

Young adults' experiences of respect in their relations with older people

JM Van Aardt

20556888

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Supervisor: Prof. V. Roos

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PREFACE

This study, undertaken in partial fulfilment of the degree Magister Scientiae in Research Psychology, will be presented in three sections.

Section one consists of a comprehensive **literature overview** of relevant international and national research in order to illustrate an existing gap in the literature which indicates the need for a study such as that is presented here. Section two consists of a separate **article** for publication, and Section three concludes this study with a **critical reflection**.

This dissertation will be submitted to the **Journal of Intergenerational Relationships (JIR)** to be considered for publication. **The journal** acts as forum for scholars, practitioners, policy makers, educators, and advocates who aim to stay up-to-date with the latest research on intergenerational relationships, practice methods and policy initiatives.

JIR typically publishes articles whose content addresses intergenerational relationships evidenced in intergenerational practice, policy and research. Intergenerational relationships occur in familial and non-familial settings and involve interaction that demonstrates positive and negative interactions. The journal was selected for publication because this study focuses on young adult' experiences of respect in their relations with older people. The findings of this research may be applied to the development of policy and programmes, which draw on an in-depth understanding of interactions in intergenerational relationships.

SUMMARY

Previous research on respect in intergenerational relations showed a significant association with the sustainability of the relationship that exists between generations.

Respect in intergenerational relationships is a relational phenomenon. As such, respect is defined as subjective experiences of interpersonal interactions between members of different generations. For the purpose of this study, intergenerational relationships refer to interactions between people older than 60 years (G1-first generation in a family) and younger people (between the ages of 20 and 30) who constitute the third generation (G3-third generation in a family).

The theoretical frameworks that informed this study are a combination of the Interpersonal Theory, Interpersonal Communication Theory that informs the principles of the Self-Interactional Group Theory (SIGT). The Interpersonal Theory and the Interpersonal Communication Theory conceptualise interactions between people on an interpersonal level. The SIGT however gives meaning to interactions specifically between members of different generations. SIGT theory conceptualizes that intergenerational relations and its principles are rooted in the idea of stimulating effective relationships and supporting intergenerational cohesion. According to this theory, interactions between members of different generations always occur within an interpersonal context shaped by continuous interaction between them. This interpersonal context also determines the significance of communication within the interactions between generations.

Extensive work on respect in intergenerational relationships has mostly been done in Asian and Western regions, with a specific focus on the typological forms of respect from the perspectives of younger generations. This resulted in the identification of 14 typological forms of respect for older people. Research on respect in Africa conducted in Ghana revealed that respect is a reciprocal construct, while a study in South Africa on respect between Zulu

grandmothers and their grandchildren reported a decline in grandchildren's respect for their grandmothers. Little to no literature was found on young adults' in transition experiences of respect in their relations with older people which constitutes a conceptual gap in the field of contemporary intergenerational research in South Africa and motivates the focus of this study. This study explores respect from the perspective of Afrikaans speaking young adults' in their relations with people older than 60 years. Before conducting the research, ethical approval was obtained from the Health Research Ethics Council (HREC) of the North-West University, and the researcher adhered to the ethical guidelines prescribed by the Health Professions Council of South Africa (HPCSA).

This research was conducted in a higher educational context, at the North-West University's Potchefstroom campus in South Africa. A qualitative approach was used to explore 23 (22 female and 1 male) Afrikaans-speaking young adults' experiences of respect in their relations with older people. This group was purposively chosen as being in transitional life phase-from dependence to independence and autonomy. Data were collected over the course of three days by means of the Mmogo-method®, a visual projective data-collection technique. The Mmogo-method® enables the researcher to collect culture sensitive data embedded in the lived experiences of the participants. Participants are provided with materials consisting of a lump of clay, grass straws, colourful beads and piece of fabric in a closed container. Participants were asked to use the material in the container to construct something that could demonstrate how they experienced respect in their relations with a person older than 60 years. The projections participants built served as the focus for subsequent discussion, in the course which they explained what they had made and its relevance to the research question. In addition, prompt questions were asked to stimulate a focus group discussion. Textual data were analysed by means of thematic analysis, and by incorporating the symbolic meaning of the visual representation with the text of each

participant. To ensure the quality and enhance the trustworthiness of this study, credibility, transferability, conformability, dependability and integrity of the researcher were applied throughout the research process.

Findings revealed that the young adults described their experiences of respect within a specific relational context which they share with older people. Furthermore, their respect for older people is supported by normative values that motivate the young adults to offer them respect. The young adults experience respect in the relational context as reciprocal: they give respect to older people by means of altruistic actions and by being present in the lives of older people. In turn, they receive emotional and material care from older people as a form of respect. The findings of this study inform research into the relational nature of intergenerational respect which may be drawn upon for the development of intergenerational programmes to promote sustainable cohesion in intergenerational relationships.

Keywords: Generations, Intergenerational Relationships, Older people, Respect, Young adults

OPSOMMING

Bestaande literatuur oor respek binne intergenerasionele-verhoudings, het 'n beduidende verband uitgewys tussen die volhoubaarheid van die verhouding wat tussen die generasies bestaan. Respek tussen lede van verskillende generasies is 'n relasie (verhoudings) fenomeen. As sodanig word respek dan gedefinieer as subjektiewe belewenis van interpersoonlike interaksies tussen lede van verskillende generasies. Intergenerasionele verhoudings verwys na interaksies tussen mense ouer as 60 jaar (G1-die eerste (oudste) generasie in 'n familie) en jonger mense (tussen die ouderdom van 20 en 30 jaar) wat deel is van die derde generasie (G3-die derde generasie).

Die teoretiese raamwerk waarbinne die studie gedoen is, was 'n kombinasie van die Interpersoonlike Teorie (*Interpersonal Theory*) en die Interpersoonlike Kommunikasieteorie (*Interpersonal Communication Theory*) wat die beginsels van die Self-interaksie Groepteorie (*Self-Interactional Group Theory, SIGT*) onderlê. Die Interpersoonlike Teorie en die Interpersoonlike Kommunikasieteorie konseptualiseer interaksies tussen mense op 'n interpersoonlike vlak. Hierteenoor heg die *SIGT* betekenis aan spesifiek die interaksie wat plaasvind tussen lede van verskillende generasies. Die teorie van *SIGT* konseptualiseer intergenerasionele verhoudings en die beginsels daarvan is gegrond in die idee om doeltreffende verhoudings te stimuleer en om kohesie tussen generasies te ondersteun. Volgens hierdie teorie vind interaksie tussen lede uit verskillende generasies altyd plaas binne 'n interpersoonlike konteks wat deur onafgebroke interaksie tussen die verskillende individue gevorm word. Hierdie interpersoonlike konteks bepaal ook die belang van gemeenskappe ten opsigte van die interaksie tussen verskillende generasies.

Omvangryke navorsing oor respek binne intergenerasionele-verhoudings is tot op hede meestal in streke van Oos -Asië en die Weste gedoen met die 'n tipologiese fokus wat vorme van respek uit die perspektief van die jonger generasies verklaar. Dit het gelei tot die

identifisering van 14 tipologiese vorme van respek vir ouer mense. Navorsing oor respek in Afrika is in Ghana gedoen en het aan die lig gebring dat respek 'n resiprokale konstruk is, terwyl 'n studie in Suid-Afrika oor respek tussen Zoeloe-oumas en hulle kleinkinders verslag gedoen het oor 'n afname in die respek wat kleinkinders vir hulle oumas het. Weinig tot geen literatuur is opgespoor met betrekking tot die oorgangs-ervaringe wat jong volwassenes het oor respek in terme van hulle verhoudings met ouer mense nie. Dit het veroorsaak dat 'n gaping geïdentifiseer is en dit het dan gedien as motivering vir die fokus van hierdie studie. Die studie stel ondersoek in na respek soos in die perspektief van Afrikaanssprekende jong volwassenes ten opsigte van hulle verhouding met mense ouer as 60 jaar. Voordat die navorsing uitgevoer is, is etiese goedkeuring verkry van die Gesondheidswetenskappe Etiekkomitee (*Health Research Ethics Council, HREC*) aan die Noordwes-Universiteit en die navorser het haar gerig aan die etiese riglyne voorgeskryf deur die Suid-Afrikaanse Raad vir Gesondheidsberoepes (*Health Professions Council of South Africa, HPCSA*).

Hierdie navorsing is binne 'n konteks vir hoër onderrig uitgevoer op die Potchefstroomkampus van die Noordwes-Universiteit, Suid-Afrika. 'n Kwalitatiewe benadering is gebruik om die ervaring van respek binne hulle verhoudings met ouer mense te ondersoek in 23 (waarvan 22 vroulik en 1 manlik) Afrikaanssprekende jong volwassenes. Hierdie groep is doelmatig gekies as 'n groep wat in die oorgangstydperk tussen afhanklikheid en onafhanklikheid is. Data is oor drie verskillende dae ingesamel deur gebruik te maak van die Mmogo-metode®. Die Mmogo-metode®'n visueel projektiewe data-insamelingstegniek, wat die navorser instaat stel om kultuur sensitiewe data in-te-samel. Deelnemers word voorsien van materiaal wat bestaan uit 'n stuk modelleerklei, gras riete, kleurvolle krale en stukkies lap in 'n toe houer. Deelnemers is gevra om die materiaal in die houer te gebruik om iets te konstrueer wat hul belewenis van respek in hul verhouding met 'n persoon ouer as 60 demonstreer. Die visuele voorstellings wat die deelnemers gebou het, was

die fokuspunt vir die opeenvolgende bespreking, waartydens hulle verduidelik het wat hulle gemaak het en wat die relevansie daarvan is ten opsigte van die navorsingsvraag. Afgesien hiervan is rigtinggewende vrae gevra met die doel om 'n fokusgroep bespreking te stimuleer. Tekstuele data is geanaliseer met behulp van tematiese analise en ook deur die simboliese betekenis van die visuele representasies by die teks van elke deelnemer te inkorporeer. Ten einde die kwaliteit van die studie te verseker en die betroubaarheid te verhoog, is geloofwaardigheid, oordraagbaarheid, konformiteit, betroubaarheid en die integriteit van die navorser dwarsdeur die navorsingsproses toegepas.

Bevindinge het onthul dat die jong volwassenes hulle ervarings van respek binne 'n spesifieke verhoudingskonteks wat hulle met ouer persone deel. Voorts word hulle respek vir ouer mense ondersteun deur normatiewe waardes wat die jong volwassenes motiveer om respek aan hulle te betoon. Die jong volwassenes beleef respek binne die relasionele (verhoudings) konteks as resiprokaal: hulle betoon deur altruïstiese handeling respek aan ouer mense, en ook deur hulle onvoorwaardelike teenwoordigheid. Hiervoor ontvang hulle, as 'n vorm van respek, emosionele en materiële sorg van ouer mense. Die bevindinge van hierdie studie werp lig op navorsing oor die relasionele aard van intergenerasionele-respek tussengenerasie-respek wat gebruik kan word in tussengenerasie-programme om volhoubare kohesie in tussengenerasie-verhoudings te bevorder.

Sleutelwoorde: Generasies, Intergenerasionele-verhoudings, Ouer mense, Respek, Jong volwassenes.

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PERMISSION TO SUBMIT ARTICLE FOR EXAMINATION PURPOSES

The candidate opted to write an article, with the support of her supervisor. I hereby grant permission that she may submit this article for examination purposes in partial fulfilment of the requirements for the degree Master of Scientiae in Research Psychology.

Prof. V. Roos

DECLARATION BY RESEARCHER

I, **J. M. Van Aardt**, hereby declare that this research manuscript, **Young adults' experiences of respect in their relations with older people**, is my own effort in cooperation with my Supervisor **V Roos**. I also declare that this study was informed by existing literature and that all sources used have been referenced and acknowledged.

As the primary researcher of this study I was responsible for the project management and dissemination thereof. I collected the data myself under the supervision of Prof V. Roos, followed by transcription and analysis of the data in support of two co-coders and peer reviews.

Furthermore I declare that this dissertation was edited and proofread by a qualified language editor as prescribed and submitted to Turn-it-in. A satisfactory report was received to confirm that no plagiarism had been committed.

J. M. Van Aardt

DECLARATION BY THE LANGUAGE EDITOR

I hereby declare that I have language-edited the manuscript **Young adults' experiences of respect in their relations with older people** by J. M. Van Aardt for the degree of Master Scientiae in Research Psychology.

