Parenting Styles and Their Impact on the Socialization and the Parent Child Bond between

Parent and Adolescent.

by

Jessie Sidhu

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APPROVED BY

Dr. Bruce Hardy, Advisor, Master of Counselling Faculty

Chantelle Lam

School of Health and Social Sciences

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Abstract

This capstone highlights Baumrind's four parenting styles and how they have shape the Western parenting world. Authoritative, authoritarian, permissive, and uninvolved parenting have been studied various times and by various people. The Western style of parenting, which is typically authoritative is seen as the golden standard of parenting whereas the eastern parenting which is typically authoritarian is seen as an "overbearing and strict" parenting style. This capstone also goes through the eastern and Western bias in parenting literature. So what makes a great parent? What helps foster a healthy bond between parent and adolescent? If it is not a certain parenting style, what is it? Although we have these parenting styles and a lot of research it is important to understand what makes a parent - adolescent relationship strong. This paper shares a program 7-week program designed for adolescent children to attend with their parents to help foster a positive and healthy relationship. It helps teach the skills needed in order to help build that relationship.

Keywords: Parenting styles, adolescent parenting, student success, social/academic success, four parenting styles, Eastern and Western parenting, parenting, parenting education program, parenting practices, Attachment Theory and adolescents, socialization

Dedication

This paper is dedicated to all the immigrant parents who did their best in making sure they raise strong, caring and intelligent children. I see you, your struggles of making it in a foreign country do not go unnoticed. A big thank you to the villages that supported those parents in raising their children. It truly takes a village.

Acknowledgments

There are so many people to thank as doing this alone would not be possible. First and foremost, thank you to my family for supporting me in any way that was needed. A big thank you to my dad for the encouraging push to continue my education. This would not be possible without you. Thank you to my partner for celebrating every success and for supporting me during this time. Thank you to the ones I met on this journey, I truly don't know how this entire journey would have been without you.

Last but not least, a big thank you to my wonderful grandparents. I love you both, I am who I am because of you two. Thank you for raising me to be a part of you two.

Chapter One: Introduction

This capstone aims to address the research around parenting styles and practices and how that impacts the socialization of adolescents as well as the parent child bond. Parenting comes with having children, you can be emotionally present and available for the child or not but once you have the child the upbringing of the child becomes the responsibility of the parent. When an individual does something good or bad, inevitably professionals become curious of their childhood and how they were raised. There is a universal understanding that parents and their parenting style impact their children in more ways than one. Parenting styles were first introduced in 1966 by Baumrind, who introduced three parenting styles: authoritarian, authoritative and permissive. In 1983 uninvolved parenting was added, creating the four parenting styles that are widely recognized today (Kuppen & Ceulemans, 2019). Although Baumrind introduced the parenting styles, in 1983 Maccoby and Martin further explained the parenting styles based on two important dimensions: demandingness and responsiveness. Maccoby and Martin started the discussion of considering parenting styles to be a factor for potential impact on child development. This then brought up parenting styles to start becoming a point of research for many. Parenting theories are often talked about and researched when a child is a baby, even attachment theory is based off of early attachment as a baby (Flaherty & Sadler 2011). Attachment theory primarily comes from John Bowlby and Mary Ainsworth from the 1960's to 1980's. Attachment theory states that the attachment between caregiver and infant sets the precedent for further relationships for that child (Flaherty & Sadler 2011). This shows how important the relationship between caregiver is even at birth.

Parenting starts becoming more complex as children move into the adolescent phase of their lives. But the research available is focused on earlier developmental stages. I am interested

in creating a program that would help parents and their adolescent children connect and learn how to communicate with one another. Through mainstream media and through our own experiences, teenagers are known for not listening to their parents and trying to find their own autonomy in their life. Through this stage in an adolescent's life is when their parents need support on how to best support their children rather than fight with them over what they already know is going to happen.

Parents fall into many categories so placing them within four boxes seems next to impossible. There are a lot of factors that come together and allow an individual to parent the way that they do; for example, culture, religion or socio-economic status play a huge part in the way people parent their children. Eastern and Western cultures create different parents as they have different sets of beliefs. As research is primarily focused on Western parenting, this creates a divide in the eastern and Western parenting ways and research points to Western parenting being the gold standard of parenting. Through this paper parenting will be explored in the eastern and Western lens.

Contributions to the Field

It was important for me to understand parenting styles and behaviours and how they impact a parent- child relationship, especially when that child is in the adolescent phase of their life. Parents and any others who are working closely with children need to understand what the adolescent stage is and really understand the developmental stage in order to help foster healthy relationships with the adolescents. Kapur (2015) shares that adolescence is" the stage of development that is marked at the beginning by the onset of puberty and at the end by the attainment of physiological and psychological maturity" (p. 233). This is the stage in which adolescents start to find themselves while they have a lot of other physiological changes

happening as well, there is no subtly in the transformation as Kapur refers to it as a "sudden storm" (2015). Adolescence starts at about eleven to thirteen years old and lasts until the age eighteen to twenty-one. During this time the body goes through lots of changes as their appearance starts to alter to look more like an adult although their emotional and mental capacity doesn't follow suit quit as quickly (Kapur, 2015). It is important for parents and other professionals that work with children to have some psychoeducation around the brain development of early, middle, and late adolescence. The physical changes that start to occur in early adolescence start putting questions into the minds of adolescents and this is when they start to constantly evaluate and compare themselves to their peers. This is where identity formation begins and when adolescents start to define themselves outside of their family. They start to look at who they are individually, their identification with family decreases as connections with peers increases (Kapur, 2015). Conflict with parents comes in this stage as well. The conflict arises as parents and adolescents are not able to communicate needs effectively. Parents want to protect their children, but the children feel like they need to explore who they are. The identity formation in adolescence can be impacted by several factors such as: values, culture, ethnicity, and socioeconomic status (Kapur, 2015). Although adolescents tend to connect more with peers during this stage the parental connection is needed. The connection with peers is not necessarily negative as this helps the adolescent develop strong social skills and understand who they are in the world and not only their family.

The social connections with peers and friends help adolescents find who they are but equally important is the family connection. The family connection is important in helping adolescents develop their emotional and mental maturity and this often comes from support from their parents. In the eyes of adolescents his support often comes across and looks like judgement.

To help the adolescents not see this support as judgment it is important to understand how to have a healthy communicative conversation with the adolescents in your life. It is important to understand the hardships of the adolescent stage as these details as this helps us understand how to parent or even work with youth that seem difficult to empathize with. Adolescence is a tough space to be in, they need support from all the adults around them. My intention with this capstone is to highlight the connections that are needed for parents and therapists to have a strong connection with their children or the children they work with. As a counsellor or anyone who is working closely with families and children, we need to have an understanding of family structure and the various parenting styles. It is also vital to understand how parenting in different across cultures so is the adolescent development and the beliefs they bring into their own development. It is important to consider all of these factors when working with adolescents, families and parents.

