The moral and practical competencies in values negotiation, and the role of relational experiences

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1. Negotiation of Intergenerational Values

- Cultural adaptation
- Maturation

- Resettlement/Integration
- Adulthood

First generation Korean Canadian families

Values, identities, parent-child relationship

2. Original Research

- Interviewed: 16 young adults, 6 parents
- Parent-Child co-migrant families
- Young adults: formal schooling in both Kor & Can
- Questions on: changes in family relationship, meaning of adulthood, experiences and perspectives on cultural adaptation/identities/values

3. Emergent theme: Cheol

- Translation of Korean definition: 사리를 헤아릴 줄 아는 지각의 힘 [the ability/ power of conscious mind to give due consideration to matters of reason/principle]
- Meaning derived from participant perspectives: [ability to discern and act in mature, wise, purposeful ways in relation to oneself, parents, others and life circumstances]
Evaluation of others’ cheol
Evaluation of one’s own cheol
Recognition of another’s individuality and maturity
Self-recognition of personhood and maturity
Determination of contextually-appropriate decisions

*Value-laden terms throughout the use of cheol in the conversation, drawing from multiple influences, e.g. Confucian philosophy, Christian worldview, Korean-Canadian subcultures, middle-class expectations in Western discourse

Participant uses of the term: evaluation, recognition, decision-making

4. Cheol: learning & developing values through relational experiences

- Family relationship and dialogue, interpreting cultural/personal values
- Social experiences, interpreting cultural/normative values
- Experiences of responsibility (Gaudet) and recognition (Honneth)
- Transformation in ‘relating’: Development in values and identity, embedded in purposeful and meaningful relationships
- Moral commitments, as well as practical abilities

5. Value processes

- 4 processes of making values ‘real’:
  - Importance of alignment: meaning, expression, commitment level, context

- Cheol as an example site of value negotiation between parents and young people

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What my parents value most, I think is ‘faith’... Of course, diligently working to achieve something is good... I do value faith in God, but it’s hard to just trust God with my career, my future... By prayer, worrying less and being patient... that’s trusting God... Not that I do nothing, but while working I trust God with it. Which is different from anxiety and worries... I am conflicted over this. I think mom is right, that I must listen to her, but I don’t seem able to. [And] When I meet friends, I want to go play. I want to listen to secular music... I think that’s where mom and I struggle.

(Coffee, female, 25 yr)
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6. Values: Negotiation process

- Value proficiency factors: education*, experience, social/cultural network

7. DDD: Barriers to Negotiation

- Disconnect, Disempowerment, Disrespect
- DDD factors: self-relation, cultural norms, gender, family / parenting style... & broader influences?

8. Negotiation: 2 layers

- **Necessity of dialogue**: Connection, inclusion, respect
  - Affirmation of identities, direction of relationship development, mutuality, support for autonomy + interdependence
  - **Necessity of reflective practice**: Clarification, development, negotiation, and exercise of values as individuals and family
9. Conclusions

In the family, value negotiation requires a shared commitment to mutually empowering relationship (i.e. adult-adult). It also requires skillfulness in creating dialogue, managing emotions, value proficiency.

Relational experiences [at home, school, work] can impact self-relations and adaptive strategies (Aunola, Stattin & Nurmi) in participants, who also shape the relationship patterns at home and in the community.

Young people’s cheol development process shows that dichotomies of individualism-collectivism, Kor-Can value conflicts, do not adequately explain immigrant family experiences.

10. Reflections

- How do receiving communities and teachers support families’ intergenerational relationship?
- How do teachers model respect, empowerment, and dialogue with the students?
- What can we learn from diverse cultural perspectives? Could they provide topics and methods of discussion in values education?