Kareni Bannister BA (Cape Town), BA (Honours)(Cape Town), MA (Oxf.)

Strategic Communications and Development Consultancy, Oxford

Senior Member, University of Oxford, Faculty of Modern Languages and

St Hugh's College, Oxford

SECTION 1

LITERATURE OVERVIEW

Introduction

The present study was done as part of a broader research project, which focuses on respect and care between members of different generations. Subsequently to the broader study, this study specifically focuses on young adults' experiences of respect in their relations with people older than 60 years.

Respect for older people is central to society (Sung, 2004); it is taught to children at school, emphasized in church and included in professional ethical codes. However, no precise meaning for the construct has been reported (Koskenniemi, Leino-Kilpi & Suhonen, 2012).

The issue of respect for older people has attracted increased attention in Asia, because it is central to ancient Confucian teachings of filial piety (Kong, 1995; Sung & Kim, 2000).

Young adults' respect or lack thereof has mostly been explored in East Asia and Western regions (Sung, 2001; 2004), but research in this area is limited in the contemporary South African context which has provided the motivation for the present study.

This literature orientation serve as a preface of section 2, and was done in an effort to give the reader a broad idea of why the present study was conducted, and conceptualize key constructs and thoughts which will be discussed in the article (Section 2). First, the reader will be introduced to respect according to the Interpersonal and Interpersonal Communication theories. These two theories form the back-bone of the scientific discussion of this study. Second the reader will be introduced to the relevance of population ageing and relevant statistics in an effort to conceptualize the importance of a study such as the present, on the backdrop of intergenerational relationships. Thirdly, respect as a key-concept of this study will be discussed by means of its historical and philosophy development. The importance of

respect in intergenerational relationships will then be address, by reference of past work on ‘intergenerational respect’. Fourthly the reader will be introduced to the concept of reciprocity on the backdrop its significance to respect. This will be followed by a discussion of the developmental and transitional phases of young adulthood. This literature overview will be concluded by means of a conclusion statement funnelling all aspects described and bridging the literature overview to section 2, the article.

Theoretical Framework Explaining Respect

The demonstration and manifestation of respect always occur within a context of social interaction (Middleton, 2004). Interactions between members of different generations manifest on an interpersonal level where older and younger generations share ideas and thoughts and gain information (Roos, 2015). Interactions on an interpersonal level are conceptualised by the Interpersonal theory and the Interpersonal Communication theory (Leary, 1957; Sullivan, 1953). These two theories underpin Self-interactive Group Theory (SIGT), which more specifically gives meaning to interaction patterns in intergenerational relationships (Roos, 2015). The Interpersonal Theory and Interpersonal Communication Theory are based on the assumption that people are constantly interacting with each other in an effort to seek relatedness and avoid isolation (Leary, 1957; Sullivan, 1953). These theories are founded on the idea that behaviour expressed by one party within an interaction invites complementary reactions from the other party (Horowitz et al., 1991). For example, a domineering parent who demands respect from his or her children invites submissive behaviour from them. Horowitz et al. (1991) argued that interpersonal interactions are reciprocal with respect to power, on the assumption that the individual is either in control of the interaction or subjected to control.

Continuous interactions between people result in a pattern of interpersonal interactions that include continuous sharing of information, engagement, and giving and receiving of respect

(Hargie, 2011; Jackson, 1965; Vorster, Beukes & Roos, 2013). People are not always aware of their active role (as senders and receivers) in sharing respect, but they will always experience the impact of respect or its absence in the interaction on an emotional level (Vorster et al., 2013). This impact on an emotional level elicits behavioural responses that may not always be in line with the initial intention of the sender (Hargie, 2011; Vorster et al., 2013). For example, when a student playfully addresses his teacher by his or her first name, the teacher may subjectively receive the message as lacking in respect and respond accordingly. If the teacher's behavioural response is formal and authoritarian it may confuse the student as it was not the intention to be disrespectful. The teacher's behavioural response will then impact the student, which elicits behavioural response, which results in continuous reciprocal reactions of impacts and responses (Vorster et al., 2013). People sharing interpersonal relations may misinterpret each other's intention resulting in a chain of responses as a result of the experiences of a message at the subconscious level (Vorster, 2011; Vorster et al., 2013). The subconscious level co-determines the individual's experience of messages of respect and behaviour towards the sender (Hill, Watson, Rivers, & Joyce, 2007; Vorster et al., 2013). The response varies from person to person, but the subjective experience of the interaction does have an influence on the person's response (Vorster et al., 2013). In cases in which the interactions are prolonged, a reciprocal process is created in which emotional and behavioural impacts are experienced as well as communicated (Jackson, 1965).

Communication within interactions occur by means of verbal and non-verbal messages and manifest on a conscious and a subconscious level (Hill et al., 2007; Vorster, 2011; Vorster et al., 2013). The 'conversation' of a shared phenomenon such as respect on the sub-conscious level co-determines a person's experiences and interpretation of the message (verbal and non-verbal), and the subsequent response (Hill et al., 2007; Vorster et al., 2013). Respect in an

interpersonal context may be sent by verbal and non-verbal messages between generations (Vorster et al., 2013). Sung (2001; 2004) refers to non-verbal messages of respect as symbolic forms of respect which are demonstrated by behavioural actions. Verbal and non-verbal messages of respect may contradict each other, where the sender of the message causes the receiver to experience feelings of confusion and uncertainty (Hill et al., 2007; Vorster et al., 2013).

Verbal and non-verbal messages of intergenerational respect should be conceptualised, because misunderstood and contradictory messages may leave both generations feeling confused. This is not conducive of cohesion of younger and older generations (Hill et al., 2007; Sung, 2004). Following the discussion above, respect will be defined for the purpose of this study as the subjective experiences in the context of interpersonal interactions between members of different generations (Mehta, 1997; Roos, 2015). The importance of this study is contextualised against the backdrop of the growth of population ageing.

Population Ageing and Intergenerational Relationships

Population ageing refers to the global shift in distribution of a population towards older ages (Harper, 2011a). For the past decades demographic transitions have become a global phenomenon (Grundy & Tomassini, 2005; Harper, 2011a; 2011b).

In many developed countries the ageing demographic transition rooted its shape long before it became an issue as the average age of the population continues to rise (Harper, 2011a; 2011b; Stuart-Hamilton, 2006). In 2011, significant growth of the total global population reached 7 billion people, with the ageing population (65 years and older) in the driving seat (Harper, 2011b). Africa, like other parts of the world, is undergoing rapid demographic shifts (Aboderin, 2006; 2005), and although the population is largely youthful, the proportion of older people has increased tremendously over the past decades (Nambalamba & Chikoko, 2011; Palamuleni, Kalule-Sabiti, & Makiwane, 2007; Pillay &

Maharaj, 2013). Population ageing in Africa is expected to accelerate even more by 2030 as more people reach the age 65, thanks to better health services being provided (MDG report, 2013; Stats SA, 2013). Projections show that older people represent 4.5% of the total population in Africa and will make up nearly 10% of the entire population of the continent by 2050 (MDG report, 2013; Stats SA, 2013).

Sub-Saharan Africa (SSA) does not lag too far behind; it is known for the rapid growth in numbers of both older people and younger people (Nambalamba & Chikoko, 2011; Palamuleni et al., 2007; Pillay & Maharaj, 2013). Although the numbers of older people in Sub-Saharan Africa are not as large in relation to the rest of the world, growth in this sector has increased significantly over the past years (UNDP, 2013). Nambalamba and Chikoko (2011) report this growth in SSA as a direct result of the decline in fertility and increase in longevity. South Africa is no different. In 2013 it was recorded that an estimated 7.8 % of the total population are older than 60 years (StatsSA, 2013), which has a great impact both on familial and societal levels (Aboderin, 2012a; 2012b; Aboderin & Ferreira, 2008; Bengston, 2001; Fent, Aparicio Diaz & Prslawetz, 2013; Harper, 2011a, Palamuleni et al., 2007). The consequence of this growth is that older people will remain part of the family for longer (Aboderin, 2012a; Bengston, 2001). Older people will live to see their grandchildren and in some cases great-grandchildren, resulting in relational bonds between members of different generations (Bengston, 2001; Fent et al., 2013).

In the light of the global shift in population distribution, it is of great importance to explore older people's role within society and their relational role in the family.

Intergenerational Relationships

Rogler (2002), describes a generation as a group of people of the same age cohort and sharing related history characteristics. Interactions between members of different generations, specifically G1 (generations 1 in a familial or social cohort) and G3 (generations

3 in a familial or social cohort), have attracted increased attention because they have been proved to benefit both older and younger generations (Block, 2002; Sung, 2001).

Intergenerational relationships refer to the interactions shared by members of different generations (Braungart, 1984; Scabini & Marta, 2006; Wadensten & Carlsson, 2003). And are characterized by what is referred to, as the four R's of intergenerational relationships (Brubaker & Brubaker, 1999). The four R's represent respect, responsibility, reciprocity and resilience with a relationship (Brubaker & Brubaker, 1999). Brubaker & Brubaker (1999) postulates that members of different generations are most likely to share relations based on mutual respect, responsibility to care, exchange benefits reciprocal and have resilience for change.

Intergenerational relationships between G1 and G3 are important and influential as older people and younger generations can provide each other with care in these relationships (Monserud, 2008). Both older and younger people involved in these relationships acquire new skills that provide a platform where both generations can support each other physically and emotionally (Block, 2002; Sung, 2001). Mutual exchange of benefits within intergenerational relationships is conducive for what Silverstein and Bengston (1997) refers to as intergenerational cohesion. Intergenerational cohesion, suggests a deep, intimate relatedness, associated with unconditional affection between generations. Intergenerational cohesion is entrenched in mutual respect shared within the relationship. Where both older and younger generation reciprocally share affection, warmth, closeness and trust (Silverstein & Bengston, 1997).

Intergenerational cohesion is rooted in mutual exchange of respect between generations, opposite of what Evans & Quigley (2013) refer to as the 'intergenerational contract'. An intergenerational contract suggest that relationships between older and younger generations is governed by strict rules, norms and conventions explicitly focussed on the

needs of older people, rather than those of both older and younger generations (Evans & Quigley, 2013; WYR report, 2003). An intergenerational contract is embedded in the idea that older people should be treated with outmost respect, irrespective of how they treat others (Evans & Quigley, 2013; WYR report, 2003). The idea of an intergenerational contract developed from believe that that older people are the most valuable people in a community (Evans & Quigley, 2013; WYR report, 2003). For example, in some cultures some steps of effort had to be taken to ensure that power over assets and resources lay with older people, preferably older men. The intergenerational contract suggests that younger generations are always in a compliant position in their relationship with older people (Evans & Quigley, 2013). Various social scientists argued the origins of the intergenerational contract, with suggestions that intergenerational relationships should be beneficial for both generations (Evans & Quigley, 2013; Scabini & Marta, 2006; Wadensten & Carlsson, 2003). These suggestions emerged from the notion that members of different generations should be able to negotiate authority, with the focus on flexibility and reciprocity (Evans & Quigley, 2013).

Over the past years it is generally agreed that there has been a shift in the nature of intergenerational relationships (Aboderin, 2006; 2012; Bengston, 2001; Evans & Quigly, 2013; Spence & Radunovich, 2013). This shift is the result of various reported phenomena's that suggest an evident transformation of societal status and realignment of both older and younger generations (Aboderin, 2012; Spence & Radunovich, 2013). This realignment is also prominent, since socio-political alterations stress equality and human rights (Aboderin, 2012; Evans & Quigly, 2013). Younger generations are more aware of their human rights, and insist on being treating equally regardless of the social status of older people (Ferreira, 2008; Joubert & Bradsaw, 2005; Møller, 1992). Ferreira (2008) and Møller (1992), speculates that this awareness contributes to the decline of the status of older people in South Africa. Reports of abuse and loneliness of older people in South Africa support this

speculation (Adkins, 2011; Ferreira, 2008; Geldenhuys, 2010; Joubert & Bradsaw, 2005; Mabaso, 2012; Møller, 1992; Ramashala, 2012). Marias, Conradie & Krizinger (2006), postulates that there's a direct correlation between younger generations respect for the status of older people and their involvement to mistreat them.