Theoretical & Conceptual Framework

This paper will very briefly touch on attachment theory framework for adolescents. No Theoretical framework was used in particular. This paper is based on research regarding parenting styles and parenting practices.

Positionality Statement

The way we choose to raise our children may be directly related to what we felt our parents did "incorrectly" with us. Parenting styles differ not only across the globe but across the street. Each person, couple, and family decide what is best for them and their child. Everyone has their unique ways of raising their child or children. But do these parenting styles affect children and their relationship with their parent? Which parenting style, if there is one, creates an emotionally and socially successful child? How do parenting styles impact adolescents? Do

parenting styles impact our adolescence? As an elementary school teacher these questions intrigue me.

I have been teaching in Surrey, British Columbia for about four years. I work with grades six and seven, the adolescent children in elementary schools. I am interested in how parenting style tends to affect the lives adolescent children. I have seen a lot of different learners in my class that vary in their academic achievements, behaviours, emotional regulation, and social skills. I have never been able to see the latter, the parenting style that these children have been raised with. The parenting is done at home, and I am just observing the success or the opposite at school.

Looking back at the way I was raised I constantly wonder if I would raise my kids the same way. A lot of times the answer is I'm not sure. I did not have a traumatic childhood, I remember laughing, playing and spending time with my family. My family was a village, I grew up in a joint family with my uncle, aunt and their three kids along with my parents and two siblings. Last but not least, that village included my grandparents. That is a total of six adults and six kids, twelve people! At any time of the day, I had a parent, it didn't have to be my biological parent, but I was supported in every direction possible. I was raised by a village, that village was primarily my grandparents. My grandparents are the foundation of who I am who I continue to be. I learned how to live and how to be me under their watch. My parents were immigrants from India, they both worked extremely hard to provide for my sister, my brother and me. I was raised by grandparents. The sole reason my grandparents came to Canada was to provide care for their grandkids. My grandparents worked hard to raise us in a foreign country, with a foreign language that neither one of them spoke. In my household I learned to speak Punjabi before I ever learned English, I did not have my parents taking me to practices on the weekends or helping me with

projects. I did not join countless extra-curricular activities; my schedules were not jam packed. All of which fall under the umbrella of the "perfect parent" today. Despite all that, I like to think I turned out okay. I am a graduate student, I am a teacher, I am good at my job, I am compassionate, and I am caring. Maybe the way I was raised wouldn't be classified as involved by Western standards, but I felt loved every day of my life. So why can't I see myself raising my kids the way I was raised? I want compassionate, successful kids. I was that kid. I am that person. So why can I not say I would raise my kids the way I was raised?

The Western parenting realm has been etched in our minds as the gold standard of parenting. Even in writing this capstone most of the research is Westernized or biased in more ways than one. Parenting styles encompass the ideology of Western parenting being the "best" as well, whereas other parenting styles that are seen in the east are labeled as the less compassionate way of raising a child. This will be explored in chapter two of this capstone. As I further explored the parenting styles, I am able to see parenting styles cannot fully encapsulate a parental figure or a parental team. There are too many factors that come into play when raising a child. Parenting styles give us a rough draft, but they cannot paint the entire picture.

When I put my counsellor lens on, I am able to see how there cannot be one holy grail parenting style. I do not think I can encompass parenting into one broad parenting style to be the one that creates a "perfect" child? If it is not parenting style, what is it? What can parents do to ensure their children will be successful? What can parents do to ensure they are fostering a positive and healthy relationship with their children? It is important to me as a counsellor, when I work with adolescents, to know their background and their family background. Although, I believe I will not find one parenting style that creates a perfect child or the perfect parent-child bond, I know the parenting style is important and will help me understand and work with these

children. It is important to understand parenting styles and practices, but it is equally important to ensure that is not all we are seeing. Parenting styles and behaviour may alter, it is skills that are learned that help build a relationship between parent and child that fosters a welcoming and safe relationship.

Outline of Capstone Project Chapters

Chapter one provides an overview on the topic being researched throughout this capstone and also gives the authors positionality statement towards the topic in question.

Then chapter two provides a literature review for parenting styles, parenting practices and the differences between them. This chapter also provides a deep dive into previous research that explains how parenting styles and practices impact adolescents and children in their development and socialization. This chapter also briefly shares how attachment theory works with adolescents. Furthermore, this chapter highlights the debate of Eastern and Western parenting as Western parenting is seen as the gold standard parenting. Lastly, some literature review is provided on parenting programs and how they impact parenting.

Finally, chapter three provides an explanation for the hopes of further research that needs to be done in this subject area. It also provides a detailed seven-week lesson plan for a parenting group called "The Village". This group hopes to help parents connect with their adolescents and create more meaningful relationships as well as add more effective communication strategies to help blossom a healthy relationship between parent and child.

Chapter Two: Literature Review

What are the Four Parenting Styles?

According to Diana Baumrind's (1971) ideologies there were three parenting styles that parents fell into: authoritarian, authoritative, and permissive. But, in 1983, Maccoby and Martin came up with a fourth: uninvolved. These are the four parenting styles that are most commonly seen and researched. The four most widely researched parenting styles differ within the involvement and type of involvement parents have in the lives of their children. There are two primary factors that help us determine the parenting style and they are demandingness and responsiveness. Responsiveness is the level in which the parent(s) respond to the child's needs whereas demandingness refers to the level of control, demands or expectations parent(s) have from their children (Majumde, 2016). These two factors combined help differentiate between the parenting styles and in understanding them better.

Permissive Parenting

Permissive parenting is seen as "low in demandingness" and "high in responsiveness" (Majumde, 2016, p. 90). This means these parents do not ask of much, do not have boundaries and are more of a friend than a parent. These parents "hand over control without guidance" (Kang, 2014, p. 33). Children of permissive parents often do better academically than children of uninvolved parents, these two parenting styles cannot be compared to authoritarian and authoritative parenting styles because both uninvolved and permissive parenting is seen as the lowest form of parenting as the parents are not available emotionally or structurally. Dr. Shimi Kang (2014) calls these parents the "jellyfish parents" as they do not have a spine. These parents do not have many rules and they tend to "turn a blind eye" when they should be parenting. Children of permissive parents are known to "lack self-control, low self-esteem and low

confidence" (Kang, 2014, p. 31). Being too concerned about fracturing your parent-child bond is what some permissive parents fear, some of the permissive parents believe they are working through attachment parenting, but they do not have the guidelines in place and instead fear ruining the bond with their child (Kang, 2014). Permissive parents are also seen around the globe, there was no clear research on the eastern and Western perspective or difference in perspective on permissive parenting. Future research on the difference in parenting outcome through permissive parenting in both eastern and Western perspectives would add a meaningful cultural approach to this parenting style.

