

The Essence of Transcendence

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ABSTRACT

This study validates the assumptions of JEM Theory of Intergenerational Visit to the Elderly. It determined whether the assumption that intergenerational visits provide the elderly with experiences of emotional and material supports, care, respect, and love. The method used was interpretative phenomenology. The most important thing is the presence of an event which is the intergenerational visit. As the events unfold through the informants' stories, the researcher has to be creatively transcendental, alert, keen, inside subjectively, but objectively detached, emphatic and creative. The utterances during the interviews were analyzed, trying comfortably with care to partake the informants' views and experiences and even beyond and creatively deeper. Consistencies between words uttered and the facial expressions have to be watched and noted, as well as gestures; behaviors and even the tone of the voice. Through the traits of the informants' narrations, there are strong indications that the assumption was validated.

Keyword: Intergenerational Visits, Emotional and Material Supports, Care, Respect and Love.

INTRODUCTION

JEM's Theory of Intergenerational Visit to the Elderly determined whether the assumption that intergenerational visits provide the elderly with experiences of emotional and material supports, care, respect, and love. Trust and confidence are two elements in the character traits of the elderly which could not be easily solicited. Probably due to age and experience in life that have given them the sense of noting what is true and pure and to whom both are to be entrusted.

Family communication is not limited to head on communication. To overcome distance, communication technology could be used to increase potential for interaction, however, exclusive of physical contact, such as hugs and kisses. Distance affects regular contact through communication technology, as it does with children's visit to an elderly.

Burns (2007) introduced three principles in building a strong family identity that every member can look back to during traditional family gatherings: your presence matters; celebrate anything with family members; and talk about faith. All three when developed within the family by the elders would make the children and grandchildren look back to their roots with a sense of pride. In addition, strong family relationships have the

following elements: Learning, Loyalty, Love, Laughter, and Leadership. Furthermore, a strong family follows the following patterns: commitment, appreciation, communication, time together, spiritual wellness, spirituality, and coping ability.

How intergenerational visit develops is something worthy of note. To cite an example, is the study conducted by Moore (2001). The study focused on the transmission of function, attitudes, and skills between generations within families. It gave emphasis on the questions of: Does intergenerational phenomenon exist, and in what form does it take? It was conducted among twenty-five young-adult-women using in-depth interviews on intergenerational experiences during their childhood years and their socialization process with family members. Socialization process would take time. What happens during childhood and the exposure during adolescence plays an important part, because it is during this time of growth and development, the interaction with people will be dependent on how they are going to treat or deal in the future with older people McNeal (1997).

The Filipino family from observations has been faithful to the Constitutional mandate, however, like other countries of the world, urbanization, migration, women enlisting themselves in the work forces, as well as other factors, change gradually the

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values and culture and the traditional practices and beliefs of the family. Its family solidarity and support systems have started to weaken for some reasons or another.

OBJECTIVE

The objective of this study was to validate the assumption of JEM's Intergenerational Theory that intergenerational visit gives the elderly experiences of emotional and material supports, care, respect and love.

METHODOLOGY

This study made use of the method called Interpretative Phenomenology. In this method the investigator/researcher interprets beyond what he or she heard from narrations of the informants. He or she transcends beyond words, behavior, and other expressed manifestations. Central to this method, is on the subjective experiences of the informant or informants. From there the researcher delves or transcends through the informant stories. He or she notes the essential meanings expressly meant culled from the live experiences of the informants. It therefore, implies that the researcher has to arm himself or her with the skills of being reflective, sensitive to the experiences as uttered by the informants. He or she describes the events in an interpretative manner and the process is observed to generate an interpretation of the events and even beyond. The primary consideration is an event—or the phenomenon (Smith, Flowers, & Larkin 2009).

The interpretative phenomenological Approach method was used by the researcher. According to Smith (2009), this is a methodology where the researcher makes his own interpretation of the informant's experience; and is conveyed beyond and deeper than that of the former.

The study was conducted in Puerto Princesa City, a chartered city in the province of Palawan, Philippines, which belongs to the MIMAROPA Region (IV-B). Ten (10) chosen barangays, as the micro-locale of this study were chosen on the bases of: where there are many cases of intergenerational family compositions; where many elderly people reside, aging 63 to 85 and above; and where the elderly have few or many intergenerational visits.

