

**Exploring respect as relational phenomena between
members of different generations: A rapid review**

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Mini-dissertation submitted in partial fulfilment of the requirements
for the degree *Master of Arts* in *Counselling Psychology* at the
Potchefstroom Campus of the North-West University.

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SUMMARY

Exploring respect as relational phenomena between members of different generations:

A rapid review

Keywords: intergenerational relationship, older people, rapid review, relations, respect

It has been recorded in literature that respect is an essential part of human beings' social lives. This is evident from the various socialisation processes in the lives of people from birth; it is found in ethical codes, and in most relational contexts. Respect has been described by some researchers as part of relational phenomena; it is usually described with regards to the interactions that take place between people. For the purpose of understanding the relational nature of respect this study defined intergenerational relationships as the social interaction and contact between members of different generations.

Although a number of studies have focused on respect in intergenerational relationships, the findings of these studies have not previously been synthesised to provide insight into the relational nature of intergenerational respect. Therefore the aim of this study was to conduct a rapid review on literature of respect between members of different generations in an attempt to gain such insight into the relational nature of respect in intergenerational relationships. The review consisted of a systematic and extensive keywords search, using Boolean operators to combine keywords and inclusion criteria. In addition, validated search filters were used to limit the search according to exclusion criteria. After the search process the retrieved studies were screened for their relevance with regard to the inclusion and exclusion criteria. Next, the studies included were critically appraised according to international guidelines as indicated in the National Institute for Health and Care Excellence (NICE) and Quality Criteria Checklists (QCC). As a result, 16 articles, published between 1997 and 2015, were identified for final inclusion in the study; they were analysed and synthesised using a thematic synthesis approach.

The review indicates that existing literature describes the relational nature of respect in intergenerational relationships by means of various aspects. The main themes that emerged were as follows: the ethical/moral aspect of respect; the contextual relevance of respect in intergenerational relationships; and lastly the ways in which respect was conveyed in such relationships. These findings shed light on aspects that influence the relational nature of respect in intergenerational relationships. For example, the influence of ethics and morals was identified, as respect needs to be taught to younger generations. Furthermore, the contextual relevance was discussed with regard to the importance of social hierarchy for respecting relationships as well as to the effects of changes of social norms on respect in intergenerational relationships. Finally, the theme that was the most prominent consisted of the different ways in which respect was conveyed as these highlighted the reciprocal interpersonal connection that is part of respecting intergenerational relationships.

It was concluded that the relational nature of respect shared between members of different generations consists of various interactions which are influenced by how it is taught to younger generations as well as by the changes in the social norms. Therefore, these findings offer information that may help guide future intergenerational programmes, especially in elderly care settings; thus adding to the enhancement of reciprocal intergenerational respect and possibly stimulating more effective relationships.

OPSOMMING

Die verkenning van respek as verhoudingverskynsels tussen lede van verskillende generasies: 'n vinnige oorsig

Sleutelwoorde: intergenerasionele verhouding, ouer mense, vinnige oorsig, verhouding, respek

Daar word in literatuur aangevoer dat respek 'n belangrike deel van die sosiale lewe van mense uitmaak. Dit is duidelik vanuit die verskillende sosialiseringprosesse in mense se lewens vanaf geboorte; dit word gevind in etiese kodes en in die meeste verhoudingskontekste. Respek word deur sommige navorsers beskryf as deel van verhoudingverskynsels; dit word gewoonlik beskryf met betrekking tot die interaksies wat tussen mense plaasvind. Met die doel om die verhoudingsaard van respek te verstaan, het hierdie studie intergenerasionele verhoudings gedefinieer as die sosiale interaksie en kontak tussen lede van verskillende generasies.

Alhoewel 'n aantal studies wel op respek in intergenerasionele verhoudings gefokus het, is die bevindinge van hierdie studies nog nie voorheen gesintetiseer om insig te verkry oor die aard van verhoudings met betrekking tot intergenerasionele respek nie. Daarom was die doel van hierdie studie om 'n vinnige oorsig te verkry van literatuur oor respek tussen lede van verskillende generasies in 'n poging om insig te verkry oor die verhoudingsaard van respek in intergenerasionele verhoudings. Die oorsig het bestaan uit 'n stelselmatige en uitgebreide sleutelwoordsoektog met behulp van 'n Boolean-funksie om sleutelwoorde en insluitingskriteria te kombineer. Daarbenewens is gevalideerde soekfilters gebruik om die soektog te beperk volgens die uitsluitingskriteria. Ná die soekproses, is die geselekteerde studies gesorteer volgens relevansie met betrekking tot die insluitings- en uitsluitingskriteria. Vervolgens is die geselekteerde studies krities beoordeel volgens internasionale riglyne soos aangedui in die *National Institute for Health and Care Excellence* (NICE) en *Quality Criteria*

Checklists (QCC). Gevolglik is 16 artikels geïdentifiseer wat tussen 1997 en 2015 gepubliseer is vir finale insluiting in die studie. Die artikels is geanaliseer en gesintetiseer deur gebruik te maak van 'n tematiese sintese-benadering.

Die oorsig dui daarop dat bestaande literatuur die verhoudingsaard van respek in intergererasionele verhoudings beskryf deur gebruik te maak van verskeie aspekte. Die hooftemas wat te voorskyn gekom het, was soos volg: die etiese en morele aspek van respek; die kontekstuele relevansie van respek in intergenerasionele verhoudings; en ten slotte die maniere waarop respek oorgedra word in sulke verhoudings. Hierdie bevindings werp lig op aspekte wat die verhoudingsaard van respek in intergenerasionele verhoudings beïnvloed. Byvoorbeeld, die invloed van etiek en morele waardes is gedefinieer aangesien respek aan jonger generasies geleer moet word. Verder is die kontekstuele relevansie bespreek aan die hand van die belangrikheid van 'n sosiale hiërargie wanneer verhoudings gerespekteer word asook die uitwerking van veranderinge op sosiale norme met betrekking tot respek in intergenerasionele verhoudings. Ten slotte, die tema wat die meeste na vore gekom het was die verskillende maniere waarop respek getoon word omdat hierdie maniere die wederkerige interpersoonlike band beklemtoon wat deel uitmaak daarvan om intergenerasionele verhoudings te respekteer.

Daar is bevind dat die verhoudingsaard van respek wat gedeel word tussen lede van verskillende generasies bestaan uit verskillende interaksies wat beïnvloed word deur hoe dit aan jonger generasies geleer word asook veranderinge in die sosiale norme. Daarom bied hierdie bevindings inligting wat toekomstige intergenerasionele programme kan rig, veral in 'n sorgomgewing vir ouer mense en versterk dus die verbetering van wederkerige intergenerasionele respek en moontlik die stimulering van effektiewer verhoudings.

PREFACE

The author elected to write an article in partial fulfilment of the requirements for the Master of Arts degree in Counselling Psychology, with the permission of her supervisor. The research report culminated in a research article that describes the problem statement of the study. Furthermore, the search strategy, data extraction, critical appraisal, data synthesis and analysis as well as the trustworthiness were conducted systematically and described. The findings of the study were discussed in full and the article will be submitted to the *Journal of Intergenerational Relationships* for possible publication. The publication criteria of the journal will however not be meticulously applied for the purpose of the examination process, but only for publication. References, citations, and general style of the study were applied in accordance with the APA Publication Manual, 5th ed. Aligned with the general academic rules of North-West University (NWU) (Manual for Master's and Doctoral Studies), the final product of this study is submitted in a research article format for examination. Outline of suggested mini-dissertation (article format):

- Cover page
- Contents
- Acknowledgements
- Summary
- Preface
- Permission letter from supervisor
- Section 1: Introduction (literature overview)
- Section 2: Article (methodology, findings and conclusion)

- Section 3: Critical reflection
- Appendices

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

JIR typically publishes articles the content of which addresses intergenerational relationships evidenced in intergenerational practice, policy and research. These relationships occur in familial and non-familial settings and involve interaction that demonstrates positive and negative aspects. The said journal was selected for publication because this article focuses on exploring respect as relational phenomena between members of different generations by means of a rapid review, in an effort to acquire a thorough understanding of respect as relational phenomena shared between members of different generations.

INTENDED JOURNAL AND GUIDELINES FOR AUTHORS

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

Instruction to Authors

Research-Based Papers

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

Manuscript Length: The manuscript may be approximately **25 typed pages** double-spaced (approximately **5000-7000 words including references and abstract**). Under special conditions, a paper with >7000 words could be considered.

Manuscript Style: References, citations, and general style of manuscripts should be prepared in accordance with the APA Publication Manual, 4th ed. Cite in the text by author and date (Smith, 1983) and include an alphabetical list at the end of the article.

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

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

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

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

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

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

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

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

More direct information concerning the proposed submission can be retrieved from the website (<http://jir.ucsur.pitt.edu/submissions.php>).

PERMISSION LETTER FROM SUPERVISOR

Permission is hereby granted for the submission by the first author, Lazya Greyvenstein, of the following article for examination purposes in partial fulfilment of the requirements for the degree Master of Arts in Counselling Psychology:

Exploring respect as relational phenomena between members of different generations: A rapid review

The role of the co-author, was as follows: Ms JM van Aardt acted as supervisor of this research inquiry and assisted in the peer review of this article.



Ms JM van Aardt

6 November 2017

Date

DECLARATION BY RESEARCHER

I, Lazya Greyvenstein, hereby declare that this research study, “**Exploring respect as relational phenomena between members of different generations: A rapid review**”, is my own work and has never been submitted for examination. This study serves in the partial fulfilment of my degree Master of Arts in Counselling Psychology done at the North-West University in Potchefstroom. The necessary consent of all relevant parties was given to conduct this study, and throughout this mini-dissertation the required acknowledgment was accorded to all reference material. Furthermore I declare that this mini-dissertation was edited by a qualified language editor as prescribed. Finally I declare that this research study was submitted to Turn-it-in and a satisfactory report was received stating that plagiarism had not been committed.



Lazya Greyvenstein

Student number: 21767130

6 November 2017

Date

DECLARATION BY THE LANGUAGE EDITOR

I hereby declare that I have language edited the dissertation “**Exploring respect as relational phenomena between members of different generations: A rapid review**” by Lazya Greyvenstein for the degree of Master of Arts in Counselling Psychology.

Certificate attached (See Appendix A).

David Levey (Prof.)



23 October 2017

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SECTION 1: INTRODUCTION

Structure of the Research

Section 1 of this mini-dissertation provides an explanatory literature overview in an effort to contextualise the focus and chosen methodology of this research study (Section 1). The literature overview (Section 1) serves as a preface for Section 2; it is followed by a research article (Section 2), that aims to address the methodology used, the findings of the study and to offer a conclusion regarding the latter.

First, the literature overview (Section 1) is divided into 2 parts, where the primary investigator (L.G.) introduces the reader to the methodology and appropriateness thereof for this research study, followed by the contextualisation of important constructs. The topics that will be addressed in the first part of the literature overview are as follows: 1) conceptualising the rapid review process; 2) search strategy; 3) proposed statement; 4) databases; 5) search limits; 6) inclusion criteria; 7) exclusion criteria; 8) search terms; 9) test the relevance of the retrieved articles; 10) summary table of included articles; 11) critical appraisal of retrieved articles; 12) critical review; 13) check the reference list for accuracy; and 14) findings.

Second, the conceptualisation of constructs consists of the following topics: 1) respect; 2) relationships; 3) intergenerational relations; 4) respect in intergenerational relationships.

Section 2 presents the article (see page 40 of this mini-dissertation). The aim of this article is to review literature on respect between members of different generations, in order to attempt providing insight into intergenerational respect as relational phenomena in intergenerational relations. As a final point the last Section, 3, provides a critical reflection and describes how the review contributed to the field of intergenerational research.

Introduction to Rapid Review Process

Rapid reviews suggest and apply an efficient approach to systematic reviews (Ganann, Ciliska, & Tomas, 2010). Therefore rapid reviews are similar to systematic reviews in most

aspects as they are still a systematic, comprehensive and explicit approach to search, appraise and synthesise primary studies (Bambra, 2011; Davies, 2004; Grant & Booth, 2009; Harker & Kleijnen, 2012; Jones & Evans, 2000; Nind, 2006; Schünemann & Moja, 2015). However there are various aspects in a rapid review process that can be rationalised in order to comply with the limited time frame of such a review. Aspects such as a) restricting the literature search and retrieval stages by limiting the language, date, geographical context and setting of the publications, and or the number of databases searched as well as the searches of unpublished literature; b) limiting the timeframes for the studies to be retrieved and appraised; c) limiting other aspects of the review such as the screening of titles and abstracts or full text, data extraction, and critical appraisal (Ganann et al., 2010; Grant & Booth, 2009; Harker & Kleijnen, 2012; Schünemann & Moja, 2015). For the purpose of the present rapid review L.G. used the following guidelines to complete the review process; only two independent reviewers were used throughout the process, the focus of the study was clearly contextualised to minimise confusion regarding the focus on published work, publication was limited to findings related to respect between different generations as a social phenomenon and just to work published in English, only one search portal with its databases were searched, grey literature (non-conventional and fugitive publications) was excluded, and the data extracted was limited (Ganann et al., 2010; Grant & Booth, 2009; Harker & Kleijnen, 2012; Schünemann & Moja, 2015). Directed by the application of these guidelines the researchers were able to review the existing literature studies in order to answer the research question and add new knowledge to the field of psychology.

The present rapid review was performed by means of a three stage process as suggested by Tranfield, Denyer, and Smart (2003), where reviewers plan, conduct and report. The planning stage is mainly focussed on the creation of a review panel that includes researchers who are familiar with the research topic (Smith, Devane, Begley, & Clarke, 2011;

Tranfield et al., 2003). The members of the review panel have the responsibility of meeting regularly throughout the review process, and they have to be able to discuss all disputes throughout the review process and suggest effective plans to resolve all of these (MacLure, 2005; Tranfield et al., 2003). More important is the role of the review panel to develop a protocol before undertaking the review process. This protocol ensures that all methodological decisions ranging from the very first stages (defining the search and specified inclusion and exclusion criteria) to the more detailed ones (data extraction and synthesis) are rigorously justified in an effort to enhance the trustworthiness (rigour) of the findings (Bambra, 2011; Jones & Evans, 2000).

The conduct stage refers to the more detailed stage where the review panel performs the actual review process (Tranfield et al., 2003). During this stage the identification of research is developed through a comprehensive and unbiased search strategy and assessment of the field that is being reviewed (scoping study) in order to map the scope and size of the review (Bambra, 2011; Jones & Evans, 2000; Tranfield et al., 2003). The assessment process enables the review panel to identify keywords and search terms that form a crucial part of the review process (Jones & Evans, 2000; Tranfield et al., 2003). Subsequent to the identification of the keywords are the formulation, development and application of the search strategy in an effort to ensure that only the most relevant studies are discovered to answer the research question (Tranfield et al., 2003). Kable, Pich and Maslin-Prothero (2012) developed 12-step guidelines to assist a reviewer with the formulation, documenting and application of a search strategy. These 12 steps enable the reader to acquire a better understanding of the rationale and focus of each review. In addition, these guidelines direct reviewers through the developing of the search strategy phase and guide them to attend to all important aspects throughout the review process (Kable et al., 2012). Kable and colleagues (2012) emphasise the following in their guidelines: 1) a purpose statement; 2) databases or search engines used;

3) search limits (part of exclusion); 4) inclusion and exclusion criteria; 5) search terms; 6) search process – precise searches for each database, search engine and the results; 7) assessing retrieved studies for relevance; 8) table that summarises the studies included; 9) final number of retrieved studies; 10) critical appraisal of retrieved these studies; 11) review – critical synthesis of the studies; and 12) complete and accurate referencing (Kable et al., 2012). At the end of the search process the relevance of the retrieved studies needs to be assessed. First, the titles and abstracts of these studies should be compared against the inclusion and exclusion criteria for relevance and duplication. After the first assessment, the full text copies of the relevant studies selected have to be obtained and read in full during the second assessment stage (Bettany-Saltikov, 2010; Smith et al., 2011; Tranfield et al., 2003). At least two independent reviewers should assess the studies and compare those selected and excluded. Any disputes related to the inclusion or exclusion of studies need to be resolved; or an independent review member could be requested to assist with the dispute (Smith et al., 2011; Tranfield et al., 2003). After the assessment of relevance of the retrieved studies, the quality appraisal can commence, which includes critical appraisal of studies included against a predetermined set of criteria or checklists (See Appendix B). This is carried out to ensure the internal validity and reliability of quantitative studies and the trustworthiness of qualitative studies (Hemingway & Brereton, 2009; Jones & Evans, 2000; Tranfield et al., 2003). The next phase consists of extracting general information from the studies into a data-extraction form (spreadsheet) in order to reduce error and bias (Tranfield et al., 2003). According to Tranfield and colleagues (2003), the data-extraction form should include the following: details of the information source as well as other aspects of each study such as characteristics of the population, study context and key findings. According to Jones and Evans (2000) the data that meet the outcome inclusion criteria of the review have to be extracted from the findings of each study included. The final phase of this stage of the review

process is the data synthesis, which consists of a summary and integration of the findings of the review (Tranfield et al., 2003). For the purpose of the present review, the review panel applied thematic synthesis in an effort to understand respect as relational phenomena shared between members of different generations. Thematic synthesis supports researchers to inductively analyse the findings of studies included in a review (Thomas & Harden, 2008), thereby enabling reviewers to report in terms of a broad perspective on a specific topic (Jones & Evans, 2000).

The last stage of the review process focuses mainly on the report process, which includes the reporting of the findings and the statement of the contribution of the review (Tranfield et al., 2003).

Search Strategy

For the purpose of this review the researcher applied the 12-step guidelines for developing an efficient search strategy (Kable et al., 2012). This enabled the review panel to take into consideration the various aspects necessary to locate relevant studies.

Purpose statement. The purpose of this review was formulated by L.G. and the first reviewer (J.VA.) and stipulated as follows; exploring the relational nature of respect between members of different generations as reported by published and unpublished material from the years 1978 to 2016.