Authoritarian Parenting

Authoritarian parents are meant to be "strict, directive and emotionally detached" (Kordi, 2010, p. 217) whereas the children of these directive are meant to be compliant to their parents' every word. In this type of parenting the parent is the leader and what the parent says goes, no questioning and certainly no debate (Kang, 2014). These types of parent's exhibit "low warmth and high control" (Kauser & Pinquart, 2018). Baumrind (1978) sees these parents as those who do not accept any self-centered behaviour from their children, these parents will typically have a lot of rules and will not provide any thoughts about their rules (as cited in Spera, 2005). These parents expect their rules and demands to be followed and respected. Dr. Shimi Kang calls these parents "tiger" parents, she recognizes that the overinvolved parent, the overscheduled parent are also forms of authoritarian parenting (2014). Through my research most research I found on authoritarian parenting is done on Eastern cultures, most frequently on Chinese parents. Most papers cast a dark shadow over this type of parenting, and it is largely viewed as a negative parenting style. This paper will further discuss the negative view around authoritarian parenting in the Western world in the eastern and Western lens section of this chapter.

Authoritative Parenting

This parenting style is said to be "high in responsiveness" and "high in demandingness" (Majumder, 2016 p. 90). This is usually seen as the high standard in Western parenting. The parent that is able to be there for their child unconditionally but also has the expectations set so the children know exactly what is expected of them. Authoritative parenting style was found to be the best style according to a study done by Majumder in 2016. The study yielded the results that the children who were raised under authoritative parenting were anticipated to have about 1.1 more years of schooling over the kids raised in uninvolved or permissive parenting (Majumder, 2016). Baumring (1978) saw authoritative parents as "warm and responsive" these parents were there to ensure their children were able to take the path in life that was chosen by the child and not the parent (as cited in Spera, 2005). These parents typically provide reasoning for their parental actions, so the children are able to understand why a choice has been made by the parent. Kang, who is of an eastern background, does not see the authoritative parenting as the gold standard parenting that it is seen as by most of the Western world and its literature. She believes that authoritative parents can just as easily "overindulge" their children because it is seen as the "best" (2014). These overindulged children are seen to have a "lower sense of independence, self-reliance and personal problem-solving capacities" (Kang, 2014, p. 32).

Uninvolved Parenting

There was limited research on uninvolved parenting. It is just as it sounds. It is also known as "neglectful parenting." This type of parenting involves "low demandingness and low responsiveness" (Kuppens & Ceulemans, 2019. p. 172). Children who were raised by neglectful parents had the poorest development; this outcome has been replicated by numerous studies. Children of neglectful parents are also lacking in self-regulation skills and social responsibility,

these children often exhibit "poor school competence" (Kuppens & Ceulemans, 2019). This parenting style seems to be on the extreme end of parenting which would be viewed negatively by all.

Parenting Style vs. Parenting Practices

As stated above parenting styles are measured by how responsive and the level of demandingness of the parents towards their children otherwise known as the "emotional climate" a child grows up in (Baumrind, 1991, as cited in Spera, 2005). The parenting practices are how the parenting styles are put into practice. These parenting styles refer to actions the parents exhibit in order to socialize their children. Socialization "refers to the manner by which a child, through education, training, observation, and experience, acquires skills, motives, attitudes, and behaviors that are required for successful adaptation to a family and a culture (Parke & Buriel, 1998 as cited in Spera, 2005 p.126). These behaviours from parents help the child become enriched in a culture and family. For example, if a parent were to socialize a child to do well academically, a parent may put importance on completing assignments and being on time for school etc. (Spera, 2005). These are behaviours the parent puts into practice in order for the child to take on certain values and beliefs.

Although socialization and parenting behaviours may seem like the perfect way to raise a successful child, the process of socialization is not always accepted by the child. The parent may attempt to socialize their child to hold a certain belief or value but the child may "vary in their level of acceptance, receptivity, and internalization of these messages" (Spera, 2005 p. 126). Just because parents try to have their children act and behave a certain way does not mean they will. Even with the best of intentions parents cannot have a guarantee on how their child will be. What children receive from parenting practices is different for all children, they could

choose to accept or reject anything that is being taught to them. Studies have shown that parenting practices in which there is strong parental involvement, consistency with discipline including clear boundaries and no overly intense disciplinary actions being taken, the child tends to do well academically and have high esteem (Kotchick & Forehand, 2002). These children grow to have positive relations with their peers as they build strong and secure attachment with their parents (Kotchick & Forehand, 2002). These children are less likely or have fewer behavioural problems as well. So healthy parenting practices are important even though they cannot guarantee a certain type of child, the chances sway higher. Healthy parenting practices are especially significant in families where children face untoward events that can cause trauma or stress such as financial troubles, divorce, illness, or other troubles (Kotchick & Forehand, 2002). Healthy parenting practices create a strong and healthy bond between parent and child which is not only helpful in navigating these difficult situations but also helps children build resources and coping skills for other relationships (Kotchick & Forehand, 2002). This is important because these healthy bonds show children how to act in relationships and what is healthy versus what is the opposite.

What to Make of Previous Research?

Parenting is arguable the hardest job many people come across. A parent is in charge of a human being and all decisions they make directly impact the life of this being. Every way of parenting also affects how this person will present themselves in the world and in their own future relationships. Parenting styles are a set of the parent's philosophy on parenting. They consist of both viewpoints and actions that parents lean most towards while taking charge of their child's needs (Sahithya et al., 2019). Most parents simply cannot fit in a box of a parenting style; the four parenting styles are way to open ended for parents to slip into without putting one leg in another box. A parent may have a different approach to their parenting depending on the

situation or event that is taking place with their child. To solely pick one parenting approach and categorize oneself, as a parent, fits that style could be difficult.

Within the four parenting styles, it is not a surprise to believe authoritative parenting is believed to be the best for children. Children of authoritative parents are said to do better in school and were more likely to continue onto higher education (Sahithya et al., 2019). These children also were less likely to become involved in any substance abuse issues in the future. Even having one authoritative parent providing the responsiveness, warmth and demandingness helped the child do well both academically and socially, but if the mother is the authoritative one the child tends to do better than having an authoritative father. However, having two authoritative parents is optimal in child success (Sahithya et al., 2019). These children also do well socially, they have high self-esteem and overall life satisfaction. So, most studies show authoritative parenting helps have happy and healthy children. Along with all the individual success that authoritative parenting presents, authoritative parenting families have the highest level of interaction amongst themselves (Garg et al., 2005). The high family interactions could go hand in hand with the low suicide rates and low levels of depression that are found in children of authoritative parents (Sahithya et al., 2019). When time is spent with the families, strong relationships are built which are a foundation to trust in families.

One big factor that contributes to the parenting style that becomes adopted by parents is socio-economic status. Mayo and Sirai (2015) talk about how many studies across the board conclude, children that come from lower socioeconomic status typically do not do well in school compared to children of higher economic status. Although, socioeconomic status is a big contributing factor to academic success of children, it was also noted that another important factor was how parents shaped the learning experience of their children (Mayo & Sirai, 2015).

