THE DYAD'S (OLDER ADULT AND ADULT CHILD/GRANDCHILD) PERCEPTIONS REGARDING LEGACY BELIEFS WITHIN A FAMILY CONTEXT

By

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DECLARATION

I, **Babalwa Tuswa**, declare that the work on which this dissertation **"The dyad's (older adult and adult child/grandchild) perceptions regarding legacy beliefs within a family context"** is based on my original work, except when acknowledgements and references indicate otherwise. This work has never been submitted as a part of, or in full, to any other university for examination.

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i

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ABSTRACT

Background: Legacy beliefs have remarkably gained interest in the field of child and family studies, however, there is little known about the perceptions of Black African families.

Aim: This study determined the dyads' perceptions regarding legacy beliefs within a family context in Khayelitsha Township in the Western Cape Province, South Africa.

Method: A cross-sectional descriptive research study was conducted with 600 (300 older adults and 300 adult children/grandchildren) conveniently selected dyads from the Black African families between the ages of 40 and 83 years. Research setting was Khayelitsha Township in the Western Cape Province, South Africa. Dyads consented to a questionnaire comprised eight sections: Part A: Demographic Information; Part B: Dyad relationship; Part C: Perception about legacy; Part D: Example of legacies; Part E: Ranking of legacy categories; Part F: Dyad legacies; Part G: Personal Needs for care, learning, and relationship and Part H: Family Relations. Statistical Package for the Social Sciences (SPSS) 27 was used to compute the descriptive statistics (frequencies, percentages, mean, standard deviation). Nonparametric statistics the Mann-Whitney U test was used to assess differences at significant level of $p < 0.05$. Ethical approval was obtained, consented for voluntary participation and anonymity was protected.

Results: Most of the participants were female, in older adults (n = 168, 56%) and adult children/grandchildren (n = 166, 53.3%). The older adults were determined to leave a meaningful legacy scores of older adults (*Mean Rank* = 323.37) were higher than those of child/grandchildren (*Mean Rank* = 277.63). The values legacy scores were higher among the older adults (*Mean Rank* = 315.53) than those of the children (*Mean Rank* = 285.47). Across the dyad, the overlapping rank was between 4 – 5 as the older adult (n = 189) felt more confident that their legacies are understood with minor errors than adult children/grandchildren (n = 124).

Conclusion: The findings of this study indicated that the dyad had a better understanding of the importance of legacy beliefs in their families. It was noted that there were significant differences between the older adults and adult children/grandchildren regarding legacy beliefs. Further studies may focus on how they pass their legacy beliefs.

Keywords: Legacy beliefs, Dyads, Family relations, Black African and Perception.

Table of Contents

List of Tables

List of Figures

Appendices

CHAPTER ONE

INTRODUCTION OF THE STUDY

1 Introduction

The first chapter presents a background of the study focusing on legacy beliefs of the dyad within families in a township in the Western Cape Province, South Africa. Chapter one presents the construct of legacy beliefs, intergenerational relations in families, the problem statement, the research question, aim, objectives, overview of the methods employed in the study, the significance of the study and the outline and definition of terms of the study.

1.1 Background of legacy beliefs

Legacy beliefs are more significant in the current discussions within the field of child and family studies. It has been highlighted that "everyone leaves a legacy upon death; something that sparks memory or influences others in meaningful ways" (Meuser, 2018, p.529). According to a recent study of Meuser et al. (2019), legacy beliefs are defined as giving something to future generation with the intention to make positive impact, memories, and share inheritance. However, a considerable amount of literature has indicated that people with high legacy beliefs seemed to be concerned how are they going to be remembered after their death (Meuser et al., 2019; Zacher et al., 2011). On the other hand, people who perceived themselves to be having low legacy beliefs tend to think they will not be remembered after they have passed away. This is an issue that raised emphasis on the need of legacy creation, which contributes to generativity, as a remarkable milestone towards high legacy belief (Zacher et al., 2011).

1

Drawing from an African family perspective, it has been indicated that "transfer of cultural activities and knowledge embedded in the process of socialization" (Ojua et al., 2014, p.44). This further highlight that the African families have responsibilities for "the transmission of traditional norms and values, beliefs, knowledge and practical skills to the members of the society for their future survival" (Ojua et al., 2014, p.45). Although there is a need for a legacy creation; however, there has been little discussion about the legacy beliefs within African families. Additionally, the research to date has tended to focus on people of colour, Asians, whites rather than Africans. This might raise a question how African families perceive legacy beliefs within their social fabric. In responding to this question could make contribution to the knowledge of legacy beliefs in child and family studies as well as intergenerational systems. Subsequently, the transmission of legacy beliefs may play an important role in the African families who need to share and leave something for the younger generation.

As it is identified, there is also a little research about legacy beliefs from African families. Realizing the gap in the extant literature, this highlights that more research is needed for contribution to the work of Hunter and Rowels (2005) who discovered the typology of legacy beliefs. It is significant to note that the typology of legacy beliefs involves values, material/resources, and biological characteristics. For instance, Meuser et al.'s (2019) study compared the views of older parents and their adult children regarding legacy beliefs and found that the discussion of legacy seemed to be beneficial for the families. This further indicates that an African family's perspective might add value to the field of legacy beliefs by acknowledging the importance of intergenerational relations.

1.2 Intergenerational relations in families

African family's survival and developments depends on the social fabric facilitated by the intergenerational relations that enable transfer of legacy beliefs between the older adults and the younger generations (Moore & Seekings, 2018; Sooryamoorthy & Makhoba, 2016; Makiwane, 2011; Makiwane, 2010). It has been reported that economic, cultural, political, and demographic changes seem to influence the intergenerational relations in families (Makiwane, 2010). These changes result in physical and social distances among the generations in African families (Makiwane, 2010; Gellespie & Lei, 2021). It may however be noted that the influence of these changes led to a generational disjuncture whereby generations tend to experience some level of disconnection (Makiwane, 2010). This is a concern for families who are affected by the generational disjuncture, as they end up not being able to transmit their legacy beliefs to the generations because of physical and social distances.

In relation to intergenerational disjuncture, Makiwane (2010) argues that the movement of younger generations to cities for employment opportunities tend to be a problem that influence the sustainability of the families. Consequently, the intergenerational disconnection among black African families perpetuates the physical distance between generations, where children grow up with absent fathers. In contrast, social distance has been identified as another barrier that influence the degrees of understanding and intimacy attached to intergenerational relations.

Both intergenerational and social distance between parents, children and young adults tend to "affect the quality of parent-child relationship and the support that older parents receive in future" (Gillespie & Lei, 2021). However, it is argued that in other cases the distance can be linked with the "differences in educational status between the

3

generations" (Makiwane, 2010). This is evident in a South African context because parents who were raised before the democratic government might find it difficult to relate with the new generations. Therefore, intergenerational, physical, and social distances appear to be the barriers that might influence how generations support each other and transmit legacy beliefs.

1.3 Problem statement

Legacy beliefs are considered important aspects of intergenerational relations between older adults and their children as well as grandchildren. However, it has been noted in Meuser et al.'s (2019) study with different families from people of colour, Indian and whites who were recruited to participate in the discussion about legacy beliefs. Nevertheless, few studies are to be found focusing on the legacy beliefs of African families living in the townships, Western Cape Province, South Africa. This indicates that there is a lack of insight into the legacy beliefs of Black African families. It has been noted from the reviewed literature that there is rarity of studies are available on legacy beliefs among the Black African families and this has motivated the present study.

Erik Erickson's psychosocial developmental stage of generativity and despair promotes older adults to pass of over their legacy beliefs to the young generations (Slater, 2003; Rubinstein et al., 2015; Zacher, 2011). However, there is paucity of knowledge about how dyad (i.e., older adults and their children and grandchildren) from Black African families perceive their legacy beliefs. Therefore, it is envisaged that the findings about legacy beliefs will make contribution to the field of Family and Child studies. In addition, the findings of the present study may contribute to legacy creation, and intergenerational relations to promote the well-being of families.

4

1.4   Research questions

What are the perceptions of dyads (i.e., older adult and adult children/grandchildren) regarding legacy beliefs within their family context in Khayelitsha Township in the Western Cape Province, South Africa?

Do older parents and their adult children (adult grandchildren) share similar understandings of parental legacies?

1.5   Research Aim

The aim of the study is to determine the dyads' perceptions regarding legacy beliefs within a family context in Khayelitsha Township in the Western Cape Province, South Africa.

1.6   Objectives of the Study

- To describe the socio-demographic characteristics of the dyads
- To determine the dyad's relationship between the older parent and adult child/grandchild
- To determine dyad's perceptions regarding legacy belief
- To assess the dyad's types of legacy beliefs
- To describe the dyad's example of legacy beliefs,
- To describe the dyad's personal ranking legacy categories
- To assess the dyad's personal needs of care, learning and relationships
- To assess the dyad's relations in their family

1.7   Description and Methodology used to accomplish the study

1.7.1   Research Worldview

This study is grounded in a positivism worldview that focus on objective interpretation of data obtained through observation (Goertzen, 2017). Positivism worldview uses

quantitative and statistical methods as well as a strict separation of fact and value in quantitative research (Terre Blanche & Durrheim, 2006).

1.7.2 Research Approach

A quantitative research approach was used because it deals with numbers and anything that is measurable in a systematic way of investigating a phenomenon and relationships (Goertzen, 2017). In quantitative approach, data is in the form of numbers to present the frequencies, degree, value, and intensity of variables (Goertzen, 2017). Therefore, a descriptive quantitative research approach is used in this study to provide an accurate and valid representation of the variables that pertain to the research question (van Wyk, 2012).

1.7.3 Research design

A cross-sectional descriptive research design was conducted to gain insight into the legacy beliefs among the dyad. This research design provided the researcher with the baseline of legacy beliefs relatively faster and in an inexpensive manner when compared to other designs such as cohort (Setia, 2016; Farrokhi & Mahmoudi-Hamidabad, 2012).

1.7.4 Research Settings

This study was conducted at Khayelitsha a township, which is situated in the Western Cape Province, South Africa. It is reported that the population comprises of 391 749 (Census, 2011). In relation to ethnic makeup, Khayelitsha is mostly dominated by Black African with 90.5%, 8.5% People of colour and 0.5% Whites. A predominant language used for communication in Khayelitsha isiXhosa. Therefore, the questionnaire was administered in isiXhosa and English as a medium of communication in the community.

6

1.7.5 Population and sampling

The population of the study comprise of Black African families staying in Khayelitsha township in Western Cape Province, South Africa. The participants were identified through word of mouth and non-governmental structures for older person, with the assistance of local community leaders who acted as gatekeepers during the research. A sample size for the study was calculated by means of the Raosoft sample size calculator. In this study, a 5% margin of error was used with the 95% of confidence level. The population size of approximately 391749 of Khayelitsha was used to calculate the sample and 50% response distribution. Therefore, a total of 384 participants were conveniently sampled. Convenience sampling was used to select participants based on their accessibility, geographical and proximity (Farrokhi & Mahmoudi-Hamidabad, 2012). The participants were included because of being older adults of 60 years of age and above, males and females, residing with an adult child/grandchild in Khayelitsha township.
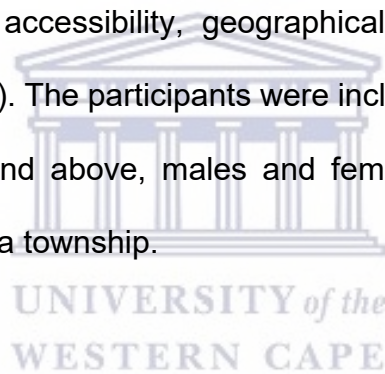
1.7.6 Data collection

A pilot study was scheduled with ten participants recruited to test the questionnaire for content and face validity. Pilot study is a small-scale version of a planned study conducted with a small group of participants like those to be recruited later in the larger scale study (Doody & Doody, 2015, p. 1074). Face validity of the questions was assessed for the usability and measure what it is supposed to measure. The researcher approached an old-aged home for recruitment of participants to assess the time taken to complete the questionnaires, asked the participants for feedback to identify ambiguities and difficult questions. Reliability was used to test the degree of accuracy and internal consistency. However, due to the outbreak of global COVID-19 pandemic, the researcher could not continue with the pilot study.

7

Subsequently, an interviewer-administered paper-based questionnaire was used to collect data from the dyad in comfort of their homes. According to Etikan and Bala (2017), questionnaires are considered as part of research tools through which people are asked to respond to the same set of questions in a predetermined order. It is believed that questionnaires are commonly used to collect data with an advantage of low cost, and consumes less time (Etikan & Bala, 2017).

The interviewer-administered paper-based questionnaire was developed from the findings of the study conducted by Meuser et al. (2019), which compared the views of the older adults and the adult child. The questionnaire comprises ten sections: 1) Demographic Information; 2) Dyad relationship; 3) Perception about legacy; 4) Example of legacies; 5) Ranking of legacy categories; 6) Dyad legacies; 7) Overlapping between the dyad; 8) Personal Needs for care, learning, and relationship; 9) Ranking of Needs; 10) Family Relations. Permission to use the questionnaire was granted by Dr Mthembu. It took between 30 minutes to 50 minutes to complete the questionnaire, which was translated to the local language isiXhosa, which is used in the research setting.

1.7.7 Significance of the Study

The study focuses on Black African families from Khayelitsha, Cape Town, Western Cape, South Africa with deep cultural beliefs and traditional practice, which will add to the body of knowledge of Legacy Belief Across Generation. Furthermore, this study adds value to the seventh stage of Erikson's Generativity vs Stagnation as well as the legacy typology. In relation to generativity, this stage accentuates the pride of having had achieved something in life and be able to transmit to the next generation (Slater, 2003; Rubinstein et al., 2015). In contrast, the stagnation is considered as a stage whereby older adults fail to achieve generativity (Slater, 2003; Rubinstein et al., 2015).

8

The nature of the study has rendered dyads participants, a platform to assess understanding of own, and parents' legacy. Further opportune adult children toward enhancing generativity, which will profit the next generation. The connectedness, family dialogues could be strengthened. Furthermore, through the current study dyads stand a chance to reflect on family resilience and challenges and enhance their ability to overcome and manage stressful conditions which could potentially impose adverse impact to their family legacy (Bogenschneider & Corbett, 2010).

1.7.8 Limitation of the study

There may be minimal risks from participating in this research study related to psychosocial and emotional aspects of the participants with which researcher had no control over. All human interactions and talking about self or others carry some number of risks. We have nevertheless minimized such risks and acted promptly to assist where discomfort is experienced, psychological, or otherwise during the process of this study. Where necessary, an appropriate referral would have been made with a suitable professional for further assistance at the Department of Social Development in Khayelitsha Shared Service Building (KSSB).

1.8 Organization of the study

Chapter one: In this chapter, the study introduced the construct of legacy beliefs as part of intergenerational families in an African context. Furthermore, the problem statement, research question, aim, objectives and the description and methodology overview were presented.

Chapter two: The conceptual frameworks underpinning the study include the seventh stage of generativity versus stagnation, the typology of legacy beliefs, and Afrocentric

Intergenerational Solidarity model. This chapter also incorporated existing literature on family systems, and Older Persons Act of 2006.

Chapter three: The description of the research methodology employed in the present study is covered.

Chapter four: The results of the study are presented according to the subsections of the measurement used in the study to answer the research question.

Chapter five: The findings are discussed in relation to the legacy typology and existing literature.

Chapter six: This chapter presents the conclusion, and recommendations of the study.
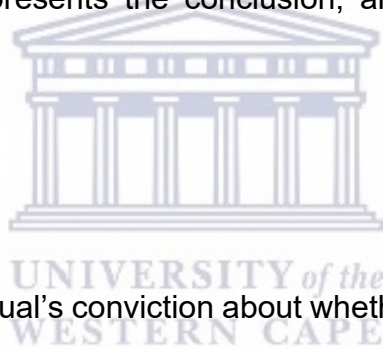
1.9 Definition of Terms

Legacy beliefs are an individual's conviction about whether they and their actions will be remembered, have an enduring influence, and leave something behind after death (Zacher et al., 2011). It necessitates giving something to future generation with intentions to make positive impact memories, and inheritance (Meuser et al., 2019).

Dyad is something that consists of two elements or parts, consisting of the participant (an older adult) and a person with whom they have a partnership or relationship with their adult child/ grandchild (Eisikovist et al., 2010).

Family relations are a source of social connection and social influence for individuals throughout their lives (Thomas et al., 2017).

10

Black African refers to an ethnic group native to Africa and or travel their ancestry to indigenous inhabitants of Africa (Agyemang et al., 2005).

Perception is a knowledge gained from the process of coming to know or understanding of sensory information. It involves the way one sees the word (Macdonald, 2012).

CHAPTER TWO

CONCEPTUAL FRAMEWORK

2 Introduction

In the previous chapter, the background of legacy beliefs, the problem statement and research question were presented. Therefore, Chapter 2 presents the underpinning theoretical frameworks, the Erik Erikson's Psychosocial Developmental Stages, the Generativity versus Stagnation stage of psychosocial human development, and typology of legacy beliefs.

2.1   Theoretical frameworks

This section deals with the theoretical frameworks that underpin the present study namely the psychosocial developmental stages, Generativity versus Stagnation psychosocial stage, and the typology of legacy beliefs.

2.1.1 Erick Erikson's Psychosocial Development Stage

There are eight psychosocial developmental stages of Erik Erikson and one of them was used to guide the understanding of the current study, which comprised trust vs. mistrust, autonomy vs. shame, initiative vs. guilt, industry vs. inferiority, identity vs. role confusion, intimacy vs. isolation, generativity vs. stagnation, and ego integrity vs. despair (McLeod, 2018).

Trust vs. Mistrust: This is the first stage that begins at birth where the infants are unsure of world the they live and they tend to put their trust on their caregiver so that they may have stability and consistency of care (McLeod, 2018). It is highlighted that the infants tend to develop a sense of trust, which is needed in their lives so that they

13

may have good relationships with other people. However, if there is mistrust the infants may develop some anxieties.

Autonomy vs. Shame: It is indicated that children at this stage tend to develop a sense of personal control over physical skills and a sense of independence (McLeod, 2018). The second stage highlights that children who are able to master in this stage, they tend to have confidence and be able to survive in the world. However, those who struggled to achieve the expectations tend to experience a lack of self-esteem in life.

Initiative vs. Guilt: The third stage of psychosocial development involves engagement in play and social interaction, which affords children with the opportunities to explore their relationship skills by engaging in a variety of activities (McLeod, 2018).

Industry vs. Inferiority: In the fourth stage of psychosocial development, children learn to read and write, do things on their own. It is a stage that fosters competence in activities related to specific tasks in their stages of development (McLeod, 2018).

Identity vs. Role confusion: The fifth stage involves the need of self-identity through an exploration of personal values, beliefs, and goals that are important in their lives (McLeod, 2018). This is a stage where children need to show that they belong to a society.

