P9MF) is not feeling well or is upset about something. When he sees that she is not doing well he will ask her what is wrong. If she does not want to talk, *"… then I just go and sit in front of her and then she normally begins to talk*." Being aware of each other's wellbeing seems to be important in this family as participant A5B also experiences that his parents will always enquire about their wellbeing when they notice that something is bothering them. When his mother fetches them from school she always asks about their wellbeing and how their day was and will distinctly notice when they are not doing well. Participant P9MF(M) confirmed the comment by her son and mentioned that she can immediately pick up from participant A5B's body language when he is not doing well.

Participant A4G immediately notices when her mother (P5M) arrives home from work and does not join them at the TV that she is not doing well. She normally gives her mother a few minutes

and will then go to the bedroom and ask about her day. "*If my mother did not have a good day she will tell me about her day … Then I will sit with her and listen to what she has to say … She always thanks me that I have listened to her …"* (A4G). Participant P7M mentioned how her son will prepare dinner when she has to work late and only arrives home after seven o'clock in the evening.

Participant P12MF(F) pointed out that their son (A10B) does not like it when his mother is having a bad day and mentioned that, *"… A10B will be the one who would wants to change the atmosphere and make her feel better with a comment that he would make, or by telling a joke or pulling faces …*" just as long as his mother will feel better. Participant A10B's parents also notice when he is not doing well. Although they will ask him about it, he might not tell them immediately what is bothering him. Participant P12MF(M) will, however, tell him: *"… when you are ready let me know and then we can talk about it. Do you want Dad to be present when we discuss the problem?*" It might then only be days afterwards, when he has worked through most of the problem himself that he will tell them what the problem was.

Participant P10M's son (A7B) sometimes has problems with being anxious. Because she herself has battled with anxiety she knows how he is feeling and what he is experiencing. As it is important for participant P10M that her son will be able to notice the signs she suggested ways in how he can deal with the anxiety. The fact that she has experienced it before makes it easier for him to share with her when he is not feeling well.

Both parents and adolescent seem to **be aware of each other's needs and choices.** Adolescents in general have a need for parents to give them choices about what they want to do or not want to do, especially if it is around accompanying them to places. This might be something new to parents, as children in middle childhood accompanied parents everywhere, and they were not really given choices in the matter. At the time it also was not an issue. Participant A1B in this regard mentioned: "*They [his parents (PM1)] must ask, do you want to come with, we are going here or there … or do you want to stay at home? Adolescents want to have the choice to say: No, I do not feel like joining you*."

Most parents seem to be aware of this need and the adolescents appreciate it when their parents understand this need they have. Participant A9B's family went camping and even though he loves to go camping with the family, the friends his parents (P11MF) invited to join them had no children his age to connect with. He therefore asked his parents whether he can stay and his father's (P11MF(F)) reaction was: "*I understand where you are coming from, yes, you can stay home*." Participant A9B mentioned that: *"… I appreciate it that they did not make me go and that they understand.*"

Participant A5B also appreciates it that his parents (P9MF) take his and his brothers' needs into consideration by giving them choices. He mentioned how his father sometimes impulsively will suggest that they travel to Cape Town for a day out. It sometimes happens that he and his friend have already made plans to which his father will then respond by asking: "… do you want to come with us or do you want to go to your friend?" Participant A5B mentioned that he sometimes will not take the option but said: "… *I appreciate it that my parents treat me like this [giving him an option], because I know about friends, they do not really have a say.*" Participant A5B gives a further example of how his father always gives them choices. If the father wants to go out for dinner, *"… he will always put three options of where we could go to on the table and then we must talk it through … in the end it is a joint decision by everyone in the family [where they will be going to]*."

The parents (P9MF) of participants A5B and A6B, however, also referred to an example of how their three sons would be aware of their needs as parents. Participant P9MF(F) in this regard mentioned: "*They know what our needs are. They would quickly tell us to go and have a date night when they see that we [him and his wife] need time on our own. They'll tell us that they will stay at home and do their homework." (Afrikaans: Hulle nominate dit sommer self. Hulle kan sommer sien wanneer ons op die agtervoet is).*

Participants P12MF admitted that they have learned from their mistakes with their oldest child when they were not attentive to her needs at a specific time in her life. It had created a big problem in their family and it was only when their son (A10B) went to boarding school that they realised that the children needed me-time when they arrive home after being at the hostel for the whole week. When their son (A10B) comes home from boarding school they allow him me-time until he feels ready to come and talk to them. Participant A8B also came to realise how he is not really attentive to his mother's needs. He is aware that she likes to attend Saturday morning markets and church bazaars, but does not accompany her when she invites him to join her, as "… *that is not my scene. I do however realise that she would appreciate it immensely if I do join her to one or two of those*."

To **show affection** seems to help the participants feel special and connected. Although showing affection as discussed here, was not referred to in the context of when someone would have a problem or feel down, the actual act, however, seems to be done from the same stance, namely of being attentive to the needs of the other. In all the examples the participants know how special it is for the other, when they show affection. Participant P11MF(M) for instance shared how their son (A9B) would: *"… in front of his friends put his arm around me or he would [when they are camping], in front of other people, sit on my lap at the fire. I cherish this*

behaviour because it is not a picture that one normally has of a teenager, let alone doing it in the presence of his friends."

Participant P12MF(M) also shared that their son (A10B) is very affectionate towards her: *"… he will hold me and kiss me, he is really loving towards me. In front of his friends or teachers, he will have his arm around my neck*." She shares an incident that happened the previous evening where she had fallen asleep while they were all watching TV. Her husband told her the following morning that at one point A10B bent over and gave her a kiss on her forehead. She further mentioned that: "*When he [her husband] told me, I actually became teary.*" This is very special for the mother.

Participant P10M, once again a mother of a teenage boy, is stunned that her son (A7B) is so affectionate. She shared the following: *"… he will come to me and kiss and hug me. In the evenings [when he is at the hostel] it will be ten kisses and ten hearts and angels [that he sends to her via WhatsApp]. So, he has different ways how he would express himself. Or he will come to me at home and give me a hug and say he just wants to get his hug that he missed out on during the week."* (*Afrikaans: Hy kom na my toe dan soen hy my en hy druk my. Saans is dit tien soentjies en tien hartjies en 'n engeltjie en, verstaan jy? So, hy het verskillende maniertjies hoe hy dit uitdruk. Of, hy sal na my toe kom in die huis en hy sal my 'n drukkie gee en sê hy wil net gou so 'n drukkie kry wat hy die week verloor het).* Once again, the affection also happens via WhatsApp. Just to let her know that he is thinking of her.

6.4.1.4 Discussions of the findings of Main theme 1

The first main theme identified from the findings showed that reciprocal responsibility in the parent-adolescent relationship is obtained through dialogic relating. In the context of the findings, dialogic relating involved that parents and adolescents experienced each other as being present through focused listening, confirming each other and showing gratification and that inclusion is practiced by being attentive and supportive to one another. Being present, confirming each other and practicing inclusion form part of the principles of dialogic relating (PoDR) (Hycner, 1995:16; Joyce & Sills, 2014:45-52; Yontef, 1993:127-128) as discussed in Chapter 5 and ultimately of existential dialogue.

Garavan (2013:6) writes that dialogic relating takes time, it involves non-judgmental acceptance of the other and genuine communication between the participants who form part of the contact. Furthermore, in dialogic relating where (active) listening and (authentic) responsive responding take centre stage (Seikkula, 2011:184), relating happens through contact. According to O'Leary (2013:43-44), having contact with another does not necessarily entail that a mutual understanding will occur, but contact offers opportunity to explore the similarities and

differences in the relationship. Yontef and Bar-Yoseph (2008:187) consider contact to be the basic unit of relationships and relationships are considered to be "contact over *time*". Time thus plays an important role in dialogic relating. The researcher finds it interesting how many times the word *time* features in the discussion of Main theme 1 and realises that it is because parents and adolescents give of their time to their relationship leading to an experience of their relationship as a reciprocal one.

A concept that is salient but hidden in the findings is the commitment that parents and adolescents show towards their relationship. It is seen in actions such as that parents and adolescents *create opportunities* to spend time with one another, they *make sacrifices* and out of the ordinary *efforts* to the benefit of the other and their relationship. Phillipson (2012:18) is of the opinion that if commitment does not form part of a relationship, that the participants will experience a sense of insecurity within the relationship. Linking with contact making O'Leary (2013:37) states that it is through being committed to a dialogue that contact occurs. Being committed towards the relationship therefore seems to be a prerequisite when deciding to take reciprocal responsibility for a relationship.

Practicing the PoDR such as presence (Hycner, 1995:16; Joyce & Sills, 2014:46), inclusion (Hycner, 1995:20; Yontef, 2009:47-48) and confirmation (Dailey, 2006:435; Jacobs, 2009:57; Young & Schrodt, 2016:455), seems to have links with aspects such as perspective taking (Rasmussen *et al*., 2018:71; Southall & Campbell, 2014:194), prosocial behaviour (Lai *et al*., 2015:2) and mindfulness (Bishop *et al.*, 2004:232; Keng *et al.,* 2011:1042). Apart from referring to this in Chapter 5, the researcher has not come across any literature which confirms this link. Observations from the findings of the study, however, are indicative of how participants would take the perspective of the other by practising inclusion (P12MF towards A10B), or conduct pro-social behaviour by confirming the other (A3G towards P6MF) and be mindful by practising presence (P11MF towards A9B). From the findings it thus seems as if practicing PoDR enables one to take the perspective of the other, be mindful and to conduct acts of pro-social behaviour.

6.4.2 Main theme 2: Reciprocal responsibility practiced through initiating values, norms and family rituals

Practicing reciprocal responsibility occur through initiating values, norms and family rituals such as showing respect to one another, to trust one another and to spend family (fun) time together.

6.4.2.1 Show respect

Both parents and adolescents had strong opinions around the place that respect has when taking reciprocal responsibility in the parent-adolescent relationship. Aspects that were

highlighted were identified in three categories, namely to have respect for family customs, to respect one another's privacy and time-out needs, and to have respect when engaging with one another and with others.

Having respect for **family customs** seems to involve more than just to have respect for the specific custom, but by respecting the specific custom, family members in actual fact are respecting one another. The parent and adolescent dyad, P8M and A8B, have a specific custom to via WhatsApp greet each other every morning when they wake up and in the evening before they go to sleep (A8B is in boarding school). Participant A8M in this regard mentioned: "*We have an agreement, we say good night to each other every evening and each morning we say good morning. This is what you do every morning and every evening of your life …"* (*Afrikaans: Ons het 'n reëling, ons sê vir mekaar elke aand nag en ons sê vir mekaar elke oggend môre. Dit is wat jy elke oggend en elke aand van jou lewe doen …).* Participant P8M further mentioned how she would after attending a meeting in the evenings let her sons know that she is safely back home and how they would let her know when they have arrived safely wherever they need to be. Participant P8M ended off by saying: "*This is just how it is, it is expected and it is normal. It is all about respect." (Afrikaans: Dit is net hoe dit is en dit is natuurlik en normaal. Dit gaan maar net oor respek vir mekaar).*

More or less the same custom, which can easily be taken for granted, happens in the family of participant A6B and he in particular seems to highly value this custom. He in this regard said: "*It is to each morning get up and to drive me to school and then fetching me again … To in the evenings say good night and in the mornings, good morning. It is those small things that others might not notice which stand out for me.*" (*Afrikaans: Soos elke oggend opstaan, my skool toe ry en my weer kom haal, in die aand nagsê, in die oggend môre sê. Dit is daai goedjies wat ander miskien oorkyk wat vir my uitstaan)*. In both of these examples, it seems as if it is the consistency and repeating of these customs that become important and that the dyad has respect for.

A family custom which everyone respects in participant P12MF(F)'s family involves the following: "*When there is a birthday everybody will make a birthday card. Each year they [their son A10B and their daughter] make birthday cards for us and they will have it done a week before the actual birthday. Important is not what has been made, [but] that you do it, that you know it is important to do.*" *(Afrikaans: As daar 'n verjaarsdag is dan maak almal verjaarsdagkaartjies. Hulle maak elke jaar vir ons verjaarsdagkaartjies en sal dit 'n week voor die tyd reeds klaar hê. Belangrik hieraan is nie wat gemaak is nie, maar dat jy dit doen, dat jy weet dit is belangrik om dit te doen)*.

Respect and a **need for privacy and time-out** seem to be synonymous. Having respect for one another's need for privacy and time-out involve different aspects such as that participants express a need to be on their own, they need their own space, and that they want to 'ponder' over incidents that have occurred during the day.

Adolescents often seem to need time-out when they are angry with their parents or feel they have disappointed their parents, and parents seem to respect this need of their adolescent. Participant P9MF(F) shared how they as parents need to give their one son (A6B), more or less 20 minutes before he would go back to them to discuss whatever it was that has upset him. Because they know this is how their son reacts to things that have upset him, they respect that and give him the space he needs. Participant A6B gave the following reason why he needs the privacy and time-out: "… *it is so that I can first calm down, otherwise I speak too quickly and just get myself into more trouble*." He appreciates it that his parents respect and allow him the time he needs on his own in situations like these and further mentioned: *"… then I have the time to on my own think about my problem and what I have actually done wrong before they [his parents] would come to help him [solve the problem].*"

Respectful **engagement with one another and others** seems non-negotiable when taking reciprocal responsibility for the parent-adolescent relationship and parents as well as adolescents feel strongly about this (P3M, A1B, P1M, A3G). Participant P8M in this regard mentioned: "*If he (A8B) does not treat me with respect then I cannot reciprocate the respect. I am quite fanatical about this."* For participant P8M having respect does not only involve that her son must respect her. He needs to have respect for everyone: "*With everybody with whom you get in contact with …*" Participants P12MF are also of the opinion that having respect involves how one treats and approaches others. Participant P12MF(M) mentioned: "*He must act in a respectable manner towards others. He sees us doing it, we expect him to do the same."* (*Afrikaans: Hy moet ordentlik teenoor ander optree. Hy sien ons dit so [doen], ons verwag hy moet dieselfde doen).*

For participant A10B showing respect involves the way in which he addresses his parents. He mentioned: *"I will always refer to them as Mommy and Daddy and can never call them by their names."* Participant A9B mentioned: *"… I need to respect them more because they are my parents."*

Another form of showing respect when engaging with one another was indicated in an example that participant P12MF(M) referred to. The mother shared an incident where it was important for her husband to trace back his town of origin in Germany. They landed up in a graveyard in the town in Germany where the father believed his great-grandparents originated from, trying to find their surname. Their children (A10B) and his sister did not want to partake in the search, but

participant PMF(M) called A10B and said: *"This is very important to Daddy. Search for a grave [with our surname on]. This is what is expected from you now." [Afrikaans: Dit is wat jy nou moet doen].*

6.4.2.2 Have trust

Trust in particular plays a very important role in the parent-adolescent relationship and therefore in taking reciprocal responsibility for the parent-adolescent relationship. It therefore was not a surprise when the following categories were identified under this subtheme, namely adolescent responsibility and decision making abilities, parent-adolescent trust and parenting abilities.

Most of the parents' trust around their **adolescent's responsibility and decision making abilities (autonomy support)** is probably captured by participant P9MF(M)'s comment: "*My motto is that you [the adolescent] always have a choice … They know what is right and what is wrong. You [the adolescent] need to make the decision. If you [the adolescent] have made the wrong choice then you need to take the consequences, irrespective of what the choice [or consequence] was. Your [the adolescent's] choice will determine what the consequences will be."* Participants P9MF, however, trust their sons to inform them when something has happened as they have an agreement that they will help their sons to solve whatever the problem is. They have a further agreement, and it involves that their sons must never lie to them. Participant P9MF(F) nevertheless unequivocally said their sons know that: *"… part of the consequences [of the wrong decision that the adolescent has made], will also involve discipline from the parents' side."*

Participants P12MF and P10M both referred to the importance of letting the adolescent know that they as parents trust their adolescent child's responsibility and decision making skills. These parents specifically referred to trusting their adolescent child's ability to solve problems that they for instance would have with their teachers. Participant P10M mentioned how she, while their son (A7B) was still at primary school, would go to school to attend to problems with teachers that were affecting their son. Participant P10M further explained: *"I cannot anymore barge in and grab Mr X around his throat and say, I will pull it [his throat] out of your body. I need to take a step back and he now needs to approach such situations himself. I will, however, ask him whether he would want me to assist … so he knows I am available to assist [him]."*

Participants P13MF's experiences with their son (A11B) are that the more responsibilities they trust their son with, the better he performs. (*Afrikaans: … hoe meer vryheid en hoe meer verantwoordelikheid jy hom gee hoe beter reageer hy daarop).* Participant P13MF(M) came to the conclusion: *"I think they [adolescents] flourish if they are given more responsibilities*." Participant P13MF(F) in this regard explained that he has decided to treat their son as an adult

(within certain boundaries) and that he has also communicated this to their son. He admitted that: *"… it is a bit of a process because obviously I make mistakes and he (A11B) makes mistakes, but he (A11B) no longer is a child. So that responsibility in actual fact has totally shifted from me to him … and he (A11B) manages it well.*"

Participants P12MF and P13MF have also connected the responsibilities that their adolescents (A10B and A11B) have with the privileges they experience. Both these adolescents for instance know that whatever they want to achieve (if anything) around their school work and their sport, is the sole responsibility of the adolescent. Participants P13MF(M) remarked in this regard (M) "… *you [the adolescent] are privileged, you have a future, but it is all in your own hands."*

Parents at times seem to doubt their **parenting abilities.** It could be because adolescents challenge their parents on different levels such as the boundaries they set for the adolescents. Parents would doubt their abilities around aspects such as, how much do they have to stay involved in their adolescents' lives, and how much freedom and responsibility can they allow the adolescent. For participant P11MF(M) it is about: *"… that thin line of, should I nag, or must I just leave it?"* This participant to a certain extent came up with her own answer by stating: *"I do, however think it is important … to stay involved, but to not all the time be in his space."* (*Afrikaans: … so daai fyn lyntjie van, moet ek karring of moet ek dit net los? Ek dink tog dit is belangrik … om betrokke te wees maar nie die heeltyd in sy spasie te wees nie).*

Participant P12MF(M) in particular questioned her parenting abilities when their daughter was an adolescent. It was only when her husband told her to just believe in what she is doing and to send that message to their daughter that she started to believe in her parenting abilities again. P12MF(M) is also strongly of the opinion that the fact that she and her husband function as a team, also helped her to trust herself and her parenting abilities. For participant P12MF(M) it is important that parents should be consistent in their parenting.

The researcher is of the opinion that even though adolescents seem to challenge consistent behaviour, that the consistent parenting by their parents in actual fact contributes to the adolescents feeling safe and it also gives them direction and what to expect. Participant A8B and A5B both admit that they get angry when their parents would say no to something they want to do, or where they want to go. Participant A8B in this regard mentioned that his mother (P8M) will always give a reason why she thinks that it is not a good idea for him to do whatever it is that he wants to do and then mentioned: "*Which I do not always want to accept because teenagers do not always want to understand and … when she says no you do not want to accept it … [a teenager] just always wants and does not like to be said no to." (Afrikaans: Wat ek nie altyd verstaan nie, want 'n tiener is mos so 'n mens … as sy nee sê wil jy dit nie aanvaar nie … wil net altyd hê en … hou nie daarvan om nee gesê [te] word nie*.

Participant A5B appreciates the fact that his parents always give good reasons for why they say no to certain things that he wants to do. He therefore always has a valid reason to give to his friends when he is not allowed to go somewhere. He does admit that he sometimes gets angry when his parents say no to something he wants to do. Often he would only realise later why his parents have said no to something he wanted to do. Participant A5B mentioned: *Sometimes they [parents of adolescents] just want to protect you from doing the wrong things*. Participant A5B mentioned that he therefore do trust his parents' abilities.

Parent-adolescent trust goes both ways with parents and adolescents sharing examples of the importance of trust when the wellbeing of the parent-adolescent relationship is concerned. P9MF(F) mentioned that because of the open relationship between him and his sons, and because he trusts their decision making abilities, he and his wife are always comfortable when their sons go on trips as they know that, wherever they are, their sons would let them know if they are in trouble. He further mentioned that they (the parents) will be the first ones their sons will contact when they have a problem." Participant A5B, without knowing what his parents have shared, confirmed the trust that exists in the relationship between him and his parents. Participant A5B mentioned that if something would happen or go seriously wrong, then he will always first share it with his parents. Whether it is when he is on a school tour of when he goes to a party and something happens: "*I will never hesitate to phone my parents to for instance fetch me [at a party] … I will first tell my parents."*

Participants P12MF feel that they do not have a choice but to trust their son (A10B), and they also let him know that they do trust him. Participant P12MF(M) would for instance tell their son: *"… I trust you until you disappoint me and then I will have to check on you … then I need to once again know where have you been, what have you done."* Participants P13MF have the same viewpoint of trusting their son (A11B): *"… I try to always give him the benefit of the doubt and to rather give him more space to trust him until he disappoints me …"* Participant P13MF(F) referred to an incident that they had where participant A11B did not respect an agreement between him and his parents after which participant P13MF(F) had the following discussion with his son (A11B): *"… you are not a child. I do not treat you as a child, but we need to decide are you going to step up [and] are you going to [or not] take the responsibility for the freedom that we are allowing you and the trust that we have in you."* Participant P13MF(F) shared how shy their son will become in situations like these and then will apologise for what he has done.

Participant P12MF(M) also referred to the trust that exists between her and her son. Participant A10B will for instance share information with his mother and will ask her not to share it with his father or sister. At times when she feels it is important for the father to know about the specific situation, she would deal with it in the following manner: *"… do you know that Daddy has the*

space [and] very good advice for your situation so am I allowed to share it with him?" Afrikaans: … weet jy Pappa het ruimte [en] baie goeie raad vir jou situasie, so kan ek dit [met hom deel?]. She would, however, first ask the adolescent's permission to share it, and will not share it with her husband if he does not want her to do so.

Parent-adolescent trust seems to be specifically important amongst parents from the coloured race group. The trust seems to originate from a point of fear that their adolescent child will not fulfil the dreams that the parents have for the adolescent. P5M admitted *"… perhaps it is a fear … that she (A4G) will fall into a thing [become pregnant] and will then not be motivated to go on [to achieve her dreams of becoming a doctor].*" *(Afrikaans: … miskien is dit 'n vrees … Miskien is dit dat sy miskien in ['n] ding kan val [om swanger te raak] … en dan nie gemotiveerd is om aan te gaan nie [om haar droom te bereik om 'n dokter te word nie]*). Participant P5M further mentioned: *She [A4G] is very clever and I do not want her to end up in other places … I mean, to want to try and do things at the age of 14, then it is not at all going to work." (Afrikaans: Sy is baie slim en ek wil nie graag hê eendag sy moet opeindig op ander plekke nie. Sy wil so graag 'n dokter word, nê. Medies gaan swot en al daai goed. Ek bedoel, om op 14-jarige ouderdom dinge te probeer wil doen dan gaan dit mos glad nie werk nie).* The parents' fear could very well be justified if one is to consider that between 2001 and 2011 there has been an increase of the adolescent birth rate by 11 births per 1 000 women amongst the coloured population (Stats SA, 2018:27).

Participant P5M further said*: "… I have decided, this is my child, I need to trust her. I need to trust what she tells [me] until she proves me wrong."* The mother came across as if she needed to convince herself that there is nothing to be concerned about. At one point she repeated the following four times in a row: *"I have to, I have to [trust my child]*." Participant P5M at another point with a sigh made the following comment: "*Ai, I wonder whether my child is going to make it [achieve her dreams]?*" (*Afrikaans: Ai, ek wonder of my kindjie daar gaan uitkom?)* The mother does not doubt her adolescent child's abilities, but the fear that the mother has seems to override her rational thinking. In the particular dyad, the adolescent has not done anything to give her parents any reason not to trust her. The reverse side of the parents' distrust is that participant A4G feels disappointed and feels she cannot trust her parents, especially her father. It was also notable that the distrust that her parents have towards her causes a lot of stress for the adolescent. Participant A4G feels powerless as she does not know how to convince her parents otherwise.

Adolescents seem to entrust different information with different parents. The trust to share specific information with different parents is not because adolescents do not trust their parents *per se*. It is because adolescents know which parent will give them the best advice for the

specific topic that they need the advice for. Participant A5B in this regard mentioned: … *me and my mother and father have a good relationship, but we do not necessarily have the same relationship. Some topics I will share with my mother, topics involving girls I [however] will discuss with my father, but not with my mother … if my friend and I had a fight then I will discuss it with my mother … [She will say] go and sort out the problem because you [and you friend] have a good relationship."* Participant A5B further stated: *I will never withhold something from my parents … It was just that I have decided not to share everything with both my parents." (Afrikaans: Dit was maar net dat ek besluit het ek gaan nie alles uitvertel vir altwee my ouers nie).* Participant A2G also referred to how she discusses problems pertaining to her school work with her father (P6MF) as he would normally sit with her until they have resolved whatever the problem was.

Participant A1B made a comment about trusting parents with information which the parents will then share with others (such as a friend). In this regard participant A1B mentioned the following: *"Normally you want to share this [whatever it is the adolescent wants to share] with your parents, but if they then share [the information] with other people, then you do not want to share any more information with them … Then the child [the adolescent] does not any more feel safe to share information with parents." (Afrikaans: Dan voel die kind nie meer 'safe' om goed met ouers te deel nie).*

The motivation why parents and adolescents need to trust each other is captured in this comment of parent P9MF(F): "*He must feel safe with me. He trusts me 100% just as how I need to trust him 100%." (Afrikaans: Hy moet by my veilig wees. Hy vertrou my 100% net soos ek hom 100% moet vertrou).*

6.4.2.3 Family (fun) time

Participant P10M made the following comment which clearly explains the importance of having family fun time: *"You cannot only bring in hefty responsible elements [into the relationship], you must include fun. You must bring in laughter, you must include bonding time." (Afrikaans: Jy kan nie net die heeltyd swaar verantwoordelike elemente [in die verhouding] inbring nie, jy moet ook pret inbring. Jy moet lag inbring, jy moet 'bonding' tyd inbring).* The categories referred to, namely playing sport together and enjoying recreational activities, are not random activities that the dyads participate in. The consistency with which these activities happen, has transformed the activities into rituals which the parents and adolescents look forward to engage in together.

The parent-adolescent dyads enjoy and appreciate the fact that they can **play sport** together. Whatever type of sport the parent-adolescent dyad shares, it seems to involve sport that they both enjoy and love to participate in. Participant P9MF(F) mentioned: *I go fishing with*

my eldest (A6B), I watch rugby with my second son (A5B) because he plays a good game of rugby. My third son also plays rugby. As a father, this is easy for me, because the same things they do I also love [to do or to watch]." All three his sons know what sport their father will do with them, because this is what they have been doing together over time. Participant P12MF(F) and A10B enjoy different types of sport together such as tennis, cycling and table tennis. Participant P12MF(F) specifically enjoys it to play tennis with his son (A10B): *"… we play a lot of tennis and we do quite a lot of sport together … if we go on holiday as well … the two of us will find something to do … such as getting bicycles to go cycling … We are both very active, he (A10B) also likes [to be active] just as I do."* The researcher for instance had to take the dyad's Saturday morning tennis appointment into consideration when the appointment was made to interview the dyad as this is what they do every Saturday morning.

As referred to earlier, participant A7B is a good mountain bike racer and because of that both his parents have become involved in mountain bike racing as well. Doing mountain bike racing takes a lot of practice and therefore participant A7B and his father (and sometimes he and his mother (P10M)) will practice together. The three of them have had opportunities to participate in the same races which have been very special to participant P10M.

Participant P13MF(F) and his son (A11B) also love playing sport together. They both love to surf and although it does not happen on a consistent basis (due to participant P13MF(F)'s work responsibilities) when they do go, it is just the two of them that will go. Participant P13MF(F) considers the time that he can spend with his son as quality time and says: *"This is probably what doing fun things together is all about …"*

Parent-adolescent dyads seem to **enjoy many different recreational and other activities** together. These activities range from watching TV programmes together, to playing card or board games, to go hiking and do shopping together. Just as with playing sport, dyads will also do things that both the parent and adolescent would normally love doing and these activities also happen on a regular basis. The need to do things together is also expressed by both the parents and the adolescents. This is contrary to the common notion that adolescents only want to spend time with their friends.

Participant A9B does different activities with his father (P11MF(F)) and his mother (P11MF(M)). He and his mother for instance like to go hiking and have specific TV programmes that they watch on Monday and Tuesday evenings. He and his father play *"… these racing games, Need for Speed … on the Xbox … We play that a lot. My father and I watch 'The Mentalist' and 'Bull' together."* Participant P11MF(F) referred to these programmes as *"… the type of programmes my son and I love to watch and which she [the mother] does not like and our younger son is not allowed to watch."*

Participants P9MF, A5B and AB6 seem to have a lot of fun together. Participant P9MF(F) shared how he and his sons (participant A5B and A6B) and their younger brother will often make his wife angry when the four of them would wrestle. Participant P9MF(M) explained that *"… the wrestling happens on the beds, on the couches … they sometimes have belt fights and will chase after one another running through the house …"* Participant P9MF(F) shared that it is not just him and their sons that use the house as their playground, but the five of them (the parents and their three sons) *"… also play hide and seek together in the house … with all the lights out."* By listening to the parents the researcher could not help wondering who enjoys these games more, the parents or their three sons.

On Friday evenings the family of participants P10M and A7B accept no invitation and will also not extend any invitation to others, as the family then spend family time together. Spending Friday evenings together according to participant P10M is non-negotiable as her husband feels *"… he has not seen his son the whole week [participant A7B is at boarding school during the week]. They will lay over one another, on top of one another, next to one another. They [the whole family] will watch a movie, or they [the whole family] will braai …"*

6.4.2.4 Discussions of findings from Main theme 2

The findings of Main theme 2 seemed to be the outcome of employing positive and supportive parenting practices (McNeely & Barber, 2010:602-603; Seiffge-Krenke & Pakalniskiene, 2011:992), which ultimately speaks to the authoritarian parenting style (Moilanen *et al*., 2014:247; Perron, 2018:50) and seems to have resulted in the reciprocation of behaviour by the adolescents (Feldman *et al*., 2013:413). The dimensions of the authoritarian parenting style instil in adolescents feelings of being cared for, that they can trust and be trusted and give them a general sense of self-worth. For the researcher the parents' attitude to treat the adolescents with respect and by allowing them to form part of decisions pertaining to their relationship and certain family issues, also contribute to the adolescents' experiences of being valued and feeling worthy. The researcher is further of the opinion that this attitude of the parents contribute to the adolescents' almost automatic response to reciprocate their parents' behaviour towards them.

Seiffge-Krenke and Pakalniskiene (2011:992) refer to families where supportive parenting practices are employed during adolescence as autonomy-enhancing families. In such families parents use an increased withdrawal coping style, trusting the adolescent with more responsibilities. Moreover, in autonomy-enhancing families, parents involve their adolescents' input and offer them choices around certain aspects pertaining to expectations they have of the parents and *vice versa* (Martin, Forde, Horgan & Mages, 2018:199; Van Petegem *et al*., 2015:69). Many of the parents participating in the interviews seem to involve autonomy-

enhancing skills where the adolescents' choices around certain aspects are respected. Parents further entrust their adolescent child with certain responsibilities which seems to result in positive outcomes for both the adolescent and the parent-adolescent dyad. The trust their parents instil in them seems to be the reason why adolescents do not want to disappoint their parents.

The findings of Theme 2 also correlate with what, according to Wissing (2014c:197), constitutes strengths in flourishing families. These strengths involve aspects such as warmth and appreciation to one another, respectful communication patterns, commitment to one another, shared humour, play and laughter, effective management of conflict, stress and life challenges. It is the presence of these characteristics in the dyads that participated in the interviews which, according to the researcher, contribute to the fact that the dyad takes reciprocal responsibility for the wellbeing of their relationship. The presence of these strengths together with the outcome of the autonomy-enhancing parenting practices, according to the researcher, contributes to parents and adolescents wanting to spend time together.

Finally, there seems to be an existential value linked to doing sport or recreational activities together as the dyads will have continued conversations around whatever sport it is they participate in, or around the rules of the games they are playing. These conversations could include discussions around who played the best game, what are the best tactics to use in rugby, for instance to talk about technical aspects pertaining to the sport or the recreational activity. The value of this is that parents and adolescents learn to listen to one another, adolescents have the opportunity to share their opinions on aspects pertaining to the specific sport and by doing so, have the opportunity to put their formal operation skills into practice (Garrigan *et al*., 2018:82; Zastrow & Kirst-Ashman, 2013:122).

6.4.3 Main theme 3: Reciprocal responsibility achieved through parent and adolescent specific contributions

The specific contributions of parents to take reciprocal responsibility in the parent-adolescent relationship involve their parental dimensions. Contributions of adolescents are that they need to realise their main responsibility is towards their school work and that they should be less self-focussed and aware of the existence of others as well.

6.4.3.1 Parental dimensions

To **guide and limit** their adolescents are tasks that parents take very serious. They see it as their responsibility towards their adolescents and ultimately it contributes to the wellbeing of the parent-adolescent relationship. Parents seem to realise that as parents of adolescents, to guide

and limit their adolescents are the best way to get adolescents *to buy* into suggested behaviour, as adolescents seem to otherwise rebel against what parents will tell them to do. To guide and limit their adolescents also seem to happen across all spheres of adolescent development.

Before participant A7B went to boarding school his parents (P10M) had a discussion with him around aspects that he could expect to be confronted with. According to participant P10M they told participant A7B: *"… porn, drugs, swearing, taking each other's stuff, physical fighting"* are all things that he can expect to encounter. Participant P10M and her husband were of the opinion that even if their son was never going to be confronted with any of these aspects that it was still their responsibility to prepare him for situations like these.

Participant P5M admits that she has numerous conversations where she keeps on reminding participant A4G: *"… if you are going to do this, then you are not going to be able to get there, where she wants to get [studying medicine]. She [participant A4G] needs to know [remember] what she wants to achieve."* It seems from what participant P5M has shared, that by reminding her daughter what her dreams are, will help her to achieve them and not disappoint her parents and ultimately herself.

In order to help their three sons develop problem solving skills, participant P9MF(F) mentioned how their sons know: *"… if he [any one of their sons] comes to me with a problem, he must already also have the solution for the problem.*" Participants P9MF want their sons to trust and believe in their problem solving abilities. Participant P9MF(M) in this regard mentioned: *"… my husband believes there is always a solution to a problem. It is just not always the same solution for everyone."* The parents then give an example of when their sons need new sporting gear. Their sons know they do not just get the gear, they need to *earn* the gear. But they themselves need to come up with how they intend to solve the problem in order to get what they need. Participant P9MF(F) gave an example of their eldest son (A6B) who needed a new fishing rod. When their son (A6B) came to ask his father, participant P9MF(F) responded as follows: *"… it was fine, but what is in it for me? What is my return on investment?"* Participant A6B and his father (P2MF(F)) came to an agreement that he would improve his mathematic marks.

Participant P11MF(F) feels strongly about the fact that: *"… parents should guide adolescents to reach a balance between playing games on their cell phones all the time and to participate in other activities.*" Participant P11MF(F) gave an example of how he, his wife and their younger son would enjoy walking the dogs and how it is always a challenge to get participant A9B to join them. They find it very interesting to witness how he enjoys it once he is out with them. Participant P11MF(F) shared how they do not give their son a choice in these situations. Participant A9B will be told: *"… it is non-negotiable, you are coming"* (P11PMF(F)).

Both participants P12MF feel it is their responsibility to make their children aware of the wellbeing of others as *"… everything cannot just be about one person [themselves]"* (P12MF(M)). In order to instil an awareness for the wellbeing of others, each one in the family had to enquire about the wellbeing of one of the other family members, which was alternated between the family members every week. Participant A10B and his sister were also reminded: *"… do not forget [to enquire about] the other people outside of this house, as there are friends and family as well"* (M12MF(M)). Once participants P12MF have explained to participant A10B and his sister why they were expected to enquire about others' wellbeing, it was as if an awareness was created of something their children have not been thinking about before. The importance of this exercise for participant P12MF(M) was because she believed that creating this awareness is something *"… a person can practice [to do]. You can [practice it].*"

The parental dimension to model and consult is probably the best example of how adolescents need to learn from their parents' behaviour how to take reciprocal responsibility for the parent-adolescent relationship. Although participant P7M strongly believes that adolescents also have a responsibility for the wellbeing of the parent-adolescent relationship, she, however, is also of the opinion: *"It is the parent that has to set the example so that the child can see what the parent is doing … and follow the parent's example.*" Participant P7M will tell her children *"… you need to copy me, because some of the things that happen here … it's like old news",* meaning that she has already experienced whatever it is that has happened and they should take note of how she is dealing with the situation. Participant P4M has the same opinion: *"They [her two daughters] are respected by me, then they cannot but also respect me … if the mother especially does not treat her child well, then she [cannot expect to] receive good feedback from her child."* (*Afrikaans: Hulle kry respek van my af en dan kan hulle nie anders as om respek vir my ook te gee nie. Want, as veral 'n mamma lelik is met [haar] kind dan gaan [sy] mos nou lelike terugvoering kry van die kind af).*

Participant P13MF(M) mentioned: "… *I take my responsibility as a parent very seriously, because it seems as if one only has this one opportunity and one needs to [make the most of it] … to shape them [children] … it does not happen instantly … it is a conscious effort to put things into place."* Participant P13MF(M) also referred to a belief that participant P13MF(F) holds, namely that: "*Children are not grass. They do not grow up by themselves, so he [participant P13MF(F)] has a specific awareness of mindful parenting." (Afrikaans: … kinders is nie gras nie. Hulle word nie net vanself groot nie, so hy het 'n baie groot bewustheid van bewustelike opvoeding)*. The following statement of participant P12MF(M) concurs with the opinions of participants P7M, P4M and P13MF(M): *"… the more we [parents] are going to do it [acting in appropriate ways towards their children and others], the more they will [experience] it and the more they will do it [too]."*

While discussing the way in which their son (A10B) treats his parents (P12MF) and especially his mother, participant P12MF(M) made the following comment: *"… we do not shout or swear [at each other] … he [participant P12MF(F)] acts in a gentlemanliness towards especially a woman … I experience the same with A10B." Afrikaans: … hier is nie 'n geskree in die huis of gevloek nie … hy (die pa) is nogal fyn opgevoed wat respek betref ten opsigte van 'n vrou, ek ervaar dit met A10B ook dieselfde)*. Participant P12MF(F)'s response to what his wife referred to was: *"We try, that is to clone people [their children] like we are, this is what we do." (Afrikaans: Ons probeer maar, dit is mense kloon soos ons is, dit is mos maar wat ons doen)*.

An aspect which participant P13MF(F) feels strongly about is the example he sets and the responsibility he has when he is socialising with his friends and his son (A11B) is present. Participant P13MF(F) mentioned how he and his son will go hunting with friends of the father: *"… and we drink wine or whisky or whatever, but I am very sensitive over trying to keep the standard [of the socialising] so that I do not have to be ashamed to face my son the next morning. I do not know whether I am always successful … I feel it is difficult, … because you want to socialise and you want to enjoy things, but I think you still have a responsibility towards your children to keep a standard so that he [participant A11B] can say, this is my dad [and be proud to do so]."*

Although **creating a safe space** might involve different aspects for different families, parents seem to be aware and have specific opinions of creating a space where their children can be comfortable and are allowed to be themselves. A comment made by participant A5B might be a very important aspect when creating such a space and involves that children need to experience their parents' relationship as a good relationship.

Participant P4M is of the opinion that *"… each parent has a specific way in which they want to raise their children. With me it is about a lot of love and respect towards one another."* Participant P4M mentioned how she would sometimes remind her adolescent daughter, when she seems angry or upset about something that has happened outside their family, that she is at home (her safe space) and that she needs to relax. Participant P4M would tell her daughter: *"Do not be so angry, calm down, you are at home. When you are at home, then you are nice and relaxed. Then I'll say, do not be so hot, cool off. You are at home … Then she will start smiling …" (Afrikaans: Moenie so kwaad wees nie, man. Jy is dan nou by die huis. As 'n mens by die huis is, dan is jy lekker relaxed. Dan sê ek koel af, moenie so warm wees nie, koel af. Jy is by die huis … Dan sal sy nou smile …").*

Participants P11MF(M) and P13MF(M) posed the question of when children cannot experience their homes and ultimately their relationship with their parents as a safe space, who or what will then be that safe space for them. Participant P11MF(M) for instance asked: *"Where one can just*

be 'me', is at home. So here [at home], I'll allow participant A7B a little more … let your head down, be yourself. Chill a little bit, with a certain amount of boundaries, obviously, otherwise you will lose your identity because you are pretending all the time."

Participant P13MF(M) shared a conversation she and a friend had over someone who did not have a good relationship with his mother and when the friend responded by saying: *"… if your mother is not your greatest fan, who then?"* It made participant P13MF(M) realise that: *"… one can never tell your children enough how beautiful, how nice, how clever, how talented [they are], as a mother I feel it is your duty … so I try to often tell them you are created with a purpose and there is plan for your life … you are worthy …*"

6.4.3.2 Adolescent awareness of responsibility within the parent-adolescent dyad

Although many different things are expected from adolescents, parents feel that the only responsibility over which adolescents need to concern themselves is towards school. Participant P12MF(F), for instance, feels that **school should receive first priority and responsibility** over anything else. Participants P12MF(M) therefore have the following viewpoint with regards to their son (A10B): "*See to it that you give it your best, because this is what you need to do. You do not need to outdo Jannie and Piet, you just need to be the best [name of child] you can be.*" Participants P6MF are also of the opinion that the only thing their adolescent (A4G) needs to concern herself with is her school work. They therefore do not want her to concern herself over any family matters. P6MF(F) in this regard mentions that he and his wife will go to their room if they have something to sort out between the two of them. With regards to school being her sole responsibility participant P6MF(M) also added that she would often tell their adolescent (A4G): *"… you need to focus on your school [work], you are going to school to learn, not to laugh and make jokes …"*

Parents seem to experience their adolescent children as very self-centred and constantly remind them of the existence of others. Parents therefore consider it their duty to **consciously make adolescents aware of the existence of others.** Participant PM8, for instance, will every now and again remind participant A8B: *"… the world does not revolve around you only … You have a responsibility towards others, towards nature, towards animals …"* Participants P12MF continuously remind participant A10B that he should also remember there are people outside of their immediate family which from time to time need his attention. Participants P12MF also seem to support one another in the task to remind their son of the needs of other people. Participant P12MF(M) mentions how her husband will tell their children: "*I expect you to think about your mother and to wish her good luck …*" when her father (the children's grandfather) was very ill.

6.4.3.3 Discussions of the findings of Theme 3

Although Theme 3 discussed reciprocal responsibilities achieved through parent and adolescent contributions, the theme in actual fact is all about parental dimensions that spill over onto what adolescents eventually contribute into taking reciprocal responsibility for their relationship. It is the parents who make their adolescents aware of their responsibility to focus on their school work and of their social responsibility. The reason why parents create an awareness within their adolescents about their responsibilities can be contributed to the fact that the parents take their parenting responsibilities very seriously. From the findings it seemed as if parents understand their responsibility as that they need to guide and limit and to model and consult, which refer to specific parental dimensions.

As has been referred to in 4.3.4.3, Padilla-Walker *et al.* (2012:1143) associate the parenting dimension, to guide and limit, with proactive parenting. Within the context of the discussion in Theme 3 it seems as if the parents incorporated pre-arming pro-active parenting as a means to achieve reciprocal responsibility in the parent-adolescent relationship. With pre-arming pro-active parenting parents anticipate that their adolescent might encounter situations which are conflicting to their values and will therefore not only make the adolescent aware of such possibilities, but will "… preemptively 'arm' children with strategies …" to face such situations (Padilla-Walker *et al.,* 2012:1143). In the researcher's opinion, preparing adolescents to face and deal with possible difficulties not only empower the adolescent, but also enhances the trust that the adolescents will have in their parents.

In order to incorporate proactive parenting and parental dimensions such as to guide and limit and to model and consult, parents in the researcher's opinion need to be mindful about their parenting responsibilities. Mindfulness essentially relates to self-compassion which is considered an attitude of kindness towards oneself as well as to others (Moreira, Gouveia & Canavarro, 2018:1772). Mindful parenting, according to Bögels, Hellemans, Van Deursen, Römer and Van der Meulen (2014:538), involves that parents will intentionally bring non-judgmental awareness to parenting their children. Moreira *et al*. (2018:1772) propose that two positive qualities in the parent-adolescent interaction can be promoted by incorporating such a parental approach namely:

- Observational learning, where parents model adaptive self-to-self relating, and
- Direct learning of compassionate and mindful skills, where the adolescents experience their parents as warm as well as learn about self-regulation and emotional awareness through the parent-adolescent interactions.

In this sense mindful parenting seems to relate to i) the social learning theory which in Chapter 3 is referred to as a subconstruct of the social domain theory, and ii) to a certain extent also to the parental dimension of model and consult. From the findings of Theme 3 it seems that the parents' mindful approach to parenting helps the parent-adolescent dyad to achieve practicing reciprocal responsibility in the parent-adolescent relationship.

6.4.4 Discussions of the findings of the semi-structured interviews

From the comments by the participants it is clear that taking reciprocal responsibility does not entail out of the ordinary efforts or behaviour. It does, however, ask a certain amount of awareness and presence (to turn away from my own needs and expectations) towards others. The reciprocity that occurs in the parent-adolescent relationships seems to happen with an attitude of being useful to one another coupled with valueing that which they can give during the engagement (Thompson, 2016:344). It further also seemed as if taking reciprocal responsibility for their relationship for both the parents and adolescents is being done with an attitude of "I want to" *versus* "I ought to" which, as has been referred to in Chapter 3 (3.4.1) might be an indication of relationally well dyads.

Linking reciprocity with dialogic relating seems to be an obvious match seeing that both are linked with a way of living. Seikkula (2011:179) mentions that dialogic relating essentially is a way of life which is learned soon after birth when one becomes an active participant in how one responds to the expressions of others and they respond to our expressions. In that contact reciprocity already occurs (Feldman *et al*., 2013:407-408). The dyads who participated in the study to a great extent also seem to function from this point of view, where their reciprocating of behaviour and responses have become a way of living of how they go about in their day to day functioning.