A set of criteria was formulated in the selection of the elderly population for the purpose of this study. The selection criteria are the following: elderly who are 63 and above; not residing with children who are married; the child/children who are married have a child or children of their own; the married children might be residing within the same municipality, or in another distant place within the province or within the country, or abroad, and the elderly receives intergenerational visits from her child or children's respective families from time to time.

The researcher chose 6 couples or more purposively selected elderly on the basis of the criteria. The choice is based on proximity because those who are residing away from the City are differently situated.

Informant 1-A, age 81, was an elementary teacher who retired 16 years ago. He lives with his wife. They had 2 children. Both are males. One works abroad; the other works in one of the

municipalities of the province of Bohol. Informant 2-A age 78 is 1-A's wife. Like her husband, she was an elementary teacher and retired 13 years ago. The couple lived by their pensions. The balik-bayan boxes are twice as much appreciated, because they contain usually grocery goods that augment their meager pension.

Informant 2-C is a 68 year old mother and a wife. She is strong and healthy, and sociable. She loves to watch movies which are contemporary and invites her husband almost every Monday to Robinson's, where movie houses are found. She used to work at the biggest hotel in the city as a supervisor.

Informant 2-B lives with her husband, in a barangay 16 kilometers from the city. Her husband is 76 years old, while she is 74. They live a comfortable life as a couple because both were businessmen in their younger days and they own a 5-door apartment. Both are high school graduates.

Informant 2-D is an 83 year old retired military man. He said that he has seen 3 combats in Mindanao and every time he remembers these, he recalls God was with them. His wife is a retired employee of the Department of Social Work and Development (DSWD). Both hailed from Negros Occidental.

Informant 1-E hailed from Sibonga, Cebu and met her husband in Cuyo, Palawan. They decided to reside permanently in Puerto Princesa City when their 4 children were in college. She is 77 years old and the husband is 80. Both retired from the provincial government. The former was an office clerk; and the latter was a supervising officer.

Informant 2-E is 81, his wife 79. They have 3 children, 2 girls and a boy. He has 6 grandchildren, 4 girls and 2 boys. He is a retired school principal and the wife, a retired high school teacher. All their children have graduated from college.

Informant 2-F is 84 years old and her husband 85. They lived in a big ancestral dilapidated house. She said that they are totally dependent on their 5 children, 3 girls and 2 boys, on all their needs. They had an Almaciga business, which did not see them through the years. However, despite of age and their business failure, they were well provided by their children, both materially and emotionally. Informant 1-F is 85 years old and is Informant 2-F's husband. They have 5 children. Their 7 grandchildren were ages of 14, 16 (2 boys), 17, 18 (2 girls) and 21. They reared them up well. They are not wanting of both emotional and material supports from their children, from whom they are totally dependent on both needs.

Informant 1-B is 69 years old retired college professor. She lives with a husband, who runs a poultry business. Their children are both girls. Their grandchildren were ages of 9, 12, 14 and 16. She has retired from a private accounting office four years ago. She runs a small sari-sari store, which is an extension of their house.

An interview schedule was used as the research instrument. The questions were simply stated, but sub-questions came along as each interview progressed. It was written in English, but a Filipino version was ready in anticipation that most might want the interview proceedings in Filipino, because in Puerto

Princesa City, as well as the whole province of Palawan, the local dialect used is Filipino.

The interview proceedings were recorded with the use of a tape recorder. Some opted to write their stories, because some were expecting visitors, and some had special appointments. But, most were interviewed using the tape recorder. Some were interviewed during meetings of the elderly and some in their homes and during social gatherings.

The Ethical Consideration

There were six (6) couples of elderly informants, who were interviewed through their own volition. With almost absolute accuracy the interview materials were transcribed. The transcriptions were not made to carry imprints of the true names of the informants. They came in Codes, for purposes of identification, solely by the researcher. The codes were classified and reviewed several times until meanings surfaced, for interpretation.

The informants were given the assurance that confidentiality is observed to safeguard their stories to be told and their answers to questions to be asked. They, too, were told that should there be parts of their answers or stories they want to be deleted, the researcher can do it. To give further assurance to the informants the researcher discussed and explained the value and importance of their cooperation in the research undertaking. An informed consent was also provided and explained to the informants prior the interview proper.

