The Parental Relationship as Perceived
by the Arrested Adolescents in the Cayman Islands

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Abstract

The purpose of this phenomenological study was to explore and understand the lived experiences of arrested male and female youths relative to their relationship with their parents. Sixteen youths whose ages ranged from 13 to 18 years participated in the study. All came from the Frances Bodden Girls’ Home and Bonaventure Boys’ Home. A qualitative research approach, based on a phenomenological design, illustrated that there were two categories of relationship structures existing for these participants. The first type of relationship was an aversive youth/parental relationship. The second illuminated essences conducive to a more socially accepted constructive parental relationship between parent and adolescent. These findings will further help in the development of training programs, and intervention strategies for those who work with youths like ones in this study who commit crimes, while also showing policy makers what intervention programs best work to assist them in reducing such acts in their communities from these individuals. These results should also aid families in developing a more positive relationship with their adolescents through early social bonding practices, while de-emphasizing the labeling of the child as they developed which often precludes such a bonding between parent and child during the social and emotional stages of development for the child.
Dedication

This is for Mary Appelle Belk (1909-1987), Jean La-Rue Belk-White (1941-1980), Carole Adair Belk, and P. Anthony White. All of you are the prerequisite of me.
The facts, percentages, and statistics are profuse concerning adolescent delinquency and deviance, but have we actually heard the voices of our charges? After all, it is their experiences that contribute to what we imperil ourselves to understand….

2-Pac

“Shhh, I felt, I wa’ talking to him still. I wa’ talking to him, telling him to stop fooling around with them lil’ young girls, try bring my mummy from Honduras or sumin’ to try get us back as a family. But he really wasn’t listening to me da’ much. So I just left him alone. I start do my foolishness now. All kind, like fooling around, stealing scooter, breaking people windows. Them kind a things still.”

Bo Bo

“They show a whole lot of difference. Well my mommy love me or she was with me more often than she was before. She do things with me. She make me feel better. She really didn't make me feel like thinking about what happen. My daddy, he just, I just sense a change when he look at me, the way like, the way he look. The look on his face.”

Beautie

“It makes me feel very bad and a way, because to know like, I would want a mother. That I wish I had a mother to like tell me, ‘Oh, hey you can't go to this place and you can't go to that place.”

Shanty

“I did so many things that was upsetting. I don’ know how to say it, oh gosh.”

Star

“…my grandfather always say ‘bout, he always says this ‘bout, ‘Whenever I do become somebody, all I must do is buy him one black shirt. That's all he need is on black shirt’. So he never told me what it really meant, but like how I know it is that people only wear black at funerals. So I don’ know, I am not going to say that because I don’ exactly know what he saying. But he tells me anytime I become somebody; all I must do is buy him one black shirt.”
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Introduction to the Problem

Past research has shown that growing up during adolescence is often a period in life marked by limited emotional and social developmental that does not promote well-being and resilience in later life for some children (Ong & Bergeman, 2004). However, through social relationships with one's "family members, classmates, teammates, teachers, coaches, advisors, and mentors, most adolescents come to a firmer understanding of their abilities and talents" (Crandell & Crandell, 2003, p. 399).

According to Crandell and Crandell (2003), consistent parenting practices, parental supervision and monitoring, and demonstrations of affection are specific types of social interactions that are essential for the positive development of future law-abiding and socially compliant children as adults in any society. From this perspective, it could be argued that the family environment is the most researched social system in understanding adolescent relationships (Giordano, 2003; McDevitt, Lennon, & Kopriva, 1991; Sorenson & Brownfield, 1991). In fact, negative relationships with parents, peers, or teachers can prove detrimental for most youths in their social and emotional growth (Campione-Barr & Smetana, 2004; Loukas & Robinson, 2004; Mackrell & Lavender, 2004).

For example, while juvenile misconduct has sparked a myriad of major societal reactions in many Caribbean nation-states as well as the U.S. (Flores, 2003), recent data has shown that juvenile arrest figures are lower than previous years for serious violent crimes in the U.S. (Synder, 2003). Yet, juvenile crime is still perceived by many citizens as being in the forefront of many socially ominous dilemmas (Onwudiwe, 2004). Thus juvenile delinquency is a concern for
many jurisdictions. However crime among juveniles is not only isolated to the borders of United States.

The Cayman Islands consist of three islands located South of Cuba and roughly 350 nautical miles West of Jamaica. These islands are a British territory and the government is democratic consisting of a single chamber of legislature. According to the Population Census conducted in 1999, the islands had a population of 39,000 individuals, 24.5% of this group were persons whose age is below 19 years (Compendium, 2001). Interestingly, the overall percentage of juveniles in the population has steadily declined over the past 30 years when compared to 1970 when the percentage of the juvenile population was a staggering 48% (Compendium, 2001).

After adjusting for the juvenile population percentile, reported juvenile crime in the Cayman Islands that has progressed to the court process is at its' lowest rate in years (Court Statistics, 2003). In 1992, there were 335 criminal juvenile matters heard in Youth Court for juvenile offenders below the age of 17 (Social Services, 2005), while in 2002, there were only 130 criminal matters heard in the same court.

When compared to the court statistics, adolescent and juvenile arrests statistics portray a dissimilar description of juvenile delinquency by indicating a rise in criminal misconduct. According to the Royal Cayman Islands Police Services data (2006), there were 31 male juvenile arrests in 2003, while 70 male juveniles were arrested in 2006 (thru November). There were 14 female juveniles arrested in 2003, and this figure doubled in 2006 (thru November) by reaching
28. As far as the arrest data indicate, the female delinquent is not out-pacing her male counterpart, but simply being arrested at very similar rates.

In addition to the juvenile arrest rates, are the types of criminal activities the adolescents are being arrested for. Between the years 2003-2006, 85% of all male juveniles were arrested for criminal activity, compared to 33% for females during this same time period. Burglary, drug, and traffic illegalities accounted for 41% of all male criminal juvenile arrests, while the same offences only explained 15% of the total female arrests. In essence, the female delinquent was far more likely to be arrested for offences as such as Breach of Youth Rehabilitation Order and Juvenile Beyond Control sanctions, than for genuine criminal activity.