Databases. The North-West University OneSearch portal was used to search relevant published and unpublished articles. This portal searches within 252 databases and is a well-established, multi-disciplinary research platform, holds a wide variety of peer-reviewed journals, and is kept up to date. The following databases of the portal are applicable to and/or specialised for the discipline of psychology, and were included: Academic Search Premier, CINAHL, Cochrane Library, EBSCOHost, PsychARTICLES, PsychINFO, SocINDEX, and

ScienceDirect. The Boolean search function of the OneSearch portal was used by using operators like AND, OR, and NOT to combine the specified keywords and inclusion criteria as indicated under the search terms.

Search limits. The following validated search filters were applied to limit the search according to the exclusion criteria:

Articles in English language. The searches were limited to studies in English as it is assumed that high impact research on respect between different generations will have been translated into English. Therefore, it is believed that no high impact studies will have been eliminated from the review based on the language restriction.

Published between January 1, 1978 and December 31, 2016. This is the time frame chosen for this rapid review. Studies about respect prior to 1978 were not focused on respect in relational contexts, but were focussed mainly on respect as an ethical construct, Silverman and Maxwell (1978) were the first researchers who referred to respect as social relational phenomena. The final year of consideration, 2016, was the most current research year as this rapid review was initiated in 2017 and was thus chosen to represent the most current research. The timeframe of 1978 to 2016 gave the review panel members access to large numbers of studies on intergenerational respect; these add to an effective review process. A timeframe of 38 years was considered an attainable timeframe for a rapid review (Grant & Booth, 2009).

Studies' full-text availability. Only studies of which full text was available in the North-West University OneSearch portal were included.

Relevance assessment. Criteria for including or excluding retrieved studies have been formulated by L.G. and the first reviewer (J.VA.). The main rationale was to include articles that reported on respect between members of different generations.

Inclusion criteria

International and national studies. Studies conducted in any country and among any culture group. This review does not focus on a specific country or cultural group.

Empirical studies focused on respect between generations at any stage. The empirical studies have to consist of information regarding respect between members of different generations (older generation (G1), middle generation (G2) and younger generation (G3)) who are historically or familially related. For the purpose of discussion, an arbitrary number is allocated to the different generational groups. For example, the older generation is referred to as G1, the middle generation as G2 and the younger generation as G3.

Respect as a social phenomenon. Only studies focussing on respect as a social phenomenon, which therefore contain information about behaviour that has influenced or may influence a person, will be included.

Exclusion criteria

Respect that is not between members of different generations. Relevant articles needed to study respect between members of different generations owing to this study's focus: understanding the relational phenomenon of intergenerational respect. Therefore, studies included have to explore or assess respect as expressed, experienced or described between members of different generations. A general discussion about respect will not be included.

Review studies. This study only focused on data reported for the first time. Consequently no reviews or duplicated studies were included.

Conference proceedings. Most conference proceedings are published in abstract format, not in full text. Researchers were only interested in full-text, published and unpublished material.

Search terms. The search terms were developed in collaboration with Nestus Venter, an experienced librarian who focuses on topics in the field of psychology. The keywords were identified for searching and scanning of studies on the topic. The following keywords were identified and used in combination with the inclusion criteria and Boolean operators, as mentioned, to search within the North-West University OneSearch portal:

“respect” [Title]

AND “intergenerational” OR “multigenerational” OR “gerontologic” OR “generativity” OR “interpersonal” OR “relational” OR “elder” OR “elderly” OR “older” OR “adult*” OR “child” OR “children” OR “father” OR “dad” OR “mother” OR “family” OR “parent” OR “youth” OR “relative*” OR “grandparent*” OR “aged” OR “geriatric”*
[All Text]

NOT ‘with respect to’ [Title].

Certain search terms were restricted to the title and others to all the text of the article.

Documentation of search process. Only one search engine was used; therefore just those search terms indicated above were used to retrieve studies. This search engine retrieved 417 studies.

Test the relevance of the retrieved articles

Relevance of the studies retrieved was assessed based on Bettany-Saltikov’s (2010) three-step process. Therefore these studies were evaluated against the inclusion and exclusion criteria. First, all titles and abstracts of each study were assessed independently by

L.G. and J.VA. Throughout the title and abstract assessment process there were no disagreements between the reviewers. However, when L.G. or J.VA. was unsure about certain of the studies; in these cases the two reviewers discussed the reasons for their uncertainty regarding the study and, following the discussion, the two reviewers would agree upon including or excluding the study. An overall total of 531 studies were retrieved from the electronic search and the hand search together. One hundred and seventeen of these studies were retrieved from the electronic database; their number decreased to 408 after the duplicate studies were removed. Thereafter the screening (assessing the relevance with regard to the inclusion and exclusion criteria) of the retrieved studies' titles and abstracts took place, after which only twelve studies remained that adhered to the inclusion and exclusion criteria. As a result, the full-texts of these twelve studies were retrieved; after which their reference lists were hand searched. The hand search consisted of scanning the reference lists of each of the twelve studies. It was conducted by searching for references that contained the word 'respect' in the title and that were published between 1978 and 2016. The hand search led to the identification of a further one hundred and fourteen studies; however seventy four of these studies were removed as they were duplicates. Therefore, merely forty studies were retrieved and screened (titles and abstracts) from the hand search in a similar manner to that of the studies retrieved from the electronic database search. Consequently, sixteen studies remained of the hand searched studies that had been screened. Therefore the sum of the electronic database search (twelve studies) and the hand search (sixteen studies) added up to a total of twenty eight studies which remained after this first screening process.

The second screening process was conducted during the data extraction phase of the review when the full versions of the twenty eight studies that remained were screened. During this screening another twelve articles were excluded from the analysis in the final

assessment phase, thus yielding a final batch of sixteen studies that remained and were to be critically appraised.

Summary table of included articles

Table 1 (Section 2) affords a summary of all the studies which were included in the article findings. This table consists of the same information that was described during the data extraction process.

Critical appraisal of retrieved articles

The included studies were subjected to a methodological critical appraisal in order to assess their quality, validity and relevance (Bambra, 2011; Hemingway & Brereton, 2009; Jones & Evans, 2000). During the critical appraisal of the full-text studies L.G. used standardised criteria to appraise the studies (Hemingway & Brereton, 2009). This enabled L.G. to choose studies that are at the least risk of error, have a sound scientific base, have been appropriately designed and also properly executed (Bambra, 2011; Hemingway & Brereton, 2009; Jones & Evans, 2000).

For the purpose of this rapid review the National Institute for Health and Care Excellence (NICE) (2012) and Quality Criteria Checklists (QCC) (ADA, 2008) (See Appendix B) were applied to all included studies. The NICE (2012) criteria are focussed on appraising qualitative studies, according to six features; theoretical approach, study design, data collection, validity, analysis, and ethics. The QCC (ADA, 2008) criteria concentrated on appraising quantitative studies according to two broad characteristics: the relevance of the quantitative studies (comprising four questions) and the validity of the quantitative studies (comprising ten questions). The NICE (2012) enabled L.G. to critically appraise the selected qualitative studies, as well as the qualitative aspects of the mixed method studies, by using a checklist to ensure that the qualitative studies that were included were trustworthy and

methodologically sound. In addition the QCC (ADA, 2008) were used to critically appraise the quantitative studies and the mixed method studies (the quantitative aspect of these) that were included in the review. The QCC (ADA, 2008) enabled L.G. to examine the quantitative studies as well as the quantitative aspects of the mixed method studies to determine whether each study addressed its applicability to practice and conformed with scientific validity.

Critical review

The critical review included the process of data extraction, analysis and synthesis.

Data extraction. In order to extract the relevant data from the studies included, a data extraction form was created by L.G. and J.VA. This enabled the researchers to keep the risk of transcription errors to a minimum, ensuring their consistency and objectivity (Petticrew & Roberts, 2006) and serving as a record of the extracted data, thereby contributing to the rigour of the study. The following information from the included studies was extracted into the data extraction form for identification purposes: Citation, study design (data source), description of actual data sample, and the key findings on respect between different generations. The data were extracted to answer the review question: What is the relational nature of respect between members of different generations as reported by published and unpublished material from the years 1978 to 2016? The process was undertaken by L.G. under supervision of J.VA.

Data synthesis and analysis. A thematic synthesis approach was used to synthesise the findings of all the final studies. Such an approach enabled L.G. and J.VA. to use inductive analysis, allowing the themes to flow from the analysis process rather than bringing preconceived categories in. Thematic synthesis allowed clear identification of the prominent themes. Furthermore, it consisted of organised and structured methods of dealing with the literature embedded in the themes (Dixon-Woods, Agarwal, Jones, Young, & Sutton, 2005).

Since thematic synthesis is a more flexible approach, it allows considerable latitude to members of the reviewer panel as well as a way to integrate qualitative and quantitative evidence (Dixon-Woods et al., 2005). According to (Thomas & Harden, 2008, p. 4) the synthesis consists of three stages which overlap to some degree: “the free line-by-line coding of the findings of primary studies; the organisation of these 'free codes' into related areas to construct 'descriptive' themes; and the development of 'analytical' themes”. The thematic synthesis comprised an independent review of the studies by L.G. and J.V.A., during which they discussed the themes to ensure that the latter reflected the findings of the studies included; thereafter they closely examined the text to determine whether or not other themes flow from it. The interpretation of the themes was essential for reaching consensus and contributed to the credibility of the study (Guba, 1981; Krefting, 1991). This sorting and labelling process involved a search for the underlying meanings ingrained in the included studies. The themes that flowed from the data were re-examined to ensure trustworthiness (Guba, 1981; Krefting, 1991).

Check the reference list for accuracy. The sixteen articles included in this review were cited and referenced in the article section. All sixteen articles were cited in the summary table and referenced in the reference list at the end of the article section. The references and citations were checked multiple times by L.G. as well as an independent person (JK.G.) in an effort to contribute to the trustworthiness of this process.

Findings. The findings were summarised by using a thematic synthesis as explained in Section 2 (the article).

Introduction of Constructs

In this literature overview, important constructs that form part of the core focus of this study were contextualised. As noted, this rapid review aims to explore intergenerational respect as a relational phenomenon shared between members of different generations; for

this purpose constructs such as respect, generation, relationship, and intergenerational relations will be contextualised. This will be followed by consideration of a vast body of knowledge that explores respect in intergenerational relationships.

Respect

Some of the earliest work on respect explains the construct from an eclectic position, primarily describing respect as a moral concept and a virtue that is shared by all humans and which is owed to all as a moral obligation (Kant, 1979, 1999). The Kantian perspective on respect is one of the oldest and most widely practised, enforced by the principles of justice. This view highlights the importance of authority and humans' ethical responsibility to respect others (Kant, 1999). One of Kant's key findings (1979, 1999) states that empirical exploration is the moral development of respect, which recognises the expression of respect in a relational context as the most fundamental form of recognition and dignity. Kant (1999) furthermore explains this by means of attitudes and the practising of certain behaviours. Some philosophers argued that the Kantian perspective eliminates the nuances of respect as it reduces an individual's autonomy to either conveying or dissuading respect (Dillon, 1992; Middleton, 2004).

Honneth (1992) queried the moral aspects of respect as part of moral development and instead emphasised the importance of autonomy by exploring the intersubjective appreciation of individuals through respect. Most of Honneth's (1992, 1996) work focused on respect in shared social relationships, whether between parents and children or husband and wife. Honneth (1996), explains respect as a precondition of personal identity, because an individual is more likely to construe and convey respect when one's role in a relationship is clear. Honneth (1996) found that children are only able to explain respect for their parents through the role they share with their parents. His study showed that children were able to offer this explanation solely by giving examples of what to do and what not to do. These findings

emphasise hierarchy, as children are in a position of compliance, whereas adults occupy the leading position (Honneth, 1996). His findings (Honneth, 1996) on the importance of hierarchy to respect, link with White's (1991) *status respect*, which is one of the three forms of respect the latter proposed. These are: 1) *achieved respect* which is related to admiration, such as shown by acknowledging great achievements, 2) *status respect*, which implies that people accord respect to others according to their specific status, such as parents and older people, and special statuses such as being a teacher or monarch and 3) *unconditional respect* which on the other hand gives attention to showing respect towards all people without exception (White, 1991).

Since unconditional respect has behavioural implications, it has attracted more consideration in the social sciences (Lalljee, Leham, & Tam, 2007; Lalljee, Tam, Hewstone, Leham, & Lee, 2009). Unconditional respect suggests noticeable acknowledgment of people that consists of non-manipulating, non-humiliating or harm-inflicting behaviour towards others (Kant, 1979; 1999; Lalljee et al., 2009; White, 1991). Various other researchers (Lysaught, 2004; Sung, 2004; Sung & Kim, 2003; Sung, Kim, & Torres-Gil, 2010) also found respect to have a behavioural dimension which is described as certain actions or behavioural cues in an interpersonal context. Respect as behaviour is morally based, suggesting that it is a result of an individual's own morals and beliefs (Kelleher, 2008; Kunda & Schwartz, 1983; La Caze, 2005; Palmer, 2004). Respect has therefore also been associated with a certain attitude and/or feeling of unselfishness; a sense of regard and giving each person the proper attention (Dillon, 2007; Kelleher, 2008; Lalljee et al., 2009; Palmer, 2004; Sung, 2004). Hendrick and Hendrick (2006) explained respect as an attitude comprising behavioural, affective and cognitive dimensions. Respect as an attitude is regarded as a natural expression, the first and instinctive reaction towards an object/ person, whereas behaviour, in contrast, can be changed (Kelleher, 2008; Palmer, 2004; Thomas, 2000, 2003; Van Leeuwen, 2007).

Relationships

Relationships for the purpose of this study are viewed in line with Zastrow and Kirst-Ashman's (2013) definition: they are connections on a relational level as a reciprocal interpersonal connection, underpinned by exchanges, communications and interactions. Others similarly indicated that interpersonal connection is embedded in relationships and as such can be regarded as the day-to-day communication between people (Josselson, 1995; Kitching, 2010; Timasheff, 1952; Wu, Sun, Sun, Zhang, Tao, & Cui, 2010). Kelley (as cited in Holmes, 2010) further described social interaction as the influence that each person exerts over the other; and believed this to be the essence of a relationship. Furthermore, relationships can be regarded as interpersonal connections on a personal level (self-sought and reoccurring), with another person or group (Kramrei, Coit, Martin, Fogo, & Mahoney, 2007). Kramrei and colleagues' (2007) research made a distinction between two types of relationships; specific relationships and network relationships. Specific relationships were defined as interpersonal relations with a particular person such as a family member or friend, whereas a network relationship was suggested to comprise interpersonal relations with a larger group such as: a circle of friends, support group, church or community (Kramrei et al., 2007). Fiske (1992), however, differs with regard to the categorisation of specific relationships into merely one broadly defined type of relationship; he further described and categorised specific relationships in what he terms the Relational Model Theory. Fiske (1992) suggested four distinct ways in which relationships can be categorised, as regards to the way in which they are regulated: Communal Sharing, Authority Ranking, Equality Matching, and Market Pricing. Communal Sharing is mainly focused on unity which can be created through persons in the relationship protecting and/or supporting each other and providing empathy and assistance. Authority Ranking is characterised and motivated by hierarchy and maintaining ordinal social ranking (Fiske, 1992). In Authority Ranking

relationships the person with the lower hierarchical position is expected to respect and yield to / obey the person who holds a higher position, whereas the latter is expected to provide wisdom, protection and guidance (Fiske, 1992). When people are primarily motivated in their relationships by making sure that the relationship is reciprocal and those in the relationship are treated fairly then the relationship is regulated through Equality Matching. Lastly, relationship regulation as perceived through the Market Pricing lens causes proportionality and is the core moral motive of the relationship. Market Pricing relationships are mostly focused on directing moral action and judgment by way of taking into consideration what is proportionately or rationally appropriate (Fiske, 1992).

Intergenerational relations

According to Scabini and Marta (2006) and Rogler (2002) a generation is regarded as a group of people who are relatively the same age and share similar characteristics and historical experiences. Interactions between members of different generations are based on their biological and historical age, where children and ascendancy are referred to as familial while unrelated members of different generations comprise historically related members (Scabini & Marta, 2006). Hence intergenerational interactions may take place either with familial or unrelated members of different age groups (Scabini & Marta, 2006). Older people (60 years and older, following the Older Persons Act (Act 13, 2006, p3)) are referred to as generation 1 (G1), where their children represent generation 2 (G2), and the older person's grandchildren (younger than 35) are considered as generation 3 (G3) (Rogler, 2002). Interactions and connections between members of different generations, whether G1 and G3 or G2 and G3 and G1 and G3, are referred to as intergenerational relationships (Braungart, 1984; Scabini & Marta, 2006; Wadensten & Carlsson, 2003). Rogler (2002) suggests that the relationships between members of different generations are characterised by what is referred

to as the four R's of intergenerational relationships. These represent respect, responsibility, reciprocity and resilience within a relationship (Brubaker & Brubaker, 1999; Rogler, 2002).

Intergenerational relationships between the first and third generation (G1 and G3) have received increased attention over the last years, supported by the increased ageing in populations and the positive contributions of connectedness between older and younger generations (Monserud, 2008). Some of these benefits and contributions of intergenerational relationships include physical and emotional support, skills acquisition, as well as social interaction and guidance (Block, 2002; Sung, 2001).

According to Monserud (2008), relationships between G1 and G3 are significant and influential as both older- and younger generations can provide care to each other. This is essential for relationships with regard to respect; multiple researchers (Dillon, 1992; Hayes, 2014; Kanyhama, 2002; Sung, 2001; Van der Geest, 2002) have found that care and respect are interlinked. Other researchers (Block, 2002; Sung, 2001) established that intergenerational relationships provide the opportunity for both older and younger persons involved in these relationships to obtain new skills. Furthermore these new skills create a platform that enables both generations to support each other physically and emotionally (Block, 2002; Sung, 2001). Bengtson and Roberts (1991) reported that mutual helping and exchanges of benefits and/or resources within intergenerational relationships comprises part of the six principal dimensions of intergenerational solidarity as identified by them. Silverstein and Bengtson (1997) called this mutual exchange intergenerational cohesion, which was described as a reciprocal sharing of affection, emotional closeness and affirmation between both the older and younger generations.