Data analysis

The methodology used in the analysis of the data was thematic analysis. Thematic analysis is the most common form of analysis in qualitative research (Guest & Greg (2012). It emphasizes pinpointing, examining, and recording patterns (or "themes") within data (Braun, & Victoria Clarke 2006). Themes are patterns across data sets that are important to the description of a phenomenon and are associated to a specific research question (Daly, Kellehear, & Gliksman (1997). The themes become the categories for analysis. Thematic analysis is performed through the process of coding in six phases to create established, meaningful patterns. These phases are: familiarization with data, generating initial codes, searching for themes among codes, reviewing themes, defining and naming themes, and producing the final report (Braun et. Al 2006).The data which were gathered underwent a transcription. In order to note some patterns of commonality and uniqueness the data transcribed were catalogued. The analysis of data was made possible by reading, re-reading and recording the events in the encoded text.

RESULTS AND DISCUSSION

Based on the experience of the elderly three themes were developed, which were the following: The Essence of Love, The Wings of Time; and The Facets of Love.

The thematic analysis was used. Three ancient objects were unearthed, figuratively speaking, which could be considered as basis to the experiences of the elderly during the

intergenerational visit of their three sons and their grandchildren, which were culled from the story, "The Gifts of the Magi": Gold; Frankincense; and Myrrh.

Gold is a bright yellow metal that is very valuable and used for jewelries. It is a symbol of money and kinship on earth. Frankincense, is a substance which is burned to produce its sweet smell, that are used in religious ceremonies in ancient times. Myrrh, is a brown substance that come from trees, that has a sweet smell and are used as products that give scent to produce good smell of bodies of people. It is perfume in today's words.

There are spiritual meanings that go with the three (3) gifts: Gold, as a symbol of kinship on earth; Frankincense, as a symbol of suffering; Myrrh, the ease of breathing, the joy that the fragrance brings, filling the air with ease, leisure and comfort to breath, as would the smell of a perfume.

Theme 1: The Essence of Love

The essence of love comes in many forms, so are its individual expressions of it; much more the dependence of its meanings are also on the giver and the given. During intergenerational visits to parents, by children and their respective members of the family, gifts are part of the homecoming. Essential to each gift is the element of love, in any forms and ways it is given and whoever the giver is, adults, adolescents and children. At this point usually, arrivals fall on a season of plenty.

Sub - theme 1. The Gift of Gold

To most elderly parents there is a triangulation of emptiness in old age: The emptiness of the home as a structure; the emptiness of the hearts as a psychological construct; and sometimes the emptiness of the source of harvests in seasons of want. This usually happens during the launching years, when children have gotten married, have established and built their respective families and residences, sometimes, not so far though, sometimes far and in few instances, distance and finances combine to keep postponing a visit or two to the parents' empty nests. Therefore, fortunate are those parents who enjoy intergenerational visits even if they come far-in-between in their lives. A peacock's tail comes in many colors, and so are the different experiences of this elderly parents' intergenerational visits.

"Tuwing binibisita kami ng aming mga anak at kani-kanilang mga pamilya, parang nara-ranasan naming ang biglang yaman, kasi binibigyan kaminila ng maraming pera. Hindi kami nanghihingi pero nakikita o nadarama yata nila. Ang aming mga apo alkansiya ang kanilang dala, at nagsasabing ihulog daw namin sa banko."

(Everytime our children and their families visits us, we experience sudden wealth because they give us a lot of money. We don't ask but they see or maybe they feel (that we need money). Our grandchildren bring piggybanks and tell us to deposit it in the bank.)Informant 1-A

These are the type of children who can feel and sense beyond those which could hardly be felt and seen. They have the gift of

transcendence. Usually, at times like these, the elderly treasure and doubly appreciate the experience.

“Kami, matatanda na. Kaming dalawa nalang ang naiwan sa bahay na ito. Sa isang taon pinapadalhan kami ng dalawang beses ng tinatawag na balikbayan boxes. yong isa naming anak walang pinapadala kahit ano, pero sa tuwing bumibisita malaki ang binibigay. Nabibigla nga kami minsan. Pero silang dalawa magbibigay ng pera tuwing bumibisita kasama and kaniyong mga pamilya.”

(We, are old. Only the two of us is left in the house. In a year we receive two balikbayan boxes. One of our kids doesn't send us anything but everytime he visits he gives a big amount of money. Sometimes we get shocked. But the other two gives us money everytime they visit us together with their family.)Informant 2-A

Children have different ways of reaching out their parents' needs. There are different reasons behind each way. Parents very often do not care in what way or ways, it's the touch of every gift that they are remembered and well thought of with, despite the distance that matters most in their experiences in life.