These figures accurately portray a statistical image for arrested juvenile conduct and the types of offences before the judicial system; however, the figures do not accurately reflect who is committing the most crimes and the possible motivating factors for the commission of the delinquency. The Social Services Report (2004) emphasizes there is a recurrence of the same juveniles being brought back before the court for committing new offenses. In fact, in 1992, 103 juveniles were convicted for more than one offence while contributing to the total 335 juvenile convictions (Social Services, 2005). In 2005, 16 juveniles were convicted of at least one offence and added to the total 27 juvenile convictions.

The majority of the juvenile offenders remain in the 14 years-old to 16 years-old age group (Social Services, 2004). Eighty-six of the 103 convicted juveniles in 1992 were in the 11 years old to 16 year old age group, and in 2003, 44 of the 45 convicted juveniles were in the
same age group (Social Services, 2004). This age set was responsible for more than 90% of all the juvenile arrest through the years from 1992-2002 according to Social Services (2004).

The female delinquent is subsumed in these statistics. According to Social Services (2006), the female delinquent accounted for 11% of all juvenile arrests in 1990, while in 2005 this figure has reached 33%. While the total number of juvenile convictions has declined, the disparity in conviction rates between male and female juvenile delinquents has narrowed; however, it must be noted the type of crimes the female adolescent were convicted for.

Historically female crime was not considered a threat or a real social problem to the community’s peace (Belknap, 2001), nor was it investigated with much fervor (Calhoun & Jurgens, 1993; Leve & Chamberlain, 2004). In the Cayman Islands, female delinquency should not be ignored. Female delinquents can not be a footnote in delinquency tabulations (Chesney-Lind, 1997), or juvenile justice research (Bloom, Owen, Deschenes, & Rosenbaum, 2003). The female delinquent and the juvenile justice practices sharing a nexus with them in the Cayman Islands need to be further explored.

Traditionally, female delinquency was subsumed within male-oriented criminological explanations for deviance and delinquency; but, these male theories were designed to customarily account for male rather than female crime (Burton, 1998). The current debate in the literature whether female delinquency is rising due to the “liberation” hypothesis (Flowers, 1995; Gora, 1982); more illegitimate opportunities (Flowers, 1995); failing myopic juvenile justice practices that are devoid of specific practices that address the needs and characteristics of female offenders (Acoca, 1998); or is explained by the feminist perspective which advocates the female
delinquent is first a victim and then an offender is constant (Chensey-Lind, 1997). As the theoretical divides among postulations that attempt to explicate female juvenile delinquency are diverse, they nevertheless concede there are separate causative explanations for female delinquency.

Today, western cultural societies, especially those found in both the U.S. and the Caribbean, are now becoming more critical of the role the family's plays in producing law abiding and productive citizens among its young (Warner & Cannon, 2004). In fact, there is a plethora of data speaking about juvenile deviance as it relates to the parenting function (Benzies, Harrison & Magill-Evans, 2004; Griffin, Botvin, Scheier, Diaz & Miller, 2000; Ireland, Smith & Thornberry 2002; Prochow & DeFronzo, 1997; Stewart, Simons, Conger, & Scaramella, 2002; Thompson, Christiansen, Jackson, Wyatt, Colman, Peterson, Wilcox, & Buckendahl, 1999).

In fact, parental practices can also stymie the emotional and behavioral growth during adolescence and cause the internalization of problems or externalization of improper behaviors for youths in the family system, and as a consequence aggravate their preponderance for social misconduct (Stewart et al., 2002). Further, parents who actively seek to correct improper juvenile conduct may also be liable for contributing to their delinquent behavior because maltreatment of their adolescents can create a risk factor for delinquency and drug use (Ireland, Smith, & Thornberry, 2002).

Single parent environments and the structural deficient’s precariously associated in them, such as, loss of time spent with the adolescent, less available income, and less parental monitoring, all contribute to the possibility of aggression and drug use by the youth in these
family systems (Griffin et al., 2000). Exasperating our understanding of the phenomenon further is the demarcation that female adolescents respond differently than male adolescents to family dysfunction (Bloom, Owen, Deschenes, & Rosenbaum, 2003). Understanding the relationship between parents and adolescents has reached a plateau of significant enormity. Parental practices must be contextually tacit as they relate to their responsibilities.

Thus, the Caymanian criminal justice system is no longer simply acting alone in controlling the behavior of youths in its mist. Rather, families are now held accountable as well for their juvenile’s delinquent behavior (Juvenile Justice Law, 2005), while also being given back its role as the central figure in the socialization of its youths in their community (Ryan & Yang, 2005).

The phenomenon of juvenile delinquency cannot be adequately addressed without mention of the family system. In fact, the family system is at the core of several positivist criminological theories that attempt to explain why some youths commit acts of crime. Classical criminological theory suggest that humans are rational and self-determining beings who possess free will and thus are responsible for their actions (Beccaria, 1986), while positivist criminological theories posit that human behavior stems from both internal and external social forces. Thus, the philosophical underpinnings to understanding the juvenile delinquency problem often dictate our response in resolving it (Rock, 2002). Accordingly, Curran and Renzetti (2001) contend that behavior is mitigated by one's biological heritage in association with one's cultural conditioning via socialization. Such a barrier restricts any choice(s) made by the individual that may result in him or her not being solely responsible for his or her actions.
Sutherland's (1947), as noted by Matsueda (1988), postulated a social learning approach that deemphasized the traditional multiple-factor explanations for crime that prevailed among theorists. In fact, Sutherland's theory of differential association brought sociological theories to the cusp of criminology. According to Sutherland, criminal behavior was learned through social interaction and was not inherited. As such most modern social learning theorists assert that family members and significant others are central to understanding human behavior and that an individual's affiliation with a particular group produces an atmosphere conducive to internalizing the endemic norms of that group, i.e., the family (Cressey, 1954; Pontell, 2002). It is during these interactions that individuals will experience an exposure to definitions favorable or unfavorable to violations of the law (Cressey, 1954; Sutherland, 1947). Sutherland (1947) expressed that technology had no important role in the manifestation of criminal behavior; however, some other have theorists advocated that technology has permitted social learning to occur without individuals actually observing the activity they are emulating (Bandura 1999, 2002; Glaser, 1956).