In Chapter 3 mention was made of positive memes that form part of positive relationships and these, according to Wissing (2014c:189), involve commitment, forgiveness, sacrifice, acceptance, trust, emotional connectedness, spirituality, support, shared playfulness and resilience. From the findings it seems as if all these memes form part of the parent-adolescent dyads that participated in the semi-structured interviews. A possible question that could be posed is whether the memes exist as a result of the dyads' positive relationship, or if their positive relationships are constituted by these positive memes.

From the findings it seems evident that both the parents and adolescents place a high value on their relationship, which is evident in their commitments to the relationship. The wellbeing of the members of the dyad therefore seems to be secondary to the wellbeing of the relationship. This notion speaks directly to the family systems theory which holds that the whole or the system is

greater than the sum of its parts (Day, 2017:266; Dore, 2012:377). Taking reciprocal responsibility for the parent-adolescent relationship therefore seems to contribute towards a relationally well parent-adolescent relationship.

6.5 BIOGRAPHICAL INFORMATION OF PARTICIPANTS INVOLVED IN THE IGRT

The biographical information of both the parent and adolescent participants who participated in the IGRT is presented in Table 6.4. Participants participated in three different IGRT discussions, which are indicated as either IGRT1, IGRT2 or IGRT3. The participant codes in Table 6.4 indicate the following of the participant:

IGRT1 = Group number in which participant participated

P = Parent

1 = Number that was allocated to the participant in the group

M = Mother

MF = Mother and Father

G = Girl

B = Boy

As with the biographical information of the participants in the semi-structured interviews, the parent participants' marital status is also indicated in Table 6.4. Participants' home language is furthermore indicated as well as the age and grade of the adolescent participants. The following sign (-) is an indication that the adolescent of the particular parent did not participate in the study. As was the case with the parents who participated in the semi-structured interviews, mostly mothers participated in the IGRT, with only two (2) fathers who participated. All the parent participants were married. From the 11 adolescent participants who participated only four (4) were boys. The average age of the adolescent participants were 16 years, which places most of the adolescent participants in grade 10. The home language of all the participants is Afrikaans, which is once again contributed to the fact that Afrikaans is the language of preference in the Boland District of the Western Cape (Refer to Addendum 8 for extracts of the transcribed data of the IGRT).

TABLE 6.4: Biographical information of parent and adolescent participants involved in sessions1-3 of the IGRT

PARENT PARTICIPANT CODE	PARENT PARTICIPANT AND MARITAL STATUS	HOME LANGUAGE	ADOLESCENT PARTICIPANT GENDER AND CODE	ADOLESCENT AGE AND SCHOOL GRADE
IGRT1-P1M	Mother (Married)	Afrikaans	Girl (-)	16 years Grade 10
IGRT1-P2MD	Mother (Married)	Afrikaans	IGRT1-A2G Girl	14 years Grade 8
IGRT1-P3MD	Mother (Married)	Afrikaans	IGRT1-A1G Girl	16 years Grade 10
IGRT2-P1M	Mother (Married)	Afrikaans	IGRT2-A1G Girl	16 years Grade 10
IGRT2-P2M	Mother (Married)	Afrikaans	IGRT2-A2B Boy IGRT2-A3B Boy	16 years Grade 10 16 years Grade 10
IGRT2-P3MF	Mother & Father (Married)	Afrikaans	IGRT2-A4G Girl	14 years Grade 8
IGRT2-P4M	Mother (Married)	Afrikaans	IGRT2-A5G Girl	16 years Grade 10
IGRT3-P1MF	Mother & Father (Married)	Afrikaans	IGRT3-A1B Boy	15 years Grade 9
IGRT3-P2M	Mother (Married)	Afrikaans	IGRT3-A2G Girl	15 years Grade 9
IGRT3-P3M	Mother (Married)	Afrikaans	IGRT3-A3B Boy	16 years Grade 10
IGRT3-P4M	Mother (Married)	Afrikaans	IGRT3-A4G Girl	17 years Grade 11

P=Parent; M=Mother; F=Father; A=Adolescent; G=Girl; B=Boy

The findings of the IGRT will be discussed next.

6.6 FINDINGS OF THE IGRT

As mentioned in 6.2, the following secondary question was relevant for the IGRT: *What do parents and adolescents expect from each other to contribute in order to establish a reciprocal responsibility in their relationship?* The themes and subthemes which are presented in Table 6.5 and the findings of the IGRT are discussed in line with the process of the IGRT. The first two

themes, their subthemes and their corresponding categories therefore reflect what parents and adolescents expect from one another. The following two themes and its associated subthemes and categories are an indication of the responses of parents on adolescents' expectations as well as the adolescents' responses on their parents' expectations. As was the case in the discussion of the findings of the semi-structured interviews, the researcher once again only refers to parents and adolescents when reference is made to the participants. When a quote of a specific participant is referred to, the participant will be indicated as follows: 1-P2M, where 1 indicates in which IGRT the participant participated and the 2 indicates the number that was allocated to the participant in the specific IGRT.

TABLE 6.5: Themes, subthemes and categories of the IGRT

MAIN THEMES	SUBTHEMES	CATEGORIES
1. Parents have expectations of adolescents	Understand the parental dimensions to protect and care	• Share problems earlier rather than later. • Have adolescents' best interest at heart. • Concern about the use of social media.
	Take parents' needs into consideration	• Show appreciation and have respect. • Help with home chores with or without having to ask. • Spend time with us.
2. Adolescents have expectations of parents	Understand the adolescent's developmental stage	• Friends are important. • Social media has a place. • Peer pressure is a given.
	Do not underestimate adolescents' abilities	• Trust us and allow us to make mistakes. • We know the difference between right and wrong.
3. Parents' responses to adolescent expectations	Understand adolescent development and do not underestimate their abilities	• Shock and concern over peer pressure. • Certain things are non-negotiable.
4. Adolescents' responses to parent's expectations	Understand parental dimension to protect and care	• To share information is not always easy.
	Take parents' needs into consideration	• Spending time with parents is sometimes possible and sometimes not.

Parents and adolescents have appreciated the fact that they had the opportunity in the IGRT to share their thoughts and feelings about what they expect from one another in order to facilitate a reciprocal responsibility in the parent-adolescent relationship. It was interesting to notice that while the parents shared what their expectations of their adolescent children were, they only made eye contact with the other parents in the group and with the researcher, and hardly ever with their adolescent children. The opposite, however, was noticed while the adolescents shared what they expected from their parents. They had eye contact with their parents all the time even though the parents were not allowed to respond to what the adolescents were sharing at the specific time. It further appeared as if the adolescents felt supported by the presence of their peers as they eagerly responded to and confirmed what their peers were sharing. Four themes were identified which are subsequently discussed by referring to the subthemes and the categories identified under each theme.

6.6.1 Main theme 1: Parents have expectations of adolescents

Parents have two distinct expectations of their adolescents and that is for adolescents to understand the parental role and responsibility to protect and care for them as well as for the adolescents to consider the needs of their parents.

6.6.1.1 Understand the parental dimensions to protect and care

To be able to protect and care for their adolescent children and ultimately fulfil their responsibility as parents, parents expect their adolescent children to share their problems much earlier than what they experience adolescents do. They want adolescents to understand their concern around their social media use and they also want adolescents to realise that they only have their best interest at heart.

Parents seem to be frustrated about adolescent disclosure tendencies and claim that parents "*are on a strict need to know basis*" (2-P1M), where they are normally the last to know about anything related to their adolescent child. This involves trivial aspects such as organising visits between friends to serious matters where adolescents might find themselves in difficult situations. Parents described this as worrisome and expected of their adolescent children to **share problems or difficulties** with them much earlier. This concern of parents is not aimed at controlling their adolescent children, but rather a need to offer support and guidance to their children when they are facing difficult decisions or situations. Some of the comments of participants included the following:

If a bully crosses an adolescent's path then "*you'll be the last to hear about it. It scares me to think that something like this can happen and I am totally oblivious about it … If they could just*

share something more than it was a bad day … but you do not know why, it just makes it difficult" (2-P3M).

*"I am also afraid that they [the adolescents] keep to themselves and do not want to talk anymore. They do not say anything … there are so many things out there today …" (*3-P2M).

"Then sometimes I wish she had shared more about something so that I can help her through the emotional stuff and with the social skills" (2-P1M).

Participant 3-P1M is of the opinion that adolescents sometimes out of fear that they will get in trouble with their parents do not share what is bothering them with their parents. This probably explains the predicament that adolescents sometimes find themselves in namely should they share, when to do it and how much must they share.

One of the most prominent expectations expressed by parents during all three the IGRT groups was that adolescents should understand that parents **only have the best interest of their children at heart** at all times.

All that participant 3-P1M wants their adolescent child to realise is that: *"… the only thing that a parent wants for your child [adolescent] is that you [as parent] always have their best interest at heart, no matter what you say or how you are saying it, or in what circumstances it is … you only want what is best for them. If they [therefore] could accept that you as a parent have a few years more life experience than what they have and that they would believe us when we tell them something is like this or something is like that*."

For participant 1-P3M it is important that she and her daughter should trust each other. She mentioned that *"… just as much as I need to trust her – to know that when she goes out that she will do what is right – just as much does she need to trust me that we do not think she is ready to be exposed to certain situations … trust me, do not nag and be unhappy about it, trust me that we [only] want to protect you."* This parent further expects her adolescent daughter to understand that "*… any mistake you [as a parent] make is a mistake out of love. We will not deliberately do something wrong towards them.*"

Participants, 3-P1M and 2-P1M both mentioned that adolescents need to understand that they (the adolescents) did not come with a *manual* and that parents do what they consider the best for their children in a specific situation. Participant 3-P1M further mentioned, "*We are parents, but [realise] this is also our first time of being parents, we did not have a previous life where we could have learned to be parents …*"

The comment of participant 2-P3F particularly emphasises that parents' enquiries about the whereabouts of their children and associates, talks and lectures about safety, are rooted in parental care and a deep concern for the safety and wellbeing of their adolescent children. Participants 3-PM4, 3-P1M and 1-P3M almost made the same comment in this regard by referring to the fact that adolescents need to understand that parents usually have good reasons they do not want adolescents to visit certain places or certain friends. A comment by participant 1-P3M possibly captures what parents want adolescents to know the best, *"… at the end of the day I only want to be the best parent I can be for my child*."

Parents also need adolescents to understand their **concern about the use of social media.** Parents' concern mainly involves the amount of time spent on social media activities, coupled with the fact that they are aware of some of the risks and challenges adolescents are confronted with via social media. They expressed a concern that their adolescent children might not have the coping skills to face some of these challenges and risks.

The specific concern of participant 2-P2M does not involve what her adolescent children do on their phones, but the amount of time spent on social media without knowing that this activity takes up too much of their time. She there and then decided to set clearer guidelines about the time her children would be allowed to spend on their phones in future. The participant further referred to an incident where friends visited her adolescent children and where she *caught* all of them on their cell phones without talking to each other at all.

Participant 2-P1M was concerned that her adolescent child might lack social skills as she (the mother) does not know what all the WhatsApp discussions involved between her child and her friends. She, for instance, was concerned about whether her child was coping emotionally with whatever might be happening between her and her friends via WhatsApp messages. Participant 2-P1M mentioned: "… *you do not see what is happening, you do not see what they are communicating, and it is not that I want to hear each of the sentences, but how else will I be able to teach her if I do not know how she is dealing with it?*"

Parents are further concerned that adolescents, because of their social media use, do not know how to prioritise what is important and what not, what needs to be done first before one can spend hours on Instagram, or sending WhatsApp messages. Participant 2-P4M mentioned that she is not specifically concerned about the amount of time that her children spend on social media, but it is about *"… I [referring to the adolescent] do not learn to prioritise, to first do what needs to be done and when there is time left then only do I have a look at what is happening on my phone.*" Participant 3-P1F for instance mentioned: *"I do not think they have the insight to realise, okay I have been on my phone far too long, or I am watching too much TV – it is as if they [the adolescents] battle to balance their lives.*"

Participant 2-P3M's specific concern around adolescent social media use, is not that adolescents necessarily are the ones that will be looking for the wrong things on the internet, "*but it concerns me what might cross her [their adolescent daughter's] path. What concerns me about social media is that it in a very subtle way changes boundaries and that one [ends up in a position where one] exposes yourself to situations that previously did not form part of your boundary*."

6.6.1.2 Take parents' needs into consideration

Parents voiced a specific expectation that their adolescent children should take their (the parents') needs into consideration. Parents essentially want their adolescent children to acknowledge that they as parents also have a life (2-P1M). Parents want their adolescent children to show appreciation and have respect for what parents do, for their time and their own programme, and in general for their friends and for their possessions. They further expect adolescents to be more aware of doing home chores and that their adolescent children should spend time with them.

Parents expect adolescents to **show appreciation and have respect** for them. Parent 2-P2M expresses the expectation that her adolescent children "*will be grateful*" for what she helps to materialise in their lives as "*it doesn't just happen*" and further asks "*… just show that you have noticed [what I have done*]." For this parent it is all about the gesture of appreciating what they as parents are doing for their adolescents. Parent 2-P1M in this regard is of the opinion that she is seen as *"… the taxi*" which "*… needs to jump on demand. 'Where are you?' And then you do, and there is no thank you that you have made it happen. Not even a recognition that you also have a life. And it does not only involve being a mother*."

Parent 1-P2M expects her adolescent child to show respect *"… towards me [the mother], the father, our friends, and towards our belongings*." The mother feels that they work and have worked hard in order to afford it, but *"… it is not always respected*." Parent 1-P3M expects her adolescent child to show respect for the fact that she does not like people to swear and said: "… *you are not allowed, if you know I do not like swearing, to every now and again use a swear word*." In this sense the mother's remark came across more as a demand, than an expectation that she has voiced towards her adolescent child. Participant 3-P1F, in the researcher's opinion, made a comment which was hidden in most of the comments of the parents when he said: "… *the parent has life experience which [he] would really like to share with you and which you should have respect for, but [also] honour him for the role that he plays in your life."*

Doing home chores (with or without being requested to do so) seems to be a major frustration amongst most of the parents who participated in the IGRT. The frustration for the

parents (the mothers) in this regard involves the fact that their adolescent children seem to be unaware that doing or helping with home chores, is not a choice; it is something that they are expected to do. Participant 1-P1M voiced her frustration by saying: *"… you later feel as if you are the slave of the house*." She expects her adolescent child to not for instance go to her room, when she (the mother) starts with the preparations around the meals. She expects her adolescent child to offer her help by "*… making the salad, unpacking the dishwasher, or put the washing bin in the laundry.*" Participants 1-P2M, 3-P3M and 3-P4M mentioned in this regard that if they have to continue asking their child to do something or remind them to do something, they eventually get upset and do whatever needs to be done themselves and then *"… I know it is done*" (3-P4M). On a lighter note, participant 3-P1M mentioned that she wants to ban the words "just now" from the vocabulary of their adolescent child, because adolescents are not being asked to do something "just now" or "later". Parents want them to do whatever they are asked to do *now.*

Parents' expectation that adolescents should **spend time with them** interestingly does not involve that parents want their adolescents to spend less time with their friends. They want the adolescents to spend time with them when the adolescents in actual fact are at home, but are keeping to their rooms. Participant 1-P3M refers to adolescents keeping to their rooms as that they *"… disappear to their rooms being on their phones all the time … or be in front of the TV but with the phone …*" It almost seems as if the participant, with what she said next, is inviting their adolescent to spend time with them, by saying: "… *[come] sit and watch TV with us … Or when we braai, come and join us, talk to us, tell us about your day … do a little more things with us at home.*" Participant 2-P1M voiced the same need by saying: "*We [parents] also have a need around their [the adolescents'] presence at home … When do I see my child or am I really only the taxi around here? … we as parents also have the need to spend family time [with you]*."

Being able to spend holidays with their children are the best times for participant 1-P2M because *"… then we are all by ourselves. We are dependent on one another and most of the time there is no Wi-Fi access, we are attuned to one another and we need one another [to talk to]."*

6.6.2 Main theme 2: Adolescents have expectations of parents

The two main expectations that adolescents have of their parents, are that parents should understand their developmental stage and not underestimate the adolescents' abilities. These two main themes are discussed as follows by referring to the subthemes and the relevant categories.

6.6.2.1 Understand adolescent development

The adolescents were quite adamant that parents should understand adolescence, and should realise that being an adolescent today differs from how it used to be when the parents were adolescents. Participant 1-A2G captured what adolescents in general expect their parents to understand with the following comment: "*The generation is different and the way in which you [the adolescent] are going to do things are going to be different to what they [the parents] want you to do. And it is not always going to be perfect in the way in which they [the parents] have pictured it to be. It is going to change and it is not going to look the same. And there are going to be other super many mistakes and wrong decisions made in the future."*

Adolescents want their parents to understand, and not just to know, that **friends are very important** in the life of an adolescent. Two of the adolescents who were specifically vocal around this aspect, were participants 1-A1G and 1-A2G. According to these participants, friends are the very reason why most adolescents will get up to go to school. Participant 1-A1G specifically refers to *"… they [friends] are like family to us … we love our friends …"* and further mentioned *"… they understand us perhaps better than what our parents understand us."* Participant 1-A2G in this regard mentioned: *"… [your friend] is the person with whom you share everything, you talk to them, it makes life just much easier, because they understand how you want to [do things] … which you cannot share with your parents because it is a new generation. And friends understand, because they are experiencing the same things.*"

How important friends are for the parents perhaps became even more clear when participant 1-A1G said that she cannot imagine how difficult it must be for an adolescent who does not have any friends or even one or two friends at school and who are being bullied. She further said, *"… I cannot imagine how they cope in high school [in such a situation] because it is very, very difficult. When you have a teacher who yells at you, [and] you have no one to talk to … no one to come up for you … it is really very difficult for adolescents [in such situations]. I [therefore] think that friends are really important in the high school*."

Adolescents expect their parents to understand that **social media have a place** in their lives and that social media are not always just negative and detrimental to their wellbeing. Adolescents shared the following in this regard:

"… the teacher will mail our assignments to us via our cell phones … It is not that we are always just talking to someone else. School work is also involved" (2-A4G).

"… sometimes during exam time when you do not understand maths then you quickly WhatsApp this one guy and ask how does one do this mathematics. There is much more to cell phones" (2-A 5G).

"… in the evenings I will go to my bed and read a book on my phone …" (3-A3B).

Participant 3-A1B reminds parents that when they were younger that they (the parents) were able to be outside without the fear of being hurt or putting oneself in danger. He then mentioned that "*This is why I do not just go outside and this is why I will do something on my phone.*" Participant 2-A1G to a degree puts the place of social media usage in the lives of adolescents into perspective with the following comment: "*Even if we only talk nonsense, this is the way in which we as teenagers function*."

Adolescents want parents to know **peer pressure is a given** in their lives and something that they are confronted with every day. From the discussion here and in some of the other categories which also relate with the pressure that the adolescents are experiencing it seems as if they differentiate between peer pressure that affects them and peer pressure over which they have control. Peer pressure that affects them seems to specifically involve how they present themselves to their peers. Participant 1-A2G describes it as *"… you get this picture in your mind of how it should be, how your circle of friends must be and how other people [adolescents] want you to be … you must be 'cool' otherwise you are one of those 'losers' that means nothing [in their eyes] … you will walk past others and they will ask: now who do you think you are?"* Participant 1-A1G explained that parents need to understand that *"… we do these things to please others. It sounds terrible, as if we live our lives according to what other people think, but as a teenager you are not interested in what your parents are thinking, you are mostly concerned over what your friends will be thinking, or that special guy that every now and again sends a WhatsApp … this is also why we want to do things in a specific way."* Participant 1-A1G then gives the reason why the impression that their peers will have of them is so important, namely "… *to feel popular when everybody knows who you are. This gives the feeling of you belong."* And this seems to be very important during adolescence.

Peer pressure seems to also contribute to adolescents' specific ways of how they want to dress as this forms part of their image. Adolescent 1-A1G for instance points out "… *you want to be 'the normal', you want to be a specific weight … Parents therefore need to understand [that is why] you want things to be exactly the way you want it to be.*" Participant 1-A1G's final word around what parents need to understand about peer pressure is: *"… I think you should not underestimate peer pressure. It is inhumanly difficult."* (*Afrikaans: … onmenslik erg*").

6.6.2.2 Do not underestimate adolescents' abilities

Adolescents feel particularly strongly about the fact that parents should not underestimate their abilities. Adolescents therefore want parents to trust them and allow them to make mistakes. They also want parents to know that they know the difference between right and wrong.

The message that adolescents want to bring across to their parents is to **trust us and allow us to make mistakes.** Participant 2-A5G's comment around this aspect encompasses what most of the adolescents were saying, namely: *"Allow us to first make our own mistakes, [so that] we realise it ourselves and when we are really off route that we can then try and get help."* According to participant 2-A1G adolescents take responsibility for their own lives: *"… parents are [at this point in their lives] just there to guide us*. Her, and other adolescents' motivation for why parents must trust them and allow them to make mistakes, is because parents have instilled in them certain values from when they were very small. At this point in their lives they see parents as the ones that must *"… remind [us] what [our] values are and remind [us] of who is the one that keeps [us] on route"* (2-A1G).

A further motivation for why adolescents want parents to allow them to make mistakes is reflected in a comment by participant 2-A3B: "*You can only learn from it [the mistake] if it has happened to you."* Participant 2-A5G in support of this comment said: *"Just leave us, do not keep on being in our 'personal space' because … we really want to make our own mistake and learn from it.*" As a further motivation for why parents should allow them to make their own mistakes the participant gave the following example: *"… say for instance I want to search for information about someone and I do the search myself, then I will remember it but when someone tells me about the person, then … they might as well share it a thousand times and then I might still forget it in any way. I feel this is the same with making mistakes, to experience for oneself 'this is not working for me'.*" Participant 1-AG1 added the following to the discussion saying that parents need to realise that making mistakes does not mean it is the end of the world or that they (the parents) have failed the adolescents in their upbringing. "*It is our own mistakes that we have made. You have brought us up perfectly well*" (1-A1G).

Adolescents want parents to understand that they **know the difference between right and wrong** and want their parents to stop lecturing them about something they already know. Participant 2-A1G admitted that she sometimes overstep the boundaries but also said: *"Just sometimes"* and also *"… I know where the boundaries are and then I will realise … I have overstepped them …*" Participant 1-A1G also admitted: *"I take chances which I should not necessarily be taking."* She then added that she has attended parties where there was a lot of drinking and smoking, but *"… I do not do it because my parents have taught me from when I was little not to do it*."

Participants therefore get upset with their parents when they (the parents) would go on about the mistakes that adolescents make. Adolescents in this regard made the following comments:

"*I think [parents] must stay calm and should not over-react about the situation too quickly*" (1-A2G).

"… when my mother lectures me about something [I did wrong] then I get angry, 'strip' myself and [go] to my room … [And] think about what I did and that I will not do it again" (2-A2B).

"… every time when [I] have done something wrong [I am being] lectured [to] and then later I get so tired about the lecture … that I also get worked up … I [already] know that I have done something wrong, but [on top of it] I am also lectured to about the things I do wrong [which I know is wrong] … And then everything is [a mess] for two to three days."

"… the parent must accept that it [what the adolescent did wrong] did happen … but do not stay angry for a whole week … and keep such awkward vibes in the house" (1-A2G).

"I have asked my mother several times not to go on about something for so long as she is only worsening the situation" (2-A3B).

Participant 2-A1G with the following statement in a sense is informing parents what their adolescents would rather want them to do instead of lecture to them: *"… you almost [just] want your parents' 'acknowledgement' of, okay I am happy that you have realised your mistake, only remember not to do it again. This is essentially all we want to hear these days.*"

6.6.3 Main theme 3: Parents' responses to adolescent's expectations

The parents' responses to what they have heard their adolescents say revolved around one subtheme, namely that adolescents want them to understand their developmental stage and they want parents not to underestimate their abilities. This subtheme is discussed next.

6.6.3.1 Understand adolescent development and do not underestimate their abilities

It was evident that the parents have listened with great care to what their adolescents are expecting from them with regard to contributing to a reciprocal responsibility in their relationship. The one aspect parents did not realise was how big the extent of peer pressure is that adolescents were experiencing. This has left parents being shocked and concerned for the adolescents' wellbeing. The other aspect to which the parents have responded was the adolescents' expectation that parents should not underestimate their abilities. Parents responded that they have heard what the adolescents have said, but to them there were certain

things that were non-negotiable. The responses to these two aspects are subsequently discussed.

Parents expressed their **shock and concern about the extent of peer pressure** that adolescents are confronted with. Participant 2-P1M's comment in this regard reflected many of the other parents' concern when she said: *"I have always worked out for myself that adolescents are under a lot of pressure, but I could never really have imagined just how much*." Participant 1-P1M's concern was formulated more as a question when she said: "*The enormous pressure that the children [adolescents] have, it is unbelievable and [to think that] we are in the countryside*" and with this implying what is the amount of peer pressure that adolescents living in cities are experiencing?

Participants' 1-P2M and 1-P3M experienced the pressure that their adolescents are experiencing as "very sad". For Participant 1-P2M *"… it is so sad. This [developmental] stage in which adolescents find themselves, where they have to deal with so much pressure and most of this is nothing about themselves, it is all pressure from outside, to perform, to be up to heads. And who are setting the standards to smoke and to drink, just to be cool … it actually is so sad that they are being forced to do all these things while there are so many other things that they [the adolescents] can do, but that would not be acceptable [for the ones that are setting the standards]*."

Participant 1-P3M also verbalised her concern on the developmental stage that adolescents find themselves in when she said: "*It is sad to think this should be the best times of your life and [yet] they have so much pressure."* The parent subsequently referred to the fact that most of their children's basic needs are more than met, *"… yet they still have stress. It is shocking, I did not realise it was this bad."*

Parents found **certain things to be non-nego**tiable in what adolescents expect from them. Participant 2-P1M with her response made a summary of what she heard adolescents expect from parents: *"… it sounds as if they [adolescents] think we underestimate them. And it is quite nice to hear … they think we have actually done a good job [with parenting them]. They know what is right and wrong and we should not [lecture them]. I hear they say they want to make their own mistakes. That is a tall order. But there are certain situations where you are not taking up your responsibility as a parent if you would allow [your adolescent] to make that big a mistake. The impact will be detrimental to the child's life. You just cannot allow it*." Parent 2-P1M, however, mentioned what she also heard is that, "*When they have made a mistake and we and they have realised it was a mistake, drop it. Do not carry on … Lesson learnt – move on."*

Participant 2-P2M considers it her responsibility as parent to teach her adolescents the difference between what is right and what is wrong and added: *"… even when I tell you 50 times, then I still consider it my duty as a mother to say it 50 times. I do not want you to make the same mistakes I did*."

Parent 1-P2M responded to the expectations of adolescents to allow them to attend parties in order to find out what works for them and what not. According to this parent, *"… adolescents do not possess the judgemental ability to, at this age, be exposed to that sort of thing."* Participant 1-P2M's concern was rooted in the fact that even when an adolescent has grown up in a family with strong values and principles, he or she might still be at risk to take one wrong step leaving the adolescent in very difficult situations. Participant 1-P2M therefore agreed with participant 1-P1M that as a parent, one cannot allow that to happen to your adolescent.

6.6.4 Main theme 4: Adolescents' responses to parents' expectations

Adolescents have heard their parents' expectations in terms of the parental dimension to protect and care for them and that they should take parents' needs into consideration. These subthemes and the corresponding categories are subsequently discussed.

6.6.4.1 Understand the parental dimension to protect and care

Adolescents do understand parents' role and responsibility to protect and care for them, but admit that it is not always easy for them to share information with their parents.

To share information is not always easy for the adolescents even though they understand why their parents want them to share information. Adolescents, however, have many different reasons why they find it difficult to share information with their parents. One reason seems to involve their experience that parents overreact or will overreact or even that something trivial that they share will end up in a lecture from the parents. Another reason seems to involve the fact that adolescents do not want to disappoint their parents. Yet another reason involves the adolescents' perceptions that their parents do not understand them and their situation. Adolescents made the following comments in this regard:

"… if I want to share something with my mother, then she ends up lecturing me … you just want them to say yes, it is funny but in the end she lectures me and asks why did you laugh at it?" (2-A1G).

"Everyone wants the relationship between [them] and [their] daughters … to be strong … but at this stage it is more difficult to share everything that is happening in your life with your mother

because, it is not that they are quickly to judge you but they say they do not understand how teenagers are dealing with stuff [these days]" (1-A2G).

"*It is very difficult to always be open towards your parents, because they do not always understand how you are feeling … you [also] do not want to disappoint them … because you want them to stay proud of you*" (1-A1G).

They must also not read stuff into what we have forgotten to share with them. Our minds are also full of stuff, if we forget to share something" (2-A4G).

"… say for instance I share something with my mother that my friend has done wrong, [then] I am afraid that my mother will not allow me to go to that friend again and yet many people make lots of mistakes" (1-A2G).

"And things are really going bad, then my mother can phone my friend because I think a friend understands … [I feel] my mother and a friend of her age understand one another better than what my mother and I do because of the difference in our ages and different maturity levels" (1-A1G).

6.6.4.2 Take parents' needs into consideration

Adolescents have heard their parents saying that they want them to take their needs into consideration, such as to spend time with them.

Adolescents indicated that **spending time with parents is sometimes possible and sometimes not.** Adolescents seem to be very practical around their parents' needs that they (the adolescents) should spend more time with their parents. Participant 2-A5G for instance reacted by saying: *"… you want us to spend more time with [you] but between everyone's schedules there is not really enough time to spend together … there just is not enough time.*" Participant 2-A1G almost in surprise wondered if parents want adolescents to spend family time together, *"… when must [they] as teenagers have [their] 'me-time'?*"

Participant 1-A1G mentioned that she enjoys spending time with her family *"… but they should not only mention it the day before [they want the family to spend time together] … parents need to mention in good time because [other] arrangements are being made … during school and adolescents plan what they are going to do after school, [such as] to quickly meet for coffee.*"

6.6.4.3 Discussion of findings of Main themes 1, 2, 3 and 4

The findings from Main themes 1-4 in the researcher's opinion are a true reflection of the parent-adolescent relationship as depicted in literature and as was discussed in Chapter 4. The

findings specifically reflect on the tension between the identity achievements of parents and adolescents, namely generativity – parents' need to guide and care *versus* identity seeking – adolescents' needs to autonomously from parents discover who they are (Keresteš *et al*., 2012:1084; Salmela-Aro, 2011:360). These two opposing needs were voiced by both the parents and adolescents during the discussion. Parents consider it their duty and responsibility to care for their adolescents, while adolescents have the need to autonomously from their parents discover who they are (refer to the adolescents' need that parents should allow them to make their own mistakes). From a developmental point of view, these are two opposing needs or identity formations that are expected to be achieved between members forming part of one dyad. It is proposed that if parents and adolescents should take reciprocal responsibility for their relationship by employing the PoDR that they will be able to constructively approach the *developmental tension* in their relationship.

The findings further reflected on parents' expectations and concerns around adolescents' social media usage (Sorbring & Lundin, 2012:1182), the peer pressure that adolescents are exposed to (Žukauskienė, 2014:1728) and the importance of friends during the adolescent developmental stage (Hartup in Gross-Manos, 2014:1843). The findings also reflected on a parenting practice known as *cocooning* to which Padilla-Walker *et al.* (2012:1143) referred to as proactive parenting. Parents practicing cocooning try to shield their adolescents from outside influences such as drinking, certain friends and other situations that are contrary to the parents' beliefs. The researcher finds it interesting that this is considered as a proactive parenting approach. The message that parents are giving is that they do not trust their adolescent child's ability to deal with such situations. Parents also do not prepare their adolescent (such as with the pre-arming approach) for how to deal with certain situations.

To an extent the researcher believes that the findings contribute to a reinterpretation of why adolescents are not eager to disclose information. From the findings it seems as if parents' reactions to when adolescents do share information with them, contribute to the adolescents' withholding of information. Adolescents experience parents to overreact, to lecture, to judge and that they could keep on lecturing about the same situation even for days on end. Although it was not referred to as such, adolescents seem to not trust their parents' reactions with regard to certain information. From a dialogic point of view as well as taking reciprocal responsibility in the parent-adolescent relationship, the researcher is of the opinion that when parents would practice presence to actively listen to what the adolescent is sharing that they would probably find that adolescents will, on a more regular basis, share information with them which they otherwise would have not.

6.6.5 Discussion of the IGRT

From the IGRT discussions it became evident that adolescents want their parents to understand their adolescent developmental stage. They want parents to understand how important friends are in their lives and that their (parents') parenting styles of overreacting (in the opinion of the adolescents) to information that they sometimes share with their parents, make it difficult to share any information with them. The message that adolescents got, is that they need to understand and accept that their parents cannot allow them to make their own mistakes and by doing so witnessing how the adolescents might ruin their own future. Coupled with this, adolescents need to understand that their parents always have their best interest at heart and that whatever they tell them regarding places they do not want them to visit or friends they do not want them to befriend, will be because parents have more life experience and once again, have the best interest of the adolescents at heart.

6.7 CONCLUDING REMARKS

Taking from the findings the following aspects could be incorporated in the conceptualisation of the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship:

- Main theme 1 (semi-structured interviews): The PoDR plus commitment to the dialogue to form part of the working alliance between the parents and adolescents.
- Main theme 2 (semi-structured interviews): Parents practising autonomy-enhancing parenting styles where parents allow their adolescents' input and offer choices pertaining to certain aspects involving the parent-adolescent relationship.
- Main theme 3 (semi-structured interviews): Parents who have a proactive approach to parenting guide and limit their adolescents but also empower them which ultimately instils trust in the adolescent towards their parents.
- Main themes 1, 2, 3 and 4 (IGRT): Adolescents need to understand and accept that parents have their best interest at heart. Parents need to understand adolescent development. This involves that they need to understand just how important friends are at this point in their lives. They also need to be aware of how they overreact when adolescents want to share things with them.

6.8 SUMMARY

The researcher is of the opinion that apart from documenting the findings to reflect on participants' perceptions and views pertaining to taking reciprocal responsibility for the parent-adolescent relationship, the findings also answer a call made by Berscheid in 1999. This call,

which to the researcher's knowledge has as yet not received ample attention, involves that researchers must also document "… the ways in which adolescents initiate positive involvement with their parents" (Berscheid, 1999:265). Inviting both parents and adolescents to share their views and experiences on taking reciprocal responsibility for the parent-adolescent relationship, in this sense has thus also contributed to knowledge in a field that still seems open for much research.

Chapter 7 gives a detailed discussion of the conceptualisation of the practice framework. The findings of the semi-structured interviews and the IGRT were incorporated in the practice framework to form part of what parents and adolescents can contribute in order for the dyad to take reciprocal responsibility for their relationship. It was further incorporated in the following three elements, namely the working alliance, the PoDR and the relationship as a safe place. The findings were also incorporated in the worksheets that form part of the practice framework.

CHAPTER 7:

CONCEPTUALISING AND REFINING THE PRACTICE FRAMEWORK

7.1 INTRODUCTION

In this study a practice framework is not seen as a mere guideline to inform social workers on what to keep in mind when a specific topic is approached or a programme where specific steps are suggested to achieve a specific outcome. The concept, *practice framework,* contains elements of both a guideline and a programme, but it aims at guiding service delivery without limiting such service to the rigid following of specific steps. The researcher defined a practice framework as a clear structure that gives specifics with regard to elements of the topic at hand, but without a linear build up to the point where the goal has been achieved. Instead, it makes specific suggestions on how social workers can employ specific elements in practice while being guided by the parent-adolescent dyad with what they need at a specific time in their relationship.

The process that was followed to conceptualise the practice framework in this study involved the following:

- An extensive literature review focussing on: the underlying theories and constructs related to reciprocal responsibility in the parent-adolescent relationship; the developmental stages of both parents and adolescents; characteristics and needs of parents and adolescents and existential dialogue as tool to facilitate reciprocal responsibility in this relationship.
- Once the literature review was completed, the parents and adolescents were invited to take part in semi-structured interviews to explore and describe their views and experiences on taking reciprocal responsibility for their relationship.
- This was followed by a session where the Intergenerational Reflective Group Technique (IGRT) was applied to explore the expectations among parents and adolescents on establishing reciprocal responsibility in their relationship.
- The researcher then identified and critically analysed useful features from models, programmes, frameworks and existing research on the parent-adolescent relationship that could be included in a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.
- The process was concluded by inviting social workers working in the field of family relationships to partake in an *expert* group reflection discussion where they were asked to give their expert opinion of the conceptualised practice framework.

The main focus of this chapter is to give a detailed description of how the practice framework was conceptualised. Firstly, feedback will be given on the useful contributions obtained from literature, followed by contributions of the parent and adolescent participants. This will be followed by useful features identified from existing models, programmes, frameworks and research on the parent-adolescent relationship. Next, the concept or draft practice framework will be introduced, followed by a discussion of each of the elements that are included in the practice framework as well as how social workers can implement the practice framework. The concept practice framework was further informed by the reflections and contributions from experts (social workers working in the field of family relationships) and revised to include their expert contributions. Lastly, the chapter will conclude with presenting the refined practice framework. Diagram 7.1 gives an outline of the contents of Chapter 7.

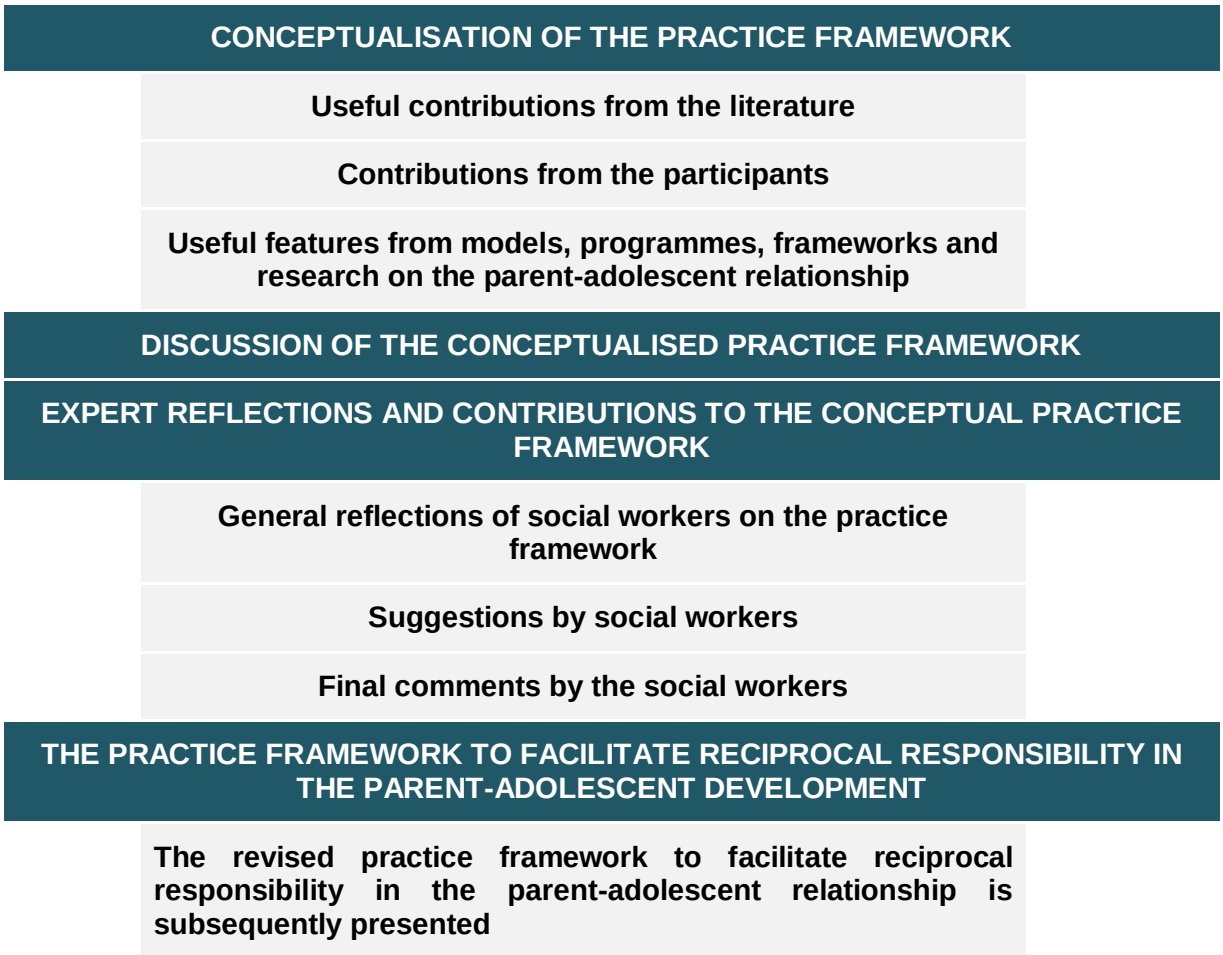


DIAGRAM 7.1: Outline of Chapter 7

7.2 CONCEPTUALISATION OF THE PRACTICE FRAMEWORK

The process that the researcher followed to conceptualise the practice framework involved the following activities:

7.2.1 Useful contributions from the literature

Following the extensive literature study, useful contributions were divided into the following three categories:

- Underlying theories and constructs related to reciprocal responsibility in the parent-adolescent relationship.
- The developmental stages, characteristics and needs of all partners (parents and adolescents) in this relationship.
- Existential dialogue as a tool to facilitate reciprocal responsibility in the parent-adolescent relationship.

The useful features identified are summarised in Table 7.1.

TABLE 7.1: Useful contributions from the literature

CATEGORY 1 **UNDERLYING THEORIES AND CONSTRUCTS RELATED TO RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP**
• Relationships consist of "… frequent, highly interdependent action sequences that occur across diverse settings and tasks" (Kelly *et al*. in Collins & Repinski, 1994:7). • Reis and Sprecher (2009:xliii) refer to relationships as "… the full gamut of human associations in which behaviour is influenced by the real or imagined presence of another person with whom one has interacted in the past and expects to interact in the future." • Fiske (2010:17-24) and Fiske and Fiske (2007:283-287) refer to the core social motives why people form relationships as the BUC(k)ET framework: to belong, to be understood, to manage control, enhance the self and trust others. • "Our neural machinery is, by evolution, designed to be altered by relationship experiences" (Siegel in Fishbane, 2007:396). • Relational wellbeing is reflected in the presence of supportive relationships, "… which are derived from successful experiences of nurturance and attachment, and it is promoted by empathy and opportunities to give and receive caring and compassion" (Evans & Prilleltensky (2007:685). • The three pillars of wellbeing outlined by Evans and Prilleltensky (2007:284), have salient links with the African worldview in that, the process of promoting collective wellbeing enhances personal wellbeing. • Joyce and Sills (2014:28) refer to Gestalt field theory as an "interconnected web of influences that are always there" and which one needs to always keep in mind in contact making situations.

- The implication of a field perspective brings about the discussion of responsibility in relationships (Yontef, 2009:44).
- Bowen's family systems theory (Bartle-Haring & Lal, 2010:106; MacKay, 2012:232-233) links with the field theory in ways which are quite similar.
- Secure attachments are linked to secure relationships (Shaver & Mikulincer, 2009:126).
- Social domain theory is a model that individuals use to identify, evaluate, and coordinate domains of social knowledge when they have to judge socially relevant actions (Richardson *et al.*, 2012:4-5; Smetana, 1999:111).
- Reciprocity is "… a general sense of 'usefulness' – be that to other individuals, communities or societies in general – that is a general intention to give as well as receive in life, rather than an expectation of mutual exchange in equal measure in specific situations" (Thompson, 2016:344).
- Perspective taking entails that one would "imagine" the world from another person's view point (Rasmussen *et a*l., 2018:71).
- Mindfulness is defined as "… paying attention, on purpose, in the present moment, non-judgementally" (Kabat-Zinn,1994:2).

CATEGORY 2

DEVELOPMENTAL STAGES, CHARACTERISTICS AND NEEDS OF PARENTS AND ADOLESCENTS

- **PARENTS**

– Parenting refers to practices that "… represent forms of family investments into children's long term wellbeing" (UNICEF, 2013:n.p).
– Middle adulthood is seen as an overlooked developmental stage during which time distinct developmental challenges occur (Fadjukoff *et al*., 2016:87-107; Lachman *et al.,* 2015:20-31).
– Baumrind's four parenting styles are based on and always discussed according to two dimensions, namely the amount of parental control (associated with being demanding) and the amount of parental warmth (associated with responsiveness) (Couchenour & Chrisman, 2014:117; Smetana, 2017:19).
– Parental dimension involves to love and connect, to guide and limit, to model and consult, to monitor and observe, to provide and advocate (Simpson, 2001:49-64).
– Dialogical tensions in the parent-adolescent relationship.

- **ADOLESCENTS**

– Adolescence is marked by multiple transitions which eventually shape maturity of cognition, emotion and behaviour (Cunsolo, 2017:82; O'Donohue *et al.,* 2013:8; UNICEF, 2018:19-20; Žukauskienė, 2014:1713).
– Psychosocial tasks adolescents must master include to stand out, to fit in, to measure up and to take hold (Brown, 2011:48).

– Adolescence is associated with identity *versus* role confusion where adolescents need to develop a sense of themselves as autonomous individuals (Salmela-Aro, 2011:360) and are faced with the question: "Who am I?" (Dunkel & Harbke, 2017:59).
– Two kinds of risk taking behaviours, namely sensation seeking and impulsivity are identified during adolescence. Both these two reactions/behaviours are a result of dopamine activation in the dorsal striatum which has been linked to various cognitive functions, including cognitive control and episodic memory (Romer *et al*., 2017:21).
– Sophisticated cognitive functioning, which marks adolescent brain development, is referred to as the formation of operational thinking (Garrigan *et al.,* 2018:82; Zastrow & Kirst-Ashman, 2013:122).
– Adolescents need to master a balance between autonomy and connectedness (Peterson, 2009:448), which plays an important role in identity formation.
– Peer pressure (Žukauskienė (2014:1728), social media that impact on adolescent wellbeing (CDC, 2013:43-44; Hur & Gupta, 2013:234; Lareki *et al.*, 2017:396) and changes in family structure (Ward *et al*., 2015:70) and socio-economic challenges (Cooper *et al*., 2015:61-62; Naghavi *et al*., 2015:127) are challenges that adolescents are confronted with.
– Cultural identity has to be kept in mind when studying adolescent development (Perron, 2018:48-49).