Marais, Conradie and Kritzinger (2006), hypothesise that there is a direct link between younger people's respect for the status of older people and their involvement in the mistreatment of older people. The opposite of mutual respect is suggested in terms of an

‘intergenerational contract’ as described by Evans and Quigley (2013). According to Evans and Quigley (2013) such a contract proposes that intergenerational relationships are influenced by strict rules, norms and traditions with the explicit aim of meeting the needs of older people, instead of both older and younger generations’ needs (Evans & Quigley, 2013; UN DESA, 2003). The idea that older people deserve to be treated with the utmost respect, regardless of their behaviour toward others, is the basis of an intergenerational contract (Evans & Quigley, 2013; UN DESA, 2003). This basis, that older people are the most important people in a community, does not seem to be as widely accepted today as before (Evans & Quigley, 2013; UN DESA, 2003). This is evident from the steps that have been implemented by some cultures to ensure that older people receive the necessary help and resources needed (Mehta, 1997). Various social scientists have differed regarding the basis on which the intergenerational contract is established, as they suggest that relationships between members of different generations should be beneficial for both old and young generations (Scabini & Marta, 2006; Wadensten & Carlsson, 2003). These proposals for change stemmed from the belief that members of different generations should be able to negotiate power in these relationships, with the aim of enhancing flexibility and reciprocity (Evans & Quigley, 2013; UN DESA, 2003).

Various researchers mentioned the changes in the nature of intergenerational relationships over the past years (Aboderin, 2006, 2012; Bengtson, 2001; Evans & Quigley, 2013; Ingersoll-Dayton & Saengtienchai, 1999; Mehta, 1997; Møller & Sotshongaye, 1999; Spence & Radunovich, 2013; UN DESA, 2003). This shift was reported to have been influenced by the transformation of societal status and realignment of different generations (Aboderin, 2012; Spence & Radunovich, 2013). An obvious decline in the status of older people was reported in the modern African and South African context (Bradshaw & Joubert, 2006; Ferreira, 2008; Geldenhuys, 2010; Mabaso, 2012; Ramashala, 2012). This decline is

supported by the increased rates of loneliness and abuse of older people (Adkins, 2011; Ferreira, 2008; Ramashala, 2012). The heightened awareness of younger people's rights and protection by the law, therefore enables them to choose how they want to perceive and treat older people (Alhassan Issahaku & Neysmith, 2013; Ramashala, 2012).

Respect in Intergenerational Relationships

Previous work on respect in intergenerational relations was mainly focused on familial-related younger and older generations in Asian and Western countries, although some research has been conducted in Africa.

Sung and Kim (2003) explored respect among older people in East Asia with the aim of identifying the most widely practised forms of respect towards older persons. Sung and Kim (2003) mentioned that such respect for older people has generally been described in abstract forms with regard to the moral beliefs and precepts of the traditional values. Sung (2001) provided a description of 14 typological forms of respect for older people. Sung and Kim (2003) investigated these forms by means of a quantitative approach, intended to measure the importance of each form and the frequency in which these typological forms were practised in East Asia. These different typological forms of respect are unique to the Asian culture, as they are mostly based on traditional Asian literature and research, especially the ancient teachings of Confucius (Sung, 2001; Sung & Kim, 2003). These forms, of respect from younger to older people include: *acquiescent respect*, which requires young people to obey older people by following their advice and listening to them; *care respect*, which is divided into two categories, *care*, referring to concerning oneself with older people's physical, emotional and other needs as well as taking care of them when they become sick, and b) *service*, which focuses on carrying out tasks in the household, spending time with older people and living with them; *consulting respect*, entails younger people asking older persons for advice regarding personal and family matters; *linguistic respect*, which can be

seen when a person communicates with or addresses older persons using appropriate language and the proper titles; *precedential respect*, which includes according older persons priority, such as having precedence with regard to favourite things, being served first, getting into and out of cars and being allowed to exit doorways first; *salutatory respect*, which involves greeting older people to show respect, for example making eye-contact, hugging, kissing or shaking hands; *public respect*, whereby acts of public service are conducted to support older persons, for example giving up seats for them on a bus; *spatial respect*, whereby important seats in meetings or special events are bestowed on older persons, they are involved in activities and are given essential roles to play in their family; acknowledging older persons and asking about their well-being; *presentational respect*, which entails presenting oneself in a neat and proper manner when in the company of older persons; *victual respect*, associated with serving older persons food and drinks; *celebrative respect*, whereby older persons' birthdays and special events are celebrated by calling, visiting or sending them a card; *funeral respect*, that requires mourning and burying deceased older persons with dignity as well as holding sacred funeral ceremonies for them; *gift respect*, refers to giving older persons material- and nonmaterial gifts as well as certain favours, which could include such actions as their making speeches, praying for older people, giving them the position of the chair in important meetings etc.; and *ancestor respect*, which involves honouring and celebrating the anniversaries of ancestors even after they have died (Sung, 2001).

Subsequently, Sung (2004) compared the results of the East Asian (Korean) young adults with those of the Western (American) young adults (Sung, 2004). The results of this study were indicative of the importance of context and culture even though the frequency and importance of the typological forms of respect cited were very much alike in both countries (Sung, 2004). Six of the 14 typological forms of respect found in East Asia were confirmed in America (Sung, 2004). These were indicated by the young adults to be frequently

practised by both cultures' young adults; although some of the behavioural expressions varied in the two countries, the principle of respect for older people was the same. These differences in behavioural expression were named *alteration by culture* (Sung, 2004). Sung (2004) explained this *alteration by culture* through the different descriptions of *salutatory respect*: the young adults in East Asia bow forward as a manner of salutatory respect, whereas bowing forward did not form part of the American cultural norm, but instead a handshake did. The following forms of respect were identified in Sung's (2004) study: respect for older people in the form of engaging behaviours such as *care respect* (caring and serving) and *consultative respect* (asking for advice). When Sung (2004) compared the results of the research he conducted, he found that the younger participants were most likely to explain and convey respect by means of symbolic forms resulting in actions or behaviour. The following forms of respect were displayed symbolically: *acquiescent respect* (complying and listening), *linguistic respect* (lingual expression of respect), *acquiescent respect* (demonstrating obedience), *salutatory respect* (greeting) and *precedential respect* (courtesy). In both Sung's (2001, 2004) studies the young adults were able to explain these forms of respect only by demonstrating submissive behaviour (inclining the head in the presence of older people and not talking back).

Research focussed on respect in intergenerational relationships in the African context has mostly been conducted by Van der Geest (1997, 2002, 2004). Van der Geest (1997, 2002, 2004) is an anthropologist who conducted research on intergenerational respect among traditional families of the Akan culture in Ghana. In this study Van der Geest (1997) found that the Akan people perceived respect as one of their core values. Van der Geest (1997) reports that older people perceived respect as a strict compliance with a request made by them (older people). Older people who participated in Van der Geest's (1997, 2002, 2004) study experienced younger generations within this particular research context as disrespectful, and

they used specific examples where the younger generations did not oblige in terms of the normative beliefs of their community. The older people referred to obligatory requests necessary for respect, which include provision of care, honour and material gifts; when the younger generation were not able to fulfil these requests they were described as 'disrespectful' (Van der Geest, 1997).

On the other hand the members of the younger generation who were able to provide the older people with the care behaviour requested received respect from the older people in return, thus drawing attention to the reciprocal nature of respect between generations (Van der Geest, 1997). The description of this respect shared between the younger and older people was considered to be more of a formal transaction as members of the different generations only give in order to receive something in return (Berg, Dickhaut, & McCabe, 1995; Falk & Fischbacher, 2006; Gintis, 2000; Van der Geest, 1997).

In a subsequent study conducted among people of the Akan culture, Van der Geest (2004) focused on the performance of respect between adolescent and adult grandchildren and their grandparents. (This article draws attention to changes that occur when those children grow into adolescents and adults.) Van der Geest (2004) found that reciprocity of respect seemed to have declined as the Akan adolescents and adults had learned to 'perform' respect (Van der Geest, 2004). In addition these young Akan people started choosing when and where to respect, or not respect, older people, therefore diverging from the tradition of respect found in the Akan culture which indicates that older people will be given the respect they deserved as they have lived longer and have acquired substantial experience.

In the South African context, respect for older people is treated as an essential part of societal values (Møller & Sotshongaye, 1999; Nabalamba & Chikoko, 2011; Palamuleni, Kalule-Sabiti & Makiwane, 2007). Møller and Sotshongaye (1999) conducted a study focussing on respect between Zulu grandmothers and grandchildren. Møller and Sotshongaye

(1999) reported a decline in respect between the different generations and established that modernisation, urbanisation and transformation were factors contributing to the aforementioned decline. Grandchildren were labelled as disrespectful and disobedient by their grandmothers (Møller & Sotshongaye, 1999). The grandmothers emphasised the expected behaviour that the grandchildren needed to adhere to; these behaviour, such as duties/tasks, was demanded of grandchildren so that when the latter failed to perform these duties/tasks or performed them ineffectively such behaviour was described as disrespectful (Møller & Sotshongaye, 1999). In addition, Møller and Sotshongaye (1999) found that the older people emphasised the rude way in which young people addressed them, describing this as the most insulting (offensive) behaviour. On the other hand, the grandchildren perceived their grandmothers as stern and rigid because they dictated rules and applied harsh punishment when these were not adhered to. Therefore, these intergenerational relationships in which the grandmothers described a decline in respect were perceived as strained (Møller & Sotshongaye, 1999). In her study Mabaso (2012) also reported a sense of intergenerational tension between the Setswana-speaking older generation and younger generations (middle and late adolescents and young adults). According to Mabaso's (2012) study, the older persons felt that the younger generations did not respect them any longer, based on their lifestyle and behaviour. It appears as if these older persons perceived appropriate behaviour of younger generations and their respecting the former as an obligation (Mabaso, 2012). The younger generation's members described having negative experiences and perceptions of older persons (Mabaso, 2012). From her study Mabaso (2012) established that the relationships between the Setswana-speaking younger generation and older generation in this study obviously display disconnection and ambivalence.

Hayes (2014) conducted a study among older people in a resource-deprived community in the Northern Cape Province of South Africa, finding that the older people in

his study experienced that middle adolescents conveyed respect through their behaviours. Examples that were described are: appropriate verbal communication, caring for the older people and behavioural modelling (Hayes, 2014). Hayes (2014) also discovered that these older persons experienced respect as feelings of love and gratitude. They expressed a need for middle adolescents to demonstrate gratitude towards them by modelling respectful behaviour such as caring for them. In addition, a reciprocal nature was mentioned with regards to the respect in the relationships between the older persons and middle adolescents.

Jansen Van Rensburg (2013), Van Aardt (2014) and Greyvenstein (2014) explored intergenerational respect from the perspective of white Afrikaans-speaking university students in South Africa. Jansen van Rensburg (2013) reported that this group of Afrikaans-speaking adults and young adults expressed their respect for older people by means of four types of motivations that could be perceived on a continuum of different combinations of extrinsic (socialised normative values) and intrinsic (personal choice and empathy) motivations. They were motivated to show respect to older people by means of: extrinsic / conditional motivation, extrinsic / unconditional motivation, self-motivated / conditional motivation and self-motivated / unconditional motivation (Jansen van Rensburg, 2013).

Van Aardt's (2014) study revealed the relational and reciprocal nature of intergenerational respect; in which young adults explained how they share respect with older people because it is underpinned by their admiration and positive attitudes towards older people. Young adults also experience receiving reciprocal respect from older people through emotional and material care. Another way the young adults explained the way they were able to demonstrate respect towards older people was by being present to and using respectful verbal and non-verbal forms of communication when interacting with the latter (Van Aardt, 2014). Furthermore, Van Aardt's (2014) study contributes to knowledge of intergenerational respect with regard to its relational nature, as it was found in the case of this group of

Afrikaans-speaking young adults that respect was embedded in the reciprocal nature of relationships.

Greyvenstein (2014) reported that the young female adults refer to different contexts in which they experienced respect such as educational (older lecturers and students), familial (grandparents and grandchildren; parents or parents in-law and children), social (older people in general) and work-related (older colleagues or employees and younger colleagues; older customers and younger) contexts. Moreover, the participants also mentioned challenges of respect in relationships with older people. These included expectation of respect because of the older persons' age, different life worlds of the generations, and changes in the value of respect, as well as judgmental and stereotypical assessment of older persons (Greyvenstein, 2014).

Problem Statement

From the foregoing literature it is evident that there has been minimal research conducted that provides insight into the relational nature of intergenerational respect. Most of the studies report on the way respect is conveyed and experienced in intergenerational relationships (Hayes, 2014; Jansen van Rensburg, 2013; Sung, 2001, 2004; Sung & Kim, 2003; Van der Geest, 1997, 2004). Therefore, this study focussed on conducting a rapid review with the aim of systematically searching and appraising existing literature that explored respect in intergenerational relationships. It is a critical appraisal of the studies on intergenerational respect as consisting of relational phenomena (Davies, 2004; Nind, 2006). Synthesising the literature on intergenerational respect as a relational phenomenon is essential, especially considering the rate of the older population that is ever increasing as well as the link, in literature, with care and respect (Hayes, 2014; Mehta, 1997; Papalia, Olds, & Feldman, 2009; Sheng & Settles, 2006; Sung, 2001, 2004). The findings of this study may add to the South African context's knowledge of intergenerational respect. It is timely

because of the reported strained intergenerational relationships in South Africa and an increase in the demand for care of older people (Cohen & Menken, 2006; Greyvenstein, 2014; Hoffman, 2003; Kanyhama, 2002; Mabaso, 2012; Roos, 2011). These findings will possibly provide insight into the relational nature of intergenerational respect, offer information that may help guide future intergenerational programmes, and inform younger generations, particularly those younger people who work in an environment where services are provided to older generations; thus, contributing to the enhancement of reciprocal intergenerational respect and subsequently stimulating more effective relationships.

Aim of the Study

The aim of the research study is to review literature on intergenerational respect, in an effort to provide insight on intergenerational respect as a relational phenomenon shared between members of different generations.

Conclusion

To conclude, this section consisted of a comprehensive literature overview; this enables the reader to understand the methodology and its suitability for this study. In addition, the essential constructs used in the study were contextualisation in an attempt to give the reader better insight into these constructs. Hence this literature overview served as an introduction to the research study which will be reported on in the research article (Section 2).

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SECTION 2: ARTICLE

Exploring respect as relational phenomena between members of different generations:

A rapid review

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Abstract

The aim of this study was to rapidly review the literature on respect between members of different generations in an effort to shed light on the relational nature of intergenerational respect shared between members of different generations. A rapid review was conducted by means of a comprehensive and systematic keywords search, using Boolean operators to combine key words and inclusion criteria. The retrieved studies were then screened for their relevance with regard to the inclusion and exclusion criteria. Critical appraisal of the identified articles was based on two set guidelines, and eventually identified 16 articles, published between 1997 and 2015, for final inclusion in the study. Data were analysed using a thematic synthesis approach. The review found that various characteristics of relationships were described in literature investigating respect in intergenerational relationships. The main themes that emerged were the way in which respect was taught in intergenerational relationships, the contextual relevance of social norms that have changed and the influence on respect in these relationships as well as the ways respect was expressed in them. It is recommended that future research focus more specifically on the description of respectful intergenerational relationships in order to gain an even better understanding of their nature, especially in the South African context. The findings of this review could be incorporated in intergenerational programmes to enhance intergenerational relationships.

Keywords: intergenerational relationship, older people, rapid review, relational, respect

Introduction

Respect is fundamental to our social lives; from the time of birth it forms part of various socialisation processes; it is captured in ethical codes, and manifest in all relational contexts (Dillon, 2016; Lalljee, Tam, Hewstone, Leham, & Lee, 2009). A concrete definition for respect has not yet been formulated, but it has been described as a virtue or an ethical obligation, from a moral perspective (Darwall, 1977; Dillon, 2007, 2016; Kant, 1979). Respect holds differing meanings for different people and has therefore been associated with ambiguity (Darwall, 1977; Mehta, 1997). Dillon (2016) regards respect as part of relational phenomena because it is always described in relation to the interactions that take place between people. This description of respect as relational phenomena may be linked with the definition of relationships as reciprocal, vital, interpersonal connections between people that are identified from patterns of communication, behavioural interaction and emotional exchange (Josselson, 1995; Kitching, 2010; Timasheff, 1952; Wu, Sun, Sun, Zhang, Tao, & Cui, 2010; Zastrow & Kirst-Ashman, 2013). For the purpose of this study, intergenerational relationships are regarded as the social interaction and contact between generations which is evident through the resources and support conveyed in these relationships (Litwin, 2004; Moore, Wilkie, & Alder, 2001; Schulz & Kingston, 2003).

Declining respect for older people has received increased attention over the last few years as it has been linked with abuse and neglect of older people (Cadmus, Owoaje, & Akinyemi, 2015; Dillon, 2016; Ferreira, 2008; Mabaso, 2012; Middleton, 2004; Sung, 2001, 2004; Tam & Neysmith, 2006; Van Aardt & Roos, 2016). Van Aardt and Roos (2016) refer to the construct of intergenerational respect which deals with respect that is shared between members of different generations. A vast body of literature reports on respect of this type, with strong emphasis on neglect, normative values and the typological forms of expressing respect (Mabaso, 2012; Middleton, 2004; Møller & Sotshongaye, 1999; Sung, 2001, 2004;

Tam & Neysmith, 2006; Van der Geest, 1997a, 2004). Most of these studies explored respect between related and or unrelated generational members. Related generational members signifies people who are either biologically or familially connected to each other, whereas unrelated generational members denotes people who share the same historical moments (Scabini & Marta, 2006).

Silverman and Maxwell (1987), suggested typologies of respect, that were empirically explored by Sung and Kim (2003) in East Asia in an effort to identify types of respect that are most frequently used to convey respect for older people. Sung (2001) and Sung, Kim, and Torres-Gil (2010) described these typologies as follows: (1) acquiescent respect (obeying older people), (2) care respect (attending to older people's physical, emotional and other needs), (3) consulting respect (consulting older people about personal and family matters and asking them for advice), (4) linguistic respect (addressing older people appropriately), (5) presentational respect (looking neat and respectful in the company of older people), and (6) salutatory respect (greeting older people to show respect).