Intimacy vs. Isolation: This is the sixth stage that deals with intimate and loving relationships with other people in life. However, people who grapple with the expectation tend experience loneliness, isolation, and depression (McLeod, 2018).

Generativity vs. Stagnation: In the seventh stage, people engage in the activities of giving back to the society through their children, productive at work, and be involved in the community and organizations (McLeod, 2018). However, those who failed to give back tend to be stagnant and unproductive. This is the stage that forms part of

14

the current study in relation to legacy beliefs. The legacy beliefs are crucial part of human development specifically in the identity vs role confusion stage of psychosocial development stage.

Ego integrity vs. Despair: It is the final stage of psychosocial development where people reflect on their worthiness and accomplishments. However, those who figure out that they failed in their life tend to be bittern and experience feelings of despair (Kendra Cheery, 2021; McLeod, 2018).

2.1.2 Generativity versus Stagnation psychosocial stage

In explaining the generativity versus stagnation as the seventh psychosocial stage, Slater (2003) asserts that adults have responsibilities to create something meaningful for their family, relationships, work, and society for the benefit of the next generation. In this stage, the adults are viewed as people who establish and guide the next generation. In a family context, the adults care and share their interests next generation. However, it should be noted that adults who failed to contribute to future generation tend to experience stagnation (Rubinstein et al., 2015).

Generativity is significant to the lives of adults because they can pass on the knowledge, skills, and their life experiences, as legacies. It should be noted that the process of transmitting legacy beliefs is not limited by age, marital status, parent's status, material possession, health status, gender, and patriarchal activities (Hunter, 2008). This indicates that adults in the middle adulthood can establish intergenerational relations that enable them to share their beliefs before the end of life (Hunter & Rowels, 2005; Meuser et al., 2019). Therefore, Zacher (2011) suggests that adults with high generativity tend to influence the level of leadership and success. On the other hand, adults with low generativity appear to influence the low success in their

15

leadership. This explanation of generativity in relation to leadership suggests that legacy beliefs transmitted to younger generation can have a positive and negative influence.

It is imperative to note that generativity appears to be linked with the biological and socio-cultural operations that promotes individuality and intergenerational connectedness (Slater, 2003). Yet, it can be asked what needs to be done to keep younger generations on path for generativity and educate them the importance of leaving something behind to be remembered within families (Kotre, 1999). However, a study by Meuser et al. (2019) indicates that older parents viewed legacy beliefs as more materialistically than adult children who related legacy beliefs to personal, social, and cultural context.

2.1.3 Typology of legacy beliefs

The knowledge of the typology of legacy beliefs in intergenerational families is important for an understanding of the "three distinct but overlapping categories of legacy" (Hunter & Rowles, 2005, p.327). The three distinct categories comprise of biological legacy, material legacy and a legacy of values. These categories are used to present the legacies that older parents might need to pass on to the next generations as presented in Figure 1.
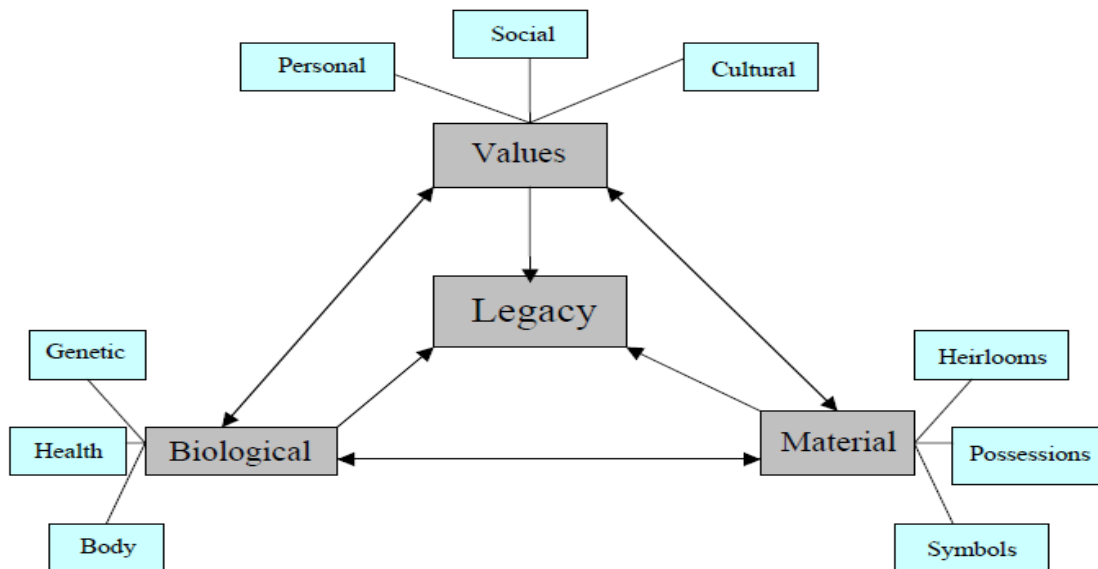
Figure 1: Typology of legacy beliefs

In connection to the biological legacy, Hunter and Rowles (2005) explain that older generations pass on their "genes, transmission of health conditions and the use of one's body as a legacy" (p.333). This could mean that the older parents imparted part of their genes to the generations. Additionally, biological legacy can be linked to the transmission of health conditions such as communicable and non-communicable diseases within a family. In contrast to passing illnesses, older parents could donate part of their bodies or the whole body, as a contribution to organ donors or institution of learning for anatomical exploration.

Coming to material legacy, Hunter and Rowles (2005) revealed that older parents transmit their possessions to the younger generation. It was highlighted that the material legacy can be complex to be comprehended, which led Hunter and Rowles (2005) to provide subgroups related to heirlooms, possessions, and symbols. Regarding the heirloom, the older parents may hand over a valuable goods such as furniture, appliances, and household objects that carry a meaningful story within their

17

family. Symbolic legacy is viewed as leaving something related to self, such as donation to the society items like written books, arts, and crafts. However, Meuser et al. (2019) found that land was property to be passed on to the next generation especial for those families who experienced forced removal during the Apartheid era in South Africa.

The legacy of values refers to the transmission of "personal values such a belief in education, an ethos of helping people, the importance of kindness and being unique" (Hunter & Rowles, 2005, p.339). This kind of legacy is made up of personal, social, or cultural context. It is highlighted that older parents were keen to impart and teach their children about personal legacy values such as religious beliefs and training, caring for and helping others, being a role model, hardworking, not hurting or hating others and family harmony (Hunter & Rowles, 2005).

Contrary to the personal legacy, social values involved leaving education as a legacy for future generations through donating finances as a form of scholarship for the nation (Hunter & Rowles, 2005). However, Baldwin et al. (2020) found that younger generations tend to apply to institutions of higher learning based on the guidance of their parents and family members. Lastly, cultural values are significant for older parents, hence, they need to transmit their faith to children and grandchildren as part of parenting (Hunter &Rowles, 2005). Additionally, Meuser et al. (2019) expanded the legacy of values by contributing the political and wisdom.

CHAPTER THREE

LITERATURE REVIEW

3. Introduction

The reviewed literature covers the procedure for accessing literature used in the study, generativity through the Older Persons Act of 2006, the legacy beliefs in Black African families through Afrocentric Intergenerational Solidarity, and barriers affecting legacy beliefs. Lastly, the conceptual illustration of the elements related to legacy beliefs in Black African families.

3.1   Procedure for accessing the literature used in the current study

The researcher used the keywords from the research title to guide the search of relevant literature. The databases available from the search engines including Ebscohost, Academic search complete, Scopus (Ebscohost) were accessed through the University of the Western Cape library. The search was conducted in journals, ebooks and hardcopies focusing on legacy beliefs, family relations, Dyad, black African and perception. However, some relevant literature could not open and redirected to uKwazi database, and some were not written in English. Subsequently, the research opted to search the reference list from the article "Family ties: Exploring the influence of family legacy on self and identity" by Baldwin et al. (2020). Additionally, Google search was used to further source information about current study population. The process to access literature used in the current study was useful. The guidance and support provided by the librarians from University of the Western Cape assisted in accessing literature. However, minimal studies have been conducted in legacy beliefs, which highlighted a gap for further research.

3.2 Generativity through the Older Persons Act No 13 of 2006

The generativity as the seventh psychosocial stage supports the South African Older Persons Act, No 13 of 2006 that accentuates the importance of intergenerational relations and engagement in families and communities. This strengthens a need of fulfillment among the older adults to pass on part of their lives that would be in the memories of the young generations (Hunter, 2008). Hence, any activity that engage older adults in intergenerational occupations must be conducted in a manner that honors their contribution and respecting their inherited dignity (Section 9 (g) Older Person's Act, No 13 of 2006). Hunter (2008) argues that older parents have a desire to leave a legacy for the future generations. Consequently, it is crucial to create an environment that would provide an opportunity for older parents to reflect on their desire and how they could share their legacy beliefs with their adult children and/or adult grandchildren.

Generativity stage represents part of life whereby older adults have a desire to constructively invest themselves in what they will leave behind for their own generation, whilst others have desire to invest themselves to larger communities (Rubinstein, 2015; Kotre, 1984, 1999). This stage promotes social learning for the younger generations who have older parents as role models who can expose them to life experiences through intergenerational relations. The role modelling resonates with Bandura's social learning theory, which was used to explain how the adult children adopted a role of being a caregiver to older parents with functional impairments as part of family legacy (Piercy & Chapman, 2001). Subsequently, Waiters (2002) confirms that grandparents engage in role modelling to share their values, behaviours, and beliefs while being observed by their grandchildren. As a result, the younger generation imitate what they observed where they live then take the baton of caregiver

roles and do the same to the next generation as part of intergenerational adoption (Piercy & Chapman, 2001; Waiters, 2002). Nevertheless, the generativity stage does not provide a specific typology of legacy beliefs among older adults.

3.3 Legacy beliefs in Black African families

The role of Afrocentric intergenerational solidarity model in Black African families has received increased attention across a number of disciplines in recent years (Waites, 2009). Additionally, the Afrocentric intergenerational solidarity model has been instrumental in our understanding of the legacy beliefs in Black African families using the six dimensions including associational, affectional, consensual, functional, normative, and structural solidarity (Waites, 2009).

Associational solidarity plays a vital role in the transmission of legacy beliefs because it encourages cross-generations communication and contact whereby families they support each other when there are problematic situations (Waites, 2009; Lee et al., 2021). This is important in passing legacy beliefs so that families can stay connected and experience a sense of belongingness. Furthermore, the association solidarity contributes to the typology of legacy beliefs, as it supports the subgroup of social legacy that promotes connectedness across generations.

Consensual solidarity is fundamental to legacy beliefs because families engage in conversations, which promote participation in activities that facilitate sharing history, cultural and family strengths. This enhances the legacy of values in Hunter and Rowles (2005). It should be noted that consensual solidarity "facilitates healing by engaging family in activities that enhance self-esteem" (Waites, 2009, p.284), which reverberates Meuser et al. (2020) who reported that discussions about family legacy beliefs are therapeutic. Furthermore, consensual solidarity inspires intergenerational

21

respect, resources, and strengths that generations can invest on each other, which is emphasised in the caring for and helping others (Hunter & Rowles, 2005).

Functional solidarity has a pivotal role in the legacy beliefs of Black families because there is a need of "flexible roles and intergenerational kinship, reciprocal intergenerational support and care" (Waites, 2009, p.284). This is important in legacy beliefs because intergenerational support and care is not at "the individual but at the community level, which supports the social responsibility to the community" (Hunter & Rowles, 2005, p.341).

The normative solidarity is an important aspect of Afrocentric intergenerational solidarity model that accentuates the responsibilities related to "caregiving and other family commitments, programs for grandparents, raising children and caring for dependent elders" (Waites, 2009, p.284). This echoes Piercy and Chapman (2001) who identified five influences that motivated the children and grandchildren to adopt the caregiver roles for older parents with functional impairments, as part of family legacy. The influences consist of "expectations, family rules, religious training, role modelling and role making" (Piercy & Chapman, 2001, p.386). These influences support the typology of legacy beliefs where transmission of cultural values related to faith, spirituality and religious are passed on to the children and grandchildren (Hunter & Rowles, 2005; Meuser et al., 2019).

3.4   Barriers affecting legacy beliefs within Black African Families

It has been reported that Black African families have experienced oppression, marginalisation, and racism, which appeared to be the barriers that influenced travel and visiting families (Waites, 2009, Mthembu, 2021). However, Waites (2009) accentuates that Black African families have a legacy of resilience, spirituality and

22

hope that sustained them because they do not only focus on problematic situations but also at the assets that are provided in multiple generations.

Affectional solidarity can play an important role in addressing the issue of conflicts that might influence the process of passing legacy beliefs from generation to generation. It adds value in the process of transmission because strategies such as relationship building, equable care, supportive family and extended family closeness could be used.

Lastly, the structural solidarity plays a critical role in the maintenance of Black families who might have experienced the injustices related to coloniality of power, and coloniality of being (Mthembu, 2021).

3.5   The typology of legacy beliefs in family systems

Families have parenting responsibilities for the upbringing of the children and future generation as part of the legacy beliefs (Baldwin et al., 2020; Hunter & Rowles, 2005). In addition, the younger generations have responsibility for taking over to bear mark and carry on a family baton (Baldwin et al., 2020; Piercy & Chapman, 2001). This echoes the multigenerational transmission process in Bowen Family Systems Theory. This theory accentuates that a parent engages in different activities and behaviours, which enable them to teach their children and change the children's development (Haefner, 2014). It has been highlighted that a child tends to "learn the patterns of emotional process similar to those of their parents, however, with small differences" (Haefner, 2014, p.836). Individuals from the young generations often mirror their older generational counterparts when it comes to attitudes, occupations, beliefs, and emotional tendencies (Bengtson, 2001). Thus, the family becomes a bounded social group with clear attributes, practices, and values, to which one can identify and derive

23

a positive social identity (Baldwin et al., 2020). The multigenerational transmission process has been found to be important in family systems theory, however, Bowen cautions that some of the "family traditions and ideals can be either supportive or detrimental" (Haefner, 2014, p.836).

It is common that a child may inherit healthy behaviours, and lifestyle from their parents or grandparents in family system (Baldwin et al., 2020; Kaplan et al., 2014). This confirms that a family is an institution whereby legacies such as healthy eating, dreams, goals, body marks, relationships, products, and debts can be passed on to the younger generations (Baldwin et al., 2020). Hence, Haefner (2014) and Kaplan et al. (2014) indicate that the behaviours of parents and grandparents appear to influence the emotional and psychological well-being of the younger generations. For instance, African families who believe in body marks such an amputation of a little finger 'ingqithi' ensure that the ritual is performed to welcome a newborn, as a symbol legacy of the certain clans. Thus, understanding of such legacy belief within a family context could eliminates fights about ritual practices.

In a South African context, understanding of legacy beliefs is affected by culture, tribalism, and colonial factors (Meuser et al., 2019). This is evident in the socio-political factors that result in community members to believe that they have less to share with the younger generation because they inherited intergenerational poverty than any other ethnic groups (Mthembu, 2021). However, studies that focused on legacy beliefs have reported that transmission is not only material based but could involve the other categories such as biological and values (Hunter & Rowles, 2005; Meuser et al., 2019).

Passing on of the legacy beliefs to the next generation is highly motivated by the intergenerational relations that the older parent has with the potential heir (Baldwin et al., 2020). However, a decolonial critical perspective indicates that coloniality of being perpetuates the socio-economic inequalities and intergenerational poverty that diminish the opportunities for families to pass on their legacy beliefs related to historical experience, and traditional practice (Mthembu, 2021; Meuser et al., 2019).

Patriarchal hegemony has been identified as one of the barriers that influence transmission of legacy beliefs in families (Godobi, 2021). This hegemony tends to suppress transmission of legacy to women in families. It appears to be a cultural norm that men are obviously considered the heirs of the legacies (Godobi, 2021). Patriarchy is evident in this cultural expectation, as a girl child is automatically cut off as she is expected to get married and bare another surname. As a result, it is not commendable that women could bare the mark of the family, which perpetuates the discrimination. It has been highlighted that agentic generativity seemed to be associated with gender (Atwood, 2001).

In summary of this chapter, Figure 2 presents the theoretical frameworks underpinning the present study. There is evidence that legacy beliefs can play a crucial role in healing Black African families who have experienced injustices related to socio-political factors such as forced removal, racism, oppression and discrimination. However, it is highlighted that assets such as resilience, spirituality, and hope can sustain Black African families during difficult times, which create a supportive environment for transmission of legacy beliefs.

Generativity through Older Persons Act of 2006		Afrocentric Intergenerational Solidarity Model
Legacy beliefs in family systems		Barriers to Legacy Beliefs in Black African families
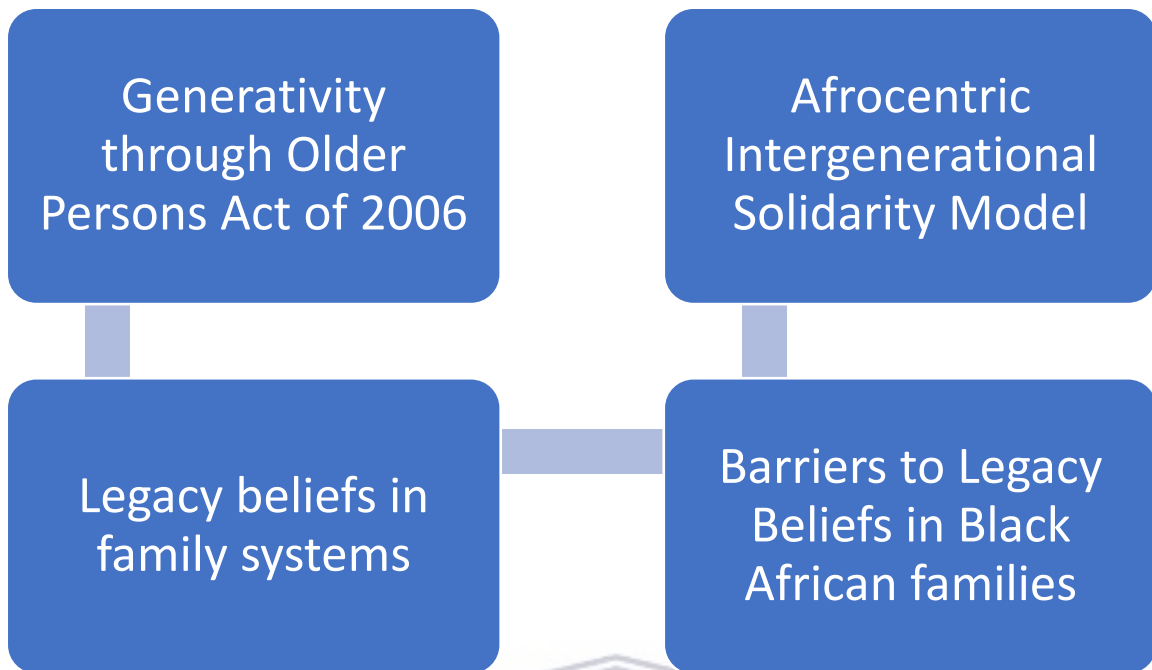
Figure 2: Conceptual illustration of legacy beliefs in Black African families

CHAPTER FOUR

METHODOLOGY

4. Introduction

The second chapter presented the conceptual framework and reviewed literature that guided the insight into legacy beliefs. Chapter 3 provides a description of the research methodology employed to determine the perceptions about legacy beliefs. This chapter structured based on the following methodological sections: research worldview, research approach, research design, participant selection and recruitment, data collection, data analysis, validity of research and ethical statement.