CATEGORY 3
EXISTENTIAL DIALOGUE AS A TOOL TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

- Dialogue involves a specific kind of speech that happens between two or more people (Rule, 2015:2).
- Existential dialogue is considered to be a phenomenological encounter (Joyce & Sills, 2014:32; Staemmler, 2009:354; Yontef, 1993:202).
- Existentialism is considered "a philosophy which stresses the importance of human experience" and it holds that "… everyone is responsible for the results of their own actions" (*Collins English dictionary*, 2010:n.p.).
- The relational component of Gestalt therapy is primarily found in the therapeutic relationship where the Gestalt therapist practices existential dialogue to make contact with the client. The Gestalt therapeutic relationship consists of three elements, namely the provision of a safe container, the establishment of a working alliance, and offering a dialogic relationship (Joyce & Sills, 2014:43).
- Dialogical relating is considered *a way of being*, of how one approaches another, and consists of the following principles: presence, inclusion, confirmation, celebrate the uniqueness of the other and all this needs to happen with a certain amount of awareness and contact (Dailey, 2006:436; Hycner, 1995:6; Jacobs, 2009:57; Joyce & Sills, 2014:30; Yontef, 1993:126, 139-140; Yontef, 2009:48; Young & Schrodt, 2016:455).
- The rationale behind the element of the relationship as a safe container is to maintain relational ties by reciprocating the principles of dialogic relating (PoDR), and resonates with the ultimate human need to belong and to form part of constructive, supportive and positive relationships (Burnett *et al.,*

2011:1654-1655; Fishbane, 2007:396; Jabès & Nelson, 2014:219; Siegel, 2012:4; Spear, 2011:87).

- In a working alliance both parties need to monitor with regular intervals whether the dyad is "… pulling in the same direction" (Joyce & Sills, 2014:44). It involves a commitment to dialogue (Yontef, 1993:127) and to become a steward in service of the relationship (Hycner, 1995:13).

7.2.2 Contributions from the participants and the research findings

Contributions from the participants were extracted from the data collected from the semi-structured interviews as well as the IGRT session. It is presented in Table 7.2 as specific topics deducted from the verbatim quotes of participants.

TABLE 7.2: Contributions from participants

TOPIC / THEME	CONTRIBUTIONS FROM PARTICIPANTS INDICATED BY DIRECT QUOTES
The wellbeing of the parent-adolescent relationship is the reciprocal responsibility of parents and adolescents.	A9B*: Parents alone cannot be responsible [for the relationship] while children do not make contributions from their side.* P8M: *… because, if you do not teach them from young that everyone has a responsibility, they will become useless adults … they need to learn this from very young. How is he going to learn, how will he do it [take responsibility] if he did not learn to do it as a child?*
Parents as adults with more life experience are expected to lead by example.	*"He sees us doing it, we expect him to do the same" (P12MF(M))*. "*Sometimes they [parents of adolescents] just want to protect you from doing wrong things*" (A5B). "*They [her two daughters] are respected by me, then they cannot but also respect me … if the mother especially does not treat her child well, then she [cannot expect to] receive good feedback from her child"* (P4M).
Parents and adolescents respect one another's viewpoints, their privacy, and their time.	*"… then I have the time to on my own think about my problem and what I have actually done wrong before they [his parents] would come to help him [solve the problem]"* (A6B). *"If he (A8B) does not treat me with respect then I cannot reciprocate the respect. I am quite fanatical about this" (A8M).*
Parents and adolescents trust one another.	*"… I have something I want to talk with you about, will it be in order for tonight, can we talk tonight?"* (A11B). *For me this is the best way [to talk about problems [or things that she feels unsure about] because everyone can explain his side of the story. In this way we solve the problem as a family"* (A3G). "*I will never hesitate to phone my parents to for instance fetch me [at a party] … I will first tell my parents*" (A5B).
Parents and adolescents spend (fun) time together.	*"Eating at the table are precious moments … as these are the only time when our children will really share their experiences during the day with one another – where everybody is listening to one another"* (P11MF(M)). P12MF(M) further mentioned*: "It is during the most unexpected times that things will come up which you could have missed [if you were not the one who took him to be somewhere*]."

Parents' and adolescents' specific contributions.	***"… parents should guide adolescents to reach a balance between playing games on their cell phones all the time and to participate in other activities"*** **P11MF(F).**
•Parents need to understand adolescent development.	***"The generation is different and the way in which you [the adolescent] are going to do things are going to be different to what they [the parents] want you to do. And it is not always going to be perfect in the way in which they [the parents] have pictured it to be. It is going to change and it is not going to look the same. And there are going to be other super many mistakes and wrong decisions made in the future. But it is going to go on as parents do not always know what is happening in your life"*** **1-A2G.** ***"… they [friends] are like family to us … we love our friends … they understand us perhaps better than what our parents understand us"*** **1-A1G.**
•Adolescents need to understand that parents cannot allow that they make their own mistakes.	***"… even when I tell you 50 times, then I still consider it my duty as a mother to say it 50 times. I do not want you to make the same mistakes I did"*** **2-P2M.** ***"… I hear they say they want to make their own mistakes. That is a tall order. But, there are certain things where you are not taking up your responsibility as a parent if you would allow [your adolescent] to make that big mistake. The impact will be detrimental to the child's life. You just cannot allow it"*** **2-P1M.**

The following findings from the semi-structured interviews as well as from the IGRT also contributed to conceptualising the practice framework:

- Main theme 1 (semi-structured interviews): The PoDR, as well as commitment to the dialogue, form part of the working alliance between the parents and adolescents.
- Main theme 2 (semi-structured interviews): Parents practising autonomy-enhancing parenting styles where parents allow their adolescents' input and offer choices pertaining to certain aspects involving the parents-adolescent relationship.
- Main theme 3 (semi-structured interviews): Parents who have a proactive approach to parenting guide and limit their adolescents but also empower them which ultimately instils trust in the adolescent towards their parents.
- Main themes 1, 2, 3 and 4 (IGRT): Adolescents need to understand and accept that parents have their best interest at heart. Parents need to understand adolescent

development. This involves that they need to understand just how important friends are at this point in their life. They also need to be aware of how they overreact when adolescents want to share things with them.

7.2.3 Useful features from existing models, programmes, frameworks and research on the parent-adolescent relationship

Useful features from models, programmes, frameworks and research on the parent-adolescent relationship over the past two decades (1998-2018) were obtained through the literature study. Different search terms were employed to access journal articles with a focus first on the *parent-adolescent relationship*, secondly on the *reciprocal responsibility* for the parent-adolescent relationship and lastly on *programmes, models, frameworks, research or policies* that were developed within the context of the parent-adolescent relationship. Terms such as *reciprocity, reciprocal, bi-directional*, *parent-adolescent collaboration, mutual, reciprocal responsibility* and *parent-adolescent relational wellbeing* which further link with a reciprocal responsibility in the parent-adolescent relationship, were also used to access appropriate journal articles and other publications such as publications by UNICEF or the World Health Organisation, or publications by universities, not necessarily indicated as article publications. Programmes, models, frameworks or research with the following focus had been excluded:

- Studies focussing on the exclusive views of either adolescents or parents only.
- A collaborative approach for instance between the parent-adolescent dyad and counsellors and or teachers, or medical doctors.
- Psychological or psychosocial issues of either the parent or the adolescent or both.
- Intergenerational wellbeing. These programmes, models, frameworks or research were originally included in the search, but seeing that the focus was mainly on the relational wellbeing between grandparents and their grandchildren or learners and their educators, or on students and their lecturers, such information was later excluded. Programmes, models, frameworks or research about intergenerational wellbeing in families also seem to focus on the relational wellbeing between parents and their children in general and between grandparents and their children and grandchildren. In other words, the focus is on the family as a systemic entity and not on the parent-adolescent dyad specifically.

EbscoHost databases accessed through NWU A-Z Publication Finder were used to access articles. These databases included: Academic Search Premier, CINAHL with full text, E-Journals from EbscoHost, Health Source Nursing/Academics Education, JSTOR Archive Collection, MasterFile Premier, Oxford University Press, PsycARTICLES, PsycInfo, SocINDEX

and Taylor & Francis. The researcher further accessed information through NWU e-books as well as via Google Scholar and Google Search.

The following discussion involves a summary of the different features identified from various programmes, models, frameworks or research (refer to Addendum 19), considered to be useful for inclusion in the practice framework. The identified features were categorised as follows:

- Useful features with a focus on parents
- Useful features with a focus on the parent-adolescent relationship
- Useful features with a focus on the process or structure of the framework.

7.2.3.1 A summary of useful features with a focus on parents

The following features with a focus on parents' contributions were found useful to incorporate in the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship. It is proposed that parents should:

- **Demonstrate self-respect and treat the adolescent with respect.** Parents should also teach their adolescent child respect for others by helping friends and neighbours, showing good manners and appreciating that people are different. It would for instance imply that parents would make time to listen to their adolescents, as well as to not judge their behaviour, to accept and love their adolescents unconditionally and to allow their adolescents to take responsibility for their actions.
- **Understand the goals of misbehaviour** (e.g. sensation seeking behaviour) and change the way they respond to such behaviour. It will involve that parents should have knowledge of adolescent development.
- **Listen to the feelings of their adolescent child.** This could be possible when parents practice presence as discussed in Chapter 5 as well as be available when their adolescents want to share their feelings. Adolescents need parental guidance and support in identifying and expressing their emotions and parents should never humiliate them in their attempts towards meaningful self-expression.
- **Express their own feelings** so that their adolescent child will be able to learn how to express their own feelings. It is suggested that expressing feelings should be done in a constructive manner with the purpose that the adolescent can learn from the experience of listening to how the parents are expressing their feelings.
- **Encourage their adolescent child to make decisions** and to learn from decisions made. It is suggested that parents should not blame or shame their adolescent child when

a poor decision was made and compliment (confirm) the adolescent every time a good decision was made.

- **Discipline their adolescent child in constructive ways.** It is suggested that parents and adolescents should negotiate and discuss fit for purpose and age appropriate disciplinary actions. Decisions such as these will typically form part of the working alliance between the parent and adolescent and, when adhered to, will contribute to the relationship becoming a safe container.
- **Plan enjoyable times with the adolescent.** Such activities do not have to involve a lot of time or money.
- **Show love and affection** to their adolescent child by saying things such as “I love you”, by giving hugs, by preparing a favourite meal of the adolescent, by speaking and treating the adolescent with respect, and by allowing the adolescent to grow in responsibility and independence.
- **Talk about values** with their adolescent child and behave in ways that they would like the adolescent to behave. Remarks such as “Do as I say” will only have adolescents respond with negativity due to their hypothetical deductive reasoning abilities. Have discussions around which values are negotiable and which are not. Once again, keeping to these values will also form part of the working alliance between parents and adolescents, while also contributing to the relationship being a safe container for the parent-adolescent relationship.
- **Learn to give *I-messages*** when they are angry with their adolescent child. *I-messages* should, however, not only be restricted to when angry and parents therefore also need to give friendly *I-messages* such as “It feels good to come home and find you cooking” or “I enjoy going to practice with you”.
- **Build their adolescent child’s self-esteem** by loving and accepting their child, by noticing their adolescent child’s efforts, by appreciating their adolescent child and by having faith in their adolescent child.
- **Encourage their adolescent child to be imperfect** and rather teach the adolescent to make efforts than to expect perfection.
- **Encourage their adolescent child to deal with and solve problems** such as to explore alternatives to solve the problem. Parents also need to distinguish when the adolescent owns the problem, when the parent owns the problem and when the parent and the adolescent own the problem.

- **Encourage family meetings** and make sure that the meetings are constructive, that all the family members participate, and the meetings happen on a regular basis.
- **Be given information about adolescent development** (including their physical, cognitive, moral and psycho-social development), about their role as parents of an adolescent child, and the important role that confidentiality and trust play in this relationship. There is a notion that parents should have empathy with their adolescent child. It is understood that the empathy pertains more to the developmental stage and adjustments thereof for the adolescent.
- **Receive information on their own developmental** phase, where they are now in their life journey and how their developmental phase influences their response to their adolescent's behaviour. Parents should also be knowledgeable about their own parenting competencies which could empower them to be the best parents they could be.
- **Be made aware of the different dimensions associated with parenting.** The awareness seems to involve aspects pertaining to practices that would contribute to the wellbeing of the adolescent, but also of the parent. The awareness of the parenting dimensions seems to specifically involve mindful parenting.
- **Parents should refrain from a controlling position** resulting in solution and *put down* messages and focus on communicating in such a way that adolescents can truly *hear* what their parents want to bring across.
- **Be given effective ways how to deal with conflict, discipline and power-struggles.** It would involve fostering parental creativity and pro-activity such as to implement choices and consequences rather than rewards and punishment, to sometimes consider a process of letting-go and hand the problem back to the adolescent and to implement a win-win approach.
- **Be made aware of their roles as parents** in the new millennium and that they need to encourage their adolescent child to be *other-centred* and less *self-centred* as well as an independent and responsible citizen. Attention should also be given to the challenges parents have with regard to their adolescent child's social media and technology usage and how to approach these.

7.2.3.2 Useful features focussing specifically on the parent-adolescent relationship

Useful features of the following two programmes with a focus on the parent-adolescent relationship were found applicable to include in the practice framework. The title of the first programme is *Parent-adolescent collaboration: an interpersonal model for understanding*

optimal interactions by Beveridge and Berg (2007). The second programme was developed with a specific focus on parents and adolescents in rural Eastern Cape, South Africa. The title of this programme is *Sinovuyo caring families programme (SCFP) for parents and teens* by Doubt, Lachman, Cluver, Ward, Petersen and Tsoanyane (2014). Useful features involved the following:

- Optimal interactions between parents and adolescents should be characterised by healthy autonomy expressions and affirmations which are exhibited by both the parents and their adolescent child. This will be achieved when adolescents and parents are allowed to voice their opinions without being judged or interrupted. In the same manner in which unhealthy expressions of autonomy and the ignorance of autonomous behaviour are believed to be reciprocally related to one another, healthy expressions of affirmation and autonomy are reciprocally and sequentially related to one another.
- Parents and adolescents should be made aware of the influence that excessive controlling behaviour can have on the parent-adolescent relationship. In the same manner as what parental controlling behaviour will influence adolescent responses, adolescent controlling behaviour could for instance cause a decrease in positive involved parenting.
- It is believed that the key component to optimal interpersonal processes lies in the ability of the parent and adolescent to facilitate warm interactions while impeding hostile exchanges. It is further believed that if parents and adolescents would be able to substitute hostile behaviour with warm responses that the chain of hostility present in the interaction might break, subsequently facilitating warm reciprocity and optimal and effective problem-solving interactions. The researcher is of the opinion that warm reciprocal and effective problem-solving interactions can be possible when parents and adolescents employ the PoDR.
- Parents and adolescents should spend time together to get to know each other. During the time spent together, parents and adolescents give attention to the behaviour they want to see more of in each other. It is suggested that parents and adolescents identify joint interests and spend time together engaging in such joint interests.
- Practice ways of praising one another. In order to make praise effective it needs to be done directly after good behaviour. Praise should come without criticism and must be specific. Praise can be associated with confirming each other from a dialogical point of view. Importantly, confirming each other should be authentic as well as honest.
- Parents and adolescents learn to identify emotions and how to react to other people's emotions. Parents also specifically comment on their own emotions and ask adolescents to comment on their specific emotions.

- Parents and adolescents identify coping strategies in how to deal with anger. The researcher is of the opinion that discussions around a topic such as this as well as when and how to discipline are discussions which would be protected by the working alliance of the parent-adolescent relationship.
- Parents and adolescents learn the techniques of problem-solving such as to stick to the problem at hand and to consider the other's point of view.
- Establish family rules and routines. This could be a joint venture between parents and adolescents where they also decide on the consequences for when family rules are broken.
- Create safe spaces for adolescents. Parents and adolescents work together on what to do when things go wrong.
- Parents and adolescents identify support structures that could help them with their relationship.

7.2.3.3 A summary of useful features with a focus on the process or structure of the framework

None of the mentioned models, programmes, frameworks or research referred to in Addendum 19 indicated any information with regard to the process or structure of an intervention or practice framework. The researcher obtained important information from the following programme*: The Web-based parenting programme to prevent adolescent alcohol misuse: rationale and development* by Yap, Jorm, Bazley, Kelly, Ryan and Lubman (2011). The following features from this programme were found useful for constructing the practice framework of this study:

- Experts as well as parents and adolescents need to be invited to give feedback on the framework with the sole purpose to get their insight on the framework, and for the framework to be user-friendly. For the purpose of this study, the researcher did employ the input of experts in the field of family relationships, with specific reference to their expertise regarding the parent-adolescent relationship. The researcher, however, considers the suggestion of involving parents' and adolescents' viewpoints to be very valuable. The researcher will consider asking the experts in the future who might be employing the framework in their work with the parent-adolescent relationship, to give feedback to the researcher on their clients' views of the framework. The researcher might even have a joint group with parents and adolescents to give their feedback on the framework. This, in other words, will be done after the experts have also given their input and the research is completed.

- The researcher hopes, as in the case of the Web-based parenting program which allows for automised tailoring matching the strength of the clients, that the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship will also be considered as a *framework in progress* so as to continually match the needs of the specific parent-adolescent dyad.

The following features from the *Competency training – the strengthening families programme: for parents and youth 10-14* by Molgaard, Spoth and Redmond (2000) were considered for inclusion in the practice framework with emphasis on the programme's focus on the facilitators of the programme:

- Social workers and professionals who choose to employ the framework need to have experience of working in the field of the parent-adolescent relationship. They also need to be enthusiastic about facilitating a reciprocal responsibility in the parent-adolescent relationship.
- Social workers and professionals must have some sort of background and experience with regard to aspects such as dialogical relating, the philosophy of the Gestalt therapeutic relationship, have substantial knowledge about middle adulthood and adolescent development, must have knowledge about constructs such as reciprocity, perspective taking, prosocial behaviour and mindfulness, when applying the framework within the context of the parent-adolescent relationship.

A third programme, *Integrating evidence and context to develop a parenting programme for low-income families in South Africa,* by Lachman, Sherr, Cluver, Ward, Hutchings and Gardner (2016), was developed for the South African context. Although this programme was developed for families with children aged 3-8 years, a number of features were considered for the practice framework of this study given its contribution towards a more indigenous, South African perspective.

- Operating within a South African context implies that any intervention needs to fit within existing South African cultural systems. It further seems as if interventions with a focus on *intlonipho* (respect) and social responsibility might be understood as an expression of *ubuntu,* a term valued as collective humanism, and a very important construct with which many parents in SA can relate. The researcher finds this emphasis important and enlightening and is of the opinion that the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship is all about reciprocal respect for self and others. Although the framework does not have a distinct focus on multicultural parent-adolescent dyads, the researcher would like to think that the framework will be adjustable

to fit in whatever context it is being applied. It will, however, be important for the facilitator of the framework to be informed and have knowledge about working within different cultural groups to know how to adjust the framework to fit the specific group.

Next a discussion will follow on the conceptualised practice framework.

7.3 DISCUSSION OF THE CONCEPTUALISED PRACTICE FRAMEWORK

The initial or concept practice framework was illustrated in two diagrams – one diagram focussed specifically on social workers and the other on the parents and adolescents. The two diagrams are presented as Figures 7.1 and 7.2 and are included here as part of the broader conceptualisation of the practice framework. A detailed discussion of the concept practice framework can be found in Addendum 20 while the final practice framework is included later in this chapter.

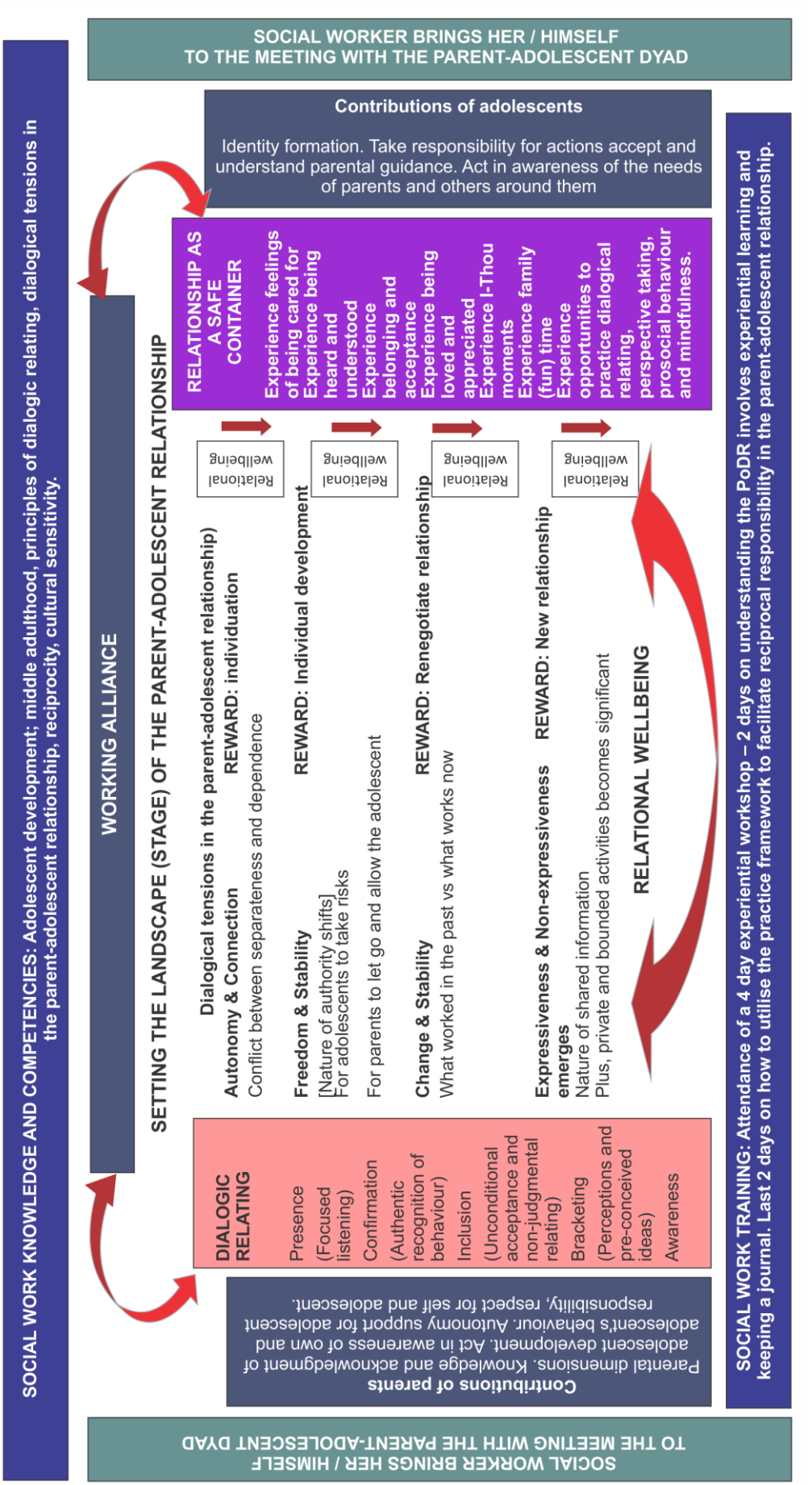


FIGURE 7.1: Conceptual Practice Framework for Social Workers

FIGURE 7.2: Conceptual Practice Framework for Parents and Adolescents

7.4 EXPERT REFLECTIONS AND CONTRIBUTIONS TO THE CONCEPTUAL PRACTICE FRAMEWORK

Twelve (12) social workers participated as experts in two reflective group discussions. The biographical information of the social workers is indicated in Table 7.3. Numbers have been assigned to the different social workers. Social workers who participated in the first reflective group discussion are indicated as S1-1 or S1-2. Similarly, social workers who participated in the second reflective group discussion are indicated as S2-4 or S2-5.

TABLE 7.3: Biographical information of the social workers

NUMBER ASSIGNED TO SOCIAL WORKER	ORGANISATION	GENDER	EXPERIENCE OF WORKING IN FAMILY RELATIONS
S1-1	Child and Youth Care Centre	Female	36 years
S1-2	Child and Youth Care Centre	Female	17 years
S1-3	NGO	Female	7 years
S1-4	Private practice	Female	27 years
S1-5	NGO	Female	15 years
S1-6	Corporate farming company	Female	16 years
S2-1	Child and Youth Care Centre	Female	17 years
S2-2	Child and Youth Care Centre	Female	5 years
S2-3	Child and Youth Care Centre	Female	41 years
S2-4	Child and Youth Care Centre	Female	15 years
S2-5	Child and Youth Care Centre	Female	13 years
S2-6	Private practice	Female	15 years

7.4.1 General reflections of social workers on the practice framework

Social workers were asked to evaluate the following general aspects in the practice framework on a scale of 0-10 where 0 meant useless and unintelligible and 10 meant perfectly useful, coherent and straightforward. Social workers were also asked to, in the space beneath each question, indicate why they gave a score as high as 2/ 5/ 7/ 9. The table formed part of the

interview guide (refer to Addendum 3) that was provided together with the diagram and discussion of the conceptualised practice framework to the social workers before the reflective group discussions took place. A summary is provided of the comments made by the social workers and the average score that was given for each question.

TABLE 7.4: Scaling questions used in the interview guide in reflective group discussion with social workers

SCALING QUESTIONS	0 = useless & unintelligible	10 = useful, coherent & straightforward
How would you rate the **practice value** of the framework?		**9**
– Practice value is high. Dealing with adolescents and families on a daily basis emphasises how many tensions are in these relationships that need to be addressed (S1-3). – Content is excellent and can definitely be applied and adjusted for different situations (S1-6). – Love the worksheets. Parents must have time to practice skills. Discuss practical examples and personal challenges (S1-4). – Very valuable, but social workers must be aware of the process and terminology (S1-2). – This framework can guide a social worker in her / his service delivery to clients. In so many cases a family ends up in the welfare system due to relationships breaking up. With this framework the social worker can implement it as a working document to restore relationships, to do awareness and prevention work in high risk families (S2-4). – It is not just about “what” but “how” (S1-1).		
To what extent does the framework **include and illustrate the interdependence** of the working alliance, dialogic relating and the relationship as a safe container?		**8**
– To a great extent. It is explained in enough detail for the reader to be able to see the connection between the three aspects (S1-3). – Very much so and also to explain it to the parent and the adolescent within the context of the relationship. – Very well (S1-4). – The framework gives not only the parent a responsibility but		

also the teenager. So much focus always lies on the rights, but in order to maintain a healthy and happy child-parent relationship, it is important that child and parent must be aware that it is a shared responsibility. The relationship cannot be stable without each other (S2-4). – Every activity focusses on the child and parents' contribution (S1-1).		
In your opinion, how easy is it to **understand the diagram** included in the framework?		**7**
– It is easy to understand once you have read through the framework and gained knowledge (S1-3). – A little difficult for social workers and especially for the parents and adolescents. Perhaps to be presented in a more simple format (S1-6). – It is going to be a challenge for a developing parent (S1-4). – May be difficult for parent to understand (S1-2). – It makes the expectation clear of both parties and the rewards to both the parties. The diagram's layout is easy to understand (S2-4). – For parents and children it might be difficult (S1-1).		
How would you rate the usability of the framework **in your specific working context?**		**8**
– Working with adolescents and their parents (where there is substance abuse present) is often difficult due to tensions in the relationship. Using this framework will help to address those tensions and improve communication (S1-3). – Very usable and could be adjusted (for specific work context) (S1-6). – Valuable tool to use – very practical (S1-2). – I already have a programme that I use with great success. This one is very practical and covers all aspects of parenting. What I like about this one; it includes the child (adolescent) and (the) direct communication between the parent and child (adolescent) (S1-4).		

– When a child enters our centre, there is always a degree of the breakdown of the parent-child relationship. This framework can be used to make parent and child (adolescent) aware of the expectations of both parties should they want to restore their relationship. The framework is a working document for strengthening relationships and for possible reunification (S2-4). – Very, very useful. It is not about the teaching/telling the client but listening (S1-1).		

Social worker S1-5 scored the last question around the usability of the framework in her specific work context a five (5) and motivated the score as follows: “Do not do therapeutic work. Work in a poor community with very low functioning clients.” In light of the fact that the practice framework to a great extent focusses on basic human needs and values (such as to be trusted, to belong, to be heard, to be valued, to be listened to), the researcher is of the opinion that the information in the framework could be adjusted accordingly and be implemented alongside other strategies to support low functioning clients in resource poor communities.

7.4.2 Suggestions by social workers

The suggestions made by the social workers involved the following areas of the practice framework:

- *Figure for parents and adolescents*: Social workers suggested that the framework should be simplified for the purpose of *selling* the framework to parent and adolescent dyads. For this reason the researcher adjusted the figure for parents and adolescents (Refer to Figure 7.4). The figure directed to social workers (refer to Figure 7.3) was left as is, seeing that social workers mentioned that they understood the figure once they have read the discussion of the practice framework and after the researcher explained the figure to them.
- Worksheet 7.4 on *I-messages*: It was suggested that in order for *I-messages* to be constructive the message *per se* should communicate the following three aspects – i) the specific behaviour, ii) how the behaviour makes the other person feel, and iii) what time, effort or costs are being implicated by the specific behaviour. An example could be: Mother to adolescent – I get very upset when you do not put your dirty clothes in the washing bin and now I have to wash them later while I do not have the time to do so. This worksheet was adjusted accordingly.

- It was suggested that the parent-adolescent dyad should assess their relationship after each session. These assessments can happen either by verbally assessing the relationship, or the social worker presenting the practice framework can employ applicable assessment activities. It will be up to the dyad and the social worker to decide how often and how the dyad will be doing it.

The social workers made the following suggestions to keep in mind during the training sessions for social workers on using the practice framework:

- The training should involve self-care/self-nurturing activities seeing that social workers might become aware of certain aspects in their own relationships that are not well during such training.
- Training costs should be affordable for the average social worker and NGO.
- The practice framework should be advertised as directed to functional relationships and not only for problematic or dysfunctional relationships.
- Social workers should be given the opportunity during the training to reflect on and share in the group how the practice framework could be applied in their specific work context. In this way social workers can learn from one another.
- Social workers should, as part of the working alliance, be encouraged to pay specific attention to the contracting document between them and the dyad, but more importantly between the parent and the adolescent. Suggestions were made for the document to be a working document where parents and adolescents are invited to add or delete information from their contract. There were also suggestions for the contract to be a one pager which will not involve a lot of administration, but rather a visually actractive contract with fun pictures next to each sentence where adolescents can also put their signatures.

7.4.3 Final comments by the social workers

Social workers were of the opinion that the practice framework would be equally valuable to use in group work. It is believed that parent-adolescent dyads will not just learn from one another, but realising that other dyads more or less experience the same challenges, will be a relief and empowering to the dyads at the same time. The difference when introducing the framework to a group of parent-adolescent dyads is that it will be in the format of a structured workshop with a specific number of sessions that the dyads will have to commit themselves to. Developing a workshop to facilitate reciprocal responsibility in the parent-adolescent relationship was not the purpose of this research, but will be done after the research is completed. Parent and

adolescents dyads who participated in the research will be invited to attend these workshops free of charge.

The social workers from the CYCC were of the opinion that the practice framework could be particularly valuable in reunification services between parents and their children. They also suggested that social workers in the field of foster care should be trained to use the practice framework in aftercare services to foster families as the practice framework has potential to prevent break-up of foster placements when the foster children reach adolescence. The social workers' experiences are that foster parents often experience severe challenges with adolescent children in their care, resulting a break-down of relationships and ultimately of foster placements.

These social workers were also of the opinion that the practice framework should be introduced during the fourth year of social workers' undergraduate studies. Their experience of novice social workers in the field was that they often lack distinct knowledge on family relationships and how to support families with troubled relationships.

Social work participants found the fact that the practice framework was not *boxed* into specific sessions with specific activities as particularly valuable as it left room for adjustment according to the needs of a specific dyad. The same comments were made with regard to the worksheets which were introduced as open-ended working documents with no right or wrong answers. Once again, the focus was on the need of the specific dyad and what is applicable to their relationship. The experiential exercises after the discussion of each of the elements of existential dialogue and of the PoDR were also viewed as valuable for the awareness that they would create around the specific topic.

The first group of social workers was of the opinion that due to the "deep work" of the practice framework, social workers using the practice framework will have to be experienced social workers. One social worker in the group suggested that such social workers must have at least five years (5) experience in the field of family relationship counselling. Although the researcher will be cognisant of this aspect, it was decided that the only requisite to implement the practice framework will be to undergo the training as is currently suggested. The researcher could, however, offer follow-up training to social workers or even supervision if needed. The second group of social workers did not have an opinion around this matter.

The two groups had different opinions with regard to how the training of the practice framework for the social workers should be conducted. The one group suggested that the training should happen over a period of a month where social workers attend one session (one day) per week for a period of four weeks. Their rationale was that social workers i) might find it difficult to

attend training of four consecutive days and ii) that it will help social workers to internalise the information between the different sessions. The second group had the direct opposite opinion and felt that the training should be done on four consecutive days allowing time to focus and internalise information. The researcher decided to keep the discussion of the training as it is currently suggested in the practice framework, leaving room for adjusting it in future to suit the needs of the social workers requesting training on the practice framework. The social workers who participated in the reflective group discussions will be trained free of charge.

In conclusion, social workers suggested that parents, teachers and other professionals working with adolescents, should be made aware of adolescent brain development and specific changes associated with this development. It was recommended that the results of this study be made known to a wider audience (e.g. talks at parent meetings, church meetings, and women's groups). They felt that parents should be aware and prepare themselves for this developmental stage as much as what they normally do with the other developmental stages of their children.

7.5 THE PRACTICE FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT DEVELOPMENT

The revised, final practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship is presented in this section by first indicating the unrevised figure for social workers (refer to Figure 7.3) followed by the revised figure for the parents and adolescents (Refer to Figure 7.4). A short discussion follows to motivate the adjustments that were made to Figure 7.4. Thereafter the two adjustments that were made to the practice framework are indicated. Finally the revised practice framework is presented as it will be presented to the social workers during training of the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship. No numbering is therefore indicated in the rest of the discussion under 7.5. It is envisaged that the practice framework will be printed in a booklet format when presented to the social workers during the training sessions.

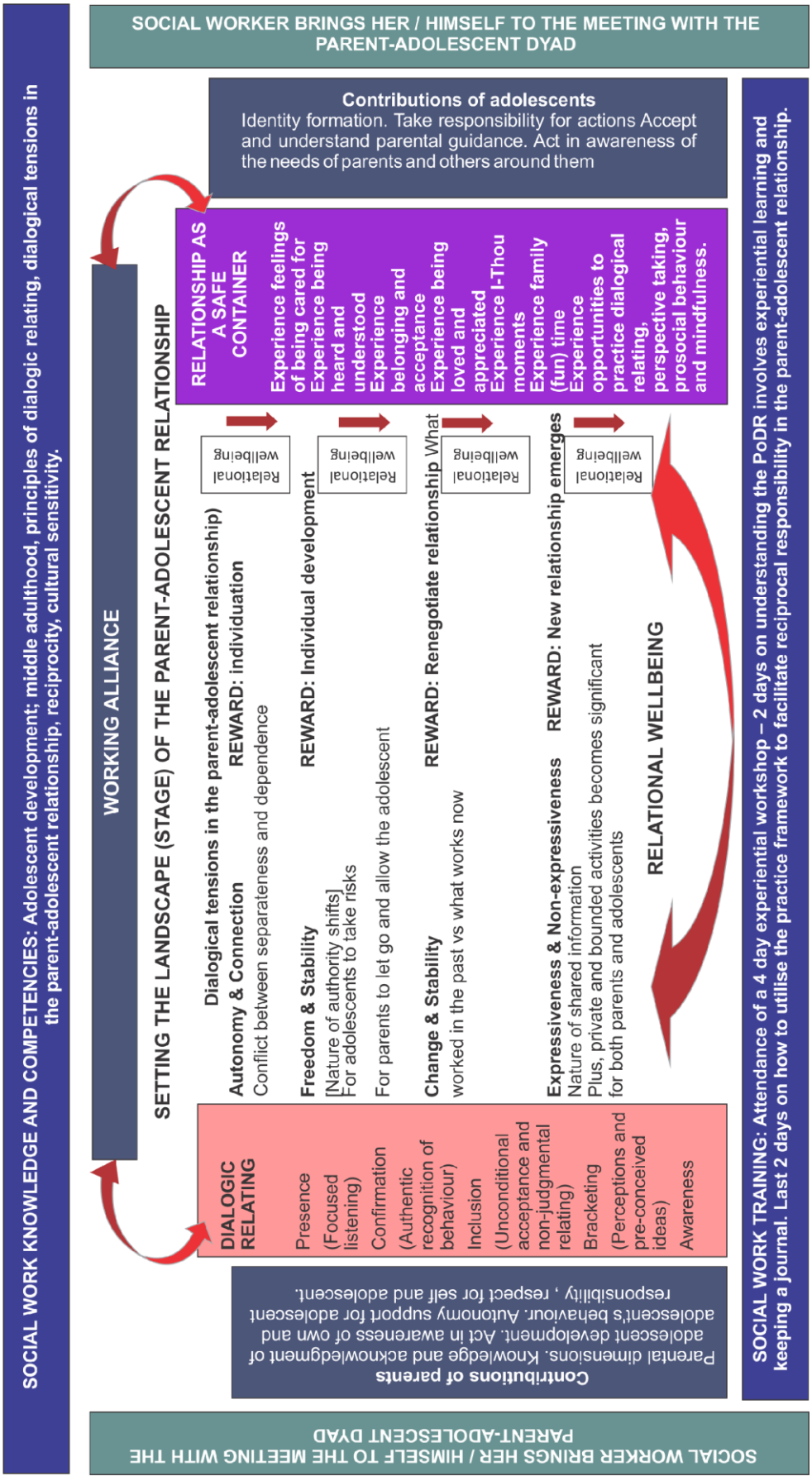


FIGURE 7.3: Unrevised Conceptual Practice Framework for Social Workers

FIGURE 7.4: Revised Practice Framework for Parents and Adolescents

The diagram, represented in figure 7.4, for the parents and adolescents was simplified to only include the basic elements of the practice framework. Although the tensions present in the parent-adolescent relationship are very important, it was decided not to include it in the diagram as the social worker will deal with whatever the dyad is presenting as the reason for seeking help for their relationship. It was further decided to present the elements in the diagram as linear, as it was also thought to be less complex to understand.

The following two adjustments were made to the discussion of the practice framework. The first adjustments were made after the researcher realised the questions in the experiential learning exercise under the discussion of the working alliance did not include the parents. These questions are now indicated as follows:

- How do you know that you are being heard by your adolescent/parent(s) and by your peers or others?
- How do you know that you belong in your family and within your peer group or amongst friends?
- How do you know that you are being accepted by your family and your peer group or amongst your friends?

The following information was added to Worksheet 4 involving an exercise around using *I-messages*. The information was added according to suggestions by the social workers who formed part of the reflective group discussion and were made in the section of Worksheet 4 indicating “How to complete the worksheet”. The information added is as follows:

I messages should communicate the following three aspects – i) the specific behaviour, ii) how the behaviour makes the other person feel, and iii) what time, effort or costs are being implicated by the specific behaviour. An example could be: Mother to adolescent – I get very upset when you do not put your dirty clothes in the washing bin and now I have to wash them later while I do not have the time to do so. An example of a more positive I-message could be: Adolescent to parent – I appreciate it that you have changed your schedule in order to be at my soccer game.

The revised practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship is subsequently presented:

PRACTICE FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

BACKGROUND TO THE CURRENT RESEARCH AND THE PRACTICE FRAMEWORK

It is well known that the parent-child relationship experiences major changes and adjustments by the time the child reaches adolescence. These changes and adjustments are often the cause of conflict and misunderstandings which have labelled the parent-adolescent relationship to be challenging, demanding and sometimes exhausting for both the parents and the adolescents. Interesting is that in research as well as discussions with parents and adolescents, both parties have indicated that all they seek is to be heard and to be understood. However, from literature it is clear that in the effort to address the challenges in the parent-adolescent relationship, the responsibility is mostly put on parents and what they should do to ensure a relationally well parent-adolescent relationship, ignoring the role that the adolescent plays in the wellbeing of this relationship. It is against this backdrop that the current research was motivated and which produced this practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.

The aim of the practice framework is to present social workers working in the field of family relationships with a tool that they can use to assist the parent-adolescent dyad to take reciprocal responsibility for the wellbeing of their relationship. Forming part of a relationally well relationship where parents and adolescents can experience that they are being heard, understood and loved, will not only assist the dyad to develop to its full potential but also form lasting memories which the dyad will take with them into their next developmental stages.

SPECIFICS AROUND THE PRACTICE FRAMEWORK

The practice framework is embedded within the family systems theory, the field theory, developmental theories and existential dialogue as understood within the Gestalt therapeutic relationship. The practice framework **is not presented in specific sessions**, as it is not a programme that follows specific steps in specific sequences. True to the Gestalt therapeutic principle to *stay with where the client is*, social workers implementing the framework will also

follow the lead of the specific needs of the dyad while they work towards taking reciprocal responsibility for their relationship.

The practice framework consists of **different components which are interrelated and interdependent**. The parent-adolescent relationship is the key player in the framework and with specific references to the dialogical tensions found in this relationship. These tensions are focussed around autonomy and connection, freedom and responsibility, change and stability and expressiveness and non-expressiveness. Connected to each of these tensions are rewards that will benefit the parent-adolescent relationship should parents and adolescents manage to address the specific tension. These rewards involve the following:

- If parents and adolescents manage to address the tension of autonomy and connection then the reward for the relationship would be to achieve individuation.
- When parents and adolescents are able to address the tension of freedom and responsibility then the reward for the relationship would be the individual development of the parents and adolescents.
- The reward for addressing the tension of change and stability involves the renegotiation of the parent-adolescent relationship.
- Finally, when parents and adolescents are able to address the tension of expressiveness and non-expressiveness then their relationship will be rewarded with the emergence of a new relationship.

It is believed that addressing these tensions can be achieved within the context of the three main components of the framework, namely the working alliance, the principles of the dialectic relating (PoDR) and the relationship as a safe container which are the three elements of the Gestalt therapeutic relationship.

Additional commitments by the parents and the adolescents will further contribute to the facilitation of a reciprocal responsibility and these contributions would involve aspects such as referred to in Table 7.5.

Table 7.5: Contributions by parents and adolescents

CONTRIBUTIONS BY PARENTS	CONTRIBUTIONS BY ADOLESCENTS
• Practice parental dimensions: Love & Connection, Monitor & Observe, Guide & Limit, Model & Consult, Provide & Advocate. • Have a clear understanding of own beliefs and perceptions around role and responsibility as parents of an adolescent. Identify own emotions and teach and guide adolescent to do the same. • Have respect for self and adolescent. • Be a mindful parent. • Have knowledge of and acknowledge adolescent's development. • Understand the importance of peers and social media in the life of the adolescent. • Act in awareness of own and adolescent's behaviour. • Provide autonomy support for adolescent's responsibility. • Encourage adolescent to make decisions and to learn from the decisions that were made. • Show love and affection for adolescent by saying "I love you", by giving hugs, by preparing a favourite meal of the adolescent, and by allowing the adolescent to grow in responsibility and independence. • Plan enjoyable times with the adolescent but have respect for the adolescent's programme with peers. • Have discussions around values and norms with the adolescent and be an example of the values the family wants to instil. • Use "I messages" and refrain from solution messages and 'put down' messages. • Consider the perspectives of others and specifically of their adolescent. • Identify support structures when help is needed with the parent-adolescent relationship. Involve adolescent around rules and disciplining of adolescent. • Trust adolescent until proven wrong. • Challenge and guide adolescent to achieve goals and dreams. • Create opportunities for acts of prosocial behaviour by self and the adolescent. Identify own emotions and teach and guide adolescent to do the same. Forgive and do not hold grudges. • Adopt a proactive parenting approach. • Adopt an autonomy-enhancing parenting style.	• Achieve identity formation. • Take responsibility for actions. • Accept and understand parental guidance. • Act in awareness of the needs of parents and of others in immediate surroundings. • Have respect for self and for parents and others. • Have knowledge of and acknowledge parents' middle adulthood developmental stage. • Obey house rules and do chores such as agreed upon. • Respect and accept parents' concern and guidance around social media usage. • Do homework, study hard, respect teachers and fellow peers and accept and obey school rules. • Create opportunities for acts of prosocial behaviour. Initiate opportunities to spend time with parents. • Acknowledge efforts of parents around school and extramural activities. • Respect parents' programme. • Practice perspective taking and mindfulness. • Forgive and do not hold grudges. • Trust parents.

Social workers play a vital role in the practice framework as they are the ones who have to introduce the framework to the parent-adolescent dyad and work with the dyad to establish a reciprocal responsibility in their relationship. Social workers need to possess specific competencies and knowledge around the PoDR and therefore need to undergo four days training in order to identify themselves with the specifics of the framework.

SOCIAL WORKER KNOWLEDGE AND COMPETENCIES

The knowledge required to implement the practice framework, involves the following:

- Knowledge of adolescent development,
- Knowledge of middle adulthood, and
- Knowledge of the PoDR, reciprocity and the dialectical tensions in the parent-adolescent relationship (which have already been referred to).

Social workers furthermore need to possess cultural competency and sensitivity when implementing the framework. It would for instance be expected that social workers who work in the field of the parent-adolescent relationship within different cultural groups would already have a sound knowledge base of the specific cultural group. Before introducing the practice framework to parent-adolescent dyads from specific cultural groups as a means to facilitate relational wellbeing in their relationship, it is suggested social workers will first share the basics around the framework in order to determine whether it resonates with the beliefs, values and norms of the specific culture around the parent-adolescent relationship.

Equally important to having specific knowledge and competencies, is for social workers to establish a working alliance with the parent(s) and adolescent. Seeing that committing to a working alliance very much depends on whether the client trusts the social worker and experiences the social worker to be warm, supportive and understanding, committing to a working alliance with the social worker might not occur during the first contact between the client and social worker. Social workers therefore need to trust their experience and knowledge to assess when the parent(s) and adolescent might be ready to commit to a working alliance with the social worker.

Social worker training

In order to become knowledgeable around the mentioned aspects in the framework social workers will be expected to attend a four day experiential workshop on these aspects. The focus during the first two days of the workshop will be around the PoDR where information will

not only be shared around the PoDR, but attendees will through experiential learning also learn how to practice each of these principles. The rationale of the two days is motivated around the fact that social workers will not be able to facilitate learning around these principles if they themselves do not have an understanding or experience in how to practice these principles. It could furthermore be argued that in order for the parent(s) and adolescent 'to buy in' on incorporating the PoDR as a way of being in their daily contact with each other, they need to experience first-hand the social worker approaching them with a dialogic stance. Attendees will be asked to keep a journal during these four days where they will reflect on practicing the PoDR during the workshop as well as after the workshop with their own family members. At the start of the second, third and last day of the workshop, attendees will be asked to share their reflections around their experiences of practising the principles. Sharing their experiences will add to the experiential nature of the workshop.