Intergenerational respect in an African context also confirms the behavioural aspects of respects in intergenerational relationships. In research conducted by Møller and Sotshongaye (1999) Zulu grandmothers described their grandchildren as disrespectful when they failed to perform certain duties / tasks or did so ineffectively. In relation to their grandmothers, the grandchildren described them as rigid and demanding (Møller & Sotshongaye, 1999). Mabaso (2012) also confirmed the links between behaviour and respect among older and younger Setswana-speaking people. Older Setswana-speaking people experienced younger generational members (middle and late adolescents and young adults) as disrespectful because they behaved inappropriately towards them (Mabaso, 2012). Older people described this inappropriate behaviour in terms of how younger generations communicated to older people and the types of words they used when doing so (Mabaso,

2012). Findings of this study resonate with research conducted in a resource constrained community in the Northern Cape Province, South Africa, where middle adolescents explained respect for older people by means of appropriate verbal communication and caring for them (Hayes, 2014). Emotional and material caring behaviour was also associated with intergenerational respect in research conducted among Afrikaans-speaking South African young adults (Van Aardt, 2014).

In Ghana, research indicated that young people were motivated by the obligation to display respect to the older people because of their age and their position in their community, which refers to *status respect*, according to (White, 1991). However, in this regard Van der Geest (1997a) made an important distinction between intent and respectful behaviour motivated by obligation, which he called the performance of respect. This occurs when younger generations perform acts of respect because they are obliged to care for and support older people, but they do not necessarily have the intention to respect them (Van der Geest, 2004).

In South Africa, Jansen van Rensburg (2013) found that respect for older people was motivated by a sense of obligation and normative beliefs, which confirmed previous research (Damron-Rodriguez, 1998; Sung, 2001; Sung et al., 2010). In addition, Jansen van Rensburg's research indicated that a group of Afrikaans-speaking adults and young adults revealed four types of motivations of respect towards older people: extrinsic/ conditional motivation, extrinsic/unconditional motivation, self-motivated/conditional motivation and self-motivated/unconditional motivation (Jansen van Rensburg, 2013). Jansen van Rensburg (2013) describes extrinsic motivation towards respecting the elderly as embedded in the social norms that were instilled in the younger generation by their family, society and religious values. Extrinsic motivation can be perceived through behaviour that portrays respect (Jansen van Rensburg, 2013). Conditional motivation was evident through the

requirements / conditions (such as reciprocal respect) that had to be adhered to before the younger generation was motivated to show respect. Unconditional motivation is illustrated by respectful actions that are intrinsically motivated; thus, self-motivated (Jansen van Rensburg, 2013). Self-motivated young adults who respect older people were motivated by their admiration of and positive attitudes towards the latter (Van Aardt, 2014).

Empirical work describes respect for older people, and generational members' experiences of respect in their relationships with each other. However, only a few studies explicitly shed light on the relational nature of respect. One of the first researchers who introduced respect in terms of relational phenomena was Van der Geest (1997a, 2008) who described respect between generations as a reciprocal act, a give-and-take-situation. For example, in Akan culture (Ghana), older people accord respect to younger generations (downward) for which the latter are in return required to offer financial or emotional care and social recognition (upward) (Van der Geest, 1997a). Research also indicates that the reciprocal nature of respect takes place within various interpersonal contexts (Greyvenstein, 2014) such as educational, familial, social and work-related contexts. Furthermore, the young female adults, in this research, reportedly experienced various challenges in relationships with older people as regards respect. These challenges included experiencing problems with the expectation of respect based solely on an older person's age, the different life worlds of the generations, and changes in the value of respect, as well as judgmental and stereotypical assessment of older persons (Greyvenstein, 2014).

There has been sporadic research attempts with regard to respect, however the research has not been viewed as a whole to describe the relational nature of respect shared in interpersonal contexts by members of different generations. The aim of this study is, therefore, to systematically review existing literature in order to locate, summarise, critically appraise, synthesise and communicate empirical findings of numerous studies focused on

respect between members of different generations from a relational perspective (Bambra, 2011; Jones & Evans, 2000; Nind, 2006). Such an exploration would enable reviewers to critically appraise the methodological quality and findings of studies on intergenerational respect as relational phenomena (Davies, 2004; Nind, 2006). When empirical work is individually examined it may offer little insight into the relational nature of respect among members of different generations; however, appraising all published and unpublished work might afford the researcher collective insight into this issue. In an effort to address this aim, this rapid review were guided by the following research question: What is the relational nature of respect between members of different generations as reported by published and unpublished material from the years 1978 to 2016? Selecting these years gave the review panel members access to a significant number of publications on intergenerational respect that contribute to an effective review process.

Synthesis of knowledge about intergenerational such respect is particularly important in the light of the ever increasing older populations, and increased demands for care; a role which younger generations have to fulfil (Mehta, 1997; Papalia et al., 2009; Sheng & Settles, 2006; Sung, 2001, 2004). Therefore, it is important to contextualise the relational nature of intergenerational respect in an effort to shed light on the mediating qualities of respect to improve intergenerational interactions and, in turn, relationships. Improving interactions between members of different generations is becoming increasingly important, especially in South Africa, in the light of an ageing population and the simultaneous increase in the number of the younger generation (Hoffman & Pype, 2016). It is important to mediate cohesion between generations in South Africa, in an effort to create an environment of care for older people underpinned by reciprocal respect.

Aim

The aim of the study is to review literature on intergenerational respect, in an effort to provide insight into intergenerational respect as relational phenomena shared between members of different generations.

Research Methodology

Research Method and Design.

A rapid review was conducted to answer the research question. Such a review consists of systematic and explicit review methods that enable reviewers to identify, select and critically appraise relevant studies as well as collect and analyse the data from the studies included in the review (Bambra, 2011; Grant & Booth, 2009; Jones & Evans, 2000; Park & Calamaro, 2013) (see Figure 1). Ganann, Ciliska and Tomas (2010) established that rapid reviews represent a streamlined approach to systematic reviews in order to search for, appraise and synthesise primary studies (Davies, 2004; Harker & Kleijnen, 2012; Nind, 2006; Schünemann & Moja, 2015). The following aspects of the review process were used: two independent reviewers conducted it, the review question was very specific, language limitations were stipulated, just a few databases were searched, grey literature was excluded, and the data extracted was limited (Ganann et al., 2010; Grant & Booth, 2009; Harker & Kleijnen, 2012; Schünemann & Moja, 2015). A thematic synthesis was conducted in order to inductively analyse the findings from the retrieved studies (Thomas & Harden, 2008). This enabled the review panel members to report on a broad perspective of the particular topic (Jones & Evans, 2000).

Research Process

The research process for this rapid review is illustrated in Figure 1.

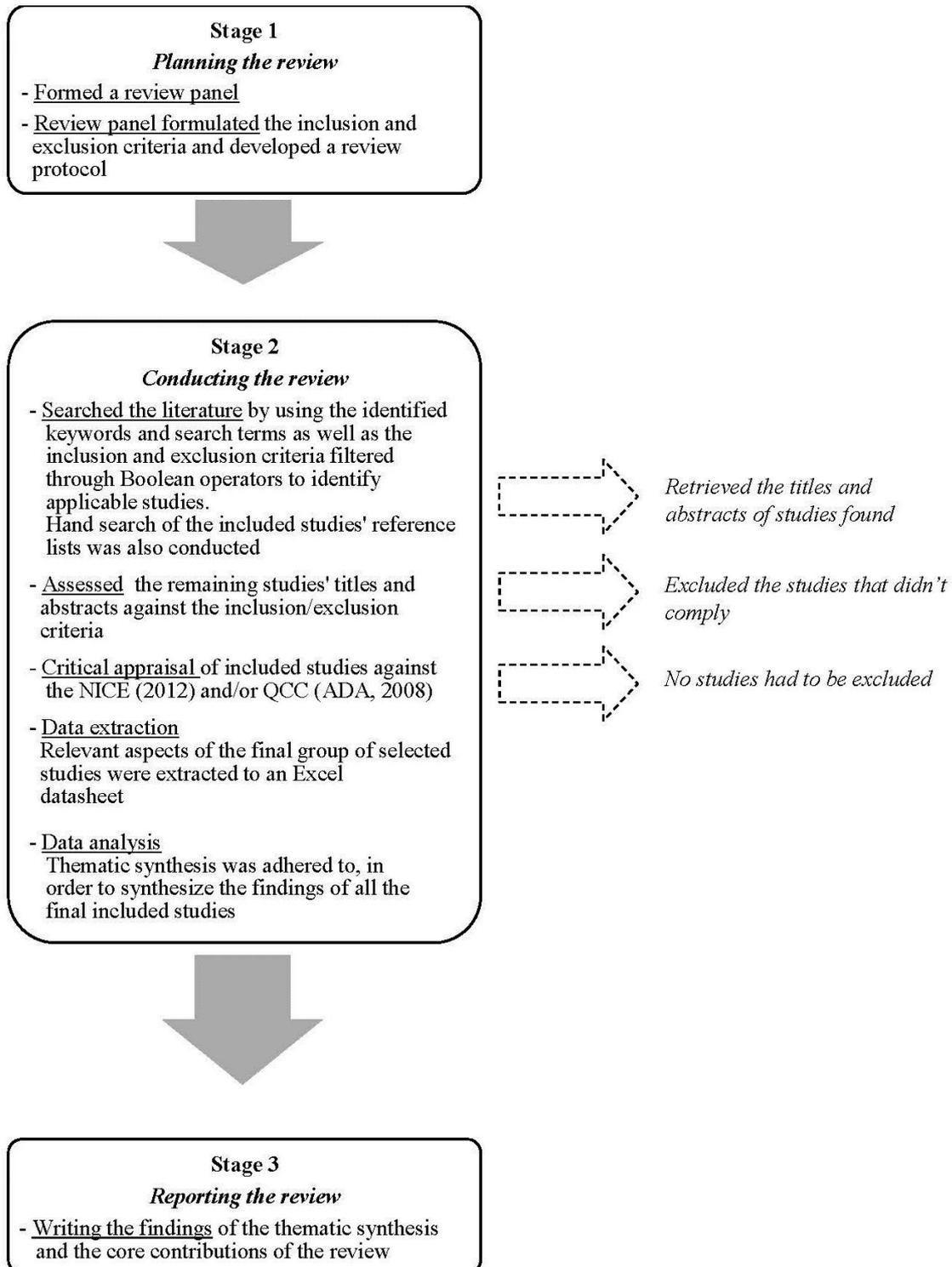


Figure 1 – A visual presentation of the rapid review

The Search Strategy

Keywords. The following keywords were identified and used to search and scan studies. These keywords were identified in collaboration with an experienced librarian (N.V.) at the Potchefstroom Campus of the North-West University and employed in combination with the inclusion criteria and Boolean operators:

“respect” [Title]

AND “intergenerational” OR “multigenerational” OR “gerontologic” OR “generativity” OR “interpersonal” OR “relational” OR “elder” OR “elderly” OR “older” OR “adult*” OR “child” OR “children” OR “father” OR “dad” OR “mother” OR “family” OR “parent” OR “youth” OR “relative*” OR “grandparent*” OR “aged” OR “geriatric” [All Text]*

NOT “with respect to” [Title].

Inclusion (eligibility) criteria. The following predefined selection criteria were used to include studies for this review: (a) studies using English language; (b) both international and national; (c) only full-text studies; (d) empirical studies (published and unpublished articles, books, dissertations and research reports, intervention, and/or policy documents) focused on respect between generations at any stage; (e) furthermore, only data which include respect as a social phenomenon.

Exclusion (eligibility) criteria. The following criteria were used to exclude studies from this review: (a) Studies on respect in any other context than between members of different generations because this study focuses on understanding the relational phenomenon of intergenerational respect. (b) Review studies, as this study is only going to focus on data reported for the first time. Thus no reviews or duplicated studies were included.

(c) Conference proceedings. Researchers were only interested in full-text, and published and unpublished material. (d) All published and unpublished studies prior to 1978, since the first study that focused on respect in a relational context was published in 1978; Silverman and Maxwell (1978) were the first researchers who did so. Furthermore, for the purpose of this rapid review a timeframe of 38 years was deemed a feasible one (Grant & Booth, 2009). The final year of consideration, 2016, was the most current research year as this rapid review was initiated in 2017.

Search resources. A rigorous literature search of all relevant electronic databases of the North-West University OneSearch portal was conducted independently by the primary reviewer (L.G.) and the first reviewer (J.V.A.). The North-West University OneSearch portal was used to search published and relevant unpublished studies, investigating respect, available from January 1978 until December 2016. This portal searches within 252 databases of which the following, which are applicable to and/or specialised for the discipline of psychology, were included: Academic Search Premier, CINAHL, Cochrane Library, EBSCOHost, PsychARTICLES, PsychINFO, SocINDEX, and ScienceDirect. The Boolean search function of these databases was employed by using such operators as AND, OR, and NOT to combine the specified keywords and inclusion criteria as indicated under the search strategy. Validated search filters were used to limit the search according to the inclusion and exclusion criteria. All the titles and abstracts of the selected studies were screened and abstracts were read to investigate the pertinence of the identified studies in order to determine whether they met the inclusion criteria (Umscheid, 2013). Relevant full-text versions were retrieved and assessed as to whether they were in line with the inclusion criteria. The full-text version of studies of which the abstract was not available or insufficiently detailed to determine eligibility were also retrieved and assessed. There was no discrepancy between L.G. and J.V.A. during the screening phases; therefore it was not necessary to consult the

second reviewer to resolve any discrepancies. After the first part of the screening processes the full-text versions of the studies that were included were retrieved for the following round of screening. The identified studies' reference lists were also manually searched and screened for their relevance against the inclusion criteria. The last screening process was conducted during the data extraction phase of the review when the full-text studies were screened (See figure 1).

Critical appraisal of retrieved studies. The studies included were put through a methodological critical appraisal process, so that their quality, validity and relevance were assessed (Bambra, 2011; Hemingway & Brereton, 2009; Jones & Evans, 2000). The critical appraisal was conducted by L.G. who reviewed all the full-text studies that were included according to standardised criteria (Hemingway & Brereton, 2009). The criteria this study employed to determine which studies provide the 'best available evidence', were the National Institute for Health and Care Excellence (NICE) (2012) (See Appendix B), for qualitative studies and qualitative aspects of mixed method studies, and Quality Criteria Checklists (QCC) (ADA, 2008) (See Appendix B), for quantitative studies and quantitative aspects of mixed method studies.

Data Extraction

The following information from the remaining studies was extracted into an Excel datasheet for identification purposes: Citation, study design (data source), description of actual data sample, and the key findings on respect between different generations. Much care went into designing the datasheets to ensure that all the essential data were gathered. This enabled the researchers to keep the risk of transcription errors to a minimum, ensure consistency and objectivity (Petticrew & Roberts, 2006) and to have a record of the data that were extracted in order to answer the review question: What is the relational nature of respect between members

of different generations as reported by published and unpublished material from the years 1978 to 2016?

Data Synthesis and Analysis

A thematic synthesis approach was used to synthesise the findings of all the final studies. This enabled L.G. and J.VA. to use inductive analysis, allowing the themes to flow from the analysis process rather than bringing preconceived categories in. Thematic synthesis allowed clear identification of the prominent themes. Furthermore, it consisted of organised and structured ways of dealing with the literature embedded in the themes (Dixon-Woods, Agarwal, Jones, Young, & Sutton, 2005). Since thematic synthesis is a flexible approach, it allows considerable latitude to reviewer panel members and a way to integrate qualitative and quantitative evidence (Dixon-Woods et al., 2005). According to (Thomas & Harden, 2008, p. 4) the synthesis consists of three stages which overlap to some degree: “the free line-by-line coding of the findings of primary studies; the organisation of these 'free codes' into related areas to construct 'descriptive' themes; and the development of 'analytical' themes”. The thematic synthesis comprised an independent review of the studies by L.G. and J.VA., during which they discussed the themes to ensure that the latter reflected the findings of the studies included; thereafter they closely examined the text to determine whether or not other themes flowed from it. The interpretation of the themes was essential for reaching consensus and contributed to the credibility of the study (Guba, 1981; Krefting, 1991). This sorting and labelling process involved searching for the underlying meanings embedded in the studies included. The themes that flowed from the data were re-examined to ensure trustworthiness (Guba, 1981; Krefting, 1991).

Rigour

The rigour of the study was related to ensuring the credibility, transferability, dependability and conformability (Krefting, 1991) of the research findings. Each of the four strategies were applied in the review process: **Credibility**. In order to ensure credibility of the data, a method called crystallisation (Ellingson, 2009) was employed, meaning that more than one reviewer worked on the material as each reviewer has a different viewpoint, in order to discover similar themes. Over the course of the review, a primary investigator and one reviewer (the second reviewer merely took part in the writing of the study) were part of the review process, which contributed to peer examinations and helped restrict bias (Krefting, 1991; Tracy, 2010). **Transferability**. Thorough descriptions of the review process were included in the review to improve its transferability and allow other researchers to transfer the findings to their contexts (Ellingson, 2009). **Dependability**. Refers to whether the data will remain constant over time: for instance, if the review were to be repeated, the findings would be the same (Shenton, 2004). The review panel members ensured that the findings contain an elaborate description of the search strategy, data extraction and critical appraisal as well as interpretation methods so as to ensure dependability. L.G. attempted to improve the dependability of the review by conducting the code-recode procedure on the emerging themes (Guba, 1981; Krefting, 1991).

Ethical Considerations

Ethical approval to conduct the study was obtained from the scientific committee of the school of Psycho-Social Health Sciences of the North-West University (NWU), Potchefstroom Campus. Guidelines provided by the Health Professions Council of South Africa for psychologists (Health Professions Act 56 of 1974) were followed. Even though the study did not directly make use of human participants, but rather used research studies as the unit of analysis, the research was still carried out in a trustworthy and responsible manner to

ensure integrity and refrain from misconduct. The ethical guidelines provided by Wager and Wiffen (2011) were adhered to, so as to ensure accuracy, transparency, and to prevent repetitious publication. All information sources that were used in this study were found on trusted sites and are consequently considered to be in the public and legitimate domain.