4.1   Research Worldview

A positivist worldview was used because of its objectivity in nature. Positivism depends on quantifiable observations that lead to statistical analyses (Goertzen, 2017). Positivism worldview supported the researcher's use of quantitative and statistical methods as well as a strict separation of fact and value in quantitative research (Terre Blanche & Durrheim, 2006). In the current study, the researcher maintained a minimal interaction with participants and therefore, related well to positivism Easterby-Smith et al. (2008). As a philosophy, positivism adheres to the view that only "factual" knowledge gained through observation (the senses), including measurement, is trustworthy. It has been noted that "as a philosophy, positivism is in accordance with the empiricist view that knowledge stems from human experience. The current study is aligned with positivism general focus on identifying explanatory associations or causal relationships through quantitative approaches, where empirically based findings from large sample sizes are favored Crowther and Lancaster (2008).

27

4.2   Research Approach

The quantitative research approach was used in the current study as a method of answering a question to determine the dyads' perceptions of legacy beliefs among families. A quantitative research approach deals with numbers and anything that is measurable in a systematic way of investigation of phenomena and their relationships (Goertzen, 2017). According to Goertzen (2017), a quantitative research uses data in a form of numbers to represent the frequencies, degree, value, and intensity of variables. It is considered that quantitative measures would supplement and extend possibility to obtain accurate answers from research participants (Goertzen, 2017). As a result, a descriptive quantitative research approach is used in this study to provide an accurate and valid representation of the variables that pertain to the research question (van Wyk, 2012). The current study involves utilization and analysis of numerical data using specific statistical techniques to answer prescribed questions. Research also involves creativity that is carried in a systematic way to improve knowledge which consists of human knowledge, culture, and society, (OECD 2002).

A need to quantify legacy beliefs in a standardized approach has been identified in the result of the recent study conducted by Meuser et al. (2019) and other body of literature regarding legacy beliefs. Therefore, the current study used a quantitative research approach in response to the identified need (Leedy & Ormrod, 2001). Furthermore, the quantitative research approach involves knowledge building through description of human experience or events as well as to provide the basis for further studies. The quantitative research approach appeared as a definite fit for the current study because it provided a process of steps used to collect and analyze information to enhance understanding of legacy beliefs from the views of older adults and their adult children/grandchildren.

4.3   Research design

A cross-sectional descriptive research design was employed to gain insight into the dyad's perceptions regarding legacy beliefs (Setia, 2016; Farrokhi & Mahmoudi-Hamidabad, 2012). In the current study, the researcher collected and analyze data from a sampled population within a specific period. Data collection involved only one contact with the study participants. A cross sectional descriptive design allows the researcher to measure the outcomes simultaneously (Setia, 2016; Farrokhi & Mahmoudi-Hamidabad, 2012). In addition, a cross-sectional descriptive research design provided researcher with the baseline to compare similarities and differences among dyad in a relatively faster and inexpensive manner than other designs such as cohort (Setia, 2016; Farrokhi & Mahmoudi-Hamidabad, 2012). Thus, the cross-sectional descriptive research design provided opportunities to respond to the research question, aim and objectives of this study.

4.4   Research Setting

This study was conducted in Khayelitsha Township, which is situated in the Western Cape Province, South Africa. According to Census grouping (2011), Khayelitsha is mostly dominated by Black African who are 98.6% of the population. A predominant language used for communication in Khayelitsha is isiXhosa. The questionnaires were administered in isiXhosa and English as a medium of communication in the community. Khayelitsha has a very young population, with fewer than 7% of its residents being over 50 years old and over 40% of its residents being under 19. It is within 7 % population the study participants were sampled. The Department of Social Development renders support services to the study participants and has highlighted family relationships as the strength within this community. Khayelitsha is a township where Black African communities are directly affected by social-political injustices

29

including poverty, unemployment, high HIV infections, crime, gangers, substance use and others.

Khayelitsha township is affected by the HIV infections, which led to the death of adult children in families. This contributed to the older adults looking after their grandchildren who are expected to also become next generation to carry on with the family legacy. According to the Department of Social Development, there are few registered old age homes rendering residential care to older adult of this community. This suggests that other older adults are still living with their families, which provides them with opportunities to pass on their traditions and beliefs. The researcher considered resources available to the study participants within Khayelitsha community in case of any minimal risk related to psychosocial and emotional aspect of study. There are available assets such as governmental and non-governmental sectors including South African Police Services, Department of Health, Department of Home Affairs, Magistrate Court, Department of Social Development and South African Social Security Agencies.

4.5   Population and sampling

The population of the study is Black African families staying in Khayelitsha Township in the Western Cape Province, South Africa. The participants were identified through word of mouth and non- governmental structures for older person and through local community leaders of selected sample. A sample size for the study was calculated by means of the Raosoft sample size calculator. In this study, a 5% margin of error was used with the 95% of confidence level. The population size of approximately 391749 of Khayelitsha was used to calculate the sample and 50% response distribution. Therefore, a total of 368 dyad (older adult-adult children/grandchildren pairs which comprised 736 participants) were recruited using convenience sampled in the

30

community. According to Farrokhi and Mahmoudi-Hamidabad (2012), convenience sampling is a technique used when subjects are selected based on their convenient accessibility, geographical and proximity to the researcher. The advantage of using convenience sampling involves implementation, less time consuming and cost effective with minimal rules governing how sample should be carried out. However, mostly criticized for not representing the entire population. The participants who are older adults 60 years old and above, males and females, including their adult child/grandchild 45 to 55 age range females and males residing in Khayelitsha were recruited for the study.

4.6   Data collection and Procedures

An interviewer-administered paper-based questionnaires was used for data collection with the dyads in their homes. Dyads residing together will be completing questionnaires at the same time in the presence of the researcher. Dyads not residing together will answer questionnaires respectively. Permission to use the questionnaire was granted by Dr Mthembu. It took between 30 to 50 minutes to complete the interviewer-administered questionnaire. The researcher has translated the questionnaires to the local language isiXhosa, which is predominantly used in the setting where the study is conducted. The questionnaires were sent back to the researcher and other ones were collected as consented. According to Etikan and Bala (2017), questionnaires are considered as part of research tools through which people are asked to respond to the same set of questions in a predetermined order. It is believed that questionnaires are commonly used to collect data with an advantage of low cost, and consumes less time (Etikan & Bala, 2017).

31

4.7   Measurement instruments

In this study, two questionnaires developed from the study conducted by Meuser et al. (2019) were used for data collection from the different families. One for the older adults and the other one for the adult children/grandchildren, the questionnaire comprises of ten sections:

1) *Demographic characteristics*.   Participants completed the demographic information (age, gender, educational level, relationship status and social class level).

2) The *Relationship between the older adults and adult child/grandchildren* assess the level of agreement among the dyad. It comprises of 10 items rated on a Likert 7-points scale with values of agreement varied between 1 and 7 and a higher score indicates more agreement. In this study, the alpha was α = 0.82 for internal consistency, with the average mean score (4.519).

3) The *Perception about legacy* assess the dyad's thought and beliefs regarding leaving legacy. It comprises of 14 items rated on a Likert 7-points scale (1 to 7). The values varied between 1 (disagree) to 7 (agree) and higher value score indicates more agreement. In this study, the alpha was 0.48

4) The *Ways of passing legacy*, assess what the dyad value the most to pass on as legacy. It comprises of 4 items rated on a Likert 7-point scale (1 to 7). The values vary between 1 (care least about leaving legacy) and 7 (care most about leaving legacy). The higher the values score indicates that they care and desire to leave legacy. In this study, the alpha was 0.89, with an average mean of 4.745.

5) *Example of legacies*, assess the dyad's examples of legacy they desire to leave.

32

6) The *Ranking of legacy categories*, assess the dyad's significance with respect to the legacy they will leave. It comprises of 4 items rated on a Likert 4-point scale (1 to 4). The score 1 (Most important) and 4 (Least important). In this study, the alpha was 0.49

7) The *overlapping* between the older adults and adult children/grandchildren about the legacy.

8) The *Personal Needs for care, learning, and relationships*, assess the dyad's relationships, support, beliefs, and spiritual growth. It comprises of 22 items rated on a 2-points (1=disagree to 2=agree). The Cronbach's alpha of 0.68 was computed for the needs.

9) In *Ranking the Needs*, the dyad had to check how strong is this need at present. Therefore, the needs were then ranked on a Likert 3-point scale (1=somewhat to 3=very strong). In this study, alpha was 0.75 for the ranked needs.

10) The *Family relation scale,* assess how do the dyad get along as part of family relationship. It comprises 10 items rated on a Likert 4-points scale (1=strongly disagree to 4=strongly agree).

4.8   Pilot

The researcher had initially, intended to conduct a small-scale version of the current study with a small group of participants like those to be recruited in the later stage for the larger study (Doody & Doody, 2015 p. 1074; Hassan et al., 2006). Permission was requested and verbally obtain from the facility manager of Themba Community Old Age home. Ten participants were identified to participate in the pilot, however, the scheduled date to complete consent form and presentation of information letter was adversely interrupted by emerging of the COVID-19 Pandemic and lockdown restrictions. After COVID 19 regulations and restrictions were posed the facility

withdrew from the study. Upon the ease of lockdown and relaxation of certain COVID-19 regulations, the researcher decided to commence with the main study and revoke the entire pilot study. This was done to avoid other delays related to the tight schedule and restrictions.

4.9   Data analysis

The Statistical Package for the Social Sciences (SPSS) 27 was used for data analysis. In this study, the researcher computed the descriptive statistics, which included frequencies, percentages, means and standard deviation. Inferential statistics were conducted to identify the differences test. A nonparametric Mann-Whitney U test ($p < 0.05$) was used to compare the perceptions of the dyad regarding legacy beliefs.

4.10   Ethics Statement

Ethics approval was sought from the Human Social Science Research Ethics Committee at the University of the Western Cape Research Committee. The Ethics Reference Number: HS19/8/17 was provided (Appendix 1). Permission to conduct the study was requested from and granted by the City of Cape Town and Municipality, street committee and ward councilors in Khayelitsha (Appendix 2). Participants were informed about the study by using information sheet to explain the purpose (Appendix 3 and Appendix 4). The participants were informed that being part of the study is voluntary and they have a right to withdraw from the study without any repercussions. Participants were asked to sign the informed consent form, as an indication that they agreed to participate in the study. In this study, the rules, and regulations to protect the participants information were always respected, as stipulated in the POPI Act of 2013. Hence, anonymity was ensured by using numbers to de-identify and to protect the privacy and confidentiality of the participants on the questionnaires. Data collected is kept safe with limited access to the researcher and the supervisor, as supported by

the POPI Act of 2013. Participants were also informed of the minimal risk related to psychological and emotional aspects. Therefore, the researcher arranged with the Department of Social Development in Khayelitsha Shared Service Building (KSSB).

CHAPTER FIVE

RESULTS

5 Introduction

In this chapter, the results of the study are presented based on the perceptions regarding the legacy beliefs among the dyads. It begins by reporting the response rate of the participants for this study. This chapter is organised into ten sections, which are guided by the data collected for the

purpose of the present study. The demographic characteristics of the participants are presented. The relationship between the older adults and adult children/grandchildren and the perceptions of dyad about legacy and the ways to leaving legacy are covered. The examples of legacy and the personal ranking legacy categories of the dyad are presented. This chapter presents an overlap that might exist among the dyad, and the personal needs for care, learning and relationships, ranking of the needs as well as the dyad's family relations.

5.1   Response Rate

By the end of September 2020, a total of 600/736 responses have been received from the dyad (n = 300 older adults and n = 300 adult children/grandchildren). Based on the population of Khayelitsha township, which was used to determine the sample size of the present study, a response rate of 78% (n = 600). However, the COVID-19 pandemic rules and regulations affected participation in the study, no visits were allowed in the community.

5.2   Demographic characteristics of the participants

5.2.1   Older adults' demographic characteristics (N=300)

There 300 older adults (n = 168, 56% females; n = 132, 44% males) who participated in the present study. The mean age was 70.93 with a standard deviation of ± 6.45. Majority of the older adult participants (n = 217, 72.3%) were between the age range of 63 – 72 years, while one-third of them were above 83 years old. It has been observed that less than half of the participants (n = 132, 44%) were male. Regarding the educational status, one-third of the older adults had diploma (n = 101, 33.7%) and degree (n = 104, 34.7%) respectively. The results indicate that forty- two percent of older adult participants in this study (n = 128) were married, with five percent divorced (n = 15). 15.7% (n = 47) separated, while 22.3% (n= 67) are widowed, 6% (n= 18) had never married/ single and 8.3% (n = 25) had partnered as presented in Table 1.

Table 1: Older adults' demographic characteristics (N=300)

Characteristics		Mean	Standard Deviation
Age	Years	70.93	±6.45
		Number (n)	Percentage (%)
	63 – 72	217	72.3%
	73 – 82	62	20.6%
	< 83	31	10.3%
Gender	Female	168	56%
	Male	132	44%
Education	Lower Primary	87	29%
	High School	101	33.7%
	Diploma	104	34.7%
	Degree	8	2.7%
Relationship status	Married	128	42.7%
	Divorced	15	5.0%
	Separated	47	15.7%
	Widowed	67	22.3%
	Single/Never married	18	6%
	Partnered	25	8.3%

Social class	Very low income	18	6%
	Working class	81	27%
	Lower middle class	66	22%
	Middle class	27	9%
	Upper middle class	99	33%
	Upper class	7	2.3%

5.2.2 Children's demographic characteristics (N=300)

In this study, there were 300 adult children/grandchildren comprised female (n = 166, 55.3%) and male (n = 134, 44.7%). The mean age was 48.92 with a standard deviation of ±4.59. Majority of the adult children/grandchildren (n = 221, 73.6%) were between age range of 40 – 50 years while 6.6% (n = 20) were above 58 years. Less than half of the adult children/grandchildren (n = 123, 44.1%) indicated that they have diploma and one-third had high school certificate.

When it comes to adult children/grandchildren relationship status, 35% (n = 105) were married, high value of 6.7% (n = 20) were divorced, high value of 24.3% (n = 73) indicated that adult children/grandchildren were separated. Twenty-two of the adult children/grandchildren (7.3%) were widowed, however, there are those who were partnered (n = 28, 9.3%), whilst 17.3% had never married (n = 52). Regarding the social class, it was observed that adult children/grandchildren (n = 184, 61.3 %) were in working class and those who in low income (n = 57, 19%) as presented in Table 2.

Table 2: Adult children's demographic characteristics (N=300)

Characteristics		Mean	Standard Deviation
Age	Years	48.92	±4.59
		Number (n)	Percentage (%)
	40 – 50	221	73.6%
	51 – 57	59	19.6%
	< 58	20	6.6%
Gender	Female	166	55.3%
	Male	134	44.7%
Education	Lower Primary	55	18.5%
	High School	107	35.8%
	Diploma	123	41.1%
	Degree	13	4.3%
Relationship status	Married	105	35%
	Divorced	20	6.7%
	Separated	73	24.3%
	Widowed	22	7.3%
	Single/Never married	52	17.3%
	Partnered	28	9.3%
Social class	Very low income	19	6.3%
	Working class	184	61.3%
	Lower middle class	57	19%
	Middle class	17	5.7%
	Upper middle class	18	6%
	Upper class	1	0.3%

Dyad's Health Status (N=600)

Figure 1 below shows that the dyad's health status, regardless of their age difference when it comes to health status, had a high value of (n = 175, 58.3%) older adult and (n = 170, 56.7%) adult children. Highest value of excellent health from both sample group was revealed with (n = 108, 36%) of adult children and (n = 76, 25.3%) of older adult. Significant difference was observed among the dyads when it comes to fair

health status older adult with high number of (n = 38, 12.7%) compared to (n = 7, 2.3%) of adult children/grandchildren.
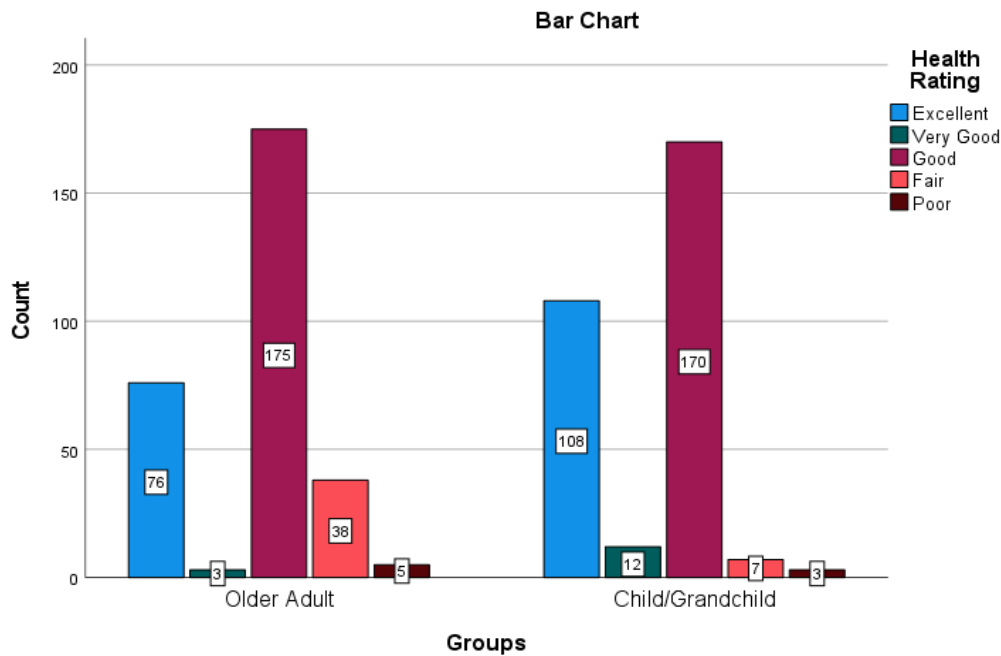
Figure 3: Dyad's health status

Downhearted last 4 week amongst the dyad (N = 600)