Burgess and Akers (1966) extended Sutherland's (1947) theory by including principles of behaviorism. Akers (1985) reformulated Sutherland's original differential association propositions by integrating the concept of differential reinforcement into its theoretical construct. According to Akers, Krohn, Lanza-Kaduce, and Radosevich (1979), the behavioral imitation by an individual occurs when the influence from a group that an individual interacts with exposes the individual to behavioral examples and definitions of conduct, and through the power of reinforcement and sanctions emanating from the group. People are self-regulating and have the
capacity to adapt through their actions and interactions. However, as Bandura (1991) noted, such elements as one's personality, behavioral patterns, and the environment operating in a bidirectional combination are critical for behavioral responses.

Through the personal interactions within the group, the individual is able to learn conforming or non-conforming behavior. The individual socially learns through imitating what they have witnessed another performing (Akers et al., 1979). In response to internalizing the norms of the group, the particular behavior is duplicated by the individual (Alexander & Langford, 1992). This observational learning enables an individual to increase or develop their knowledge based on the performance of another (Bandura, 1999). The imitator's subsequent behavior as a result of the observation is in direct alignment with the expected results for their particular conduct (Bandura, 1997). Individuals are able to learn through the example of others. Individuals replicate the actions of other individuals if the displayed behavior is worthy and beneficial for them to emulate according to Bandura (1999). Behavior that is observed as detrimental to the individual witnessing will not be imitated or it will be intentionally contrasted (Akers, 1985). Individuals according to this perspective, function according to a "pleasure principle" which is described as calculating the benefits against the cost before committing themselves to action (Bentham, 1789).

In contrast, social control theory, as suggested by Gottfredson and Hirschi (1990), has been considered a static theory because it attempts to explain between-individual differences in rates of offending often through cross-sectional surveys rather than life-course determinants (Farrington, 2003). Social control theorists contend that people endeavor in criminal activities
because it is advantageous and enjoyable for them (Rock, 2002). In other words, this criminological theory focuses more on "Why individuals do not commit crime?" given their particular circumstance(s). Therefore, what Hirschi and Gottfredson's work suggest is that by being bonded to another or a set of acceptable values and norms, individuals who desire to commit crime would not do so since the valued connections to others would reduce the desire to commit such acts. Such a bond to society is based on those socializing agents that are derived from the family, one's teachers, and one's job or career. Such agents constrain an individual from engaging in any juvenile or criminal behavior. Such societal bonds are based on themes of attachment, commitment, involvement, and beliefs as ascribed by Hirschi (2005). According to Hirschi, attachment refers to the extent an individual cares about the opinions of others; commitment refers to a person's investment of their time and emotion to legitimate and conventional endeavors; involvement as indicated by Hirschi stresses the degree of time an individual grants to socially acceptable pursuits; and belief refers to an individual's acceptance of the regulated norms in their society.

Simply put, by using this model, it is important to recognize that the weakening of such bond with one or more of these socializing agents often leads the individual to commit miscreant acts. In contrast, the greater the positive bond with these agents, the greater the control of the individual's desire to act inappropriately.

Warr (1993) also found that the more time a youth spent with his parents; the less likely deviant peer influence would have an effect on the youth. Not only does a strong parental attachment appear to lower juvenile delinquent conduct, it also appears to alleviate the
psychological discomfort for adolescents experiencing the apprehension of being criminally victimized (May, Vartanian, & Virgo, 2002).

Labeling theory, on the other hand, emphasizes that individual's construct a personal view of themselves through the eyes others (Gove, 1975; Liska & Messner, 1999; Vold, Bernard, & Snipes, 2002). It is a highly interactive model that is developed over time between an individual and significant others relative to how the individual sees himself or herself from socially interacting with such others via role taking (Neff & Orcutt, 1978; Ray & Downs, 1986). This process leads one to developing their "self-image" according to Cooley (1902) and later by Mead (1934). Cooley (1902) indicated that individuals construct self-images primarily due to the influences of social interaction with others and the created self-image is basically the "looking-glass self." Simply stated, our perception of ourselves is partly based on our perceptions of how others view us and this perception affects how we behave.

In studying this process more closely as it relates delinquency, Matsueda (1992) indicates that through social interaction and communication with others via symbolic interactionism, the labeling process is accomplished and social order is attained. Symbolic interactionism emphasizes the importance of social relations, and the role of symbols in their communication with others in the development of their personal identities. People first define the meanings of situations they are experiencing and then they behave in a manner that is perceived as appropriate for their defined meaning of that situation. Thus a symbolic interactionist would argue humans are mean-making entities that interpret and respond to their situations (Gusfield, 2003). Individuals are susceptible to reflected appraisals and these appraisals create the
psychological underpinnings for the acceptance of a label inherited by the individual from the larger social audience's critique of their committed acts (Matsueda 1992). For this reason symbolic interactionist theories provide the theoretical and conceptual underpinnings for labeling theory (Adams, Robertson, Craig, Gray-Ray, & Ray, 2003).

The behavior of an individual, if considered deviant, largely depends on society's reaction to such behavior as (Becker 1963). Hence labeling theorists assert that family's reaction to youth misconduct is part of the dynamic microprocesses that the youth will experience within the family system during his or her social interactions with members of the family. Such exchanges will either inhibit or produce further future delinquency depending on how the individual perceives himself or herself relative to such social exchanges and the ability of the youth to reject the applied label (Goffman, 1963; Storrs, 1999)

Background of the Problem

Delinquency and crime among youths, and the role of the family in such situations, can best be understood when one is familiar with the historical, legal and social dynamics within the family system (Sharp & Hancock, 1998). Delinquencies among adolescence that may arise during this time have only lately received state attention in the through the initial approach of the Child Saving Movement of the 19th century (Platt, 1974). This movement created a legal and social chasm between adults and those not in the age of majority even though youths who were viewed as delinquents were not always seen as being different from their adult counterparts.
Prior to the Child Saving Movement, adolescent delinquents received virtually the same sanctions as adult deviants. Society firmly considered juvenile delinquency to be caused by the same biological, spiritual, and environmental causations that adults were susceptible to as well (Mennel, 1982). Hence, the family was not held directly accountable for delinquent acts among its children because the concept of childhood was not viewed as it is in contemporary society (Binder, Geis, & Bruce, 2001). Historically, the family was an economic unit that toiled together to assist it in surviving, and the family did not contribute to their juveniles' maladjusted behavior. The family system depended on the synergistic energy generated from a positivist relationship among its members (Anderson, Carter, Lowe, 1999). According to Mennel (1982), the family system served as a social control mechanism against adolescent delinquency, because of the adult responsibilities and demands expected of the youths in these relationships. In short, the economic reality of the historical relationship consistently and physically interwove the child to the family network.