“Minsan ang mga pasalubong ng mga apo namin ay mga “brief” na “walker” ang tatak, ang sa akin ay mga panty na “Soen”, bikini pa ang style. Para kaming bumabata. Nasiyahan kami sa mga ganyan. Yung aming mga anak dito na binibili ang mga damit, mga sapatos at mga bags, upang sigurado daw na kasyang kasya sa amin.okey, lang kahit hindi “stateside”

(Sometimes my grandchildren would give us gifts like branded walker underwear, in my case SOEN panty in bikini style. It's like we feel younger. We feel happy with these things. Our children buy shirts, shoes and bags here to ensure that it would fit us. It's okay if it's not from the states.)Informant 2-C

These elderly are those whose understanding and feelings are broad. To them, they do not feel insulted of the gestures and intentions of the grandchildren, they appreciate and are tickled that they, are seen by them as still young in age. The fact that the parents in this case still are happy of things bought by their children, which are homemade, are something that the former should be thankful of. They are the practical ones.They put premium on the love that goes with the gift, not on the amount or the mark of being “stateside” in origin. In sum, the children and their families have provided their parents the experience of material supports.

Sub-theme 2: The Gift of Frankincense

There is a season in the lives of men that when gifts come, they do not come, nor given at its face value. This is the gift, but the channel it has passed through before it reaches the receiver comes in different ways. Sometimes an expensively wrapped gift when opened, its presence is not worth the presentation. Sometimes an ordinarily wrapped gift, when opened, its presence is many times worth is presentation. Sometimes, the presentation and presence are faithful to each other.

“Naku ma'am, sa tanong mong yan, ang karanasan ko ay makulay. Magustuhan mo talaga. Lalaki ang kaisa-isa naming anak. Scholar siya ng kursong apat na taon. Nakatapos at

nagtrabaho sa ibang bansa. Nang umuwi sa sumunod na taon, naku...may dala na na asawa...foreigner...daw.

(For that question, I have a very colorful experience. You'll really like it. I have a son and he is our only child. He was a scholar of a four year course. He finished his studies and started working in another country. When we went home the next year, my gosh, he brought his wife.. a foreigner)Informant 2-B

Americana, pero mabigat ang loob ko sa kanya, hindi ngumigiti at kahit saan kami namamasyal palagi lang nakahawak sa anak ko. Hindi nakikipag-usap at hindi ngumigiti. Basta hanggang umalis sila parang ayaw ko sa kanya. Parang parusa sa akin ang nangyari.

(She's an American but I don't feel good with her, she doesn't smile and everywhere we go she is always holding my son's hand. She doesn't talk and smile until they went back. I think I don't like her. It felt like I'm being punished with the situation)Informant 2-B

Bumalik sila ng sumunod na taon, may supling na. Ang gwapo ng apo ko, ang tawag ng Lolo, “flag bearer” daw kasi dala ang pangalan niya. Wala kaming maid noon ng dalawang lingo. Nakikita ko na lang ang manulang ko naghuhugas ng pinggan pero amoy pang “Joy”. Nanglalaba sinasamang nilalabhan ang aming damit ng Papa niya, pero parang walang banlaw. Nagwawalis pero lumilipad lang ang mga dumi sa mga sulok.

(They came back the next year with a child. My grandson is very handsome and his lolo calls him flag bearer because he brings his family name. We didn't have a helper for two weeks that time. I can see my daughter-in-law washing dishes with the smell of Joy. She does the laundry and includes our clothes but it looks like it wasn't rinsed. She sweeps the floor but the dirt would fly in the corners.)Informant 2-B

Isang gabi, siya ang nagluto ng ulam. Tawa ng tawa kami kasi ang isa maalat at ang isa napakatabang. Masaya ang aming hapunan. Isa pala siyang biyaya sa aming pagtatanda. Sabi niya, “Mom, please get two helpers and we pay them for you”. You are both old, do not work so hard”.

(One night, she cooked dinner for us. We were laughing because one dish was so salty and the other one was so bland. We enjoyed our dinner. She is a gift now that we are older. She told me to get two helpers to help us and they would pay for it because we are already old and we shouldn't work hard.)Informant 2-B

There is a common saying that you cannot judge a book by its cover. No one can judge a person by his or her outward look. This is one experience of a disappointed, hurt, and dissatisfied mother of a misjudged daughter-in-law who turned out to be emotionally supportive of the elderly. She's a Frankincense as a gift, it has to be burned before the true scent could be smelled comfortably with appreciation and love.