When the dyad was asked about being downhearted, they shared their perceptions in as illustrated in Figure 4. In comparing the results on the two groups participated in the study, a remarkable difference between older adult (n = 202, 67.3%) and adult children (n = 62, 20.7%) was noted amongst those who indicated that there was a ''little of the time that they were downhearted past 4 weeks''. In relation to some of the time, adult children (n = 196, 65.3%) scored higher compared to older adult (n = 45, 15%) indicating that some of the time they were downhearted. A total of forty-six older adult participants compared to children (n = 30, 10%) indicated there was none of the time they felt downhearted.
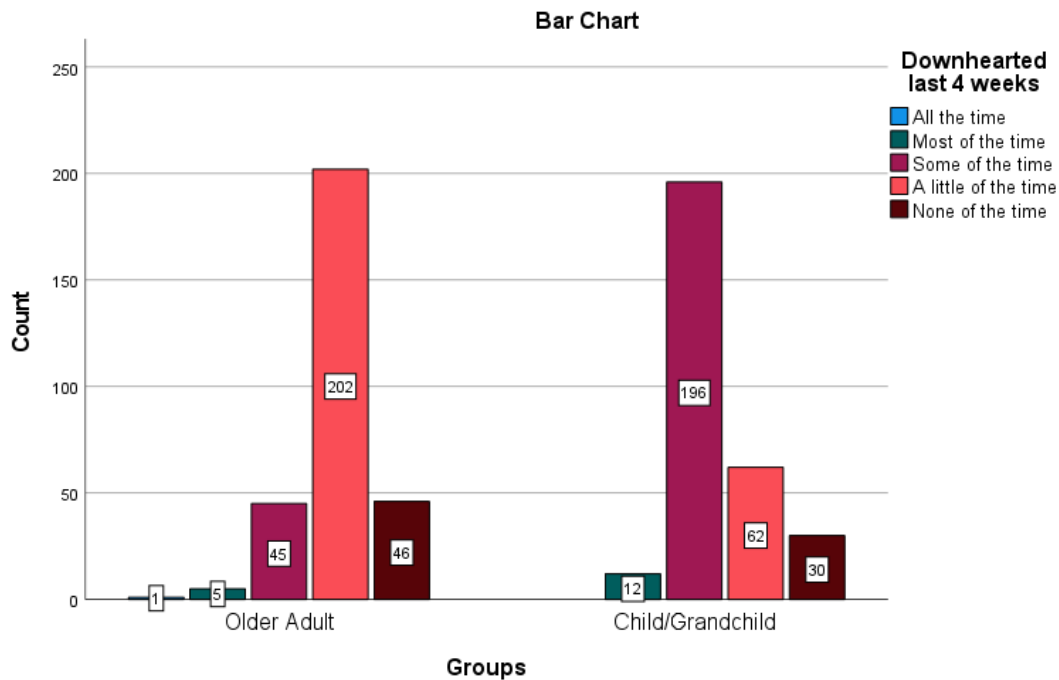
Figure 4: Downhearted the last 4 weeks (n = 600)

5.3 Mood of past weeks

Five questions were asked and the results about the mood over the past weeks are presented. The scores of being satisfied about life were higher among the adult children/grandchildren (*Mean Rank* = 327.55) than those of older adults (*Mean Rank* = 271.26). A Mann Whitney U test indicated that this difference was statistically significant U($N_{child/grandchildren}$ = 300, $N_{older\ adults}$ = 298) =36284, *z* = -4.38, *p* < 0.00). It was observed that adult children/grandchildren (*Mean Rank* = 318.49) scored higher on the statement "prefer to stay at home rather than going out and doing new things" scores of children/grandchildren than those of older adults (*Mean Rank* = 282.51). Using a Mann Whitney U test indicated that there was difference U($N_{child/grandchildren}$ = 300, $N_{older\ adults}$ = 300) =33604, *z* = -4.38, *p* < 0.00) as presented in Table 4. However, there were results indicated that did not show statistical difference.

41

Table 3: Mood over past week

Items	Older adults Mean Rank	Children Mean Rank	U Test	Significant Difference P-value	Z scores
Basically, satisfied with your life	271.26	327.55	36284	0.00	-4.38
Often get bored	290.22	310.78	41915	0.11	-1.55
Often feel helpless	290.84	310.16	42101	0.10	-1.61
Prefer to stay at home rather than going out and doing new things	282.51	318.49	39604	0.00	-3.60
Feel worthless the way you are now	296.01	304.99	43653	0.16	-1.39

5.4 Relationships between the older adults and adult child/grandchildren

In Table 4, the results of the relationship among dyads are shown when comparing the two sample groups: older adult and adult children. Best of friends scores of older adults (*Mean Rank* = 336.65) were higher than those of children/grandchildren (*Mean Rank* = 264.35). A Mann Whitney U test indicated that this difference was statistically significant U($N_{older\ adults}$ = 300, $N_{child/grandchildren}$ = 300,) =34155, *z* = -5.33, *p* < 0.00).

In relation to dyad's values, older adult group (*Mean Rank* = 321.78) scored higher than the adult children/grandchildren (*Mean Rank* = 278.29). This is supported by a Mann Whitney U test that revealed the statistically significant U($N_{older\ adults}$ = 299, $N_{child/grandchildren}$ = 300,) =38336, *z* = -3.21, *p* < 0.00).

Regarding the management of disagreements, older adult group (*Mean Rank* = 324.69) scored higher than the adult children/grandchildren group (*Mean Rank* =

275.39). A Mann Whitney U test was found to be statistically significant *U*(N$_{older\ adults}$ = 299, N$_{child/grandchildren}$ = 300,) =37468, *z* = -3.68, *p* < 0.00).

Lives are mirror images scores of adult children/grandchildren (*Mean Rank* = 341.91) were higher than those of older adults (*Mean Rank* = 259. *7).* This is evident in the statistically significant of the Mann Whitney U test *U*(N$_{child/grandchildren}$ = 300, N$_{older\ adults}$ = 300) =32572, *z* = -6.19, *p* < 0.00).

Table 4: The relationships between the older adults and adult children

	Older adults	Children		Significant Difference	
Items	**Mean Rank**	**Mean Rank**	**U Test**	**P-value**	**Z scores**
Our relationship is extremely close.	312.70	287.26	41041	0.05	-3.21
We share the exact same values.	321.78	278.29	38336	0.00	-3.21
We manage disagreement very well.	324.69	275.39	37468	0.00	-3.68
There are no secrets between us.	281.86	318.21	39406	0.00	-2.68
We are the best of friends.	336.65	264.35	34155	0.00	-5.33
We turn to each other first for the big stuff in life.	311.89	289.11	41583	0.09	-1.66
We are extremely supportive of one another.	298.61	301.39	44433	0.83	-0.21
Our lives are mirror images.	259.07	341.93	32572	0.00	-6.19
We find enjoyment in the same activities.	318.33	282.67	39649	0.00	-2.61

	Older adults	Children		Significant Difference	
We make remarkably similar decisions.	321.11	279.89	38817	0.00	-2.96

5.5   Perceptions of dyad about Legacy

Dyads were asked about their legacy; it was determined that a "care about leaving a meaningful legacy" scores of older adults (*Mean Rank* = 323.37) were higher than those of adult children/grandchildren (*Mean Rank* = 277.63). It was observed that a Mann Whitney U test was statistically significant U($N_{child/grandchildren}$ = 300, $N_{older\ adults}$ = 300) =38140, z = -3.36, p < 0.00). Therefore, Table 5 shows the results about legacy when comparing the two sample groups older adult and adult children/grandchildren. However, it should be noted that there were scores that appeared to be not showing significant difference when comparing older adult such as idea of legacy is confusing, and it is stressful to think about leaving a legacy after death (Table 5 below).

Table 5: Perceptions of dyad about Legacy

	Older adults	Children		Significant Difference	
Items	Mean Rank	Mean Rank	U Test	P-value	Z Score
I find the idea of legacy confusing.	291.81	309.19	42393	0.14	-1.44
I care about leaving a meaningful legacy.	323.27	277.63	38140	0.00	-3.36
I have thought little about my legacy until now.	266.32	333.79	34746	0.00	-5.03
I will leave important legacies for future generations.	318.86	282.15	39493	0.00	-2.71

I am confident that I will be remembered for many years.	330.38	270.62	36035	0.00	-4.38
It does not matter to me how much of a legacy I may leave.	338.65	261.22	33255	0.00	-5.57
I am creating my legacy for the future each day of my life.	257.76	343.24	39222	0.00	-2.83
I doubt that my children understand my legacy as I do.	257.76	343.24	32178	0.00	-5.25
Part of the legacy I will leave originates with what I learned from my parents.	274.26	326.75	37126	0.00	-3.81
I find it stressful to think about leaving a legacy after death.	300.06	300.94	44868	0.94	-0.06
I will be remembered in 100 years.	319.24	281.76	39377	0.00	-2.77
I do not see a point to thinking about legacy until death is near.	267.00	334.00	34951	0.00	-4.99
I live my life each day with my legacy in mind.	290.47	310.53	41991	0.14	-1.44
The whole of my legacy is more important to me than individual parts	263.21	336.91	33814	0.00	-5.30

5.6　Ways of leaving legacy

Dyads were asked about leaving legacy, it was identified that the values legacy scores were higher among the older adults (*Mean Rank* = 315.53) than those of the adult

children/grandchildren (*Mean Rank* = 285.47). The Mann Whitney U test was found to be statistically significant U($N_{child/grandchildren}$ = 300, $N_{older\ adults}$ = 300) =40490, z = -2.21, p < 0.02) as depicted in Table 6.

Table 6: Ways of leaving legacy

	Older adults	Children		Significant Difference	
Items	Mean Rank	Mean Rank	U Test	P-value	Z score
My material legacy	288.58	311.38	41435	0.09	-1.66
My biological legacy	298.71	302.29	44464	0.79	-0.25
My value legacy	315.53	285.47	40490	0.02	-2.21
My personality legacy	299.76	300.24	44779	0.97	-0.03

5.7   Examples of legacies

In relation to the examples of your legacies, it was found that more than half of the dyad (n = 314, 52.3%) considered property in a form of land, as one of the examples of their legacy. However, less than half of the dyad shared the emphasis on learning as another example that scored high (n = 249, 41.5%). In Table 7, some of the examples of legacy are presented the results revealed that dyads had highest numbers in favors of emphasis on learning, house, spiritual faith, and property land.

Table 7: Dyad's example of legacy

Examples of legacy	Number (n)	Percentage (%)
Property land	314	52.3%
Emphasis on learning	249	41.5%
Spiritual faith	229	38.2%
House	219	36.5%
Ability to overcome adversity	183	30.5%
Loving style	170	28.3%
Parenting style	161	26.8%
Professional achievements	139	23.2%
Work ethic	124	20.5%
Way of thinking	119	19.8%

5.8 Personal Ranking Legacy Categories

In connection with the personal ranking of the legacy categories, it was identified that the material legacy scores were higher among the older adults (*Mean Rank* = 308.33) compared to those of adult children (*Mean Rank* = 291.70). The Mann Whitney U test was found to statistically significant U($N_{older\ adults}$ = 299, $N_{child/grandchildren}$ = 300) =42359, z = -1.35) as depicted in Table 8. When it comes to personal ranking legacy categories, it was noted that the scores of adult children/grandchildren were higher (*Mean Rank* = 330.52) than that of the older adult (*Mean Rank* = 269.38). As a result, a Mann Whitney U test indicated that there was a significant difference U($N_{adult\ children/grandchildren}$ =300, $N_{older\ adult}$ = 299) =35693, z = -4.57, p < 0.00).

Table 8: Personal ranking of legacy

Items	Older adults	Children		Significant Difference	
	Mean Rank	Mean Rank	U Test	P-value	Z Score
My material legacy	308.33	291.70	42359	0.17	-1.35
My biological legacy	295.82	304.17	43600	0.52	-0.63
My value legacy	298.12	301.88	44287	0.77	-0.28
My personality legacy	269.38	330.52	35693	0.00	-4.57

5.9   Overlapping Rank of dyad's understanding of each other's legacy

When it comes to overlapping rank, dyads rated how their co-participants summarizes their legacy. Two questions (did he or she summarize your legacy exactly as you did? Or might there be differences?) were ranked from 1-7 with 1-3 denoted none, 4-5 denoted somewhat and 6-7 denoted a lot. Across the dyads, the overlapping rank was between 4 – 5, mean values recorded in Figure 3. It is revealed that among the dyad the older adult (n = 189) felt more confident than adult children/grandchildren (n = 124). Whilst adult children/grandchildren had confident in ranks 1-3 compared to older adults, which was supported older adult (n = 8) and adult children/grandchildren (n = 60). Both dyads had lower percentages in favour of rank 6, 7 and 1. (see Figure 5)
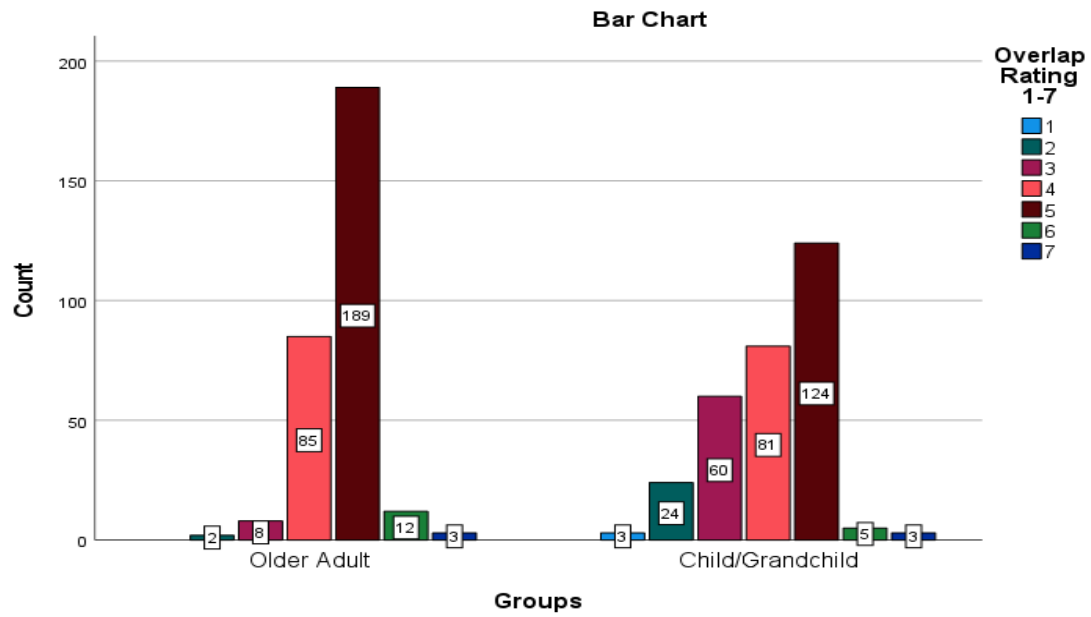
Figure 5: Overlap rating of legacy

CHAPTER SIX

DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

6 Introduction

The previous chapter primarily presented the findings of the dyad from Western Cape Province, South Africa who were surveyed about their perception of legacy beliefs in their families. Therefore, this chapter discusses the findings in accordance with the objectives of the study and existing literature and the theoretical framework underpinned the study. The objectives included the demographic characteristics of older adults and adult children/grandchildren; the relationships between older adult and their adult children/grandchildren; perceptions of dyad about Legacy; ways of leaving legacy; examples of your legacy; personal Ranking Legacy Categories; overlapping rank; dyad's needs and ranking, and dyad's family relations.

6.1 Demographic characteristics of the study sample

A response rate of 60% has been found to be acceptable for survey (Fincham, 2008). The total population of older adults and adult children/grandchildren (n = 736) were eligible to participate in this study. To our knowledge, this is the first that has been conducted to assess the perceptions of dyad regarding their legacy beliefs. Therefore, the response rate of (n = 600, 78%) appeared to be acceptable compared to the 60% suggested by Fincham (2008) and Groves and Peytcheva (2008).

As expected, demographic characteristics showed that the female participants (n = 334, 55.6%) were many compared to the male participants (n = 266, 44.3%). This finding is consistent with Meuser et al. (2019) who reported 64% females.

The findings from the demographic characteristics indicated that the older adults were between age range of 63 – 72 years (n = 217, 72.3%) while one-third (10.3%) were above 83 years. The results reinforced the need to foster sustainable development of family legacy in families by engaging older persons in a manner that honors their contribution, respect, and their inherited dignity (Section 9 (g) Older Person's Act, No 13 of 2006). This could encourage families to promote intergenerational relations and associative solidarity through interconnectedness.

Building on the Eric Erickson psychosocial stage of Generativity vs Stagnation, the findings of the present study indicated that older adult participants were given the opportunity to share how they perceive their legacy beliefs (Slater, 2003). The findings further indicated that the older adult participants in the current study were belonging in the Xhosa culture and religious groups. These findings supported the typology of legacy beliefs related to passing values and wisdom to the younger generation with their families (Hunter & Rowles, 2005; Meuser, 2018). Language, as an external barrier was avoided by translating all questionnaires into isiXhosa.

6.2   Children's demographic characteristics (N=300)

As demographic characteristics of dyads participants in the study, 300 adult children/ grandchildren were sampled, and their full participation was observed on completed questionnaires. Most of the adult children/grandchildren participants were between the age range of 40 – 50 years in the adult spectrum, six percent was above fifty-eight years of age, while one-third of them were above 83 years old. There was a higher percentage of females than males. Relevance of the study to the adult children participant's life developmental contributed to well participation and motivation to participate in this study. Other external factors related to the barriers affected the

51

outcomes on these questionnaires. Adult children/grandchildren and older adult participants in study were from same culture and religious groups, which has contribution degree of perception towards their value legacy Hunter (2005). Language as an external barrier was avoided by translating all questionnaires into Xhosa. This may have made well accommodated older adult in this study. The results indicate that adult children (35%) were married, and divorced (n = 20, 6.7%). However, the findings revealed that adult children had high value of twenty-four comer 3 divorce compared to older adult, children indicated higher score of separations compared to older adult separated, number of adult children widowed are significantly lower than that of older adult, age with frailty considered as contributing factor. When it comes to single/never married and partnered, adult children demonstrated remarkable statistical difference with high score value compared to their elders. Within this sample group, a social class was observed and divided into six categories, within which a high score value was indicated for working class and lower score value of zero comer three percent for upper class. Nineteen percent of this dyads group were of lower middle class and lower score value for very low income as well as middle class were upper middle class. (See Table 2 of forth chapter). This study believed findings by Hunter & Rowels 2005; Meuser et al., 2019, when stated that legacy is inherited from the past, assumes more significance in the middle of the life course, is bequeathed at the end of life, and an ongoing process beseeching families to engage on it, as a norm within their relations.

Dyad's Health Status (N=600)

Dyads were required to rate own health status, both group of dyads (older adult and adult children) indicated high rate for health status. Figure 1 in chapter 4 showed that both dyads had highest value of when it comes to good health, adult children indicated

52

high rate for excellent health status compared to older adult, justifiably so considering vulnerability aging effects. In contrary, poor health score high value within the adult children group than to older adult.