The concept of childhood and any significant differences from adulthood was a notion that developed over time. The family came to be seen as instrumental in ensuring that their child was not raised in an environment conducive to misconduct, because certain family systems produced maladjusted behavior in their adolescents. Eventually, society emphasized the notion that the family should be responsible for punishing the wrongdoings of the adolescent for social misconduct because the juvenile was part of the family. This vision evolved, and the family came to be seen as a possible cause of youth delinquency, as well as not being able to control the behavior of its junior members (Mennel, 1982).
The structure and practices of the family became a focal concern as a contributor to juvenile delinquency according to Sullivan and Wilson (1995). The state, in the 19th century under the judicial doctrine parens patriae, intervened in family relations whenever it believed the juvenile faced risk factors the family structure created or could not correct (Platt, 1974).

The solutions to juvenile delinquency have been examined from a variety of approaches over the past century (Howell, 2003). Single variable approaches for explaining juvenile delinquency have given way to the more complex and rigorous theories that recognize that there are multiple causal pathways to youth misconduct (Farrington, 2003; Sullivan & Wilson, 1995). The current corrective approaches to juvenile delinquency are in line with this discernment. States are approaching delinquency from a comprehensive standpoint. In this era, any adolescent in the juvenile justice system is likely to be involved with more than one social agency addressing his/her needs (Howell, 2003). This comprehensive approach also includes the family as part of its solution to juvenile delinquency. The family is a vital component that is integrated in the solution to correct youthful misconduct as seen by parental training. This has proven successful in reducing the onset of delinquency as well as violent childhood conduct (Smith & Thornberry, 1995).

Currently, juvenile delinquency concerns have also created social and legal ramifications for parents found liable to contributing to the delinquency of their adolescents (Tyler, Segady, & Austin, 2000; Warner & Cannon, 2004). Parental liability statutes have been enacted throughout the Caribbean. These laws are aimed at sanctioning parents who are failing society by not providing proper parental care to their offspring. The liability laws implicitly infer that parents
have direct and indirect influence on the behavior of their adolescents and in some scenarios; the parent is criminally liable for the juvenile's misbehavior (Warner & Cannon, 2004).

The societal and judicial approaches to addressing juvenile delinquency are in a current state of flux. There are competing theories and approaches that seek to gain influence in the creation of juvenile justice policies and programs; however, the family unit and chiefly the parents are recognized as being an integral and essential ingredient for the success of any these perspectives.

Statement of the Problem

Understanding the relationship and the interactions between the parent and the child is critical to understanding the present and future adolescent behavior (Griffin, Botvin, Scheier, Diaz, & Miller, 2000), and negative adolescent and parental relations are argued to have detrimental effects on subsequent juvenile behavior (Sampson & Laub, 1993). The limitation with these studies is that they do not investigate the perceptions of the youths experiencing these parental relationships. The empirical outcomes generated by these studies have not been adequately explored via qualitative enquiry. The youths' opinions and views of their experiences in these relationships are not and cannot be made evident in these studies due to their quantitative methodology. The experience of these interactions with the parents needs to be investigated from the perspective of the youths. Therefore, the problem that this study seeks to address is the arrested youths' experience with their parents in the Cayman Islands. This study provides a sense of understanding from the arrested youths of how their parental situations affected them.
Purpose of the Study

The perceptions of arrested male and female youths and their relationship with their families is noticeably absent in the literature and the purpose of this phenomenological study was to explore the lived experiences of this marginalized population, so their perceptions on these relationships could be articulated. This relationship needed to be understood in order to further understand how juvenile justice systems can assist in maintaining a strong positive bond between the parents and their adolescents during a period of crisis. According to Crosnoe, Erickson, and Dornbusch, 2002, the maintenance of strong family relationships and commitment among its members diminishes youth misconduct and alleviates the intergenerational transmission of it (Garnier & Stein, 1998). The study of these lived experiences provides data for future research that is designed to explore parental practices and their relationship to youth delinquency. Therefore the purpose of this study was to obtain a description and discovery of the essences in this contextual family system by harnessing the youths' perception of this experience with their parents.

Research Question

This study sought to comprehend the parent and adolescent relationship from the lived experiences of arrested male and female youths. The predominate guiding research question for this study was: What are the lived experiences of arrested youths in their relationship with their parents?
Rationale

Understanding the lived experiences of youths who commit crimes was a prerequisite for appreciating the application of phenomenological research for this study. According to Van Manen (1990) using such a study design was the beginning and end of phenomenological research. Hence, by enquiring, "What are the lived experiences of an individual?" This study sought to understand and isolate the essences of everyday life in those persons investigated in this study. Hence, the precise phenomenon that was studied was the youth/parent relationship after a youth was typically arrested for committing a crime. Polkinghorne (1989) posited:

The investigation of conscious (or "lived") structures involves distinguishing those aspects of an experience that are invariant and essential, making the experience show up as the kind it is—that is, as the typical way in which a phenomenon present itself in experience. (p. 42)

Moustakes (1994) indicated a human science research question has distinct characteristics which,

1. seeks to reveal more fully the essences and meanings of human experience;
2. seeks to uncover the qualitative rather than the quantitative factors in behavior and experience;
3. engages the total self of the research participant, and sustains personal and passionate involvement;
4. does not seek to predict or to determine casual relationships;
5. is illuminated through careful, comprehensive descriptions, vivid and accurate renderings of the experience, rather than measurements, ratings, or scores. (p. 105)

Significance of the Study

There are arrays of criminological theories that seek to explain the causes of crime among youths via family malfunction (Hirschi, 1969; Lemert, 1951; Sutherland, 1947). Several of these theoretical perspectives emphasize and focus on the views of others, much to the demise of the youths' personal accounting of their experiences with crime and delinquency as it relates to them being a member of a family unit. Thus, comprehending the complexity of such misconduct and how it relates to their relationship with their parent(s) is a salient aspect to understanding how the criminal justice system can assist in maintaining, through policies and programs, a positive family relationship between these individuals and their parent(s).