During the last two days of the workshop attention will be given to the following knowledge which social workers need to have to implement the framework:

- Adolescent development

Adolescence often is indicated as either between 11-20, 11-21, 10-19, between 12-19 or 11-19. Most recently a call was made to also include the age group 10-24 years so as to allow for a more universal understanding of adolescence.

Due to rapid brain development adolescence is marked by multiple transitions which eventually shape the maturity of cognition, emotion and behaviour of the adolescent. All these together with the social development of the adolescent very often are the reason for major conflict between parents and adolescents as adolescents during this stage begin to challenge parents' rules and their behaviour. The Eriksonian crisis for this developmental stage is identity *versus* role confusion.

Other major developmental characteristics and psychosocial tasks which the adolescent need to master involve the following:

Major developmental characteristics during adolescence	Four primary psychosocial tasks which adolescents need to master
• Increased romantic motivation and interest in sexuality, • Increased emotional reactivity and intensity, • Changes in circadian rhythms, • Increased appetite during periods of rapid growth, • Increased risk of depression, and • Increased sensation-seeking.	• To stand out – is to develop an identity and to pursue autonomy, • To fit in – is to find comfortable affiliations and gain acceptance from peers, • To measure up – is to develop social competence and find ways to achieve, and • To take hold – is to make commitments to particular goals, activities, and beliefs (Brown, 2011:48).

Adolescents' tendency to want to spend time with their friends is thus a natural outcome of healthy adolescent development. How it is managed predicts how much conflict this tendency causes in the parent-adolescent relationship.

- Parental dimensions

Love and connection: Parents show warmth, interest and respect and a willingness to express affection and empathy, to encourage and to be involved in the adolescents' life.

Monitor and observe: Parents are aware of the activities of their adolescent child as adolescents need their parents to be aware of the different activities that they are involved in.

Guide and limit*:* Parents are clear on what they expect from their adolescent child within the family context but also within the school and other contexts where the adolescent operates.

Model and consult*:* It is still the example that their parents set that influence adolescents' own decision-making around fundamental areas such as values, their own behaviour and goals.

Provide and advocate: Parents across ethnic and socio-economic groups need to provide their adolescent child with a form of 'social capital' by seeking out relationships within the community that could supplement what the immediate family cannot provide such as resources, guidance, training and support.

- Parenting styles

Social workers need to have knowledge of Baumrind's (2005:62) parenting styles, namely the authoritarian, permissive, authoritative and uninvolved parenting styles. Parenting styles are based on and discussed according to two dimensions which involve the amount of parental control (associated with being demanding) and the amount of parental warmth (associated with responsiveness) (Couchenour & Chrisman, 2014:117; Smetana, 2017:19). Table 7.6 gives the highlights of different parenting styles.

Table 7.6: Highlights about parenting styles

PARENTING STYLE	CHARACTERISTICS	DIMENSION: DEMANDING VS RESPONSIVE	IMPLICATION WHEN PARENTING AN ADOLESCENT CHILD
Authoritarian (Autocratic)	- Strict and highly demanding for adolescent compliance. - Place high value on obedience to rules that are strict and inflexible. - Do not take child's needs into consideration and are detached. - View parents as having a moral obligation to make rules re friendship and multifaceted issues. - Discourage a give-and-take between parents and children.	**Demanding but not responsive**	- Adolescent tends to be more discontented, withdrawn and distrustful. - Can often not make independent choices regarding their own behaviour. - Can lead to low self-esteem and unhappiness.
Permissive (Laissez-fair)	- Do not punish misbehaviour. - Avoid asserting their authority. - Are however warm, accepting and tolerant of the adolescent. - When forced to make rules, they do explain them to the adolescent. - Consult adolescent about policy decisions. - Adolescent is allowed to manage own activities.	**Not demanding but responsive**	- Present with immature, undisciplined risk taking behaviour due to no demands. - Are uncertain and anxious about whether they are doing the right thing. - Present with low self-reliance and poor impulse control, but can be socially competent.

Authoritative (Democratic)	Set clear, reasonable standards for responsible behaviour. - Firm in their enforcement of rules, but provide explanations. - Warm and responsive to children's needs. - Maintain clear boundaries re moral matters, conventional standards and personal concerns. - Encourage individuality and independence. - Recognise that adolescents legitimately have the right to control some issues. - Demands are consistent with adolescent's developing abilities. - Promote mature behaviour through supportive methods. - Grant adolescent autonomy over a limited range of personal issues.	**Demanding and responsive**	- Feeling secure in both knowing that they are loved and what is expected from them. - Adolescent is socially competent and has a sense of social responsibility. - Adolescent is friendly, co-operative and can act independently.
Uninvolved	- Are disengaged from the needs of the adolescent.	**Not demanding and not responsive**	- Neglected insecure adolescent. - Impaired self-control and increased aggression. - Adolescents tend to be unmotivated and indifferent about important issues. - Socially and otherwise detached and sometimes destructive.

- Middle adulthood

Chronologically, middle adulthood is seen as the years between 40 and 60 to 65 and the corresponding Eriksonian crisis for this life stage is generativity *versus* stagnation. It is often said that this developmental stage is considered as the sandwich stage as persons (parents) in middle adulthood are still taking care of their own children, with an added responsibility to take care of their own parents as well.

- The principle of reciprocity

The principle of reciprocity is based on the idea that one party will respond to a positive action or favour with another positive action or favour. This principle defines the human need and tendency to want to give something back when something is received. The principle of reciprocity is at the most basic level, the act of rewarding someone for being kind. It is further believed to be a universal and cross-cultural tendency to reciprocate one good deed with another, not necessarily in the same manner or amount.

- Relational wellbeing

Relational wellbeing is especially reflected in the presence of supportive relationships, results from experiencing nurturance and attachment. Empathy and opportunities to give as well as receive caring and compassion further contribute to relational wellbeing. The concept 'to give and receive' emphasises reciprocity and collaboration as essential aspects to experience relational wellbeing. Communicative efficacy, acceptance, connectedness, respect for diversity, nurturance and affection, and democratic participation in decision-making processes are further signs of relational wellbeing.

- Practising mindfulness, perspective taking, and pro-social behaviour

A summary of practising mindfulness, perspective taking and acts of pro-social behaviour are given in Table 7.7.

TABLE 7.7: A summary of practising mindfulness, perspective taking and acts of pro-social behaviour

PRACTISING MINDFULNESS	PERSPECTIVE TAKING	ACTS OF PRO-SOCIAL BEHAVIOUR
Mindfulness is to pay attention, on purpose, in the present moment, non-judgementally. It would involve that one would intentionally attend to the stream of sensations, thoughts and emotions as they arise without necessarily evaluating the experience. Mindfulness is mainly focussed on the self-regulation of one's attention in order for it to be maintained on immediate experiences and by doing so allowing for an increased recognition of mental events in the present moment. Mindfulness is to have an orientation toward experiences in the present moment where being mindful is characterised by curiosity, openness and acceptance.	One's ability to give accurate representation of another's perspective is fundamentally intertwined with creating and maintaining successful social bonds. Being able to understand and give accurate representation of the mental states such as beliefs, emotions and the intentions of self and others refer to perspective taking. Simply described, perspective taking entails that one would "imagine" the world from another person's view point.	Pro-social behaviour is defined by several authors as an action which is primarily intended to benefit others. Moral reasoning and empathy (as is with perspective taking) are the fundamental competencies that contribute to pro-social behaviour with empathy being considered as the foundation of pro-social behaviour and moral reasoning as making an impact on the development of pro-social behaviour. The degree of initiative in which pro-social behaviour is conducted distinguishes pro-social behaviour either as being compliant or self-initiated. In the case of the former, the pro-social behaviour is a response to a demand or request. Important, however, no matter what motivation lies behind the 'pull or push' to act pro-socially, it is believed to affect the wellbeing of both the helper and the help recipient.

Reflective journal

Parents and adolescents keep a reflective journal during their introduction to the practice framework where they could reflect on the following aspects:

- My personal experience of participating in taking reciprocal responsibility for my relationship with my mother/father/adolescent.
- My experiences of practicing presence, inclusion, confirming and to operate in awareness.
- What do I find difficult about practicing presence, inclusion, confirming the other and to operate in awareness; with whom is it difficult to practice presence, inclusion, to confirm and to operate in awareness; what is the response of the other when I do practice presence, inclusion, confirm him or her and operate in awareness; what has changed since I started practicing presence, inclusion, confirming the other and operating in awareness in my relationship with my mother/father/adolescent?
- What have I learnt about myself, my adolescent child/mother/father/ since I have started to take reciprocal responsibility for the wellbeing of our relationship?

The parent and adolescent can either keep a written journal or voice record their experiences on their Android or Slim phone, tablet, Iphone, or Ipad. Parents and adolescents can decide what they want to share around their reflections with each other. It is, however, suggested that feedback is given during sessions so as to establish whether the parent and or adolescent manages to practice the PoDR. It will also be important to get feedback on how they experience their relationship since they have started to implement (or not) the PoDR and keep to the decisions they have made with regards to their working alliance.

Suggestions to social workers

It is suggested that social workers will, at the start of implementing the practice framework first explain the framework to the parents and the adolescent so as to give them a bird's eye view of what the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship is all about. This could be done according to the more simplified version of the framework (Refer to Addendum 1). Social workers have an open canvas as to how they want to structure the sessions around implementing the practice framework and working through the challenges that the dyad is experiencing. It is, however, important for social workers to determine how parents and adolescents understand concepts such as reciprocity and relational wellbeing. These two concepts in particular are important as it is believed that the parent-adolescent dyad will experience relational wellbeing when they commit to take reciprocal responsibility for their relationship. Discussing adolescence and middle adulthood is as important for the parent(s) and the adolescent to understand certain behaviour in these two life stages. All concepts on the practice framework should be explained in age appropriate language and presented in interesting ways.

WORKING ALLIANCE

The working alliance could be seen as a *business contract* between the parent(s) and the adolescent where both the parent(s) and the adolescent will be expected to commit to take reciprocal responsibility for the wellbeing of their relationship. The importance of setting up the working alliance is that both the parent(s) and the adolescent must be clear on what they are prepared to *contribute to the deal*. They also need to know and understand exactly what it will take from them to work towards establishing reciprocal responsibility in their relationship. Most importantly is their commitment to want to have a relationally well relationship where both the parent(s) and the adolescent can develop to their full potential. It will therefore be important for the social worker to first establish whether both the parent(s) and adolescent are motivated to improve their relationship. It might be that one partner in the dyad is more motivated than the other. Important, however, is that both the parent(s) and adolescent must have some degree of willingness to work on their relationship, as it is not the social worker's responsibility to motivate the dyad to better their relationship.

The social worker could explain the working alliance by using the reality TV programme of *Survivor* where members of the alliance trust each other, depend on each other and protect each other, but with the difference that the parent(s) and adolescent do not blindside each other. Focus on the positive aspects of these alliances, namely that members in these alliances continually talk and inform each other of the game plan for each day. They also create

opportunities to talk with each other to establish whether they are still on the same page with regards to decisions that have been made. Members of alliances will also keep going back to the 'drawing board' if a plan of theirs did not work out for whatever reason. In order for the parent(s) and adolescent to achieve what they ultimately want to achieve, namely a relationally well relationship, they could therefore compare their alliance with alliances formed in the *Survivor* game.

The importance of the working alliance ultimately lies in the commitment that the parent(s) and the adolescent make towards each other as well as to their relationship. It is through their commitment that the researcher believes the parent-adolescent dyad will be open to involve the PoDR as a *way of being* towards each other and also towards others. Agreeing upon setting goals and boundaries for their relationship, will guide the parent(s) and adolescent to not only understand the needs of each other, but it will also act as a protective factor for their relationship. Being committed towards their relationship thus already sets the tone for what the parent(s) and adolescent could expect from their relationship as a safe container where they will experience feelings of being understood, being heard and ultimately experience a feeling that they belong and are accepted for who they are.

MEMORY BOX

WORKING ALLIANCE

☺ Is the 'contract' between parent(s) and adolescent.

☺ Parent(s) and adolescent agree upon rules and boundaries for their relationship.

☺ Sets the tone for the relationship to be experienced as a safe container.

Experiential exercise – Reflections

The parent(s) and adolescent can be asked to reflect on the following:

How do you know that you are being heard by your adolescent/parent(s) and by your peers or others?

How do you know that you belong in your family and within your peer group or amongst friends?

How do you know that you are being accepted by your family and your peer group or amongst your friends?

Social workers can decide when the most appropriate time will be to implement this experiential exercise. Important, however, is that the parent(s) and adolescent should share their experiences on these reflections with each other. Social workers need to be aware that reflecting on these questions might open up issues that have not been dealt with, such as attachments issues. Social workers therefore need to assess the seriousness of these issues and decide whether to first deal with these issues, or whether to refer the parent(s) and or adolescent for psychological or psychiatric treatment, depending on the seriousness of the issue. It could also be that these issues will be addressed during the dyad's involvement in implementing the PoDR into their relationship. Should there still be a reason to address such issues after the implementation of the practice framework, the social worker should then still refer the specific person for psychological and or psychiatric treatment.

Working on the following worksheets will help the parent(s)-adolescent dyad to decide upon the specifics that will form part of their working alliance or the *working contract* between them. These worksheets will also form part of homework that the parent(s) and adolescent need to discuss and complete at home.

Worksheet 7.1A: Negotiations around rules for the relationship

- Rationale of the worksheet

First things first. It is believed that in order to establish a working alliance, the parent(s) and adolescent need to decide on certain ground rules which both the parent(s) and adolescent need to uphold. Once agreed upon, these rules should be considered as non-negotiable and something that they strive to commit themselves to. It is important that the parent(s)-adolescent dyad should view these rules as a road map that guides them and prevents their relationship from detouring or going off route where it could end up on rocky roads. The directions on this map therefore have to be very clear and understood by both the parent(s) and the adolescent.

- How to implement the worksheet

The parent(s) and the adolescent should decide upon a *work method* on how they would like to implement the worksheet. It could be that they first write down their own thoughts of what they consider to be important to include on the worksheet. They could then share their viewpoints by explaining why they have included a specific rule. Alternatively they could sit together and over a period of a week or two work on the worksheet at specific times which they decide upon beforehand. Doing it this way may already be an indication as to how important and how serious the parents and adolescent are to establish a *workable* working alliance that would guide and protect their relationship, which at the time might be fragile and delicate. If the parent(s) and the adolescent have difficulties in coming to an agreement around some of the rules, they could discuss it during their next visit at the social worker.

- When to implement the worksheet

The dyad should during the first contact already be introduced to this worksheet and it should be explained what the importance is of spending time on deciding and discussing which rules must form part of their working reliance. The worksheet could be seen as *work in progress* and they can therefore add new rules whenever they feel it is necessary to do so.

- Who should complete the worksheet?

The adolescent should be as much part as the parent(s) when deciding upon which rules need to form part of their working alliance and therefore the parent(s) and the adolescent should complete this worksheet. This is important so that both the parent(s) and adolescent will buy in to uphold the rules that they themselves have formulated.

Worksheet 7.1B: Negotiations around rules for the relationship

What will be acceptable ways to talk to each other?	**What do we not discuss with and in front of friends or others?**	**What are no-no's in our relationship?**	**What will be considered as embarrassing behaviour?**
With respect. This includes no shouting.	Each other's mistakes.	If one parent says no to ask the other parent for the same thing.	To want to be my friend's friend.
Do not interrupt.	Confidential information shared.	To lie about whereabouts.	To ask my friends all sorts of questions they not necessarily want to answer.
Ask if something is not clear.	Solving conflict between parent and adolescent.	To not keep promises (whatever they may be).	To invite my friends as a friend on Facebook.
No blaming and shaming.		To not be truthful in whatever matter.	To belittle me in front of my friends.
I-messages.		To make sarcastic comments.	To misbehave in front of my friends by using foul language or drinking too much.
		To embarrass each other.	

Worksheet 7.2A:
Negotiations around setting boundaries and disciplining of adolescent behaviour

- Rationale of the worksheet

The rationale for this worksheet links with one of the parent dimensions, namely to guide and limit adolescent behaviour. A further rationale is because the parent'(s) and adolescent's decision to contact a social worker for assistance, most probably revolves around conflict between parents and adolescents as a result of adolescent behaviour. It could, however, also be that parents and adolescents want to prevent their relationship from derailing and therefore made contact with a social worker. Whatever the motivation for the contact, setting clear boundaries will help the adolescent to know what is expected of him or her. Furthermore, having mutual discussions around how adolescent behaviour should be disciplined, will not only help the adolescent to know beforehand what the consequences of his or her behaviour will be, but to also accept whatever the disciplining is that will come his or her way.

- How to implement the worksheet

It is important that the parents motivate the reason for including each boundary on the worksheet. The adolescent must know and understand the reasons behind the inclusion of each boundary. A comment such as "because I say so" is not considered as a reason. The discussion around the consequences and rewards attached to each boundary should also form part of a joint discussion between the parent(s) and the adolescent. Both the consequences and the rewards should be indicated very clearly and where possible specific time frames should be attached to each expected consequence and reward. The parent could for instance ask the adolescent to indicate what he or she will consider as reasonable consequences and rewards with regard to each boundary. Any suggestion from both the parent(s) and the adolescent should be discussed until they are in agreement with each consequence and reward attached to a boundary. It is suggested that should it be difficult for the parent(s) and adolescent to come to an agreement with regard to specific rules and boundaries, that they would then involve the social worker. The role of the social worker in this instance will merely be to guide the discussion seeing that part of the exercise to complete these worksheets is for parents and adolescents to already implement PoDR such as presence which involves that partners in the dyad will practice focussed listening.

- When to implement the worksheet

It is suggested that this worksheet is more or less discussed around the same time Worksheet 7.1A will be discussed. As with Worksheet 7.1A, this worksheet is considered to be 'work in progress' as it might happen that rules could be added as situations around adolescent behaviour arise.

- Who should complete the worksheet?

The completion of this worksheet should be done during joint discussions between the parent(s) and the adolescent around setting boundaries for adolescent behaviour. Part of the discussion will also involve an agreement around consequences and rewards pertaining to each boundary.

Worksheet 7.2B:

Negotiations around boundaries and disciplining adolescent behaviour

Boundaries	**Expected outcome if not kept**	**Expected rewards when kept**
Adolescent age 13-15: Time in:		When we see that you stick to the agreed upon time, then you will be allowed to once a semester come in a little later.
Adolescent age 15-17: Time in:		When we see that you stick to the agreed upon time, then you will be allowed to once a semester come in a little later.
To be where I said I will be.	If you cannot deal with the responsibility of the freedom we give you, you then forfeit that responsibility and our trust around that responsibility.	You have earned more responsibility around the freedom that we have given you and you can now …
Not to challenge my answer to a question in the presence of your friends.	If it was to go to an event then consider that you are grounded for the next two parties, and the specific one you were asking about.	
No slamming or locking doors when you are angry.		We will not nag you around the specific issue until you are ready to discuss it with us.
Social media time limits.	If you cannot discipline yourself around the use of social media, then we will keep your phone during the times that we do not want you to use it.	We will add longer time periods for you to use social media.

Worksheet 7.3A: Parents operate as a team

- Rationale of the worksheet

Parents might not find it difficult to complete this worksheet because by the time they get the opportunity to decide over such information; these topics most probably have turned up many a time in conversations between parents when they were upset with each other around these same topics. The difference now is that parents will, by committing to work towards a reciprocal relationship in the parent-adolescent relationship, realise the importance of having to support each other as a team and to give consistent messages to their adolescent. Consistent messages help to create stability for the adolescent which contribute to feeling secure in the relationship. Furthermore, when parents come to an agreement to work as a team, the adolescent no longer has to feel that parents are fighting over him or her, or has to feel that parents expect him or her to choose sides in the argument between the parents.

- How to implement the worksheet

Parents can both complete the form in their own time and then share their separate ideas with each other, or they can sit together and over a period of time discuss and complete their thoughts around specific matters pertaining to this worksheet. It is suggested that parents should discuss any areas on the worksheet they find difficult to reach an agreement on with the social worker. The worksheet can be considered as 'work in progress' which means parents can add or adjust information on the worksheet. It will also be valuable to share the information on the worksheet with the adolescent as some of the decisions decided upon in the worksheet, might form part of boundaries that are being set for the adolescent's behaviour. For instance, the adolescent needs to know that his or her parents are committed to support one another around their *yes being a yes* and their *no should be considered as a no*.

- When to implement the worksheet

Parents can implement the information on the worksheet after they have come to an agreement about the matters they feel are important to form part of this worksheet.

- Who should complete the worksheet?

Both parents should complete the worksheet. In cases where single parents parent an adolescent, it is suggested that such a parent complete the following areas on the worksheet, namely "What needs to be in place to operate as a team" as well as "How are we going to care for our relationship". With regards to the former, the single parent can also reflect on aspects suggested in the specific section on the worksheet such as *a yes is a yes* and *a no is a no*. With regard to the latter; to care for him- or herself might be even more important for single parents of

an adolescent. Single parents therefore need to reflect on these aspects and make a commitment to themselves to adhere to decisions made in this regard. Moreover, adolescents who form part of a divorced family will benefit from their parent's parenting when the divorced parents could also commit to work as a team with regard to parenting their adolescent. In such situations, both parents could be asked to complete the worksheet. They could for instance first discuss their viewpoints in the presence of the relevant social worker. Once the parents have come to an agreement, they can share their decisions with the adolescent. It will then be up to the divorced parents whether they are going to keep to their agreements as it is possible that the adolescent will challenge their decisions. Divorced parents therefore need to be specific as to how they plan to keep one another accountable for the decisions they have made.

Worksheet 7.3B: Parents operate as a team

What needs to be in place to operate as a team?	**What needs to change from how we have been doing things?**	**How are we going to keep each other accountable?**	**How are we going to care for our relationship?**
A yes is a yes and a no is a no. Parents are consistent in their behaviour and consistent in the messages communicated to the adolescent.	Not to challenge my decisions in the presence of the adolescent.	To immediately discuss situations that have come up and which we are not happy with.	To have regular 'check-in' discussions to see whether we are still on the same page.
Support each other in making meaningful decisions around our adolescent.	Not to go against each other with regard to what we have decided will be the best for our adolescent.	To discuss such issues in private and not in the presence of the adolescent.	To have set date nights.
To decide how we are going to challenge and push our adolescent to live up to his or her potential.	Not to blame and shame each other for challenging behaviour of the adolescent.		

To also decide how we are going to communicate our expectation to our adolescent.			
To always check that our expectations of our adolescent are realistic.			
To check that responsibilities bestowed on the adolescent are realistic.			

Worksheet 7.4A: Examples of I-messages

- Rationale of the worksheet

The rationale for the worksheet is for the parent(s) and adolescent to refrain from blaming and shaming one another and from not taking responsibility for their own behaviour.

- How to implement the worksheet

It is suggested that the parent(s) and the adolescent complete this worksheet on a regular basis for three to four times as it is believed that the content of the sentences will differ each time the parent(s) and adolescents formulate new I-messages. It is important that the parent(s) and adolescent should read their I-message sentences to each other in order for them to also 'hear' themselves when using the I-messages. Thereafter, the parent(s) and or adolescent can remind one another to verbally rephrase blaming and shaming comments into I-messages. I-messages should communicate the following three aspects: – i) the specific behaviour, ii) how the behaviour makes the other person feel, and iii) what time, effort or costs are being implicated by the specific behaviour. An example could be: Mother to adolescent – I get very upset when you do not put your dirty clothes in the washing bin and now I have to wash them later while I do not have the time to do so. An example of a more positive I-message could be: Adolescent to parent – I appreciate it that you have changed your schedule to be at my soccer game. Keeping these three aspects in mind will assist parents and adolescents not to blame or shame one another. The learning experience here would be to employ PoDR in order to personally experience how what one says becomes one's own responsibility when using I-messages. Discussions between the parent(s) and adolescent can follow around using I-messages with specific references to their experiences with using I-messages instead of blaming and shaming one another.

- When to implement the worksheet

The worksheet could be completed when the parent(s) and adolescent have committed themselves to take reciprocal responsibility for the wellbeing of their relationship.

- Who should complete the worksheet?

The parent(s) as well as the adolescent should complete the worksheet individually.

Worksheet 7.4B: Examples of I-messages

I do not appreciate it when you …
I feel you do not listen when I …
I feel you do not understand when …
I get angry when you …
I like it when you …
I want you to …
I appreciate your …
I like it when we …
I love you.

Worksheet 7.5A: Family (fun) time: our 'wish list'

- Rationale of the worksheet

The rationale for completing this worksheet is that the parent(s) and the adolescent will verbally share with one another those activities they would like to do together with the other. It might be that they are already aware what the activities are and they most probably already have had arguments around some of the activities when the parent or adolescent did not want to join in the specific activity. Discussing this topic while employing PoDR, however, might contribute to the parent(s) and adolescent to really listen and hear why it will be appreciated if they could do specific activities together. It might further give the dyad a different perspective around spending time together.

- How to implement the worksheet

It is suggested that the parent(s) and adolescent complete and have a discussion around their 'wish list'. The motivation to complete the worksheet is so that the dyad could have a focussed discussion around decisions made and activities mentioned on the 'wish list'. Another reason is for the dyad to, through their discussions, realise the importance to at times make sacrifices to serve the best interest of their relationship. In the context of dialogic relating, this is a good example of being a steward in service of the relationship, an aspect which the social worker should highlight during discussions with the dyad around this topic. The parent(s) and adolescent should formulate their 'wish list' by using I-messages. By using I-messages the importance of wanting the other to join in the activity on the 'wish list' is emphasised.

- When to implement the worksheet

The parent(s) and adolescent can decide when in the process of their commitment to work towards taking reciprocal responsibility for their relationship they want to discuss this topic. However, spending time together forms an important part of learning to trust one another and to feel valued, appreciated and loved. It is therefore suggested that a discussion around this topic will form part of a specific discussion point during their contact with the social worker.

- Who should complete the worksheet?

The parent(s) and the adolescent can decide whether they first want to complete the worksheet separately or from the start have a joint discussion around their 'wish list'.

Worksheet 7.5B: Family (fun) time: our wish list

What parent wants adolescent to do together with him/her	**What adolescent wants parent(s) to do together with him/her**	**When, how often, for how long and rules when participating**	**How are we going to keep one another accountable for decisions taken around the topic?**
I would love it if you accompany me to the market/bazaar/the movies.	I would really like it if you could play an X-box game with me.	Not allowed to moan when doing the activity.	
I would enjoy it if you could visit the old age home with me.	I would like it if we could play card games together.		

Dialogic relating

It is important that when social workers 'introduce' the concept of dialogic relating to the parent(s) and adolescent, that they should understand that dialogic relating is a "specialised form" of mutual contact between people. It is also considered as an attitude, an approach or a stance with which one approaches other people. Practicing dialogic relating is especially considered as a way of being which metaphorically becomes a part of one's DNA and dictates how one would make contact with other people. Dialogic relating involves much more than just mere talking or communication. In this sense, practicing dialogic relating can occur in the absence of talking. It involves everything that one would bring to the encounter with another person such as one's tone of voice, the way in which one would respond to comments made by the other, one's attitude of paying close attention and being genuinely interested in what the other wants to share. Most important is that practising dialogic relating always has the best interest of the other at heart as well as of the relationship between oneself and the other. Dialogic relating could be seen as the ultimate way how one would make contact with another.

DIALOGIC RELATING

☺ A way of being towards others.

☺ Always has the best interest of the other at heart.

☺ Ultimate way to make contact with another.

Experiential exercise – Reflections

Social workers can ask the parent(s) and adolescent to reflect on the following:

What does my mother/father/adolescent do that gives me the impression they have the best interest of our relationship at heart?

What else would I like my mother/father/adolescent to do to for me to experience that they have the best interest of our relationship at heart?

What do I do that has the best interest of our relationship at heart?

These reflections could be done as homework to discuss during a next session.

Dialogic relating is made up of different principles and these principles involve presence, inclusion, confirmation, to celebrate the uniqueness of the other and awareness.

Presence or focused listening

Presence is one of the principles of dialogic relating that is difficult to define, and yet its absence when making contact with another is readily apparent. Presence is considered as an existential stance where each person in the relationship brings all that they are, in the specific moment to the contact.

What will be needed from the parent(s) and the adolescent to practice presence or to be present?

- They need to have genuine interest in the other.
- They therefore momentarily need to "turn away" from being preoccupied with their own needs, expectations, and what normally goes on when one encounters another and "turn toward" the other to be able to appreciate the other in their otherness and sometimes in their imperfection. By being fully present and focussed on the needs of the other, creates opportunities to experience 'I-Thou' moments. 'I-Thou' relating is not only considered as a mutual experience which is reciprocated by the other person, but it is also experienced as profoundly valueing to be in a relationship with the other. 'I-Thou' moments in the parent-adolescent relationship could contribute to positive life long memories which parents might cherish well into their old age and adolescents well into adulthood.
- In order to practice focussed listening they need to 'bracket' their own preconceived ideas about the other such as "parents never understand me" and "adolescents are rebellious and only want to spend time with their friends".
- They need to be honest and authentic in their response and not pretend that they are interested when they are not.
- Parents and adolescents need to be aware that practicing presence will take of their time, as it takes time to practice focussed listening and to be in the moment with the other. In the moment of the meeting, the other should experience that nothing else is paramount and that one is paying full attention to what is happening in the meeting.

This form of meeting the other epitomises what existential dialogue stands for and what is meant with a dialogical attitude. Experiencing true and honest presence can occur in the absence of communication where being present will create an experience of being understood and heard. By being present the parent(s) and adolescent will experience a true interest and respect from the other, which ultimately will build up to trust and an experience of being valued.

Practicing presence might at first not be easy to do especially if there are issues around trust in the relationship. It will therefore be important to discuss these trust issues. The parent(s) and adolescent therefore need to openly share what they will need from the relationship to be able to trust the other again. It might be that some of the rules and boundaries that the dyad has already discussed or paid attention to in the previous worksheets might help to build trust again. If not, it is suggested that Worksheet 6 be completed and discussed by the parent(s) and

adolescent. As with the previous worksheets, aspects which the dyad has difficulties to discuss or come to an agreement upon should be discussed with the social worker.

MEMORY BOX

PRESENCE

☺ Is an existential stance where each person in the relationship bring all that they are to the contact.

☺ Is characterised by genuine and honest interest in the other.

☺ Is to momentarily 'turn away' from one's own needs and 'turn towards' the needs of the other.

Experiential exercise – Practicing presence and reflections

The following exercises are suggested for the purpose of practicing presence:

The social worker can ask the dyad to on a scale of 1-10 indicate how easy or difficult it is to *make contact with the other, but in the absence of any talking*. As part of role play, the social worker can then ask the dyad to sit opposite each other and practice being present with one another, but with no talking. The dyad, however, has to implement aspects pertaining to practicing presence such as to be fully present in the here and now with the other and to just be being attuned with the other. The dyad should afterwards discuss how they have experienced the exercise. If their experience by any means resonates with experiences otherwise encountered in their relationship, then this too should be discussed.

The social worker can also use sand tray work to explore the barriers in their relationship that prevent them from being present. It is suggested that the social worker will provide the parent(s) and adolescent each with their own sand tray. They are then being asked to, in the sand tray make a picture of what according to them are barriers that prevent them

from practicing presence. While sitting back-to-back they each complete their own picture. After completing their pictures, social workers can use the steps suggested for sand tray work to explore the pictures of the parent(s) and adolescent. Important is that the parent(s) and adolescent will sit in on the discussions of each other's picture. They should not be allowed to make comments during the discussions of one another's picture, unless asked by the social worker to join in the discussion. The rationale for this exercise is so that the parent(s) and adolescent can through the discussions of their pictures experience how the barriers to practice presence affect each other as well as the wellbeing of their relationship.

Parent(s) and adolescents can also be asked to reflect on times where they have experienced 'I-Thou' moments. It could form part of a discussion during the session or the parent(s) and adolescent could reflect around these possible times at home and either share it with one another at home, or during the next session with the social worker. In their reflections it is important that the parent(s) and adolescent should also share their specific memories around these moments and their experiences of these moments. It will be interesting to note whether the parent(s) and adolescent refer to the same 'I-Thou' moments.

In order for the parent(s) and adolescent to understand what is meant when saying that they need to bracket their preconceived ideas and assumptions, the social worker can ask them to reflect on how one would go about to put frames around one's ideas in order to fully focus on the needs of the other. Bracketing plays a vital role when practising presence, inclusion and confirmation. It will therefore be important to give the parent(s) and adolescent time to spend around this reflection and discussion. The parent(s) and adolescent can as a follow-up also be asked to draw or reflect on the barriers that prevent them to bracket their ideas and assumptions.

Worksheet 7.6A: What is needed to have trust in our relationship?

- Rationale of the worksheet

The rationale of completing the worksheet seems obvious in that the parent(s) and adolescent need to trust one another in order to experience the other as genuinely interested in and honest about what is being discussed. A further reason for completing the worksheet is because the parent(s) and adolescent need to identify what might keep them from practising presence in their relationship as well as how they intend to address such possible challenges.

- How to implement the worksheet

It is suggested that the parent(s) and adolescent complete the worksheet separately and then decide upon a time to share what they have written with one another. It is further suggested that the dyad uses discussing the worksheet as a 'role play' to practice presence, meaning that they should incorporate important aspects of being present when they discuss the worksheet.

- When to complete the worksheet

The worksheet needs to be completed when the principle of being present is discussed.

- Who should complete the worksheet?

The worksheet needs to be completed by the parent(s) and the adolescent.

Worksheet 7.6B: What is needed to have trust in our relationship?

I need from you to …	**From my side I commit to …**	**We will keep one another accountable by …**
Be honest and sincere.	Not to judge before I have all the information.	Informing one another when we do not experience the other as truly and honestly present.
Stop with what you are busy doing when we are discussing issues and difficulties between us.	Bracket any preconceived ideas around the topic at hand.	Going back to the 'drawing board' if what we have decided upon with regard to being present is not working for our relationship.
Not to jump to conclusions before I have not finished what I have been sharing.		

Inclusion or to experience what the other is experiencing

To practice inclusion one also needs to be present in order to hear and understand what the other is saying. Inclusion, however, goes a step 'deeper' as one, as much as is humanly possible, attempt to 'experience' what the other is experiencing at a given moment. Important is that one will at all times keep one's centeredness and not go in confluence with the other's experience to the point where one lives and want to solve the problem on behalf of the other. In a situation like this the boundary between what is my responsibility and what not, has become blurred and it no longer benefits the relationship.

Inclusion should as much as possible be a bodily experience where one attempts to 'feel' and know what the other is feeling. By trying to experience what the other is experiencing, is making the experience real. In order to feel and know what the other is feeling, will involve to really 'get into the shoes of the other', to try to experience how the shoes fit the other and how the other is experiencing the fitting. In this sense inclusion is distinguished from empathy as a much broader or deeper form of empathy where one would 'merely' try to know or see the subjective world as the other sees it. Inclusion can be further distinguished from empathy in that one cannot 'show' inclusion as one would 'show' or 'have' empathy for another person's situation or predicament. Inclusion will only be 'experienced' as inclusion, if one 'practices' inclusion. There is in other words a certain amount of 'activity' involved. It thus asks more of an involvement from a person to 'practice inclusion' than to 'show empathy'.

To practice inclusion in the parent-adolescent relationship is very important as it is the very fact that parents and adolescents do not understand where the other is coming from that is the cause for major misunderstandings and conflict situations in the dyad. By practicing inclusion, the parent can attempt to optimally experience a situation from the adolescent's point of view. If it is a trusting relationship, the adolescent will correct the parent when wrong in his or her attempt to understand the adolescent's behaviour or feelings. The parent will, however, not feel 'reprimanded' for being wrong and the adolescent will still feel valued that the parent has tried to put him- or herself in the shoes of the adolescent. The same will happen in the case of an adolescent practicing inclusion with a parent.

There are links between practicing inclusion and perspective taking in that with perspective taking one attempts to 'imagine' the feelings of the other from his or her viewpoint. Practicing inclusion is the attempt to 'experience' what the other is feeling. Once again, there is more of an activity with practicing inclusion than with perspective taking where one 'imagines' what the other is experiencing.

As with practicing presence, the parent(s) and adolescent might find it difficult to practice inclusion. First of all, adolescents might not be familiar with the concept to put themselves in the shoes of their parents as it is not normally expected of adolescents to do that. On the contrary, parents are expected to put themselves in the shoes of their adolescent because parents have been adolescents and should know how it is to be an adolescent. With this argument adolescents are then let off the hook. Adolescents are not expected to put themselves in the shoes of a 'parent' but in the shoes of another human being who might experience stress, fear, disappointment, or on the other side of the continuum, happiness, excitement or jubilation. These emotions are not difficult for adolescents to identify as they themselves at times experience some of these emotions or support a friend who experience some of them.

Practicing mutual inclusion, however, would be considered a prerequisite where the focus of the parent-adolescent relationship is to work towards establishing reciprocal responsibility in their relationship.

MEMORY BOX

INCLUSION

☺ Is to really 'get into the shoes of the other', try to experience how the shoes fit the other and how the other is experiencing the fitting.

☺ Distinguishes inclusion from empathy.

☺ Asks more of an involvement from a person as one 'practices inclusion' *versus* 'showing empathy'.

Experiential exercise – Practicing inclusion

To help the parent(s) and adolescent to practice inclusion, the social worker once again can incorporate role plays. In this instance the social worker could give the adolescent a few written options to choose from of specific incidences related to being an adolescent. The adolescent then needs to imitate the one that he or she has chosen and the parent needs to respond to the imitation by practicing inclusion. They can then switch roles where the parent then needs to imitate an incident related to being a parent of an adolescent and to which the adolescent needs to respond to by practicing inclusion. It is important that the parent and the adolescent be given the opportunity to reflect on their experiences of being on the receiving side of someone practicing inclusion, as well as having to practice inclusion. They also need to journal their everyday experiences around practicing inclusion as well as being on the receiving end of inclusion. These should not only be shared with one another on a regular basis but also with the social worker in order to assist the parent(s) or adolescent with possible difficulties they may experience in this regard.

Typical incidences that the social worker can use in the role play are:

- For parents:

This is the fourth time that the adolescent has disappointed the parent by arriving later at home than the time that was agreed upon.

Although the parent and adolescent have come to an agreement around something specific that the adolescent will not put the parent on the spot with in the presence of his or her friends, the adolescent once again did exactly that.

The parent arrives home after work, is quiet, looks down and clearly has had a difficult day at work.

- For adolescents:

It has come out that the parent has discussed something with a friend that the adolescent has shared in confidentiality with the parent.

One of the adolescent's friends has put something on their friend's group blaming the adolescent for something that is not true and the adolescent feels devastated by that.

The adolescent is invited to a party and after much deliberation the parents agreed that the adolescent can attend the party. Something, however, goes very wrong at the party to the point where the adolescent phones his parents to fetch him at the party.

Confirmation or the authentic acknowledgment of behaviour

Everybody yearns to be confirmed by others, especially if the *others* are significant people in their lives, such as their immediate family. Confirmation is not a once off experience, but should rather be seen as a spiral of continued events that one should experience throughout one's life span. It is believed that when children are confirmed by their parents on a continued basis they not only learn from early on that they are valued and respected, but it also enables them to explore and debate their own viewpoints and emotions.

Being able to explore and debate one's own viewpoints in it self links with autonomy development during adolescence, which is one of the most crucial developmental milestones that adolescents need to master. By acting respectfully towards another is to communicate a message that one confirms and values that particular person as a worthy human being. Respect and confirmation thus seem to be different sides of the same coin. In order to experience respect from another, one needs to be confirmed by the other. When one is being confirmed, one experiences that the other acknowledges one's existence and one's point of view, and by

doing so, shows respect for one's *being*. It is further believed that out of this atmosphere of confirmation and acceptance, a sense of belonging is confirmed.

Something that both parents and adolescents need to be cognisant of is the fact that people want to be confirmed within their uniqueness and as separate human beings. It is in this sense that celebrating the uniqueness of the other occurs when one is being confirmed for whom one is. Being confirmed for whom one is, helps with the development of self-appreciation, self-love and self-knowledge. It will be difficult for a person to form a sense of self without being confirmed, accepted or validated by others. Confirmation is therefore particularly important during childhood and adolescence to help the adolescent to develop a sense of self and independence.

It is important that not only adolescents should benefit from the outcomes of being confirmed, but that parents also need to be confirmed by their adolescent children. Parents as well as adolescents contribute to the progression and outcome of the interaction between them and adolescents thus play an equally important role in setting the relational climate for the parent-adolescent relationship. Confirmation is thus not something that only parents should practice, but adolescents are as much responsible to confirm their parents for the very same reason that parents are expected to confirm their adolescent.

Confirmation should never be mistaken for mere warmth or responsiveness. It is all about the quality of the communication. More specifically it is about the degree to which a person feels valued and accepted and worthy by the messages he or she receives. Confirmation as with presence and inclusion, involves an active effort of turning toward the other and to affirm the separate existence of the other person. Confirmation further communicates that one has a sincere and genuine interest in the perspectives of the other.

Confirmation is not only about confirming the other's viewpoints or uniqueness but specifically also their actions. It very often happens that certain responsibilities are seen as a given by others and because of that, those responsibilities are not being confirmed. Typical examples are mothers' responsibilities to cook a meal, cart their adolescents to school and to other extramural activities, or fathers who work long hours to provide for their families. Parents will, however, also experience being valued and worthy when adolescents would confirm these responsibilities and not take them for granted.

The atmosphere of the continued experience of honest and authentic presence, inclusion and confirmation by the other, and of feeling valued, worthy, loved and accepted motivates one to also want to reciprocate presence, inclusion and confirmation. It is important though that one should not practice the PoDR for this reason as it will then not be experienced as authentic.

Practicing these principles, however, is just what it says, namely that it needs to be 'practiced'. Parents and adolescents committing themselves to practice these principles need to be aware that it will also ask of them to commit their time. It is further important for parents and adolescents to realise that practicing the PoDR needs to happen in awareness and they therefore need to think about their actions and not just respond without reflecting on what the outcome of their actions will be. Acting from a stance of being aware of one's actions implies that one is taking responsibility or one's behaviour, feelings and actions.

MEMORY BOX

CONFIRMATION

☺ Everybody yearns to be confirmed by others.

☺ Is not a once off experience.

☺ Is to acknowledge one's existence, one's point of view – respect for one's 'being' is the result of being confirmed.

☺ Acceptance and a sense of belonging are confirmed in an atmosphere of confirmation.

Experiential exercise – Practicing confirmation

In order for the parent(s) and the adolescent to practice confirmation they could be asked to make a time line of the times they were confirmed by the other. The specific event that occurred needs to be referenced as well as the feelings that were experienced as a result of being confirmed. This should form part of homework which they then need to share with each other during a session with the social worker. The rationale for this exercise is that the parent(s) and adolescent could be made aware of the outcomes of being confirmed as well as when practicing confirmation. The social worker can decide in collaboration with the parent(s) and adolescent what period the time line should include.

To understand what is meant with 'to celebrate the uniqueness of the other' the parent(s) and adolescent can be asked to participate in a 'Uniqueness treasure hunt'. This exercise should

form part of homework that needs to be completed in writing and discussed during the following session with the social worker. The parent(s) and adolescent need to reflect on the following questions pertaining to the uniqueness of the other:

What are the biggest differences between me and my mother/father/adolescent? In what way do these differences prevent us from experiencing a relationally well relationship? In what way do these differences contribute to us experiencing a relationally well relationship?

What are the shared characteristics or features of my mother/father/adolescent and myself? How is it for me to have the same characteristics or features as my mother/father/adolescent?

What is unique about your mother/father/adolescent that you would like to celebrate? What is it about this specific uniqueness that you would like to celebrate?

Which uniqueness pertaining to yourself would you like to celebrate and why?

The parent(s) and adolescent can be asked to reflect on the comments with specific references to how informative or not is the information shared by the other. Also, how do they feel about what they have heard with regard to their uniqueness which the other wants to celebrate?

The relationship as a safe container

Just as within the Gestalt therapeutic relationship where the 'relationship' *per se* becomes the safe container, so does the parent-adolescent relationship if the parents and adolescents should choose to engage from a dialogic relating point of view. The motivation for this viewpoint is grounded in the following relational qualities which are the results when one is to practice presence, inclusion and confirmation, the three principles which form the basis for the relationship to be experienced as a 'safe container':

- Trust and honesty
- Unconditional acceptance (including acceptance of differences)
- Non-judgmental behaviour
- Feel worthy
- Experience a feeling of belonging
- Experience being heard and valued by the other

- Experience recognition
- Experience supportive, warm and secure attachments
- Respect
- Connectedness
- Experience genuine interest from the other
- Experience being treated with dignity.

The outcomes of these relational qualities seem to be:

- The development of self-worth and self-appreciation, self-love and self-knowledge
- Establishing ‘egalitarian inspired’ negotiations
- Growing and becoming a better person
- Receiving and giving gratitude
- Receiving and giving compassion
- Creating opportunities for pro-social behaviour
- Eliciting decisions to commit to dialogical relating
- Creating an atmosphere to take reciprocal responsibility for the relationship.

Should parents and adolescents reciprocate these PoDR, they will then be actively busy with relational maintenance. Maintaining relational ties by reciprocating the PoDR resonates with the discussion around the ultimate human need to belong and to form part of constructive, supportive and positive relationships. Belonging to such relationships not only facilitates relational wellbeing, but also supports individuals to grow and become who they are meant to become. Furthermore, reciprocating such relationships also results in building trust, affective regard and solidarity in relationships, which ultimately will contribute to a safe environment in which the parent-adolescent relationship can function.

THE RELATIONSHIP AS A SAFE CONTAINER

☺ Is an existential stance where each person in the relationship brings all that they are to the contact.

☺ Is characterised by genuine and honest interest in the other.

☺ Is to momentarily 'turn away' from one's own needs and 'turn towards' the needs of the other.