Downhearted last 4 week amongst the dyad (N = 600)

In comparing the results on the two groups who participated in the study, a remarkable difference between older adult and adult children was noted amongst those who indicated that there was a little of the time that they were downhearted in the past 4 weeks. In relation to some of the time, adult children scored higher compared to older adult indicating that some of the time they were downhearted. Highest number of adults indicated none feeling of downhearted for the last week compared to adult children.

6.3   Relationships between the older adults and children

The understanding of the dyad's relationships is one of the significant elements of legacy beliefs because it provides evidence of the communication channels within the families. The findings related to the agreement of being best friends indicated that the older adults' (*Mean Rank* = 336.65) scores were higher than those of adult children/grandchildren (*Mean Rank* = 264.35). This could be corroborated with the importance of family resilience and interdependence whereby family members influence each other (Henry et al., 2015; Waites, 2009). For instance, it was evident from the findings that during the times of hardships and disagreements the dyad tend to turn to each other, as the older adults' group (*Mean Rank* = 324.69) scored higher than the adult children/grandchildren group (*Mean Rank* = 275.39). In contrary to present findings, Baldwin et al. (2020) found that younger family members perceived

53

family connectedness as a valued legacy that facilitated the preservation of positive experiences, attitudes, and beliefs of the older generational counterparts.

Regarding to agreement that the dyad's lives are mirror images, the present study found that the adult children/grandchildren scored a *Mean Rank* = 341.91, which appeared to be higher than those of older adults (*Mean Rank* = 259. 7). This is consistent with the Bengtson's (2001) study that reported that the young generations often mirror their older generational counterparts when it comes to attitudes, occupations, beliefs, and emotional tendencies. It was noted that the findings supported Henry et al. (2015) explanation of family cohesion and promotive or protective processes, which enabled interactions among family members showing support and emotion coaching. A possible reason for a cohesive family could be that the dyad perceived a need to maintain a balance between separateness and togetherness so that they provide support and spend time together, while at the same time they are maintaining clear individual boundaries when appropriate (Olson, 2000).
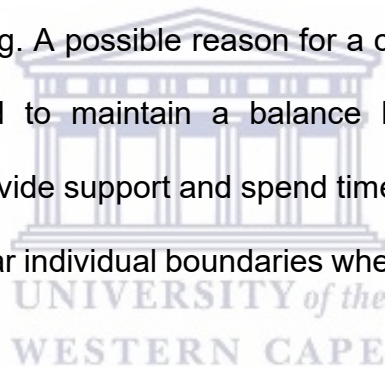
6.4   Perceptions of dyad about Legacy

It needs to be noted that there was a difference from the dyad's perceptions about legacy beliefs, as the older adults appeared to be not worried of how much they will leave behind. This is noteworthy finding that revealed the highest scores of the older adults' confidence about their perceptions of legacy belief because they were willing to leave meaningful legacies for their future generations. This study support Meuser et al.'s (2019) study which found that the older adults were keen to leave legacies that will influence "people's lives down the road" (p.177).

Perceptions about leaving legacy

The findings about leaving legacy revealed that the dyad had a desire to create something meaningful for the benefit of the next generation. It was evident in the findings that the value legacy scored higher among the older adults (*Mean Rank* = 315.53) than those of the children (*Mean Rank* = 285.47). However, these findings are in contrast with Meuser et al. (2019) who found that biological legacy was ranked high among the parents compared to their children. Despite the difference about leaving legacy, the findings are congruent with the explanation that older adults' desire is to leave something important for younger generation, which is more prevalent in the Generativity versus Stagnation psychosocial stage of life and Typology theory (Rubinstein et al., 2015; Hunter & Rowles, 2005). A significant statistical difference by Mann Whitney U test is demonstrated in table 6. However, it should be noted that there were scores that appeared to be not showing significant difference when comparing older adult such as idea of legacy is confusing, and it is stressful to think about leaving a legacy after death.

Hunter and Rowles (2005) shared that old parent having cancer legacy tend to bring the families together and as a result, pass away peacefully. The findings demonstrated that there was a need for dyad to engage in conversations about transmission of legacies before death occurs. This agrees with Meuser et al.'s (2019) and Allen (2009) explanation that a dying person and family members need to collaborate on a shared legacy product. It has been found that the material legacy was ranked higher by both older adult and adult children. Most order adult had higher rank in favored of material legacy (*Mean Rank* = 308.33) compared to their adult children/ grandchildren (*Mean Rank* = 291.70). In relation to personal legacy, adult children in the current study

55

reported a high mean (*Mean Rank* = 330.52) than that of the older adult (*Mean Rank* = 269.38). A statistically significant difference was proved by Mann Whitney U test as indicated in Table 5 of the previous chapter. Our data indicate that, even in the closest relationships, legacy beliefs differ widely and so there is room for greater mutual understanding (i.e., older adult to adult children, adult children to older adult). In this stage, generativity is presented as a desire to leave behind that which one has invested in a narcissist fashion (Slater, 2003; Rubinstein et. al., 2015; Zacher, 2011). This brings forth "dividuality" which refers to the relational as well as intergenerational connectedness. It can be said that dyad's perception about legacy in this study proved to be widely influenced by "dividuality". Additionally, traditional practices of targeted population are believed to be carried from generation to generation to maintain social belonging and identity. This enhances possibilities for high generativity and less of stagnation and consequently, build Integrity (Slater, 2015).

6.5   Examples of legacies

In discussing the examples of legacy beliefs from this study there were ten examples identified as significant across the dyad. The findings indicated that more than half of the dyad (n = 314, 52.3%) considered property in a form of land as their example of material legacy. These results are likely to be related to the colonial legacy that led to force removal of Black African and People of Colour during the apartheid era in South Africa. This rather disappointing finding could be attributed to structural solidarity, which relates to the injustices as barriers to the human needs of shelter. The findings highlight the vital role of consensual solidarity in supporting respect of values such as spirituality and hope for the best like one of the parents in Meuser et al.'s (2019) study who shared that "I am not a grandfather that can leave homes, and property" (p.117).

56

However, the results showed less than half of the dyads with high score of (n= 249, 41.5%) towards emphasis on learning. The findings support Baldwin et al. (2020) who found young generations opted to attend the same university with the ones of the parents. This can be perceived as a sense of continuity of the family legacy.

Consistent with the literature, this research found that participants who reported using spirituality as part of legacy of values and faith, which corroborate with Waites (2009), Hunter and Rowles (2005). This could be explained by the fact that the dyad felt that spiritual faith is strengthening their family resilience when they are hurt and facing hardships then they put their trust in God's power. This is supported by the Walker's (2017) sermon of spiritual legacy which highlighted those parents have responsibility to pass the torch of faith to the next generations. Hence, the normative solidarity promotes collectivistic orientation and intergenerational support for at risk youth, young families and dependent elder (Waites, 2009).
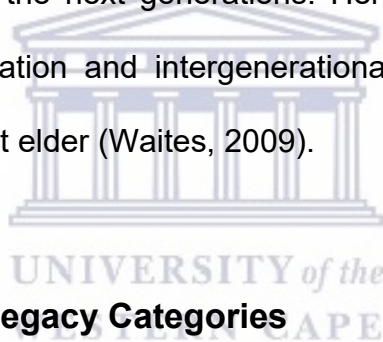
6.6   Personal Ranking Legacy Categories

In relation with the personal ranking legacy, it was an interesting overlap with a relatively low differences between older adult and adult children were evident. Material legacy, biological legacy and value legacy were favoured and ranked higher by both older adult and adult children/ grandchildren respectively. However, the findings of the nonparametric Mann Whitney U test revealed that there was a significant difference among dyad regarding the personality legacy. The results indicated that adult children/grandchildren ranked personal legacy as important than the older adults. This could mean that the adult children/grandchildren observed how the older adults have presented themselves, interact with others and abilities that they would be remembered. On the other hand, there were findings which indicated no significant

difference between the older adults and adult children/grandchildren among the material, biological, and value legacies depicted in Table 8. Yet, the findings by Meuser et al. (2019) stated that individual differences were evident in many pairs with respect to older adult versus adult children/grandchildren's perceptions. The findings described the dyad's personal ranking legacy categories, which was evident in part E and F of the present study.

6.7   Overlapping ranking of dyad's understanding of each other's legacy

The findings about the dyad's responses to overlapping ranking clearly indicated that they understood each other's legacy. However, it was noted from the findings that the dyads were fully aware that they might be a few minor differences of opinions between them. This could be supported by the findings in examples and personal ranking of legacies.

In determining the ranking score from 1-7, the levels used included (1-3 denoted none, 4-5 denoted somewhat and 6-7 denoted a lot). Therefore, the findings in Figure 3 illustrated that one's legacy is not the same, as slightly differences were observed among the dyads (n = 189, *older adults*, versus n = 124 *adult children/grandchildren*). Whilst some of the findings indicated that there was some understanding of each other's legacy with many differences (n = 60 *adult children* versus n = 8 *older adult*). As in this study, the findings by Mauser (2019) indicated substantial and interesting difference with respect to overlapping views of dyads summarizing their legacies.

6.8 Dyad's Needs

Regarding the dyad's needs, the findings of the present study resonate with Wade-Benzoni's (2006) explanation of intergenerational altruism that older adults feel that life is meaningful, and they have a sense of purpose, as they have made contribution to the world" (p.266). The findings further highlighted that there was a difference between the dyads. This was evident in the highest scores of adult children/grandchildren who felt that talking with others about my fears and worries than the older adults. A possible explanation for this finding could be linked to the highest scores of the adult children/grandchildren who wished the older adults need to dwell in a place of quiet and peace.

When it comes to dyad's needs, the Mann-Whitney U test shows a significant difference between the sample group of older adult and adult children. In examining the result displayed in Table 9, dyads showed with similar needs and different scores. It became clear in the findings that some of the dyad's needs were resonant with the legacy of spiritual faith, as there was a difference among adult children/grandchildren and older adults.

In Walker's (2017) sermon, spiritual legacy included praying for God's blessing upon the children, commitment to raise children in God's way, and teach children God's word and power. Hence, the findings of the present study indicated that praying with someone scores were higher among the children (*Mean Rank* = 321.97) than those of the older adults (*Mean Rank* = 279.03). Furthermore, the findings on the nonparametric Mann Whitney U test indicated that there was a statistically significant difference U($N_{child/grandchildren}$ = 300, $N_{older\ adults}$ = 300) =38558, z = -4.64, p < 0.00). These provided evidence that the adult children/grandchildren have learned the importance of spiritual legacy within their families.

In the findings of this study, intergenerational altruism was further evident in the need to talk with someone about the possibility of life after death scores were higher for older adults (*Mean Rank* = 314.83) compared to those of children (*Mean Rank* = 286.17). A statistically significant was determined as the Mann Whitney U test *U* ($N_{older\ adults}$ = 300, $N_{children}$ = 300) =40701, *z* =-2.56, *p* < 0.01). These findings support Wade-Benzoni's (2006) explanation of intergenerational beneficence that the older adults might "live on, even if only in impact and memory, is something that is important to human beings" (p.267). A possible explanation is that the older adults seemed to be motivated to leave "something that will outlive themselves and thus provide a symbolic form of immortality" (Wade-Benzoni, 2006, p.267). The findings highlighted the importance of interdependence among the dyad's personal need of care, learning and relationships.

6.9   Dyad's family relations

In accordance with the present results, previous studies have demonstrated that dyad's family relations are perceived as enablers of legacy beliefs related to family cohesion, expressiveness, and conflicts (Perry, 2009; Meuser et al., 2019). The findings about dyad's family cohesion agree with those obtained by Meuser et al. (2019), who found that parent-child relationships were open and mutually supportive. The reason for this is not clear but it may have something to do with the importance of helping and supporting one another. This result may further be explained by the fact that the high score values were observed among the older adult (*Mean Rank* = 341.13) than those of children (*Mean Rank* = 259.87). This study supports intergenerational care in associational, functional, and normative solidarity from Afrocentric

Intergenerational model and the subgroups of legacy of values related to caring for others (Waites, 2009; Hunter & Rowles, 2005).

Cultural values and practice (i.e., support each other in difficult times, care for children and elderly people) sustained family in the past and can be used to empower families today (Christian,1995). Furthermore, in favour of family togetherness dyad scored high with older adult more compared to those of adult children/grandchildren. The result in favour of family togetherness is in line with findings by Waites (2009) who presented multigenerational family as source of support and care to family members. A Mann Whitney U test regarding the dyad's family relations presented in Table 10 of the previous chapter. In defining the dyad's family relation, Bowens (2018) argues that the family relations involve aspects such as behavioral, psychological, and social exchange between family members. It involves relations among various nuclear families and extended families.

Consistent with the literature, this research found that dyad who reported a legacy of conflicts in families, which also influence the future of the next generation. These results are consistent with differences obtain from the nonparametric Mann Whitney U test, which indicated highest scores among older adults that they fight a lot (Mean Rank = 330.04), when angry they throw objects to each other (Mean Rank = 313.78) respectively than in adult children/grandchildren. However, the results of this study show that there was a difference on hitting each other among adult children (Mean Rank = 316.12) compared to older adults. Differences between adult children/grandchildren and older adults may have influenced by the fact that conflicts rise through generations, and they need to learn to manage the conflict with respect and good communication.

61

6.10. Summary of the Chapters

As it was pointed out in the introduction of this chapter, the summaries of the chapters are presented.

6.9.1 Chapter One: Introduction and Background of legacy beliefs

This chapter introduced the importance of legacy beliefs study in relation to intergeneration relations in families. However, it has been reported that economic, cultural, political, and demographic changes seem to be positive and negative influences that affect the intergenerational relations in families. This chapter was guided by the recent studies by Meuser et al. (2019) and Zacher et al. (2011), which focused on the legacy beliefs, legacy creation and shame that comes with failing to create a legacy. Furthermore, it was highlighted that intergenerational relations are remarkable contributors towards African social fabrics, which enables transmission of legacy beliefs between older adult and younger generations. However, it was noted that there was a gap regarding an understanding of the legacy beliefs from the perspectives of the Black African families. Subsequently, it led to a research question: What are the perceptions of dyads (i.e., older adult and adult children/grandchildren) regarding legacy beliefs within their family context in Khayelitsha Township in the Western Cape Province, South Africa?

Aim: The aim of the study is to determine the dyads' perceptions regarding legacy beliefs within a family context in Khayelitsha Township in the Western Cape Province, South Africa. In addressing the gap identified, a quantitative research approach was employed for the main aim and the following objectives of the study:

- To describe the socio-demographic characteristics of the dyads

- To determine the dyad's relationship between the older parent and adult child/grandchild

- To determine dyad's perceptions regarding legacy belief

- To assess the dyad's types of legacy beliefs

- To describe the dyad's example of legacy beliefs,

- To describe the dyad's personal ranking legacy categories

- To assess the dyad's personal needs of care, learning and relationships

- To assess the dyad's relations in their family

Thus, Chapter One summarized the research methodology in relation to a cross-sectional descriptive research design, recruitment and selection of participants identified through word of mouth and non-governmental structures for older person, with the assistance of local community leaders who acted as gatekeepers during the research. Prior to data collection, ethical principles that regulate and guide research were considered such as confidentiality, voluntary participation, non-maleficence, and withdrawal from the study were considered. An interviewer-administered paper-based questionnaires were used in the comfort of the dyad's homes.

6.9.2 Chapter Two: Conceptual Framework and Literature Review

In summary of chapter two, Generativity versus Stagnation psychosocial stage and the typology of legacy beliefs were underpinning theoretical frameworks that informed the present study. These theoretical frameworks were accessed through various database provided by the University of Western Cape Library. Generativity theory by Slater (2003) asserting that adults have responsibilities to create something meaningful for their family, relationships, work, and society for the benefit of the next

generation. It is a significant theory for legacy creation platform in the lives of adult. However, it should be noted that if older adults grapple to create with transmission of legacy and they tend to be stuck in stagnation (Rubinstein et al., 2015). In line with Hunter (2008), the researcher highlighted that process of legacy transmission has no age, marital status, parent's status, material possessions, health status, gender, and patriarchal related boundaries. Thus, Hunter and Rowels (2005) and Meuser et al. (2019) indicated intergenerational relations can enable sharing of the legacy beliefs rather than waiting for later years in life. Furthermore, it was highlighted in Chapter Two that there was a significant link between generativity stage and South African Older Person's Act, No. 13 of 2006. This link accentuates the importance of intergenerational relations and engagement in families and the communities. Consequently, it is observed that generativity stage has a significant input in allowing older adults to use their experiences with dignity, which upholds older persons right to effective participation within families and community (Section 9 (g) Older Person's Act, No 13 of 2006). Additionally, the researcher elaborated on social learning as promoted in the stage of generativity, where younger generation learn from their older adult as immediate role models through intergenerational relations. This is resonating with Bandura's social learning theory as highlighted that transmission of values and behaviors happened when grandchildren observe their grandparents as role models (Waiters, 2002).

The typology of legacy beliefs comprises biological, material and value legacy (Hunter & Rowles, 2005, p. 327). In considering legacy beliefs, the typology was used as the second underpinning theoretical framework for this study. In summary of legacy categories, material legacy is about passing on of objects by older person to younger generation. Items such as written books, arts, and craft were categorized as symbolic

64

legacy that older adult can pass on to the younger generation. The findings of Meuser et al. (2019) indicate that some families felt that they had nothing to pass on to next generation such as the land as a legacy they have experienced forced removal because of apartheid legacies. Biological legacy relates to passing on of genes, organ donation, and health conditions, which attest to suggesting that transmitted legacy can also be negative. Legacy of values encompasses transmission of "personal values such a belief in education, an ethos of helping people, the importance of kindness and being unique" (Hunter & Rowles, 2005, p.339). This is made up of personal, social, or cultural context, additionally political and wisdom as contributed by Meuser et.al (2019). Relevance of the legacy beliefs in family system was related to parenting responsibilities from generation to generation (Baldwin et al., 2020; Hunter & Rowles, 2005).

Bowens Family System acknowledges the multigenerational transmission within families the older persons enhance children's development through engagement in activities that influence their behaviours. Multigenerational transition has been viewed as importance in family system, however, with possible beneficiary or detrimental results as indicated in Bowens Family System theory. Additionally, detrimental because of barriers posed by the patriarchal hegemony, which can be related to cultural beliefs. Finally, legacy beliefs in Black African families were better explained using the Afrocentric intergenerational solidarity model. This included associational solidarity where families help each other in resolving problems encountered; affectional solidarity relating to relationship building, supportive family, equable care and extended family closeness, consensual solidarity is therapeutic (Waites, 2009, p.284). Functional and normative solidarity in its connectedness is an important aspect of Afrocentric intergenerational solidarity model that accentuates caregiving and family

65

commitments such as raising children and caring for dependent elders (Waites, 2009, p.284). The study further attests to that Black African Families passed on to each other some legacies irrespective of the apartheid, oppression, marginalization, and racism as barriers that facilitate disjuncture (Waites, 2009, Mthembu, 2021). This indicates that Black African Families maintained resilience and hope as legacy to be transmitted to younger generation (Waites, 2009).