It is thus important to understand the construct respect in an effort to conceptualise it between members of different generations in the contemporary South African context.

Literature Review of Respect

Different “forms of respect” have been reported in the past, but no concrete definition for respect has been formulated (Darwall, 1977; Dillion, 2003; 2007; Kant, 1979; Kelleher, 2009). The literature presents different views of respect. The Kantian philosophical view is one of oldest, and is deeply rooted in the idea that everyone is owed respect as an equal moral value that we share (Kant, 1979; 1996). Various philosophers followed Kant's postulation by exploring respect in their search for moral values as guidelines for society.

Honneth (1992), for example, explored respect from the perspective of children. The findings of his study showed that children were able to explain respect only by giving examples of what to do and what not to do. These findings were based simply on hierarchy, because the children were always in the position of compliance, while adults were in the leading position (Honneth, 1992). In contrast to the Kantian view, these findings stressed the importance of hierarchy in respect. Kant (1996) rejected this with the emphasis on *unconditional respect*.

Honneth's findings are however linked to *status respect*, one of three forms of respect proposed by White (1991). White (1991) suggested three forms of respect: 1) *achieved respect*, due to great achievements; 2) *status respect*, due to a specific status; and 3) *unconditional respect*, which is accorded to every living being. *Achieved respect* is associated with admiration, where one gives respect driven by acknowledgement of great achievements (White, 1991). *Status respect* suggests one should give respect to a person in

acknowledgement of that person's specific status. This includes parents, older people and those who occupy a special status, such as a teacher or a queen (White, 1991). In contrast to these two forms of respect, *unconditional respect* emphasises the award of respect to everyone without exception (White, 1991).

The idea of unconditional respect gained increased attention in the social sciences because it has behavioural implications (Lalljee, Leham & Tam, 2008; Lalljee, Tam, Hewstone, Leham & Lee, 2009). Unconditional respect implies distinct acknowledgment of people that involves non-manipulating and non-humiliating behaviour towards others (Kant, 1979; 1996; Lalljee et al., 2009, White, 1991). This motivated further classification of respect as behaviour, and respect as an attitude emerged (Kelleher, 2009; La Caze, 2005; Lalljee et al., 2009; Palmer, 2004). Respect as behaviour is morally based, in that it suggests that respect is a result of an individual's own morals and beliefs (Kelleher, 2009; La Caze, 2005; Palmer, 2004). An attitude of respect refers to the underlying relationship between a subject and an object in which the subject responds to the object from a certain perspective in some appropriate way (Kelleher, 2009; La Caze, 2005; Palmer, 2004; Thomas, 2003). Attitude as a form of respect is described as the natural expression of respect because it is an individual's first and instinctive reaction towards an object, whereas behaviour can be altered (Thomas 2000; Thomas, 2003; Van Leeuwen, 2007; Wong, 1984).

In a study focused on respect between members of different generations a link between attitudes and behaviour was identified (Sung, 2004). Sung (2004), found that younger generations were most likely to use combinations of their attitudes and behaviour to demonstrate intergenerational respect.

Respect in Intergenerational Relationships

The importance of respect between members of different generations has mostly been explored in Asia where respect for older people is fundamental to the ancient Confucian

teachings (Kong, 1995; Sung, 2001; 2004). This emphasised the importance of filial piety, especially in later life, when younger generations have an obligation to respect older people's role in society (Kong, 1995; Sung & Kim, 2000; Sung, 1998; 2001).

In four different studies in Asia, young adults' respect for older people resulted in different typological forms of respect (Ingersoll-Dayton & Saengtienchai, 1999; Mehta, 1997; Palmore & Maeda, 1985; Palmore, 1999; Sung & Kim, 2000; 2003). Sung (2001) evaluated these forms and combined them into a set of 14 different typological forms of respect for older people. These 14 forms are reported as a combination of what young adults think and feel about respect, which they could only describe in terms of behavioural actions. Sung (2001) also acknowledged young adults' attitudes in their expressions of behavioural actions and describes the 14 forms as the following: 1) *Care respect*, which includes general concern for older people. Young adults in all four studies could only describe their care respect by giving examples of physical care for older people. 2) *Gift respect* entails the younger generations' giving gifts to the older generations. These gifts may be of material or symbolic value. 3) *Victual respect* is associated with the choice of beverages and food provided to older people. It is of great importance that younger generations prepare meals according to older people's liking. 4) *Presentational respect* is focused on how members of younger generation present themselves in the presence of older people, for example by using respectful and gracious gestures and posture. 5) *Spatial respect* focuses on honouring older people by giving them the best seats and rooms, and even the best graves when they die. Examples of this included reserving places for older people, and never entering a room before an older person, who has the right to enter first. 6) *Linguistic respect* stresses the importance of addressing older people appropriately and ways of communicating with them. This emphasised young adults' vocal tone when they speak to older people and the general communication of respect. 7) *Acquiescent respect* revolves around the younger generation's

ability to be obedient to older people and listen to their advice. This also stressed young adults' obligation never to question older people's words or argue with them. 8) *Celebrative respect* is honouring older people by celebrating things that are important to them, such as birthdays and significant events. 9) *Public respect* is focused on the younger generation's ability to voluntarily help older people in public. 10) *Consulting respect* suggests that the younger generation should consult older people for advice and permission to do certain things, such as getting married or choosing a career. 11) *Salutatory respect* stresses the importance of greeting older people and highlights greeting people in general, but in a polite and respectful way. 12) *Precedential respect* concerns precedence of older people, requiring younger generations always to give older people the opportunity to be the first to enjoy things such as food, seats, entering a building, and so on. 13) *Funeral respect* has to do with the younger generation's forms of mourning after an older person has died. This includes the burying process and how the younger generation performs the burial rites. 14) *Ancestor respect* is concerned with honouring older people even after they have died. This respect includes remembering their birthdays and honouring what was important to them.

To examine the generalizability of these 14 forms, Sung (2004) conducted a cross-cultural study by comparing them to young adults' perspectives on respect in a Western context. Findings addressed postulations of respect as being context- and culture-specific, but the demonstration of respect for older people in the Western context was found to be almost identical to the 14 forms Sung (2004) had identified. Six of the 14 forms were confirmed and although their demonstration differed a little, the idea of a specific form of respect was the same (Sung, 2004). For example, young adults in America describe *salutatory* respect as greeting older people by shaking hands with men and kissing (on the cheek) and hugging older women. Young adults in Asia described this as greeting older

people by means of bowing the upper body forwards with hands stretched out in front of them (Sung, 2004).

In an African context, respect or its absence emerged in a study focused on the meaning of old age in Ghana (Van der Geest, 1997; 2002; 2004). Older people of the Akan repeatedly refer to younger people as “disrespectful” in their narratives, with direct reference to young people’s behaviour and attitudes (Van der Geest, 1997). This study reports a significant link between care and respect, because older people associated receiving care with respect (Van der Geest, 1997). It is also reported that older Akan people oblige younger generations to care for them, and if they failed to do so older people labelled the younger generations “disrespectful” (Van der Geest, 1997). As a result of this obligation, younger people provided care for older people (mostly their parents and grandparents) in direct compliance with their request and in order to receive respect in return (Van der Geest, 1997). Van der Geest further reports the reciprocity of respect between generations of Akan as an exchange to receive something in return. This reciprocity is explained as a formal exchange in which both generations give respect only in an effort to receive respect in return (Van der Geest, 1997). This suggests that these two generations shared a respect by means of balanced reciprocity.

In a subsequent study, reciprocity of respect showed a significant decline between generations until it became redundant (Van der Geest, 2004). This decline of reciprocity is the direct outcome of the young generation’s withdrawal from the reciprocal process (Van der Geest, 2004). Although older generations were still willing to give respect in return, younger generations showed no interest in the formal exchange of respect, and this resulted in redundant reciprocal respect (Van der Geest, 2004). A clear shift in attitudes emerged as young adults demonstrated filial actions with no direct intention of giving their parents respect (Van der Geest, 2004), whereas in the past these actions were obligatory as a form of

respect (Van der Geest, 1997). Van der Geest (2004) acknowledged this demonstration of actions as a 'performance' of respect that was only done out of habit and contributes significantly to the decline of reciprocal respect.

In a study focused on respect between Zulu grandmothers and grandchildren in South Africa, a significant decline has been reported (Møller & Sotshongaye, 1999). This study explored reported respect from the perspective both of the older (grandmothers) and the younger (grandchildren) generations (Møller & Sotshongaye, 1999). Grandmothers described their role as being central to care giving, because most of them were the primary caregivers of their grandchildren. Zulu grandmothers perceive their caregiving role as their form of respect to their grandchildren (Møller & Sotshongaye, 1999). In contrast to this, the grandchildren perceived grandparents' role as rigid and unpleasant, with little or no flexibility, and which required rules to be enforced and disobedience to be punished (Møller & Sotshongaye, 1999). Older people describe these enforced rules as being intended to protect grandchildren. Grandchildren's ignorance of these rules was marked as "disrespectfulness" by their grandmothers (Møller & Sotshongaye, 1999). Findings report a decline in shared respect between the grandchildren and their grandmothers as a result of modernisation and the transformation of younger generations in South Africa (Møller & Sotshongaye, 1999). A postulation of balanced reciprocity emerges because older people give care to their grandchildren, expecting to receive obedience (as a form of respect) in return. When the grandchildren failed to do so they were labelled 'disrespectful' (Møller & Sotshongaye, 1999).

Older people in the South African context often use the word disrespectful to describe younger generations (Mabaso, 2012; Makoni, 1996). Intergenerational relations were described as ambivalent and negative between Setswana-speaking older and younger people (Mabaso, 2012). The older generation in this study perceive the younger generations as

disrespectful and rude, equivalent to how the young people perceive them as rigid and negative (Mabaso, 2012). Older people describe the ‘disrespect’ of the younger people with direct reference to what they should and should not do (Mabaso, 2012). Xhosa-speaking older women also complained of the ‘disrespectful’ youth (Makoni, 1996). In a study focused on language discourses between members of different generations, older people repeatedly referred to the younger generations as rude and impolite (Makoni, 1996). The older women mentioned young generations’ tendency to speak to them as if they are children, while the younger generations’ perceived the older people as overly-involved and interfering (Makoni, 1996). Makoni (1996), reports how younger women address older women abusively, with little interest in reciprocating respectful communication. However, light is also shed on generational gaps that contribute misunderstandings of exchange (in this case communication) between generations.

Respect in a relational context between members of different generations should be conceptualised against the principles of reciprocity, as reciprocal exchanges between generations benefits both older and younger generations (Sigurðardóttir & Júlíusdóttir, 2013).

Reciprocity of respect. Reciprocity between members of different generations holds benefits both for the younger and older generation (Sigurðardóttir & Júlíusdóttir, 2013). The theory of reciprocity is based on the postulation that human behaviour can be altered by a reward system based on the notion that kind actions will receive kind responses (Berg, Dickhout & McCabe, 1995; Falk & Fischerbacher, 2006; Gintis, 2000). Reciprocity is a social norm encompassing the expectation that people will respond to each other in similar ways (Berg et al., 1995; Diekmann, 2004; Gintis, 2000). For example, when you greet a person respectfully, you expect that person to return the courtesy. Reciprocity is always shared in a relational context. Whether between close/intimate or brief acquaintances, the receipt of a favour always results in a sense of obligation (Falk & Fischerbacher, 2006).

Respect is shared within the relational context of reciprocity that can be shared by means of generalised reciprocity, balanced reciprocity and negative reciprocity (Berg et al., 1995; Diekmann, 2004; Gintis, 2000).

Generalised reciprocity is the exchange within a relationship where parties perform actions with no intention of receiving something similar in return (Berg et al., 1995; Falk & Fischerbacher, 2006). Generalised reciprocal respect is most likely to be shared in a close interpersonal relationship, as it is embedded in trust, altruism and connectedness, significant attributes of an interpersonal relationship (Berg et al., 1995). *Unconditional* respect is an example of generalised reciprocal respect that implies respect given with no self-serving intent (Lalljee et al., 2009).