For example, are the parents still in control of their child's learning experiences? Are they actively working with them or enrolling them in preschool and letting them explore and develop skills needed for academic achievement? (Mayo & Sirai, 2015) If so, that is a big part of how children do in academic settings. Lower socioeconomic families have children that have much more sway over their spare time because they have more spare time than those of higher socioeconomic status (Mayo & Sirai, 2015). During those longer periods of spare time, these children tend to be involved in child-initiated play and interact more closely with their families or caregivers. In lower socioeconomic status families, this management of learning and skills becomes difficult due to parents usually working and not being able to spend that learning time with their children or having the financial means of enrolling their children into extra programs such as preschool. This is why the overall notion of lower socioeconomic status children is that they do not do well academically.

Each parenting style seems to have some pros and some cons. Even for the authoritative parenting, that is usually seen as "the" parenting style that should be adopted by all, too much of it could negatively influence the child. Too much of any parenting seems to become neglectful and only serving the parents rather than the child(ren). Many studies indicate authoritative parenting results in the child being successful academically. But if one dives into the research and understand what they are trying to say the relationship between the parenting style and the level of success is not that strong.

A lot of the studies determine the parenting style by surveys which the parents fill out themselves. Parents are filling out questionnaires about their own parenting style. An example of a questionnaire used is parenting guideline questionnaire (IPC) (Checa & Abundis-Gutierrez, 2017). The IPC questionnaire has 37 questions that group parents into either *coercive parenting*

style or *sensitive parenting style* (Checa & Abundis-Gutierrez, 2017). These questions are

usually in a Likert scale from 0-4, having parents pick from the scale never (0) to frequently (4)

(Checa & Abundis-Gutierrez, 2017). There are other questionnaires that are used in the studies,

surveys and self-reports are the only way to determine parenting style. How accurate could self-

reporting be? Most parents want to think of themselves as "good" parents. How often are people

being completely honest in these surveys? It raises the question of whether or not determining a

parent's parenting style is possible or not? Maybe, if someone were to observe someone for an

extended period of time and take comprehensive data on each decision they make regarding their

children the parenting style could be determined. Unfortunately, there has not been a study like

that. Next step would be to work with the self-reports of parents. If parenting style cannot

accurately be determined how accurate are these studies that point out one parenting style over

the other? Another important factor to take into consideration while reading the self-reporting

accounts of parents regarding their parenting style is that often times children do not agree with

their parents regarding their parenting style (Kordi & Baharudin, 2010). Is it subjective? The

parent could be trying to mirror the authoritative parent by being warm, yet stern with rules but

the child may interpret that as cold. The child may feel that the parent is being too protective,

sheltering or might interpret their actions as an authoritarian parent because of the sternness.

It is important to recognize that there can be many ways of assessing the parenting styles

of individuals. Some parent may believe they are authoritative, but some test puts them down as

a permissive parent. Either way, what is impacted the most is the child. Chen et al. (2016)

believe the view of the child is what matters the most, however the child views the parenting is

what will impact the child. If I have an authoritarian parent but I view the parenting to be more

nurturing and higher on responsiveness and demandingness, I will view my parents as

authoritative parents thus that is what will impact me as a child. This may be the reason a lot of discrepancies are seen with eastern and ethnic parents and their children. There is not a lot of empirical work being done with parenting and academic achievement or social success with ethnic samples (Garg et al., 2005). Unfortunately, that limits half of the research as it limits half of the world. Parenting in ethnic communities is no doubt different and can bring in a lot of new philosophies.

I have talked a lot about practices in which parents are too hard on their children how that can impact the lives of these kids. But parents who are overprotective can also negatively impact their lives of their children (Garg et al., 2005). Children of overprotective parents are more likely to have anxiety disorders, anorexia, and depression. Uninvolved parenting, also known as neglectful parenting, can also cause harm. Children of the uninvolved parents have the poorest chance as they are more likely to become wrapped up in substance abuse than children raised in any other parenting style (Garg et al., 2005). They are also children that become antisocial and tend to find it very difficult to address any problems with anyone, these children are the most likely to rebel against societal norms. Children that have two uninvolved parents have the poorest outcomes and are more likely to face the above issues (Garg et al., 2005). We can see these patterns because the parents are not involved in their lives, they do not pay attention to their children and what they are doing, there is no connection or emotion portrayed by the parents through which the children are able to learn.

For adolescents and school achievement, researchers have noted that parental practices such as socializing children to be successful at school also means parental involvement within the school. This involvement includes attendance from parents in school activities, conferences and other parent-initiated involvement are related positively to children's performance in school

(Spera, 2005). Research has also noted when parents are involved in helping their children with their homework or other school related tasks, children tend to spend more time on those tasks resulting in overall betterment of their academics. These parenting practices help in socializing adolescents for academic success. Even though research has shown us parental involvement is positively related to success at school, the involvement from parents typically tends to decrease in adolescence (Spera, 2005). This could be because at children in the adolescent age typically do not want their parents around as they have a need for freedom and the constant parental involvement is preserved as negative from an adolescent viewpoint.

Eastern and Western Lenses

I have discussed the difference in the parenting styles and how they are differently they are viewed across the globe from east to west. The typical way to raise children in the east, or children raised by people of colour is considered the "wrong" way? Although that is not stated through researching this topic, I have seen the ethnocentrism. While researching parenting styles and looking at the Western parenting techniques, they are considered the "gold standard". Although most studies consider the authoritative way of parenting the right way to raise an academically successful child, that is only true because the way the education system is in the Western world. Authoritative parenting is built off of "high in responsiveness" and "high in demandingness" (Kauser & Pinquart, 2018) whereas this same philosophy is how the schooling system works (Checa & Abundi-Gutierrez, 2017). This could be why majority of the studies have shown it to be the parenting that helps create a strong academic child. Authoritarian parenting is seen linked with negative outcomes for development (Rudy & Grusec, 2006). Most research on authoritarian parenting is done on Eastern cultures, most frequently on Chinese parents. Authoritarian parenting in a Western lens seems harsh and distant but this is seen as

such because of the individualist society that is most frequently seen in the Western world (Kauser & Pinquart, 2017). Individualist societies are "expected to look after themselves and their immediate family (Kauser & Pinquart, 2017, p. 76). These societies are seen in the Western world. Whereas collectivist societies are part of cohesive groups that include their extended family including aunts, uncles and grandparents. The members of collectivist families are meant to protect one another with unwavering loyalty (Kauser & Pinquart, 2017). This unwavering loyalty can be associated with the authoritarian style of parenting in which a child listens to the parent without any questioning. This goes to say that one style of parenting is not per say "better" than another, but instead viewed quite differently globally.

Additionally, there is a parenting style called the ethnic minority parenting style. It is not as researched as the other parenting styles, and it is considered to be a branch of authoritarian style parenting (Huang & Gove, 2015). The difference between authoritarian parenting and ethnic minority parenting is that although both styles have high demandingness and control this style also has high responsiveness (Huang & Gove, 2015). Although, this sounds like authoritative parenting the difference here is the type of responsiveness, Asian parents are very responsive to their children but may not be responsive to all ideas, or ideas the parents believe are not credible for their child (Huang & Gove, 2015). Asian parents are more likely to be responsive to their child for issues relating to academia and not personal interests of the child (Huang & Gove, 2015). So, the responsiveness is high only when the choices made by the child are considered worthwhile to the ethnic minority parent. As addressed earlier, authoritarian parenting is seen in a negative light especially in the Western world, adding the sub-set of ethnic minority parenting does not help. A Western perspective gives in to the stereotyping of Asian descent families and them being classified as the "unattached" and "unsupportive parents".