6.9.3 Chapter Three: Methodology

The author in Chapter three has covered the methodology used to mitigate the research problem and answer research question, resulting to reaching the aim and objectives of the present study. A positivist worldview was employed for its statistical analyses and its relevance to the present where a researcher maintained minimal interaction with participants research (Terre Blanche & Durrheim, 2006). The researcher, therefore, employed a quantitative research approach as a method that assisted to answer the research questions, where data in a form of numbers was collected and data translated (Goertzen,2017). As a result, the researcher had confidence in Goertzen when stating that quantitative measures carry a potential to supplement and extend possibilities to obtain accurate data from study participants. The present study used quantitative research in response to the need identified in Meuser et al.'s (2019) study about understanding of legacy beliefs from the views of older adults and their adult children/grandchildren. Hence, the current study departed from Meuser et al. (2019) to expand the knowledge of legacy beliefs.

A cross-sectional descriptive research design was conducted (Setia, 2016; Farrokhi & Mahmoudi-Hamidabad, 2012). This study was conducted at Khayelitsha Township, which is situated in the Western Cape Province, South Africa. Participants sampled from population size of approximately 391749. For data collection an interviewer-

66

administer paper-based questionnaires was used to collect data in their homes and completed respectively in a predetermined order (Etikan & Bala, 2017). The researcher used questionnaires comprises of eight sections as developed by Meuser et al. (2019) and permission to use the questionnaire was granted by Dr Mthembu. All completed questionnaires are stored safe with limited access to the researcher and the supervisor in compliance with POPIA Act of 2013. Statistical Package for the Social Sciences (SPSS) 27 was used to compute descriptive (frequencies, percentages, mean, standard deviation). Inferential statistics, nonparametric, a Mann-Whitney U test with significant level (p < 0.05) was used to compare the differences in the perceptions of the dyad regarding legacy beliefs.

This study was ethical approved by the Human Social Science Research Ethics Committee at the University of the Western Cape Research Committee. The Ethics Reference Number: HS19/8/17 was provided (Appendix 1). Permission to conduct the study was requested from and granted by the City of Cape Town and Municipality, street committee and ward councilors in Khayelitsha (Appendix 2). Participants were informed about the study by using information sheet to explain the purpose and consented their participation. (Appendix 3 and Appendix 4). Their rights to withdraw from the study when the need to and confidentially and de-identifying of completed questionnaires explained. Arrangements were made with the Department of Social Development in Khayelitsha Shared Services Building (KSSB) in case of any rising need for profession psychological and emotional interventions. The research intentions to pilot the study at Themba Community Old Age home was interrupted by Covid-19 outbreak.

6.9.4 Chapter Four: Results

This chapter is organised into eight parts, which are guided by the data collected for the purpose of the present study. The demographic characteristics of the participants are presented according to age, gender, language, education, economic as well as marital status. The relationship between the older adults and adult children/grandchildren and the perceptions of dyad about legacy and the ways to leaving legacy are covered. From results presented in chapter four, a summary is drawn from eight objectives used to describe of the dyad's perceptions regarding legacy beliefs within family context. Hence, the following conclusion is obtained in line with eight objectives encompasses dyads socio-demographic characteristics, determine the dyad's relationship between the older parent and adult child/grandchild, determining dyad's perceptions regarding legacy belief, assess the dyad's types of legacy beliefs, describe the dyad's example of legacy beliefs, describe the dyad's personal ranking legacy categories, To assess the dyad's personal needs of care learning and relationships, To assess the dyad's relations in their family of this study.

Dyads demographic characteristics,

Three hundred older adults age range between 63-72 years, while one-third of them were above 83 years old participated in the present study. With three hundred adult children with majority of them within the age range of 40-50 years participated in the study. The demographic characteristics of the participants show that the dyads had a reasonable education background, both sample group of participants had diplomas and degrees with adult children reflecting higher frequency than the older adults. In relation to marital status, older adult had higher number of those married than adult children, widowed most prevalent to older adult whilst high number of divorced was present from the adult children. Females applauded for majority participation of this

68

present study. In relation to economic status of the dyads in the study, older adults were recipients of SASSA pension in terms of Older Person's Act No 13 of 2006 and Social Assistance Act no.13 of 2004. As for adult children/ grandchildren highest value of working class was reported, however, majority in this working group they were in low-income class. Furthermore, demographic displayed that the health status of older person was excellent health compared to the adult children/grandchildren.

In determine the dyad's relationship between the older parent and adult child/grandchild, dyads proved to have reasonably good relationship with each other:

In relation to the dyad's relationship, it has been found that there were high scores on the reflections related to best of friends, management of agreements and lives being mirror images. A Mann Whitney U test result revealed that there were differences among the older adult compared to their adult children/grandchildren.

Perception of dyads about legacy:

In comparing the dyad's understanding of legacy, the results indicated that the dyad consider legacy as an important part of their lives, and they cared about leaving meaningful legacy. Therefore, differences were partially prominent among the dyads with their family context when it comes to mutual understanding about legacy.

Perception on leaving a legacy

The results indicated that the dyads were willing to leave a legacy in a form of material, biological, value and personal legacy. The dyad indicated that it is important to pass on their legacy beliefs to the younger generation.

69

Demonstrated dyads examples of legacy

The results indicated that the dyad had some examples of legacies that they would like to pass on to the younger generations. The examples of legacies included learning, house, spiritual faith, and property land respectively as presented in Chapter 4. The dyads demonstrated a proper understanding of their legacies that can be passed on, as it is evident in the examples, which relate to psychosocial and socio-economic realities.

Personal Ranking Legacy Categories

The results indicated that the dyads managed to rank legacy categories, as it resonated with them. Personality legacy was ranked by the adult children compared to older adults.

Overlapping Rank

The findings presented in Figure 4 of the fourth chapter indicated that the dyads were confident that their partners understood their legacy the same way. In comparison, older adults proved to have more confidence compared to their adult children/grandchildren. However, the reason for this overlapping can be explored in a qualitative study for future research.

Dyad's need

The results highlighted that dyad had personal, beliefs, support, and spiritual needs. Both sample groups (i.e., older adult and adult children/grandchildren) presented Praying with others scored higher among adult children than with older adults. Whilst older adult had high score on need to talk with someone about the possibility of life after death, which supported the Generativity theory by Slater (2003).

Your Family relations

There was a strong family cohesion among the dyad who participated in the present study. This is evident in the different mean ranks were presented in Table 10, which demonstrated a good relationship and strong support among the dyad in the study.

6.9.5 Chapter Five: Discussion

This chapter presented summary discussion of the findings in accordance with the parts of the measurement and existing literature and the theoretical framework underpinned the study. The demographic information, as well as relationship between dyads in the study is summarized. Furthermore, consolidate dyads perceptions about leaving legacy, Perceptions of dyad about Legacy, examples of your legacy, Personal Ranking Legacy Categories, Overlapping Rank, Dyad's Needs and Your family relations.

6.10 Limitation of the study

There a several limitations of the study, which needs to be considered. The findings of the study may not be generalized to all dyads in the community, but they only apply to those who participated in the study. In considering that the study used a quantitative cross-sectional descriptive research design, it should be noted that data collection using questionnaires from older adult and adult children/grandchildren was once off and no follow-up was done.

The COVID-19 pandemic lockdown rules were a threat for the study because older adults and adult children/grandchildren were at risk of being infected by the virus. All research activities were ceased in the country. This influenced the data collection as the sample size of 736 participants (n = 368 older adults and n = 368 adult children)

aimed for the study was reduced to six hundred. Complete questionnaires could not be returned on the agreed time due to national lockdown for approximately 3 moths.

6.11   Recommendations

This section presents recommendations that emanated from the findings, which are constructed for Child and Family studies, Social Worker, Policy development and future studies.

6.11.1 Recommendations for Child and Family Studies

In view of the finding pertaining to dyads forming subject of research in this study, acquaintance with what own legacy within family context is. Having said that there are differences in mutual understanding among the dyads and different preferences regarding which legacy to be transmitted to the next generation. As a result, following recommendations are suggested:

- ❖ Afrocentric Intergenerational solidarity theory should be incorporated as part of teaching modules within child and family studies to support the typology of legacy beliefs.

- ❖ Dyads from all families should be granted a constructive opportunity to engage in conversations about family legacy beliefs as part of intergenerational relations and cohesion.

- ❖ As part of Child and Family outreach programs, student may visit old age homes and offer services to older persons about legacy beliefs intervention.

6.11.2 Recommendations for social workers

The results revealed that there were differences identified among dyads who participated in this study. In relation to mutual understanding of one's legacy beliefs

72

and preference to pass on to younger generation, there are times families experience conflicts and fights related to inheritances such as house and finances. It is recommended that Social Workers should:

❖ Ensure that they incorporate family legacy beliefs in an assessment form, as part of safety and risk assessment for older person.

❖ Facilitate family case conference to enhance mutual understanding about family legacy beliefs.

❖ Link family legacy beliefs to free legal services in relation to material legacies when a Will is required.

6.11.3 Recommendations for Policy

Based on the findings present in this study, dyads were aware about their own legacy beliefs and were willing to engage in the conversation. There is a need to strengthen social development services so that Social Workers and other professional practitioners should consider the role of intergenerational relations in families:

❖ Develop legacy assessment tool for the amendment of older person's norm and standards that are regulating service rendering to older persons in accordance with Older Persons Act, No. 13 of 2006. Consequently, standard operational plans to clearly incorporate and encourages use of new legacy assessment tool be developed collaboratively with related departments namely, Department of health, Department of justice, Department of social development, South African Social Security Agency (SASSA), and Department of Home Affairs.

❖ Social Assistance Act no.13 of 2004 to make compulsory that older person when reaching age to access SASSA pension, should present signed family legacy document as one of required supportive documents.

73

❖ Free legal professional services to be made available for older person in construction of family legacy.

6.11.4 Recommendations for future research

Successfully, this study employed quantitative research methods to determine dyad's perceptions of legacy beliefs within a family context of Black African families in Khayelitsha Township. The findings expanded the understanding of legacy beliefs that was gained from the studies of Meuser et al. (2019) conducted with White, People of Colour, Indian population and Zimbabwean Immigrants residing in the Western Cape (Godobi, 2021). Based on the findings thereof, mutual understanding between older adult and adult children/grandchildren was identified, which still need more explorations. Overlapping views proved that there were significant differences regarding legacy beliefs among the dyad in the present study. However, the researcher could not probe further with the nature of a cross-sectional descriptive quantitative research method employed in the study. Furthermore, Afrocentric intergenerational solidarity in family systems seemed to have noticeable influence on dyad's perception of legacy of beliefs.

❖ Further research could be conducted with dyads from other ethnic group such as Swati to explore their perception of legacy beliefs within family context using an ethnographic qualitative research study.

❖ A sequential explanatory mixed method research analysis can be conducted to examine the perceptions and experiences related to transmission of legacy beliefs.

❖ An exploratory-descriptive qualitative research study can be conducted to explore how intergenerational relations influence transmission of legacy beliefs.

74

6.12 Conclusion

This study was set to determine the dyad's perceptions regarding legacy beliefs within a family context in Khayelitsha Township in the Western Cape Province, South Africa. Legacy beliefs are still under research area in South Africa, which indicates that more studies are needed to enhance the insights of all generations. The findings of the present study indicated that there were significant differences between older adults and adult children/grandchildren regard legacy beliefs. This is the first study that determined significant differences about the possibility to talk of life after death between older adults and adult children/grandchildren from the Black African families. The findings in this study also further highlight that it would be beneficial to involve parents, children, grandparents, and grandchildren on an intergenerational project that promotes legacy beliefs in families. The findings contribute to the body of knowledge of child and families because they might enable intergenerational relations, solidarity, and cohesion in society. In accordance with legacy beliefs, families will be able to engage in conversations and discussions that raise awareness and the ways that may be used to pass on their legacy beliefs and sustain the wellness of families.

From the findings of the present study, further research is needed to examine and explore the perceptions and experiences of legacy beliefs in families using a sequential explanatory mixed method. This will also enable researcher to further explore the responses of the participants and allow for some explanation. Additionally, a pilot study may be conducted to examine the reliability of the measurement instrument for legacy beliefs.

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79

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Appendices

Appendix 1: Ethics Clearance Letter

OFFICE OF THE DIRECTOR: RESEARCH
RESEARCH AND INNOVATION DIVISION

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UNIVERSITY *of the*
WESTERN CAPE

09 October 2019

Ms B Tuswa
Social Work
Faculty of Community and Health Sciences

Ethics Reference Number: HS19/8/17

Project Title: The dyad's (older adult and adult child/grandchild) perceptions regarding legacy beliefs within a family context.

Approval Period: 09 October 2019 – 09 October 2020

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

Please remember to submit a progress report in good time for annual renewal.

The Committee must be informed of any serious adverse event and/or termination of the study.

Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape

HSSREC REGISTRATION NUMBER - 130416-049

FROM HOPE TO ACTION THROUGH KNOWLEDGE.

Appendix 2: Permission letter

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

tmthembu@uwc.ac.za

Tel: +27 21-959 9340

The Community leader

Khayelitsha

7785

Dear Sir/Madam.

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

My name is Babalwa Tuswa, and I am Master's student at the University of the Western Cape. The research I wish to conduct for my Masters involves the older adult and adult child/grandchild dyad: Legacy beliefs perceptions within a family context. This project will be under the supervision of Dr. Mthembu, University of the Western Cape.

I am hereby seeking your consent to approach number of older adults and adult children/ grandchildren in Khayelitsha community. I have provided you with a copy of my proposal which includes information sheet, consent forms and questionnaires to be used in the research process, and a copy of the letter which I received from the University of the Western Cape Research Ethics Committee.

Interested older adult and adult children/ grandchildren, who volunteer to participate, will be given a consent form to sign and a researcher, Babalwa Tuswa will collect the next day (copy enclosed).

If approval is granted, participants will complete the survey in their homes or other quiet setting of their choice during the day. The survey process should take no longer than 1 hour. The survey results will be pooled for the thesis project and individual results of this study will remain confidential and anonymous. Should this study be published, no costs will be incurred by the family and the individual participants.

Your approval to conduct this study will be greatly appreciated. I will follow up with a telephone call and would be happy to answer any questions or concerns that you may have at that time. You may contact me at my email address: 2113677@myuwc.ac.za, contact number 0717326621

Sincerely,

Babalwa Tuswa

Master's Student

Appendix 3: Information Sheet

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa
Tel: +27 21-959 3674
E-mail: 2113677@myuwc.ac.za

INFORMATION SHEET

Project Title: **The dyad's (older adult and adult child/grandchild) perceptions regarding legacy beliefs within a family context.**

What is this study about?

The purpose of this research project is to determine the perceptions of dyads (i.e., older parents and their adult children/grandchildren) of legacy belief within a family context in Khayelitsha Township in the Western Cape Province, South Africa. This is a research project being conducted by the student as part of the Masters in Child and Family Studies at the University of the Western Cape. We are inviting you to participate in this research project because you appeared to meet the criteria of the proposed study.

What will I be asked to do if I agree to participate?

You will be asked to answer the questions based on the questionnaire used for data collection as honest as possible, on completion put the questionnaire back in the envelop, give it to the project leader Babalwa Tuswa. The study will be conducted at the participant's comfortable place of choice within Khayelitsha. The interview will take a 1 hour to complete questionnaire. The question will include your legacy belief and your relationship between older parent and an adult child or grandchild.

Would my participation in this study be kept confidential?

The researcher undertake to protect your identity and the nature of your contribution. To ensure your anonymity, your name will not be included in collected data. Through the use of an identification key, the researcher will be able to link your survey to your identity; and only the researcher will have access to the identification key. To ensure your confidentiality, the researcher will be using password- protected computer files. If we write a report or article about this research project, your identity will be protected.

What are the risks of this research?

There may be minimal risks from participating in this research study related to psychosocial and emotional aspects of the participants. All human interactions and talking about self or others carry some

86

amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention. Therefore, the researcher will make arrangements with the Department of Social Development in Khayelitsha Shared Service Building (KSSB).

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about legacy belief within your relations and possible transitions thereof. We hope that, in the future, other people might benefit from this study through improved understanding of legacy belief with Black African population of Khayelitsha Cape Town.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized.

What if I have questions?

This research is being conducted by *Babalwa Tuswa* and Social Work (Child and Family Unity) at the University of the Western Cape. If you have any questions about the research study itself, please contact Babalwa Tuswa at the following details; Address: 54663 Thombothi Street, Kuyasa Khayelitsha, contact number: 071 732 662. Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

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This research has been approved by the University of the Western Cape's Humanities and Social Sciences Research Ethics Committee.

Humanities and Social Sciences Research Ethics Committee

University of the Western Cape

Private Bag X17

Bellville

7535

Tel: 021 959 4111

e-mail: research-ethics@uwc.ac.za

Xhosa translation if required

Oluphando lupasiswe sisigqeba sekomiti yophando lweYunivesithi yaseNtshona Koloni kunye nekomiti yezemigomo Humanities and Social Sciences.

Humanities and Social Sciences Research Ethics Committee

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Appendix 4: Consent Form

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa
Tel: +27 21-959 3674
E-mail: 2113677@myuwc.ac.za

CONSENT FORM

Title of Research Project: **The dyad's (older adult and adult child/grandchild) perceptions regarding legacy beliefs within a family context**

The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve, and I agree to participate of my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

___ I agree to complete a questionnaire during my participation in this study.
___ I do not agree to complete a questionnaire for this study.

Participant's name………………………..

Participant's signature……………………………….

Date………………………

Humanities and Social Sciences Research Ethics Committee
University of the Western Cape
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89

Thank you for volunteering to participate in this study of legacy beliefs in aging and across generations. The focus of this questionnaire is on what ***you think and believe about <u>your parent's legacy</u>***.

What is legacy? All of us die eventually. While alive, we touch and impact the lives of others and the world around us. These impacts are often called "legacies." A legacy is something about you that has meaning and so **lives on in the memories and actions of others**. It could be many things: values, genetics, something you owned or created, your personal style, or even an accomplishment that has ongoing impact. You will learn more about legacy in the coming pages.

Your co-participant in this study (i.e., your parent or grandparent) will respond to a similar questionnaire focused on their personal understandings of legacy. Do offspring understand the parent's legacy in similar or different ways? Comparing your two questionnaires will help answer this question. *Please do not discuss this project with your co-participant until you have mailed your completed questionnaire.*

Most people find thinking about legacy to be enjoyable, but it is possible to feel mild emotional discomfort when responding to some items. If you are unsure or uncomfortable, you may leave an item blank. Try to complete the questionnaire in the next 7 days.

The primary risk for participation in this study is emotional discomfort. A benefit of participation may be increased self-awareness about legacy beliefs. Please know that you may withdraw from this study at any time without penalty.

The last page provides optional, open-ended space for you to share any thoughts you wish with the research team.