In contrast to the altruistic approach of generalised reciprocal respect, balanced reciprocal respect derives from the idea of receiving immediate rewards by means of formal exchange (Berg et al., 1995). This implies that a person gives respect only to receive respect (or something similar that benefits the giver) in return (Berg et al., 1995). Balanced reciprocity in many cases serves as a prerequisite, whereby parties give something only to receive something in return. This leaves little space for spontaneity because everything in the relationship is shared as a transaction. An example of balanced reciprocal respect is found in a study on the meaning of old age in the Akan culture (Van der Geest, 1997; 2004). The idea of balanced reciprocity emerged as younger and older people only gave respect to receive respect (in most cases in the form of care) in return (Van der Geest, 1997; 2004).

The principles of balanced reciprocal respect are based on the idea of mutual exchange, where both parties within the interactions benefit from the exchange, in contrast to negative reciprocity (Berg et al., 1995; Falk & Fischerbacher, 2006). In interactions where negative reciprocity is applied, the giving party receives less to nothing in return. Negative reciprocal respect is most likely to be practised in an autocratic environment, which obliges people to

give respect to a person or organisation, regardless of the negative and unpleasant reactions of the person or organisation. Negative reciprocity provokes feelings of loss, uncertainty and mistrust that are not conducive of good interpersonal relationships (Berg et al., 1995; Falk & Fischerbacher, 2006).

The nature of reciprocal respect can only be conceptualised within the relational context of an interaction, considering the fact that respect is always shared within social interactions (Middleton, 2004). To understand young adults' experiences of respect, light needs to be shed on their stage of development. Young adulthood is marked by various transitions, specifically the transition from parental supervision to independence where morals such as reciprocal respect for older people may be questioned.

Respect: Lifespan Approach

Respect in intergenerational relations can be understood from a lifespan approach, as each stage of development accounts for the impact of social experiences throughout the life course (Erikson, 1980; Papalia, Olds & Feldman, 2009). Erikson (1980) identified eight distinct stages of psychosocial development, starting from birth and continuing to later life.

These stages begin with the prenatal period (conception to birth) and develop from infancy to toddlerhood (birth to age 3). Towards the end of the third year, early childhood begins (ages 3 to 6), leading to middle childhood (ages 6 to 11), and continuing to adolescence (ages 11 to about 20), emerging and young adulthood (ages 20 to 40), middle adulthood (ages 40 to 65), and late adulthood (age 65 and over). For the purpose of this study the explicit focus will be on the development of young adulthood and the transitioning period that accompanies this stage.

At the beginning of young adulthood identity vs role confusion comes to an end and a new challenge, intimacy vs isolation, begins (Erikson, 1980). This stage is entrenched in the notion of humans' need to connect and their ability to form close and lasting relationships

that result in multiple relations (Erikson, 1980; Corey, 2012). This need to connect becomes more evident in young adulthood as they strive to fit in and are still keen to blend their identities with people they share interactions with. These interactions also include intimate relationships in which young adults form strong relational bonds with different genders and generations (Corey, 2012), resulting in intergenerational relationships.

Respect forms an integral part of the interactions young adults share with older people (Brubaker & Brubaker, 1999; Sung, 2004). It is important to conceptualise young adults' respect for older people specific to their development, given the changes and challenges that inform their experiences. Young adults' cognitive development increases their ability to question rules and this escalates during their transition from dependence to independence (Papalia et al., 2009). In this transitional phase most young adults leave the parental home and are exposed to new ideas and morals (Setterster & Ray, 2010; Rumbaut & Komaie, 2010). Their enhanced understanding of constructs improves their reasoning skills (Papalia et al., 2009), and this may contribute to their questioning respect for older people. It is thus important to understand young adults' respect for older people, because absence of respect between generations has implications on relational and societal levels.

Young adulthood is also marked by an increased capacity for creativity (Erikson, 1980; Papalia et al., 2009), which enables young adults to demonstrate respect for older people in creative ways. This creativity comes to the fore in a cross-cultural study focused on typological forms of respect for which young adults use creative symbolic and material expressions to demonstrate their respect for older people (Sung, 2004). However no explicit recognition is given to the developmental stage of young adulthood.

Erikson's psychosocial developmental theory, specifically focus on the psycho-social needs of each stage, however little is known of the context of development. The life course perspective highlights a multi-focus on an individual to understand their behavioural

expression and experiences (Rumbaut & Komaie, 2010; Setterster & Ray; 2010). The life course perspective defines behaviours and expression of an individual within the unique context of that person (Rumbaut & Komaie, 2010; Setterster & Ray; 2010). A cohort of young adults can be described as a homogeneous group of people; however one can also describe their heterogeneity within the group by means of each person's unique life course. To understand the impact of a person's life course on his/her experiences of a phenomenon, one have to explore the person deeply embedded in their social structures (Rumbaut & Komaie, 2010; Setterster & Ray; 2010). The life course perspective is rooted in the holistic-approach, where the individual would be understand in the sequence of his/her social economic status, educational level, gender, race, cultural background and religious beliefs (Rumbaut & Komaie, 2010; Setterster & Ray; 2010). Therefore it is important that young adults' experiences of respect in their relations with older people should be conceptualised with recognition to every persons' unique life course.

Conclusion

The continuing increase in longevity accompanied by persistent decline in fertility has resulted in an altered population structure of developed as well as developing regions across the globe (Harper, 2011a). This dramatic alteration holds challenging relational implications at both familial and societal levels (Aboderin, 2012a; 2012b; Aboderin & Ferreira, 2008; Bengston, 2001; Fent et al., 2013).

Over the past years the focus rested increasingly on relations between members of different generations, specifically grandparents and grandchildren (Bengston, 2001; Biggs, Haapala & Lowenstein, 2011; Hoff, 2007). Changes in relations between members of different generations highlighted intergenerational issues, such as respect, as a result of the pressure on the family to care and support older people (Aboderin, 2012a; 2012b; Harper,

2011a). The issue of respect for older people emerged, with little focus on the relational implications, but rather on a policy level subsequently to the increased reports of abuse and ill-treatment of elderly (Aboderin, 2006; Grundy & Tomassini, 2004; Van Dongen, 2005). Respect needs to be understood within a relational context, as it shared in interactions between people (Middleton, 2004). Interactions between members of different generations are conceptualised by the SIGT, that's informed by the Interpersonal and Interpersonal theory (Roos, 2015; Vorster et al., 2013). People seek interactions and familiarize themselves with people in a specific context. The need to form close interactions with people increase significantly in young adulthood, however this stage is also significant for various developmental changes and transitions that impact young adults agency to respect older people.

Article format

The conducted research will be presented in an article format. The context of the research will be informed by the literature background. It is the aim of this article to explore young adults' experiences of respect in their relations with older people. This was done in a specific higher educational context in South Africa. The results will be discussed in terms of different themes that have emerged and visual projections by participants. The study will conclude with a critical reflection in which the findings and impact of the research as well as the data collection method will be critically reviewed and reported.

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SECTION 2**Young adults' experiences of respect in their relations with older people**

J. M. Van Aardt

African Unit for Transdisciplinary Health Research

North-West University

Potchefstroom

Email: 20556888@nwu.ac.za; Janine.vanaardt@gmail.com

Prof. V. Roos*

African Unit for Transdisciplinary Health Research

Faculty of Health Sciences

North-West University

Potchefstroom Campus

Potchefstroom

2520

Email: Vera.Roos@nwu.ac.za

INTENDED JOURNAL AND GUIDELINES FOR AUTHORS

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

Instruction to Authors

Research-Based Papers

- Include relevant literature, research question(s), methodology, and results.
- Discuss implications for practice, policy, and further research in an emerging multidisciplinary field of study.
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Manuscript Length: The manuscript may be approximately **15-20 typed pages** double-spaced (approximately **5000 words including references and abstract**). Under special conditions, a paper with 6000 words could be considered.

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

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Abstract

Respect in intergenerational relationships was previously explored in Asian and Western contexts, with a typological focus that resulted in conceptualisation of 14 forms of respect. There is only limited research on respect in the contemporary South African context that motivated this study. This study endeavours to explore young adults' (G3) experiences of respect in their relations with people older than 60 years (G1). The research was conducted in a university context, at Potchefstroom, South Africa. Twenty-three young adults aged 23 to 26 years (22 females and 1 male) participated in the qualitative research using the Mmogo-method®. Visual and textual data were obtained and analysed thematically and visually. The findings revealed that respect emerges in specific relational contexts. Respect is motivated by young adults' normative values and is demonstrated by positive attitudes and admiration for older people. Young adults give respect to older people through their actions and by being present in the lives of older people and in return they receive respect in the form of emotional and material care from older people. Findings may be drawn upon to develop intergenerational programmes for the promotion of intergenerational cohesion.

Keywords: Experiences, Intergenerational Relationships, Older People, Respect, Young Adults.

Introduction

Respect forms an integral part of interactions between members of different generations (Sung, 2004; Roos, 2015). The understanding and demonstration of respect are contextually, culturally and demographically specific (Kelleher, 2009; La Caze, 2005; Palmer, 2004; Sung, 2004). Honneth (1992) emphasised that respect can only be defined within a certain context because it has different meanings for different people. This links to Kant's (1799) conclusion that the meaning of respect will be different for each individual, depending on culture, demography, race and age. The importance of respect based on age has been reported in international and national literature, with the emphasis on respect based on one's own and the other person's age (Kelleher, 2009; La Caze, 2005; Palmer, 2004). The importance of respect for older people has, however, attracted increased attention due to the impact of population ageing and increased reports of ill-treatment and abuse of older people (Adkins, 2011; Chipperfield & Heavens, 1992; Ferreira, 2008; Mehta, 1997; Sung 2001; 2004).

Young adults' (G3) respect for older people (G1) has been explored in Asian and Western countries, and has generally been described in terms of typological forms of respect and respectful behaviour (Sung & Kim, 2000; 2003; Sung, 2001; 2004). For example, in a study focusing on respect for older people in East Asia, respect was found to take different typological forms, from which 14 forms of respect, ranging from attitudinal to behavioural forms, were derived (Sung, 2001). These forms are unique to the Asian culture, having emerged mostly from ancient Confucian teachings (Sung & Kim, 2000; 2003; Sung, 2001).

To explore the significance of context and culture more widely, a cross-cultural study was done by comparing data from Asia and America (Sung, 2004). Sung (2004) explored the demonstration of respect in both regions from the perspective of young adults. The results of

this study confirmed the importance of context and culture although the behavioural forms of respect were very similar in both regions (Sung, 2004). Six of the 14 forms found in Asia were confirmed in America (Sung, 2004), and although some behavioural expression was different in the two countries, the principle of respect for older people was the same. Sung called this difference *alteration by culture* (Sung, 2004) and illustrated it in the finding of salutatory respect: the young adults in Asia give salutatory respect by bowing forward, while in America bowing was not part of the cultural norm, and a handshake was more appropriate (Sung, 2004). By comparing the results with research by Palmore and Maeda (1985) and Ingersoll-Dayton and Saengtienchai (1999), it was found that young adults are most likely to explain respect by means of symbolic forms resulting in actions or behaviour (Sung, 2001; 2004). For example, *acquiescent* respect is what Sung categorises as a symbolic form of respect. Young adults could explain this only by demonstrating submissive behaviour (inclining the head in the presence of older people and not talking back) (Sung, 2001; 2004). Culture and race influence behavioural acts, but the importance and meaning of respect for older people were found equal in both regions (Sung, 2004).

The issue of respect or its absence emerged in a study focused on the meaning of old age in Ghana (Van der Geest, 1997; 2002; 2004). Its findings reported that older people received respect only as a direct response to a request (Van der Geest, 1997). The word 'disrespectful' was often used by the older people of Akan to describe the younger generations, because they failed to do what was expected of them (Van der Geest, 1997). The older people described provision of care, money and gifts as the obligations of the younger generations. When the younger generation fails to provide this form of care the behaviour was labelled disrespectful (Van der Geest, 1997). In cases where the younger generation was able to fulfil this obligation they received respect from the older people in return, thereby highlighting the reciprocal respect between generations (Van der Geest,

1997). In this case the application of balanced reciprocity was evident because the older and younger people shared respect as a formal transaction in which they give only to receive something in return (Berg, Dickhaut & McCabe, 1995; Falk & Fischerbacher, 2006; Gintis, 2000; Van der Geest, 1997).