Experiential exercise – The relationship as a safe container

In order for the parent(s) and adolescent to visualise their relationship as a safe container they can be asked to make a drawing of what according to them should form part of their safe container. It is suggested that the exercise is done as follows:

During the first contact between the social worker and the parent-adolescent dyad, where the practice framework is being explained so that the dyad could get a bird's eye view of the framework, they should be asked to separately draw how they visualise their relationship as safe container. They need to indicate what according to them needs to form part of the container in order for it to be experienced as a safe container. They are not allowed to share with one another what they have written. This exercise is done during the session, and is handed to the social worker after completion.

They are then asked to together draw their relationship as a safe container, but it too should be done without any discussion over what they each consider as prerequisites for their relationship as a safe container. This exercise too is handed in after completion.

During the penultimate or last session with the social worker, they once again should be asked to draw their relationship as a safe container. This time they do it together but at first with no discussions during the exercise. Once they are done, they should be asked to motivate why they have added whatever it is that they have included to illustrate their experiences of their relationship as safe container. The social worker should then hand

them their drawings which they have completed during the first contact between the social worker and the dyad. After comparing what they have drawn then with what they have drawn now, they should be asked to reflect on what according to them has brought about the change or not in experiencing their relationship as a safe container.

After completing this exercise, Worksheet 7.7 could be introduced where the parent(s) and adolescent need to assess the practice framework and its relevance to facilitate reciprocal responsibility in their relationship.

ASSESSING THE PRACTICE FRAMEWORK

It is important that the parent(s) and adolescent at the end of the sessions with the social worker assess the practice framework. For this purpose they can be asked to complete Worksheet 7.7.

Worksheet 7.7A: Assessing the practice framework

- Rationale of the worksheet

Assessing the practice framework will help social workers to better align the framework in order to better meet the needs of the parent-adolescent relationship. Assessing the practice framework will also give the participants the opportunity to reflect on their experiences and what their relationship has gained and on what they have learned about themselves.

- How to implement the worksheet

The social worker who has worked with the parent-adolescent dyad goes through the worksheet together with the dyad. The dyad should also be motivated to be specific when assessing the framework and specifically around their experience of how the practice framework facilitated reciprocal responsibility in their relationship.

- When to implement the worksheet

It can be implemented at the end of the parent-adolescent dyad's participation in the practice framework. The worksheet could be handed to the dyad before their last appointment with the social worker to complete for discussion during the last appointment with the social worker.

- Who should complete the worksheet?

The parent(s) and the adolescent who participated in the sessions. It would be preferable for both parents to complete the worksheet if they have both participated in sessions with the social worker around the practice framework.

Worksheet 7.7B: Assessing the practice framework

ASSESSING THE PRACTICE FRAMEWORK (PFW)	**YES**	**NO**	**SUGGESTIONS/FURTHER COMMENTS**
The PFW is presented in a logical order.			
The PoDR were discussed in an understandable manner.			
It is safe to say that we are now practicing reciprocal responsibility in our relationship.			
The length of the sessions is suitable.			
Role play opportunities helped to understand the PoDR.			
The worksheets helped to keep us accountable.			

Keeping a reflective journal was helpful.			
*Applying the PFW has helped our relationship to grow.			
**Applying the PFW has helped me to grow personally.			
I will keep on applying the PoDR in my everyday life as a way of being.			

***IN WHICH AREAS OF YOUR RELATIONSHIP DID YOU EXPERIENCE GROWTH?**	****IN WHICH AREAS OF YOUR LIFE HAVE YOU EXPERIENCED PERSONAL GROWTH?**

7.6 SUMMARY

Chapter 7 can be seen as the culmination of all the information referred to in Chapters 3-6 which enabled the researcher to conceptualise a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship. In this chapter feedback was thus given about the process that contributed to the conceptualisation of the practice framework. Feedback involving the social workers' expert opinions and suggestions regarding the conceptualised practice framework were also given. These suggestions were incorporated into the revised practice framework that is presented in Figure 7.3 as well as the diagram of the practice framework for the parents and adolescents presented in Figure 7.4. In Chapter 8 the researcher gives a summary, conclusions and recommendations of the research with which the research report is then concluded.

CHAPTER 8:
SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND FINAL REFLECTIONS

It always seems impossible until it is done

(Pliny the Elder, 1892 in Bartlett, 2012:104)

8.1 INTRODUCTION

This chapter serves as a summary of the study and research report. Elliot, Fischer and Rennie (1999:216) state that the value of any scientific research should ultimately be valued "… in the light of its ability to provide meaningful and useful answers to the questions that motivated the research in the first place." In Chapter 1 the researcher formulated eight secondary research questions with corresponding objectives which guided the research process to the point where the researcher in this chapter can report on how the primary research question was answered and the aim of the study was achieved. On grounds of the findings of the study, information gathered during the literature review as well as during contact with the participants, recommendations are made focussing on practice, on policy matters and future research. The chapter ends with the researcher's reflection on the research process. Diagram 8.1 provides an outline of the contents of the chapter.

SUMMARY AND CONCLUSIONS
Research methodology
Research aim and primary research question
Secondary research questions and their corresponding objectives
Central theoretical argument
RECOMMENDATIONS
Recommendations with regards to policy**
Recommendations for practice
Future research
REFLECTIONS ON THE STUDY
FINAL WORD

DIAGRAM 8.1: Outline of Chapter 8.1

8.2 SUMMARY AND CONCLUSIONS

In this section an integrated discussion on the summary and conclusions of the study is presented by first focussing on the chosen research methodology for the study. The researcher will then reflect on the research aim and the research question that were formulated for the study as well as the secondary questions and their corresponding objectives. In the process of reflecting on these aspects, the researcher also indicates where each one fitted into the research process and by doing so, also in which chapter the specific aspect was discussed. Reporting on the research process in this way is a true reflection on the process that was followed during the entire research study.

8.2.1 Research methodology

In the researcher's opinion the chosen research methodology, which is discussed in Chapter 2 proved to have suited what the researcher wanted to achieve with the study and that was to conceptualise a practice framework to facilitate a reciprocal responsibility in the parent-adolescent relationship. The chosen research design, namely the qualitative descriptive design (which formed part of step 2 of the study), dictated not only the methods that were utilised to achieve the research aim, but also the philosophical research paradigm with its supporting ontological and epistemological assumptions. The qualitative descriptive design draws on the naturalistic paradigm which holds that phenomena should be studied in their naturalistic context. In the context of the research study the phenomenon was the parent-adolescent relationship and the researcher wanted to explore and describe the views of parents and adolescents on taking reciprocal responsibility for the wellbeing of their relationship. In Chapter 1 the researcher gave a comprehensive discussion on the naturalistic paradigm while also referring to relativism and subjectivism as the two assumptions which best fit a naturalistic paradigm.

Purposive sampling, which best fits a qualitative descriptive design also suited the research topic. Purposive sampling gave the researcher the opportunity to formulate specific inclusion criteria from which a sample could be selected from the population, which included 30 parents, 22 adolescents as well as 12 social workers with experience in the field of family relations. The data collection methods best fit for the qualitative research design also proved to best suit the focus of the research topic. Twenty four semi-structured interviews were conducted which involved 17 parents and 11 adolescents. Three Intergenerational Group Reflective Technique (IGRT) discussions were conducted with 13 parents and 11 adolescents. The twelve social workers were involved in two reflective group discussions. The semi-structured interviews, the IGRT and the reflective group discussions formed part of step 2 of the study.

The two data analysis methods that best suit a qualitative descriptive design are content analysis and thematic analysis. For the purpose of the study and the data that were collected, thematic analysis was considered most suitable. Three main themes with relevant subthemes and categories were respectively identified from the data obtained through the semi-structured interviews and the IGRT. Analysing the data of semi-structured interviews and the IGRT formed part of step 2 of the study. The information obtained during the reflective group discussion was not analysed into different themes as the purpose of the discussion was to get the social workers' expert views and suggestions on the conceptualised practice framework. This formed part of step 3 of the research process.

As has been discussed in Chapter 2, the trustworthiness of the study has been achieved through utilising different methods of which the research report is the most significant. Thorough and thick descriptions of every step of the research process have been reported in the research report.

The researcher attended to all the ethical requirements applicable to this study that were approved by the Health Research Ethics Committee. These are presented in Table 2.2 according to the stages of a research process.

8.2.2 Research aim and primary research question

The primary research question which speaks to the aim of the study was:

What should be included in a practice framework to facilitate a reciprocal responsibility in the parent-adolescent relationship?

The aim formulated for the study was to conceptualise a practice framework that could facilitate a reciprocal responsibility in the parent-adolescent relationship. Answering the research question and achieving the research aim were the result of a well-structured process followed to answer the secondary research questions and achieve the corresponding objectives. The practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship is presented in Chapter 7 together with the accompanying diagram (Refer to Figures 7.3. and 7.4). The following elements were considered important and were therefore included in the practice framework:

- The three elements associated with the Gestalt therapeutic relationship were adjusted to be applicable to the parent-adolescent relationship and involve: The provision of a **safe container** (In the context of this study the safe container refers to the parent-adolescent relationship); the establishment of a **working alliance** (In the context of the study a working alliance involves a willingness from both parents and adolescents to

collaboratively or mutually commit to take reciprocal responsibility for relational wellbeing) and offering a **dialogic relationship** (In the context of this study, offering a dialogic relationship involves employing a dialogical stance or approach to the parent-adolescent relationship through the use of the principles of dialogic relating – PoDR).

- Dialogical tensions that are normally associated with the parent-adolescent relationship are setting the landscape of the framework involving different aspects that the parent and adolescent want to achieve in order to experience a relationally well relationship.
- Specific contributions of parents and adolescents.
- Knowledge and skills of social workers.
- Different worksheets and experiential exercises to make reciprocal responsibility a practical experience.

It can thus be said that the primary research question was answered and the aim for the study achieved. In the next section the researcher discusses how the secondary research questions were answered and ultimately how the corresponding objectives were achieved.

8.2.3 Secondary research questions and their corresponding objectives

Discussing each of the secondary questions will start by mentioning the question and its corresponding objectives and indicating where in the research proses they fitted. Thereafter a summary will be given of the chapter in which the specific question and objective are presented followed by concluding remarks of the specific question and objective. Seeing that the first three secondary questions are reflected in one objective, the part of the objective that speaks to the specific secondary question is underlined.

8.2.3.1 First secondary research question and corresponding objective

What does existing literature say about theories and constructs underlying the reciprocal responsibility in the parent-adolescent relationship? (Step 1 of the research process)

To undertake an extensive literature review focusing on the underlying theories and constructs related to reciprocal responsibility in the parent-adolescent relationship, the developmental stages, characteristics and needs of all partners (parents and adolescents) in this relationship and existential dialogue as tool to facilitate reciprocal responsibility in the parent-adolescent relationship.

In order to answer this question the researcher did an in depth literature review in Chapter 3 and first contextualised relationships by looking at the nature of relationships, the underlying

goals for relationship formation and relationships and brain processes. The theories that were reviewed and thought important for the study involved the wellbeing theory, Gestalt theory with a focus on the Gestalt field theory, the family systems theory as part of systems theory, and the attachment theory. Constructs which linked with taking reciprocal responsibility for the parent-adolescent relationship involved reciprocity, perspective taking and mindfulness. The underlying notions of all these theories and constructs involve aspects such as the importance of relationally well relationships, of being aware of others' wellbeing, of the interdependence between the wellbeing of members that form part of a system and the importance of taking responsibility for the wellbeing of relationships. It is therefore concluded that the chosen theories and constructs that were integrated throughout the research, were valuable and supported the researcher's view that parents and adolescents need to take reciprocal responsibility for the wellbeing of their relationship.

8.2.3.2 Second secondary question and corresponding objective

What does literature say about the parent and the adolescent in the parent-adolescent relationship? (Step 1 of the research process)

To undertake an extensive literature review focussing on the underlying theories and constructs related to reciprocal responsibility in the parent-adolescent relationship, the developmental stages, characteristics and needs of all partners (parents and adolescents) in this relationship and existential dialogue as tool to facilitate reciprocal responsibility in the parent-adolescent relationship.

Chapter 4 paid attention to the two main players in the parent-adolescent relationship, namely the parents and the adolescents. The chapter started with a focus on what it entails to be a responsible parent, then attention was paid to middle adulthood as developmental stage, followed by a discussion on Baumrind's parenting styles and the five parenting dimensions as indicated by Simpson (2001). Throughout the discussion, parenting was reflected upon against the backdrop of parenting an adolescent. Adolescence was discussed with a specific focus on the developmental transitions and brain development that take place during this developmental stage. Other aspects explored and discussed included the psychosocial tasks adolescents have to master, their formal operational thinking abilities, the importance of friends in the life of an adolescent and their ability to take reciprocal responsibility for the parent-adolescent relationship. It became clear from the discussions in this chapter that parents and adolescents find themselves in challenging and two almost opposing developmental stages which explain the occurrence of conflict and misunderstandings between parents and adolescents. If there was a question as to whether adolescents can be expected to take reciprocal responsibility for the parent-adolescent relationship, then the discussion in this chapter has come up with the

answer that they are more than capable. It also became clear that parents have specific responsibilities in setting an atmosphere where taking reciprocal responsibility for the parent-adolescent relationship can take place.

8.2.3.3 Third secondary research question and corresponding objective

In what way can existential dialogue be utilised to facilitate reciprocal responsibility in the parent-adolescent relationship? (Step 1 of the research process)

To undertake an extensive literature review focussing on the underlying theories and constructs related to reciprocal responsibility in the parent-adolescent relationship, the developmental stages, characteristics and needs of all partners (parents and adolescents) in this relationship and existential dialogue as tool to facilitate reciprocal responsibility in the parent-adolescent relationship.

In Chapter 5 the researcher explained how existential dialogue could be utilised to facilitate reciprocal responsibility in the parent-adolescent relationship. The researcher first defined existential dialogue as a phenomenological encounter between two people and as being one of the three pillars of Gestalt theory. The underlying reciprocal values of existential dialogue, which essentially refers to a way of being towards others, and its use in the Gestalt therapeutic relationship, were further highlighted. It was in the context of the underlying reciprocal values that existential dialogue was considered a vehicle to reciprocal responsibility in the parent-adolescent relationship. The Gestalt therapeutic relationship consists of three elements: the therapeutic relationship is considered to be a safe container; it establishes a working alliance between the therapist and the client; and it offers (existential) dialogic relating. The researcher was of the opinion that these three elements could be of equal relevance to the parent-adolescent relationship and it was also around these three elements that the practice framework was eventually conceptualised. Within the context of the study these elements were applied to the parent-adolescent relationship to include the following assumptions:

- A safe container when the relationship is well.
- The relationship can be well by practicing dialogic relating.
- A working alliance in the form of a commitment to practice the PoDR could be established between the parents and the adolescent.

The specifics of each of these elements were discussed and referred to in the context of the parent-adolescent relationship and taking reciprocal responsibility for the relationship. It was for instance highlighted how by practicing the PoDR contributed to relational qualities that

constitute relational wellbeing, which ultimately contributes to the relationship becoming a safe container where all parties trust and respect each other. It also became clear that, when one is approached by another with such a dialogic attitude, chances are increased that one would want to reciprocate the behaviour. It is in this atmosphere of reciprocating behaviour that the researcher is of the opinion that existential dialogue could be used as a vehicle to facilitate reciprocal responsibility in the parent-adolescent relationship.

8.2.3.4 Fourth secondary research question and corresponding objective

What are the views and experiences of parents and adolescents in terms of taking reciprocal responsibility for their relationship? (Step 2 of the research process)

To explore and describe the views and experiences of parents and adolescents on taking reciprocal responsibility for their relationship.

Data pertaining to the views and experiences of the parents and adolescents on taking reciprocal responsibility for their relationship were obtained via semi-structured interviews as discussed in Chapter 6. Parents and adolescents are of the opinion that both parties need to take responsibility for the wellbeing of their relationship. It was considered to be unfair if parents would be expected to take sole responsibility for the relationship. Parents and adolescents were specific about aspects that they need to take reciprocal responsibility for. These include, amongst others, that they respect and trust each other and create opportunities to practice active listening. What the researcher found especially interesting was the value participants placed on having meals together as the time for being together as a family, where talking and sharing about their day-to-day lives could take place and where all experienced being listened to.

8.2.3.5 Fifth secondary research question and corresponding objective

What do parents and adolescents expect from each other to contribute in order to establish a reciprocal responsibility in their relationship? (Step 2 of the research process)

To explore and describe the views of parents and adolescents on what they expect from each other to contribute in order to establish a reciprocal responsibility in their relationship.

In order to answer the fifth secondary question, parents and adolescents were invited to take part in IGRT where they were asked to share their views on what all partners could contribute toward establishing a reciprocal responsibility in their relationship. The analysed data were presented and discussed in Chapter 6. From the findings it became apparent that parents want

what is best for their adolescent child and want to prevent him/her from making mistakes that can have detrimental consequences for the adolescent's future. The parents therefore urged their adolescents to understand that their concern for the adolescents' wellbeing is part of their responsibility as parents. Parents also expressed a need that their adolescent children will spend more time with them. It is interesting that they did not expect their adolescents to spend less time with their peers, but when at home parents would want them to spend more time with them. Adolescents wanted their parents to understand the extent of pressure that they are facing on a day to day basis and that they often have much to deal with. In this regard parents asked the adolescents to share whatever is bothering them with the parents, earlier rather than later. From the findings the researcher became aware of the value when parents and adolescents are given the opportunity to share their needs with one another about aspects that are important to both of them and which have direct consequences on the wellbeing of their relationship.

8.2.3.6 Sixth secondary research question and corresponding objective

Which useful features could be incorporated in a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship? (Step 3 of the research process)

To identify and critically analyse useful features from the literature that could be included in a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.

The useful features that were incorporated in the conceptualised practice framework are referred to in 7.2.3 as well as in Addendum 19. These useful features were extracted from models, programmes, frameworks and research which focussed on the parent-adolescent relationship or on parenting. Most of the useful features that were found focussed on contributions of parents towards the wellbeing of the parent-adolescent or parent-child relationship. It did not come as a surprise as this was the very reason which motivated the study in the first place. The useful features were divided into the following categories, namely useful features with a focus on parents, useful features with a focus on the parent-adolescent relationship and useful features with a focus on the process or structure of the practice framework. Although it was not possible to incorporate all the useful features into the practice framework, most of them are implied in the practice framework. The researcher is of the opinion that most of the useful features will be incorporated when a workshop is developed around the practice framework to present to parents and adolescents.

8.2.3.7 Seventh secondary research question and corresponding objective

What should the content and outcomes of a practice framework be in order to facilitate a reciprocal responsibility in the parent-adolescent relationship? (Step 5 of the research process)

To conceptualise a practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.

The content of the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship, which is discussed in Chapter 7, consists of the following elements: It states the background for conceptualising such a framework in the first place, it states the aim of the framework as well as what will be expected of social workers that wish to implement the framework. It also consists of information around the different key concepts that guided the research and the conceptualisation of the framework as well as a discussion of the following three elements, namely the relationship as safe container, establishing a working alliance and the PoDR. Different worksheets and experiential exercises are further presented but which are not fixed and which can be adjusted according to the needs of each dyad. The researcher considers the framework to be a working document which can be adjusted to fit the needs of whatever context it is presented in.

8.2.3.8 Eighth secondary research question and corresponding objective

What are the views of social workers on the conceptualised practice framework? (Step 4 of the research process)

- To present the draft practice framework to a group of social workers for their critical and expert input towards the framework.

Twelve social workers took part in two reflective group discussions. The views of the social workers, which are discussed in Chapter 7, could be summarised as follows: Social workers scored the usefulness of the practice framework high and made specific comments about the fact that the practice framework is not boxed into specific sessions and activities, allowing social workers to follow the lead of the needs of each parent-adolescent dyad. They were also of the opinion that the practice framework could be of specific value in reunification services to families as well as in the context of after care services to foster families. For the researcher, these two suggestions are of specific value as it implies that the practice framework will be what it is intended to be, namely a framework which social workers can use in practice.

8.2.4 Central theoretical argument

The argument of the central framework was built around four aspects, namely that:

- The findings of this study will expand on existing knowledge about the parent-adolescent relationship,
- It will open up new avenues to facilitate the development and maintenance of reciprocal responsibility in the parent-adolescent dyad.
- If a practice framework could contribute to the better understanding of the shared responsibility in the parent-adolescent dyad for the wellbeing of their relationship, then it was assumed that more and more research in future will target the parent-adolescent relationship from a reciprocal point of view.
- The conceptualised practice framework will also open up new avenues for practitioners in their attempt to constructively assist the parent-adolescent dyad in their mutual quest to have a healthy and 'well' relationship.

In the researcher's opinion three of the four assumptions that were made at the start of the study possibly have already been proven correct. The researcher believes that, due to the findings of the study and the conceptualisation of the practice framework, the study already contributes to existing knowledge on the parent-adolescent relationship. Due to these reasons the researcher further believes that new avenues have been established to facilitate the development and maintenance of reciprocal responsibility in the parent-adolescent dyad. It is hoped that more research will follow from this study focussing on the reciprocal responsibility that the parent-adolescent dyad needs to take for the wellbeing of their relationship. Although social workers have not yet implemented the practice framework, social workers who participated in the reflective group discussions did score the framework high on its usability. In this sense the researcher therefore believes that new avenues have been opened for practitioners to constructively assist the parent-adolescent dyad in their mutual quest to have a healthy and 'well' relationship.

8.3 RECOMMENDATIONS

The following recommendations which are either made for practice, policy or further research purposes, are made as a direct result of the research process. The recommendations could thus be as a result of the literature that the researcher has studied, or of the semi-structured interviews, the IGRT, the reflective group discussions or even conversations around the research topic with other professionals.

8.3.1 Recommendations for practice

- Parenting programmes

Parents need to be made more aware of adolescent development, with specific reference to adolescent brain development. The researcher is of the opinion that understanding adolescent brain development will give parents a better perspective and understanding of adolescent behaviour. It will furthermore normalise adolescent behaviour to the point where parents will not dread this developmental stage, but will feel competent to guide their adolescent in the best possible way they can to help him or her move safely through this developmental stage. One such aspect that needs further attention is adolescents' tendency to engage in risk taking behaviour. In developing these programmes, practitioners, policy makers and researchers should incorporate suggestions of positive rewards to adolescents for withholding from risk taking behaviour. Understanding adolescent brain development and what measures to rather use with adolescent risk taking behaviour, will help parents to realise how valuable such an approach could be for healthy adolescent outcomes.

- Pre-adolescent parenting and child discussion groups

The target group for these groups will be parents with children in middle childhood, going on to adolescence, which could typically be children aged 11-13 years. The aim of this group would specifically be to prepare parents and their child in middle childhood for the upcoming adolescent developmental stage as well as to assist parents to parent from a pro-active advantage point and not from a reactive point of view. The content of such programmes should amongst other aspects involve the dyads' participation in aspects pertaining to taking reciprocal responsibility for their relationship. Elements of the practice framework could be incorporated, such as asking parents and their child in middle adulthood to for instance complete Worksheet 1, 2 and 4 of the framework. Parents and their children could also partake in role plays to exercise active listening. Other aspects should involve general aspects pertaining to adolescent development as well as adolescent brain development. Attention should also be given to what parents and the child in middle childhood could expect when the child advances to the high school. The focus here could be around the role that peers play in the life of the high school learner as well as creating an awareness of the role that parents take on during this developmental stage. Attention should be given to the life stage in which parents will find themselves by the time their child is an adolescent. Being knowledgeable about these aspects could give parents and adolescents a huge advantage as well as benefit the adolescent and the parent-adolescent relationship.

- Parent-adolescent discussion groups on the basis of the IGRT

Involving parents and adolescents in the IGRT was experienced as a positive by both the parents and the adolescents. Inviting parents and adolescents to such discussions could help parents understand their adolescents and at the same time, help adolescents understand where their parents are coming from. The discussion questions can involve different aspects, but the questions formulated for the purpose of the study, in particular were experienced as valuable. The following questions were formulated for the parents: How is it for you to be a parent of an adolescent? What in your opinion can adolescents do to contribute to the wellbeing of the parent-adolescent relationship? Questions formulated for the adolescents involved the following: How is it for you to be an adolescent? What in your opinion can parents do to contribute to the wellbeing of the parent-adolescent relationship?

- Pre-natal parenting discussions

The focus of pre-natal parenting discussions specifically involves the first 1 000 days of a child. Parents very often are well informed about aspects pertaining to the growth of their unborn baby and what specific developmental milestones their child more or less needs to achieve by a certain time. What the researcher, however, have in mind with this discussion is that the parental dyad should discuss the values which they would they like to instil within the first 1 000 days of their child and beyond. A further discussion could involve which aspects from their families of origin they would like to invest into their child and which aspects they would not want to form part of their parenting. Discussions can then be around the practical implementation of their decisions – How are they going to instil those aspects which they have decided upon? How do they plan to keep one another accountable for the decisions they have made? Who or what do they need to support them in keeping to their decisions? Parents should know about the importance of reciprocal responsibility in the parent-child relationship, so that they can start to foster this long before their child moves into the adolescent developmental phase.

- Discussion groups with teachers and other professionals working with adolescents

During the reflective group discussion as well as informal discussions around the research topic, comments were made around the importance that teachers should also be more knowledgeable around the adolescent developmental stage. Information aimed at teachers should, however, not only involve aspects pertaining to adolescent development *per se,* but awareness should be created around the impact of peer pressure and risk taking behaviour on adolescents and what measures could be installed by the schools to support adolescents and their parents in this regard.

8.3.2 Recommendations with regard to policy

According to the researcher, the White Paper on Families (2013) as well as the Integrated Parenting Framework (2013) are first steps in a new direction to focus service delivery on the wellbeing of the family unit and with specific focus on the role of the parents within this unit. The researcher is of the opinion that much more needs to be done on a national and even international level to support families on a constructive and sustainable basis. Worldwide, specific acts, agendas, frameworks and policies focus on children and the youth and the elderly. Specific focus on and support for those who act as parents within the family unit, however, still lack the sufficient implementation of sustainable support.

The stress that adolescents across the board experience as a result of peer pressure, social media usage, teenage pregnancies, changing family structures and socio-economic influences, is a concern to many groups involved in adolescent wellbeing. Adolescents spend most of their time at school, and it is there where they are confronted with the pressure from their peers on a daily basis. The negative impact of unresolved issues as a result of peer pressure, together with other challenges that adolescents might be facing, is a cause for concern for the psychosocial wellbeing of adolescents in general. The wellbeing of learners is one of the responsibilities of the Department of Basic Education and it is recommended that this department, on national as well as provincial level, consult with the governing bodies of schools in considering the fulltime employment of social workers, registered counsellors or psychologists in all secondary schools. The availability of such professional development and support services will greatly contribute towards the wellbeing of adolescents and the prevention of serious acts associated with adolescent behaviour, such as alcohol and drug abuse, self-harm, risky sexual activities and suicide attempts.

8.3.3 Future research

Following this study the following potential topics for further research were identified:

A formal evaluation of the practice framework across different cultural groups is recommended. In such a research endeavour, it is suggested that the practice framework be presented in social group work sessions with participants from the parent-adolescent dyad from different cultural groups. The rationale behind this recommendation is twofold: i) to explore the usefulness of the practice framework across the different cultural groups and ii) to adjust the practice framework to be more sensitive and relevant to different cultures.

Evaluation of the practice framework within different family contexts such as foster families, skipped generation and reconstituted families. It is known that many of these types of families experience specific challenges once children reach adolescence.

Another field in social work in which the practice framework could be applied and evaluated is that of family reunification services. It is suggested that the practice framework is implemented over the course of a two year period involving specific families at different Child and Youth Care Centres. During the course of the two year period, parents and their adolescent children can participate in semi-structured interviews or focus groups to share their experience of and recommendations for, the practice framework. At the same time social workers can be involved in interviews and focus group discussions on their experiences of implementing the practice framework as a tool to support the reunification of parents and their children in care.

8.4 REFLECTIONS ON THE STUDY

It took the researcher a while to fully understand what other scholars meant when they referred to the reciprocal character of the parent-adolescent relationship. In most instances it referred to an almost *tit-for-tat* situation, in other words connecting reciprocity in the relationship with negative behaviour/responses/reactions. When parents are perceived as being unsupportive then adolescents reciprocate with negative behaviour such as to withdraw, or not to disclose their whereabouts and *vice versa*. Personally, the researcher was of the opinion that reciprocity within the relationship should be focussed on the positive aspects within the relationship in order to contribute to future individual as well as collective wellbeing. The researcher is also of the opinion that a reciprocal parenting style could possibly be added as the fifth parenting style together with Baumrind's four parenting styles. This style could be characterised as high in warmth, high in involvement and high in horisontal perspectives. The dimension attached to this parenting style should be high in responsiveness and low in demanding.

Other reflections on the study involve:

- The researcher's experience with regard to the venues where the interviews were held with the participants. In most instances the interviews were either held at the office of the researcher, in the board room of a church or in the office of the youth worker at one of the participating schools. Due to challenges with regard to the busy schedules of some of the participants, it was decided to conduct the interviews at the homes of these participants. The interviews were all held around the dining room tables of the different participants and in all the cases, the researcher experienced these participants to be more relaxed, open and willing to share their views on the research topic. It made the researcher realise that although not all research topics will be suitable to be conducted at the homes of the

participants, discussing the parent-adolescent relationship around the dining room table seems to have given the participants a feeling of being safe in their own and known environment.

- Through the interviews with parents the researcher gathered valuable information pertaining to parenting, which was not always applicable within the context of the research topic. One such aspect involved the importance for parents to, before their child is born, to already decide how they want to parent/raise their child. These decisions need to be realistic, practical and feasible and both parents need to buy into this vision they have of being parents for their children.
- Another aspect that came as a surprise was the positive feedback by both the parents and the adolescents regarding their participation in the IGRT. Both the parents and the adolescents experienced the discussions as enlightening. One parent afterwards made the comment that she had thought she knew her adolescent. However, as a result of the IGRT discussions, she for the first time really understood some of her adolescent child's behaviour and her needs. It made the researcher realise that, although the purpose of the study was not for the participants to have *a direct benefit* as such, in some instances participants do seem to experience their participation as a direct benefit.
- Studying adolescent development, specifically adolescent brain development, made the researcher realise how many misunderstandings and misconceptions are associated with adolescence. The main contributing factor for these misconceptions seems to involve the fact that adolescent brain development is not taken into consideration when evaluating adolescent behaviour. One aspect that in particular stands out, involves adolescents' tendency to engage in risk taking behaviour. Understanding the underlying ontology behind this tendency should motivate parents, practitioners, researchers and policy makers to respond to this *normal* component of adolescent brain developmental in a more creative manner. Also, to rather focus on the positive learning curve that adolescent development could hold for the adolescent, than to mainly approach adolescence from a negative point of view.
- Parents seem to parent from a *re-active* point of view when it comes to parenting adolescents. Most of the parent participants mentioned how challenging it is to be the parent of an adolescent child. From the discussions it further seemed as if parents were caught *off guard* when their child reached adolescence, almost as if they started to doubt their own parenting skills and as though they had a *new* child in their home. The researcher in this regard finds it interesting that parents, however, parent from a *pro-active* point of view when it involves their unborn child, their infant and their toddler. Parents for instance seem more than prepared to invest large amounts of money and time

into pre-natal preparations for their unborn child. Parents seem to even throughout infancy and when their child is a toddler, attend and read the *how to* and *what to* information available pertaining to these developmental stages. Yet, parents do not seem to have the same inclination when it comes to preparing themselves to be a parent of an adolescent child, and by doing so, to parent from a pro-active advantage point.

8.5 FINAL WORD

In responding to a friend asking about the progress of completing this document, I for a moment reflected, wondering what I should say. The following message which I have sent via WhatsApp messaging encompasses for me everything about my experience and what I have learned during my readings and contact with the participants:

> *Ek is na hierdie proses HEELTEMAL GEK oor adolessente. En met baie respek, ek dink God moes moontlik vir 'n sekonde of twee kopgekrap en gewonder het HOE gaan hy kind-wees by volwassene-wees uitbring en toe maak hy 'n hele vertoning daarvan en maak die adolessent. Dit is absoluut AMAZING!*
>
> *I am after this process in awe with adolescents. And with all due respect, I think God, for a few seconds, might have pondered over the thought of how to bring being a child to becoming an adult. He then made a big display of it and made the adolescent. It is absolutely amazing!*

When You Thought I Wasn't Looking

When you thought I wasn't looking, I saw you hang up my first painting on the refrigerator, and I wanted to paint another one.

When you thought I wasn't looking, I saw you feed a stray cat, and I thought it was good to be kind to animals.

When you thought I wasn't looking, I saw you make my favourite cake for me, and I knew that little things are special things.

When you thought I wasn't looking, I heard you say a prayer, and I believed there is a God I could always talk to.

When you thought I wasn't looking, I felt you kiss me goodnight, and I felt loved.

When you thought I wasn't looking, I saw that you cared, and I wanted to be everything that I could be.

When you thought I wasn't looking, I LOOKED ... and wanted to say thanks for all the things I saw when you thought I wasn't looking.

– Unknown



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ADDENDUM 1: ECO MAP

ECO MAP

What does the word reciprocal mean?

Other words for Reciprocal:

- "to pay back"
- "to sometimes give to and sometimes receive from others"
- "to do to others as you would like do to you"

What does it mean when one say that parents and teenagers have a reciprocal responsibility for their relationship?

It means that the parent and the teenager will **both act in ways or do things** so that their relationship will benefit from it or so that their relationship will be well.

Parent and Teenager



Two way relationship (to pay back / give and take)

What are the things that help a relationship to be well?

It involves things like:

Affection:

- To do things that would show that you care for others
- To do things that would show you are in tune with the needs of others

Inclusion:

- To put yourself in the shoes of the other one
- To let others know that you are trying to 'feel' and understand what they are feeling or what they are going through
- To try and look at the problems and concerns of others through their eyes
- Not to make fun of what others are feeling and not to make it seem as if what they are feeling are 'ridiculous'

- Your tone of voice and your whole attitude will 'tell' that you are there for whatever it is that the other needs at that specific point

Forgiveness:

- Apologises when I was wrong
- To accept apologies from others
- To not keep a grudge

Trust:

- To keep your word
- To stick to your promises
- To be truthful in your behaviour as well as in what you say
- To not have secretive agendas

Respect:

- To take the time, the feelings, the opinion and the space that others might need into consideration
- To take the fear and concerns of others into consideration and do not think they are ridiculous
- To not want to belittle others

To have fun

- To watch TV together (also something like chick movies, cartoons, sport), or to listen to the radio together, to do shopping together, or to bake and cook together
- To exercise together or to share a hobby
- To laugh together (just for fun)
- To allow others to make fun of you within certain boundaries

Confirmation:

- To recognise the efforts of others and to show that that you are grateful
- To value and accept the opinions and uniqueness of others
- To give credit to how the other want to approach something (your studies/solving a problem
- To not necessarily agree with others, but to be prepared to hear their point of view

To be present:

- To make yourself as fully as possible available in order to hear what the other has to say
- To be genuinely interested in the story and opinions of others, in the problems/difficulties that they have, and how they intent to solve the problem

To be a steward in service of the relationship

- To, when it is in the best interest of the relationship, 'sacrifice' certain opinions or plans or programmes when the opinion, plan, or programme of others at this point is more important
- To listen to the opinions, and the thoughts of others if it is important for the wellbeing of the relationship
- To be prepared to change or adjust behaviour if it keeps on creating conflict in the relationship

INTERVIEW SCHEDULE

1. How is it for you to be a teenager?
2. What is your understanding of the words/concepts to have joint responsibility for something or someone?
3. What is your opinion about the statement that parents and teenagers should have a joint responsibility for the wellbeing of their relationship?
4. How does this joint responsibility take place within the relationship between you and your parents?
5. What according to you are YOUR specific responsibility to make sure that the relationship between you and your parents are well/healthy?
6. Is there anything else that you would like to add?

How would you describe the relationship between you and your teenage child, or you and your parent?

I am doing the most to make sure that our relationship is well

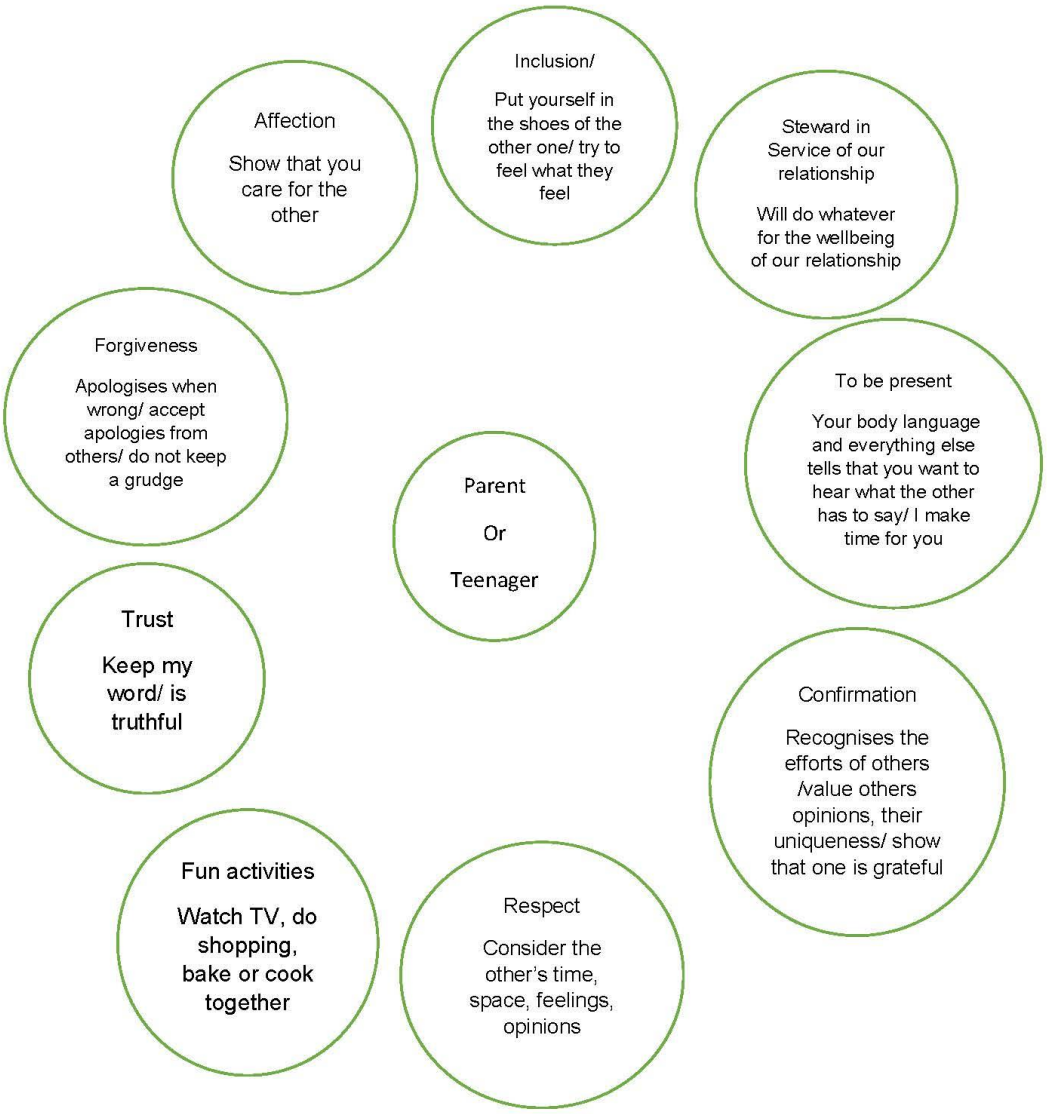


The other one does most of the work in our relationship



We both do things so that the relationship can be well





How does the reciprocal responsibility for the relationship between you and you teenage child/ or parent takes place:

Good: _____

Sometimes: -

Not at all: ----------X----------

Conflict: ---~~~

ADDENDUM 2: INVITATION LETTER TO PARTICIPATE IN A GROUP REFLECTIVE DISCUSSION



NORTH-WEST UNIVERSITY ®
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOMKAMPUS

3 October 2018

Dear Sir/Madam

REGARDING:

EXPERT OPINION ON A PRACTICE FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-TEENAGER RELATIONSHIP

My name is Issie Jacobs and I am currently busy with the completion of my doctoral studies on the parent-teenager relationship. I am however in need of your expert opinion in order for me to finalise my studies.

It is known that the parent-teenager relationship is challenging not for the parents only but also for the teenagers. These challenges very often contribute to parents experiencing their teenagers as rebellious and strongwilled, while teenagers are of the opinion that their parents just do not understand them. In research and also in the many self-help-books available, the wellbeing of the parent-teenager relationship so far was seen as the sole responsibility of the parents. More and more research lately however points to the fact that parents and teenagers should have mutual responsibility for the wellbeing of their relationship. The aim of this research was to put a practice framework forward which social workers and practitioners operating in the field of family relationships could employ in order to assist parents and teenagers to take reciprocal responsibility for the wellbeing of their relationship.

Before I can get to the finalising of the practice framework, I do however need your expert input. I shall therefore greatly appreciate your possible participation in a group discussion with the specific aim to fine tune the practice framework to be a practical tool which can be used within the social work field of family relationships. I shall e-mail the practice

framework and the questions which will guide the group discussion by 19 October 2018 if you are available to partake in the group discussion. The group discussion which will last for approximately one and a half hours, will take place at the Centre for Child, Youth and Family Studies in Wellington on 1 November 2018 at 14:00 – 15:30. Please take note that you will be remunerated for your traveling costs and refreshments will be available either before or after the group discussion.

I shall appreciate it if you could inform Prof Retha Bloem (Retha.Bloem@nwu.ac.za) as soon as possible as to whether you will be available to attend the group discussion. I shall get in touch with you to make further arrangements with regards to the group discussion as soon as we have heard from you. I am therefore looking forward to be hearing from you.

Kind regards



Issie Jacobs

ADDENDUM 3: GROUP CRITICAL REFLECTION

STUDY ON RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

GROUP CRITICAL REFLECTION

Dear social worker

Thank you for your willingness to participate in this study titled: *A practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship*

Your expert opinions in the practice field of child and family care / therapy are vital towards finalising the suggested practice framework

WHAT DO YOU NEED TO KNOW ABOUT THE STUDY?

THE AIM of the study was to conceptualise a practice framework that could facilitate a reciprocal responsibility in the parent-adolescent relationship.

Frequently used concepts in this study include the following:

- Parenting
- Adolescence
- Middle adulthood
- Parent-adolescent relationship
- Relational wellbeing
- Reciprocity
- Existential dialogue

These concepts will subsequently be defined to ensure that all the participants participating in the critical group reflection more or less have the same understanding of these concepts.

PARENTING is a lifelong journey including an array of tasks and responsibilities associate with the care, protection and guidance of children through the various developmental stages, from birth to early adulthood. On this journey parents need to instil values and norms to ensure that their children can grow into becoming independent and responsible citizens of society

ADOLESCENCE is the human developmental stage in the second decade of life during which a range of physical, psychological and social change occurs in the following three phases:

- **Early adolescence** which refers to ages 11-13 years
- **Middle adolescence** which refers to ages 14-17 years
- **Late adolescence** which refers to ages 18-21 years (Smetana, 2011:12).

For the purpose of the study this chronological definition of adolescence is accepted, provided that it is not applied in a universal, one-size-fits all manner, but with sensitivity towards context and culture.

MIDDLE ADULTHOOD is seen as the years between 40 and 60 to 65 and the corresponding Eriksonian crisis for this life stage is considered to be generativity *versus* stagnation (Lachman *et al*., 2015:20, 21). Persons in middle adulthood also experience certain developmental changes as they find themselves at the intersection of growth and decline in physical, cognitive and psychosocial areas of their life

PARENT-ADOLESCENT RELATIONSHIP is viewed as a relationship where both the parent and adolescent are seen as agents responsible for the wellbeing of their relationship – not necessarily with an equal amount of power, but with a reciprocal responsibility for the wellbeing of the relationship.

RELATIONAL WELLBEING occurs in relationships where aspects such as respect for diversity, reciprocity, nurturance and affection, support, collaboration, and democratic participation in decision making processes are found. Relational wellbeing is also reflected in the presence of supportive relationships, which are the result of opportunities to give and receive care and compassion.

PRINCIPLE OF RECIPROCITY defines the human need and tendency to 'want to give' something back when something is received. In its most basic level, the principle of reciprocity is an act of rewarding someone for being kind.

WHAT WILL BE EXPECTED OF YOU?

Attached you will find a draft version of the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship. Please have a critical look at the framework and prepare to share your critical reflections

during a group discussion. The following questions, focusing on each aspect of the framework, will guide the discussion:

1. **SOCIAL WORK KNOWLEDGE**

- What, in your opinion, will social workers also have to be knowledgeable about in order to implement the practice framework?
- How practical will it be for social workers to attend a 4 day workshop in order to be trained to implement the framework?
- Under which conditions will you attend such a workshop?

2. **WORKING ALLIANCE**

- What is your understanding of a working alliance?
- How important would establishing a working alliance be in the process where parents and adolescents take reciprocal responsibility for the parent-adolescent relationship?
- What are your comments around the suggested exercises in this section?

3. **DIALOGIC RELATING**

- What is your understanding of dialogic relating?
- How would you unpack and explain the principles of dialogic relating in an understandable manner to adolescents?
- What challenges can you foresee with regards to explaining dialogic relating to parents and adolescents?
- How do you think these challenges could be counteracted?
- What are your comments around the suggested exercises in this section?

4. **RELATIONSHIP AS A SAFE CONTAINER**

- How do you understand the concept of a safe container?
- What are your comments around the suggested exercises in this section?

5. **DIALOGICAL TENSIONS IN THE PARENT-ADOLESCENT RELATIONSHIP**

- What is your understanding of the dialogical tensions in the parent adolescent relationship as depicted in the framework?
- In what way does it make sense to have the dialogical tensions form part of the framework?

6. **CONTRIBUTIONS OF PARENTS AND ADOLESCENTS**

- How realistic is the contributions that will be expected from adolescents?

- What other contributions do you think parents and adolescents need to make in order to facilitate a reciprocal responsibility in their relationship?

7. GENERAL ASPECTS

Please evaluate the following general aspects in the practice framework on a scale of 0-10 where 0 means useless and unintelligible and 10 means perfectly useful, coherent and straightforward.

SCALING QUESTIONS**	0 = useless & unintelligible	10 = useful, coherent & straightforward
How would you rate the **practice value** of the framework?? ***		
To what extent does the framework **include and illustrate the interdependence** of the working alliance, dialogical relating and the relationship as a safe container? ***		
In your opinion, how easy is to **understand the diagram** included in the framework? ***		
How would you rate the usability of the framework **in your specific working context?** ***		

** **It would be appreciated if these scaling questions could be completed before the group discussion**

*** **In the space beneath each question please indicate WHY a score AS HIGH AS ...2 /5/ 7/ 9... was given**

8. FINAL QUESTION

- What else would you as a social worker need in order to implement the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship?