Specifically, this study facilitated a greater understanding of how male and female youths in the Cayman Islands perceived their experiences with their parents after such a youth had been arrested of a crime. The analysis of the youths' perceptions of their experiences as an offender and member of a family unit provided a more thorough and comprehensive understanding of the underlying tenets inherent in such relationships. These processes also provided insight into the perception of the youths who participated in the study of these personal encounters.

This research study contributed and expanded the current knowledge base by allowing arrested youths to explain how this contextual relationship was experienced by them. There is a
dearth of literature speaking for such youths' and their description of their experiences as both children and offenders. Typically, such social group members are not often asked of their perception as to how they felt about such personal relationships. Hence, this study provided the opportunity for this group of individuals to express their emotions concerning such an experience.

This study of arrested male and female youths in group home facilities did not attempt to generate deductions from the youths' articulations. Phenomenology does not attempt to answer empirical questions (Van Manen, 1990). Rather, it seeks to describe, as accurately as possible, the experience with the intention of locating the essences that are inseparable from the phenomenon (this specific type of relationship) (Fischer, 1985). In other words, this study sought to illicit an understanding of this youth/parental relationship after the youths' arrest, through descriptive analyses and interviews with the youths.

By conducting this study in the Cayman Islands, we are able to specifically enhance our current understanding of how Caymanian youths view this contextual relationship. The study results, in this context, provided greater insight for the specific designing and implementing of juvenile justice family programs in the Cayman Islands. This is essential because current research indicates that the myopic adopting of family services from other cultures and regions can cause more harm than good (Cain, 1999).

Definition of Terms

For the purpose of this study, the following terminology functioned with these definitions:
Youth is a person between the ages of 13 years-old through 21 years-old.

Essence (construct, meaning, and eidios) means the unique quality of the experience. This is the underlying theme in an experience, because without it the experience would not exist (Creswell, 1998).

Deviance in this study means any behavior or appearance that breaches a norm or rule in society or a law.

Juvenile Delinquent will be operationalized in this study to mean any criminal or deviant behavior that can be sanctioned by a social control agency that is committed by a youth who has not attained the age of adulthood.

Lived Experience means an individual's firsthand everyday experiences (Van Manen, 1984). In this study, it will be used to define the relationship the youths experienced with their parents after these youths were arrested. These are the incidents the adolescent was part of.

Parents, for the purposes of this study, will be those individuals who were the primary caregivers in the youths' lives during the arrest process and prior to this experience.

Social control agency is any agency with the power to enforce guidelines on the youth, or the power to officially demand certain behaviors from the youth.

Assumptions

1. This phenomenological study, through its methodology, will be able to capture the themes in the lived experience the participants had with parents through an in-depth
interview. This interview will slowly coalesce through phenomenological analysis into a greater understanding of the experience.

2. Enough descriptions will be provided by the participants that will reveal the relevant data needed to discover and analyze the essences inherent in the lived experiences.

3. There is a lived experience with the parents which is different from the period prior to the youths' arrest, and this lived experience can be articulated by the participants.

4. Through phenomenological enquiry, the researcher will be able to ascertain and analyze the essences of these individuals' lived experiences, and discover an existing commonality among the essences of the entire study population.

5. By being neutral, this researcher will be able to capture a thorough report of the descriptive account of the participants' lived experiences that will enable an accurate portrait of the recounted lived experiences for the reader.

Limitations

1. This study did not purport a casual relationship between youth delinquency and parental practices. The study simply explored the youths' perceptions of the essences in the lived experiences they had with their parents after the youths were arrested.

2. The lived experiences examined in this study were provided by participants from the Cayman Islands. The Cayman Islands consists of three islands with its own unique cultural blend and diversity. The essences captured in this study from the experiences may not be
generalizable to other populations. The parental practices in the Cayman Islands may be different from other nations and as a result, the study's findings may not be replicated in other nations due to cultural dissimilarity.

3. The study population consisted of arrested adolescent males and females and this may prevent generalizations to other populations, because purposeful sampling was employed. The reader is more likely to find a commonality in the essences of a similar type of male and female population that has experienced a similar contextual relationship (i.e., school expelled youth or a youth that has had an official encounter with a police officer not leading to arrest).

4. The study design encouraged the continual interaction between researcher and participant. This interaction was essential for gathering the data needed for analysis; however, the researcher was also the main instrument in this design. Inherent in the researcher are biases, preconceived notions, and prejudices. If the researcher was unable to suspend his biases, the study results would be tainted and a loss of credibility would be evident (Moustakas, 1994; Sokoloswki, 1990). While total suspension of the researcher's biases and prejudices was impossible, they can be limited by merely acknowledging and actively diminishing their influence. The influence of the researcher's persona can restrict the true and accurate expression of the experience according to the participants if the researcher does not take adequate action to diminish this concern.

5. This study exclusively used the experiences of the participants to investigate the phenomenon and according to phenomenological philosophy, "consciousness are in continuous flux: they cannot be grasped" (Polkinghorne, 1989, p. 45). This presented the dilemma of how
accurate the reflective experience as told by the participant was, as well as, the accuracy of the researcher's interpretation of this reflective report.

Nature of the Study

This phenomenological enquiry sought to uncover the essences in the experiences of arrested male and female youths in a group home facility. The analyzed experiences emanated from the youths' perception of their relationship with their parents after the youths were arrested.

This qualitative study endeavored to explore the experiences of the arrested youths in order to understand the transformed youth/parent relationship. The exploration of these experiences with the selected participants transpired through in-depth interviews. The in-depth interviews afforded the participants the opportunity to describe their lived experiences which Wertz (1985, p. 161) described "as faithful and a complete description of what was lived through".