In a subsequent study, intergenerational reciprocity of respect appeared to have declined as young adults learned to 'perform' respect (Van der Geest, 2004). Young Akan people were now able to respect older people as a matter of choice, and care actions were performed as a matter of habit, without the intention of giving respect to older people (Van der Geest, 2004). Van der Geest (2004) argues that respect for older people should be understood in the context of the intention of the giver, because an action of respect does not always reflect respectful intentions.

Respect for members of the older generations is considered an integral part of South African society (Møller & Sotshongaye, 1999; Nabalamba & Chikoko, 2011; Palamuleni, Kalule-Sabiti & Makiwane, 2007). In a study focused on respect between Zulu grandmothers and grandchildren, modernisation and transformation were identified as contributing to the decline in respect between generations (Møller & Sotshongaye, 1999). Grandmothers described their grandchildren as disrespectful and disobedient, emphasising what they expected children should and should not do (Møller & Sotshongaye, 1999). For their part, grandchildren perceived their grandmothers as strict and rigid because they enforced rules and applied punishment if these were not followed. Grandmothers labelled offensive behaviours they experienced as disrespectful, with the emphasis on communication (Møller & Sotshongaye, 1999). Older people repeatedly mentioned younger people's tendency to address them rudely as one of the most offensive behaviours they had experienced (Møller & Sotshongaye, 1999).

Respect is not a well-defined construct and this informed the use of theoretical frameworks in an effort to contextualise respect as a relational phenomenon. Respect is always shared in the interactions between people (Middleton, 2004). Interactions between people are described by various theories, but for the purpose of this article a combination of three theories will be used. The Interpersonal theory and Interpersonal Communication theory enable the researcher to explore respect within an interpersonal context (Anderson & Goolishian, 1988; Hargie, 2011; Sullivan, 1953). These two theories underpin the principles of the Self-Interactional Group Theory (SIGT) that specifically focuses on intergenerational patterns of interactions (Roos, 2015).

The Interpersonal theory and Interpersonal Communication theory derive from the idea that people are constantly involved in interaction, where they share thoughts and feelings and are constantly engaging with one another (Anderson & Goolishian, 1988; Hill, Watson, Rivers, & Joyce, 2007; Roos, 2015; Sullivan, 1953; Vorster, Beukes & Roos, 2013). The SIGT developed from this idea, but specifically focuses on the interactions between members of different generations (Roos, 2015). SIGT postulates that interaction between older and younger generations is reciprocal, where these generations constantly act and react reciprocally (Roos, 2015). In these interactions the participants in the interaction continuously receive and send messages of respect (Hill et al., 2007; Vorster et al., 2013). These messages can be communicated by verbal and non-verbal means (Hill et al., 2007; Vorster et al., 2013). Participants are not always aware of their reciprocal role within the interactions, but always experience the impact of the interactions on an emotional level (Hill et al., 2007; Vorster et al., 2013). The subjective experience of respect (or disrespect) is always registered at the subconscious level that co-determines an individual's experiences, and this results' in a behavioural response (Hill et al., 2007; Vorster et al., 2013). How one person responds is not necessarily the same for everyone, but the impact always occurs on an

emotional level (Vorster et al., 2013). Following this discussion, respect will be defined as the subjective experiences in the context of interpersonal interactions between members of different generations (Mehta, 1997; Roos, 2015).

In previous research, older people repeatedly referred to young adults no longer respecting them (Mabaso, 2012). Yet little is known about what young adults regard as respect in their intergenerational relations. This study thus focused on the perspective of young adults in an attempt to shed light on the nature of respect in a relational context. Young adults find themselves in a transitioning period as they move from dependence to independence (Papalia, Olds, & Feldman, 2009). Young adults in transition are exposed to liberating ideas in their new environment, and are likely to start questioning morals and values, including what is regarded as respect and why it is regarded as such (Cranor, 1975; Sung, 2001; 2004). The aim of this research is to explore the experience of respect from the perspective of young Afrikaans-speaking adults in particular. The focus on these young adults is important in the light of the changing socio-political context in South Africa. Afrikaans-speaking young adults constitute an especially interesting group because they find themselves not only in a life-stage transition, but also within a radically changing socio-political context. Culturally, this group of participants has been part of a privileged era following Apartheid in South Africa, and has not been directly affected by it (Christopher, 2001; Walker, 2010). However, these young people share generational bonds with older generations (parents and grandparents), who were part of the Apartheid era, during which white people were in power and every other race was submissive to them (Christopher, 2001). This changed in 1994 when democracy equalised power, irrespective of race (Özler, 2007; Walker, 2010). The young adults participating in the present study, grew up in this equality, protected by human rights legislation which gives them freedom under the constitution to give respect to older people by choice and which prohibits the use of force or

punishment, including by their own parents (Christopher, 2001; Özler , 2007). Thus it is of great importance to conceptualize respect from the perspective of young white adults' in a South-African context.

This research will be guided by the question: What are Afrikaans-speaking young adults' experiences of respect in their relations with older people? The findings of this research will provide insight on respect in the South-African context. However, a single study such as the present one can only lay a foundation for future social research as South-Africa constitutes of a diverse nation. Consisting of numerous racial and cultural groups with eleven official languages, yet findings of the present study can be used in baseline assessments and can contribute to guidelines for intergenerational programs.

Research Methodology

Research Method and Design

This study was done by means of qualitative research methods following a explorative- descriptive nature. Qualitative research was used and applied from a phenomenological perspective to explore the subjective experiences of respect from the perspective of young adults. A phenomenological perspective focuses less on the interpretations of the researcher and more on the descriptions of the experiences of the participants in order to describe the essence of the shared experience (Creswell, 2007; 2013).

Research Context and Participants

The participants in this study were registered as postgraduate psychology students at the North-West University, Potchefstroom, South Africa. The majority lived away from their parental homes, either on- or off-campus. This group of young adults finds themselves in a competitive academic environment with limited time resources in a fulltime academic

programme that usually runs from nine in the morning to five in the afternoon. Their programme is specifically focused on understanding human behaviour, and on the development and practice of interpersonal skills such as optimal listening and attentive engagement to prepare them for a career where they would primarily help others. Apart from being students, some of these young adults have to work part-time to sustain themselves financially. Some of the students work as waiters, au pairs or as academic assistants on campus. Some are also part of campus communities and off-campus community service programmes. The majority of the group receive some form of financial aid, awarded by the North-Western University for postgraduate courses.

A homogenous sample was chosen for this research to obtain a detailed picture of a particular phenomenon: individuals who belong to the same subculture or have the same characteristics (Holloway & Wheeler, 1996). In this case, students in their fourth year of an Honours degree in Psychology were purposively recruited. Creswell (2007; 2013) encourages researchers to collect data from persons who have experienced the phenomenon themselves in order to develop an in-depth explanation of the essence of the experience for all individuals. A group of 23 Afrikaans-speaking young adults, of whom 22 were female, and one male, aged between 23 and 26 years was used. This group of young adults' find themselves in a transition period, from dependence to autonomy.

Procedure

Ethical approval for the project, which focused on enabling interpersonal contexts, was obtained from the Human Research Ethics Committee of the Faculty of Health Sciences in the North-West University, with ethical number NWU-00053-10-S1. The researchers were not involved in any assessment of the students. The participants were invited to join in the data-gathering process through formal announcements by their lecturers during class. The date, time and venue were announced and those who were interested participated

voluntarily. The researcher chose an environment familiar to the group of participants to ease the process of data collection. Prior to their arrival the researcher and the research team prepared the room as such; table and chairs were arranged in a half-circle format that enables each participant to see each other and the research team to move un-noticeable around the circle. On the day of data gathering, the research process was fully explained to all participants so that they had a clear understanding of what was expected. The researcher introduced the research team and explained their roles in an attempt to ensure participants conformability throughout the process. Informed consent was also explained and each participant was asked to sign a consent form. The participants were also asked to complete a biographical form attached to the informed consent form. Thereafter the researcher discussed group-confidentiality and the role of the research team and the participants.

After completion of technicalities the researcher introduced the data collection method and the material that will be involved throughout the process. In conclusion of the discussions each participant received a closed bowl containing the following; a lump of clay, colourful beads, straws and a piece of cloth. Participants were then asked to use these materials to make a visual presentation of their experiences of respect in their relations with someone older than 60 years. The participants' visual representations were captured by means of photographs and their discussions by voice recordings, which served as visual and textual data. They were asked if they wanted to share their experiences and observations with the group that stimulated a focus group discussion. The group had the opportunity to ask questions or to add to the participant's contributions.

The researcher gave each participant the option of keeping his/her visual representation. Those who left theirs untouched were gathered by the research team. The researcher debriefed the group and gave each participant the option to consult a trained and registered clinical psychologist if needed.

The data collection took place over the course of three days, where the same process was followed each day.

Data Collection

The Mmogo-method®. The Mmogo- method® is a visual projective data collection method that involves people in reconstructing their perceptions and experiences visually (Roos, 2008; 2012). Since people reproduce what is familiar to them, the Mmogo-method® is regarded as an appropriate tool to investigate intergenerational respect from the perspective of young adults'. The Mmogo-method® requires that participants are provided with unstructured material (lump of clay, beads and straws) in a closed container. The participants in the study were invited to construct a visual representation by making the following request: *Build something of your experiences of respect in your relations with a person older than 60 years.* When they had completed their task, the visual representations were photographed and served as visual data. The researcher then asked each individual participant the following questions: *What did you make? Why did you make this representation in relation to the question? How do you receive/perceive respect from older people? And how do you give respect to people older than 60?*

The other participants were invited to add their perspectives to the description. This enabled the researcher to better understand and clarify essential information given by the participants and at the same time to link their feelings to the models and their verbal interpretation of the models. The visual representation participants made was placed before them, and was central to their discussion and explanation. Other participants were able to see the presentation clearly and had a chance to contribute to what was discussed. This stimulated a focus group discussion, where participants add, relate or disagree with what the group discussed. The Mmogo-method® enable the participant to stay focused on his/her

initial ideas of respect because the representation on the table before them serves as a reminder.

Every participant had a chance to discuss his/her visual representation, and this enhances each person's contribution to the group discussion. This method ensures a group, as well as an individual, contribution that produces rich detail (Nieuwenhuis, 2007a; 2007b; Roos, 2008; 2012). The discussions were audio-recorded and transcribed verbatim and served as textual data.

Data Analysis

Textual data. The transcribed data collected by means of the Mmogo-method[®] and the discussions were analysed by means of thematic analysis (Braun & Clarke, 2006). An inductive and iterative process was followed to gather the experiences of participants and themes from the data (Nieuwenhuis, 2007c). Thematic analysis was used to identify, analyse and report themes in the transcribed data (Braun & Clarke, 2006). The phases followed in the course of analysing the data include familiarisation with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and finally, producing a report (Braun & Clarke, 2006).

Visual Analysis

Visual data, which included the photos and visual presentations, were analysed by linking the symbolic meaning described by the participants with the research question (Roos, 2008). From the participants' descriptions of the symbolic meaning of their representations and the textual data cross-checking was done to identify significance. This was achieved by comparing the visual representation with the verbatim recording and with the specific research question. Each individual case was analysed by reading the textual data with the representation and the description of the representations. In total 23 cases were analysed

independently and explained (See CD for detailed analysis of all the cases). Each case was compared with the others to discover similarities and significance and identifying themes.

Trustworthiness

The quality of qualitative research is described using Tracy's (2010) eight criteria: The topic of the study has to be (1) *worthy*, in terms of its relevance, significance and interest. An in-depth literature review of respect identified a significant gap. In previous research the issue of respect between generations emerged as a finding that motivated this topic by this time. (2) *Rich rigour*: Throughout this research process adequate and appropriate theoretical constructs were used and described in detail. The importance of the (3) *sincerity* of the researcher should never be underestimated. Within this research process the researcher practised transparency regarding the methods used and the challenges that accompanied the process. Research should always be marked by (4) *credibility*, which was obtained by applying crystallisation. Throughout the research process multi-vocality was ensured by not prompting participants and by accommodating different viewpoints. The aim was to generate findings that are (5) *resonant*, that enable findings to be transferrable and internationally comparable. The researcher made a (6) *significant contribution* to the conceptual and theoretical understanding of respect specific in intergenerational relations and the moral implication of respect between generations. (7) *Ethics* was of the utmost importance throughout data-gathering and analysis. The researcher applied a projective technique, the Mmogo-method®, and used thematic analysis to ensure (8) *meaningful coherence* throughout the research process. Watson and Girard (2004) introduced the application of *integrity* to qualitative research to ensure that the researcher did not apply pre-understanding and prejudices to participants' stories. Direct quotes of participants were used in data analysis that enabled the researcher to provide findings that had not been pre-conceived and were not based on the researcher's interpretations. Quotes were translated by means of translation

from Afrikaans to English, and back to Afrikaans. This was done to ensure that the rich meaning of the material and the context in which it was expressed were not lost in translation. The researcher applied integrity during data collection, analysis and the writing up process by using participants' direct words in the context of how they were said and by using peer review throughout the process.