In order to legally gain access to the databases that are subscribed to the NWU, it is necessary for the review panel members to be registered as employees or students at this university. No supplementary ethical considerations were required concerning access to the studies, or anonymising information. Since a primary investigator and two reviewers were part of this review, their role in authorship was carefully considered and proper acknowledgements will be made, especially in the event of publication, as this will contribute to the transparency of the review. Contributing authors are listed in descending order in terms of contribution, as recommended by Wager and Wiffen (2011). The researchers ensured that the work was in their own words and appropriate citations were included in order to acknowledge the authors of the studies referred to. In addition, the study was submitted to Turn-it-in, software that is a similarity index that tested the study for plagiarism (Wager & Wiffen, 2011). The data extraction process was carefully planned in order to ensure that data was extracted accurately. For further contribution to the accuracy of the study, L.G. read all the included studies to identify duplicated publications so that a study would not be reviewed twice (Umscheid, 2013; Wager & Wiffen, 2011).

Findings

Identification of Studies

Figure 2 provides a visual representation of how studies were identified. A total of 531 records were retrieved. One hundred and fourteen studies were retrieved from the included studies' reference lists, while the remaining ones were retrieved from the databases. A total of 83 duplicate studies were removed, and 448 studies (titles and abstracts) were

screened. Twenty-eight studies were retrieved after screening the titles and abstracts, of which twelve did not meet the inclusion criteria. Sixteen journal articles were included in the rapid review. L.G. and J.VA. were consistent as regards the number of studies retrieved and included, with no disagreements taking place.

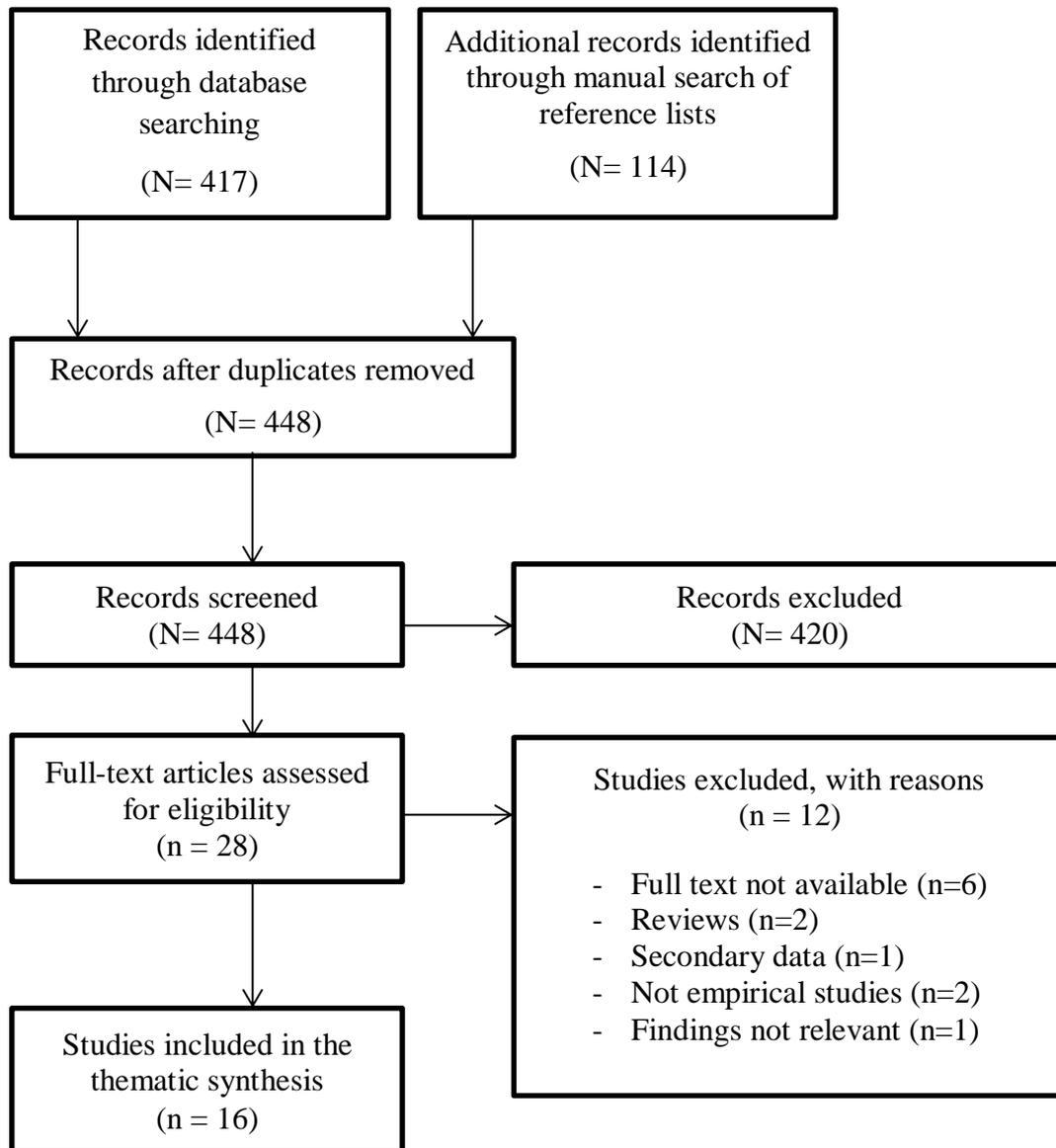


Figure 2. Summary of study identification. (PRISMA diagram)

Critical appraisal of retrieved studies

The NICE (2012) criteria for trustworthiness (qualitative studies and mixed method) and QCC (ADA, 2008) criteria for validity and reliability (quantitative studies and mixed method) not met by each study are presented in Table 1.

Description of Findings

The final group of selected articles (see Table 1) was published between 1997 and 2015. The majority of the studies which were included made use of qualitative methodologies (n=11). However there were studies that applied quantitative (n=2) methodologies and mixed-method (n=3) methodologies. The studies typically involved focus groups, interviews, anthropological fieldwork, and/or self-administrated surveys based on questionnaires.

The sixteen studies all mostly focused on upward respect (respect towards older persons) while just three studies mentioned downward respect (respect towards younger persons); however, reciprocal and mutual respect were referred to in seven of the studies.

Table 1

Summary of the included studies

Citation	Description of actual data sample	Study design	Key findings on respect in intergenerational relationships	NICE and/or QCC criteria unmet
(Sung, Kim, & Torres-Gil, 2010)	<p>Phase 1: 2 separate groups of students Overall sample size 656 - Group of 332 at a large public American university in the Midwest - Group of 324 at a large private university on the West Coast Graduate students (32%) & seniors (68%) Median age: 23 56% were male students Ethnicity: +- 71% Caucasian, 12% African Americans, 12% Latinos 5% Asian Americans</p> <p>Phase 2: 66 participants selected at random from the 656 participants who were part of Phase 1 (questionnaire) 33 from each university group</p>	<p>Mixed-method Comparison Phase 1: Questionnaire surveys Phase 2: Interviews</p>	<p>Respecting forms reported (cited) as a way of showing respect towards older people (Most important 6 are listed in ascending order according to their frequency):</p> <ul style="list-style-type: none"> - Acquiescent respect: complying and listening - Care respect: giving care and providing services (tasks) - Linguistic respect: addressing older people through respectful language - Salutatory respect: greeting older people appropriately - Consulting respect: asking older persons for advice - Presentational respect: using courteous manners when in presence of older people <p>The importance of reciprocity in relationships between members of different generations was mentioned.</p>	<p><u>QCC:</u> Validity 4 (method of handling withdrawals not described)</p> <p><u>NICE:</u> Validity 4.1 (not described) Analysis 5.1 (not sure/not reported); 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>

(Hayes, 2014)	<p>Sample size 12 older participants - 3 men - 9 women.</p> <p>Participants from Vaalharts, a rural community outside Jan-Kempdorp in the Northern Cape Province of South Africa.</p>	<p>Qualitative method Interpretivist, descriptive paradigm</p> <ol style="list-style-type: none"> 1. Mmogo-method® (Visual illustrations & focus group) 2. Self-reflective journals 	<p>4 Themes emerged from the data obtained in the study: Respect vs care and love; conveying respect in interactions through communication; reciprocal nature of respect and respect instilled through education, demonstration and rewards. Respect vs care and love – care and respect were closely associated with each other, and physically caring for younger persons comprised an example of this type of respect. Respect was also linked to love in the study and was shown by acts of care from the younger generation.</p> <p>Conveying respect in interactions through communication was described by actions such as using specific titles and respectful words when talking to older persons. Verbal expression of gratitude was also indicated as a way of interacting respectfully towards older persons.</p> <p>The reciprocal nature of respect was noted by the older persons behaving / acting in a certain way in order to receive respect in return.</p> <p>It seems as if respect was instilled downwardly through education, demonstration and rewards and that generational transference takes place in order to instil respect.</p>	<p><u>NICE:</u> Validity 4.1 (unclear) Analysis 5.3 (not sure/not reported)</p>
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(Jansen van Rensburg, 2013)	<p>Sample size 27 adults</p> <ul style="list-style-type: none"> - 2 men - 25 women <p>Ethnicity: white</p> <p>Post-graduate psychology students</p> <p>Both English- and Afrikaans-speaking participants, ages ranging from 22 to 48 years</p>	<p>Qualitative approach</p> <p>Phenomenological research design</p> <p>Interpretivist & descriptive paradigm</p> <ol style="list-style-type: none"> 1. Mmogo-method® (Visual illustrations & focus group) 2. Self-reflective journals 	<p>Four types of motivation emerged as to what moves young adults to respect older people. These were: extrinsic motivation, self-motivation, conditional motivation and/or unconditional motivation.</p> <ul style="list-style-type: none"> - Extrinsic motivation referred to social norms that were instilled by family members, society and through religious values. - Self-motivation was seen as coming from personal choice to respect. - Conditional motivation refers to certain requirements that a person is expected to comply with before respect will be expressed. - Unconditional motivation was described by persons' actions stemming from self-motivation. 	<p><u>NICE:</u></p> <p>Validity 4.1 (not described)</p> <p>Analysis 5.3 (not sure/not reported)</p>
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<p>(Koskenniemi, Leino-Kilpi, & Suhonen, 2013)</p>	<p>Overall sample size 20 10 older patients with a hip fracture - 3 men - 7 women - 75 years or older - cared for in an acute-care ward - able to communicate in the Finnish language - have next of kin who frequently visited the hospital - not suffering from confusion or memory disorders Mean age of the older patients: 84 years (range 76–92 years). Acute-care setting in a university hospital in Southern Finland</p> <p>10 next of kin: (a relative or significant other) -2 were wives, - 3 were daughters, - 2 were sisters - 1 was a granddaughter; - 2 were friends</p>	<p>Qualitative approach Descriptive research design - Open interviews</p>	<p>The participants mentioned different ways in which they received respect from nurses during their care in an acute-care ward and the factors related to it. They defined the concept of respect by means of action taken by the nurses and their next of kin. The environmental factors were also seen as part of the definition of respect and consisted of the appreciation of older people in society, management of the health-care organisation, the nursing culture, the flow of information and patient placement. The actions taken by the nurses that were mentioned were as follows: polite behaviour – such as caring for the older patients, using kind words, expressions and gestures; the patience to listen; reassurance; response to information needs; assistance in basic needs; provision of pain relief; response to the patients' wishes and time management. Whereas the actions taken by the next of kin were their support, assistance and advocacy.</p>	<p><u>NICE:</u> Validity 4.1 (not described)</p>
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<p>(Koskenniemi, Leino-Kilpi, & Suhonen, 2015)</p>	<p>Overall sample size 40 20 older patients in southern Finland, with memory disorders, from two long-term care settings -10 older patients cared for professionally at home -10 older patients cared for in nursing homes</p> <p>The 20 older patients: -aged 65 or older -formal diagnosis of dementia disorder recorded in their medical record -mini-mental state examination (MMSE) score of 24 or lower</p> <p>20 next of kin (1 of each patient) -named by the patient -visited the patient at least twice a month</p>	<p>Qualitative approach A narrative inquiry on research methodology - Open interviews</p>	<p>It was found that respect in long-term care settings was expressed towards the older patients by the ‘being’ and doing of the nurses. The ‘being’ of the nurses was said to include the following: being humane – described as being patient, friendly, easy to approach and sympathetic; being discreet – considerate and sensitive, therefore being polite and composed; being skilled – nurses that are educated and experienced; and being motivated – these nurses was described as positive and helpful. The doing of the nurses that was seen as respectful was the following: valuing the patients – treating the patient humanely, polite behaviour, kindness and taking them into consideration; interacting with the patients – getting to know them, spending time with them and staying in touch with the patients’ relatives; nurturing the patient – taking care of the patients’ needs and being flexible according to the needs of the patient; supporting the patient – being encouraging towards the patients.</p>	<p><u>NICE:</u> Validity 4.1 (not described)</p>
<p>(Ingersoll-Dayton & Saengtienchai, 1999)</p>	<p>Overall sample size 79 focus groups (6 to 9 people in each focus group) - 21 Singapore (urban) - 14 Taiwan (rural / urban) - 18 Philippines (rural / urban) - 26 Thailand (rural / urban)</p> <p>2 generations involved: - Elderly (aged 60 and over) - Adult children (aged 30 to 55) - have at least 1 living parent aged 60 and over</p>	<p>Qualitative research -Focus groups</p>	<p>The findings describe the different ways the focus group participants explained how they demonstrate respect to older people. These forms of respect were organised into five categories: gestures and manners, tokens, customs and rituals, advice, and obedience. The gestures and manners mentioned included speaking and greeting older people politely and using ritualised gestures to do so. The manner in which younger people referred to older people by using appropriate names was also seen as a way of respecting older people. Helpful behaviour was the third form that was</p>	<p><u>NICE:</u> Validity 4.1 (not described)</p>

		<p>considered to embody respectful manners, and included behaviour such as helping older people with carrying their heavy objects, helping them across a street or giving up their seat for an older person. Tokens referred to giving material tokens as a form of respect such as food or money. Customs were explained in the context of socialising and how the younger generation, especially children, were not allowed to be in the adult room unless invited in. Rituals emphasised the focus on older people, especially during certain events in some of the Eastern cultures. Obtaining advice from older people by consulting them was a form of respect that was frequently mentioned. The younger generation described how being obedient to older people was a form of respect and entailed that the younger people listen to and obey older persons' suggestions/advice. The study also found that changes occurred over time in all of the five categories except the tokens of respect. It seemed as if the way in which respect was expressed has changed; expressing respect to older people has decreased. Reasons for the change in respect were grouped into the following themes: changes in family structure and function, education, income, and modernisation.</p>	
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<p>(Sung & Dunkle, 2009)</p>	<p>Overall sample size 50 social workers in two different locations in the United States: - 25 in a town in the Midwest - 25 from a city on the West coast Social workers met the following criteria: - licensed professional social workers, - currently providing direct services to elderly clients - had practised for 3 years or longer</p> <p>In each of the 2 areas, 20 social workers were selected from: - 2 community health clinics, - 2 state and county agencies, - a mental health clinic, - a senior day care centre, - a family service agency.</p> <p>In addition, 5 solo-practitioners serving elderly persons were selected: 50% public agencies 30% private agencies 20% solo practice</p> <p>Average years in practice came to 9; 72% of the respondents had a Master's degree in Social Work; the rest had a Bachelor's degree in Social Work; 84% were women.</p> <p>Ethnicity: 68% White, 12% African American, 12% Latino, 8% Asian American.</p>	<p>Mixed method (quantitative data & narrative form) 12-item self-administered questionnaire survey - closed- and open-ended questions</p>	<p>The quantitative and qualitative findings are integrated below as the descriptions of respectful behaviour are given with each respectful form, listed according to how frequently it was reported. Below is the list of the 6 forms of respect that were cited as the most frequently practised. The respectful forms are listed in ascending order according to the frequency with which they were reported:</p> <ul style="list-style-type: none"> - Linguistic respect: using specific words to address older clients - Salutatory respect: saluting and greeting older clients appropriately - Care respect: providing care and services for older people - Presentational respect: using proper manners to show that one is interested in the older client - Spatial respect: arranging seating according to older client's preference - Consulting respect: consulting older clients <p>The abovementioned forms of respect were also the 6 forms that were cited as the most important forms of respect for older people.</p>	<p><u>QCC:</u> Validity 4 (method of handling withdrawals not described)</p> <p><u>NICE:</u> Validity 4.1 (not described) Analysis 5.1 (not sure/not reported); 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>
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<p>(Sung, 2002)</p>	<p>Overall sample size 521 students - 261 juniors & seniors - 260 graduate students Subjects were attending 28 classes (sizes: 15~30) in social sciences at 2 universities in the United States: - a public university in a rural setting in the Midwest - a private university in an urban setting on the West Coast These universities met the following selection criteria: - coeducational - ethnically and racially diverse - located in different geographical and rural or urban areas. Median age: 23 Ages ranged from 20 to 44 56 % male students 44% female students Ethnicity: 71.5 % Caucasian 11.5 % African American 12.4 % Latinos 4.4 % Asian Americans</p>	<p>Mixed method Self-administered questionnaire survey - exploratory question - quantitative question</p>	<p>The quantitative and qualitative findings are integrated below as the respectful behaviour that was mentioned was provided together with the respectful forms, listed in ascending order according to how frequently they were reported. Below is the list of the 6 forms of respect that were cited as the most frequently practised: - Acquiescent respect: Complying and listening to older persons - Care respect: taking care of older persons. Being kind to them and providing services to them - Linguistic respect: addressing older persons cordially and by using their titles. Refraining from using inappropriate language in their presence - Salutatory respect: greeting older persons by using appropriate gestures and/or words - Consulting respect: asking for advice or consulting with regard to personal matters - Presentational respect: ensuring that they are groomed and their appearance was proper and neat when with older persons</p> <p>The abovementioned forms of respect were also the 6 forms that were cited as the most important forms of respect for older people (the order of importance of the forms however differed from the order of frequency in which they were practised).</p>	<p><u>QCC:</u> Validity 4 (method of handling withdrawals not described)</p> <p><u>NICE:</u> Validity 4.1 (not described) Analysis 5.1 (not sure/not reported); 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>
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<p>(Van der Geest, 2002)</p>	<p>Sample size 35 older people Numerous people in the town, including opinion leaders such as teachers and church members, also talked with Van der Geest during his anthropological fieldwork in Ghana</p>	<p>Anthropological fieldwork - long conversations The meetings (long conversations) were complemented by casual visits which enabled Van der Geest to observe daily routines in the lives of older people of the Akan culture.</p> <p>Focus group discussions: -groups of young people & middle-aged men and women.</p> <p>Questionnaire: Students at 3 schools completed a questionnaire (expressed their views, or completed sentences regarding old people). Some students wrote essays about the elderly or made drawings of them.</p>	<p>Respect was found to be expressed in various ways among the people of the Akan culture. Caring as a way of expressing respect seemed to be the most prominent. The ways in which they cared for the older people to show respect were for example by caring for their basic needs with regards to hygiene, especially since uncleanliness and a bad smell are perceived in their culture as signs of neglect and loss of respect. A distinct link was made in the findings between care and respect for older people; the younger generations indicated that they care for older people since they respect them. Conducting different services, doing things for the older persons which they can no longer perform themselves and visiting them were all regarded as forms of respect. Another way of expressing respect was to pay tribute to an older person at their funeral, in this way showing respect for the deceased. Honouring older people was also seen as a way of respecting them.</p> <p>Older people were perceived as wiser with regard to their age; therefore they were respected. It seemed as if the younger generation respected the older person in order to receive a blessing in return or not to be cursed or insulted. Reciprocity was an important aspect of respect mentioned by both generations.</p> <p>In the anthropological fieldwork it was observed that the claims of respect expressed towards older people were desires for respect from the older people rather than what was actually taking place in the intergenerational</p>	<p><u>NICE:</u> Validity 4.1 (not described) Analysis 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>
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relationships.