A reason authoritarian parenting prevails in Eastern societies has a lot to do with culture

and how family dynamics are viewed, in many eastern cultures there are religious or cultural

concepts that have been in existence for long periods of time that encompass family dynamics,

values and roles for families. For example, Filial Piety is a Confucian concept that details how

the children should behave towards their parents (Chen et al., 2016). Filial Piety is a cultural

concept in Chinese civilization where when filial obligations are followed, the family is said to

live in harmony. These obligations are for children toward their parents, and they include

"respect, love attendance, compliance and memorialization" (Chen et al., 2016 p. 80). In recent

years, filial piety has started to lift from those traditional beliefs into two streams: reciprocal and

authoritarian filial piety. Reciprocal filial piety consists of the love, care and affection children

are naturally expected to have for their parents, this includes emotional and physical support for

parents, care as parents age and keeping memories of the parents' alive even after they have

passed on (Chen et al., 2016). Authoritarian filial piety is sterner, this concept largely values the

child subduing their emotions and needs but instead just living for the parent. This includes the

obligation to listen to all wishes of parents, never allowing any dishonor to parents or family

lineage and having their own children to continue family name (Chen et al., 2016). Authoritarian

filial piety is "based on obedience to hierarchical authority" (Chen et al., 2016 p. 81) greater

emphasis is placed on collective identification instead of individual. Chen et al. (2016) also

express how authoritarian filial piety has been closely connected with both internalized and

externalized problem behaviours which can impact mental health. Respectively, reciprocal filial

piety connects parents and children and helps children understand choices their parents make,

this type of filial piety is driven by the desire for interpersonal relationships (Chen et al., 2016).

Along with other customs that come from the past, filial piety has changed as times have

evolved. Sometimes, when thinking about religious or cultural customs, we tend to think about strict religious laws that have no ways around them, but in a lot of cases a lot of beliefs have evolved to fit the modern era.

Parenting perspectives and styles are able to viewed in many ways. The responsiveness and demandingness that is seem in Baumrind's styles of parenting have only incorporated a Western thinking and parenting style. When the same typologies are viewed by ethnic peoples with an ethnic perspective the whole idea could shift (Garg et al., 2005). Although, Baumrind did not put out the parenting styles as a subjective factor it could very well be subjective when being viewed. For example, a defined characteristic of an authoritarian style parent is the sense of control they have over their children, when thinking of the word "control", in a Western perspective it has a negative connotation. But in Eastern societies it is very commonly used as a way to help children succeed academically and within their social lives (Garg et al., 2005). The control is not deemed in a way to take over their children's lives and does not equate to a parent that does not love their children. Simply because it is not viewed in the way it is viewed in the Western world. Another example by Sahithya et al. (2019) express how the validity of accessing parenting can become difficult because of the "culture-specific meaning" of various characteristics that define the parenting styles. For example, the expression of parental warmth can be shown infinitely different ways cross culturally. This characteristic then becomes subjective and difficult to measure across the board. Because of characteristics that become subjective, when defined by different regions and cultures, the labelling of parenting styles becomes a moot point.

It is not possible for us to see everyone and all parenting styles under one umbrella. When looking at overall adolescent competence it cannot entirely be related to a particular

parenting style, especially within ethnic groups (Garg et al., 2005). Parenting styles that have been originated in the west are not comparable in ethnic households and are not a good baseline for social and academic success for these families. There are too many factors that differ across all households and ethnicities to come across one particular parenting style that will best serve everyone.

Parenting in all aspects is a tough job and has not been perfected. Parenting has been around ever since people have been having children, it is a changing process that evolves with time and is shaped by socio-cultural factors (Sahithya et al., 2019). Some of these socio-cultural factors could aid the dynamic characteristics of parenting. Pareting could encompass certain beliefs that are held by a group of people, and traditions that are long standing. Parenting is also a contributory aspect that helps assess children's development and childhood psychopathology. Parenting has widely been understood and studied through a Western lens, making the broad assumption that parenting is a constant that is viewed through the same lens cross culturally. That cannot be true because Sahithya et al. (2019) explain how culture aids in the development of parenting. Across all cultures, groups have certain views, ideas, and beliefs regarding best practice parenting and those are passed down from generations to generations and those are what births parenting practices. Because of the dynamic nature of parenting and parenting styles, especially across the world, it becomes increasingly difficult to research parenting.

Attachment Theory and Adolescents

Attachment theory works on the basis that young children develop internal working models for the way they see themselves, others around them and all relationships (Bowlby, 1969 as cited in Pace et al., 2020). These internal working models are congruent with how their primary caregivers respond to their needs, these working models are what guide children,

adolescents and adults in their future relationships (Pace et al., 2020). These internal working

models also guide our relationships with our friends, siblings and other community members

slowly leading to romantic partners, all based on how our primary caregivers respond to our

needs as a child. If a secure attachment is formed in the early stages of life it leads to healthy

development of a child into adolescence and adulthood but if an insecure attachment is formed it

can lead to a child, adolescence or adult not being able to attach to other people in their lives

(Pace et al., 2020). Although attachment style has been founded by the response of caregivers in

early childhood, recent studies have been looking into attachment theory in adolescence and how

it can help a parent-child relationship during adolescence. It is found that adult attachment is

based on how adults remember their childhood and could potentially influence the attachment

style of their children (Flaherty & Sadler, 2011). So, parents' attachments styles could be a

reason why they parent the way they choose to.

Although primary caregivers are the ones that shape our attachment style during

childhood, as children move into adolescents our attachment figures start to become our friends

or romantic partners (Pace et al., 2020). It is interesting to note that in times of high need or

stress the attachment figures quickly switch back to our parents. Attachment with parents in

adolescence is based on their ability to have autonomy, if the adolescent feels listened too and is

able to have open conversations to work out their autonomy related questions, the higher the

chances of building secure attachments with adolescent children (Lubiewska et al., 2018).

Parenting during adolescence can be tough because they are in the stage where autonomy

becomes the most important factor, especially since they are discovering new things about

themselves on the daily. During this period, attunement to the adolescent is very important. The

adolescent needs to feel accepted even when they are asking for something that the parent will be

against, at this time parents need to reiterate their relationship of love and warmth with their

child even though they may be disagreeing (Lubiewska, et al., 2018). Soft and sensitive

parenting is said to help the parent-adolescent bond as when adolescents feel accepted and feel

safe to share their thoughts and opinions openly with their parents they are less likely to turnto an

alternate attachment figure (Lubiewska et al., 2018). During adolescence there are so many

changes that happen to the bodies, minds and hearts that feeling secure at home is what

encourages strong connections between parents and adolescents.