ADDENDUM 4: INTRODUCTION LETTER OF THE STUDY ADDRESSED TO PARENTS

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOMKAMPUS

Participation in a Doctorate study regarding the parent-adolescent relationship

Dear Sir/Madam

My name is Issie Jacobs. With this document I ask permission to use 5 minutes of your precious time to introduce a research that I am currently busy with for my doctorate studies.

The title of my research topic is:

A framework to facilitate reciprocal responsibility in the parent-adolescent relationship

- **Motivation for the study**

It is known that the parent-teenager relationship is challenging not for the parents only but also for the teenagers. These challenges very often contribute to parents experiencing their teenagers as rebellious and strong willed, while teenagers are of the opinion that their parents just do not understand them. In research and also in the many self-help-books, the wellbeing of the parent-teenager relationship so far was seen as the sole responsibility of the parents. More and more research lately however point to the fact that parents and teenagers should have joint responsibility for the wellbeing of their relationship. The aim of this research is to establish a framework that will offer practical guidelines as to how parents and teenagers could take joint responsibility for their relationship.

- **Who can participate**

Parents (biological or adoptive parents) and their teenage daughter or son between the age of 13-17 who reside in the Boland geographical area and who are able to understand and speak English or Afrikaans, may participate in the study. It is not expected that both parents should participate in the study and also not that parents or teenagers can only participate if they both are participating. Parents can thus participate in the study even although their teenagers opt not to. In situations where only the teenager is willing to take part in the

study, they should still obtain permission from their parents to do so. It would however be appreciated if parents and their teenager(s) could both partake in the study

- **What will be expected of the parents and the teenagers during their participation**

I will be using one-on-one interviews and group discussions as a way to collect data/information for the study. During the one-on-one interviews I will be talking separately with the parents and the teenagers with regards to their experience of the parent-teenager relationship as a relationship where both the parents and the teenager contribute to the wellbeing of the relationship. The group discussions will be of such a nature that even although parents and their teenagers could both form part of the group discussions, they will be given separate opportunities to share their views on what the other party should do in order to safeguard the wellbeing of their relationship.

Participants will only be involved in one of the two methods in which I will be collecting information. In other words, you and your teenage child will either be involved in one, one-on-one interview **or** in one group discussion. Participation in the study will also cost you nothing except you and your teenage daughter or son's valuable time.

- **What do I do if I am interested to participate?**

Should you or your teenage son or daughter want to participate in the study, I will appreciate it if you could, as soon as possible share your contacting details with the person that has approached you with regards to the study. This person could either be a teacher or a youth worker at your teenage child's school. You could also make direct contact with mrs Louise van Wyk during office hours at 021 864 3593 in Wellington or at Louise.vanWyk@nwu.ac.za. Mrs van Wyk will act as an independent person of the study, and just as with the researcher any information shared with her will be dealt with in a confidential manner. Mrs van Wyk will also forward all the information to help you and your teenage child to make an informed decision with regards to whether you are going to participate or not.

Your participation will be highly appreciated.

Regards



Issie Jacobs

ADDENDUM 5: INTERVIEW SCHEDULE FOR PARENTS AND ADOLESCENTS

SEMI-STRUCTURED INTERVIEW SCHEDULE (PARENTS AND ADOLESCENTS)

1. How is it for you to be a parent/teenager?

2. What is your understanding of the words to take joint responsibility of something or someone?

3. What is your view on the statement that parents and teenagers need to take joint responsibility for the parent-teenager relationship?

4. How does joint responsibility take place in the relationship between you and your adolescent/parents?

5. Wat according to you are your specific responsibility to contribute to the wellbeing of the relationship between you and your adolescent/parents?

6. Are there anything more that you would like to contribute?

ADDENDUM 6: EXTRACTS FROM THE INTERVIEWS WITH P12MF (PARENTS) AND A6B (ADOLESCENT)

SEMI-STRUCTURED INTERVIEWS

Extracts from the interviews with P12MF (parents) and A6B (adolescent)

Parents P12MF

RESEARCHER: Maar wat dit nou vir my klink is dat hy kom deel dit en hy sê, ek wil nie hê iemand moet weet nie, en dan sal jy eers vir hom die toestemming vra, kan ons dit met Pappa praat.
P12MF (M): En as hy sê, nee, is dit nee.
RESEARCHER: Dan bly dit daar.
P12MF (M): Dan bly dit, nee.
RESEARCHER: Okay...
P12MF (M): XX doen nogal mooi op skool en dan sal hy met sy rapport kom en dan sal hy vir my sê, maar ek moet asseblief nou nie vir XX spesifiek sê, want sy gaan vir Ouma sê. So kan ons dit net hier hou? Dan sê ek, dis reg, ons hou dit net hier, alhoewel ek so graag vir my ma wil sê of wat ook al die geval is, maar dan sal ek vir hom sê, dis reg. En dan die eerste ding wat ons sal doen is, hy sal dit toets. As ons daar kom sal hy so op 'n baie mooi manipulerende manier uitvind, weet Ouma, weet Ouma nie, en dan, en op die ou einde dan knip ek maar vir hom oog en dan lag hy nou want ek weet dat hy dit nou eintlik getoets het om te weet, vertrou, kan hy my vertrou.
RESEARCHER: Maar ek dink dit is ook 'n baie waardevolle les ook wat hy leer, jy weet dat hy...
P12MF (M): Ek sal nie daardie vertroue met hom verbreek nie, nee.
RESEARCHER: Okay.
P12MF (F): Ja, ons vertrou hom baie.
P12MF (M): Ja, ek vertrou hom.
P12MF (F): Ek het nie 'n keuse om hom nie te vertrou nie, ongeag wat hy doen dit bly nog steeds sy keuse wat hy gedoen het, so dis hoe ons...
P12MF (M): Ek vertrou waarnatoe hy gaan, met wie hy is, hoe hy praat.
RESEARCHER: Weet hy dat julle hom daarmee vertrou?
P12MF (M): Ja, ek sê vir hom, ek vertrou jou tot jy my teleurstel, dan gaan ek

jou moet opvolg, dan moet ek jou vriende weer, dan moet ek weer weet waar was jy, wat het jy gedoen en so aan.

RESEARCHER: So julle het op daardie manier vir hom die verantwoordelikheid gegee?

P12MF (F): Dit lê by hom.

P12MF (M): Ja, dit begin by hom.

RESEARCHER: Tot hy verkeerd bewys.

P12MF (M): Ja, ek kan nie die heeltyd check, check, check, check nie.

P12MF (F): Daar is altyd 'n groot ding daaroor, die dankie sê, so as hulle dit nou nog nie sê nie dan kan ons niks daaromtrent doen nie, dan is dit nou hulle wat dit nou gedoen het nie, maar dis 'n groot ding wat XX vestig in ons huis.

P12MF (M): En jy sê seker hier agteraf, sê asseblief nou net vir julle Ma dankie. Die waardering is, jy kan niks as vanselfsprekend aanvaar nie. Jy moet dankie sê, jy moet.

P12MF (F): Maar jy moet dit bedoel ook, so...

P12MF (M): Ja, maar XX was ontsettend dankbaar vir die XX jare. Sy het altyd, dan kom sy terug en dan sê sy net, baie dankie Mamma, dat ek in die skool kan wees.

RESEARCHER: Hoe laat dit julle voel as so 'n opmerking nou byvoorbeeld, as dit so half onverwags kom?

P12MF (M): Ja, nie geforseerd, dankie, dankie, nie. Sjoe...

P12MF (F): A, ons is maar net dankbaar dat hulle dankie is, dis maar al. Dis net, hulle moet net die lewe waardeer, dis maar, hulle waardeer die lewe en alles wat hulle kry en dat hulle bevoorreg is om soontoe te kan gaan. Ek sê altyd vir hulle, hulle is bevoorreg om soontoe te kan gaan. Hulle moet dit net verstaan en hulle moet dit gebruik, dit wat hulle het.

RESEARCHER: Want dis amper die verdere stap: wat 'n mens daarmee maak.

P12MF (F): Dis die verdere stap.

P12MF (M): Dis daardie meer verwag.

Adolescent (A6B)

A6B: Soos die tyd saam?
RESEARCHER: Ja.
A6B: Soos, gewoonlik, ek en my pa sal nou 'n visvang ding doen en dan is ons heeldag alleen op 'n boot en dan praat ons en *bond* en alles. Nou, ek en my ma sal gewoonlik soos, as sy moet ry in die aand om my broer te kom haal by revue dan ry ek gewoonlik saam met haar. Dan, het ons ons eie tyd of as sy Mall toe gaan vir inkopies of iets, dan is ek ook gewoonlik die een wat moet saamgaam.
RESEARCHER: Okay, en dan...
A6B: En dan sal ons ook, ja, praat.
RESEARCHER: As jy sê jy moet saam, of wil jy saamgaan?
A6B: Bietjie van altwee.
RESEARCHER: Okay…
A6B: Want die een is om vir haar te beskerm en een is miskien hopenlik iemand te sien wat ek ken.
RESEARCHER: Kan ek gou vra oor die moet gedeelte, dat jy haar moet beskerm. Is dit 'n opdrag of is dit iets wat jy self net voel jy...?
A6B: Dit is iets wat ek self besluit het, om myself net beter laat voel. Soos, weet ek ek het ook iets gedoen.
RESEARCHER: As sy in die aande nou inry om nou vir jou broer te kom haal. Sal sy vir jou vra ry saam of sal jy...?
A6B: Nee, ek sê net ek ry saam.
RESEARCHER: Wat is die goed wat jy dan met jou ma, byvoorbeeld, sal deel?
A6B: Ons praat gewoonlik net oor, soos, die probleme en het jy gehoor die een en daai een is uitmekaar uit alweer. Of, die twee is alweer saam. Maar die meeste so.
RESEARCHER: Okay, dit is nou binne in jou vriendekring dan?
A6B: Ja.
RESEARCHER: En jou eie persoonlike verhoudings, sal jy dit ook met haar deel?
A6B: Ja, maar ek nou niemand nie, tannie.

RESEARCHER: Maar, as jy iemand het sal jy dit met haar deel?
A6B: Ja, dan sê ek vir haar.
RESEARCHER: En met jou pa, wanneer julle saamry? Want dis 'n lang dag op 'n boot en daar is nou nog die tye wat 'n ou soontoe ry ook. Waaroor gaan daardie gesprekke?
A6B: Dit gaan maar meer net oor soos, weet jy al wat hier aangaan met die plek. Want, soos hy sê my gewoonlik 'n week voor die tyd dan moet ek alles gaan opsoek op Internet oor die plek en alles.
RESEARCHER: Dit is die, en die goed rondom visvang?
A6B: Ja.
RESEARCHER: Wat is die goed wat jy met jou pa sal deel, arguments onthalwe, maar wat jy nie met jou ma sal deel nie?
A6B: Soos as daar bakleiery by die skool was tussen my en iemand of tussen ander twee kinders wat ek goed ken. Sal ek eerder met hom deel want hy sal vir my beter raad gee daarvoor.
RESEARCHER: En ma, wat gaan sy daarmee doen?
A6B: Sy gaan net heeltyd stress.
RESEARCHER: Oor die bakleiery?
A6B: Ja, tannie.
RESEARCHER: So, dan gaan jy dit eerder nie met haar deel nie. Wat is die goed wat, wat jy en jou pa saam doen wat jy die heel meeste waardeer dat hy dit saam met jou doen?
A6B: Dit nou wanneer hy my altyd neem na al hierdie visvang goed toe en die onkostes en als dit.
RESEARCHER: En weet hy dat jy dit waardeeer?
A6B: Ja.
RESEARCHER: Hoe weet hy dit?
A6B: Ek het vir hom gesê en, hy het vir my gesê ek moet iets vir hom terugdoen en my punte is nooit baie goed nie. Ek het net deurgekom. Toe soos, nou doen ek baie beter.
RESEARCHER: So, gaan dit oor die uitgawes, dat jy nou iets teruggee van...
A6B: Ja.

ADDENDUM 7: INTERGENERATIONAL REFLECTIVE TECHNIQUE (IGRT) INTERVIEW SCHEDULE

IGRT INTERVIEW SCHEDULE

While parent participants form part of the inner circle during the IGRT, they will be asked one question namely:

What do you think adolescents need to contribute in order to establish reciprocal responsibility in the parent-adolescent relationship? Following the discussion of the parent participants, the adolescent participants will be asked to reflect on

What have you heard and understood from what the parents have discussed?

Then parents respond on what adolescents have heard.

While adolescent participants form part of the inner circle during the IGRT, they will also be asked one question:

What do you think parents need to contribute in order to establish reciprocal responsibility in the parent-adolescent relationship? Following the discussion of the adolescent participants, parent participants will be asked to reflect on:

What have you heard and understood from what the adolescents have discussed?

Adolescents respond on what parents have heard.

ADDENDUM 8: EXTRACTS FROM ADOLESCENTS' COMMENTS - IGRT 2 AND PARENTS' REFLECTIONS ON ADOLESCENT COMMENTS

INTERGENERATION GROUP REFLECTIVE TECHNIQUE

IGRT 2– extract from adolescents' comments

INTERVIEWER: So. sal daar 'n preek saam met dit ook kom?

2-A3B: My pa sal skel en my ma gaan net sê as sy nou in 'n slegte bui is sal sy skel maar as dit 'n goeie dag was sal sy nou net sê jy sien nou wat gebeur het en sien wat gaan gebeur. Rustig.

INTERVIEWER: So, jy moet eintlik hoop dat dit 'n goeie dag is. Ek dink ons is sommer aan die gang. Wat wil julle nog hê moet julle ouers doen? Kan ej teruggaan op iets wat jy gesê van hulle moet bietjie uit julle 'space' uitkom julle ruimte klink dit vir my?

2-A5G: Ek voel net dis elke keer 'n genag, en ja dan partykeer, ons doen dit nie ek partykeer voel as jy so aanhou nag dan gaan ek dit nie doen nie. Miskien omdat dit nou nie gebeur het ek weet nie of dit gaan gebeur maar ek wil net op eie gelos wees. Ek wil op my eie pas gaan dan sal ek daarby uitkom maar nou raak dit heeltyd genag soos doen dit doen dat en dan raak almal opgewerk. Want jy wil nie nou dit doen nie jy wil fokus op iets anders en dan word die een opgewerk die ander een opgewerk en almal is opgewerk en is dit net soos nie lekker nie.

INTERVIEWER: Nog iemand oor wat XX gesê het dat ouers nie so moet karring nie?

2-A3: My ma het al baie gehoor ek sê vir haar sy moet ophou so aangaan soos sy maak die ding erger as wat dit is. Ek sal iets sê dan sal sy aangaan daaroor dan is dit 'n klein ding wat dit veroorsaak het. "Mamma maak nou 'n berg van 'n molshoop". Sy rek die ding uit wat nie eintlik nodig was nie. En dan op die ou einde is dit 'n groter saak omdat dit uitgerek is. Dis net soos: ja ek verstaan, los dit, maar my ma vat dit aan en aan sy hou aan met dit.

INTERVIEWER: So, wil jy iewers êrens moet sy stop?

2-A1G: Ons vat verantwoordelikheid van ons eie lewens ons ouers is net daar om te 'guide'. Van kleins af het ons mos ons waardes en al daai goeters moet mos in plek wees. As ons 'n fout maak moet ons ouers on net weer

terug op die hoofpad net op die regte pad kry. Ons ouers moet ons herinner en help onthou wat jou waardes is, onthou wie is die een wat jou op pad hou.

INTERVIEWER: Dalk nog iets van jou kant af?

2-A4G: Hulle moet nie soos goeters inlees van wat ons vergeet het om vir hulle te sê nie. Ons koppe is ook maar net vol goeters. As ons vergeet om iets sê.

INTERVIEWER: Om nie na iets agter te gaan soek en wonder wat lê daar?

2-A1G: Partykeer dink ek ook hulle waarsku ons nou so teen ander verskillende situasies en als maar partykeer voel dit vir my hulle is bietjie 'over-protected'. Ek sê nie daar is iets verkeerd daarmee nie maar partykeeer voel dit vir my hulle vergeet hulle was ook tieners gewees en dat ons nie dieselfde foute as hulle moet maak nie. So, daar is niks fout daarmee nie hulle probeer ons net beskerm maar ons moet ook ons koppe stamp een of ander tyd dis deel daarvan.

INTERGENERATION GROUP REFLECTIVE TECHNIQUE

IGRT 2 – Parents'reflections on adolescent comments

INTERVIEWER: Nog iets van julle kant af? Voordat ek vir die ouers vra wat het hulle gehoor? Niks nie? Goed wat het julle gehoor?

2-P2M: Baie. Ons is oorbeskermend.

2-P1M: En goed wat ek gehoor het wat baie insiggewend is, is dit klink vir my hulle dink ons onderskat hulle. En dis nogal nice om te hoor dit klink vir my hulle voel 'we actually done a good job'. Hulle weet wat is reg en verkeerd is en wanneer hulle die boundary oorksry het en moet dit nie invryf nie. Ek is impress daarmee. Ek dink hulle is reg, ons onderskat partykeer dat daar sekere goed is wat hulle wel vir hulle self uitgefigure het en dat ons dit nie weer nie hoef te verduidelik nie. En ja ons is waarskynlik partykeer oorbeskermend. Ek hoor wat hulle sê hulle wil hulle eie foute maak. That is a tall order. Daar is sekere goed en soos wat ek julle ken dink ek ons is ouers wat op die kleiner goedjies toelaat dat die kinders foute maak. Maar daar is sekere goed wat jy as ouer jou verantwoordelikheid nie nakom as jy toelaat dat hulle daardie groot foute maak nie. We are not allowed to do that. Ek hoor

dat hulle dit wil hê maar die dag as hulle kinders het gaan hulle weet en besef daar is sekere goed wat jy nie kan, dis net 'too much' om toe te laat. Die fout gaan 'n te groot impak op daardie kind se lewe hê. Jy kan nie toelaat dat hy self die fout maak as ek dit so kan stel.

2-P2M: Dis wat my ook bang maak. Ek sê altyd vir hulle die Here gaan eendag vir my vra – ek het daai kind vir jou gegee om groot te maak. En dis my plig om vir jou te leer wat reg of verkeerd is. En al sê ek dit 50 keer, ag ek dit nog steeds my plig as ma om dit 50 keer te se.

2-P1M: En ek dink wat hulle dalk moet hoor dit is nie altyd omdat ons hulle nie vertrou nie. Dit gaan oor die groter prentjie en miskien die res van die samelewing vertrou nie, miskien oor jyself die fout gemaak het. 'It's not always a vote of no confidence' in hulle persoonlik nie.

2-P2M: Ek stem nogal daarmee saam goed wat ons geleer het foute wat ons gemaak, ek wil nie hê hulle moet daai foute maak nie, ek het nou die dag vir my man gesê ek wil nooit hê hulle moet daai seer, wat 'n liefde seer wat ons gehad het nie.

2-P2M: Ek wens dat my kinders nooit daardeur hoef te gaan nie, maar dan stry hulle met my en sê maar hulle moet maar, maar jy hoef nie daai foute te maak nie. 'n Fout wat nou gaan wees wat met hulle kinders 'n fout gaan wees oor 50 jaar, is my plig om vir hulle te wys moenie dit doen nie 'don't go there'.

2-P21M: Maar wat ek ook gehoor het, wanneer hulle 'n fout gemaak het en ons besef en hulle besef dis 'n fout 'drop it'. Moenie aanhou daaroor as jy kan sien die kind het besef verkeerde keuse gewees moenie aanhou nie. 'Lesson learnt move on'.

2-PM2: Maar erken teenoor ons ek besef ek het 'n fout gemaak. Dit sal help ek weet okay dan gaan ek moet besef nou moet ek dit drop maar erken.

2-P1M: Dis is baie keer hoekom die preek nie goed afgaan nie is oor eintlik wat sy nou daar sê is reg, is waar. Ek verdien hierdie preek ek het nou presies gedoen wat sy sê. 'It's not nice to hear'. Dis hoekom hulle die preek nie goed vat nie maar ek hoor ook moet nou nie oordoen nie. Ek weet XX is nie hier om homself te verdedig nie daar dink ek partykeer is die pa's erger as die ma's.

INTERVIEWEE 1a: As hulle wat doen?

2-P1M: Aanhou en aanhou oor 'n ding en preek en preek. Maar hulle moet

bietjie sien.

2-P4M: In ons huishouding is dit nie die pa nie. Hy kry sy tye dan kan hy dit nie meer vat nie maar oor die algemeen is dit nie hy nie.

2-P3F: Ek probeer om nie te preek nie, ek preek genoeg vir die studente, ek probeer dit baie kort hou dink ek. Ek weet ek is soms ongeduldig ons meisiekind kan dit raaksien, maar dit beteken nie dat ek preek of aanhou nie. Sy sal sien as ek ongeduldig is en haar ma sal ook baie gou sien as ek ongeduldig. Ek probeer om weg te kom daarvan ad dadelik. Miskien sê ek te min soms wat ek moet sê, dis miskien die anderkant. Party mense sê vir my ek sê dit nie duidelik genoeg nie. Ek sê dit met 'n draai, by implikasie.

2-P3F: Maar wat ek wel hoor wat ons almal maar sê is dit gaan oor 'n omgee, bekommernis en preek, en die vrae waar gaan jou nou weer vanaand heen, dis 'n omgee, dis 'n bekommernis wat altyd in alle ouers is. Is ouers wat oor kinders bekommerd is soms dalk te veel is en dit soms oordryf seker moontlik. En daar is baie van daardie bekommernisse wat ons nie deel nie waaroor ons stil bly. En jy sal altyd oor jou kinders bekommerd wees en ons ouers moet aanvaar dis deel van ouerskap en ek dink dis baie moeilik vir die jong kind wat nie kinders het nie om daardie bekommernis te verstaan. Hoe moet jy nou optree hoe moet jy dit verstaan. Ek gaan mos niks oorkom nie pa ek gaan nou maar net ysskaats. Saam met wie gaan jy ysskaats; hoe laat gaan jy terug wees. Dit is vrae wat 'n mens vra, hoekom vra jy dit om nie by daardie groot foute te kom; gaan jy agter op die bakkie ry byvoorbeeld want dit kan 'n helse fout wees. In partye mense se geval in ander se mense nie so ons is oor verskillende goed bekommerd.

ADDENDUM 9: CONFIDENTIALITY AGREEMENT

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

CONFIDENTIALITY UNDERTAKING

entered into between:

I, the undersigned

Prof / Dr / Mr / Ms _____

Identity Number:_____

Address:_____

hereby undertake in favor of the **NORTH-WEST UNIVERSITY**, a public higher education institution established in terms of the Higher Education Act No. 101 of 1997

Address: Office of the Institutional Registrar, Building C1, 53 Borcherd Street, Potchefstroom, 2520

(hereinafter the "NWU")

1 Interpretation and definitions

1.1 In this undertaking, unless inconsistent with, or otherwise indicated by the context:

1.1.1 "Confidential Information" shall include all information that is confidential in its nature or marked as confidential and shall include any existing and new information obtained by me after the Commencement Date, including but not be limited in its interpretation to, research data, information concerning research participants, all secret knowledge, technical information and specifications, manufacturing techniques, designs, diagrams, instruction manuals, blueprints, electronic artwork, samples, devices, demonstrations, formulae, know-how, intellectual property, information concerning materials, marketing and business information generally, financial information that may include remuneration detail, pay slips, information relating to human capital and employment contract, employment conditions, ledgers, income and expenditures and other materials of whatever description in which the NWU has an interest in being kept confidential; and

1.1.2 "Commencement Date" means the date of signature of this undertaking by myself.

1.2 The headings of clauses are intended for convenience only and shall not affect the interpretation of this undertaking.

1

7 Jurisdiction

This undertaking shall be governed by South African law be subject to the jurisdiction of South African courts in respect of any dispute flowing from this undertaking.

8 Whole agreement

8.1 This document constitutes the whole of this undertaking to the exclusion of all else.

8.2 No amendment, alteration, addition, variation or consensual cancellation of this undertaking will be valid unless in writing and signed by me and the NWU.

Dated at Potchefstroom this _____ 20____

Witnesses:

1 .....

2 ....

(*Signatures of witnesses*) (*Signature*)

ADDENDUM 10: INFORMED CONSENT DOCUMENTS PARENTS AND TEENAGERS



NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOMKAMPUS



CONSENT FORM FOR PARENTAL PARTICIPATION

TITLE OF THE RESEARCH PROJECT:

A framework to facilitate a reciprocal responsibility in the parent-adolescent relationship

REFERENCE NUMBERS:

NWU-00358-15-S1

PRINCIPAL INVESTIGATOR:

Mrs Issie Jacobs

ADDRESS:

PO BOX 415
WELLINGTON
7655

CONTACT NUMBER:

082 822 1852

You are being invited to take part in a research project that forms part of my PhD in Social Work at the North-West University (Potchefstroom Campus). Please take some time to read the information presented here, which will explain the details of this project. Please ask the researcher any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research entails and how you could be involved. Also, your participation is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way

ADDENDUM 11: EXTRACTS FROM RESEARCHER'S REFLECTIVE JOURNAL

EXTRACTS FROM RESEARCHER'S REFLECTIVE JOURNAL

KODE	PERSOONLIKE REFLEKSIE	MULTIDIMENSIONELE REFLEKSIE
A2G	Tienerfase moeilik – meer verantwoordelikhede by skool en tuis. As tiener wil sy graag goed op haar manier doen – dit is nie altyd moontlik nie. Sy sal goed met ouers deel, hulle luister maar hoor nie altyd nie. Wil hê hulle moet hulle in die situasie plaas soos toe dit gebeur het. Wil nie haar ouers teleurstel nie. Doen wat sy weet vir hulle aanvaarbaar is. Ervaar dat ouers haar privaatheid respekteer – hulle kyk nie op haar selfoon nie. Wanneer sy regtig 'n probleem het deel sy dit met haar broer. Hy gee waardevolle raad.	Interpersonal reflexivity: Ek ervaar nie dat hier sprake is van rasbewustheid nie. Die deelnemer kom baie gemaklik oor en gesels maklik. Ek ervaar dat sy my hanteer soos sy enige iemand anders in haar gemeenskap sou hanteer en noem my "Tannie". Ek hanteer die deelnemer soos ek enige van die ander adolessente deelnemers sal hanteer. Ek is nie op enige stadium van die onderhoud daarvan bewus dat ek en die deelnemer nie van dieselfde bevolkingsgrope is nie, alhoewel ek op geen stadium haar bevolkingsgroep misken nie.
P3M	Neem slagoffer rol in teenoor tiener, maar ook teenoor die hele huishouding. Noem dat tiener sou gese het dat haar vriende vir haar baie belangriker as haar ouers is. Was nie lekker vir ouer om dit te hoor nie. Ouer blyk nie in ag te neem dat hierdie een vd hoofkenmerke van die tienerfase te wees nie. **Ouerskapstyl:** Nie een vd 4 bekende ouerskapstyle nie. Is 'n manipulerende/julle moet skuldig voel ouerskapstyl al opgeskryf? 'n Byna neurotiese ouerskapstyl? Ouer ervaar tiener glad nie as dat sy enige verantwoordelikhede neem nie. Verwag alles moet vir haar gedoen word. Sal selfs as die ouer vra dat sy in die huis moet help, steeds nie heer kant bring nie. Maak opmerking dat sy "haar kinders by haar wil he" Probe hieroor, wat sy hiermee bedoel. Wil nie he haar kinders moet na buite leef nie, hulle moet hulle ouerhuis as hulle huis ervaar.	Interpersonal reflexivity: Tov hierdie deelnemer beïnvloed aspekte soos ras, klas, my Whiteness en privelage na my mening die navorser – deelnemerverhouding. Die deelnemer verwys die hele tyd na my as "Mevrou", selfs al het ek verskeie kere myself as Issie voorgestel en haar uitgenooi om my op my naam te noem. (Aanvaar dat die deelnemer se configuration van haar identiteit teen my as wit persoon, dra sterk daartoe by dat my poging om ons op 'n gelyke vlak te plaas, waarskynlik nie 100% suksesvol was nie.) Ek het regdeur egter aandag daaraan gegee om as 'n gelyke teenoor die deelnemer op te tree en ook om respek te toon vir die deelnemer se mening. Liggaamshouding tydens die onderhoud was een van aanvaarding, ek stel belang, ek is dankbaar vir die moeite dat die deelnemer gekom het ens.

whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU-00358-15-S1)** and will be conducted according to the ethical guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council. It might be necessary for the research ethics committee members to inspect the research records.

What is this research study all about?

- This study will be conducted in the Boland District of the Western Cape, in the towns of Wellington, Paarl, Stellenbosch, Franschhoek, Tulbagh, Worcester, Ceres and Wolsley and will involve semi-structured interviews and a group discussion with biological and or adoptive parents of adolescent children between the ages of 13-17 years. Twenty to thirty parent and adolescent participants will respectively be included in this study.

- The aim of the study is to explore parents and adolescents' views pertaining to the reciprocal responsibility in their relationship as well as their views on what is needed in order to establish a reciprocal responsibility in their relationship. After analysing all the data from the semi-structured interviews and group discussions a framework will be conceptualised to facilitate a reciprocal responsibility in the parents-adolescent relationship. Once the framework has been critiqued by social workers and psychologists it will be refined and introduced to social workers and psychologists working in the field of family relations. In the context of the parent-adolescent relationship, reciprocal could be understood as that both parties in the parent-adolescent relationship are being responsible for the wellbeing of this relationship.

Why have you been invited to participate?

- You have been invited to participate because you are a biological and or adoptive parent of an adolescent child (male or female or both) between the ages of 13 – 17 years.
- You have also complied with the following inclusion criteria: You and your adolescent child are related biological or through adoption. Seeing that most children are being adopted when they are babies or even toddlers, it is expected that in cases where parents and their adolescent child(ren) are related trough adoption, that the adoption would have taken place at least 10 to 12 years earlier. In situations where the adoption took place later in the your child's life, it will be stated that you and your

adolescent child(ren) must have been related for at least seven years. This will imply that a potential adolescent participant, who is 17 years of age, must have been adopted at the age of 10, which gives a period of three years for you and your adolescent child to have formed a relationship; you and your adolescent child(ren) are cognitively able to participate in a research study; you and your adolescent child(ren) reside in the Boland District of the Western Cape; you and your adolescent child(ren) are able to converse in either Afrikaans or English seeing that these languages are predominately spoken in the geographical area of the Boland District and you and adolescent child(ren) are willing to be voiced recorded for the purpose of data collection.

- You will be excluded if: you are either a grandparent or a family member or family friend who acts as the primary care giver of an adolescent child. In situations like these you and the adolescent child are not biological or through adoption related to one another; your adolescent boy(s) or girl(s) are younger than 13 years and older than 17 years; and you and your adolescent child(ren) reside outside the Boland District of the Western Cape

What will your responsibilities be?

- You will be expected to either attend one semi-structured interview lasting for one hour or one group discussion which will last for approximately one and a half hours.
- A semi-structured interview is an interview where you will be asked to respond to a few questions pertaining to what your views are with regards to the reciprocal responsibility of the relationship between you and your adolescent child. The same initial questions will be asked to all the parent participants partaking in the semi-structured interviews. These initial questions will be followed up with relevant probing questions.
- Should you participate in the group discussion the process will be as follows: You and your adolescent child will respectively form part of both an 'inner' circle and an 'outer' circle during the group discussion. Parent participants will first form part of the 'inner' circle and will be asked to give their views on what they think adolescents need to contribute in order to establish reciprocal responsibility in the parent-adolescent relationship. During this discussion the adolescent participants will form part of the 'outer' circle where they will listen to what the parents are saying. The researcher will allow more or less 30 minutes for this discussion. After 30 minutes the inner circle and the outer circle will switch places and the outer circle (the adolescents) will now be in the inner circle where they then need to reflect on what they have heard and understood from what the parents have discussed. After 15 minutes the two circles will once again switch places and the parents will now have

the opportunity to reflect on what the adolescents have said and this reflection will take 10 minutes. The researcher will then give a 10-15 minute break during which refreshments will be served. After the break the whole process will be repeated but with the adolescent participants now forming part of the inner circle and the parent participants part of the outer circle. The adolescent will now have the opportunity to share their views on what they think parents need to contribute in order to establish reciprocal responsibility in the parent-adolescent relationship. This discussion will also last for 30 minutes after which the two circles will switch and the parent participants will have the opportunity to reflect on what they have heard and understand from what the adolescent participants have shared. After 15 minutes the two circles will once again switch places and the adolescents will now have the opportunity to reflect on what the parent participants have said and this reflection will also take 10 minutes. The researcher will act as a facilitator during these discussions.

Will you benefit from taking part in this research?

- There will be no direct benefits for you as a participant. The indirect benefit however will be that you will be given the opportunity to partake in a workshop, free of charge, receiving information and guidance on establishing a reciprocal responsibility in the relationship between you and your adolescent child. By participating in the study, you will also not only have the opportunity to voice your thoughts on the topic, but will also make a valuable contribution to research on the topic of the parent-adolescent relationship.

Are there risks involved in your taking part in this research?

- Participating in semi-structured interviews or in the group discussion could potentially hold certain risks such as that you might become aware of certain aspects in the relationship between you and your child that might be upsetting. During the group discussion of which both you and your adolescent child will be a part of, your adolescent child might refer to aspects in your relationship that you might be uncomfortable with. It could also happen that you might feel intimidated by certain group members or experience discomfort to share your views while not knowing whether the information will be treated confidentially. The researcher will therefore be attentively aware of any possible discomfort that participants might experience throughout the research process. However, should you experience any discomfort during any stage of the research process or feel exposed, or mislead in any way you will have the freedom to immediately withdraw from the research. On withdrawal of the study, none of the information that was obtained from you during the semi-structured interview or the group discussion will be used in the study. Furthermore,

with regards to participating in the group discussion, all members will be expected to sign a document to treat all information discussed as confidential. Group members will also be asked to set specific rules for the group in order to make group members feel comfortable and safe to participate in the group discussion.

With regards to the proposed venues where the interviews will be held, namely my own office space in Wellington, a church office in Stellenbosch and the board room of the Child Welfare office in Stellenbosch; these venues are situated in safe neighbourhoods and as such will also not pose any risks or dangers to either you or to me as the researcher of the study.

You should also know that all the interviews and the group discussions will be voice recorded in order to assure that all the data are captured so that the researcher will be able to analyse all the data.

For the purpose of the group discussions an assistant facilitator will be employed to assist the researcher with the handling of the group discussions. This person will however be asked to sign a confidentiality forms in which he or she agrees to treat all the information as confidential.

What will happen in the unlikely event of some form of discomfort occurring as a direct result of your taking part in this research study?

- Should you by any means experience emotional discomfort such as anger, concerned or worried feelings after your participation in the semi-structured interview, you will be given the opportunity to be referred to either a social worker at CCYF in Wellington, or to a social worker at the Department of Social Development closest to you, or to a social worker at a specific welfare organisation, should you or your family already be familiar with the specific organisation. Three sessions will be contracted with these practitioners, free of charge.

Who will have access to the data?

- Participants will not be named during any stage of the study and special caution will also be taken to ensure that participants are not identifiable during the dissemination of the research report. In order to achieve this, each participant will be assigned a pseudo name to refer to in the discussion of the research results. The pseudo names will also be put on the transcribed data so that when the independent coder or the research supervisor needs to read through the data, participants will not be recognisable. In the case where a transcriber is used to transcribe the recorded data, it will be expected that this person also consents to the confidentiality of the participants and the research data.

What will happen with the data/samples?

- This is a once off collection of data. All the data, including electronic data will be treated confidentially. The electronic data will for the duration of the study be safely stored via password protection of which only the researcher will have access to in a file especially created for the data on the researcher's computer. Data on hard copies (including hard copies of the recordings) will be safely stored in the researcher's office in a locked cabinet of which only the researcher has access to. After the completion of the study electronic data will be put on a CD, which together with data on hard copies, will be stored for a period of five years in a locked and alarm protected safe at the Centre for Child, Youth and Family studies of the North-West University, Potchefstroom Campus after which it will be destroyed in a confidential manner by the administrative officer.

Will you be paid to take part in this study and are there any costs involved?

- No, you will not be paid to take part in the study but refreshments will be served before or after the semi-structured interview and or the group discussion. Travel expenses will be paid for when you have to travel to the site. These will further be done in accordance to whether you use public or private transport. In the case of using public transport you will be reimbursed up to a maximum of R40.00 which is more or less how much it costs to travel by public transport from for instance Franschhoek to Wellington and back. If you make use of your own transport you will be reimbursed up to a maximum of R70.00 as this is more or less how much it costs to travel by car from Franschhoek to Wellington and back. These fees will be paid only after you have attended the semi-structured interview or group discussion. In situations where an adolescent participant travels with his or her parent(s) by car to attend the semi-structured interview or group discussion, only the parent will be reimbursed as the dyad has travelled with one vehicle. Participants traveling from Worcester and who will use the toll gate will be reimbursed on showing proof of evidence that the toll gate was used while traveling to Wellington.There will thus be no costs involved for you, if you do take part in the proposed study. Three lucky draws of R 500.00 each will be awarded after the completion of the semi-structured interviews and the group discussions. The names of the participants who participated in these two different data collection methods will be put in a container and the independent person will be asked to make the lucky draws.

Is there anything else that you should know or do?

- You can contact Mrs Issie Jacobs at 082 822 1852 if you have any further queries or encounter any problems.

- You can contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 2089; carolien.vanzyl@nwu.ac.za if you have any concerns or complaints that have not been adequately addressed by the researcher.

- You will receive a copy of this information and consent form for your own records.

How will you know about the findings?

- The findings of the research will be shared with you during a workshop which you and your adolescent child will be invited to attend free of charge. During the first part of the workshop the researcher will share the findings obtained during the semi-structured interviews and the group discussions. Thereafter you and your adolescent child will receive information and guidance on establishing reciprocal responsibility in the relationship between you. You will be given the opportunity to either make an appointment with the researcher to receive feedback on the outcome of the study or feedback will be send to you in the form of a document should you not be able to attend either of these workshops.

Declaration by participant

By signing below, I ..... agree to take part in a research study titled:

I declare that:

- I have read this information and consent form and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) ..... on (*date*) ..... 20....

....

Signature of participant Signature of witness

Declaration by person obtaining consent

I *(name)* ..... declare that:

- I explained the information in this document to .....
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at *(place)* ..... on *(date)* ..... 20....

....

Signature of person obtaining consent **Signature of witness**

Declaration by researcher

I *(name)* ..... declare that:

- I explained the information in this document to .....
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at *(place)* ..... on *(date)* ..... 20....

....

Signature of researcher **Signature of witness**

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOMKAMPUS

Health Research Ethics Committee
Faculty of Health Sciences
NORTH-WEST University
(Potchefstroom Campus)
2017 -10- 27
HREC Stamp

CONSENT FORM FOR TEENAGE CHILDREN'S PARTICIPATION

Dear participant

A framework to facilitate a reciprocal responsibility in the parent-adolescent relationship

My name is Issie Jacobs and I am currently busy with further studies in social work at the North-West University's Potchefstroom campus. You are being asked to participate in this study because you are a teenage boy or girl between the ages of 13 – 17 years, you are either biological related to your parents or related through adoption, you live in the Boland and you are able to speak and understand either English or Afrikaans. As the focus of this study is on the parent-teenage relationship, your experiences and feedback of this relationship is very valuable to me and to this research study. I would like to learn from you on how we can develop plans to improve the relationship between you and your parents and will therefore appreciate it if you would agree to participate in the study. You are free to decline to be in this study, or to withdraw at any point, even after you have signed the form whereby you agree to participate, without any consequences. In the document below you will find some information about the study which will help you to decide whether you want to participate or not.

➢ PURPOSE OF THE STUDY

The aim of the study is to find out more about what you and your parent(s) think and feel about the reciprocal responsibility in your relationship. As part of this aim, I am also interested in finding out what you and your parents think are necessary for bringing reciprocal responsibility into your relationship. *Reciprocal* refers to something that goes both ways or to something that is done in return for a similar act. *Reciprocal* could also be related to *paying something forward* or when two people try to always show respect towards each other. An example of reciprocal could be when someone shows an act of kindness and respect towards someone and that person return the act by also being kind and showing respect to the other person. *Reciprocal responsibility* means that you AND your parents are both responsibile for the relationship between you. In other words, both you and your parents should value the relationship between you in order to keep the relationship healthy. Mutual respect could be one example of reciprocity: you treat your parents with respect, respect their rules and authority, and IN RETURN (where the reciprocity comes in) your parents treat you with respect, they respect your need for privacy, etc. Trust could be another example: your parents trust you to be honest, to be on time, study hard, and IN TURN you come home on time, don't lie to them, pass all your exam subjects. If you break trust by lying to them about where you were last night, they may reciprocate by grounding you until they feel you can be trusted again.

➢ PROCEDURE OF THE STUDY

If you agree to be in this study you will be expected to do one of the following:

- To take part in a one on one interview that will last for one hour. During this interview you will be asked to share your ideas on the relationship between you and your parents and specifically with regards to being both responsibility for the relationship between you and your parents or
- To take part in a parent-adolescent group discussion that will last for one and a half hours. During the group discussion parents will first be asked to give their views on what they think adolescents need to do in order to establish a reciprocal relationship. You will then have the same chance to share your views on what parents need to do in order to establish a reciprocal responsibility in the parent-adolescent relationship.

  Be aware that our conversations will be voice recorded in order to help me to afterwards go through all the data and to come to conclusions pertaining to the parent-adolescent relationship.

➢ THINGS THAT MAY MAKE YOU FEEL UNCOMFORTABLE

If you participate in the one on one interview you might become aware of certain aspects in the relationship between you and your parent(s) that might be hurtful for you. If you and your parents participate in the group discussion your parents might refer to certain things in your relationship that you might not want them to share in front of the other people that will also form part of the group; especially if you do not know whether the other people in the group will treat whatever has been talked about with other people. In order to deal with this matter all group members will be asked to respect each other's feelings and not to talk to other people outside the group about what has been shared during the group discussion. Al group members will also be asked to sign a document whereby they agree to treat all information discussed as private. Should it however happen that you do not feel comfortable during any stage of the research process or feel exposed, or mislead about the aim of the research, you will have the freedom to immediately withdraw from the research. If you choose to leave the study none of the information that you have shared during the one on one interview or during the group discussion will be used in the study.

Your name or personal information will never be mentioned during *any* stage of the research process. For this purpose your real name will not be used when I give feedback on the findings of the study. I will assign a number or fake names to all the participants. Also, it will only be me and my study leaders who will work with the information that you have shared and we are bind by certain rules to treat all information private and confidential. The person who will transcribe all the recordings will also be asked to sign a form whereby he or she agrees to treat everything that has been discussed as private. Furthermore, everything that you will share will be downloaded on my computer of which only I have access to.

- **WILL THERE BE ANY BENEFITS FOR ME?**

Benefits that you can expect from your participation in the study do not include things you can see or buy or even touch, but you will get the chance to attend a workshop with your parents. During this workshop you and your parent(s) will receive information and guidance to help you to establish reciprocal responsibility in the relationship between you. By participating in the study will also give you the opportunity to voice your thoughts with regards to the relationship between you and your parent(s).

- **WILL MY PARTICIPATION COST ME ANYTHING?**

It will not cost you any money to participate in the study.

➢ WILL BE PAID FOR MY PARTICIPATION?

You will receive no payment for participation. Refreshments will be provided during the interviews and the group discussions. Three lucky draws of R 500.00 each will be awarded after the completion of the semi-structured interviews and the group discussions. The names of the participants who participated in these two different data collection methods will be put in a container and the independent person will be asked to make the lucky draws.

➢ FEEDBACK ON THE RESULTS OF THE INTERVIEWS AND THE GROUP DISCUSSIONS

Feedback on the results of the research will be given and discussed during the workshop that you will be invited to attend together with your parents. Should you not be able to attend the workshop, the feedback will then be sent to you via email. Should there be anything that you would like to discuss regarding the findings, you are then welcome to contact me.

➢ QUESTIONS

If you have any further questions or concerns regarding this study, you are welcome to contact me or my promoter Prof Alida Herbst or co-promoter Dr Mariette van der Merwe.

Yours sincerely

Mrs Issie Jacobs

Researcher

Tel (082 822 1852)

21829446@nwu.ac.za

Prof AG Herbst

Project Leader

Tel (018) 299-4079

Alida.Herbst@nwu.ac.za

Declaration by participant (Consent)

By signing below, I (name & surname) ..... with ID number..... agree to take part in the research study titled: 'A framework to facilitate a reciprocal responsibility in the parent-adolescent relationship.'

I declare that:

- I have read this information which has been written in a language that I understand and which I am comfortable to speak.

- I have had a chance to ask questions to my parents, to the person obtaining consent, as well as the researcher and I am happy with how my questions have been answered.
- I understand that taking part in this study is voluntary and I have not been forced to take part.
- I may choose to leave the study at any time and by doing so will not experiences any consequences.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests or if I do not completely comply with the criteria, namely being a boy or a girl age 13-17, who is either biological or through adoption related to my parents, who lives in the Boland and are able to speak and understand either English or Afrikaans.

Signed at (place) ..... on (date) ..... 20....

Signature of participant **Signature of witness**

Declaration by the independent person

I (name & surname) ..... with ID number ..... declare that:

- I explained the information in this document to .....
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (place) ..... on (date) ..... 20....

Signature of person obtaining consent **Signature of witness**

Declaration by researcher

I (name & surname) ..... with ID number ..... declare that:

- I explained the information in this document to .....
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as

discussed above

- I did/did not use an interpreter.

Signed at (place) ..... on (date) ..... 20....

Signature of researcher

Signature of witness

ADDENDUM 12: HREC (NWU-00358-15) RESEARCH APPROVAL LETTER

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Web: http://www.nwu.ac.za

Faculty of Health Sciences
Health Sciences Ethics Office for Research, Training and Support
Health Research Ethics Committee (HREC)

Tel: 018-285 2291
Email: Wayne.Towers@nwu.ac.za

2 September 2016

Prof AG Herbst
Social Work

Dear Prof Herbst

APPROVAL OF YOUR APPLICATION BY THE HEALTH RESEARCH ETHICS COMMITTEE (HREC) OF THE FACULTY OF HEALTH SCIENCES

Ethics number: NWU-00358-15-S1

Kindly use the ethics reference number provided above in all correspondence or documents submitted to the Health Research Ethics Committee (HREC) secretariat.