It was found that respect generally follows hierarchical lines, but is still mutual. Some changes in respect were noted: such as, respect is no longer automatically given to people just because they are older, and respect must be earned. It was found that people earn respect by the things they have done in their lives.

<p>(Mehta, 1997)</p>	<p>Sample size 88 participants 23 focus group discussions -4 groups of Chinese elderly (2 groups each of high socioeconomic status (SES) and low SES) -4 groups of Chinese adult children (2 groups each of high SES and low SES) -4 groups of Indian elderly (2 groups each of high SES and low SES) -2 groups of Indian adult children (1 each of high and low SES) -5 groups of Malay elderly (3 of high SES and 2 of low SES) -2 groups of Malay adult children (1 each of high and low SES)</p> <p>Older participants aged between 60 to 85 years Adult children, aged 25 to 49 years - had at least one surviving parent</p>	<p>Qualitative research -Focus groups methodology</p>	<p>It was found that respect had altered, from being seen as synonymous with obedience, to courtesy and kindness. Therefore in the past, the younger generation may have followed older people's advice or instructions blindly whereas in modern times they just express politeness and kindness towards them. Kindness was seen as an important aspect of respect to all older people and consisted of kind gestures and behaviours towards them. Multiple ways in which respect can be expressed emerged from the findings and included the following: speaking politely to older people by not raising their voice and addressing them in the appropriate terms; behaving in a way that would not hurt them. Some mentioned consulting older people on certain personal matters; however there was no consensus on this aspect. Caring for the older person by giving material support. The concept of mutual respect emerged as well as the view that respect needs to be deserved. Further findings that emerged were related to the conditions that facilitate respectful behaviour; it seemed that in lower income groups control of economic resources heightened the chance of the older person deserving respect. The relational factor, reciprocity, and conduct of the older person did play a major part in the facilitation of respectful behaviour. Other findings that were emphasised were the instilling of values in younger generations and ways in which this can be done such as role modelling etc. Lastly, the impact of social change on respect was also mentioned; it was perceived to have decreased. The 3 main</p>	<p><u>NICE:</u> Validity 4.1 (not described) Analysis 5.1 (not rigorous); 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>
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			causes for the decrease of respect were said to be: increased emphasis on materialism; more educated younger generations; and Westernisation.	
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<p>(Sung, 2004)</p>	<p>Overall sample size 902 <u>Korean survey:</u> 401 Korean students - 211 enrolled at a university in Seoul - 190 at a university in a local city south of Seoul These students were attending 1 of 12 classes (class sizes 9 – 52) in the social sciences. 55% male 45% female Average age: 23.5 years old Educational level 44% seniors 56% graduate students <u>American survey:</u> 501 American students: - 256 taking classes at a university in the Midwest - 245 at a university on the West Coast The students were attending, altogether, 28 randomly chosen classes (class sizes: 12– 45) in the social sciences. 51% male 49% female Average age: 23.1 years old Educational level: 48% seniors 52% graduate students Ethnicity: 71% Caucasian 12% African-American 12% Latino 5% Asian Americans There were more Latino and Asian Americans in the West Coast group than in the Midwest group (24.6%:9.1%).</p>	<p>Quantitative research 2 surveys, - 1 in Korea - 1 in the United States</p>	<p>Respectful typologies reported (cited) as a way of expressing respect towards older people. The 6 most important and frequently practised typologies of respect cited by both the Korean and American young adults are as follows: - Care respect: caring for their needs and providing services (household activities) - Acquiescent respect: listening and complying with what they say - Consulting respect: consulting / asking advice - Salutatory respect: using appropriate forms to greet older people - Linguistic respect: using appropriate titles and respectful language to address older people - Presentational respect: being neatly groomed and being courteous when in the presence of older people</p> <p>Although the frequency and importance of most of the respectful typologies were mostly similar, there were cultural differences evident from the specific ways in which these typologies were expressed.</p> <p>Two factors emerged from their factor analysis: symbolic respect for older persons, and engaging respect for such persons.</p>	<p><u>QCC:</u> Validity 4 (method of handling withdrawals not described)</p>
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<p>(Sung & Kim, 2003)</p>	<p>Sample size 401 students -12 randomly chosen classes in social sciences in the undergraduate & graduate programmes of two universities - one in downtown Seoul - other in a local city south of Seoul 55% male 45% female Average age 23.5 years Educational level: 44% seniors 56% graduate students 65% living with their parents</p>	<p>Quantitative research - questionnaire survey</p>	<p>Below are the forms cited the most frequently and perceived as the most important ways in which young Korean adults show respect towards older people (in ascending order according to the frequency they were cited):</p> <ul style="list-style-type: none"> - Care respect: giving care and services - Acquiescent respect: obeying orders - Consulting respect: consulting / seeking advice - Precedential respect: giving precedence to older people - Salutatory respect: greeting / bowing - Linguistic respect: using honorific language <p>The factor analysis found three factors emerging from the data: “symbolic elder respect.”, “engaging elder respect.” and “culture-rooted respect”.</p>	<p><u>QCC:</u> Validity 4</p>
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<p>(Van der Geest, 1997a)</p>	<p>Sample size 35 older people and their relatives Talks were held with numerous people in the town, including opinion leaders such as teachers and church members.</p>	<p>Anthropological fieldwork - long conversations These meetings were complemented by casual visits which enabled Van der Geest to observe daily routines in the lives of elderly people.</p> <p>Focus group discussions - groups of young people and middle-aged men and women.</p> <p>Students at 3 schools completed a questionnaire (expressed their views, or completed sentences regarding old people). Some students wrote essays about the elderly or made drawings of them.</p>	<p>The behaviour component of expressing respect emerged from the findings and included the use of appropriate words when speaking to older persons and doing tasks according to the needs expressed by the latter. Obedience was also found to be an important aspect of respect as the younger participants indicated that they had to obey older persons as it was expected of them. Therefore, respect towards older people was seen as an obligation. However, some did indicate reasons that earned older people the 'right' to respect, namely their wisdom and knowledge.</p> <p>From the findings it seems as if respect is linked to fear and this can be seen in the punishment for disrespect that was mentioned. For example, in the Akan culture the people believe older persons are able to curse others if they are disrespectful. The younger generation might also acquire a bad reputation for not being respectful towards older persons. Some of the younger generation mentioned that they respect older persons in order to approach them with their problems, thus again only respecting older people in order to gain something out of the process.</p>	<p><u>NICE:</u> Study design 2.1 (not defensible) Validity 4.1 (not described) Analysis 5.1 (not sure/not reported); 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>
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<p>(Van der Geest, 1997b)</p>	<p>Sample size 30 older people (interviewed) Numerous people in the town, including opinion leaders such as teachers and church members were also talked with.</p>	<p>Anthropological fieldwork - conversations (interviews) twice or more often - 1 older man interviewed about 10 times & visited daily - brief conversations with them. The more casual visits enabled Van der Geest to make important observations about the daily life and the attitudes of older people</p> <p>Focus group discussions - groups of young people and middle-aged men and women.</p> <p>Students at 3 schools completed a questionnaire (expressed their views, or completed sentences regarding old people). Some students wrote essays about the elderly or made drawings of them.</p>	<p>The theme that emerged concerning respect was that of the link between money and the latter. In the Akan culture “a person with money” refers to someone who was able to build a house and provide a proper education for his children and other relatives. These are the two aspects that were linked with money and which were mentioned multiple times as aspects that make for a successful life in the Akan culture and which command respect. It was found that building a house was perceived as one of the most effective ways to earn respect, since a house fulfils the needs of more than one member of a family. The second feature of a successful life which it was found could earn an older person respect was: having been able to give one's children a good education, consequently making sure they have better employment options for themselves and their family. If the children were cared for while they were still young they explained that they would willingly help older people when they are old by caring for them as a form of respect. Giving older people money and gifts as a way of paying them back for what they have done for them (children) was seen as ‘paying’ respect, thus indicating a compelling relation between respect and reciprocity. It was reported that times have changed with regard to respect as younger generations do not respect older people any longer.</p>	<p><u>NICE:</u> Validity 4.1 (not described) Analysis 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>
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(Van der Geest, 2004)	Sample size 35 older people and their relatives	<p>Anthropological fieldwork</p> <ul style="list-style-type: none"> - long conversations - participant observation - short visits and discussions with young people about the elderly <p>Some research in various schools:</p> <ul style="list-style-type: none"> - questionnaires - incomplete sentence tests - drawings of an older person 	<p>Respect was given and expected to be given to older persons because of their wisdom, life experience and good manners. It was said that respect is a tradition of the Akan culture, thus linking with the way it is automatically expected. Respect was expected to be expressed to all older people. It seemed as if older people who respect themselves also received respect from the younger generation as a result of this. In addition, certain appropriate behaviour was expected from older people in order for them to earn respect.</p> <p>Furthermore, the theme of respect being reciprocal emerged since older people needed to respect the young for the former to receive respect from the latter. In addition, younger persons respected the older persons in order to gain something (advice, blessings etc.) from them in return.</p>	<p><u>NICE:</u> Validity 4.1 (not described) Analysis 5.3 (not sure/not reported); Ethics 6.1 (not sure/not reported)</p>
(Møller & Sotshongaye, 1999)	<p>Sample size 86 participants from KwaZulu-Natal in South Africa</p> <p>54 grandmothers</p> <p>Ages: Four in their 40's; the rest 60 and older</p> <ul style="list-style-type: none"> - 33 urban - 4 peri-urban - 17 rural <p>32 grandchildren</p> <ul style="list-style-type: none"> - 20 urban - 12 rural <p>20 granddaughters</p> <p>Ages: 15 - 22 years</p> <p>12 grandsons</p> <p>Ages: 15 - 20 years</p>	<p>Qualitative research</p> <ul style="list-style-type: none"> - Focus groups - Personal interviews 	<p>The emphasis on respect was expressed by the importance it was accorded with regard to teaching the younger generation how to respect others, especially older people. The respectful behaviour that is referred to and expected of the younger generation comprises helping behaviour and for granddaughters include female duties and virtues. Appropriate and helping behaviour was said to include good manners, such as greeting older people, serving refreshments to visitors and doing tasks for older persons. Furthermore, appropriate behaviour, which consists of both self-respect and respect for older persons, entails the granddaughters protecting their honour and</p>	<p><u>NICE:</u> Validity 4.1 (not described) Ethics 6.1 (not sure/not reported)</p>

		<p>virginity at a young age. Strict adherence to older persons' rules and asking permission to do activities other than the tasks expected of them were also seen as respectful behaviour. Thus, again, emphasising the importance of obedience as a way of showing respect towards older people. The findings indicated that it is expected of the younger generation to show respect to all older people in a community. Multiple changes in respectful behaviour patterns were mentioned; interestingly the respectful behaviour expected of the younger generation seemed to be contemporary and has not changed in the last few generations.</p> <p>It was found that respect was declining; reasons given for this were that the definition of older people is changing, fear of older people are declining and courting behaviour has changed.</p>	
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Table 2

Identification of Themes from Initial Coding

Themes	Codes
Ethics / Morals	A value taught by social organising systems Modelled informally in community and family settings
Contextual relevance	Social hierarchy Changes in social norms
Ways of expressing respect	Gestures and manners Obedience Tokens and customs Reciprocity

Theme A – Ethics / Morals

The first theme, about respect as relational phenomena, is that it is taught as an ethical or moral value by socially organised systems or modelled informally in community and family settings. Three systems have been identified in terms of their role and function to produce conducive environments for the introduction and growth of respect, namely education (Ingersoll-Dayton & Saengtienchai, 1999), government (Mehta, 1997), and or religion (Jansen van Rensburg, 2013). These three systems function hierarchically according to power principles and are socially sanctioned to ensure that appropriate values are introduced and instilled in all members of the society. Within the educational system it is expected that even though respect is taught formally, it should further be aligned with family morals and values (Ingersoll-Dayton & Saengtienchai, 1999). In Mehta's (1997) study, three

focus groups, consisting of Chinese individuals, indicated how their government played an important role in educating young persons to respect older persons. This was done by the government through deliberate efforts to emphasise the importance of helping older people in society. Another important aspect that came to the forefront was that of religion; which functions according to a certain value system and as an organised form of spirituality (Ralys, 2010). Interestingly, however, contrary to the belief that respect as a value is instilled in all members of society, younger people do not necessarily adopt the same value system to influence their behaviour (Jansen van Rensburg, 2013; Møller & Sotshongaye, 1999).

Informally, respect is part of how the social fibre of communities and families are woven intergenerationally (Hayes, 2014; Jansen van Rensburg, 2013; Mehta, 1997; Møller & Sotshongaye, 1999). In Van der Geest's (1997a, 1997b, 2002) anthropological fieldwork among the Akan people in Ghana it appeared that proverbs played an important role in teaching the Akan people moral principles, such as respect. According to Zhang (2016, p. 42), the value of the proverb is evident from the way it "offers an important set of values for members of a culture, representing and reinforcing what is most important to a particular society". Furthermore, families, as the smallest social nuclear system, are primarily involved in the individual, one-on-one process of teaching respect (Hayes, 2014). The older people hope that the effort they put into teaching and modelling respect to the younger generations will be returned to them in the future. There is an expectation that if older generations do their job properly, many future generations will still reap the fruit of that effort (Mehta, 1997; Van der Geest, 1997b). The teaching of respect in families is assigned to different authority figures in children's lives and could include figures such as: mothers, fathers and grandmothers (Hayes, 2014; Jansen van Rensburg, 2013; Møller & Sotshongaye, 1999). Different socialisation methods are applied in instilling respect as an ethical value in the young, that is, direct teaching and modelling of behaviour (Hayes, 2014; Mehta, 1997).

Bandura's Social Learning Theory (1969) seems to be embodied in the way respect is instilled in the younger generation, since Bandura described the value of modelled behaviour that is observed: it is likely to be repeated.

Theme B – Contextual relevance

Respect as relational phenomena is contextually relevant and in this review seems to be underpinned by culture, demography, race and age (Ingersoll-Dayton & Saengtienchai, 1999; Møller & Sotshongaye, 1999; Sung, 2004; Sung & Dunkle, 2009; Van der Geest, 1997a, 2004). In interpersonal contexts and relationships, respect for one another stems from each generational member adopting a specific position. Such adoption of hierarchical positions may affect and transform intergenerational relationships of individuals.

Social hierarchy: Older people in a higher position. The social hierarchy, with older people in a higher position, was reported both explicitly (Sung, 2002, 2004; Sung & Dunkle, 2009; Van der Geest, 1997a, 1997b, 2004) and implicitly (Ingersoll-Dayton & Saengtienchai, 1999; Koskenniemi et al., 2013; Møller & Sotshongaye, 1999). In studies where social hierarchy (of older people occupying a higher position) was explicitly recognised, the social hierarchy was either socio-culturally informed or the position was claimed by the older people in a very specific context. For example, most Asian literature linked respect for older people with the importance of the latter (ADB; 2012; Sung, 2001, 2002, 2004; Sung & Dunkle, 2009). It is also instilled as a socio-cultural value by means of normative belief systems, such as the teaching of Confucius and filial piety, and further reinforced by some Asian countries' laws (Sung, 2001, 2004). However, in the Asian and African contexts, older people claim the higher position in the social hierarchy. Van der Geest's (1997a, 1997b, 2004) research suggested that older people of the Akan culture perceive themselves as important and would therefore demand respect and acknowledgement from younger generations. Similar findings emerged from Møller and Sotshongaye's (1999)

study in a South African context; it seems as if these relationships were described as strained and older people were perceived as rigid and old fashioned when they wanted to enforce certain values amongst the younger generation.