Ethical Considerations

Throughout the research process the researcher adhered to all requirements laid down in the Ethical Code of Professional Conduct (2002) of the Professional Board of Psychology. The researcher began the research process with a full explanation of what it would entail, and the procedures for participants to follow. Each participant had the opportunity to take part voluntarily or terminate participation. The informed consent form was explained and a signed consent was obtained from all the participants. The researcher explained the participants' rights to confidentiality, anonymity (for publication) and also the right to withdraw at any time during the research process. Group confidentiality was required by the researcher because the Mmogo-method® requires the participants to participate within a group context. In this context each participant had to verbally explain their experiences, in which case only partial confidentiality can be ensured. Rights to the raw data were discussed with the participants because their presentations would be photographed. Participants were assured that they would not in any way be associated with the images or recordings, and that all data would be kept in a safe in the department of Psychology, North-West University, to which the researcher alone has access. Electronic data would be stored on a password-protected computer. The researcher explained the risk-benefit ratio to the participants and ensured that a qualified psychologist was available should debriefing be needed.

Findings

Three themes and several subthemes emerged from the data and are displayed in Table 1 below.

Table 1. *Young adults 'experiences of respect in their relations with older people.*

Main Theme	Subtheme
Attitudes	Positive attitudes
	Admiration
Giving respect	Actions
	Being present
	- Listening
	- Giving time
	- Verbal and non-verbal communication
Receiving respect	Care
	- Emotional
	- Physical

Attitudes

Attitudes refer to the cognitive (how one thinks) and emotional (how one feels) processes of respect. How people think and feel serves as the lenses through which they see respect. In this research the participants referred to a positive attitude and admiration for older people, which prompted them to give respect.

A positive attitude. A positive attitude moves young people to demonstrate respect in relation to older people. *“For me respect is positive, because you have to have a positive attitude towards the person you respect to be able to give respect”* (Participant 20). Positive attitudes were also evident in the expression of participants’ acknowledgements of older people as human beings and their love for and patience with them. The expression of their acknowledgements informs us of these young adults’ underlying positive attitudes. *“For me, giving respect is about validation, validating older people as a person”* (Participant 11). Some of the participants’ normative values emerge strongly from their narratives and these values are associated with positive attitudes. *“Giving respect is love for me, love and patience for older people...the things the Bible describes”* (Participant 16). In the visual representation below, the participant made a pineapple and a face with a heart-shaped thought-bubble which she described as the association between her thoughts of older people and a heart.

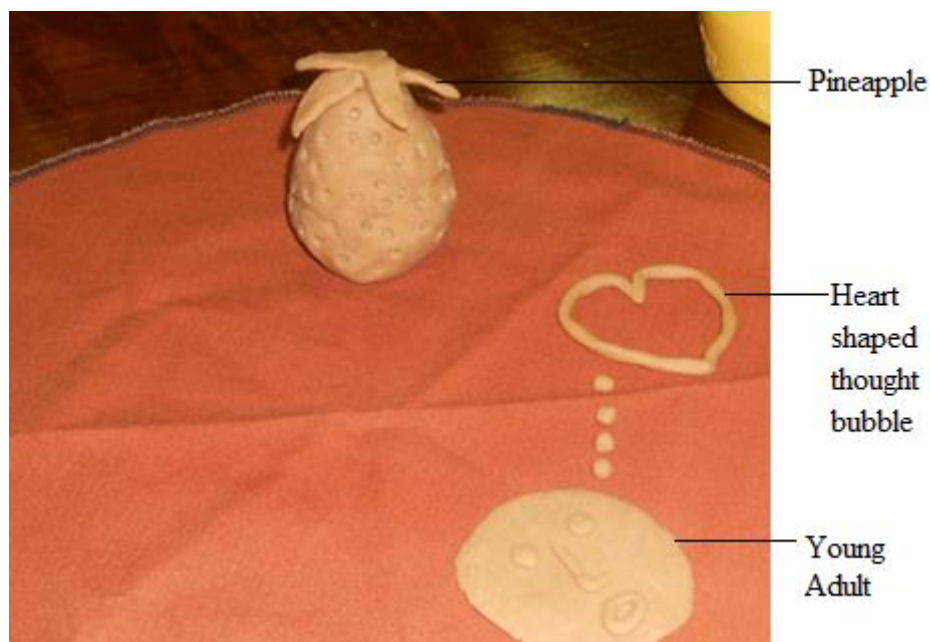


Figure 1. Young adult’s face with a heart shaped-thought bubble.

This participant’s underlying positive attitudes become clear from her description of her representation. *“I see the interactions [in a] relationship as a pineapple, and respect [is*

like] *the knife that cuts off of the prickly parts (unwanted), to get to the juicy centre of the fruit that is the relationship*” (Participant 10). Respect as a knife cuts through the unwanted (outer) parts of the pineapple to reach the enjoyable (inner) part of the fruit that symbolises a relationship. This participant’s positive attitude underlies her symbolic explanation of respect as a tool that cuts through barriers in the relationship with older people so that they can be experienced as rewarding. For this specific participant respect seems to serve as a mediating function to facilitate enabling relationships.

Admiration for older people. Admiration for older people in this context refers to acknowledging their contribution to future generations. A sense of acknowledgement emerged throughout participants’ narratives of how they benefit from what older people have contributed. *“Older people really taught my mom and she taught us, [about] religion and this really helped my family to grow”* (Participant 4). This participant made an example of how she benefited indirectly when older people taught her parents about religion. Her narrative provides insight into older people’s ability to leave a legacy by teaching younger generations. This legacy lives on by being transmitted from one generation to the next. Other participants offered examples of older people’s resilience throughout the years. *“Everyone goes through different patches, and you know that [the experience] builds you. The older I get the more (I make more contact) with older people. They have been through so much, and their love is still there - it just grows with every bit of struggle that they’ve gone through”* (Participant 4).



Figure 2. Plantation in soil.

In Figure 2 a participant made a representation of a plantation as a symbol of his experiences of respect. He associated his representation with his grandfather, who was a maize farmer: *“The older generations are the soil we are planted in and we stem from what they built– if it was not for what they [had done in the past] we would never have what we have today”* (Participant 9). This participant explains his admiration for older people by acknowledging his current situation, which he explains would never be possible if it were not for the generation before him. His symbolic association of older people as soil gives us insight of his positive underlying attitudes, as soil is a symbol of fertility. He also mentions a foundation older people built in the past; this provides insight into the participant’s awareness of what older people have done in the past. *“In the past they built us a foundation for their kids and the generations to follow. This is how they respect us more in a sense”* (Participant 9).

Giving respect

Giving respect refers to young adults who demonstrate respect by their actions and by being present. Being present includes being able to listen, giving of their time to older people, and communicating verbally and non-verbally.

Actions refer to the young adult's spontaneous demonstration of respect by doing something for older people. Examples of such actions emerge from participants' narratives, in which they associate respect with doing something with their hands. *"Respect is active, you can't say you have respect – you have to show it"* (Participant 20).

In the representation below, the participant made a hand that indicates that she is reaching out to older people to perform actions for them.

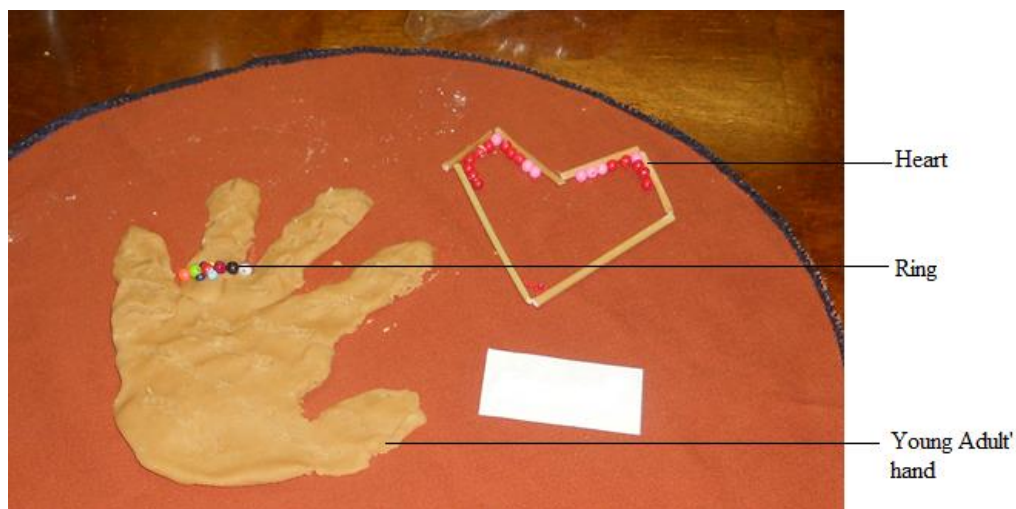


Figure 3. Young adults' hand

She explains her illustration: *"This is a hand, my hand that reaches out [to older people]; if they (older people) need my help I will be there for them. And do something [as an effort] to help"* (Participant 2). The significance of a hand and association with actions were also mentioned by other participants. *"That's the reason why there is a hand reaching out, it is to give respect to older people, to do something for them..."* (Participant 9). The majority

of the group associates the representation of hands with reaching out to older people to help or assist them if necessary. The narratives of participation informed this association, because the younger people reach out to perform active actions for older people with the intention of giving respect. These actions ranged from helping with household chores – “*I see respect to [do something] active. It is to get up and do the dishes for them*” (Participant 20) – to preparing beverages for older people: “*To make coffee for them (older people), and when you finished with that [you] do the dishes, without her (grandmother) even asking you to do it*” (Participant 17). The actions participants describe spring from self-motivation, which causes them to act without being asked to do so by older people. Self-motivation emerged from the narratives of actions they perform for older people: “*When my grandmother is finished eating, I would get up and help without her asking me. And I want to do it; it’s just part of [who I am] me*” (Participant 11). This participant’s self-motivation emerged in her explanation of why she does the dishes without her grandmother having to ask her to do so. Self-motivation in these young adults’ actions is confirmed by their visiting older people without being obliged to do so. “*[You should] take an interest in their lives (older people), not only of obligation [to them] but to go because you want to visit your grandmother, and ask her questions, or do things for her, because you want to*” (Participant 2).

Being present. Being present refers to the young adults’ giving respect to older people by being there in the moment with them. They demonstrated this by listening attentively to older people and giving them time.

Listening. These young adults describe listening to older people as an example of being engaged in the present with older people. “*I also show that I respect her, because I do want to sit [with her] and [listen to] her stories*” (Participant 9). Listening as a demonstration of being present emerges strongly when young adults describe how they tune into what older people say. “*For me respect is mainly to listen when they (older people) speak to you and to*

hear what they really want” (Participant 2). “I give her (grandmother) respect, to sit and listen and [I] actually show interest in what she is saying” (Participant # 22). Listening was graphically represented by an ear, constructed as part of the participant’s representation.

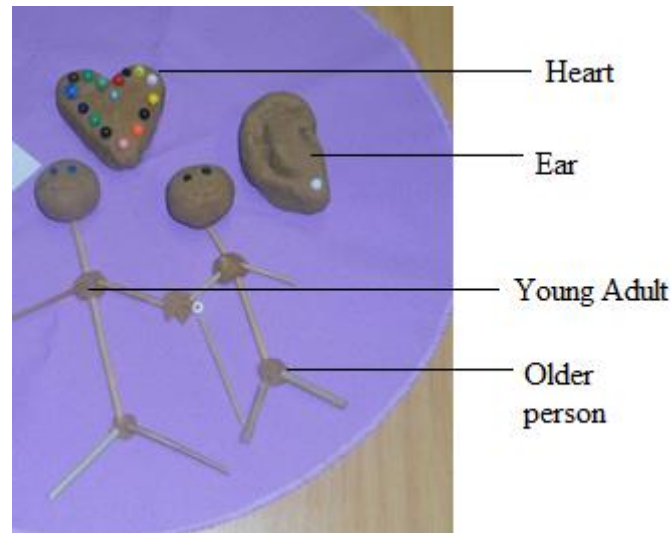


Figure 4. Young adult being present.