Study title: A framework to facilitate a reciprocal responsibility in the parent-adolescent relationship

Study leader/supervisor: Prof AG Herbst

Student: IF Jacobs

Application type: Single study

Risk level: Children – Category 3

You are kindly informed that your application was reviewed at the meeting held on 19/11/2016 of the HREC, Faculty of Health Sciences, and was approved on 02/09/2016.

The commencement date for this study is 02/09/2016 dependent on fulfilling the conditions indicated below. Continuation of the study is dependent on receipt of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation up to a maximum period of three years when extension will be facilitated during the monitoring process.

After ethical review:

Translation of the informed consent document to the languages applicable to the study participants should be submitted to the HREC, Faculty of Health Sciences (if applicable).

The HREC, Faculty of Health Sciences requires immediate reporting of any aspects that warrants a change of ethical approval. Any amendments, extensions or other modifications to the proposal or other associated documentation must be submitted to the HREC, Faculty of Health Sciences prior to implementing these changes. Any adverse/unexpected/unforeseen events or incidents must be reported on either an adverse event report form or incident report form at Ethics-HRECIncident-SAE@nwu.ac.za.

A monitoring report should be submitted within one year of approval of this study (or as otherwise stipulated) and before the year has expired, to ensure timely renewal of the study. A final report must be provided at completion of the study or the HREC, Faculty of Health Sciences must be notified if the study is temporarily suspended or terminated. The monitoring report template is obtainable from the Faculty of Health Sciences Ethics Office for Research, Training and Support at Ethics-Monitoring@nwu.ac.za. Annually a number of studies may be randomly selected for an external audit.

Please note that the HREC, Faculty of Health Sciences has the prerogative and authority to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.

Please note that for any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the HREC, Faculty of Health Sciences. Ethics approval is required BEFORE approval can be obtained from these authorities.

The HREC, Faculty of Health Sciences complies with the South African National Health Act 61 (2003), the Regulations on Research with Human Participants (2014), the Ethics in Health Research: Principles, Structures and Processes (2015), the Belmont Report and the Declaration of Helsinki (2013).

We wish you the best as you conduct your research. If you have any questions or need further assistance, please contact the Faculty of Health Sciences Ethics Office for Research, Training and Support at Ethics-HRECApply@nwu.ac.za.

Yours sincerely



Dr Wayne Towers

HREC Chairperson



Prof Minrie Greeff

Ethics Office Head

Current details: (13210572) C:\Users\13210572\Documents\HREC\HREC - Applications\2015 Applications\Applications 10 - 19 November 2015\NWU-00358-15-S1 (AG Herbst-IF Jacobs)\NWU-00358-15-S1(AG Herbst-I Jacobs)-AL\NWU-00358-15-S1(AG Herbst-IF Jacobs)-AL.docm
2 September 2016

File reference: 9.1.5.3

ADDENDUM 13: HREC (NWU-00358-15) CONTINUE LETTER

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: +2718 299-1111/2222
Web: http://www.nwu.ac.za

Faculty of Health Sciences Ethics Office for Research, Training and Support

Tel: 018 299 2092
Email:minrie.greeff@nwu.ac.za

Prof AG Herbst
COMPRES

30 September 2018

Dear Prof Herbst

FEEDBACK ON HREC ANNUAL MONITORING REPORT: NWU-00358-15-A1

We would like to thank you for submitting the annual monitoring report for your project entitled, ***"A framework to facilitate a reciprocal responsibility in the parent-adolescent relationship"***, to the Health Research Ethics Committee (HREC) in a timely manner. Please find below the decision of the HREC committee regarding the continuation of your project.

Classification	Mark with X	Comment	
Clarification			
Completion (Final report)			
Suspended			
Continuation	X	**Date of next monitoring report:**	31 March 2019
Termination			

Should you have any further queries, please feel free to contact Ms Jamey Henry at your earliest convenience (E-mail: Ethics-HRECMonitoring@nwu.ac.za; Tel: 018 299 2266). We wish you well in your future endeavours.

Yours sincerely

Prof Minrie Greeff
Head of Health Sciences Ethics
Office for Research, Training and Support

Prof Wayne Towers
Chairperson: HREC

Current details: (20536690) G:\My Drive\9. Research and Postgraduate Education\9.1.5.5 HREC Monitoring\NWU-00358-15-A1\9.1.5.5.4_Cont_NWU-00358-15-A1_30-09-2018.docm
30 September 2018

File reference: 9.1.5.5.4

ADDENDUM 14: COMPRES SCIENTIFIC COMMITTEE

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

Faculty of Health Sciences

COMPRES – SCIENTIFIC COMMITTEE

RESEARCH PROJECT APPLICATION

SCIENTIFIC APPROVAL OF RESEARCH PROPOSAL

TYPE OF PROPOSAL	A. Umbrella Project:	
	B. Student Research:	X
	C. Independent Project:	

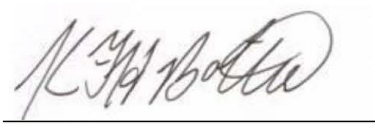
Applicant/s: IF JACOBS (STUDENT) / PROF AG HERBST (PROMOTER)

Student/Staff no.: 21829446

Degree *(where applicable):* PhD Social Work

Title: *A framework to facilitate reciprocal responsibility in the parent-adolescent relationship*

It is hereby confirmed that abovementioned proposal has been approved by this committee. The applicant may proceed with title registration and application for ethical approval.



Signature

27/01/2016

Date

Designation: Chair COMPRES Proposal Committee

Date of final approval: 27/01/2016

SUBMISSION HISTORY			
Date	2015-11-16	Recommendation	Moderate revision
Date	2016-01-27	Recommendation	Accept

REVIEW PANEL:	
prof K Botha	prof WJ Roestenburg
prof M Weyers	dr W de Klerk
prof E van Rensburg	dr M vd Merwe

ADDENDUM 15: WESTERN CAPE EDUCATION DEPARTMENT RESEARCH APPROVAL

Western Cape Government
Education

Directorate: Research

Audrey.wyngaard@westerncape.gov.za
tel: +27 021 467 9272
Fax: 0865902282
Private Bag x9114, Cape Town, 8000
wced.wcape.gov.za

REFERENCE: 20170607 –1804
ENQUIRIES: Dr A T Wyngaard

Mrs Isabella Jacobs
PO Box 1083
Wellington
7654

Dear Mrs Isabella Jacobs

RESEARCH PROPOSAL: A FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:

1. Principals, educators and learners are under no obligation to assist you in your investigation.
2. Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3. You make all the arrangements concerning your investigation.
4. Educators' programmes are not to be interrupted.
5. The Study is to be conducted from **06 February 2018 till 30 May 2018**
6. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December).
7. Should you wish to extend the period of your survey, please contact Dr A.T Wyngaard at the contact numbers above quoting the reference number?
8. A photocopy of this letter is submitted to the principal where the intended research is to be conducted.
9. Your research will be limited to the list of schools as forwarded to the Western Cape Education Department.
10. A brief summary of the content, findings and recommendations is provided to the Director: Research Services.
11. The Department receives a copy of the completed report/dissertation/thesis addressed to:

    The Director: Research Services
    Western Cape Education Department
    Private Bag X9114
    CAPE TOWN
    8000

We wish you success in your research.

Kind regards.
Signed: Dr Audrey T Wyngaard
Directorate: Research
DATE: 05 February 2018

ADDENDUM 16: ADVERTISING PAMPHLET



Parent_Teenager_Relationship_print.pdf 2 2016/10/04 08:31

DEELNEMERS WORD BENODIG VIR **NAVORSING**

OUER-TIENERVERHOUDING

KLINK HIERDIE BEKEND?

OuERS: **Tieners** maak jou **grys voor jou tyd** OF Toe my **kind klein was** was ek die **slimste persoon** wat bestaan, intussen het ek **breinloos geraak.**

TiENeRS: Wanneer **ek** my ouers skakel en hulle is nie beskikbaar nie, is dit nie die einde van die wêreld nie, maar wanneer hulle **my skakel** en ek antwoord nie, is dit soos die **3de wêreldoorlog** OF Toe **ek klein was** wou my ouers altyd hê ek **moes vakansies later opstaan**. Nou **doen ek dit** en steeds is hulle nie tevrede nie. Wat **WIL** ouers hê?

STEL JY BELANG?



SKAKEL ASSEBLIEF

WIE?

Ouers en hulle tienerkind(ers) tussen 13 en 17 jaar; wat òf biologies òf deur middel van aanneming verbind is aan mekaar; wat Afrikaans of Engels magtig is; wat in Afrikaans of Engels kan lees en skryf; wat in die Boland-omgewing van die Wes-Kaap woon en wat toestemming verleen dat 'n stemopname gemaak kan word van die inligting wat gedeel word.

WAARVOOR?

Om deel te neem aan 1 tot 1 gesprekke en groepbesprekings.

HOEKOM?

Die Noordwes-Universiteit se Potchefstroomkampus beoog om 'n studie te doen met 'n spesifieke fokus op die welstand van die ouer-tienerverhouding. 'n Moontlike wyse waarop hierdie soms delikate verhouding verbeter kan word, sou kon wees wanneer ouers en tieners saam verantwoordelikheid vir hulle verhouding neem. **WAAR?** Wellington, Stellenbosch, Worcester, Paarl, Franschhoek.

Me Louise van Wyk 021 864 3593 E-pos: Louise.VanWyk@nwu.ac.za

NORTH-WEST UNIVERSITY ®
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

Dit begin alles hier ®

ADDENDUM 17: GOODWILL PERMISSION DOCUMENTS

Somersetstraat 40 Somerset Street, Privaatsak / Private Bag X3037 6849
Tel: 023 342 2320/1/2/3 Faks/Fax 023 347 3996
E-pos/E-mail: hoof@htsdrostdy.co.za

Skoolhoof / Principal: A.W. Underhay
Navrae–Verwysing/Enquiries–Reference:

7 Augustus 2017

Prof W. Towers
Voorsitter: HREC
Fakulteit Gesonheidswetenskappe
NWU
Potchefstroom
2520

Beste Prof Towers

INSAKE: PhD STUDIE (Issie Jacobs)

TITEL VAN DIE STUDIE – A FRAMEWORK TO FACILITATE A RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

Hiermee gee ek toestemming dat die genoemde studie binne die skool waargeneem mag word.

Die uwe

A W UNDERHAY
(Skoolhoof: HTS Drostdy)

HOËRSKOOL
BERLYNSTRAAT,
NOORDER-PAARL, 7646
Tel: 021) 872 7016
Faks: (021) 871 1849
Epos: admin@nphs.org.za

HIGH SCHOOL
BERLYN STREET,
NOORDER-PAARL, 7646
Tel: 021) 872 7016
Fax: (021) 871 1849
E-mail: admin@nphs.org.za

10 August 2017

To whom it may concern

Herewith the principal of High School, gives permission to Mrs I.Jacobs to do reseach for her study on ***A framework to facilitate reciprocal responsibility in the parent-adolescent relationship***

You are most welcome to contact the principal ,Mr D, Mathys should you have any inquiries.

Kind regards
Yours Faithfully
pp. Drende
Mr D. Mathys
(Principal)

E-mail: infokmhsone@gmail.com

Old Corrobrick Road
KAYAMANDI
STELLENBOSCH
7600

P.O. BOX 2271
DENNESIG
7601
TEL: (021) 889 5481
FAX: (021) 8895486
CELL: 082 234 5325

26 July 2017

TO WHOM IT MAY CONCERN

This is to confirm that Mrs Jacobs can enter our school to do her research.

Yours sincerely

ML NTSHANGA
PRINCIPAL

ADDENDUM 18: MINISTERIAL CONSENT FORM A

Ministerial consent: Form A

Investigators Details

Name of principal investigator:	PROF AG HERBST
Title of research protocol:	A framework to facilitate reciprocal responsibility in the parent-adolescent relationship
Institutional Affiliation:	Centre for the Child, Youth and Family studies, North-West University, Potchefstroom Campus
Postal Address:	PO Box 206
Physical Address:	
E-mail:	Alida.Herbst@nwu.ac.za
Phone:	018 299 4079
Fax:	
Date of application:	22 April 2016
Signature of applicant:	

APPLICATION:

1. **Condition 1: The research objectives cannot be achieved except by the participation of minors**

The research is on developing a framework to enhance reciprocal responsibility in the parent-adolescent relationship. Adolescent participation is therefore of utmost importance in order to achieve the research goals and answering the research question.

2. **Condition 2: The research is likely to, not only build on existing knowledge pertaining to the parent-adolescent relationship, but also to share new light specifically on the shared responsibility of parents and adolescents in the quest to enhance the wellbeing of the parent-adolescent relationship**

Once the research is completed it is believed that new knowledge will come forward with regards to the mutual responsibility of adolescents and parents in contributing to the wellbeing of the parent-adolescent relationship.

3. **Condition 3: Any consent given is in line with public policy**

Permission to conduct the study will first be obtained from the North-West University's Health Research Ethics Committee. Permission will then be obtained from the participating adolescent's parents for their adolescent child's participation in the study. Once parents have granted their permission written assent will be obtained from the adolescents before they will be allowed to participate. Furthermore, the assent and parental permission will be informed and it will be made known to the adolescents and their parents that a minor's assent and/or a parent's permission is entirely voluntary and that it may be withdrawn at any time without any negative consequences or having to explain the reasons for the withdrawal. The afore-mentioned is in line with policies on how minors should be treated as research participants and also on how research should be conducted in order to be ethically sound.

4. **Condition 4: Although the research has a category 3 (high) ethical risk level, the researcher however is of the opinion that the risks do not outweigh the benefits.**

The research has a category 3 (high) ethical risk level because:

- One group of the potential participants consists of adolescents between the ages of 13-17 years, who according to the Children's Act 38 of 2005 (2005) is considered to be minors,
- The 'rethinking' of their relationship with their parents may highlight and make the adolescents aware of certain aspects in this relationship that they (the adolescents) might not be happy about, which potentially could leave the adolescents in a 'sensitive space' with regards to the relationship between them and their parents.

The following precautions will be taken to manage and minimize the risks mentioned above:

- The researcher will allow time for debriefing and reflection on the discussions after each interview.
- Should any concern arise which makes the researcher believe that a specific participant is in need of counselling or when a participant indicates that he or she is in need of counselling, and the particular participant lives in close proximity to Wellington, then he/she will be referred to a designated social worker at the CCYF in Wellington. Participants who live in the Stellenbosch or Worcester area will be referred to the offices of the local Department of Social Development (DSD), or to one of the local welfare offices if the participant or his or her family are already familiar with the specific welfare office.
- The researcher will contract three one hour sessions with the designated professionals per participant who may need counselling due to their participation in the research study.

The *benefits* of the research are as follows for the **adolescents**:

- There will be no direct benefits for the adolescents to participate in the study, but after the completion of the study the adolescents and their parents will be given the opportunity to partake in a workshop, free of charge where the conceptualised framework will be introduced to them. By participating in the workshop parent and adolescent participants may receive information and guidance on how to establish a reciprocal responsibility in their relationship.

Through this framework the parent-adolescent dyad may also become aware of a new way of approaching the wellbeing of their relationship.

- By participating in the research, adolescent participants will also be given the opportunity to voice their thoughts and opinions on a topic that is as applicable to them, as it is to their parents.

The participation of adolescents might also hold specific *benefits* for **parents** in that parents in the current study are not seen as the only one's responsible for the wellbeing of the parent-adolescent relationship.

Researchers will *benefit* from the current study in that the parent-adolescent relationship will be approached from a 'reciprocal responsibility' point of view.

ADDENDUM 19: USEFUL FEATURES FROM MODELS, PROGRAMMES, FRAMEWORKS AND RESEARCH

USEFUL FEATURES FROM MODELS, PROGRAMMES, FRAMEWORKS AND RESEARCH

YEAR	AUTHOR	TITLE	BACKGROUND	APPROACH & PHILOSOPHY	USEFUL FEATURES
1998	Dinkmeyer, D., McKay, G.D., McKay, J.L. & Dinkmeyer, D.	Parenting teenagers: systematic training for effective parenting of teens (STEP)	The background for compiling the programme was because parents find it challenging to make the change from parenting a child to parenting a young adult.	The philosophy of STEP, which is based on Adlerian psychology is to provide practical skills and ways how parents can build a strong relationship with their adolescent children. The authors believe that should parents employ these skills and ideas that it would help them to be the best parents they can be. A further believe is that, even although parents might feel that they are past the point where they can influence their adolescent child, parents can still build rewarding relationships with their adolescent child.	Parents should: • Treat the adolescent and themselves with respect. Parents should also teach their adolescent child respect for others such as to help friends and neighbours, use good manners, and to appreciate that people are different. • Understand the goals of misbehaviour and change the way they respond. • Listen to the feelings of their adolescent child. • Express their own feelings so that their adolescent child could be more willing to listen to them. • Encourage their adolescent child to make decisions and to learn from the decisions that were made. • Discipline their adolescent child in constructive ways. • Plan enjoyable times with the adolescent. It does not have to take a lot of time. • Show love to their adolescent child by saying things like "I love you", by giving hugs, by preparing a favourite meal of the adolescent, by speaking and treating the adolescent with respect, and by allowing the adolescent to grow in responsibility and independence. • Talk about values with their adolescent child and act in ways that they would like the adolescent to act. • Learn to give "I-messages" when they are angry with their adolescent child. "I-messages" should however not only be restricted when angry and parents therefor also need to give friendly "I-messages" such as "It feels good to come home and find you cooking" or " I enjoy going to practice with you." • Build their adolescent child's self-esteem by loving and accept their child, by noticing their adolescent child's efforts, by appreciating their adolescent child and by having faith in their adolescent child. • Encourage their adolescent child to be imperfect and rather teach the adolescent to make efforts than to expect perfection. • Encourage their adolescent child how to deal with and solve problems such as to explore alternatives to solve the problem. Parents also

					need to distinguish when the adolescent owns the problem, when the parent owns the problem and when the parent and the adolescent own the problem. • Encourage family meetings and make sure that the meetings are constructive, that all the family members participate, and the meetings happen on a regular basis.
2001	Simpson, A.R.	Raising teens: a synthesis of *research* and a foundation for action	The reason for the specific synthesis was to put a report together that would heighten the attention of the media and the public about the wellbeing of the adolescents in the United States of America (USA) and about the fact that parents are very seldom involved in research to find solutions for adolescent problems. Another realisation was that parents and adolescents, and even policy makers and practitioners are not aware of the research findings on the parent-adolescent relationship, as these findings very seldom reach them.	Many different research studies which were conducted over time were consulted and prepared in the format of a report for the Center for Health Communication at the Harvard School of Public Health. Well established and practical findings were organised into frameworks which captures the main points of the different studies. These frameworks are presented not in a way of telling parents what to do but rather providing additional information that parents can integrate in their already established values and cultural perspectives, their individual characteristics and circumstances. Ten tasks for adolescent were identified as well as five basics of parenting adolescents were identified. The ten	Five basics of parenting adolescents Love and connect • Watch for moments to express genuine affection, respect and appreciation for the adolescent child. • Acknowledge the good times which are made possible by the adolescent child's personality and growth. • Parents strengthen their skills in order to discuss ideas and disagreements with their adolescent child in a way that respect both the adolescent's opinion as well as that of the parent. • Parents spend time to just listen to their adolescent child's opinions, fears, concerns, interests, and their relationships. • Parents treat their adolescent child as a unique individual. • Appreciate and acknowledge every aspect of the adolescent child's developmental transition. • Provide meaningful roles to the adolescent child within the context of the family and which are useful to the family's wellbeing. • Spend time together both on a one-on-one basis as well as a family together. Guide and limit • Maintain family rules upholding non-negotiable rules and routines such as safety and family values and negotiate other rules around household tasks and schedules.

	tasks identified for adolescents basically involved developmental tasks they need to accomplish.	• Communicate expectations that are high but realistic and achievable. • Choose battles and differentiate between important ones (such as drugs, school performance and sexually responsible behaviour) and smaller ones (tidiness of bedroom, sleep patterns during holidays). • Use discipline as a tool to guide and not to take revenge or to vent and restrict punishment which does not cause physical or emotional injury. • Renegotiate responsibilities and privileges according to the adolescents changing abilities by giving some responsibilities to the adolescent with appropriate monitoring. Model and consult • Set good examples around risk taking, health habits, and emotional control and model the kind of adult relationships that one would like the adolescent to have. • Express personal views about social, political, moral, spiritual, ethnicity and gender issues. • Respond to questions from adolescents in a truthful way while taking their level of maturity into account. • Maintain or establish family, cultural, and/or religious rituals. • Support adolescents' education and vocational training through including them in household tasks, outside activities, and employment that would develop their skills, interests, and their sense of value to the family and the community. • Help the adolescent to get information about future options and strategies for education, employment and lifestyle choices. • Give the adolescent the opportunities to practice reasoning and decision making by asking questions in ways that would encourage them to think logically and to consider possible consequences, while providing safe opportunities where they can try out their ideas and learn from their mistakes.

					Provide and advocate • Network within the broader community (schools, family, religious organisations) to identify positive peer and adult relationships, guidance and training for the adolescent. • Make informed decisions not just about schools and educational programmes and training that would fit the adolescent's learning style and needs, but also about the neighborhood and youth programmes. • Arrange or advocate for preventative health care and identify people and programmes that would support and inform parental responsibilities and understand the societal and personal challenges in raising an adolescent.
2003	Sanders, M.R.	Triple P – Positive Parenting Programme: a population approach to promoting competent parenting	The aim and objectives of the programme is to: 1) enhance the knowledge, skills, confidence, self-sufficiency and resourcefulness of parents of pre-adolescent children; 2) promote nurturing, safe, engaging, non-violent, and low conflict environments for children; 3) promote children's social, emotional, language, intellectual, and behavioural competencies through positive parenting practices.	The triple P – Positive Parenting Programme in its nature is preventively orientated as the developers of the programme are of the opinion that severe behavioural, emotional and developmental problems in children can be prevented through the enhancement of parental knowledge, skills confidence and the teamwork of parents. The programme content draws:1) social-learning models of the parent-child interaction; 2) research in child and family behaviour therapy and applied behaviour analysis; 3)	Parents should • Enhance the parent-child relationship skills by spending quality time with the child, talking with the child and showing affection towards the child. • Encourage desirable behaviour from the child by giving descriptive praise, non-verbal attention and by providing engaging activities. • Teaching the child new skills and behaviour by setting not only developmentally appropriate goals but also by setting a good example. • Manage misbehaviour by establishing ground rules; using direct discussions and clear calm instructions, and by using logical consequences. • Prevent problems in high-risk situations by planning and advanced preparation; by discussing ground rules for specific situations; through selecting engaging activities; by providing consequences and to hold follow-up discussions. • Build on their own self-regulating skills by setting practice tasks; by doing self-evaluation of their strengths and weaknesses and by setting personal goals for change. • Implement mood management and coping skills by 'catching' and challenging unhelpful thoughts; by practicing relaxation and stress management; by developing personal and coping statements and plans for high risk situations. • Work on the support and communication with their partners by improving personal communication habits; by giving and receiving

				developmental research on parenting in everyday contexts; 4) social information processing models; 5) research from the field of developmental psychopathology and 6) a population health perspective	constructive feedback; by having casual conversations; by supporting each other when problem behaviour occurs; spend time problem solving in the relationship with their partner and improve the general happiness of their relationship.
2007	Beveridge, R.M. & Berg, C.A.	Parent-adolescent collaboration: an interpersonal model for understanding optimal interactions	The aim was to provide a theoretical framework that emphasises transactional processes rather than individual behaviours in order to make predictions for how dimensions of behaviour reciprocally and systematically relate to one another.	Traditional parent-adolescent interaction research largely focused on uni-directional patterns of influence on adolescent outcomes and behaviours. In exploring parent-adolescent interactions it was however found that there are multiple directions and complex ways of influences that in actual fact play a role in both parents and adolescent outcomes. Parent-adolescent interaction has therefore acknowledged the likelihood of transactional processes in which parental and adolescent behaviours reciprocally influence one another.	• Optimal parent-adolescent interactions should be characterised by healthy autonomy expressions and affirmations which is exhibit by both the parents and their adolescent child. In the same manner that unhealthy expressions of autonomy or the ignorance of autonomous behaviour are believed to be reciprocally related to one another, healthy expressions of affirmation and autonomy are reciprocally and sequentially related to one another. • Parents and adolescents should therefore be aware of the fact that too controlling behaviour can either be healthy or unhealthy within the context of relational wellbeing. In the same manner as what parental controlling behaviour will influence adolescent responses, adolescent controlling behaviour could for instance cause a decrease in positive involved parenting. • It is believed that the key component to optimal interpersonal processes lies in the ability of the parent and adolescent to facilitate warm interactions while impeding hostile exchanges. It is further believed that if parents and adolescents would be able to exchange hostile behaviour with warm responses that the chain of hostility present in the interaction might break, subsequently facilitating warm reciprocity and optimal and effective problem-solving interactions. In other words, parent or adolescent behaviour characterised by warmth or hostility will likely relate to a warm or hostile response from the other. With regards to hostile behaviour, it has been found that parental hostility could both be seen as a response to adolescent anti-social behaviour, but at the same time is considered to be a contributing factor to adolescent anti-social behaviour.
2008	Kerr, P.P.	A psycho-educational	The study aimed at helping parents to	Psycho-educational perspectives formed	Parents should: • Be given information about adolescent development (including their

		programme to enhance the efficacy of parents of adolescents	develop personal resources and to utilise social resources to help them cope with the challenges of parenting adolescents.	the basis of the study and many assumptions and believes were therefore formulised either within education or psychology.	physical, cognitive and moral and psycho-social development), about their role as parents of an adolescent child, and the important role that confidentiality and trust plays in this relationship. • Receive information on their developmental phase, where they are now in their life journey and how their developmental phase influences their response to their adolescent's behaviour. • Be taught how to effectively listen to their adolescent child, how to use "I messages", and refrain from solution messages and 'put down' messages. Parents should communicate in such a way that adolescents 'hear' what their parents want to bring across. • Be given effective ways to deal with conflict, discipline and power-struggles. It would involve fostering parental creativity and pro-activity such as to implement choices and consequences rather than rewards and punishment, to sometimes consider a process of letting-go and hand the problem back to the adolescent and to implement a win-win approach. • Be made aware of their roles as parents in the new millennium and that they need to encourage their adolescent child to be 'other-centred' and less 'self-centred' as well as independent and responsible citizens. Attention should also be given to the challenges parents have with regards to the media and technology and how to approach these, about working parents and safety issues as well as about sexuality.
2009	Duncan, L.G., Coatsworth, J.D. & Greenberg, M.T.	A model of mindful parenting: implications for parent-child relationships and prevention research	Although mindfulness has been described as a fundamental parenting skill, empirical evidence on the role of mindfulness in parenting is scarce. The authors therefore aimed at developing a comprehensive model on mindful parenting	Theoretical and empirical literature on mindfulness formed the basis for the development of the model. Authors illustrate the model with examples of how mindful parenting and mindful parenting interventions may be beneficial for the parent-child relationship during the child's transition to adolescence.	Dimensions of mindful parenting: Listening with full attention • It goes beyond to simply hear the words of the child, but parents are sensitive both to the content of the conversation as well as to their child's tone of voice, facial expression, and body language. In this way they detect their child's needs or the child's real meaning of the conversation. Parents may also perceive their adolescent child's thoughts and feelings more accurately which may reduce misunderstandings, conflicts and disagreements. Non-judgemental acceptance of self and child • It involves the non-judgemental acceptance of the traits, attributes and behaviours of the self as well as of the adolescent. It specifically entails an acceptance of what is happening in the present moment and the acceptance is based on a clear awareness and attention which gives rise to a fuller understanding. Mindful parents convey their

								fundamental acceptance of their child while at the same time provide their child with clear standards and expectations with regards to the child's behaviour which is appropriate both for the cultural context and the child's developmental level. Parents further accept their role as a parent of an adolescent child, with all the challenges that might form part of the relationship. Emotional awareness of self and the child • In order for parents to truly listen with full attention and non-judgementally require that parents would have the capacity to correctly identify emotions within themselves as well as in their child. By being able to do this parents will put themselves in the position to make conscious choices about how to respond rather than just automatically react to their child's experience. Through mindful parenting parents also reflect a willingness and the ability to endure strong emotions by decentring the emotions which allows the parents to be more fully present with their child. Self-regulation in the parenting relationship • One of the most important attributes of mindful parenting involves low reactivity to normative child behaviour which is achieved through autonomous self-control in the service of exercising parenting behaviour that is in accordance with parenting values and goals. Mindful parenting does not imply that the impulse to display negative anger or affect is not felt, but it involves pausing before reacting. The way in which parents respond to their child's emotions have an important socialising effect. Mindful parenting may also promote parenting practices such as teaching their children how to label, express, and talk about feelings which might enhance their child's own self-regulating abilities. Compassion for self and for child • Through mindful parenting parents have the desire to meet appropriate child needs and comfort their child's distress. Children from mindful parents feel a greater sense of positive affection and support from their parents. Self-compassion entails that parents will be less harsh on themselves when parenting goals are not being met. Parents who believe they are competent interact with their children in a way that promotes effective developmental outcomes.
2012	Burke, K.,	Promoting	The	ABCD	The	ABCD		Developing understanding/empathy for adolescents

	Brennan, L. & Cann, W.	protective factors for young adolescents: ABCD parenting young adolescents programme randomised controlled trial	parenting young adolescents programme is a group intervention for parents of adolescents between the ages of 10-14. The main aim of the programme is to provide parents with information and skills to develop and maintain trusting, positive and accepting relationships with their young adolescent child so that the young adolescents will, through the relationships with their parents be encouraged to test their independence within the safe boundaries and make the transition to adolescence.	programme, which is seen as a brief psycho-educational intervention is based on social learning principals and incorporated acceptance-based strategies that have been shown to reduce distress in interpersonal relationships. Emphasis is placed on active skills building and problem solving. The programme includes strategies for forming desirable behaviours and warm and accepting relationships between parents and their adolescents; enhancing parental monitoring of adolescent activities; improving parental coping and stress management; increasing responsibility and autonomy of adolescents and dealing with conflict and setting limits.	• Provide parents with an understanding of the developmental and social challenges that adolescents, as well their parents face during the transition from childhood to adulthood. • Increase parental empathy for their adolescents. • Assist parents to identify their core values relating to parenting and to establish concrete actionable goals in order to parent an adolescent. Building strong relationships • Assist parents to have a clear understanding of the importance to establish and maintain a positive parent-adolescent relationship. • Provide parents with a range of strategies to practice in order to build and enhance their skills to connect and communicate with their adolescents. Building adolescents responsibility and autonomy • Assist parents to effectively use a model for establishing boundaries around their own and their adolescent's behaviour. • Provide parents with skills to deal with problems presented by their adolescent. • Provide parents with strategies to motivate their agreements and/or parental decisions. • Assist parents to identify, prevent and/or manage potential risk-related problems facing their adolescent. Parental self-care • Assist parents to develop a range of options for maintaining their own wellbeing. • Provide parents with a range of information pertaining to possible help offering organisations.
2014	Coatsworth, J.D., Duncan, L.G., Berrena, E., Bamberger,	The mindfulness-enhanced strengthening families programme:	Teaching parents to be mindful in their daily interactions with their adolescents may have two outcomes	The programme was built on the evidence-based family prevention programme developed by Molgaard, Kumpfer	Managing automatic reactions Seeing that many human actions are guided by automatic cognitive and emotional process which influences ones reactions on the behaviour of others, parents are taught how to pause and reflect before they respond. Parents are asked to 1) compile a list of adolescent behaviour that trigger strong uncomfortable feelings, 2) connect their specific emotions to these triggers and

	K.T., Loeschinger, D., Greenberg, M.T. & Nix, R.L.	integrating brief mindfulness activities and parent training with an evidence-based prevention programme	namely 1) the quality of the parent-adolescent relationship may be improved and 2) the psychological development of the youth may be positively affected by such training.	and Flemming (2001) namely the Strengthening families programme: for parents and youth 10-14 (SFP 10-14). The underlying philosophy of SFP is to build new and enhancing existing individual and family strengths.	3) identify automatic behavioural reactions such as yelling, blaming or punishing harshly. Parents are encouraged to then reflect on how their adolescent child might feel when parents react automatically and to also discuss how their trigger-emotion-behavioural reaction sequences can escalate and harm relationships. Seeing youths clearly Activities now become more focused on mindful interpersonal relations and emphasise the approach of non-judgemental awareness and acceptance of self and of their adolescent. Parents are asked to focus their attention on their adolescent's unique characteristics without the cognitive biases and distortions of their expectations and judgements which they have formed over years. Reflection activities are introduced to help them examine how their judgments or self-interest may have led them to misinterpreted their adolescent child's intentions and behaviours. Strengthening the parent-adolescent relations by being present Parents first consider what it means to be present and how it is when someone is not giving them their undivided attention. Parents are taught to notice when their minds wander and to consciously bring their attention back to the present. Parents are encouraged to identify situations where they are or have been fully present towards their adolescents child and when they may have not been. Parents practice the skill of regulating their attention (in other words to be present) by listening intently during the exercises as well as to practice it at home. Compassion for self and child Activities such as brief reflections are incorporated to help parents be aware of the challenges of being an adolescent and of parenting an adolescent. Parents are encouraged to replace harsh self-judgement with a compassionate approach to their parenting missteps through incorporating activities that promote caring and compassion for both the youth and for themselves as parents. One such activity is where parents reflect on effective aspects of their parenting. Through reflection activities parents are also asked to recall their adolescent child as vulnerable infants or reflect on moments when the relationship between them and their adolescent child were especially close and loving.
2014	Doubt, J., Lachman, J.M., Cluver, L., Ward, C., Petersen, T.	Sinovuyo caring families *programme* (SCFP) for	The SCFP is targeted at adolescents aged 11-17 years and their caregivers.	The programme uses cultural relevant approaches which are based on universal Core Principles found	• Parents and adolescents spend time together to get to know each other. This is being done where parents first follow the lead of the adolescents (what the adolescents want to do) and then adolescents follow the lead of the parents. During the time spend together, parents and adolescents give attention to the behaviour they want to see more

	& Tsoanyane, S. 2nd ed.	parents and teens	Caregivers in the context of the programme includes biological parents, other biological relatives such as grandparents, aunts or uncles and siblings as well as other primary caregivers who are responsible for the wellbeing of the adolescent. The overall goal of the programme is to help families get on better with each other by focusing on aspects such as the parent-adolescent interactions, managing stress and building strong relationships.	in evidenced based parenting programmes from around the world. These principles include aspects such as that facilitators and participants work together towards problem solving; participants engage in different activities; support, encouragement and praise to form strong and positive relationships play an important part; and probably most important is that participants should work towards a point where they can take care of themselves.	off in each other. • Practice ways of how to praise one another. In order to make praise effective it needs to be done directly after good behaviour. Praise should come without criticism and must be specific. • Parents and adolescents learn to identify emotions and how to react to other people's emotions. Parents also specifically comment on their own emotions and ask adolescents to comment on their specific emotions. • Parents and adolescents identify coping strategies in how to deal with anger. • Parents and adolescents learn the techniques of problem solving such as to stick to the problem at hand and to consider the other's point of view. • Establish family rules and routines. This could be a joint venture between parents and adolescents where they also decide on the consequences for when family rules are broken. • Create safe spaces for adolescents. Parents and adolescents work together on what to do when things go wrong. • Parents and adolescents identify support structures that could help them with their relationship.
2014	Johnson, B.D., Berdahl, L.D., Horne, M., Richter, E.A. & Walters, M.	A parenting competency model	The development of the model originated from an awareness that competency models have been developed for and by many professional caregiving groups for training and evaluation purposes but not for parenting purposes. The parenting	The authors did a comprehensive literature search of parenting reviews, articles and book chapters which were published over a period of 15 years and which focused on specific terms such as parenting factors and child outcomes, adaptive parenting, parental fitness, parenting competency	Foundational parenting competencies: • Cognitive ability: Parents must have basic knowledge of child development, of healthcare, of parenting, of problem solving and of basic math and reading. • Psychological health: Parents beliefs, attitudes and perceptions around their role and responsibility as parents must be clear to themselves and 'in place'; they must be able to consider the perspectives of others such as that children's perspectives will be different from that of adults; psychological functioning and emotional regulation must be of importance to parents and they should take the necessary actions to express emotions and anger in a healthy manner; and they must be able to recognise their own personal and parenting strengths and weaknesses and be able to learn from mistakes. • Self-care: Parents are able to recognise when there is a need for help and will actively seek help and cope with stress in a such a manner

	competency model was therefore assembled based on empirically supported beneficial parenting practices and attributes from multiple psychological and health disciplines. The model was developed as a preliminary multi-level, cross-discipline, contextual model of parenting competency.	and effectiveness and included comprehensive models or conceptualisations of effective parenting from multiple disciplines. Theoretical perspectives included child development, child psychology, family systems, social work, parenting education and intervention and forensic psychology.	that it does not interfere with their parenting abilities; they are involved in healthy friendships and family relationships which forms part of a social support network. • Behavioural guidance: Parents are able to set reasonable expectations for their child's behaviour and achievements, based on the child's age and encourages good behaviour in their child more often than bad behaviour; they practice good communication and autonomy support by using age appropriate language to explain expectations and by considering the child's opinions and encouraging the child to make decisions while considering the wellbeing of others; they monitor their child's activities, peer affiliations and education in a non-intrusive manner and intervene only when it becomes really necessary; give moral guidance by communicating values of doing what is good and right, by promoting kindness and basic human rights and by encouraging the child to take responsibility for actions instead of blaming others. • Emotional health promotion: Parents create a safe and pleasant home environment where family members often have positive interactions and where the child feels valued and routinely feels good to be there. Parents encourage the child to freely express emotions and not only show empathy for the child's situation, but also model emotion management, teach empathy, engage in non-judgemental supportive talks and do not engage in frequent criticism towards the child or others. Parents spend pleasant times with the child, which includes talking to the child; they express warmth, affection, interest in and positive worth to the child; they do not belittle the child's traits and ideas and they provide spontaneous verbal and physical affection; they are emotionally available and do not display favouritism. • Socialisation: Parents create social and friendship opportunities where the child can safely interact with others; parents make home a safe and welcoming place where the child would want to bring friends and parents understand normal changes in child-peer, child-parents relationships. Parents encourage the child to be active in school and community activities and provide support for the child's participation. Parents are involved in social skills training with the child by not only informing the child about important social behaviours and cultural customs, but also by also modelling them to the child. Parents encourage the child to solve relationship problems and offer help and advice when needed.

ADDENDUM 20: CONCEPTUALISED PRACTICE FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

CONCEPTUALISED PRACTICE FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

BACKGROUND TO THE CURRENT RESEARCH AND THE PRACTICE FRAMEWORK

It is well known that the parent-child relationship experiences major changes and adjustments by the time the child reaches adolescence. These changes and adjustments are often the cause of conflict and misunderstandings which have labelled the parent-adolescent relationship to be challenging, demanding and sometimes exhausting for both the parents and the adolescents. Interesting is that in research as well as discussions with parents and adolescents they both have indicated that all they seek is to be heard and to be understood. However, from literature it became clear that in the effort to address the challenges in the parent-adolescent relationship, the responsibility is mostly put on parents and what they should do to ensure a relationally well parent-adolescent relationship, ignoring the role that the adolescent plays in the wellbeing if this relationship. It is against this backdrop that the current research was motivated and which produced this practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship.

THE PRACTICE FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

The practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship, is embedded within the family systems theory, the field theory, developmental theories and existential dialogue as understood within the Gestalt therapeutic relationship. The practice framework is not presented in specific sessions, as it is not a programme that follows specific steps in specific sequences. True to the Gestalt therapeutic principle to 'stay with where the client is', social workers implementing the framework will also follow the lead of the specific needs of the dyad while they work towards taking reciprocal responsibility for their relationship.

The practice framework consists of different components which are interrelated and interdependent. The parent-adolescent relationship is the key player in the framework and with specific references to the dialogic tensions found in this relationship. These tensions are focused around autonomy and connection, freedom and responsibility, change and stability and expressiveness and non-expressiveness. Connected to each of these tensions are rewards that will benefit the parent-adolescent relationship should parents and adolescents manage to address the specific tension. These rewards involve the following:

- If parents and adolescents manage to address the tension of autonomy and connection then the reward for the relationship would be to achieve individuation.
- When parents and adolescents are able to address the tension of freedom and responsibility then the reward for the relationship would be the individual development of the parents and adolescents.
- The reward for addressing the tension of change and stability involves the renegotiations of the parent-adolescent relationship.
- Finally, when parents and adolescents are able to address the tension of expressiveness and non-expressiveness then their relationship will be rewarded with the emergence of a new relationship.

It is believed that addressing these tensions can be achieved within the context of the three main components of the framework namely the working alliance, the principles of the dialectic relating (PoDR) and the relationship as a safe container which are the three elements of the Gestalt therapeutic relationship.

Additional commitments by the parents and the adolescents will further contribute to the facilitation of a reciprocal responsibility and these contributions would involve aspects such as referred to in Table 1.

TABLE 1: Contributions by parents and adolescents

CONTRIBUTIONS BY PARENTS	CONTRIBUTIONS BY ADOLESCENTS
• Practice parental dimensions: Love & Connection, Monitor & Observe, Guide & Limit, Model & Consult, Provide & Advocate; • Have a clear understanding of own beliefs and perceptions around role and responsibility as parents of an adolescent. Identify own emotions and teach and guide adolescent to do the same. • Have respect for self and adolescent. • To be a mindful parent. • Have knowledge and acknowledges adolescent development. • Understand the importance of peers and social media in the life of the adolescent. • Act in awareness of own and adolescent's behaviour. • Provide autonomy support for adolescent responsibility. • Encourage adolescent to make decisions and to learn from the decisions that were made. • Show love and affection for adolescent by saying "I love you", by giving hugs, by preparing a favourite meal of the adolescent, and by allowing the adolescent to grow in responsibility and independence. • Plan enjoyable times with the adolescent but have respect for the adolescent's programme with peers. • Have discussions around values and norms with the adolescent and are an example of the values the family want to instil. • Use "I messages", and refrain from solution messages and 'put down' messages. • Consider the perspectives of others and specifically of their adolescent.	• Achieve identity formation. • Take responsibility for actions. • Accept and understand parental guidance. • Act in awareness of the needs of parents and of others in immediate surrounding. • Have respect for self and for parents and others. • Have knowledge and acknowledge parents' middle adulthood developmental stage. • Obey house rules and do chores such as agreed upon. R • Respect and accept parents concern and guidance around social media usages. • Do homework, study hard, respect teachers and fellow peers and accept and obey school rules. • Create opportunities for acts of prosocial behaviour. Initiate opportunities to spend time with parents. • Acknowledges efforts of parents around school and extramural activities. • Respect parents' programme. • Practice perspective taking and mindfulness. • Forgive and do not hold grudges. • Trust parents.

- Identify support structures when help is needed with the parent-adolescent relationship. Involve adolescent around rules and disciplining of adolescent.
- Trust adolescent until proven wrong.
- Challenge and guide adolescent to achieve goals and dreams.
- Create opportunities for acts of prosocial behavior by self and the adolescent. Identify own emotions and teach and guide adolescent to do the same. Forgive and do not hold grudges

Social workers play a vital role in the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship. They are the ones who have to introduce the framework to the parent-adolescent dyad and work with the dyad to establish a reciprocal responsibility in their relationship. Social workers however need to possess specific competencies and knowledge around the PoDR and therefore need to undergo four days training in order to identify themselves with the specifics of the framework.

Social worker knowledge and competencies

The knowledge which social workers need to possess in order to implement the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship, involves knowledge of adolescent development, middle adulthood, the PoDR and reciprocity and the dialectic tensions in the parent-adolescent relationship (which has already been referred to). Social workers furthermore need to possess cultural competency and sensitivity when implementing the framework. It would for instance be expected that social workers who work in the field of the parent-adolescent relationship within different cultural groups would already have a sound knowledge base of the specific cultural group. Before introducing the practice framework to parent-adolescent dyads from specific cultural groups as a means to facilitate relational wellbeing in their relationship, it is suggested social workers will first share the basics around the framework in order to determine whether it resonates with the believes, values and norms of the specific culture around the parent-adolescent relationship.

Equally important to the knowledge and competencies which the social workers need to possess, is for social workers to establish a working alliance with the parent(s) and adolescent. Seeing that committing to a working alliance very much depends on whether the client trusts the social worker and experience the social worker to be warm, supportive and understanding, committing to a working alliance with the social worker might not occur during the first contact between the client and social worker. Social workers therefore need to trust their experience and knowledge to assess when the parent(s) and adolescent might be ready to commit to the working alliance with the social worker.

Social worker training

In order to become knowledgeable around the mentioned aspects in the framework social workers will be expected to attend a four day experiential workshop on these aspects. The focus during the first two days of the workshop will be around the PoDR where information will not only be shared around the PoDR, but attendees will through experiential learning also learn how to practice each of these principles. The rationale of the two days is motivated around the fact that social workers will not be able to facilitate learning around these principles if they themselves do not have an understanding or experience in how to practice these principles. It could furthermore be argued that in order for the parent(s) and adolescent 'to buy in' on incorporating the PoDR as 'a way of being' in their daily contact with each other, they need to first-hand experience the social worker approaching them with a dialogic stance. Attendees will be asked to keep a journal during these four days where they will reflect on practicing the PoDR during the workshop as well as after the workshop with their own family members. At the start of the second, third and last day of the workshop, attendees will be asked to share their reflections around their experiences of practising the principles. Sharing their experiences will add to the experiential nature of the workshop.

During the last two days of the workshop attention will be given to the following knowledge which social workers need to have in order to implement the framework:

- **Adolescent development**

Adolescence often is indicated as either between 11-20, 11-21, 10-19, between 12-19 or 11-19. Most recently a call was made to also include the age group 10-24 years so as to allow for a more universal understanding of adolescence.

Due to rapid brain development adolescence is marked by multiple transitions which eventually shape the maturity of cognition, emotion and behaviour of the adolescent. All these together with the social development of the adolescent very often are the reason for major conflict between parents and adolescents as adolescents during this stage begin to challenge parents' rules and their behaviour. The Eriksonian crisis for this developmental stages is identity *versus* role confusion.