The social hierarchy where older people are implicitly recognised as being in a higher position was confirmed by white Afrikaans-speaking young adults in South Africa (Hayes, 2014; Jansen van Rensburg, 2013). Jansen van Rensburg (2013) reported findings from this group of young adults who acknowledged the social hierarchy of older people in terms of their wisdom. This group of young adults describe the respect for older people as mostly being embedded in their Christian principles, confirming that respect is instilled as a moral/ethical value. This also reinforces previous research by Ralys (2010) which reported that respect is influenced by religion as a value system and an organised form of spirituality. The intergenerational relationships, of which the social hierarchy is a primary focus, seem to be regulated in a similar way to the “Authority Ranking” relationships as described in Fiske’s Relational Models Theory (1992). Thus, hierarchy has been found to be the central moral motive of these relationships and their function is to maintain the ordinal social rank (Fiske, 1992).

Changes in social norms. Respect in intergenerational relationships is changing (Møller & Sotshongaye, 1999; Van der Geest, 1997a, 1997b, 2004). This change is mostly noted by older people, who report a decline in their subjective experiences of respect in the interpersonal contexts with younger people (Ingersoll-Dayton & Saengtienchai, 1999; Mehta, 1997; Møller & Sotshongaye, 1999; Van der Geest, 1997a, 1997b, 2004). Broader environments or influences impact on the interpersonal contexts in which respect is demonstrated between generational members, such as modernisation, Westernisation, urbanisation as well as changes in the family structure and function (Ingersoll-Dayton & Saengtienchai, 1999; Mehta, 1997; Møller & Sotshongaye, 1999). Møller and Sotshongaye’s

(1999) study among Zulu grandmothers and grandchildren established that the movements of younger generations towards urban societies, resulted in them adopting an individualistic worldview, have negatively affected the experience of respect for older people. The reason for this is that the older people felt it was not possible for the younger persons to adhere to the helping behaviours that formed part of the Zulu cultures' traditional codes of respect. Such negative experiences may cause a disruption in the way older people experience their relationships with younger generations. As a result, this may cause such intergenerational relationships to dissolve over time and lose their importance because the interaction and connection, which is vital for the relationship, may be experienced as unsatisfactory (Silverstein & Bengtson, 1997; Zastrow & Kirst-Ashman, 2013).

Changes in the family structure and function also emerged from some of the studies as an aspect that has decreased upward respect – from younger people in relation to older people (Ingersoll-Dayton & Saengtienchai, 1999; Møller & Sotshongaye, 1999). Ingersoll-Dayton and Saengtienchai (1999) reported that the emphasis of the family system has shifted away from the extended family and focused more on the nuclear family, which caused respect for older people to decline, especially as older people feel excluded from the nuclear families. In addition, Ingersoll-Dayton and Saengtienchai (1999) also found that the loyalty in the families has moved from the older people to the children, causing friction between parents and their children; hence having a negative impact on the interaction and connection of the relationships (Papalia et al., 2009). Reports in social norm changes suggest a decrease in the frequency of interpersonal contact and involvement between members of different generations, which is an important aspect of relationships and can possibly be perceived as a factor contributing to the decline in respect that was reported (Kramrei, Coit, Martin, Fogo, & Mahoney, 2007).

Theme C - Ways of expressing respect.

Respect as relational phenomena is discussed by means of how generational others express respect within the relationships they share. These findings link with the importance of the behaviour expressed and relationship interactions between members of different generations as well as the awareness of each other (Cohen, 1996; Kramrei et al., 2007; Timasheff, 1952). All of the included studies focussed on expressions of respect with regard to upward respect (Sung, 2002, 2004; Sung & Dunkle, 2009; Van der Geest, 1997a, 1997b, 2004); yet just a few also report on how older people express respect toward younger generations (downward respect) (Jansen van Rensburg, 2013; Van der Geest, 2004). Ways of expressing respect in a relational context emerged in terms of gestures and manners, obedience, tokens and customs as well as reciprocity.

Gestures and manners. All the reviewed studies report forms of gestures and manners and how one can express respect in the relational context. Gestures and manners are forms of respect that were reported to be expressed most frequently; however the following five were cited overall as the most frequently conveyed: acquiescent respect, care respect, linguistic respect, salutatory respect, consulting respect. Others also mention precedential respect as a way of expressing upward respect, but it is only described in certain contexts (Sung, 2002, 2004; Sung et al., 2010; Sung & Dunkle, 2009; Sung & Kim, 2003). The following gestures and manners in respect demonstrated upwardly (from younger people to older people) were reported as the most important ways of expressing respect: care respect, consulting respect, acquiescent respect, salutatory respect and linguistic respect (Sung, 2002, 2004; Sung et al., 2010; Sung & Dunkle, 2009; Sung & Kim, 2003).

Expressing care upwards and downwards was sometimes discussed synonymously with respect, where the studies which were included report care as an expression of respect practised by younger and older generations reciprocally in their relationships (Hayes, 2014;

Ingersoll-Dayton & Saengtienchai, 1999; Jansen van Rensburg, 2013; Koskenniemi et al., 2013, 2015; Mehta, 1997; Møller & Sotshongaye, 1999; Sung et al., 2010). Care as a form of expressing respect in the relational context of generational others was reported as gestures and manners where these generations assist each other physically (Ingersoll-Dayton & Saengtienchai, 1999): such as when younger generations help older people with household tasks (Hayes, 2014; Møller & Sotshongaye, 1999), basic needs necessary for hygienic purposes or assisting with tasks older persons cannot, or struggle to, perform (Van der Geest, 2002). Koskenniemi and colleagues (2013, 2015) reported how important assisting and caring nurses were for the older patients' basic needs and how these gestures and manners were perceived as vital for the respecting relationship between nurses and older patients. This suggests that these intergenerational relationships provide empathy, aid and support which are regarded as some of the main aspects of the communal sharing relationships of Fiske's Relational Models Theory (1992).

Various studies highlight the importance of verbal and non-verbal communication in relationships as was also evident in the respecting intergenerational relationships investigated (Josselson, 1995; Kitching, 2010; Zastrow & Kirst-Ashman, 2013). Using language and communication appropriately was found to be a way of conveying respect in intergenerational relationships (Hayes, 2014; Ingersoll-Dayton & Saengtienchai, 1999; Koskenniemi et al., 2013, 2015; Mehta, 1997; Sung et al., 2010; Sung & Dunkle, 2009). Sung (2002, 2004) terms this linguistic respect, which refers to verbal communication, and non-verbal ways of communicating, as ways of expressing respect. Respect of this kind requires younger persons to use respectful language to express respect by using kind words and or titles to address older persons, as well as avoiding the use of inappropriate and foul language in the presence of older people (Hayes, 2014; Ingersoll-Dayton & Saengtienchai, 1999; Koskenniemi et al., 2013, 2015; Mehta, 1997; Sung et al., 2010; Sung & Dunkle,

2009). Sung and Dunkle's (2009) study found that the specific words, titles and ways of addressing older persons are embedded in individuals' specific contexts and cultural backgrounds.

Sung (2001, 2004) further expands, terming non-verbal forms of expressing respect as salutatory respect. There is a substantial amount of Asian literature that focuses on and discusses salutatory respect embedded in the Asian cultures, and resonates with findings of studies done in an African (Van der Geest, 1997a, 1997b) and South African context (Møller & Sotshongaye, 1999). In Asian literature, salutatory respect is expressed by using the body as a whole to communicate non-verbal respect for older people. For example, in Asian countries younger generations have to 'keep their body in upright position and bend' to greet older people (Ingersoll-Dayton & Saengtienchai, 1999; Sung, 2001, 2004). In Asian cultures the lower a younger individual bends, the more non-verbal respect is expressed. Among people of the Akan culture, using the body as a whole in the presence of older people as a way of conveying respect is done by 'bowing of the knees and head' (Van der Geest, 1997a, 2004). Non-verbal gestures may also convey disrespect in some cultures; for example in a South African context between Zulu grandmothers and grandchildren, making eye contact was described as disrespectful (Møller & Sotshongaye, 1999).

Obedience. In the selected studies, obedience was only discussed in upward respect expressions in a relational context (Ingersoll-Dayton & Saengtienchai, 1999; Møller & Sotshongaye, 1999; Sung et al., 2010; Sung & Dunkle, 2009; Van der Geest, 1997a). Several studies report listening to and obeying older people's advice and or suggestions as a form of respect, also referred to by a few studies as acquiescent respect (Ingersoll-Dayton & Saengtienchai, 1999; Møller & Sotshongaye, 1999; Sung et al., 2010; Sung & Dunkle, 2009; Van der Geest, 1997a). The younger generation had to obey the older generation without questioning and or opposing its members (Ingersoll-Dayton & Saengtienchai, 1999; Møller &

Sotshongaye, 1999). The older participants in Møller and Sotshongaye's (1999) study reported that the younger persons are expected to do everything the older generation tells them to do, even if the younger individuals do not agree with them. In the studies by Ingersoll-Dayton and Saengtienchai (1999) and Mehta (1997) changes were reported with regard to respecting older persons by being obedient. Ingersoll-Dayton and Saengtienchai (1999) and Mehta (1997) report obedience and respect synonymously, where older people experience respect from younger generations when the latter obey them in everything. In an African context, obedience in the intergenerational relationship was also discussed just in an upward direction, reporting that younger generations have to obey older people irrespective of circumstances in order for the latter to experience receiving respect (Møller & Sotshongaye, 1999; Van der Geest, 1997a, 1997b, 2004). These behaviours in the intergenerational relationships seem to be similar to the "Authority Ranking" of Fiske's Relational Models Theory (1992) as described under Social hierarchy: Older people in a higher position.

Tokens and customs. According to Ingersoll-Dayton and Saengtienchai's (1999) study, showing respect by means of tokens and customs is usually culture specific. Illustrating respect through tokens involves giving gifts, food of the older person's choice and or money to older people as a sign of respect (Ingersoll-Dayton & Saengtienchai, 1999; Sung et al., 2010). However, in an African context, Van der Geest (1997a, 2002, 2004) established that organising a worthy funeral is the "ultimate proof of respect" in the Akan culture. Tokens and customs as methods of expressing respect to older individuals seem to be practised infrequently among Korean as well as American young people (Sung, 2002; Sung et al., 2010; Sung & Dunkle, 2009; Sung & Kim, 2003). However, Sung (2004) noted that young Korean adults practise respecting older people through a precedential form of respect more frequently than by other forms of token and custom respect. From the data obtained by

Sung (2002, 2004) it seems as if the importance of expressing respect towards older people by means of tokens and customs is rated highly to averagely important by Korean participants. These findings support previous literature with regard to relationships being regulated by the norms of the culture of a specific society (Timasheff, 1952). Customs and rituals in Korea involve burying and mourning deceased older persons with respect whereas commemorating the anniversaries of the deceased older persons' death or visiting their graves were not practised (cited) by any of the Western American young adults in Sung's (2004) study. Even though the aforementioned customs and rituals were practised among the Korean young generations, according to Sung's (2004) and Sung and Kim's (2003) studies they were nevertheless performed infrequently.

Reciprocity. Several studies found that respect as relational phenomena among generational others is reciprocal (Hayes, 2014; Jansen van Rensburg, 2013; Mehta, 1997; Møller & Sotshongaye, 1999; Sung et al., 2010; Van der Geest, 1997b, 2002, 2004). As is to be expected, according to previous research findings (Zastrow & Kirst-Ashman, 2013), reciprocity was reported to be an important aspect of relationships. Reciprocity of respect in a relational context is embedded in the changes to social norms in the contemporary society. More recently, younger generations are more reluctant to express respect if they do not receive respect or care in return (Jansen van Rensburg, 2013; Mehta, 1997; Møller & Sotshongaye, 1999; Sung et al., 2010; Van der Geest, 1997b, 2002, 2004). Jansen van Rensburg's (2013) research into young white Afrikaans-speaking adults in South Africa established that reciprocity emerged through narratives where young adults suggested that respect (for older people) should be deserved. Reciprocal respect described the nuances of the relational transactions between members of different generations. Expressing respect was considered not to be a given any longer as suggested by normative beliefs, while younger generations expressed a need to be acknowledged as an agent within the exchange of respect

on a relational level (Hayes, 2014; Jansen van Rensburg, 2013; Mehta, 1997; Møller & Sotshongaye, 1999). “Mutual respect” was a term that was also used and that supports the aforementioned literature (Mehta, 1997; Van der Geest, 2002). In Van der Geest’s (1997b) anthropological fieldwork he discovered that the Akan older people were respected and therefore received care from the younger persons if they (older people) had done the same for the younger persons when they were still young.

Limitations and Recommendations

One of the limitations of this study is that just published and unpublished studies in English were considered for inclusion. However, during the initial search process, it was clear that just ten studies were not available in English. Although this is a rapid review, the study did still adhere to the key guidelines of a systematic review. Another limitation may be that the literature is at risk of publication bias because the search relied solely on the electronic databases found on the North-West University OneSearch portal as well as a hand search of the included studies’ reference lists for the identification of literature on the review topic. Since this was a rapid review the approach had to be streamlined; however, the research panel conducted the review in such a way as to maintain its systematic and comprehensive nature to a high degree.

The findings of this review contribute to the knowledge concerning intergenerational respect, particularly in the South African context. Future research should focus on further clarification of the relational nature of respectful intergenerational relationships since it is evident from this review that research has not focused on the relational nature of respect in intergenerational relationships. This is important as it could add to a clearer understanding of the nature of these relationships and aid intervention programmes that focus on enhancing such relationships, especially in care settings.

Conclusion

In sum, the findings of this study add further to the understanding and knowledge base of the concept of respect. The aim of the study was to review literature on respect between different generations, in an attempt to provide insight on intergenerational respect as relational phenomena shared between members of different generations. The review identified 16 studies that focused on respect in intergenerational relationships between 1978 and 2016. These studies mostly focused on the way respect was expressed between members of different generations, especially upward respect. In addition it was found that the way these respectful interactions were instilled and the hierarchical roles that the generations were expected to fulfil were important aspects that contribute to the understanding of respect in intergenerational relationships. It seems as if all these characteristics have been thoroughly studied; nonetheless future research needs to focus more on establishing the true relational nature of these intergenerational relationships as the said characteristics still do not yield a definite understanding in this regard.

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SECTION 3: CRITICAL REFLECTION

Section 3 of this study consists of a critical reflection by the primary investigator (L.G.) regarding the essence of the study, while also discussing the conclusion of the research question and making recommendations for future research.

Critical Reflection

The aim of the study was to review literature on the aspect of intergenerational respect, attempting to provide a better understanding of this as consisting of relational phenomena shared between members of different generations. The themes that emerged from this rapid review contribute insight into the chosen topic. Previous research on respect in intergenerational relationships has generally focused on defining respect; and understanding the way in which respect was mostly expressed towards older persons (Sung, 2002, 2004; Sung & Kim, 2003; Sung, Kim & Torres-Gill, 2010). The majority of these studies have been focussed on familial relations of younger and older generations in Asian and American countries (Sung, 2002, 2004; Sung et al. , 2010; Sung & Kim, 2003), with very few studies being undertaken within African contexts (Hayes, 2014; Jansen van Rensburg, 2013; Møller & Sotshongaye, 1999; Van der Geest, 1997, 2004). Accordingly, little is known of the relational nature of intergenerational respect, not only internationally but also especially within a South African context. Therefore, this study focussed on rapidly reviewing literature that researched respect in intergenerational relationships. From the rapid review, the following themes emerged inductively from the data: ethics / morals as taught to the younger generation; how contextual relevance influences the respecting relationship especially as regards an older person's higher social status and how social norms have changed; and lastly the ways in which respect was expressed in these intergenerational relationships. In essence, this study articulated the various components that encompass a respectful relationship. These components included various ways of communicating,

emotional exchanges and behavioural interaction between members of different generations, as a means of showing respect. The studies selected also indicated how cultural and societal norms influence components in the intergenerational relationships and how changes in social norms have impacted the respecting relationship.

As mentioned, there is a dearth of literature on the topic of intergenerational respect in a South African context; hence the findings of this study may add to the South African literature, particularly in regard to this aspect. Investigation of this topic is becoming increasingly important considering the high incidence of reports of neglect and abuse of older persons in South Africa, as well as the reports of strained intergenerational relationships and an increase in the demand for elderly persons' care (Adkins, 2011; Cohen & Menken, 2006; Ferreira, 2008; Greyvenstein, 2014; Hoffman, 2003; Mabaso, 2012; Roos, 2011).

Rapid Review

The rapid review enabled the research panel to systematically identify, select and critically appraise studies about respect in intergenerational relationships. It also encompassed collecting, analysing and synthesising the data from the studies included, by means of predetermined systematic and explicit methods (Bambra, 2011; Grant & Booth, 2009; Jones & Evans, 2000; Park & Calamaro, 2013). The rapid review made it possible for the review panel to adhere to the time and financial constraints of the study, as such a review is a streamlined approach to a systematic one (Davies, 2004; Ganann, Ciliska, & Tomas, 2010; Harker & Kleijnen, 2012; Nind, 2006; Schünemann & Moja, 2015). The process was thoroughly planned before the implementation of the review. The review panel adhered to these predetermined activities but left room for flexibility because some adjustments (discussed in Section 1) were made during the review process when needed.

Conclusion

As indicated, this review addressed the dearth of literature and tried to narrow the gap in research as regards the relational nature of respect in intergenerational relationships. The rapid review approach enabled the review panel to systematically appraise existing literature of numerous studies focused on intergenerational respect from a relational perspective. The findings of this review were that the relational nature of respecting intergenerational relationships was influenced by the context of the relationship; specifically with regard to the hierarchical position of generational members in the relationship, as well as the changes in social norms. Furthermore the relational nature of relationships of this kind was reported as an ethical/moral aspect because it needs to be taught to younger generations. Lastly, the most frequently reported aspect that contributes to the understanding of the relational nature of respect is the way in which it is expressed in intergenerational relationships; especially as it entails some of the core aspects of relationships, namely those related to the reciprocal interpersonal connection. This seems to have been the first review about the relational nature of intergenerational respect. These findings provide insight into the aspects that need to be taken into consideration when exploring the latter. Therefore, they offer information that may help direct future intergenerational programmes. This might inform younger generations, particularly in regard to those who work in an environment where services are rendered to older generations. Consequently, this would improve reciprocal intergenerational respect and subsequently stimulate more effective relationships.

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Van der Geest, S. (2004). Grandparents and grandchildren in Kwahu, Ghana: The performance of respect. *Journal of the International African Institute*, 74(1), 47-61.