Your responses will be kept confidential by use of a code number, and your questionnaire will not be shared outside the research team. Your name will never be used in papers or public presentations stemming from this work.

PART A – About You

Instructions: Please respond to each question in the box to the right as indicated below.

1	What is your present age in years?	*Write here:*
2	What is your biological sex? (√)	___Female ___Male ___Intersex
3	What is your gender identity?	___Female ___Male ___Transgender ___ Your preferred gender identity label: _____
4	In what country were you born?	*Write here:*
5	What is your race?	*Write here:*
6	Your years of education? *(circle)*	<8 years 8 9 10 11 12 HS Diploma 13 14 15 16 BA-BS Degree 17 18 19 20 >20 years
7	Your relationship status?	___Married ___Divorced ___Separated ___Widowed ___Single/Never Married ___Partnered
8	How do you define your social class?	___ Very low income (poverty level) ___ Working class ___ Lower Middle Class ___ Middle Class ___ Upper middle class ___ Upper class ___ Other
9	How many children do you have?	_____ Sons _____ Daughters
10	How many grandchildren?	_____ Grandsons _____ Granddaughters
11	How many great grandchildren?	_____ Great Grandsons _____ Great Granddaughters
12	In general, how would you rate your present health?	___ Excellent ___ Very Good ___Good ___ Fair ___ Poor
13	In the last four weeks, how much time have you felt downhearted or blue?	___ All of the time ___ Most of the time ___ Some of the time ___ A little of the time ___ None of the time

14	Mood can influence how people think of themselves and their relationships. Please consider your mood (i.e., how you have been feeling) over the past week and respond to each question below.	
(a)	Are you basically satisfied with your life?	___ Yes ___ Somewhat ___No
(b)	Do you often get bored?	___ Yes ___ Somewhat ___No
(c)	Do you often feel helpless?	___ Yes ___ Somewhat ___No
(d)	Do you prefer to stay at home rather than going out and doing new things?	___ Yes ___ Somewhat ___No
(e)	Do you feel pretty worthless the way you are now?	___ Yes ___ Somewhat ___No

PART B – About You & Your Co-Participant

Instructions: Please respond to each question in the box to the right as indicated below.

1	Please think about your relationship with your parent (co-participant), and consider how much you may agree (or disagree) with the following statements. Indicate your answer by circling a number to the right. Higher numbers = more agreement.							
(a)	Our relationship is extremely close.	**Disagree** 1	2	3	4	5	6	**Agree** 7
(b)	We share the exact same values.	1	2	3	4	5	6	7
(c)	We manage disagreement very well.	1	2	3	4	5	6	7
(d)	There are no secrets between us.	1	2	3	4	5	6	7
(e)	We are the best of friends.	1	2	3	4	5	6	7
(f)	We turn to each other first for the big stuff in life.	1	2	3	4	5	6	7
(g)	We are extremely supportive of one another.	1	2	3	4	5	6	7
(h)	Our lives are mirror images.	1	2	3	4	5	6	7
(i)	We find enjoyment in the same activities.	1	2	3	4	5	6	7
(j)	We make remarkably similar decisions.	1	2	3	4	5	6	7

Turn to next page…

PART C – About Legacy

1	While all people leave legacies, it is not something that everyone thinks about or discusses openly. Consider your personal thoughts and beliefs in this regard, and rate (circle) your agreement with the following statements. Higher numbers = <u>more</u> agreement. Leave blank items that do not apply.

		Disagree						Agree
(a)	I find the idea of legacy confusing.	1	2	3	4	5	6	7
(b)	I care about leaving a meaningful legacy.	1	2	3	4	5	6	7
(c)	I have thought little about my legacy until now.	1	2	3	4	5	6	7
(d)	I will leave important legacies for future generations.	1	2	3	4	5	6	7
(e)	I am confident that I will be remembered for many years.	1	2	3	4	5	6	7
(e)	It does not matter to me how much of a legacy I may leave.	1	2	3	4	5	6	7
(f)	I am creating my legacy for the future each day of my life.	1	2	3	4	5	6	7
(g)	I doubt that my children understand my legacy as I do.	1	2	3	4	5	6	7
(h)	Part of the legacy I will leave originates with what I learned from my parents.	1	2	3	4	5	6	7
(i)	I find it stressful to think about leaving a legacy after death.	1	2	3	4	5	6	7
(k)	I will be remembered in 100 years.	1	2	3	4	5	6	7
(l)	I do not see a point to thinking about legacy until death is near.	1	2	3	4	5	6	7
(m)	I live my life each day with my legacy in mind.	1	2	3	4	5	6	7
(n)	The whole of my legacy is more important to me than individual parts.	1	2	3	4	5	6	7

2	There are many ways of leaving a legacy, but most can be categorized into four areas:
	Material **Biological** **Values** **Personality**
	Examples and descriptive quotations are listed for each category below. Your task in this section is to predict (guess) how your parent (grandparent) responded and circle that number.
	Using the 1-7 scale below, rate each category based on *what you believe your parent (grandparent) cares most about with respect to leaving a legacy.*
	Perhaps you believe that your parent cares strongly about leaving a material legacy, and so you might choose 6-7. You would choose a lower number for something less valued by your parent.
	If unsure, make your best guess. Try not to leave any blank.

(a)	My Parent's Material Legacy	
	Possessions, Heirlooms, Symbols, Products, Stories	**Care Least** **About Leaving** **Care Most** **About Leaving**
	"The meaningful objects, resources and stories of my parent that will be remembered and used in the future."	1 2 3 4 5 6 7
(b)	My Parent's Biological Legacy	
	Genetics, Health, Body	
	"What others may inherit or learn from my parent in terms of health and body."	1 2 3 4 5 6 7
(c)	My Parent's Values Legacy	
	Personal, Social, Cultural, Political, Religious-Spiritual, Wisdom	
	"The beliefs and wisdom of my parent that may live on in the hearts, minds and actions of others."	1 2 3 4 5 6 7

(d)	My Parent's Personality Legacy *Personal Style, Emotions, Behaviors, Mannerisms, Skills* "How my parent presents him/herself and interacts with others; my parent's ways of acting and abilities that others, may remember and, perhaps, follow."	1 2 3 4 5 6 7

PART D – Examples of Your Parent's Legacy

On the next two pages are various examples of legacy listed in Tables 1 and 2. These examples come from interviews during Phase 1 of this study. Some legacies will apply to your parent, while others will not.

Perhaps a legacy is something about you parent's personality (e.g., sense of humor) or maybe it is something she made (e.g., a wooden table) or created (e.g., a recipe). Not all legacies are positive. Perhaps your parent has a bad habit (e.g., drinking too much), and so the legacy could be a desire in the next generation(s) to do things differently.

Read the examples and think about which ones apply to your parent (grandparent). You may see something you do not particularly like, but it still applies. You will check these off in the first column.

Do the following for each Table separately:

1) Use the first column to check off (√) all legacy examples that apply to your parent (grandparent) in a meaningful way, desirable or not (i.e., include good and bad). Leave blank those that do not apply to your parent.

2) Your parent will rank the top five legacy examples based on what *he or she really cares about and desires to pass on*. Your task is to guess which top five your parent chose and record your predictions in the second column of each table. Write 1-2-3-4-5 to denote your guesses.

Sample Legacy Table

Below, Bob, age 42, checked six legacy examples as applicable to his father, John, age 76. He guessed that his father ranked only three of these in his top five for the page. He guessed that his father indicated spiritual faith first, followed by volunteerism, and then money. *This is how you will proceed on the next two pages.*

√ All that apply – good & bad	Guessed Top 5 on Page	**Legacy Example** *Read each as:* "My parent's_____"		√ All that apply – good & bad	Guessed Top 5 on Page	**Legacy Example**

√ All that apply – good & bad	Guessed Top 5 on Page	Legacy Example		√ All that apply – good & bad	Guessed Top 5 on Page	Legacy Example
		Eyesight		✓		Sense of Humor
✓		Business Sense				Commitment to a Cause
		Religious Belief		✓		Risk for Disease
		Approach to Planning				Wisdom
✓	2	Volunteerism				Approach to Parenting
		Mentorship of Others		✓	3	Money
		Ethnic Heritage				Emphasis on Education & Learning
✓	1	Spiritual Faith				Advice for Living
		Social Behavior				Skin Complexion

√ All that apply – good & bad	Guessed Top 5 on Page	**Legacy Example** *Read each as:* "My parent's_____"		√ All that apply – good & bad	Guessed Top 5 on Page	**Legacy Example**
		Loving Style				Risk Taking Style
		Body Shape				Beliefs about Pain & Suffering
		Talent for_____ (e.g., sewing)				Way of Thinking
		Work Ethic (i.e., value placed in work)				Enthusiasm
		Generosity to Others				Parenting Style
		Self-Made Item(s)				Emphasis on Doing Good
		Emphasis on Learning				Professional Achievement(s)
		Care about Nature				Recipes
		Body Characteristic(s)				Awards Earned or Won
		Jokes & Sayings				Property / Land
		Patriotism				Activities in a Special Group
		House				Ability to Befriend Others
		Emphasis on Saving				Ability to Overcome Adversity
		Athleticism				Collection of _____ (e.g., stamps)
		Interest in Global Citizenship				Emphasis on Tradition(s)
		Special Skill(s) _____				Hair
		Sense of Humor				Trailblazing Achievement(s)
		Emphasis on Volunteerism				Unconventional Approach to Life
		Way of Speaking				Outward Display of Emotions
		Skin Complexion				Religious Beliefs

√ All that apply – good & bad	Guessed Top 5 on Page	Legacy Example		√ All that apply – good & bad	Guessed Top 5 on Page	Legacy Example
		Silence				Bad Knee/Hip/Joint
		Physical Strength				Social Behavior
		Fearfulness				Photographs
		Addiction Behavior				Expression of Feelings
		Personality Style				Physical Appearance
		Commitment to a Cause				Good Health
		Spiritual Faith				Eating Habits
		Artistic Skills/Creativity				Specific Possession(s) _____
		Posture				Art Object(s)
√ All that apply – good & bad	**Guessed Top 5 on Page**	**Legacy Example** *Read each as:* "My parent's_____"		**√ All that apply – good & bad**	**Guessed Top 5 on Page**	**Legacy Example**
		Outspokenness				Wisdom
		Way of Telling Stories				Eyesight
		Care about Ethnic Heritage				Political Convictions
		Mannerism(s)				Money / Financial Resources
		Outdoors Lifestyle				Books
		Acceptance of Diversity				Value in Family Togetherness
		Treatment of Children				Passion for Music
		Personal Writings				"Do it Yourself" Approach
		Advice for Living				Risk for Disease (e.g., cancer)
		Abusiveness				Approach to Planning
		Jewelry				Knowledge of Family History
		Anger / Hostility				Automobile / Vehicle
		Value in Being Prepared				Emphasis on Honesty
		Clothing				Longevity (long life)
		Written Product(s)				Care about Community Service
		Perceptiveness		*Optional – Write in your own examples below.*		
		Gesture(s)				
		Commitment to Exercise				
		Wisdom as a Survivor				
		Hearing				

		Favored Foods				
		Personal Vulnerability				
		Bad Habit(s)				
		Quilt(s)				
		Preference for Being Alone				
		Nose				
		Value in Setting Goals				
		Family Business				

PART E – Ranking Legacy Categories / Your Hopes as Offspring

We are returning the four categories of legacy we reviewed earlier. *Now, instead of guessing how your parent answered, you will respond based on what you care about most.*

Please re-read the definitions below. Consider which area is most significant to you concerning your parent's (grandparent's) legacy. Which matters most to you? Second most? Third?

Now, write in the numbers to rank them in order of significance to you:

1 = Most Important. 4 = Least Important. *No ties, please.*

(a)	**My Parent's Material Legacy** *Possessions, Heirlooms, Symbols, Products, Stories* "The meaningful objects, resources and stories of my parent that will be remembered and used in the future."	Rank = _____ (Write in number 1, 2, 3 or 4)
(b)	**My Parent's Biological Legacy** *Genetics, Health, Body* "What others may inherit or learn from my parent in terms of health and body."	Rank = _____
(c)	**My Parent's Values Legacy** *Personal, Social, Cultural, Political, Religious-Spiritual, Wisdom* "The beliefs and wisdom of my parent that may live on in the hearts, minds and actions of others."	Rank = _____
(d)	**My Parent's Personality Legacy** *Personal Style, Emotions, Behaviors, Mannerisms, Skills* "How my parent presents him/herself and interacts with others; my parent's ways of acting and abilities that others, may	Rank = _____

	remember and, perhaps, follow."	

PART F – You & Your Parent

Instructions:

You have expressed what you believe your parent's (grandparent's) legacies to be. You have indicated which apply and you have guessed at how your parent may have prioritized specific examples. Do you understand your parent's legacy in the same way?

In your responses above, how close have you come to reporting the essential elements of your parent's legacy as he or she did? In other words, when your two questionnaires are compared, how much overlap will there be?

Read the definitions in each box and <u>circle</u> the number below that shows your thinking about this question. If unsure, make your best guess.

7B - Choose the number that best reflects your understanding:

| NONE		SOMEWHAT		A LOT
1 2	**3** 4	**5** 6	**7**	

I'm certain that my understanding of my parent's legacy is very different from his/hers. There is probably very little overlap between us on this issue.

I am sure that I understand some aspects of my parent's legacy in the same way, but there are probably many differences of opinion between us.

I am sure that I understand many aspects of my parent's legacy in the same way, but there may be a few minor differences of opinion between us.

I'm certain that my understanding of my parent's legacy is exactly the same as his/hers. There is almost total overlap between us on this issue.
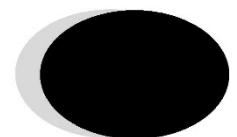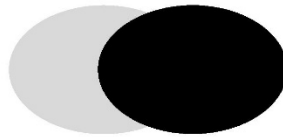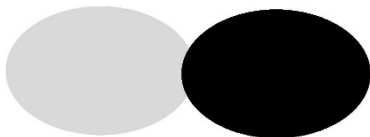
PART G – Your Personal Needs for Care, Learning & Relationships

This next part is quite different. It is not about legacy, per se, but rather about needs you may have with respect to relationships, support, beliefs, and spiritual growth. <u>This is about you, not your parent</u>.

First, decide if the need applies to you and your present life or not.

If you **disagree** (i.e., it does not apply), check "No" and move onto the next item.

If you **agree** (i.e., it applies to you), check "Yes" and *then check off how strong this need is at present.*

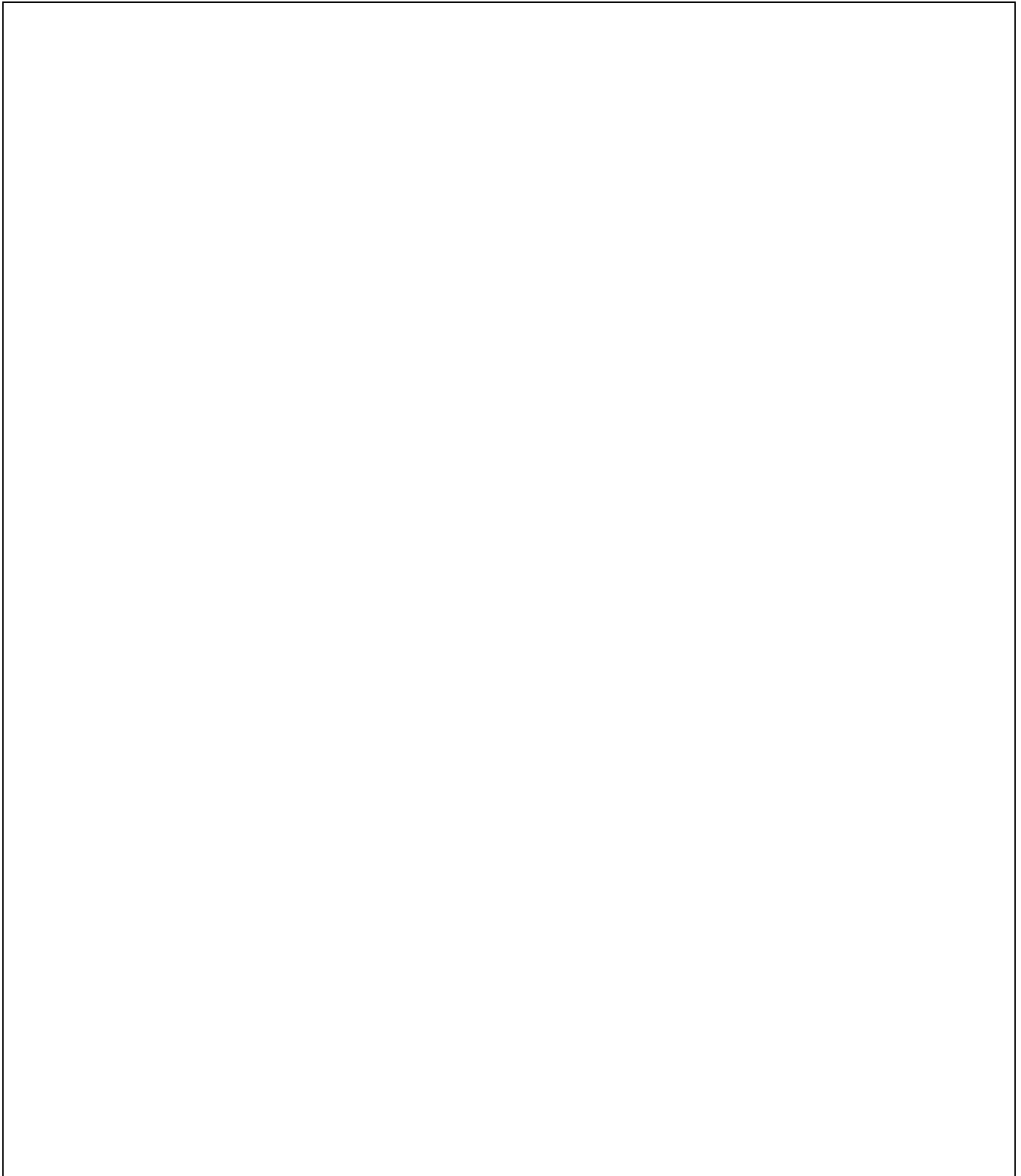| Example	To know that others love you?	___No ✔Yes	___Somewhat ✔Strong ___Very Strong
(1)	To talk with others about my fears and worries?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(2)	To reflect on my previous life?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(3)	To resolve open aspects of my life?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(4)	To plunge into the beauty of nature?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(5)	To dwell in a place of quiet & peace?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(6)	To find inner peace?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(7)	To find meaning in illness / suffering?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(8)	To talk with someone about questions of meaning in my life?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(9)	To talk with someone about the possibility of life after death?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(10)	To engage someone in a loving way?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(11)	To give away something from myself?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(12)	To comfort someone else?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(13)	To forgive someone from my past?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(14)	To be forgiven?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(15)	To pray with someone?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(16)	That someone prays for me?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(17)	To pray for myself?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(18)	To participate in a religious service?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(19)	To read religious-spiritual book(s)?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(20)	To turn to a higher presence (e.g., God, Allah, Angels, Oneness)?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(21)	To pass on my life experiences to others?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(22)	To be assured that my life was meaningful and of value?	___No ___Yes	___Somewhat ___Strong ___Very Strong

PART H – About Relations in Your Family

This next part is also different. The focus is on your family relationships, especially those involving you and your parent. How do you get along with your parent? Respond below based on this family relationship.