Remainder of the Study

Chapter One provided an overview of youth/parental relations, as well as, provided data concerning the offending adolescent population. In this chapter, the purpose statement of the study, and the rationale and significance for conducting the study were discussed. Chapter Two discusses the underlying theoretical perspectives used in the study. The theories used are Social Control, Differential Association, and Labeling. Chapter Three discusses the research and sample design, the recruitment of the participants, and instrumentation. Chapter Four discusses the data collection process and analysis, as well as provides the individual and general descriptions and
essences discovered via the analysis. Chapter Five provides a summary of the results, conclusions, and recommendations.
CHAPTER 2: LITERATURE REVIEW

The purpose of this study was to explore the relationships arrested male and female youths in the Cayman Islands had with their parents via the youths' perception. In accordance with the research question, the literature was narrowed to specifically focus on the relationship between arrested juvenile delinquents and their families. The literature review is comprised of an overview of three predominate juvenile delinquency theories that describe and proscribe the critical importance of the family's relationship with the juvenile and the parental role in the development and continuation of adolescent deviance. This literature review specifically recapitulated the premises of: (1) Social Control theory; (2) Differential Association theory; and (3) Labeling theory.

Phenomenological researchers, by design, are provided allowances in methodology in order to capture and understand the lived experience of the participant as long as the phenomenological principals are adhered to (Halling, 2002; Polkinghorne, 1989; Wertz, 1985). Van Manen (1990) posits that phenomenology "is a methodology that tries to ward off any tendency toward constructing a predetermined set of fixed procedures, techniques and concepts that would rule-govern the research project" (p. 29). This literature review analyzed criminological theories that provided plausible explanations that could explicate the discovered essences.
Social Control Theory

Social control theory differs from socialization theories on an epistemological level. The control theorists postulate that the violators of norms and laws do so because of the attractiveness, allure, profitability of their acts (Hirschi, 2005; Rock, 2002), and the motivation for their misconduct is assumed to be inherent (Akers & Cochran, 1985). Social learning theorists argue that individuals do not commit acts of deviance solely by their own initiative and absent learning experience (Akers, et al., 1979; Sutherland 1947). Liska and Messner (1999) explain the social control postulation:

It is not necessary to explain deviant motivation; rather it is necessary to explain why everybody does not act on his or her deviant motives and violate the norm. (p. 65)

The theory of social control holds as its basic and fundamental premise that people will be deviant unless their behavior is restrained (Krohn & Massey, 1980). Travis Hirschi (1969), a social control theorist, advocated that individuals were bonded to society, and if this bond is broken, deviance can be the result. The bond was the mechanism through which individuals were indoctrinated into a common societal belief system. Control theorists do not acknowledge the concept that there could be several normative belief systems operating simultaneously in a society and at times could be in friction with one another (Sutherland, 1947).

The bond according to Hirschi is interrelated and comprised of attachment, commitment, involvement, and belief. Belief refers to the internalizing of conventional norms; attachment refers to the degree to which we care about the opinions of others, including parents and teachers; commitment refers to the social rewards of people being tied to the cultural conformity.
and their investment of time, energy, and emotion in accepted pursuits such as obtaining a good education; and involvement refers to the amount of time individuals are involved in conventional activities. Any weakening of these elements between the individual and society may increase an individual's preponderance for deviance (Hirschi, 1969). Conversely, the stronger the bond to society, the less likely an individual will commit deviant behavior.

Hirschi (1969) suggested that poor child-rearing is the predominant reason the bond to society is broken. Adolescents need to be taught self-control and once this is accomplished, it will remain stable throughout an individual's life and will influence behavior. Farrington (2003) argued the theory is static in this regard because it neglects the recognition of other environmental stimuli occurring within the life-course that contributes to or reduces criminal conduct.

The bonds with schools, families, and churches are examples of integral institutions in a community that are extremely vital in ensuring social control (Barkan, 1997; Liska and Messner, 1999). Hirschi (1969) posited that delinquency can be curtailed by attending to the needs of adolescents in a positive manner through maintenance of the bonds.

Control theory has been used to assert that the bond of parental attachment is a major deterrent of crime (Mills, Kroner, & Mongrain, 2005; Teevan & Dryburgh, 2000), serves to limit negative peer influences (Warr, 1993) and reduces an adolescent's fear of crime (May, Vartanian, & Virgo, 2002). The theory suggests that the unattached adolescent is unconcerned about the opinions of his parents and does not care that the result of his criminal acts will negatively strain his relationship with his parents (Hirschi, 1969).
Hirschi (1969) discovered in his self report survey using a sample of 4,000 high school students in San Francisco, that male adolescents who were more closely attached to their parents reported committing less delinquent acts than those males who were not. Hirschi's study emphasizes the conventional family bond is a strong restraining force that curtails the impulses of the male adolescent to commit deviant acts.

The parents can affectively control the juvenile through internal and external controls (Gottfredson and Hirschi, 1990). Internal controls are psychological and operate in the physical absence of the parent. This concept implies that in the absence of direct supervision an adolescent who is strongly attached to his parents will still refrain from criminal activity. This is because he believes the parents know where he is and what he is doing (Kierkus & Baer, 2002). Hirschi’s (1969) external control refers to parental attachment that implies that direct supervision of an adolescent will inhibit him from committing acts of delinquency. This concept relates to a physical attachment and is considered the simplest form of parental bonding.

Positive communication as part of physical attachment is also a form of affection for the adolescent. The nature of the communication between the parent and the adolescent is a demonstration of parental feelings for the child and thereby increases the bond according to Hirschi (2005). The communicative effort should increase the adolescent's opinion of his parents because the juvenile will be amenable to sharing more of his thoughts and behaviors with them. These thoughts shared by the adolescent ensure an adaptation to positive societal values through parental advice and guidance (Grossman, Beinashowitz, Anderson, Sakurai, Finnin, & Flaherty, 1992).
Gottfredson and Hirschi (1990) explained that self-control is primarily an internal control that explains all types of delinquency and criminality across gender, race, ethnicity, and cross-nationality (Vazsony & Crosswhite, 2004). Self-control theory places its emphasis on the early stages of the life-course before delinquency occurs (Vold, Bernard, & Snipes, 2002). Gottfredson and Hirschi suggested that self-control is instilled in children by the age of eight, and remains relatively intact throughout the life-course. The self-control theorist views criminal acts as providing the immediate gratification of desire and requires little or no planning (Rock, 2002). Gottfredson and Hirschi (1990) described an individual with low self-control:

People who lack self-control will tend to be impulsive, insensitive, and physical (as opposed to mental), risk-taking, short-sighted, and nonverbal, and they will tend therefore to engage in criminal and analogous acts. (p. 90)

The researchers do not advocate that these indicators of low self-control will automatically cause deviant behavior. Instead, the researchers point out that criminal activity and analogous behaviors will be committed predominately by those with low self-control and crime opportunity (Grasmick, Tittle, Bursik, & Arneklez, 1993). Low self-control prohibits a long range perspective and "it is represented by the absence of a broad cluster of general characteristics that act as restraints on behavior" (Gibbs, Giever, & Martin 1998, p. 42). Those with low self-control do not consider the long-term consequences of their actions nor the adverse effects others may experience because of their conduct (Gibbs, Giever, & Martin, 1998).