APPENDICES

APPENDIX A: CERTIFICATE FROM LANGUAGE EDITOR

expertenglisheditorscc

CERTIFICATE

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TO WHOM IT MAY CONCERN

This is to certify that I have edited the following document for English style, language usage, logic and consistency; it is the responsibility of the author to accept or reject the suggested changes manually, and interact with the comments in order to finalise the text.

Author: Lazya Greyvenstein
 Institution: School for Psychosocial Behavioural Sciences, Potchefstroom Campus of the North-West University, South Africa
 Degree: MA Counselling Psychology
 Title: Exploring Respect as Relational Phenomena Between Members of Different Generations: A Rapid Review

Sincerely

DAVID LEVEY

Electronically signed

2017-10-30

Members: D Levey; J Levey. Reg. No: 2007/147556/23

APPENDIX B: CRITICAL APPRAISAL CRITERIA

National Institute for Health and Care Excellence (NICE)

The guidelines manual (appendices)

Appendix I: Methodology checklist: qualitative studies¹

Study identification <i>Include author, title, reference, year of publication</i>	
Guidance topic:	Key research question/aim:
Checklist completed by:	

Section 1: theoretical approach		
1.1 Is a qualitative approach appropriate? <i>For example:</i> <ul style="list-style-type: none"> Does the research question seek to understand processes or structures, or illuminate subjective experiences or meanings? Could a quantitative approach better have addressed the research question? 	<input type="checkbox"/> Appropriate <input type="checkbox"/> Inappropriate <input type="checkbox"/> Not sure	Comments:
1.2 Is the study clear in what it seeks to do? <i>For example:</i> <ul style="list-style-type: none"> Is the purpose of the study discussed – aims/objectives/research question(s)? Is there adequate/appropriate reference to the literature? Are underpinning values/assumptions/theory discussed? 	<input type="checkbox"/> Clear <input type="checkbox"/> Unclear <input type="checkbox"/> Mixed	Comments:

¹ This checklist is based on checklists in:

Spencer L, Ritchie J, Lewis J, Dillon L (2003) Quality in qualitative evaluation: a framework for assessing research evidence. London: Government Chief Social Researcher's Office. Available from: www.strategy.gov.uk/downloads/su/qual/downloads/qqe_rep.pdf

Public Health Resource Unit England (2006) Critical Appraisal Skills Programme (CASP) – making sense of evidence: 10 questions to help you make sense of qualitative research. Available from: www.phru.nhs.uk/Doc_Links/Qualitative%20Appraisal%20Tool.pdf

National Training and Research Appraisal Group (NTRAG); contact: www.ntrag.co.uk

British Sociological Association (BSA); contact: www.britsoc.co.uk

The guidelines manual (appendices)

Section 2: study design		
<p>2.1 How defensible/rigorous is the research design/methodology?</p> <p><i>For example:</i></p> <ul style="list-style-type: none"> • Is the design appropriate to the research question? • Is a rationale given for using a qualitative approach? • Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used? • Is the selection of cases/sampling strategy theoretically justified? 	<input type="checkbox"/> Defensible <input type="checkbox"/> Not defensible <input type="checkbox"/> Not sure	<p>Comments:</p>
Section 3: data collection		
<p>3.1 How well was the data collection carried out?</p> <p><i>For example:</i></p> <ul style="list-style-type: none"> • Are the data collection methods clearly described? • Were the appropriate data collected to address the research question? • Was the data collection and record keeping systematic? 	<input type="checkbox"/> Appropriate <input type="checkbox"/> Inappropriate <input type="checkbox"/> Not sure/ inadequately reported	<p>Comments:</p>

The guidelines manual (appendices)

Section 4: validity		
<p>4.1 Is the role of the researcher clearly described? <i>For example:</i></p> <ul style="list-style-type: none"> • Has the relationship between the researcher and the participants been adequately considered? • Does the paper describe how the research was explained and presented to the participants? 	<input type="checkbox"/> Clear <input type="checkbox"/> Unclear <input type="checkbox"/> Not described	<p>Comments:</p>
<p>4.2 Is the context clearly described? <i>For example:</i></p> <ul style="list-style-type: none"> • Are the characteristics of the participants and settings clearly defined? • Were observations made in a sufficient variety of circumstances? • Was context bias considered? 	<input type="checkbox"/> Clear <input type="checkbox"/> Unclear <input type="checkbox"/> Not sure	<p>Comments:</p>
<p>4.3 Were the methods reliable? <i>For example:</i></p> <ul style="list-style-type: none"> • Were data collected by more than one method? • Is there justification for triangulation, or for not triangulating? • Do the methods investigate what they claim to? 	<input type="checkbox"/> Reliable <input type="checkbox"/> Unreliable <input type="checkbox"/> Not sure	<p>Comments:</p>

The guidelines manual (appendices)

Section 5: analysis		
<p>5.1 Is the data analysis sufficiently rigorous? <i>For example:</i></p> <ul style="list-style-type: none"> • Is the procedure explicit – is it clear how the data were analysed to arrive at the results? • How systematic is the analysis – is the procedure reliable/dependable? • Is it clear how the themes and concepts were derived from the data? 	<input type="checkbox"/> Rigorous <input type="checkbox"/> Not rigorous <input type="checkbox"/> Not sure/not reported	Comments:
<p>5.2 Are the data 'rich'? <i>For example:</i></p> <ul style="list-style-type: none"> • How well are the contexts of the data described? • Has the diversity of perspective and content been explored? • How well have the detail and depth been demonstrated? • Are responses compared and contrasted across groups/sites? 	<input type="checkbox"/> Rich <input type="checkbox"/> Poor <input type="checkbox"/> Not sure/not reported	Comments:
<p>5.3 Is the analysis reliable? <i>For example:</i></p> <ul style="list-style-type: none"> • Did more than one researcher theme and code transcripts/data? • If so, how were differences resolved? • Did participants feed back on the transcripts/data? (if possible and relevant) • Were negative/discrepant results addressed or ignored? 	<input type="checkbox"/> Reliable <input type="checkbox"/> Unreliable <input type="checkbox"/> Not sure/not reported	Comments:
<p>5.4 Are the findings convincing? <i>For example:</i></p> <ul style="list-style-type: none"> • Are the findings clearly presented? • Are the findings internally coherent? • Are extracts from the original data included? • Are the data appropriately referenced? • Is the reporting clear and coherent? 	<input type="checkbox"/> Convincing <input type="checkbox"/> Not convincing <input type="checkbox"/> Not sure	Comments:
<p>5.5 Are the findings relevant to the aims of the study?</p>	<input type="checkbox"/> Relevant <input type="checkbox"/> Irrelevant <input type="checkbox"/> Partially relevant	Comments:
<p>5.6 Are the conclusions adequate?</p>	<input type="checkbox"/> Adequate	Comments:

The guidelines manual (appendices)

<p><i>For example:</i></p> <ul style="list-style-type: none"> • How clear are the links between data, interpretation and conclusions? • Are the conclusions plausible and coherent? • Have alternative explanations been explored and discounted? • Does this study enhance understanding of the research subject? • Are the implications of the research clearly defined? • Is there adequate discussion of any limitations encountered? 	<input type="checkbox"/> Inadequate <input type="checkbox"/> Not sure	
Section 6: ethics		
<p>6.1 How clear and coherent is the reporting of ethical considerations?</p> <p><i>For example,</i></p> <ul style="list-style-type: none"> • Have ethical issues been taken into consideration? • Are ethical issues discussed adequately – do they address consent and anonymity? • Have the consequences of the research been considered; for example, raising expectations, changing behaviour? • Was the study approved by an ethics committee? 	<input type="checkbox"/> Clear <input type="checkbox"/> Not clear <input type="checkbox"/> Not sure/not reported	<p>Comments:</p>

Quality Criteria Checklists (QCC)

Quality Criteria Checklists

Quality Criteria Checklist: Primary Research

RELEVANCE QUESTIONS	
1. Would implementing the studied intervention or procedure (if found successful) result in improved outcomes for the patients/clients/population group? (NA for some Epi studies)	<input type="checkbox"/> Yes <input type="checkbox"/> No
2. Did the authors study an outcome (dependent variable) or topic that the patients/clients/population group would care about?	<input type="checkbox"/> Yes <input type="checkbox"/> No
3. Is the focus of the intervention or procedure (independent variable) or topic of study a common issue of concern to psychology?	<input type="checkbox"/> Yes <input type="checkbox"/> No
4. Is the intervention or procedure feasible? (NA for some epidemiological studies)	<input type="checkbox"/> Yes <input type="checkbox"/> No
<i>If the answers to all of the above relevance questions are "Yes," the report is eligible for designation with a plus (+) on the Evidence Quality Worksheet, depending on answers to the following validity questions.</i>	
VALIDITY QUESTIONS	
1. Was the research question clearly stated? a. Was the specific intervention(s) or procedure (independent variable(s)) identified? b. Was the outcome(s) (dependent variable(s)) clearly indicated? c. Were the target population and setting specified?	<input type="checkbox"/> Yes <input type="checkbox"/> No
2. Was the selection of study subjects/patients free from bias? a. Were inclusion/exclusion criteria specified (e.g., risk, point in disease progression, diagnostic or prognosis criteria), and with sufficient detail and without omitting criteria critical to the study? b. Were criteria applied equally to all study groups? c. Were health, demographics, and other characteristics of subjects described? d. Were the subjects/patients a representative sample of the relevant population?	<input type="checkbox"/> Yes <input type="checkbox"/> No
3. Were study groups comparable ? a. Was the method of assigning subjects/patients to groups described and unbiased? (Method of randomization identified if RCT) b. Were distribution of disease status, prognostic factors, and other factors (e.g., demographics) similar across study groups at baseline? c. Were concurrent controls used? (Concurrent preferred over historical controls.) d. If cohort study or cross-sectional study, were groups comparable on important confounding factors and/or were preexisting differences accounted for by using appropriate adjustments in statistical analysis? e. If case control study, were potential confounding factors comparable for cases and controls? f. If case series or trial with subjects serving as own control, this criterion is not applicable. Criterion may not be applicable in some cross-sectional studies. g. If diagnostic test, was there an independent blind comparison with an appropriate reference standard (e.g., "gold standard")?	<input type="checkbox"/> Yes <input type="checkbox"/> No
4. Was method of handling withdrawals described? a. Were follow up methods described and the same for all groups? b. Was the number, characteristics of withdrawals (i.e., dropouts, lost to follow up, attrition rate) and/or response rate (cross-sectional studies) described for each group? (Follow up goal for a strong study is 80%) c. Were all enrolled subjects/patients (in the original sample) accounted for? d. Were reasons for withdrawals similar across groups? e. If diagnostic test, was decision to perform reference test not dependent on results of test under study?	<input type="checkbox"/> Yes <input type="checkbox"/> No

<p>5. Was blinding used to prevent introduction of bias?</p> <p>a. In intervention study, were subjects, clinicians/practitioners, and investigators blinded to treatment group, as appropriate?</p> <p>b. Were data collectors blinded for outcomes assessment? (If outcome is measured using an objective test, such as a lab value, this criterion is assumed to be met.)</p> <p>c. In cohort study or cross-sectional study, were measurements of outcomes and risk factors blinded?</p> <p>d. In case control study, was case definition explicit and case ascertainment not influenced by exposure status?</p> <p>e. In diagnostic study, were test results blinded to patient history and other test results?</p>	<input type="checkbox"/> Yes <input type="checkbox"/> No
<p>6. Were intervention/therapeutic regimens/exposure factor or procedure and any comparison(s) described in detail? Were intervening factors described?</p> <p>a. In RCT or other intervention trial, were protocols described for all regimens studied?</p> <p>b. In observational study, were interventions, study settings, and clinicians/provider described?</p> <p>c. Was the intensity and duration of the intervention or exposure factor sufficient to produce a meaningful effect?</p> <p>d. Was the amount of exposure and, if relevant, subject/patient compliance measured?</p> <p>e. Were co-interventions (e.g., ancillary treatments, other therapies) described?</p> <p>f. Were extra or unplanned treatments described?</p> <p>g. Was the information for 6d, 6e, and 6f assessed the same way for all groups?</p> <p>h. In diagnostic study, were details of test administration and replication sufficient?</p>	<input type="checkbox"/> Yes <input type="checkbox"/> No
<p>7. Were outcomes clearly defined and the measurements valid and reliable?</p> <p>a. Were primary and secondary endpoints described and relevant to the question?</p> <p>b. Were nutrition measures appropriate to question and outcomes of concern?</p> <p>c. Was the period of follow-up long enough for important outcome(s) to occur?</p> <p>d. Were the observations and measurements based on standard, valid, and reliable data collection instruments/tests/procedures?</p> <p>e. Was the measurement of effect at an appropriate level of precision?</p> <p>f. Were other factors accounted for (measured) that could affect outcomes?</p> <p>g. Were the measurements conducted consistently across groups?</p>	<input type="checkbox"/> Yes <input type="checkbox"/> No
<p>8. Was the statistical analysis appropriate for the study design and type of outcome indicators?</p> <p>a. Were statistical analyses adequately described the results reported appropriately?</p> <p>b. Were correct statistical tests used and assumptions of test not violated?</p> <p>c. Were statistics reported with levels of significance and/or confidence intervals?</p> <p>d. Was "intent to treat" analysis of outcomes done (and as appropriate, was there an analysis of outcomes for those maximally exposed or a dose-response analysis)?</p> <p>e. Were adequate adjustments made for effects of confounding factors that might have affected the outcomes (e.g., multivariate analyses)?</p> <p>f. Was clinical significance as well as statistical significance reported?</p> <p>g. If negative findings, was a power calculation reported to address type 2 error?</p>	<input type="checkbox"/> Yes <input type="checkbox"/> No
<p>9. Are conclusions supported by results with biases and limitations taken into consideration?</p> <p>a. Is there a discussion of findings?</p> <p>b. Are biases and study limitations identified and discussed?</p>	<input type="checkbox"/> Yes <input type="checkbox"/> No
<p>10. Is bias due to study's funding or sponsorship unlikely?</p> <p>a. Were sources of funding and investigators' affiliations described?</p> <p>b. Was there no apparent conflict of interest?</p>	<input type="checkbox"/> Yes <input type="checkbox"/> No
<p>MINUS/NEGATIVE (-) If most (six or more) of the answers to the above validity questions are "No," the report should be designated with a minus (-) symbol on the Evidence Quality Worksheet.</p>	
<p>NEUTRAL (O) If the answers to validity criteria to questions 2, 3, 6 and 7 do not indicate that the study is exceptionally strong, the report should be designed with a neutral (O) symbol on the Evidence Quality Worksheet.</p>	
<p>PLUS/POSITIVE (+) If most of the answers to the above validity questions are "Yes" (including criteria 2, 3, 6, 7 and at least one additional "Yes"), the report should be designated with a plus symbol (+) on the Evidence Quality Worksheet.</p>	

Quality Criteria Checklist: Review Articles

RELEVANCE QUESTIONS	
1. Will the answer if true, have a direct bearing on the health of patients?	<input type="checkbox"/> Yes <input type="checkbox"/> No
2. Is the outcome or topic something that patients/clients/population groups would care about?	<input type="checkbox"/> Yes <input type="checkbox"/> No
3. Is the problem addressed in the review one that is relevant to dietetics practice?	<input type="checkbox"/> Yes <input type="checkbox"/> No
4. Will the information, if true, require a change in practice?	<input type="checkbox"/> Yes <input type="checkbox"/> No
<i>If the answers to all of the above relevance questions are "Yes," the report is eligible for designation with a plus (+) on the Evidence Quality Worksheet, depending on answers to the following validity questions.</i>	
VALIDITY QUESTIONS	
1. Was the question for the review clearly focused and appropriate?	<input type="checkbox"/> Yes <input type="checkbox"/> No
2. Was the search strategy used to locate relevant studies comprehensive? Were the databases searched and the search terms used described?	<input type="checkbox"/> Yes <input type="checkbox"/> No
3. Were explicit methods used to select studies to include in the review? Were inclusion/exclusion criteria specified and appropriate? Were selection methods unbiased?	<input type="checkbox"/> Yes <input type="checkbox"/> No
4. Was there an appraisal of the quality and validity of studies included in the review? Were appraisal methods specified, appropriate, and reproducible?	<input type="checkbox"/> Yes <input type="checkbox"/> No
5. Were specific treatments/interventions/exposures described? Were treatments similar enough to be combined?	<input type="checkbox"/> Yes <input type="checkbox"/> No
6. Was the outcome of interest clearly indicated? Were other potential harms and benefits considered?	<input type="checkbox"/> Yes <input type="checkbox"/> No
7. Were processes for data abstraction, synthesis, and analysis described? Were they applied consistently across studies and groups? Was there appropriate use of qualitative and/or quantitative synthesis? Was variation in findings among studies analyzed? Were heterogeneity issues considered? If data from studies were aggregated for meta-analysis, was the procedure described?	<input type="checkbox"/> Yes <input type="checkbox"/> No
8. Are the results clearly presented in narrative and/or quantitative terms? If summary statistics are used, are levels of significance and/or confidence intervals included?	<input type="checkbox"/> Yes <input type="checkbox"/> No
9. Are conclusions supported by results with biases and limitations taken into consideration? Are limitations of the review identified and discussed?	<input type="checkbox"/> Yes <input type="checkbox"/> No
10. Was bias due to the review's funding or sponsorship unlikely?	<input type="checkbox"/> Yes <input type="checkbox"/> No
MINUS/NEGATIVE (-) <i>If most (six or more) of the answers to the above validity questions are "No," the review should be designated with a minus (-) symbol on the Evidence Quality Worksheet.</i>	
NEUTRAL (O) <i>If the answers to any of the first four validity questions (1-4) is "No," but other criteria indicate strengths, the review should be designated with a neutral (O) symbol on the Evidence Quality Worksheet.</i>	
PLUS/POSITIVE (+) <i>If most of the answers to the above validity questions are "Yes" (must include criteria 1, 2, 3 and 4), the report should be designated with a plus symbol (+) on the Evidence Quality Worksheet.</i>	