Read each of the statements below and indicate your agreement on the 1-4 scale (4 = Strongly Agree).

(1)		Strongly Disagree	Disagree	Agree	Strongly Agree
	Family members really help and support one another.	1	2	3	4
(2)	There is a feeling of togetherness in my family.	1	2	3	4
(3)	Our family doesn't do things together.	1	2	3	4
(4)	We really get along well with each other.	1	2	3	4
(5)	Family members seem to avoid contact with each other when at home.	1	2	3	4
(6)	We fight a lot in our family.	1	2	3	4
(7)	Family member sometimes get so angry that they throw things at each other.	1	2	3	4
(8)	Family members hardly ever lose their tempers.	1	2	3	4
(9)	Family members sometimes hit each other.	1	2	3	4
(10)	Family members rarely criticize each other.	1	2	3	4

Congratulations! You have finished the questionnaire. Please return it in the attached, stamped and addressed envelope.

OPTIONAL Thoughts – If you have any comments about filling out this questionnaire or other thoughts about legacy to share with the research team, please use the space below and on the next page for this purpose.

Thank you for volunteering to participate in this study of legacy beliefs in aging and across generations. The focus of this questionnaire is on what *you think and believe about <u>your</u> legacy*.

What is legacy? All of us die eventually. While alive, we touch and impact the lives of others and the world around us. These impacts are often called "legacies." A legacy is something about you that has meaning and so **lives on in the memories and actions of others**. It could be many things: values, genetics, something you owned or created, your personal style, or even an accomplishment that has ongoing impact. You will learn more about legacy in the coming pages.

Your co-participant in this study – your child or adult grandchild – will respond to a similar questionnaire, but focused on their understanding of your legacy. Do offspring understand the parent's legacy in similar or different ways? Comparing your two questionnaires will help answer this question. *Please do not discuss this project with your co-participant until you have mailed your completed questionnaire.*

Most people find thinking about legacy to be enjoyable, but it is possible to feel mild emotional discomfort when responding to some items. If you are unsure or uncomfortable, you may leave an item blank. Try to complete the questionnaire in the next 7 days.

The primary risk for participation in this study is emotional discomfort. A benefit of participation may be increased self-awareness about legacy beliefs. Please know that you may withdraw from this study at any time without penalty.

The last page provides optional, open-ended space for you to share any thoughts you wish with the research team.

Your responses will be kept confidential by use of a code number, and your questionnaire will not be shared outside the research team. Your name will never be used in papers or public presentations stemming from this work.

PART A – About You

Instructions: Please respond to each question in the box to the right as indicated below.

1	What is your present age in years?	*Write here:*
2	What is your biological sex? (√)	___Female ___Male
3	What is your gender identity?	___Female ___Male ___Transgender ___ Your preferred gender identity label: _____
4	In what country were you born?	*Write here:*
5	What is your race?	*Write here:*
6	Your years of education? *(circle)*	<8 years 8 9 10 11 12 HS Diploma 13 14 15 16 BA-BS Degree 17 18 19 20 >20 years
7	Your relationship status?	___Married ___Divorced ___Separated ___Widowed ___Single/Never Married ___Partnered
8	How do you define your social class?	___ Very low income (poverty level) ___ Working class ___ Lower Middle Class ___ Middle Class ___ Upper middle class ___ Upper class ___ Other
9	How many children do you have?	_____ Sons _____ Daughters
10	How many grandchildren?	_____ Grandsons _____ Granddaughters
11	How many great grandchildren?	_____ Great Grandsons _____ Great Granddaughters
12	In general, how would you rate your present health?	___ Excellent ___ Very Good ___Good ___ Fair ___ Poor
13	In the last four weeks, how much time have you felt downhearted or blue?	___ All of the time ___ Most of the time ___ Some of the time ___ A little of the time ___ None of the time

14	Mood can influence how people think of themselves and their relationships. Please consider your mood (i.e., how you have been feeling) over the past week and respond to each question below.	
(a)	Are you basically satisfied with your life?	___ Yes ___ Somewhat ___No
(b)	Do you often get bored?	___ Yes ___ Somewhat ___No
(c)	Do you often feel helpless?	___ Yes ___ Somewhat ___No
(d)	Do you prefer to stay at home rather than going out and doing new things?	___ Yes ___ Somewhat ___No
(e)	Do you feel pretty worthless the way you are now?	___ Yes ___ Somewhat ___No

PART B – About You & Your Co-Participant

Instructions: Please respond to each question in the box to the right as indicated below.

1	Please think about your relationship with your co-participant (child, adult grandchild), and consider how much you may agree (or disagree) with the following statements. Indicate your answer by circling a number to the right. Higher numbers = <u>more</u> agreement.							
(a)		**Disagree**						**Agree**
	Our relationship is extremely close.	1	2	3	4	5	6	7
(b)	We share the exact same values.	1	2	3	4	5	6	7
(c)	We manage disagreement very well.	1	2	3	4	5	6	7
(d)	There are no secrets between us.	1	2	3	4	5	6	7
(e)	We are the best of friends.	1	2	3	4	5	6	7
(f)	We turn to each other first for the big stuff in life.	1	2	3	4	5	6	7
(g)	We are extremely supportive of one another.	1	2	3	4	5	6	7
(h)	Our lives are mirror images.	1	2	3	4	5	6	7
(i)	We find enjoyment in the same activities.	1	2	3	4	5	6	7
(j)	We make remarkably similar decisions.	1	2	3	4	5	6	7

Turn to next page…

PART C – About Legacy

1	While all people leave legacies, it is not something that everyone thinks about or discusses openly. Consider your thoughts and beliefs in this regard, and rate (circle) your agreement with the following statements. Higher numbers = <u>more</u> agreement.							
(a)	I find the idea of legacy confusing.	**Disagree** 1	2	3	4	5	6	**Agree** 7
(b)	I care about leaving a meaningful legacy.	1	2	3	4	5	6	7
(c)	I have thought little about my legacy until now.	1	2	3	4	5	6	7
(d)	I will leave important legacies for future generations.	1	2	3	4	5	6	7
(e)	I am confident that I will be remembered for many years.	1	2	3	4	5	6	7
(e)	It does not matter to me how much of a legacy I may leave.	1	2	3	4	5	6	7
(f)	I am creating my legacy for the future each day of my life.	1	2	3	4	5	6	7
(g)	I doubt that my children understand my legacy as I do.	1	2	3	4	5	6	7
(h)	Part of the legacy I will leave originates with what I learned from my parents.	1	2	3	4	5	6	7
(i)	I find it stressful to think about leaving a legacy after death.	1	2	3	4	5	6	7
(k)	I will be remembered in 100 years.	1	2	3	4	5	6	7
(l)	I do not see a point to thinking about legacy until death is near.	1	2	3	4	5	6	7
(m)	I live my life each day with my legacy in mind.	1	2	3	4	5	6	7
(n)	The whole of my legacy is more important to me than individual parts.	1	2	3	4	5	6	7

2	There are many ways of leaving a legacy, but most can be categorized into four areas:
	Material Biological Values Personality
	Examples and descriptive quotations are listed for each category below.
	Think about what *your legacy*, especially what you most care about and desire to pass on.
	Using the 1-7 scale below, rate each category based on *what you value the most for your legacy*.
	Perhaps you really care about leaving a strong material legacy, and so you might choose 6-7. In contrast, maybe what you leave in terms of your personality is less important, so you choose 3.
	If unsure, choose a number that seems right at this moment. There is no "incorrect" answer.

(a)	My Material Legacy	
	Possessions, Heirlooms, Symbols, Products, Stories	**Care <u>Least</u> About Leaving** **Care <u>Most</u> About Leaving**
	"The meaningful objects, resources and stories of mine that will be remembered and used in the future."	1 2 3 4 5 6 7

(b)	My Biological Legacy	
	Genetics, Health, Body	
	"What others may inherit or learn from me in terms of health and body."	1 2 3 4 5 6 7

(c)	My Values Legacy	
	Personal, Social, Cultural, Political, Religious-Spiritual, Wisdom	
	"The beliefs and wisdom I cherish that may live on in the hearts, minds and actions of others."	1 2 3 4 5 6 7

(d)	My Personality Legacy *Personal Style, Emotions, Behaviors, Mannerisms, Skills* "How I present myself and interact with others; my ways of acting and my abilities that others, may remember and, perhaps, follow."	1 2 3 4 5 6 7

PART D – Examples of Your Legacy

On the next two pages are various examples of legacy listed in Tables 1 and 2. These examples come from interviews during Phase 1 of this study. Some legacies will apply to you, while others will not.

Perhaps a legacy is something about your personality (e.g., your sense of humor) or maybe it is something you made (e.g., a wooden table) or created (e.g., a recipe). Not all legacies are positive. Perhaps you have a bad habit (e.g., maybe you drink too much), and so your legacy could be a desire in the next generation(s) to do things differently.

Read the examples and think about which ones apply to you. You may see something you do not particularly like, but it still applies. You will check these off in the first column.

Do the following for each Table separately:

1) Use the first column to check off (√) all legacy examples that apply to you in a meaningful way, whether you desire it or not (i.e., good <u>and</u> bad) Leave blank those that do not apply to you.

2) Choose your <u>top five</u> legacy examples in the Table based *on what you really care about and desire to pass on as legacy*. You might have checked a genetic risk for disease as applicable to you in the first column, but you may not desire to pass this on. The 1-5 ranking allows you to prioritize in terms of what you hope for the future.

Sample Legacy Table

Below, Bob, age 72, checked six legacy examples as applicable to him below. He only ranked three as desired in terms of his future legacy. He ranked his spiritual faith first, followed by his volunteerism, and then his money. *This is how you will proceed on the next two pages, choosing what applies broadly and then matters most to you as 1-5.*

√ All that apply – good & bad	Desired Top 5 on Page	**Legacy Example** *Read each as: <u>My</u> Wisdom*		√ All that apply – good & bad	Desired Top 5 on Page	**Legacy Example**
		Eyesight		✓		Sense of Humor

√ All that apply – good & bad	Desired Top 5 on Pg		√ All that apply – good & bad	Desired Top 5 on Pg	
		Business Sense			Commitment to a Cause
		Religious Belief	✓		Risk for Disease
		Approach to Planning			Wisdom
✓	2	Volunteerism			Approach to Parenting
		Mentorship of Others	✓	3	Money
		Ethnic Heritage			Emphasis on Education & Learning
✓	1	Spiritual Faith			Advice for Living
		Social Behavior			Skin Complexion

√ All that apply – good & bad	Desired Top 5 on Pg	**Legacy Example** *Read each as: "My" Wisdom*	√ All that apply – good & bad	Desired Top 5 on Pg	**Legacy Example**
		Loving Style			Risk Taking Style
		Body Shape			Beliefs about Pain & Suffering
		Talent for_____ (e.g., sewing)			Way of Thinking
		Work Ethic (i.e., value placed in work)			Enthusiasm
		Generosity to Others			Parenting Style
		Self-Made Item(s)			Emphasis on Doing Good
		Emphasis on Learning			Professional Achievement(s)
		Care about Nature			Recipes
		Body Characteristic(s)			Awards Earned or Won
		Jokes & Sayings			Property / Land
		Patriotism			Activities in a Special Group
		House			Ability to Befriend Others
		Emphasis on Saving			Ability to Overcome Adversity
		Athleticism			Collection of _____ (e.g., stamps)
		Interest in Global Citizenship			Emphasis on Tradition(s)
		Special Skill(s) _____			Hair
		Sense of Humor			Trailblazing Achievement(s)
		Emphasis on Volunteerism			Unconventional Approach to Life
		Way of Speaking			Outward Display of Emotions
		Skin Complexion			Religious Beliefs
		Silence			Bad Knee/Hip/Joint

		Physical Strength			Social Behavior
		Fearfulness			Photographs
		Addiction Behavior			Expression of Feelings
		Personality Style			Physical Appearance
		Commitment to a Cause			Good Health
		Spiritual Faith			Eating Habits
		Artistic Skills/Creativity			Specific Possession(s) _____
		Posture			Art Object(s)
√ All that apply – good & bad	Desired Top 5 on Pg	**Legacy Example** *Read each as: "My" Wisdom*	√ All that apply – good & bad	Desired Top 5 on Pg	**Legacy Example**
		Outspokenness			Wisdom
		Way of Telling Stories			Eyesight
		Care about Ethnic Heritage			Political Convictions
		Mannerism(s)			Money / Financial Resources
		Outdoors Lifestyle			Books
		Acceptance of Diversity			Value in Family Togetherness
		Treatment of Children			Passion for Music
		Personal Writings			"Do it Yourself" Approach
		Advice for Living			Risk for Disease (e.g., cancer)
		Abusiveness			Approach to Planning
		Jewelry			Knowledge of Family History
		Anger / Hostility			Automobile / Vehicle
		Value in Being Prepared			Emphasis on Honesty
		Clothing			Longevity (long life)
		Written Product(s)			Care about Community Service
		Perceptiveness	*Optional – Write in your own examples below.*		
		Gesture(s)			
		Commitment to Exercise			
		Wisdom as a Survivor			
		Hearing			
		Favored Foods			

		Personal Vulnerability			
		Bad Habit(s)			
		Quilt(s)			
		Preference for Being Alone			
		Nose			
		Value in Setting Goals			
		Family Business			

PART E – Personal Ranking Legacy Categories

Now, we are going to return the four categories of legacy we reviewed earlier.

Please re-read the definitions below and consider which area of legacy is most significant with respect to the legacy you will leave. Which one matters most? Second most?

Now, rank them in order of significance to you and what you will leave behind:

1 = Most important to you. 4 = Least Important to you. *No ties, please.*

(a)	**My Material Legacy** *Possessions, Heirlooms, Symbols, Products, Stories* "The meaningful objects, resources and stories of mine that will be remembered and used in the future."	Rank = _____ (Write in number 1, 2, 3 or 4)
(b)	**My Biological Legacy** *Genetics, Health, Body* "What others may inherit or learn from me in terms of health and body."	Rank = _____
(c)	**My Values Legacy** *Personal, Social, Cultural, Political,* *Religious-Spiritual, Wisdom* "The beliefs and wisdom I cherish that may live on in the hearts, minds and actions of others."	Rank = _____
(d)	**My Personality Legacy** *Personal Style, Emotions, Behaviors, Mannerisms, Skills* "How I present myself and interact with others; my ways of acting and my abilities that others, may remember and, perhaps, follow."	Rank = _____

Turn to next page…

PART F – You & Your Co-Participant

Instructions:

Now that you have thought about your legacy, consider how your co-participant (child, adult grandchild) answered about you. Did he or she summarize your legacy exactly as you did? Or, might there be differences?

How much overlap might there be between your two lists? Read the definitions in each box and <u>circle</u> the number below that shows your thinking about this question. If unsure, make your best guess.

| NONE		SOMEWHAT			A LOT
1	**2**	**3**	**4**	**5**	**6**	**7**

I'm certain that his/her understanding of my legacy is very different from mine. There is probably very little overlap between us on this issue.

He/she understands some aspects of my legacy as I do, but there are probably many differences of opinion between us.

He/she understands many aspects of my legacy as I do, but there may be a few minor differences of opinion between us.

I'm certain that his/her understanding of my legacy is exactly the same as mine. There is almost total overlap between us on this issue.
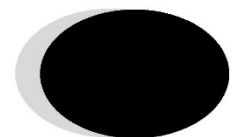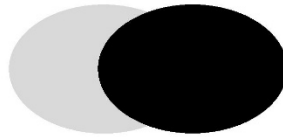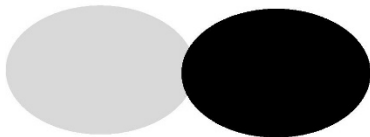
PART G – Your Personal Needs for Care, Learning & Relationships

This next part is quite different. It is not about legacy, per se, but rather about needs you may have with respect to relationships, support, beliefs, and spiritual growth.

First, decide if the need applies to you and your present life or not.

If you **disagree** (i.e., it does not apply), check "No" and move onto the next item.

If you **agree** (i.e., it applies to you), check "Yes" and *then check off how strong this need is at present.*

Example	To know that others love you?	___No ✔Yes	___Somewhat ✔Strong ___Very Strong
(1)	To talk with others about my fears and worries?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(2)	To reflect on my previous life?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(3)	To resolve open aspects of my life?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(4)	To plunge into the beauty of nature?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(5)	To dwell in a place of quiet & peace?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(6)	To find inner peace?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(7)	To find meaning in illness / suffering?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(8)	To talk with someone about questions of meaning in my life?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(9)	To talk with someone about the possibility of life after death?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(10)	To engage someone in a loving way?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(11)	To give away something from myself?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(12)	To comfort someone else?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(13)	To forgive someone from my past?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(14)	To be forgiven?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(15)	To pray with someone?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(16)	That someone prays for me?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(17)	To pray for myself?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(18)	To participate in a religious service?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(19)	To read religious-spiritual book(s)?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(20)	To turn to a higher presence (e.g., God, Allah, Angels, Oneness)?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(21)	To pass on my life experiences to others?	___No ___Yes	___Somewhat ___Strong ___Very Strong
(22)	To be assured that my life was meaningful and of value?	___No ___Yes	___Somewhat ___Strong ___Very Strong

PART H – About Relations in Your Family

This next part is also different. The focus is on your family relationships, especially those involving your co-participant in this study. How do you get along with your child or adult grandchild? Respond based on this specific family relationship.

Read each of the statements below and indicate your agreement on the 1-4 scale (4 = Strongly Agree).

		Strongly Disagree	Disagree	Agree	Strongly Agree
(1)	Family members really help and support one another.	1	2	3	4
(2)	There is a feeling of togetherness in my family.	1	2	3	4
(3)	Our family doesn't do things together.	1	2	3	4
(4)	We really get along well with each other.	1	2	3	4
(5)	Family members seem to avoid contact with each other when at home.	1	2	3	4
(6)	We fight a lot in our family.	1	2	3	4
(7)	Family member sometimes get so angry that they throw things at each other.	1	2	3	4
(8)	Family members hardly ever lose their tempers.	1	2	3	4
(9)	Family members sometimes hit each other.	1	2	3	4
(10)	Family members rarely criticize each other.	1	2	3	4

Congratulations! You have finished the questionnaire. Please return it in the attached, stamped and addressed envelope.

OPTIONAL Thoughts – If you have any comments about filling out this questionnaire or other thoughts about legacy to share with the research team, please use the space below and on the next page for this purpose.