Gottfredson and Hirschi’s (1990) general theory of crime posited that all criminal and analogous behaviors are manifestations of low self-control and that offenders will commit a
variety of crimes with no real penchant for a specialization in one type of deviant act. The causes of low self-control according to Gottfredson and Hirschi (1990) emanates from the "…absence of nurturance, discipline, or training." (p. 95). These causative factors are negative and are directly related to the predominate contributory element for low self-control which is ineffective child-rearing. The parents in their relationship with their child must teach the child self-control if the child is to resist instant gratification through illegal social conduct. The other socializing institutions are inconsequential if the parents do not address low self control concerns of the child through positive relationships (Wade & Brannigan, 1998). Gottfredson and Hirschi suggested the parents in their effort to teach self-control during child-rearing must:

1. monitor the child's behavior;
2. recognize deviant behavior when it occurs; and punish such behavior. (p. 97)

The parents must therefore have an interest in the child and consciously exert an effort to reduce the potential for criminality in a child through effective socialization and the appropriate response to exhibited low self-control. Parental monitoring and supervising of conduct serve to instill self-control in juveniles (Gibbs, Giever, & Martin, 1998). The parental practice of being physically present in the relationship with an adolescent promotes his self-control and subsequent acceptance of socially defined behavior (Chen, 1990).

The types of parental practices used with adolescents are fundamentally important for positive behavioral growth. Parental maltreatment of adolescents serves to inhibit the learning of self-control because it severs the parental attachment. Research has indicated that the presence of one supportive parent alleviates other risk factors (Werner, 1989). Maltreatment is associated
with juvenile misconduct (Kingree, Phan, & Thompson, 2003). Adolescents experiencing excessive physical violence (Howing, Wodarski, Jurtz, Gaudin & Gerst, 1990); neglect (Dembo et al., 1998); verbal aggression (Spillane-Grieco, 2000); and interparental violence (O'Keefe, 1996) respond with socially disruptive behavior. The presence of these states of affairs can lead to the dissolution of parental attachment and the absence of low self-control because there is no productive bond with the parent.

Differential Association Theory

The socialization or learning of deviant behavior is a process that is culturally specific (Bandura, 2002). This process is greatly influenced by social experiences which include verbal discussions, exposure to models, and encounters with discipline (Crandell & Crandell, 2003). This is an interactional experience for the individual and is bidirectional in influence (Bandura, 1999). Social systems overlap and each system is dependant on the others for synergistic growth or entropic demise (Anderson, Cater, & Lowe, 1999; Bandura, 1999). Using this same rationale, social learning theorists argue that negative, intimate relationships are influential in the development of non-conforming behavior, and parents in particular are influential through their stature as role models and norm regulators for the conduct of their children (Kandel & Andrews, 1987), especially those parents who are confident they can affect their adolescent's development (Bandura, Barbaraeili, Caparara, & Pastorelli, 2001). Social learning emphasizes the behavioral manifestations that contribute to conduct (Akers, Krohn, Lanza-Kadece, & Radovevich, 1979).

Prior to Sutherland's (1947) criminological theory, multiple-factor causative explanations were offered to elucidate the etiology of criminal misconduct (Matsueda, 1988). For instance,
as a social learning theorist, Sutherland postulated that criminal behavior was learned and occurred within intimate personal groups. Peers are considered instrumental in the development of such attitudes and behaviors that condone such acts (Kandel, 1996). These intimate groups provide favorable or unfavorable definitions to illicit conduct that directly affected an individual's subsequent behavior (Hoffman, 2003). Hirschi (1969) suggested Sutherland's theory was simply too vague and could not be empirically tested, while Burgess and Akers (1966) specifically emphasized Sutherland's differential process was too vague and referred to a mental condition that could not be measured. Sutherland (1947) highlighted his problematic postulation concerning the universal nature of general definitions being acquired in a social learning process and how it was arduous to develop formulas permitting these constructs to be subjected to valid identification and analysis. Matsueda (1988) noted the process by which definitions of law violations were learned cannot be measured with certainty; however, through covariance structure analysis corrections are able to be made.

Sutherland (1947) indicated that criminal behavior was predominately learned through social association within small, personal group relationships. The relevant attitudes, motivations, and methods for criminal behavior are acquired through socialization (Akers, et al., 1979). The socialization processes within intimate groups are not equal because associations are not equal. Sutherland (1947) suggested associations could be described by their frequency, duration, priority, and intensity. The stronger these elements are, the more likely the criminal or conforming learning experience will be intensified.
The family in this context is an important variable because of its intimacy and importance to the juvenile (Akers, et al., 1979). The juvenile is inextricably interwoven in his family, and the socialization of deviant attitudes can manifest in this environment. From the social learning perspective, poor interpersonal parental practices can be harmful for the adolescent as well as for his future behavior. Differential theory places the intimate social relations of juveniles as a priority. The family relationships of adolescents are critical to understanding the learning process that precludes juvenile delinquency. Poor parenting practices present risk factors for adolescents. These practices expose and educate the juvenile to learning improper social conduct (Lerner & Galambos, 1998). The juvenile internalizes what he witnesses significant others are doing, and accepts the demonstrated behavior as correct. Parental practices serve to educate the adolescent in socially appropriate conduct and also serve as protective factors against risk elements (Crosnoe, Erickson, & Dornbusch, 2002). Negative parental behavior - such as abuse and violence - is physically and emotionally harmful to the juvenile and has been argued to be imitated by the juvenile (Kashani, Daniel, Dandoy, & Holcomb, 1992), as well as being intergenerational (Egeland, 1993).