Sensitive caregiving means parents are responsive and sensitive to the needs of their

children, but what is considered sensitive can vary from culture to culture and region to region.

Most studies of measuring relationships between parents and adolescents reflect on Western

theories and the Western meaning behind sensitive parenting (Rothbaum et al., 2002) so there

may be a bias in the way research is conducted. In Western culture, sensitive parenting is seen as

immediate intervention to child's needs when the child gives a signal whereas in the east, in this

case Japan, sensitive parenting is seen as being very involved with their child's life, where in the

west it would be seen as overinvolved (Rothbaum et al., 2002). The idea of what is considered

sensitive is different, so making the assumption that the Western studies would be relevant to all

cultures, may be irresponsible.

Parenting Education Programs

There are many parenting education programs, programs like these help parents with

their parenting style with psychoeducation and skills training. Most of the parenting education

programs are focused on a certain group, for example "parenting education program for parents

with children with autism" or groups for parents that have children with mental illness. Why do

parenting groups only exist for these groups? There was no research available that indicated a

school-based parenting group for children and parents to attend together. Parenting can be tough when one has a neurodiverse child, so the need for those groups is important. But, parenting can be tough for any other parent as well. As Kordi and Baharudin (2010) emphasize, parenting can be one of the toughest things parents do in their life, so it is necessary for parents to learn and develop parenting skills. How does anyone learn something? We go somewhere to find the answers. Kordi and Baharudin (2010) also mention the importance of requiring help to learn parenting skills. This is why these programs are needed across the board, for any parent.

Unfortunately, the research of whether or not parenting programs work and how they work revolve around changing the child's behaviour and not the parenting style or approach of the parent. Parenting programs are there to provide a treatment approach for children with many diagnosable disorders or are there as a preventative measure for risk of developing that disorder (Charles et al., 2011). The programs tend to revolve around correcting the child's negative behaviours but they in turn end up helping parents learn to cope and how to set boundaries with their children, which ultimately affects their parenting style.

Parenting programs primarily focus on working to refine child behaviour. This narrative expresses that the child is always at fault and the parent must learn about some tricks that will help the child behave in a positive way. The British government recognized the value and importance of parenting programs and in a specific study done by Charles et al. (2011) parenting programs that worked with parents of children that were diagnosed with conduct disorder revealed that these programs helped with the "reduction and prevention of conduct disorder" (p. 463). The British government are also backing up implementing these programs all across as they recognize the effectiveness of programs that target helping parents.

There are many ways parenting programs can be implemented and delivered, Charles et al. (2011) speak of programs that use many avenues to deliver information to parents. For example, "group discussions roleplay, video modelling and homework tasks" (p. 465). The homework tasks aid in practicing and strengthening skills that are being taught and to help parents manage difficult behaviour. Again, most research focuses on child targeted parenting programs. According to Charles et al. (2011) parenting programs need to be looked at as a measure that is put in place to prevent problem behaviours in children, but when do parenting behaviours get put through a microscope and focused on? Although, these groups that focus on child behaviour and improving it are needed there is need for a focus on specifically improving parent child relationship and teaching parents beneficial parenting techniques. Not only troubled children or "poorly behaved" children need well-informed parents, all children do.

Sifting through research I was able to find a group parenting program that focused on both helping parents correct their errors in parenting and reduce behavioral problems from children (Fujiwara et al., 2011). This parenting program was called The Group Positive Parenting Program (Triple P) and this intervention was shown to reduce neglectful parenting. This program consists of five various levels of intervention that are all done in groups of 10-12 parents (Fujiwara et al., 2011). This also targets parents that have children with behavioural problems, but these behaviours may not constitute a formal diagnosis. Many studies prior to Fujiwara et al. (2011) have shown the improvement of parenting practice and reduction in behavioural problems of children in the west, Fujiwara et al. (2011) proved this theory to work in eastern parenting as well. This seems to work in eastern and Western societies because the premise of Triple P is it "emphasizes self-regulation—that is, parents form their own goals, which are informed by their culture rather than by the mere adoption of Western ideas about raising children" (Fujiwara et

al., 2011. p. 805). Parents are able to improve parenting with adjusting their goals to fit their

cultural practices, with this, behavioural problems of their children seem to reduce as well.

Including cultural practices can help us see if there is a shift in the willingness of parents to

participate in these programs on their own. This study happened to only include mothers, it

would be an interesting dynamic to see the entire parenting unit present for the group program

and receiving the same psychoeducation and skills as the mothers were in this case.

Child parent relationship therapy (CPRT) is a form of filial family-oriented approach to

therapy. This therapy is used to work with preadolescent children to help create a strong bond

between parent and child (Cornett & Bratton, 2014). CPRT incorporates play as the main

intervention to help form a secure parent child relationship, this comes to be though parents

being trained in specific ways of play and communication with their child. Although many

studies have found play between parent and child in itself creates a strong bond between parent

and child, filial ideologies state play creates the nonjudgmental and safe space for the child to

flourish with their parent (Cornett & Bratton, 2014). Bratton et al. (2010) (as cited in Cornett &

Bratton, 2014) find that CRPT helps parents with their parental stress as well as help them

reduce their child's behaviour that aided in their stress. Through this therapy parents share their

views on how they were able to be more empathetic and able to be more expressive of their

emotions and needs, which in turn helped their child(ren) do the same. Through CPRT parents

learn skills that help them facilitate a therapeutic, nonjudgmental play with their children. The

help from professionals comes from watching video recorded play sessions, and/or watching the

play between parents and children in the office, the parents are given tips and the play is

interpreted by the therapists as well as the parents, the goal is for the parents to no longer need

the therapists to help with the play (Cornett & Bratton, 2014). CPRT works though play and it

does wonders for families. Finding a similar therapy or program that works with adolescent

children is difficult. The child imagination and play with preadolescent children is fun and

common, but play quickly disappears and is not the typical way adolescents want to spent their

time with their parents.

Chapter Three: Intentions, Next Steps, and Conclusion

My Intentions

My intentions for the rest of this chapter are to design a program that would benefit the parent child bond, specifically parent-adolescent bonds. I would like to design a program for children and their parent(s) or guardians to attend. The program would be after school and would include various empathic, skill building and team building exercises. It would also include psychoeducation at a low level, that would be interactive yet educational for both parent and child. The program wouldn't be targeted at a specific type of child or student but instead open to all parents and children. My aim is to create an environment that is welcoming to all parents and children and one that specifically creates the understanding that all parents need help and assistance in parenting, and that it takes a village. Previous studies that have looked at parenting programs have stated that programs for parents help families with fewer problems just as much as they do families with more problems (Baker & Sanders, 2017). The aim is to create a healthy and safe bond between parent and child. Further research into how relationship between parent and child contributes to the success of parents needs to be done. I would want to refrain from calling it a parenting program as that can have a negative connotation that insinuates the group of parents attending need support because they do not know what they are doing. Baker and Sanders (2017) started an online intervention program for parents to help with parenting style, their results showed "could be efficacious for a broad range of users and may make an important contribution to a public health approach to parenting support" (p. 815). Although this program was online, and not everyone participated or logged in as much they still found it to be beneficial for families. That is what the essence of the program should be. A place where families feel safe, nothing is mandated and the parents know they have a place that will help. Within the program

and group run sessions, counselling will also be provided for families that seem like they would

benefit. The program would run in the school and would help with monitoring success of

children as well.