This participant made a representation of her and her grandmother holding hands, which she explained was significant when they spent time together. Part of the representation is a heart that symbolises the love she associates with their interaction, and an ear, which she described as follows: “I’ll start with the ear. The ear is about you being able to listen [to older people]. My grandmother moved in with us, and she likes to talk about her past. I feel it is respectful for me to sit and listen to her stories” (Participant 11).

Give time. Giving time refers to examples these young adults presented of according respect in terms of time spent with older people. To understand the essence of being present giving time as a form of giving respect, the context of these young adults’ daily lives needs to be understood. They are all fulltime postgraduate students with limited discretionary time in their schedules. This contextualises and puts into perspective the finding that time is associated with respect.

The theme of time emerges from the group's narratives in which the participants describe themselves as being able to take time off their usual schedule to be with older people. A sense of altruism emerged from the majority of the young people's examples, which showed that giving their time to older people was not for self-serving purposes, but rather focused on the needs of the older person. *"You don't have to do something specific for them. They want your presence, to take time from your busy schedule and make them feel important because they so often get snubbed, so your time is important"* (Participant 15). Giving time to older people as a form of respect is not a matter of what these young adults do within the specific time frame, but rather of their ability to give of themselves physically: *"I believe showing respect to my grandmother is me giving her my time, to visit her when I am home"* (Participant, 13). And also give of themselves emotionally: *"I think many [times it is] ways to give yourself and your time to them"* (Participant 16).

Verbal and non-verbal communication. Verbal and non-verbal communication refers to the means these young adults use to convey the message of respect in the presence of older people.

Giving respect to older people by means of verbal communication was highlighted in various ways; some participants stressed the importance of how they address older people. *"I still speak kindly to her; I'm not rude [towards] her."* (Participant 9). *"The way you speak to them (older people) is important. [For an example] I would always talk to her (grandmother) respectfully"* (Participant 17). Other participants emphasised the importance of what you say to older people, when you are communicating with them. *"And every time I speak to them on the telephone, [I would always say] I love you grandmother and grandfather"* (Participant 1). Other participants stressed the importance of addressing older people correctly, as a form of respect. *"You [should] ask them, can I call you sir and madam or uncle and aunt, what do you prefer?"* (Participant 10).

Non-verbal communication refers to reactions and responses these young adults use to convey the message of respect to older people by means of body language, which includes facial expression (eye contact, smiles, etc.) and conscious gestures. Examples of non-verbal communication in most cases emerge complementary to verbal communication. Different types of non-verbal communication became apparent from participants' narratives. Some stressed the importance of facial expression and how it can be used to give respect – *“Specifically with my grandparents, I use little things to give respect [to them], [for example] a friendly smile”* (Participant 1) – as well as the importance of eye contact: *“I think respect is basic, [to] look into someone's eyes when you speak to them”* (Participant 10). Other participants highlighted the importance of body gestures, for example by indicating precedence to older people when entering a building or a room or by making way for them to pass comfortably. *“I know I respect her (grandmother), [because] I always wait for her to walk in first and I will follow [only after her]”* (Participant 9). The young adults stressed the importance of body gestures, not only for older people they are familiar with. Their examples included people they are not related to. *“I would ask older people, please go first sir or ma'am”* (Participant 10).

Receiving respect

Receiving respect refers to what these young adults perceive as a reaction on the part of older people in response to their (young adults') giving respect. They experience this response in terms of emotional and physical support, which they interpret as forms of respect they receive from older people.

Emotional care refers, to what these young adults experience as older people's ability to support them emotionally. This emotional care was mostly illustrated by examples of older people's being attentive and interested in the young adults' lives. *“They (older*

people) *always want to know how you are [young people] doing. Although they do not always understand what we do at university, they try to stay involved in our lives*"

(Participant 2). Most of the examples included older people being interested in these young adults' lives at university: *"Older people are always interested, [they want to know] what the young people of today are doing, like what are they doing at university"* (Participant 3).

Other participants interpret older people's efforts to show interest in their lives as a form of emotional support. *"They show us their respect in the effort, [for example] their interest in our lives [regardless of their age]. They really care and sometimes it is difficult [to keep in touch] because I don't see them often, but they are always interested"* (Participant 12).

Material care refers, to what these young adults experience as older people's ability to provide material support, demonstrated by examples of receiving some form of material goods. These were either money or food. *"They always want to give you a cookie or sometimes it's money [in an effort] to show their appreciation. I think it's their way of showing respect to us"* (Participant 5). Receiving material care from older people is familiar to these young adults; they gave examples of how they had received it from childhood. *"She looked after [since I was a baby]. She cared for me, and she always tries to make sure everything is OK, feed me. I think that's her way of showing respect to me [by providing for my needs]"* (Participant 22).

Discussion

The findings confirmed that respect is contextually and culturally informed (Sung, Kim, & Torres-Gil, 2010; Sung, 2004). For this group of Afrikaans-speaking young adults, who find themselves in a transitional period, respect for older people is motivated by positive attitudes and admiration for them. These positive attitudes have a mediating function that enables the group to share rewarding relationships with older people. Respect as an attitude is described as a person's first and instinct response towards someone, that suggests that it reflects true meaning without alterations (Kelleher, 2009; Lalljee, Leham & Tam, 2008). These young adults' positive attitude also supports Tang and Lui's (2012; 2013) argument that an individual's attitude serves as a predisposition to respond either positive or negatively towards a certain phenomenon. Positive attitudes are further confirmed by participants' subjective assessment of older persons' contributions to them as younger people. This recognition of older persons' contributions and the benefits that young adults gain from the investment of older persons is a deep motivator for demonstrating respect towards older persons in return. The admiration these young adults' express towards older people are somewhat linked to *achieved* respect (White, 1991).

The findings of the study also confirm international (Sung, 2004; Sung & Kim, 2003; Sung, et al., 2010) and Pan-African (Møller & Sotshongaye, 2002; Van der Geest, 1997; 2004) literature on intergenerational respect. Moreover, they contribute to the understanding of respect in a relational context. In this case respect is reciprocally shared on the principles of generalised reciprocity (Diekmann, 2004; Falk & Fischerbacher, 2006; Gintis, 2000). These young adults confirmed the reciprocal nature of respect (Van der Geest, 1997; 2004), but their reciprocity comes without the explicit demand of receiving anything in return (at that specific moment). Generalised reciprocity is further confirmed in the group's altruistic actions of demonstrating respect, which included variants of what Sung (2004) referred to as

victual, presentational and *linguistic* respect. This group shows respect in these ways to the benefit of older persons and not for a self-serving purpose. This finding could also be explained by the group's interest in, and knowledge of, human behaviour which enables them to use their interpersonal skills more sensitively in their interaction with people in general. However the actions these young adults' describe is similar to what Sung (2004) classified as behavioural respect. Respect as behaviour suggests that it can be altered; as it is morally based parallel to a person's believe system (La Caze, 2005; Laljee et al., 2008; Lalljee, Tam, Hewstone, Leham & Lee, 2009). Majority of the group did use their religious values as a departure point of discussion that confirms the moral value aspect of respect.

Noteworthy among the findings of this study is these young adults' ability to give respect by being present. Being present complements the literature of presence as the distinguishing quality of caregivers in a caring environment (Baart, 2007; 2011). Specifically, this group of young adults demonstrates being present by using a combination of interpersonal skills to create an environment conducive to what Silverstein and Bengston (1997) refer to as intergenerational cohesion. Intergenerational cohesion is much more than just a consensus between generations; it is an intimate relatedness and affiliation associated with unconditional affection (Bruhn, 2009; Silverstein & Bengston, 1997). This links with what Hargie (2011) refers to as empathetic listening. In a relational context, when empathetic listening is present, the listener sets aside personal prejudices and fully engages with the other person to fully accept and identify with him or her. These young adults' listening skills should also be conceptualised as they contradict what Sung (2001; 2004) refers to as *acquiescent respect*. It is possible that these young adults enrolled in a graduate psychology programme demonstrate this skill naturally, but greater emphasis should perhaps be placed on creating interpersonal spaces that serve to develop younger people's self-motivated actions. In this regard, it is important to take note of environments that are conducive to fostering

interpersonal relationships through intrinsic motivation so that individuals' internal reward systems may be developed (Deci & Ryan, 2000).

Giving respect in the form of time should also be contextualised. For young adults in a training context, specifically these graduate psychology students, time is treated as a special commodity. Being prepared to spend time with older persons (to listen to them or to reach out or to do certain activities) implies that these students are willing to sacrifice something else which also demands their time. For these young adults', the rewards of interacting with older persons and their subjective experience of respect are worth more than any sacrifice they might be making. It could be that these particular young adults satisfy their personal needs to give of themselves, their time, and their presence, and that this may not necessarily apply to other Afrikaans-speaking young adults.

Giving respect by means of verbal and non-verbal communication confirms the relational nature of these young adults' respect for older people. Verbal communication as a form of respect contributes to the cross-cultural generalisation of *linguistic* respect used by young adults (Sung, 2001; 2004). However, symbolic forms of respect such as body language and facial expression are culture-specific (Møller & Sotshongaye, 1999; Sung, 2001; 2004; Van der Geest, 1997). Thus one may postulate that the non-verbal communication of this Afrikaans group, which manifests through their body language and facial expressions as forms of respect, is unique to their context and culture.

It is interesting that these young adults also subjectively experience care (emotional and material) they receive from older people as a form of respect; this confirms the link between care and respect (Dillion, 2003; 2007; Møller & Sotshongaye, 1999; Van der Geest, 1997; 2002). Literature on care in the South African context addresses older people's ability to care for younger generations by means of material and physical caring (Hoffman, 2003). In those cases older people are most likely to be the primary caregivers of the younger

generations (Bowman, Van Wyk & Ekman, 2008; Eke, 2003; Hoffman, 2003), but interestingly, in the group studied here, older people (G1) are not necessarily the primary caregivers.

These findings should be conceptualised within the specific South African context. In an effort to understand respect in a South-African context one has to take into account the diversity of the country. South Africa is a home for various racial and cultural groups, with eleven official languages, where respect may not necessarily mean the same thing for everyone. The findings of this study support the importance of context; however the South African context may be more diverse than what is discussed in western literature. For example these white Afrikaans speaking young adults' describe making direct eye contact with older people as a form of respect, where Zulu-speaking groups avoid eye contact with older people as it symbolises disrespect (Fasset report, 2013; Rudwick, 2008). Thus it is important to consider the complexity of a persons' understanding and experience of respect in the South African context as it may be influenced by various aspects. One may even postulate that the studied group' level of education, life-exposure and field of study have an impact on their experiences of respect. And that these experiences may differ from what other white Afrikaans speaking young adults' experience as respect. It is therefore important to acknowledge the homogeneity of a group, but also consider the heterogeneity that exists within groups of people.

Implications and Recommendations

The construct of respect has been associated with ambiguity (Lüscher, 2013). Previous work on respect in general and respect in intergenerational relationships showed this ambiguity. The studies reported different forms of respect, but supplied no concrete

definition for the construct itself (Sung, 2001; 2004). In the current research, the Mmogo-method® enabled participants to project their experiences of respect visually rather verbally.

A comprehensive understanding of these young adults' experiences of respect in their relations with older people was gained. This was done by using prompt questions focused on the visual projections and their relevance to the research question. The visual projection of each participant was central to his or her unique contribution in the focus group discussion, since it served as a reminder of the participant's initial ideas of respect. This technique enables the researcher to gain insight into each participant's contributions, as well as those of the group as a whole.

South Africa is a diverse nation, consisting of various racial and cultural groups with eleven official languages that implicate these findings not representative for a South African context. However this study can serve as a base for further research. Accordingly, a recommendation would be to obtain the perspective of different communities and cultural groups in order to present a broad view of young adults' experiences of respect in a South African context. It is also important for future research to explore respect from both generations' perspectives, particularly older people. This will provide researchers with a comprehensive and in-depth understanding of intergenerational respect in a South African context. A deep (from the perspectives of both generations from different cultural backgrounds) understanding of respect may be used to formulate different perspectives for how respect may be given and received in different contexts.