“Bitaw, minsan maganda, pero bati ug batasan. Minsan pangit ang mukha, pero mabait. Pero usahay gwapo unya mabait pa”.

(Of course, sometimes pretty from the outside, but the character is not good. Sometimes the face is ugly, but the character is

good. But sometimes, one is pretty at the same time with a good character). Informant 2-D

“Di man ta makapili kay buhay man yon nila. Sila na man ang magapili. Ipagdasal na lang natin ang ating mga anak”.

(We cannot make the choice, because it's their lives. It's they who make the choice. We will just pray for our children). Informant 1-C

Sub-theme No. 3: The Gift of Myrrh

The lives of people especially the elderly are either scented or unscented. It is scented when it is interesting, exciting, purposive due to those emotional support they experience in their life during intergenerational visits of their children and their respective families. Unscented if life's emotional milieu of the elderly is flat, bland, anemic and devoid of emotional support.

Masarap ang pakiramdam ko at ang luwang ng aking paghinga tuwing binibisita kami ng aming mga anak at ang kani-kanilang mga pamilya. Para bang napakaaliwalas ng aming kapaligiran. Parang walang lungkot, walang problema at kasayahan lang ang tinatamasa. Pero kahit panandalian lang ito ang pinakahaba ay higit sa isang lingo ito ay nakakatapa ng mga puso namin, nakaka-pagsigla, nakakapanglakas ng katawan. Sabi nila nakakabata sa isang matanda dahil sa mga karanasang pang-emosyonal na pinadama ng mga anak at apo.

(I feel good and I can relax everytime they visit us with their family. It feels like the environment is so refreshing. Like there is no problem, no sadness but I know that it's temporary about a week but its heartwarming, it gives me strength and energy because of the emotions they let us feel.)

Informant 2-E

Tinatanggap nila ang aming pagtanda at pagiging matanda. Nag-offer sila sa amin na sa kanila tumira, upang sama-sama na kami.

(They accept our being old and aged. They offered to let us stay with them, to be together with them).

Informant 2-F

The gift of a family and everything that goes with it are factors that provide positive emotional experiences for the elderly ones, especially those from the grandchildren. The emotional feelings held by the informant in this part are deeply felt by her. Such feeling as experienced are shared and permeate the surroundings and the atmosphere. The positive emotional experiences during intergenerational visits are contagious and have good effects for the elderly people.

Theme No. 2: The Wings of Time: Thru the Winds of all Weathers

Some authors wrote that “Time is, and it's man who marches on”. But in another view time has wings; it flies, and once gone, could no longer be recouped. Time is always the essence of planning an intergenerational visit, and when it comes to intergenerational visits, the quality of time still is what matters

most. The experiences of the elderly of care, respect, and love from children and their respective families come and go through the wings of time, but with much memories afforded through the winds of all weathers, when such have gained a strong foothold among hearts and minds of those involved, like an oak, it could stand the tests of time.

Sub-theme No. 1: Care: The Tender Touches

Care, especially for the elderly parents from their loved ones comes in two ways: behavioral and attitudinal. Behavioral, when care is experienced by the elderly, as an obligation rendered by the members of the family during intergenerational visit, and attitudinal, when it is given out of love and concern.

“Minsan narinig ko na ang aking daughter-in-law na nagpapaalala sa malumanay na tinig, na bigyan kami ng kahit anong pag-aaruga, suporta o pagaalaga”.

(Sometimes I would hear my daughter in law reminding in a calm voice to give us any type of care, support and affection)

Informant 1-A

“Inaalagaan kami ng aming mga anak sa pamamagitan ng pagpapa check-up sa aming blood pressure, diet, at mga activities namin. Nang magka-sakit ang aking asawa ang mga apo namin ang naka - paligid at hinihimas-himas ang kanyang noo”.

(Our kids take care of us through checking our blood pressure, diet and our activities. When my husband got sick my grandchildren was around him and touching his forehead.)

Informant 2-F

Both presence and touch are forms of therapies, how much more if care is rendered out of love, and not out of obligation only. In old age care should be rendered in both ways from the children and grandchildren. The same should be true to caregivers.