The Village Program – Overview and Learning Intentions

      The Village Program would be run in elementary schools or middle schools for

adolescent students and their parents. This program will focus on creating a safe connection

between parents and adolescent children ages 10-14. This program will run as a group with ten

families at a time. This afterschool program will run from 5-7 pm and will be available to all

families. The reason for not creating strict guidelines around the participants is in the name itself,

"the village" is a powerful name for the group as the surrounding idea will always be, every

parent needs a village, and this group will not discriminate towards choosing who needs support

and who does not. The only real guideline is the age of the child. Past research has given us a lot

of information and knowledge around parenting styles and how those parenting attitudes and

behaviours impact our children but the most important piece of information that I have taken

away from all the research is that it may be important to completely move away from labeling

the parenting style to just talking about how much demandingness and responsiveness a parent

should have. Along with that which parenting behaviours best serve their children. It will be

important that the group is able to provide both eastern and Western perspectives on parenting. It

is important to emphasize on the fact that there is no "right" way to parent your child, the

intention of providing what is best for the child is what needs to be present. The learning

intentions that the group will hold as an umbrella consist of:

1) Parents will understand the difference between parentings style and parenting practices and

    how they impact their children.

a) It will also be taught that fitting into one parenting style is tough and not recommended, but the knowledge and understanding of parenting styles is important.

2) Parents will receive support in connecting with their child(ren) - as hobbies and interests of both parent and child are explored.

a. Various points of connections will be explored, and parents will receive "homework" which consists of connecting with their child same will follow for children in connecting with their parent.

b. Love languages will be explored. (Love languages by Gary Chapman)

3) Parents and children will learn various ways to communicate their thoughts and feelings to one another through role play, scripts, and other methods of delivery.

a. Sentence structures and practice time will be provided in group. A therapist or trained group leader will be able to provide assistance in ensuring healthy communication patterns are being learned.

4) Parents and children will learn to play and the power of play.

a. Play is seen as something for children, but this program will show them how play can help connect families.

It is important to note that cultural variations will be made and efforts to understand cultural, religious practices will be of upmost importance.

7 Week Lesson Plan for the Village Program

Week One – Say Hello to the Village

1) Therapist and Facilitator Introductions

a) It is important that facilitators and therapists feel part of the group and feel personable so parents and children are able to share their thoughts and feelings in a group setting.

2) Parent and Child introductions

a) These introductions will be thought out carefully as the parent and child duo or trio will be introducing one another. A set of questions that will encompass an introduction will be projected and the family must talk to one another to learn about each other.

b) Questions will include:

   i) Name of mom, dad or child.

   ii) What is one interesting fact about them?

   iii) One important thing that would be important for the group to know or understand about them?

   iv) ** Questions may change depending on demographic**

3) Group Boundaries – Established and Signed.

a) The term boundaries will be defined and a group contract will be created and signed. This will be different for each group but it is an essential part of creating a community within the group. This allows individuals to share their boundaries with the group. The group will understand this is a fluid contract that can be added to or edited at any point with the consent of the group. The additions and other edits will be signed by the group again.

4) 15-minute break.

5) Group Challenge

    a) The entire group will work together to solve a challenge. The challenges will differ each time. The challenges would encapsulate community building.

    b) This group challenge will encourage the group to communicate and work together to reach a common goal.

    c) This will be the way to introduce "The Village".

6) Closing – questions, comments and reviews.

Week Two – Communicate

1) Each week a family will get connected with one another and have some time to talk to one another. The conversations can be guided by conversation cards that are open ended questions that can be answered by both parents and children. These cards assist families into having a conversation with one another.

2) Families will have a moment to individually think about what "communication" means to them and will share it out to the group. Once shared, each person in the family will come up with their list of needs for a healthy and calm conversation to take place.

    a) Families will be reminded that it is normal for parents and children to disagree and not be on the same page, the most important part is how the conversation regarding the disagreement takes place.

    b) Each member of the family will share their needs for the calm conversation. For example: Lisa may share she needs calm voices and no swearing, and Joe may feel like he should not be accused of something but instead he should be asked about the problem at hand and listen to his whole response. Each member of the family will write their needs down and share out within their families.

3) Break – 15 minutes. Children and parents get separated for psychoeducation component.

4) Parents will receive psychoeducation on topics such as brain development of adolescents as well as Dan Siegel's Hand Model of the Brain, also known as "Flipping your Lid". This will help parents understand how to best communicate with their child(ren). Children will also get this psychoeducation from the group facilitator in a kid friendly manner.

5) Closing – questions, comments and reviews.

Week Three – Connection and Love

1) Start off with communication cards.

2) This week's focus will be love. We will start as a group talking about how we define love. Each family will come up with their own definition. Once each family has shared and the answers have been recorded on a chart that can be viewed by everyone.

3) Individually, each family member will record how they feel loved, family members are asked to share actions that others do that make them feel loved as well as how do they show members of their family they love them. The important thing here is they do not share their answers.

4) Families will complete the "Five Love Languages" quiz by Chapman and Campbell (2008). Each individual in the family will fill out the quiz and share out their top love language.

5) 15-minute break.

6) Once families have shared their top love language, they will have a chance to go over their worksheet in which they shared how they best receive and give love. They will compare their actions they do to show their love for family members and see if they match that family members love language. This becomes a time when the family members can share what makes them feel loved.

a. A conversation lead by group facilitators encourages and educates families on love and how different people receive love in different ways. It is also important to share that we tend to give love the way we receive it which may not work for the members of our family.

7) Families will be encouraged to show their love for other members of the family by keeping their love language in mind. They will share out what they did the following week.

8) Individuals will share out their love languages to the village with one action the village can do to show their love and support to that individual. The answers will be recorded and posted for everyone to see. It is also encouraged that the village tries to do something to show their love and support for other members of the village.

9) Closing – questions, comments and reviews.

Week Four – Connection with Play

1) Start off with communication cards, this week families will be given the option to ask their own questions as well as using the communication cards if needed.

2) Share out love language actions from the week prior. How did each person in the family show the others they love them in accordance to their love language? How did you show your love for the "village" or any member of the village? How did these acts make you feel? These questions can start a very meaningful conversation.

3) The group will be asked what "play" means to them and when is the last time they played? Each family will share the answers to these questions.

4) 15-minute break.