Other major developmental characteristics and psychosocial tasks which the adolescent need to master involve the following:

Major developmental characteristics during adolescence	Four primary psychosocial tasks which adolescents need to master
• Increased romantic motivation and interest in sexuality, • Increased emotional reactivity and intensity, • Changes in circadian rhythms, • Increased appetite during periods of rapid growth, • Increased risk of depression, and • Increased sensation-seeking.	• To stand out – is to develop an identity and to pursue autonomy, • To fit in – is to find comfortable affiliations and gain acceptance from peers, • To measure up – is to develop social competence and find ways to achieve, and • To take hold – is to make commitments to particular goals, activities, and beliefs (Brown, 2011:48).

Adolescents' tendency to want to spend time with their friends is thus a natural outcome of healthy adolescent development. How it is managed though predicts how much conflict this tendency causes in the parent-adolescent relationship.

- **Parental dimensions**

Love and connection: Parents show warmth, interest and respect and a willingness to express affection and empathy, to encourage and to be involved in the adolescents' life.
Monitor and observe: Parents are aware of the activities of their adolescent child as adolescents need their parents to be aware of the different activities that they are involved in
Guide and limit: Parents are clear on what they expect from their adolescent child within the family context but also within the school and other contexts where the adolescent operates.
Model and consult: It is still the example that their parents set that influence adolescents' own decision making around fundamental areas such as values, their own behaviour and goals.
Provide and advocate: Parents across ethnic and socio-economic groups need to provide their adolescent child with a form of 'social capital' by seeking out relationships within the community that could supplement what the immediate family cannot provide such as resources, guidance, training and support.

- **Parenting styles**

Social workers need to have knowledge of Baumrind's (2005:62) parenting styles namely the authoritarian, permissive, authoritative and uninvolved parenting styles. Parenting styles are based on and discussed according to two dimensions which involves the amount of parental control (associated with being demanding) and the amount of parental warmth (associated with responsiveness) (Couchenour & Chrisman, 2014:117; Smetana, 2017:19). Table 2 gives the highlights of different parenting styles.

TABLE 2: Highlights around parenting styles

PARENTING STYLE	CHARACTERISTICS	DIMENSION: DEMANDING VS RESPONSIVE	IMPLICATION WHEN PARENTING AN ADOLESCENT CHILD
Authoritarian (Autocratic)	Strict and highly demanding for adolescent compliance -Place high value on obedience to rules that are strict and inflexible -Do not take child's needs into consideration and are detached -View parents as having a moral obligation to make rules re friendship and multifaceted issues -Discourage a give-and-take between parents and children Do not punish misbehaviour	Demanding but not responsive	-Adolescent tend to be more discontented, withdrawn and distrustful -Can often not make independent choices regarding their own behaviour -Can lead to low self-esteem and unhappiness
Permissive (Laissez-fair)	-Avoid asserting their authority -Are however warm, accepting and tolerant of the adolescent -When forced to make rules, they do explain them to the adolescent -Consult adolescent about policy decisions -Adolescent is allowed to manage own activities	Not demanding but responsive	-Present with immature, undisciplined risk taking behaviour due to no demands -Are uncertain and anxious about whether they are doing the right thing -Present with low self-reliance and poor impulse control, but can be socially competent
Authoritative (Democratic)	Set clear, reasonable standards for responsible behaviour -Firm in their enforcement of rules, but provide explanations -Warm and responsive to children's needs -Maintain clear boundaries re moral matters, conventional standards and personal concerns -Encourage individuality and independence -Recognise that adolescents legitimately have right to control some issues -Demands are consistent with adolescent developing abilities -Promote mature behaviour through supportive methods -Grant adolescent autonomy over a limited range of personal issues	Demanding and responsive	-Feeling secure in both knowing that they are loved and what is expected from them -Adolescent is socially competent and has a sense of social responsibility -Adolescent is friendly, co-operative and can act independently
Uninvolved (Uninvolved)	-Are disengaged from the needs of the adolescent	Not demanding and not responsive	-Neglected insecure adolescent -Impaired self-control and increased aggression -Adolescent tend to be unmotivated and indifferent about important issues -Socially and otherwise detached and sometimes destructive

- **Middle adulthood**

Chronologically, middle adulthood is seen as the years between 40 and 60 to 65 and the corresponding Eriksonian crisis for this life stage is generativity *versus* stagnation. It is often said that this developmental stage is considered as the sandwich stage as persons (parents) in middle adulthood are still taking care of their own children, with an added responsibility to take care of their own parents as well.

- **The principle of reciprocity**

The principle of reciprocity is based on the idea that one party will respond to a positive action or favour with another positive action or favour. This principle defines the human need and tendency to 'want to give' something back when something is received. The principle of reciprocity is at the most basic level, the act of rewarding someone for being kind. It is further believed to be a universal and cross cultural tendency to reciprocate one good deed with another, not necessarily in the same manner or amount.

- **Relational wellbeing**

Relational wellbeing is especially reflected in the presence of supportive relationships, which is the result from experiencing nurturance and attachment. Empathy and opportunities to give as well as receive caring and compassion further contribute to relational wellbeing. The concept 'to give and receive' emphasises **reciprocity and collaboration as essential aspects to experience relational wellbeing**. Communicative efficacy, acceptance, connectedness, respect for diversity, nurturance and affection, and democratic participation in decision making processes are further signs of relational wellbeing.

- **Practising mindfulness, perspective taking, and pro-social behaviour**

A summary of practising mindfulness, perspective taking and acts of pro-social behaviour are given in Table 3.

TABLE 3: A summary of practising mindfulness, perspective taking and acts of pro-social behaviour

PRACTISING MINDFULNESS	PERSPECTIVE TAKING	ACTS OF PRO-SOCIAL BEHAVIOUR
Mindfulness is to pay attention, on purpose, in the present moment, non-judgementally. It would involve that one would intentionally attend to the stream of sensations, thoughts and emotions as they arise without necessary evaluating the experience. Mindfulness is mainly focussed on the self-regulation of one's attention in order for it to be maintained on immediate experiences and by doing so allowing for an increased recognition of mental events in the present moment. Mindfulness is to have an orientation toward experiences in the present moment where being mindful is characterised by curiosity, openness, and acceptance	One's ability to give accurate representation of another's perspective is fundamentally intertwined with creating and maintaining successful social bonds. Being able to understand and give accurate representation of the mental states such as beliefs, emotions and the intentions of self and others refers to perspective taking Simply put, perspective taking entails that one would "imagine" the world from another person's view point	Pro-social behaviour is defined by several authors as an action which is primarily intended to benefit others Moral reasoning and empathy (as is with perspective taking) are the fundamental competencies that contribute to pro-social behaviour with empathy being considered as the foundation of pro-social behaviour and moral reasoning as making an impact on the development of pro-social behaviour The degree of initiative in which pro-social behaviour is conducted distinguishes pro-social behaviour either as being compliant or self-initiated. In the case of the former, the prosocial behaviour is a response to a demand or request. Important however, no matter what motivation lies behind the 'pull or push' to act pro-socially, it is believed to affect the wellbeing of both the helper and the help recipient

IMPLEMENTING THE PRACTICE FRAMEWORK TO FACILITATE RECIPROCAL RESPONSIBILITY IN THE PARENT-ADOLESCENT RELATIONSHIP

It is suggested that social workers will, at the start of implementing the practice framework first explain the framework to the parents and the adolescent so as to give them a bird's eye view of what the practice framework to facilitate reciprocal responsibility in the parent-adolescent relationship is all about. This could be done according to the more simplified version of the framework (Refer to Addendum 1). Social workers have an open canvas as to how they want to structure the sessions around implementing the practice framework and working through the challenges that the dyad is experiencing. It is however important for social workers to determine how parents and adolescents understand concepts such as reciprocity and relational

wellbeing. These two concepts in particular are important as it is believed that the parent-adolescent dyad will experience relational wellbeing when they commit to take reciprocal responsibility for their relationship. Discussing adolescence and middle adulthood are as important for the parent(s) and the adolescent to understand certain behaviour in these two life stages. All concepts on the practice framework should be explained in age appropriate language and presented in interesting ways.

The working alliance could be seen as **a 'business' contract** between the parent(s) and the adolescent where both the parent(s) and the adolescent will be **expected to commit to take reciprocal responsibility for the wellbeing of their relationship**. The importance of setting up the working alliance is that both the parent(s) and the adolescent **must be clear on what they are prepared to 'contribute to the deal'**. They also need to know and understand exactly what it will take from them to work towards establishing reciprocal responsibility in their relationship. Most importantly is their commitment to want to have a relationally well relationship where both the parent(s) and the adolescent can develop to their full potential. It will therefore be important for the social worker to first establish whether both the parent(s) and adolescent are motivated to better their relationship. **It might be that one partner in the dyad is more motivated than the other**. Important however is that both the parent(s) and adolescent must have some degree of willingness to work on their relationship, as it is not the social worker's responsibility to motivate the dyad to better their relationship.

The social worker could explain the **working alliance by using the reality TV programme of Survivor** where members of the alliance trust each other, depend on each other and protect each other, but with the difference that the parent(s) and adolescent do not blindside each other. Focus on the positive aspects of these alliances namely that members in these alliances **continually talk and inform each other of the game plan** for each day. They also create opportunities to talk with each other in order to establish whether they are still on the same page with regards to decisions that have been made. Members of alliances will also keep going back to

the 'drawing board' if a plan of theirs did not work out for whatever reason. In order for the parent(s) and adolescent to achieve what they ultimately want to achieve, namely a relationally well relationship, they could therefore compare their alliance with alliances formed in the Survivor game.

The importance of the working alliance ultimately lies in the commitment that the parent(s) and the adolescent make towards each other as well as to their relationship. It is through their commitment that the researcher believes the parent-adolescent dyad will be open to involve the PoDR as a 'way of being' towards each other and also towards others. Agreeing upon setting goals and boundaries for their relationship, will guide the parent(s) and adolescent to not only understand the needs of each other, but it will also act as a protective factor for their relationship. Being committed towards their relationship thus already sets the tone for what the parent(s) and adolescent could expect from their relationship as a safe container where they will experience feelings of being understood, being heard and ultimately experience a feeling that they belong and are accepted for who they are.

MEMORY BOX

WORKING ALLIANCE

☺ Is the 'contract' between parent(s) and adolescent
☺ Parent(s) and adolescent agree upon rules and boundaries for their relationship
☺ Sets the tone for the relationship to be experienced as a safe container

Experiential exercise - Reflections

The parent(s) and adolescent can be asked to reflect on the following:

- How do you know that you are being heard by your parent(s) and by your peers?
- How do you know that you belong in your family and within your peer group?
- How do you know that you are being accepted by your family and your peer group?

Social workers can decide when will be the most appropriate time to implement this experiential exercise. **Important however, is that the parent(s) and adolescent should share their experiences on these reflections with one another**. Social

workers need to be aware that by reflecting on these questions, might open up issues that have not be dealt with such as attachments issues. Social workers therefore need to assess the seriousness of these issues and decide whether to first deal with these issues, or whether to refer the parent(s) and or adolescent for psychological or psychiatric treatment, depending on the seriousness of the issue. It could also be that these issues will be addressed during the dyad's involvement in implementing the PoDR into their relationship. Should there still be a reason to address such issues after the implementation of the practice framework, the social worker should then still refer the specific person for psychological and or psychiatric treatment.

Working on the following worksheets will help the parent(s)-adolescent dyad to decide upon the specifics that will form part of their working alliance or the working 'contract' between them. These worksheets will also form part of homework that the parent(s) and adolescent need to discuss and complete at home.

Worksheet 1: Negotiations around rules for the relationship

- Rationale of the worksheet

First things first. It is believed that in order to establish a working alliance, the parent(s) and adolescent need to decide upon certain ground rules which both the parent(s) and adolescent need to uphold. Once agreed upon, these rules should be considered as non-negotiable and something that they strive to commit themselves to. It is important that the parent(s)-adolescent dyad should view these rules as a road map that guides and prevent their relationship from detouring or going off route where it could end up on rocky roads. The directions on this map therefore need to be very clear and understood by both the parent(s) and the adolescent.

- How to implement the worksheet

The parent(s) and the adolescent should decide upon a 'work method' on how they would like to implement the worksheet. It could be that they first write down their own thoughts of what they consider to be important to include on the worksheet. They could then share their viewpoints by explaining why they have included a specific rule. Alternatively they could sit together and over a period of a week or two work on the worksheet at specific times which they beforehand decide upon. Doing it

this way may already be an indication as to how important and how serious the parents and adolescent are to establish a 'workable' working alliance that would guide and protect their relationship, which at the time might be fragile and delicate. If the parent(s) and the adolescent have difficulties in coming to an agreement around some of the rules, then they could discuss it during their next visit at the social worker.

- When to implement the worksheet

The dyad should during the first contact already be introduced to this worksheet and be explained what the importance is of spending time on deciding and discussing which rules need to form part of their working reliance. The worksheet could be seen as '**work in progress'** and they can therefore add new rules whenever they feel it is necessary to do so.

- Who should complete the worksheet

The adolescent should be as much part as the parent(s) when deciding upon which rules need to form part of their working alliance and therefore the parent(s) and the adolescent should complete this worksheet. This is important so that both the parent(s) and adolescent will buy in to uphold the rules that they themselves have formulated.

WORKSHEET 1: Negotiations around rules for the relationship

What will be acceptable ways to talk to each other	**What do we not discuss with and in front of friends or others**	**What are no no's in our relationship**	**What will be considered as embarrassing behaviour**
With respect. This includes no shouting	Each other's mistakes	If one parent says no to ask the other parent for the same thing	To want to be my friends friend
Do not interrupt	Confidential information shared	To lie about whereabouts	To ask my friends all sorts of questions they not necessarily want to answer
Ask if something is not clear	Solving conflict between parent and adolescent	To not keep promises (whatever they may be)	To invite my friends as a friend on face book
No blaming and shaming		To not be truthful in whatever matter	To belittle me in front of my friends
I-messages		To make sarcastic comments	To misbehave in front of my friends by using foul

			language or drinking too much
		To embarrass each other	

Worksheet 2: Negotiations around setting boundaries and disciplining of adolescent behaviour

- Rationale of the worksheet

The rationale for this worksheet links with one of the parent dimensions namely to guide and limit adolescent behaviour. A further rationale is because the parent(s) and adolescent's decision to in the first place contact a social worker for assistance, most probably revolves around conflict that has arose between parents and adolescents as a result of adolescent behaviour. It could however also be that parents and adolescents want to prevent their relationship from derailing and therefore made contact with a social worker. Whatever the motivation for the contact, setting clear boundaries will help the adolescent to know what is expected from him or her. **Furthermore, having mutual discussions around how adolescent behaviour should be disciplined, will not only help the adolescent to beforehand know what the consequences of his or her behaviour will be, but to also accept whatever the disciplining is that will come his or her way.**

- How to implement the worksheet

It is important that the parent(s) in the first place will motivate the reason for including each boundary on the worksheet. The adolescent must know and understand the reasons behind the inclusion of each boundary. A comment such as "because I say so" is not considered as a reason. The discussion around the consequences and rewards attached to each boundary should also form part of a joint discussion between the parent(s) and the adolescent. Both the **consequences and the rewards** should be indicated very clearly and where possible specific time frames should be attached to each expected consequence and reward. The parent could for instance ask the adolescent to indicate what he or she will consider as reasonable consequences and rewards with regards to each boundary. Any suggestion from both the parent(s) and the adolescent should be discussed until they are in agreement with each consequence and reward attached to a boundary. It is suggested that should it be difficult for the parent(s) and adolescent to come to an

agreement with regard to specific rules and boundaries, that they would then involve the social worker. The role of the social worker in this instance will merely be to guide the discussion seeing that part of the exercise to complete these worksheets is for parents and adolescents to already implement PoDR such as presence which involves that partners in the dyad will practice focussed listening.

- When to implement the worksheet

It is suggested that this worksheet is more or less discussed around the same time Worksheet 1 will be discussed. As with Worksheet 1, this worksheet is considered to be 'work in progress' as it might happen that rules could be added as situations around adolescent behaviour arises.

- Who should complete the worksheet

The completion of this worksheet should be done during joint discussions between the parent(s) and the adolescent around setting boundaries for adolescent behaviour. Part of the discussion will also involve an agreement around consequences and rewards pertaining to each boundary.

WORKSHEET 2: Negotiations around boundaries and disciplining adolescent behaviour

Boundaries	Expected outcome if not kept	Expected rewards when kept
Adolescent age 13-15: Time in:		When we see that you stick to the agreed upon time, then you will be allowed to once a semester come in a little later
Adolescent age 15-17: Time in:		When we see that you stick to the agreed upon time, then you will be allowed to once a semester come in a little later
To be where I said I will be	If you cannot deal with the responsibility of the freedom we give you, you then forfeit that responsibility and our trust around that responsibility	You have earned more responsibility around the freedom that we have given you and you can now ……
Not to challenge my answer to a question in the presence of your friends	If it was to go to an event then consider that you are grounded for the next two parties, and the specific one you were asking about	
No slamming or locking doors		We will not nag you around the

when you are angry		specific issue until you are ready to discuss it with us
Social media time limits	If you cannot discipline yourself around the use of social media, then we will keep your phone during the times that we do not want you to use it	We will add longer time periods for you to use social media

Worksheet 3: Parents operate as a team

- Rationale of the worksheet

Parents might not find it difficult to complete this worksheet because by the time they get the opportunity to decide over such information, these topics most probably have turned up many a times in conversations between parents when they were upset with each other around these same topics. The difference now is that parents will, by committing to work towards a reciprocal relationship in the parent-adolescent relationship, realise the importance of having to support each other as a team and to give consistent messages to their adolescent. Consistent messages help to create stability for the adolescent which contribute to feeling secure in the relationship. Furthermore, when parents come to an agreement to work as a team, the adolescent no longer has to feel that parents are fighting over him or her, or has to feel that parents expect him or her to choose sides in the argument between the parents.

- How to implement the worksheet

Parents can both complete the form in their own time and then share their separate ideas with each other, or they can sit together and over a period of time discuss and complete their thoughts around specific matters pertaining to this worksheet. It is suggested that parents should discuss any areas on the worksheet they find difficult to reach an agreement on with the social worker. The worksheet can be considered as 'work in progress' which mean parents can add or adjust information on the worksheet. It will also be valuable to share the information on the worksheet with the adolescent as some of the decisions decided upon in the worksheet, might form part of boundaries that are being set for the adolescent's behaviour. For instance, the adolescent needs to know that his or her parents are committed to support one another around their 'yes being a yes' and their 'no should be considered as a no'.

- When to implement the worksheet

Parents can implement the information on the worksheet after they have come to an agreement to the matters they feel are important to form part of this worksheet.

- Who should complete the worksheet

Both parents should complete the worksheet. In cases where single parents parent an adolescent, it is suggested that such a parent complete the following areas on the worksheet namely "What needs to be in place to operate as a team" as well as "How are we going to care for our relationship". With regards to the former, the single parent can also reflect on aspects suggested in the specific section on the worksheet such as 'a yes is a yes' and a no is a no'. With regard to the latter; to care for him or herself might be even more important for single parents of an adolescent. Single parents therefore need to reflect on these aspects and make a commitment to themselves to adhere to decisions made in this regard. **Moreover, adolescents who form part of a divorced family will benefit from their parent's parenting when the divorced parents could also commit to 'work as a team' with regards to parenting their adolescent.** In such situations, both parents could be asked to complete the worksheet. They could for instance first discuss their viewpoints in the presence of the relevant social worker. Once the parents have come to an agreement, they can share their decisions with the adolescent. It will then be up to the divorced parents whether they are going to keep to their agreements as it is possible that the adolescent will challenge their decisions. Divorced parents therefore need to be specific as to how they plan to keep one another accountable for the decisions they have made.

WORKSHEET 3: Parents operate as a team

What needs to be in place to operate as a team	What needs to change from how we have been doing things	How are we going to keep each other accountable	How are we going to care for our relationship
A yes is a yes and a no is a no. Parents are consistent in their behaviour and consistent in the messages communicated to the adolescent	Not to challenge my decisions in the presence of the adolescent	To immediately discuss situations that have come up and which we are not happy with	To have regular 'check-in' discussions to see whether we are still on the same page

Support each other in making meaningful decisions around our adolescent	Not to go against each other with regards to what we have decided will be the best for our adolescent	To discuss such issues in private and not in the presence of the adolescent	To have set date nights
To decide how are we going to challenge and push our adolescent to live up to his or her potential	Not to blame and shame each other for challenging behaviour of the adolescent		
To also decide how are we going to communicate our expectation to our adolescent			
To always check that our expectations of our adolescent is realistic			
To check that responsibilities bestowed on to the adolescent is realistic			

Worksheet 4: Examples of I-messages

- Rationale of the worksheet

The rationale for the worksheet is for the parent(s) and adolescent to refrain from blaming and shaming one another and from not taking responsibility for their own behaviour.

- How to implement the worksheet

It is suggested that the parent(s) and the adolescent physically complete this worksheet on a regular basis for three to four times as it is believed that the content of the sentences will differ each time the parent(s) and adolescents formulate new I-messages. It is important that the parent(s) and adolescent should read their I-message sentences to each other in order for them to also 'hear' themselves when using the I-messages. Thereafter, the parent(s) and or adolescent can remind one another to verbally rephrase blaming and shaming comments into I-messages. An important rule would be that parents and adolescents should be aware of how they remind each other to use I-messages and be cautious not to end up blaming and shaming one another. The learning experience here would be to employ PoDR in order to personally experience how what one says becomes one's own responsibility

when using I-messages. Discussions between the parent(s) and adolescent can follow around using I-messages with specific references to what are their experiences with using I-messages instead of blaming and shaming one another.

- When to implement the worksheet

The worksheet could be completed when the parent(s) and adolescent have committed themselves to take reciprocal responsibility for the wellbeing of their relationship.

- Who should complete the worksheet

The parent(s) as well as the adolescent should complete the worksheet individually.

WORKSHEET 4: Examples of I-messages

I do not appreciate it when you
I feel you do not listen when I
I feel you do not understand when
I like it when we
I like it when you
I get angry when you
I appreciate your
I want you to
I love you

Worksheet 5: Family (fun) time: our 'wish list'

- Rationale of the worksheet

The rationale for completing this worksheet is so that the parent(s) and the adolescent will verbally share with one another what are those activities they would like to do together with the other. It might be that they are already aware what they are and they most probably already have had arguments around some of the activities when the parent or adolescent did not want to join in the specific activity. Discussing this topic while employing PoDR however might contribute to the parent(s) and adolescent to really listen and hear why it will be appreciated if they could do specific activities together. It might further give the dyad a different perspective around spending time together.

- How to implement the worksheet

It is suggested that the parent(s) and adolescent physically complete and have a discussion around their 'wish list'. The motivation to physically complete the

worksheet, is so that the dyad could have a focussed discussion around decisions made and activities mentioned on the 'wish list'. Another reason is for the dyad to, through their discussions realise the importance to at times make sacrifices in order to serve the best interest of their relationship. In the context of dialogic relating, this is a good example of being a steward in service of the relationship, an aspect which the social worker should highlight during discussions with the dyad around this topic. The parent(s) and adolescent should formulate their 'wish list' by using I-messages. By using I-messages the importance of wanting the other to join in the activity on the 'wish list' is emphasised.

- When to implement the worksheet

The parent(s) and adolescent can decide when in the process of their commitment to work towards taking reciprocal responsibility for their relationship do they want to discuss this topic. However, spending time together forms an important part of learning to trust one another and to feel valued, appreciated and loved. It is therefore suggested that a discussion around this topic will form part of a specific discussion point during their contact with the social worker.

- Who should complete the worksheet

The parent(s) and the adolescent can decide whether they first want to complete the worksheet separately or from the start have a joint discussion around their 'wish list'.

WORKSHEET 5: Family (fun) time: our wish list

What parent wants adolescent to do together with him/her	**What adolescent wants parent(s) to do together with him/her**	**When, how often, for how long and rules when participating**	**How are we going to keep one another accountable for decisions taken around the topic**
I would love it if you accompany me to the market/bazaar/the movies	I would really like it if you could play a X-box game with me	Not allowed to moan when doing the activity	
I would enjoy it if you could visit the old age home with me	I would like it if we could play card games together		

Reflective journal

Parents and adolescents keep a reflective journal during their introduction to the practice framework where they could reflect on the following aspects

- My personal experience of participating in taking reciprocal responsibility for my relationship with my mother/father/adolescent
- My experiences of practising presence, inclusion, confirming and to operate in awareness.
- What do I find difficult about practicing presence, inclusion, confirming the other and to operate in awareness; with whom is it difficult to practice presence, inclusion, to confirm and to operate in awareness; what is the response of the other when I do practice presence, inclusion, confirm him or her and operate in awareness; what has changed since I started practicing presence, inclusion, confirming the other and operating in awareness in my relationship with my mother/father/adolescent?
- What have I learned about myself, my adolescent child/mother/father/ since I have started to take reciprocal responsibility for the wellbeing of our relationship?

The parent and adolescent can either keep a physical journal or voice record their experiences on their Android or Slim phone, tablet, iphone, or ipad. Parents and adolescents can decide what they want to share around their reflections with each other. It is however suggested that feedback is given during sessions so as to establish whether the parent and or adolescent manages to practice the PoDR. It will also be important to get feedback of how they experience their relationship since they have started to implement (or not) the PoDR and keeping to the decisions they have made with regards to their working alliance

Dialogical relating

It is important that when social workers 'introduce' the concept of dialogic relating to the parent(s) and adolescent, that they should understand that **dialogical relating is a "specialised form" of mutual contact between people**. It is also considered as an attitude, an approach or a stance with which one approaches other people. Practicing dialogic relating is especially considered as a "way of being" which so to

speak becomes part of one's DNA and dictates how one would make contact with other people. Dialogic relating involves much more than just mere talking or communication. In this sense, practicing dialogic relating can occur in the absence of talking. **It involves everything that one would bring to the encounter with another person such as one's tone of voice, the way in which one would respond to comments made by the other, one's attitude of paying close attention and being genuinely interested in what the other wants to share**. Most important is that practising dialogic relating, always has the best interest of the other at heart as well as of the relationship between oneself and the other. Dialogic relating could be seen as the ultimate way how one would make contact with another.

MEMORY BOX

DIALOGIC RELATING

☺ A way of being towards others
☺ Always has the best interest of the other at heart
☺ Ultimate way to make contact with another

Experiential exercise – Reflections

Social workers can ask the parent(s) and adolescent to reflect on the following:

- What does my mother/father/adolescent do that gives me the impression they have the best interest of our relationship at heart?
- What else would I like my mother/father/adolescent to do to in order for me to experience that they have the best interest of our relationship at heart?
- What do I do that has the best the best interest of our relationship at heart?

These reflections could be done as homework to discuss during a next sessions.

Dialogic relating is made up by different principles and these principles involve presence, inclusion, confirmation, to celebrate the uniqueness of the other and awareness.

Presence or focused listening

Presence is one of the principles of dialogic relating that is difficult to define, and yet its absence when making contact with another is readily apparent. Presence is considered as an existential stance where each person in the relationship, bring all that they are, in the specific moment to the contact.

What will be needed from the parent(s) and the adolescent to practice presence or to be present?

- They need to have genuine interest in the other
- They therefore momentarily need to "turn away" from being preoccupied with their own needs, expectations, and what normally goes on when one encounters another and "turn toward" the other to be able to appreciate the other in their otherness and sometimes in their imperfection. By being fully present and focussed on the needs of the other, creates opportunities to experience 'I—Thou' moments. I-Thou' relating is not only considered as a mutual experience which is reciprocated by the other person but it is also experienced as profoundly valuing to be in a relationship with the other. 'I-Thou' moments in the parent-adolescent relationship could contribute to positive life long memories which parents might cherish well into their old age and adolescents well into adulthood.
- In order to practice focussed listening they need to 'bracket' their own preconceived ideas about the other such as "parents never understand me" and "adolescents are rebellious and only want to spend time with their friends"
- They need to be honest and authentic in their response and not pretend that they are interested when they in actual fact are not
- Parents and adolescents need to be aware that practicing presence will take of their time, as it takes time to practice focussed listening and to be in the moment with the other. In the moment of the meeting the other should experience that nothing else is paramount and that one is paying full attention to what is happening in the meeting.

This form of meeting the other, epitomises what existential dialogue stands for and what is meant with a dialogical attitude. Experiencing true and honest presence can occur in the absence of communication where being present will create an experience of being understood and heard. By being present the parent(s) and adolescent will experience a true interest and respect from the other, which ultimately will build up to trust and an experience of being valued.

Practising presence might at first not be easy to do especially if there are issues around trust in the relationship. It will therefore be important to discuss these trust issues. The parent(s) and adolescent therefore need to openly share what they will need from the relationship in order to be able to trust the other again. It might be that some of the rules and boundaries that the dyad has already discussed or paid attention to in the previous worksheets might help to build trust again. It is otherwise suggested that Worksheet 6 is completed and discussed by the parent(s) and adolescent. As with the previous worksheets, aspects which the dyad has difficulties to discuss or come to an agreement should be discussed with the social worker.

MEMORY BOX

PRESENCE

☺ Is an existential stance where each person in the relationship, bring all that they are to the contact
☺ Is characterised by genuine and honest interest in the other
☺ Is to momentarily 'turn away' from one's own needs and 'turn towards' the needs of the other

Experiential exercise – Practising presence and reflections

The following exercises are suggested for the purpose of practising presence:

The social worker can ask the dyad to on a scale of 1 -10 indicate how easy or difficult is it to *make contact with the other, but in the absence of any talking*. As part of role play, the social worker can then ask the dyad to sit opposite each other and practice being present with one another, but with no talking. The dyad however have to implement aspects pertaining to practising presence such as to be fully present in the here and now with the other and to

just be being attuned with the other. The dyad should afterwards discuss how they have experienced the exercise. If their experience by any means resonates with experiences otherwise encountered in their relationship, then this too should be discussed.

The social worker can also use sand tray work to explore the barriers in their relationship that prevent them from being present. It is suggested that the social worker will provide the parent(s) and adolescent each with their own sand tray. They are then being asked to, in the sand tray make a picture of what according to them are barriers that prevent them from practicing presence. While sitting back-to-back they each complete their own picture. After completing their pictures, social workers can use the steps suggested for sand tray work to explore the pictures of the parent(s) and adolescent. Important is that the parent(s) and adolescent will sit in on the discussions of each other's picture. They should not be allowed to make comments during the discussions of the one another's picture, unless asked by the social worker to join in the discussion. The rational for this exercise is so that the parent(s) and adolescent can through the discussions of their pictures experience how the barriers to practice presence affect each other as well as the wellbeing of their relationship.

Parent(s) and adolescents can also be asked to reflect on times where they have experienced 'I-Thou' moments. It could form part of a discussion during the session or the parent(s) and adolescent could reflect around these possible times at home and either share it with one another at home, or during the next session with the social worker. In their reflections it is important that the parent(s) and adolescent should also share their specific memories around these moments and their experiences of these moments. It will be interesting to note whether the parent(s) and adolescent refer to the same 'I-Thou' moments.

In order for the parent(s) and adolescent to understand what is meant when saying that they need to bracket their preconceived ideas and assumptions, the social worker can ask them to reflect on how would one go about to put frames around one's ideas in order to fully focus on the needs of the other. Bracketing plays a vital role when practising presence, inclusion and confirmation. It will therefore be important to give the parent(s) and adolescent

time to spend around this reflection and discussion. The parent(s) and adolescent can as a follow up, also be asked to draw or reflect on what are the barriers that prevent them to bracket their ideas and assumptions.

Worksheet 6: What is needed to have trust in our relationship?

- Rationale of the worksheet

The rational of completing the worksheet seems obvious in that the parent(s) and adolescent need to trust one another in order to experience the other as genuinely interested in and honest about what is being discussed. A further reason for completing the worksheet is because the parent(s) and adolescent need to identify what might keep them from practising presence in their relationship as well as how they intend to address such possible challenges.

- How to implement the worksheet

It is suggested that the parent(s) and adolescent complete the worksheet separately and then decide upon a time to share what they have written with one another. It is further suggested that the dyad use discussing the worksheet as a 'role play' to practice presence. In other words, that they should incorporate important aspects of being present when they discuss the worksheet.

- When to complete the worksheet

The worksheet needs to be completed when the principle of being present is discussed.

- Who should complete the worksheet

The worksheet needs to be completed by the parent(s) and the adolescent.

WORKSHEET 6: What is needed to have trust in our relationship?

I need from you to.....	From my side I commit to	We will keep one another accountable by .....
Be honest and sincere	Not to judge before I have all the information	Informing one another when we do not experience the other as truly and honestly present
Stop with what you are busy doing when we are discussing issues and difficulties between us	Bracket any preconceived ideas around the topic at hand	Going back to the 'drawing board' if what we have decided upon with regard to being present is not working for our relationship
Not to jump to conclusions before I have not finished what I have been		

to understand the adolescent's behaviour or feelings. The parent will however not feel 'reprimanded' for being wrong and the adolescent will still feel valued that the parent has tried to put him or herself in the shoes of the adolescent. The same will happen in the case of an adolescent practising inclusion with a parent.

There are links between practising inclusion and perspective taking in that with perspective taking one attempts to 'imagine' the feelings of the other from his or her viewpoint. Practising inclusion is the attempt to 'experience' what the other is feeling. Once again, there is more of an activity with practicing inclusion than with perspective taking where one 'imagines' what the other is experiencing.

As with practising presence, the parent(s) and adolescent might find it difficult to practise inclusion. First of all, adolescents might not be familiar with the concept to put themselves in the shoes of their parents as it is not normally expected of adolescents to do that. On the contrary, parents are expected to put themselves in the shoes of their adolescent because parents have been adolescents and should know how it is to be an adolescent. With this argument adolescents are then let off the hook. **Adolescents are not expected to put themselves in the shoes of a 'parent' but in the shoes of another human being who might experience stress, fear, disappointment, or on the other continuum, happiness, excitement or jubilation**. These emotions are not difficult for adolescents to identify as they themselves at times experience some of these emotions or support a friend who experience some of them. Practising mutual inclusion however would be considered a prerequisite where the focus of the parent-adolescent relationship is to work towards establishing reciprocal responsibility in their relationship.

MEMORY BOX

INCLUSION

☺ Is to really 'get into the shoes of the other', try to experience how the shoes fit the other and how the other is experiencing the fitting.
☺ Distinguishes itself from empathy
☺ Asks more of an involvement from a person as one 'practices inclusion' *versus* 'showing empathy'.

Experiential exercise - Practising inclusion

To help the parent(s) and adolescent to practice inclusion, the social worker once again can incorporate role plays. In this instance the social worker could first on a piece of paper give the adolescent a few options to choose from of specific incidences related to being an adolescent. The adolescent then needs to imitate the one that he or she has chosen and the parent needs to respond to the imitation by practicing inclusion. They can then switch roles where the parent then needs to imitate an incident related to being a parent of an adolescent and to which the adolescent needs to respond to by practising inclusion. It is important that the parent and the adolescent be given the opportunity to reflect on what were their experiences of being on the receiving side of someone practicing inclusion, as well as having to practice inclusion. They also need to journal their everyday experiences around practising inclusion as well as being on the receiving end of inclusion. These should not only be shared with one another on a regular basis but also with the social worker in order to assist the parent(s) or adolescent with possible difficulties they may experience in this regard.

Typical incidences that the social worker can use in the role play are:

- For parents:
    - # This is the fourth time that the adolescent has disappointed the parent for arriving later at home than the time that was agreed upon.
    - # Although the parent and adolescent have come to an agreement around something specific that the adolescent will not put the parent on the spot with in the presence of his or her friends, the adolescent once again did exactly that
    - # The parent arrives home after work, is quiet, looks down and clearly has had a difficult day at work
- For adolescents
    - # It has come out that the parent has discussed something with a friend that the adolescent has shared in confidentiality with the parent
    - # One of the adolescent's friends has put something on their friends group blaming the adolescent of something that is not true and the adolescent feels devastated by that

The adolescent is invited to a party and after much deliberation the parents agreed that the adolescent can attend the party. Something however goes very wrong at the party to the point where the adolescent phones his parents to fetch him at the party

Confirmation or the authentic acknowledgment of behaviour

Everybody yearns to be confirmed by others, especially if the 'others' are significant people in their lives, such as their immediate family. Confirmation is not a once off experience but should rather be seen as a spiral of continued events that one should experience throughout one's life span. It is believed that when children are confirmed by their parents on a continued basis they not only learn from early on that they are valued and respected, but it also enables them to explore and debate their own viewpoints and emotions.

Being able to explore and debate one's own viewpoints in itself links with autonomy development during adolescence, which is one of the most crucial developmental milestones that adolescents need to master. By acting in a respectful manner towards another is to communicate a message that one confirms and value that particular person as a worthy human being. Respect and confirmation thus seem to be different sides of the same coin. In order to experience respect from another, one needs to be confirmed by the other. When one is being confirmed, one experience that the other acknowledges one's existence and one's point of view, and by doing so, show respect for one's 'being'. It is further believed that out of this atmosphere of confirmation and acceptance, a sense of belonging is confirmed.

Something that both parents and adolescents need to be cognisant off is the fact that people want to be confirmed within their uniqueness and as separate human beings. It is in this sense that celebrating the uniqueness of the other occurs when one is being confirmed for whom one is. Being confirmed for whom one is, helps with the development of self-appreciation, self-love and self-knowledge. It will be difficult for a person to form a sense of self without being confirmed, accepted or validated by others. Confirmation is therefore particularly important during childhood and

adolescence in order to help the adolescent to develop a sense of self and independence.

It is important that not only adolescents should benefit from the outcomes of being confirmed, but that parents also need to be confirmed by their adolescent. Parents as well as adolescents contribute to the progression and outcome of the interaction between them and adolescents thus play an equally important role in setting the relational climate for the parent-adolescent relationship. Confirmation is thus not something that only parents should practice, but adolescents is as much responsible to confirm their parents for the very same reason that parents are expected to confirm their adolescent.

Confirmation should never be mistaken for mere warmth or responsivity. It is however all about the quality of the communication. More specifically it is about the degree to which a person feels valued and accepted and worthy by the messages he or she receives. Confirmation as with presence and inclusion, **involves an active effort of turning toward the other** and to affirm the separate existence of the other person. Confirmation further communicates that one has a sincere and genuine interest in the perspectives of the other.

Confirmation is not only about confirming the other's viewpoints or uniqueness but specifically also their actions. It very often happens that certain responsibilities are seen as a given by others and because of that, those responsibilities are not being confirmed. Typical examples are mothers' responsibilities to cook a meal, cart their adolescents to school and to other extramural activities, or fathers who work long hours in order to provide for their families. Parents will however also experience being valued and worthy when adolescents would for instance confirm these responsibilities and not take it for granted.

It is in the atmosphere of the continued experience of honest and authentic presence, inclusion and confirmation by the other, and of feeling valued, worthy, loved and accepted that motivates one to also want to reciprocate presence, inclusion and confirmation. It is important though that one should not practice the PoDR for this reason as it will then not be experienced as authentic. Practicing these

principles, however are just what it says, namely that it needs to be 'practiced'. Parents and adolescents committing themselves to practice these principles, need to be aware that it will also ask of them to commit their time as well. It is further important for parents and adolescents to realise that practicing the PoDR need to happen in awareness and they therefore need to think about their actions and not just respond without reflecting on what the outcome of their actions will be. By acting from a stance of being aware of one's actions, implies that one is taking responsibility or one's behaviour, feelings and actions.

MEMORY BOX

CONFIRMATION

☺ Everybody yearns to be confirmed by others
☺ Is not a once off experience
☺ Is to acknowledge one's existence, one's point of view - respect for one's 'being' is the result of being confirmed
☺ Acceptance and a sense of belonging is confirmed in an atmosphere of confirmation

Experiential exercise – Practising confirmation

In order for the parent(s) and the adolescent to practice confirmation they could be asked to make a time line of the times they were confirmed by the other. The specific event that occurred needs to be referenced as well as the feelings that were experienced as a result of being confirmed. This should form part of homework which they then need to share with each other during a session with the social worker. The rationale for this exercise is so that the parent(s) and adolescent could be made aware of the outcomes of being confirmed as well as when practicing confirmation. The social worker can decide what period the time line should include.

To understand what is meant with 'to celebrate the uniqueness of the other' the parent(s) and adolescent can be asked to participate in a 'Uniqueness treasure hunt'. This exercise should form part of homework that needs to be completed in writing and discussed during the following session with the social worker. The parent(s) and adolescent needs to reflect on the following questions pertaining to the uniqueness of the other:

What are the biggest differences between me and my mother/father/adolescent? In what way in my opinion do these differences prevent us from experiencing a relationally well relationship? In what way do these difference contribute to us experiencing a relational well relationship?
What are the same characteristics or features over which my mother/father/adolescent and I possess? How is it for me to have the same characteristics or features than my mother/father/adolescent?
What is unique about your mother/father/adolescent that you would like to celebrate? What is it about this specific uniqueness that you would like to celebrate?
Which uniqueness pertaining to yourself would you like to celebrate and why?

The parent(s) and adolescent can be asked to reflect on the comments with specific references to how informative or not is the information shared by the other. Also, how do they feel about what they have heard with regard to their uniqueness which the other wants to celebrate?

The relationship as a safe container

Just as within the Gestalt therapeutic relationship where the 'relationship' *per se* becomes the safe container, so does the parent-adolescent relationship if the parents and adolescents should choose to engage from a dialogical relating point of view. The motivation for this viewpoint is grounded in the following relational qualities which are the results when one is to practice presence, inclusion and confirmation, the three principles which form the basis for the relationship to be experienced as a 'safe container':

- Trust and honesty
- Unconditional acceptance (including acceptance of differences)
- Non-judgmental behaviour
- Feel worthy
- Experience a feeling of belonging
- Experience being heard and valued by the other
- Experience recognition
- Experience supportive, warm and secure attachments

- Respect
- Connectedness
- Experience genuine interest from the other
- Experience being treated with dignity

The outcome of these relational qualities seem to result into

- The development of self-worth and self-appreciation, self-love and self-knowledge
- Establishing 'egalitarian inspired' negotiations
- Growing and becoming a better person
- Receiving and giving gratitude
- Receiving and giving compassion
- Creating opportunities for prosocial behaviour
- Eliciting decisions to commit to dialogical relating
- Creating an atmosphere to take reciprocal responsibility for the relationship

Should parents and adolescents reciprocate these PoDR, they will then be actively busy with relational maintenance. Maintaining relational ties by reciprocating the PoDR, resonates with the discussion around the ultimate human need namely to belong and to form part of constructive, supportive and positive relationships. Belonging to such relationships not only facilitate relational wellbeing, but also support individuals to grow and become who they are meant to become. Furthermore, reciprocating such relationships also results in building trust, affective regard, and solidarity in relationships, which ultimately will contribute to a safe environment in which the parent-adolescent relationship can function.

MEMORY BOX

THE RELATIONSHIP AS A SAFE CONTAINER

☺ Is an existential stance where each person in the relationship, bring all that they are to the contact
☺ Is characterised by genuine and honest interest in the other
☺ Is to momentarily 'turn away' from one's own needs and 'turn towards' the needs of the other

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Experiential exercise – The relationship as a safe container

In order for the parent(s) and adolescent to visualise their relationship as a safe container they can be asked to make a drawing of what according to them should form part of their safe container. It is suggested that the exercise is done as follows:

- During the first contact between the social worker and the parent-adolescent dyad, where the practice framework is being explained so that the dyad could get a bird's eye view of the framework, they should be asked to separately draw how they visualise their relationship as safe container. They need to indicate what according to them needs to form part of the container in order for it to be experienced as a safe container. They are not allowed to share with one another what they have written. This exercise is done during the session, and are handed to the social worker after completion.
- They are then asked to together draw their relationship as a safe container but it too should be done without any discussion over what they each consider as prerequisites for their relationship as a safe container. This exercise too are handed in after completion.
- During the second last or last session with the social worker, they once again should be asked to draw their relationship as a safe container. This time they do it together but at first with no discussions during the exercise. Once they are done, they should be asked to motivate why they have added whatever it is that they have included to indicate their experiences of their relationship as safe container. The social worker should then hand them their drawings which they have completed during the first contact between the social worker and the dyad. After comparing what they have written then with what they have written now, they should be asked to reflect on what according to them have brought about the change or not in experiencing their relationship as a safe container.

After completing this exercise, Worksheet 7 could be introduced where the parent(s) and adolescent need to assess the practice framework and its relevance to facilitate reciprocal responsibility in their relationship.

ASSESSING THE PRACTICE FRAMEWORK

It is important that the parent(s) and adolescent at the end of the sessions with the social worker assess the practice framework. For this purpose they can be asked to complete Worksheet 7.

Worksheet 7: Assessing the practice framework

- Rationale of the worksheet

Assessing the practice framework will help social workers to better align the framework in order to better meet the needs of the parent-adolescent relationship. Assessing the practice framework will also give the participants the opportunity to reflect on their experiences and what their relationship has gained and on what they have learned about themselves.

- How to implement the worksheet

The social worker who has worked with the parent-adolescent dyad go through the worksheet together with the dyad. The dyad should also be motivated to be specific when assessing the framework and specifically around their experience of how the practice framework facilitated reciprocal responsibility in their relationship.

- When to implement the worksheet

At the end of the parent-adolescent dyad's participation in the practice framework. The worksheet could be handed to the dyad before their last appointment with the social worker in order to complete for discussion during the last appointment with the social worker.

- Who should complete worksheet

The parent(s) and the adolescent who participated in the sessions. It would be preferable for both parents to complete the worksheet if they have both participated in sessions with the social worker around the practice framework.

WORKSHEET 7: Assessing the practice framework

ASSESSING THE PRACTICE FRAMEWORK (PFW)	YES	NO	SUGGESTIONS/FURTHER COMMENTS
The PFW is presented in a logical order			
The PoDR was discussed in an understandable manner			
It is safe to say that we are now practicing reciprocal responsibility in our relationship			

The length of the sessions are suitable			
Role play opportunities helped to understand the PoDR			
The worksheets helped to keep us accountable			
Keeping a reflective journal was helpful			
*Applying the PFW has helped our relationship to grow			
**Applying the PFW has helped me to grow personally			
I will keep on applying the PoDR in my everyday life as a way of being			

*IN WHICH AREAS OF YOUR RELATIONSHIP DID YOU EXPERIENCE GROWTH	**IN WHICH AREAS OF YOUR LIFE HAVE YOU EXPERIENCED PERSONAL GROWTH