“Habang kapiling namin sila kami ay parang senyor at senyora. Hindi kami pinapatulong sa mga gawaing bahay. Pati ang mga apo namin ay tumutulong sa gawaing bahay. Pero tumutulong pa rin kami kasi nasisiyahan at nasayahan kami, parang “social or community service”.

(When we are with them it feels like we are the king and queen. They don't let us help in the household chores but we insist since we enjoy doing it just like social or community service.) Informant 2-C

Working together is a form of socialization that will firm up family relationships. It is not so much on how clean the place becomes. It is more on the camaraderie and the bonds out of the social relationships.

Sub-theme No. 2: The Dimensions of Respect

How is respect manifested? How is it sensed and felt? Culture and tradition dictate that children and grandchildren whether old or young or modern in culture must show and practice respect to the elder ones.

“Ang mga decorasyon ng bahay ay hindi nila pinapakialaman. Nirespeto din nila ang desisyon ng Mister ko at pinapakinggan din tuwing may family meeting”.

(They don't intervene on how we decorate the house. They respect the decision of my husband and they listen every time there is a family meeting.)Informant 1-B

In some cases, differences in taste and purpose would differ from one person to another. The taste of one or the style of one might not be the same. An example is in home arrangements and decorations. When one is itching to rearrange the sala sets and some decorations because it does not come up to his or her standards, he or she considers first whose house is it, and the feeling of one who is playing host. Often times, especially if permission is not solicited, the elderly parents might be embarrassed or insulted or slighted. Therefore, during intergenerational visits one should learn to enjoy the sights and sounds, the comfort and discomfort that go with the ancestral home. Respect should be exercised.

“Natatawa at natutuwa kami sa aming mga apo ang bigat ng aming mga silya sa hapag kainan pero nag-uunahan sila na humihila upang paupuin kaming mag-asawa. Hinihintay nila kaming makaupo ng kompor-table bago magdasal ng pasalamat”.

(It's funny and we enjoy our grandchildren's actions. Our chairs are heavy but they would race to pull it and let us sit comfortably. They wait for us to be comfortably seated before we start praying.)Informant 1-C

These habits of respect afforded for the elderly by the grandchildren are not empty exercises of gestures. They surely are out of love. One may say culture and tradition, but not isolating care, respect and love.

Sub-theme No. 3: The Facets of Love

Love is multi-faceted. It comes in many ways and forms. It could also be expressed in many ways. Love makes the world go round. “Love begets love”. Love is a very important ingredient in a family, without it, there will be no thoughts of having what is called intergenerational visits. Love even only being thought of brings a certain beat in one's heart and an ocean of happy and fond memories.

“Alam ko damang-dama ko ang pagmamahal ng mga anak ko sa mahigpit nilang pag-yakap tuwing bagong dating at bago matulog sa gabi. Ang aming mga apo ay paminsan-minsan ay nagnana-kaw ng halik sa amin”.

(I know, I feel my children's love through their warm hugs every time they arrive and before we sleep at night. Our grandchildren sometimes would steal a kiss from us.)Informant 1-B

Ilang gabi habang bumibisita sa amin ang aming mga anak at mga apo, kanya kanya silang handa ng aming kama at ang pagtali ng aming moskitero. Isang araw pinalagyan na nila ng “screen” ang aming bedroom”.

(Few nights when they visit us, our children and grandchildren prepare our bed. They tie the mosquito net. One day they had our bedroom screened.)Informant 2-F

Love is expressed in many forms and ways. The informant noted the gestures of love of her children in simple, but through meaningful ways. True love can never escape the receiver, because there is always a special way, a special language that carries it to its object, in this case, the parents. Inspired by the narrations, the researcher composed a poem dedicated to all parents of all ages of the world. (A sonnet is a poem of fourteen lines.)

CONCLUSION

The proposition that intergenerational visits provide the experiences of emotional and material supports, care, respect and love for the elderly from members of the family has been validated.

RECOMMENDATION

The following are the recommendations of this study:

- The program of GAD may include researchers in gerontology, because it is a well-funded program of government.
- The interpretative phenomenology as a qualitative method of research may be well implemented to be used by graduate researchers.
- CHED Memorandum No. 53, series of 2007, may be implemented.
- Students majoring Psychology, Sociology, Anthropology, Nursing, Guidance and Council, Social Work, Education and Psychiatry may be encouraged to undertake researches with the use of interpretative phenomenology.
- Intergenerational Visits as one aspect of social practices may be developed and well-formed most especially in the Social Sciences, in the fundamental years of the children.

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