5) Psychoeducation on play will be provided for parents and children together. Dr. Shimi Kang's (2015) book "The Dolphin Parent" provides descriptions on how parents are able to

play with their kids without using thinking of play as something for children. "Our desire to play is so important to our survival that the impulse to play is just as fundamental as our impulse to sleep or eat" (Kang, 2015, p. 147). Sometimes as adults we forget that play is not just for children, it is important for our children to see that play is not just playing with dolls or trucks but even in adolescents or adulthood we need to connect with ourselves or others through play. Once we start showing our children we are in touch with our inner child a connection can begin to form that shows our children we are not just authoritarian figures but also beings who look for connection and can have fun!

6) Although Dr. Kang (2015) insists play does not need to be scheduled. For some time until families get used to the idea of bringing play back into their lives, it may need to be scheduled. Parents are encouraged to play with their children this upcoming week and share the experience.

7) Sometimes it can be hard to come up with a fun activity so parents and children are asked to make a list of things they like to do for fun and go out and do something. This does not need to be expensive, it can be exploring something new, making a new dish, or simply painting.

8) The village is asked to share their ideas collectively so other families can be inspired by the play. Some families can meet up and play together, but families are also asked to do something with just their families as well.

9) Closing – questions, comments and reviews.

Week Five - One Team

1) The focus of this week will be on understanding that the family is one team and if there is a problem or a miscommunication, solving it together is important.

2) Today families will think of a time where they had a miscommunication or when a discussion became too heated and talk about what could have been said or done differently. The idea of this portion is to understand all parties involved in the conflict could have done something differently to either diffuse the situation entirely, prevent it from happening or prevent the escalation.

3) 15- minute break.

4) Other ways of communicating will also be shared such as using I statement rather than you statement and preventing using statements such as "I always", "You always", "You never", "I never" etc.

5) Also the golden rule which I learned in kindergarten which I feel applies to every relationship: "Treat others the way you want to be treated". This encourages families to think would I want this done to me? Why am I doing this to another person? And how would I feel if this were being done to me (this helps someone understand the others emotions).

6) Families can practice different scenarios by roleplaying and acting them out while the village can help and step in as well.

7) Families will be asked to keep track of conversations in which they reminded themselves of their loved ones needs for having a calm conversation OR using some of the conversation guidelines.

8) Closing – questions, comments, and reviews.

Week Six – Parenting Styles and Practices

1) Families will be asked to share their experience of when they reminded themselves of their loved ones needs for having a calm conversation OR when they were using some of the conversation guidelines. How has this affected their communication within their family?

2) This week focuses on parenting styles and practices. Although this educational piece comes towards the end of the program it is important to have parents understand there are different types of parenting practices and styles and how those can affect their children.

    a. Children will be with the other facilitator at this time. They will continue talking about communication strategies within the village of kids as well as playing games that encourage communication and community building.

    b. Something important to mention while sharing this information is that it is hard to put yourself in one box as a parent and mention the foundation of all families comes from building strong relationships with your children and that is exactly what this program has been about.

3) Parents share their struggles with parenting and the village can help by sharing what they have done or apply what they have been learning to come up with a solution.

4) Once the village is reunited, the families end off with the conversation cards with one other family.

Week Seven – Village Wrap Up

1) All families will think about two stars and a wish for themselves during this program. The two stars symbolize two things they are proud of themselves for during this program and the wish symbolizes one thing they feel like they could have done better.

2) Families share out what has changed within their families from week 1 to now. What do they notice is different?

3) Families will also group together to think of something they feel like they as a team need to improve on and what their action plan is. (Specific actions that will help this common goal be successful).

4) We will also talk about how has the village supported you? How do you intend to use this village (the group) or your very own village you already have in your personal life?

5) Closing thoughts, goodbyes, comments from facilitators and opportunity for any closing thoughts, goodbyes or comments from village.

6) Snacks and chat with the village.

Other Important Details

- The therapist(s) will stick around towards the end of each group for about 30-45 mins answering individual questions from families. Resources specific to families will be shared by the therapist in order to further assist families. If further therapy is needed, families will be assisted in having something provided for them.

- "The Village" program encourages the families that come to each group to interact and use each other as their village, but this is not required. The idea behind the group and the name of the program is simply: parenting is tough; it is nice to have people by your side.

- While the therapist provides the psychoeducation portion of the program to the parents, the facilitator will take the children and explain some concepts to them in a kid friendly manner. Other psychoeducational components will just be for the parents and the children will do an activity with the facilitator.

- Although rough breaks are scheduled in the program above, the group will be asked how they prefer to take breaks and modifications can be made to best suit each individual group.

Structural Power and Systems Maintaining Societal Inequities within the Current Literature

I recognize the incredible privilege I have even being able to write this capstone and create a program that is so special to me. It is important to recognize and be aware that the

privilege exists and how I can use that to help families. Being a facilitator or a therapist that will be running these programs to vulnerable families is something that should never be taken lightly. The entirety of this program works on the bases of community and teamwork. It is important to open your hearts and minds to be able to learn from the families that we intend to support. There may be many different religious practices or cultural ideologies that do not align with mine and recognizing that prior to beginning groups is important. Although we may not align on every belief or thought my intention is to learn from these families and learn how to best support them in their environment and in their lives, however they choose to live them.

Conclusion

It is tough to say one parenting style over the other will create a well-rounded child. Or a certain type of parenting behaviour is better suited to create a well-rounded child. As we have discovered parenting styles can be hard to measure and parenting behaviours seem to be subjective in nature. Most studies use a form of self-assessment from the parent to measure their parenting style. The accuracy of that could be questioned. The agreement on parenting style between child(ren) and parent(s) can be difficult. Parents may insist their parenting style is A where the child(ren) may see it as B. Cultural and religious differences yield to different parenting styles and practices being important. In some cultures, what may seem permissive may be considered important and a 'must-do' while raising a child. It is important we understand the cultural differences in parenting before we judge though a Western lens that encapsulates the academic world of parenting. Two parent households could have two very different parenting styles and behaviours between mother and father. Therefore, there cannot be a true parenting style assessed unless it were to be done by an unbiased third party who is to observe the parenting for a while, this has not been done. It cannot be just parenting style that up brings a

successful child. There is more to it than just that. Although parenting styles and practices are hard to pick out, it is important to understand the studies that have been done and to explore them academically. They may not be how parents choose to raise their children but having an understanding about the literature is important. This is where the school-based programs come in. We all need support and guidance in all aspects of life so parenting shouldn't be expected to be achieved on your own. In every job we have or any career we chose, we received some sort of training, but bringing home a child is expected to be innate. The support a school-based program for adolescents and parents can be a big help in not only understand adolescent behaviours but also learning how to create healthy and strong relationships. School based programs for parents and children to participate in together have not been thoroughly researched. Collectively attending a program in which parents learn about their children and vice versa could be beneficial for social and academic success of children. This can also help create a healthy bond between parent and child, spending time with one another and learning how to communicate can be beneficial not only for the parent but for the adolescent as well. It is important for parenting to get some psychoeducation on the developing brains of their adolescent children as well as communication strategies that are backed up with research. Further research should be directed at programs that take place specifically to create a healthy bond with parent and child, and how that would help the relationship between parent and child.

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