These perspectives may be applied to inform present and future intergenerational programmes aimed at promoting intergenerational relations and enhancing the sustainability of their cohesion. It can also inform researchers and health workers, specifically in the field of geriatrics and later life in a South African context. Understanding how different cultural

groups perceive respect can inform understanding and sensitivity in the workplace. This is especially useful in a research context, because respect forms part of the core principles researchers apply when entering a new community.

Conclusion

Respect is context- and culture-specific. This group of Afrikaans-speaking young adults in transition describes respect for older people within a relational context that informs us of the relational nature of respect. In this relational context respect is shared reciprocally, since young adults' positive attitudes and the subjective evaluation of older persons' contributions informed them to give respect. This was demonstrated as self-driven actions and manifested through application of interpersonal skills. This group describes experiences of receiving care (emotional and material care) as reciprocal respect from older people.

These findings should be contextualised, because demonstrating being present and offering physical and emotional support are characteristic of people in the helping profession. Nevertheless, the study informs research into the relational nature of intergenerational respect, in this case driven by reciprocity, which we know to benefit both generations.

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SECTION 3

CRITICAL REFLECTION

Findings of the present study address international and national literature, with the unique contribution of understanding respect in a relational context. Philosophical literature on respect mostly focused on the development of morals and values (Darwall, 1977; Dillion, 2003; 2007; Kant, 1979; Kelleher, 2009). These studies resulted in the identification of the *types of respect*, hierarchy, attitudes and behaviour related to respect (Honneth, 1992; Kant, 1979; 1996; Kelleher, 2009; White, 1991). The Kantian view on respect emphasised that everyone is owed respect based on their equality as human beings (Kant, 1979; 1996). Subsequent to these studies, sociologists and psychologists endeavoured to explore respect in an effort to contribute to its understanding in society (Lalljee, Tam, Hewstone, Leham, & Lee, 2009; White, 1991). These studies resulted in comprehensive reports of different types of respect (Lalljee et al., 2009; Palmer, 2004; Thomas, 2000; 2003; White, 1991). For example, White (1991) suggested three types of respect; *achieved* respect, *status* respect and *unconditional* respect. However, certain prerequisites need to be met before people can receive achieved and status respect. Unconditional respect is aligned with what the Kantian view of respect suggests; everyone is owed respect and that it does not have to fit any requirements (Kant, 1979; 1996; White, 1991).

For many years, little to no scientific reports on respect is found in literature; although respect is widely used in churches, schools, organizations and ethical codes, without a clear understanding of what the construct means and if the meaning differs in different contexts. In 2008 social scientists challenged the Kantian view of respect, with the idea that respect implicitly underlies contemporary psychological work such as moral development, social dominance, empathy, expression of attitudes and behaviour (Lalljee, Leham, & Tam, 2008). The aim of the above study was to refine the meaning of *unconditional* respect for different

groups of people, empirically (Lalljee et al., 2008). Findings of this study reported the role of authority, empathy, equality and acknowledgement in expressing *unconditional* respect. Participants in this study, was more likely to unconditionally respect a person if the person was a figure of authority; if a person was emphatic towards them; if the person respected them equally unconditionally and if the person acknowledged them as part of the group (Lalljee et al., 2008). These findings directed the following question; is *unconditional* respect indeed unconditional? Subsequent studies on respect were underpinned by reports of these different ‘types of respect’ that links to Asian and Western exploration of respect for older people.

Respect for older people has mostly been explored in Asian countries emerging from the emphasis on filial piety (Kong, 1995; Sung, 2001; 2004). Filial piety highlights respect for older people in general as a core value of the ancient Confusion teachings (Kong, 1995). Studies in Asia were mostly focused on typological forms of respect that resulted in identification of 14 different types (forms) of respect for older people (Ingersoll-Dayton & Saengtienchai, 1999; Mehta, 1997; Palmore & Maeda, 1985; Sung, 2001; 2002). These typologies are described as symbolical and material forms of respect, with the emphasis on how young adults’ use their attitudes and behaviours to demonstrate respect for older people (Sung, 2004). Most of these typologies are describe, as if older people is in control and young adults subjective to this control (submissive). For example, *celebrative respect* is described as the responsibility (duty) of children to have a party/celebration on the birthday of their parents (older people) or any other day that’s of great significance for older people (Sung, 2001; 2004). If children neglect to demonstrate appropriate actions, they can be sued for neglecting their parents (Chow, 2006; 2012; Kim, & Lee, 2007; Powell, & Cook, 2010). These laws are practiced in Asian countries as an enforcement of filial piety (Chow, 2006; 2012; Kim, & Lee, 2007; Powell, & Cook, 2010).

One can postulate that, that these typological forms of respect reported by Sung are parallel to what Van der Geest (2004) describes as the 'performance of respect' among young adults in Ghana. Van der Geest reports the issue of respect for older people in an exploration of meaning in old age. Older people of the Akan tribe, demand respect from the younger generations (mostly their own children) by means of material (money, gifts, physical care) and emotional care (Van der Geest, 1997; 2004). If the younger generation neglects to provide these forms of care, they were marked as disrespectful (Van der Geest, 1997; 2004). In a subsequent exploration younger generations of the Akan tribe, demonstrate these demands (respect) by means of 'performance of respect' (Van der Geest, 2004). Van der Geest (2004), describe this performance as a habitual action of good-doing without the explicit intention to give respect to older people. Zulu grandmothers also used the word 'disrespectful' to describe younger generations in South Africa (Møller & Sotshongaye, 1999). In cases where these grandchildren neglected to perform actions in accordance to their demands; they were describe as disrespectful (Møller & Sotshongaye, 1999). Respect in the relationships of these Zulu grandmothers and their grandchildren were informed by rigid rules made by the grandmothers. Behaviour that was not in accordance to these rigid rules (such as informal addressing of older people), was punishable (Møller & Sotshongaye, 1999).

In the light of the discussed literature, one can postulate that respect for older people is conditional and forced. Younger generations have no choice but to follow rigid rules made by policy in the case of Asia, or the older generations themselves in the case of Ghana and South Africa. One can further postulates that the intergenerational relationships entrenched in policy, laws and rigid rules leave little room for flexibility and spontaneity that may result a strained unhealthy relationship between generations. Bengston (2007) refers to this strain in intergenerational relationships as 'intergenerational ambivalence', where both generations experience feelings of uncertainty and confusion of what is expected. Makoni (1996) and

McCabe, Mellor, McNamara and Hill (2010) report a shift in younger generations to follow rules in their intergenerational relations.

Intergenerational relationships governed by rules, norms and conventions is referred to as the 'intergenerational contract' (Evans & Quigley, 2013). An intergenerational contract is focused on the implicit benefit of older people rather than negotiation between younger and older generations (Evans & Quigley, 2013). The principles of an intergenerational contract are argued by various social research experts that suggest a more relational agreement between generations underpinned by balanced reciprocal benefits (Evans & Quigley, 2013). Mutual exchange of benefits in intergenerational relations contributes to; both generations wellbeing, the sustainability of the relationship and enhance intergenerational cohesion (Sigurðardóttir & Júlíusdóttir, 2013; Silverstein & Bengston, 1997).

Intergenerational cohesion is steered by mutual relational respect between generations (Sigurðardóttir & Júlíusdóttir, 2013; Silverstein & Bengston, 1997). In an effort to gain insight on intergenerational respect in the contemporary South African context the present study was done. Intergenerational research in South Africa has mostly been conducted within the African context, with little focus on the multi-cultural context of the country itself (Hoffman, 2003). This motivated the present study's focus to explore young white Afrikaans adults experiences of respect in their relations with older people, and led to the research question: *What are white Afrikaans-speaking young adults' experiences of respect in their relations with older people?*

In order to address the above research questions, a data collection method based on a relational approach was used. The Mmogo-method® is regarded as a visual, projective data-collection method which revealed the feelings, experiences and thoughts participants, in a

group setting (Hinthorne, 2013; Jung; 1966). The Mmogo-method® has developed from the idea that people are relational beings and that their visual representations project something, or themselves, in their lived context (Roos, 2008; 2012). This method consists of providing raw material, including straw, beads and clay, which participants can use to construct something in relation to the research question (Roos, 2012). In the context of this specific study, the method enabled participants to express their experiences of respect visually, whereas previous studies had offered no concrete meaning or definition for the construct. Participants' subjective experiences of respect projected into a visual representation enabled the researcher to understand each participant's unique definition and grasp of respect as well as the group's experiences.

Findings revealed that this group of young adults' respect for older people is underpinned by their normative values that inform the young adults' behaviour in their relations with older people. The nature of generalised reciprocity emerged from their altruistic demonstration of giving respect to older people without expecting anything in return. They demonstrate their respect by certain actions, and by creating an environment of intergenerational cohesion. In exchange for giving their respect they experience receiving emotional and physical care from older people as a form of respect.

These findings contribute to SIGT (Roos, 2015) and Interpersonal theory (Hargie, 2011; Jackson, 1965; Leary, 1957; Sullivan, 1953; Vorster, Beukes & Roos, 2013) by supporting the postulations that interactions between individuals (generations) are a process of act and reactions (give and receive). SIGT and Interpersonal theory hold that people seek interactions with others to fulfil specific needs they have; however, in this study young adults use an altruistic approach of selflessness. They describe their giving of respect to older people as being always embedded in interactions which do not have a self-serving purpose.

The groups' altruism emerged constantly throughout their narratives of interactions. This shed light on the young adults' motivation to foster relational interactions with older people.

Previous studies of respect inform research about typological forms of respect in intergenerational relationships and the way these typologies have changed, with little to no focus on the relational nature of respect between generations. Generalised reciprocity is evident in the findings: these young adults give respect in their relational context to older people without demanding anything in return. Noteworthy in this group is the ability to give reciprocal respect by being present in an effort to sustain intergenerational cohesion. However these findings are not representative of the diverse context of South Africa, but it can be used as a base for future research on respect. It is also important to mention gender distribution in this study. The majority of the participants were female; however one male participant was included. Coyne (1997), suggest that sampling in qualitative research is a complex issue. In the case of this study the perspective of Coyne (1997) and Gibbs (2007), was used that suggest when a specific participant experiences is of great significance or illustrative of the shared phenomenon it is appropriate to use it as an illustration in findings. The male in this study visual representation was an excellent example of what these young adults described as 'admiration for older people'. However a recommendation for future studies would be to explore respect within a context of greater gender distribution to shed light on the correlation between gender and respect if any exist.

To produce findings representative of South Africa one has to consider the diversity of this country, hosting various cultural and racial groups. These white Afrikaans-speaking young adults' experiences of respect are not necessarily parallel with those of Setswana-speaking young adults. One also has to reflect on the heterogeneity among groups of people such as white Afrikaans-speaking young adults'. Each person within a certain group has a

unique understanding and experiences of a certain phenomenon that is informed by their socio-economic status, gender, level of education and family background.

Respect for older people can be demonstrated by means of different approaches that are context bounded, however the importance of respect in relational contexts is equal regardless of race, culture or language orientation. Thus, one can use these findings in current intergenerational programmes to inform both generations of the importance of respect and the different ways a person can demonstrate respect in a relational context.

Conclusion

Findings of this study address the relational nature of respect in intergenerational relationships. This research was conducted by means of the Mmogo-method®, which enabled the researcher to gain rich, descriptive insight into the experiences of these young adults. Respect is shared in interpersonal relationship by means of generalised reciprocity steered by normative values and demonstrated in actions and by being present. A significant contribution is made to literature by the concept of presence, which these young adults described as an altruistic action undertaken to sustain intergenerational cohesion. Findings of the present study, overlap with previous research; contribute to the understanding and demonstration of respect within a relational context. Respect within this relational context is shared by means of generalised reciprocity that confirms this group's altruism in relationships with older people. These young adults in transition have the option to question the concept of respect, yet they give it to older people unconditionally.

This study's findings may be used in existing intergenerational programmes to inform different generations about respect and its benefits in relationships. It is important for both the younger and the older generations to understand the manifestations of respect, and their impact, in their relations with each other. This could prevent misunderstanding and

misinterpretation of respect in intergenerational relations and could promote efforts and strategies directed at creating and sustaining intergenerational cohesion.

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