Sutherland rejected the biological perspective of criminal deviance by critically proclaiming deviance is not inherited (1947). Sutherland's differential association theory provides nine propositions that underscore the origins of criminal conduct:

1. Criminal behavior is learned.

2. Criminal behavior is learned in interaction with other persons in a process of communication.
3. The principal part of the learning of criminal behavior occurs within intimate personal groups.

4. When criminal behavior is learned, the learning includes (a) the techniques of committing the crime, which are sometimes very complicated, sometimes very simple; and (b) the specific direction of motives, drives, rationalizations, and attitudes.

5. The specific direction of motives and drives is learned from definition of the legal codes as favorable or unfavorable.

6. A person becomes delinquent because of an excess of definitions favorable to violation of law over definitions unfavorable to violation of law.

7. Differential association may vary in frequency, duration, priority, and intensity.

8. The process of learning criminal behavior by association with criminal and anticriminal patterns involve all of the mechanisms that are involved in other learning.

9. While criminal behavior is an express of general needs and values, it is not explained by these general needs and values, since noncriminal behavior is an expression of the same needs and values. (Sutherland, 1947, pp. 164-165)

Sutherland's (1947) differential association theory asserts that criminal behavior is largely a response to an individual's former life-course intertwined with a situation conducive to criminal misconduct as it is construed by the offender. In Sutherland's discourse, this premise is made:
A child is ordinarily reared in a family; the place of residence of the family is determined largely by family income; and the delinquency rate is in many respects related to the rental of the houses. (p. 165)

The learned negative conduct is easily reinforced in this environment because of the relationship shared by the parent and child and the amount of time spent together. Because of the frequency, duration, priority, and duration, a youth spends with guardians; their learning experience with them should transcend any other socialization process that offers different social definitions favorable to criminal misconduct.

Labeling Theory

Labeling theory focuses on "definition of crime and deviance; the possible discrimination in the application of official labeling and sanctions, and the effect of labeling on continued deviance" (Barkan, 1997, p. 219). Labeling theorists espouse that deviancy and its descriptions and categorizations are dependent on the situation, historical context, offender characteristics, and characteristics of those sanctioning the behavior (Curran & Renzetti, 2001).

The self of an individual is contingent upon how the individual perceives the reactions of others in response to him (Cooley, 1902; Lemert, 1951; Meade, 1934). The theory of labeling asserts that the self is a manifestation of the interactive process that is created and developed over time (Downs & Robertson, 1997). Schur (1969) describes the importance of these relationships:

This point about interaction is important, because a great value of this orientation
is the stress it places on the process involved in the development of criminal outlooks and behavior. Crime is not simply a matter of static conditions-under which some individuals clearly "are" criminals (for all time and places) whereas others clearly "are not." On the contrary, both the individual's behavior and his self-conceptions are constantly undergoing change, and are highly responsive to the reactions of others. (p. 281)

Labeling theory is aligned with the study of social processes and microphenomena (Liska & Messner, 1999). Tittle (1975) describes the etiology of criminal behavior based on labeling theory premise, "deviance is itself a product or reactions by social audience or by social control agents" (p. 399). A deviant or criminal act is not inherently wrong; it is made erroneous by societal response. Labeling theory is blended within the symbolic interactionist theories which emphasize that individuals construct a personal view of themselves through the eyes of others and humans create definitions from the subjective meanings they have interpreted of their experiences and these definitions can be permanent and also contribute to certain types of behavior (Benzies & Allen, 2001). Bonner (1994) explains, "human beings act on the basis of interpretations which arise out the social interaction one has with one's fellows" (p. 230). The symbolic interactionist perspective is fundamental for understanding labeling theories.

Matsueda (1992) indicates that through social interaction and communication with others via symbolic interactionism, the labeling process is accomplished and social order is attained. The symbolic interactionist argues that humans are mean-making entities who interpret and respond to their situations (Gusfield, 2003). Individuals are susceptible to reflected appraisals.
"How one perceives the way others see one" is important to the opinion one's self (Matsueda, 1992, p. 1584). This reflected appraisal creates the psychological underpinnings for the acceptance of a label inherited by the individual from the larger social audience's critique of his committed acts. For this reason, symbolic interactionist theories provide the theoretical and conceptual underpinnings for labeling theory (Adams, Robertson, Craig, Gray-Ray, & Ray, 2003).

Clarke (1999) suggests that most behavior of individuals is linked with the concept they have of themselves and how convinced they are that it is true. Labeling theory places emphasis on the societal reactive view of what has been termed deviance as defined by those in a position to label it deviance (Pontell, 2002).

Individuals in society do not participate in human interactions in a unidirectional manner (Bandura, 1999). The relationships between people are interwoven (Anderson, Carter, & Lowe, 1999). The concept we have of ourselves is contingent on how we perceive others to view us and Cooley (1902) describes this perception as, "the reflected or looking glass self" (p. 52). This concept of self is dependent on the social environment it is interacting with. Lemert (1951) argues the delinquent is a product differentiating and isolating processes that are determinants of eventual behavior. The delinquent who perceives negative societal reactions to his behavior is prone to have a greater delinquent involvement according to Lemert.

Lemert (1951) called the initial deviant act primary deviation and defines it as simply the breaking of a rule. He emphasized that the negative reaction to individuals by society for this deviant act sets in motion the process that inevitably increases the deviancy of the labeled
individual. Becker (1963) succinctly stated, "The deviant is one to whom the label has been successfully applied; deviant behavior is behavior that people so label" (p. 9). The self-concept and the behavior of the individual based on this negative societal reaction will adversely change (Levy, 1997). Societal reactions to primary deviance restrict the labeled individual's ability to lead a productive and conformist life (Smith & Paternoster, 1990).

Secondary deviance is deviance that results from the societal reaction to the first type of deviance coupled with the individual internalizing this response and incorporating it into his psychological profile (Lemert, 1951). The individual becomes engulfed and transformed by this new identity (Ray & Downs, 1986). The formal label is obtained through the individual's contact with social control agencies (Adams et al., 2003). This formal labeling process has encroached on much of the empirical research done on labeling studies to the detriment of the informal labeling inquiry (Adams et al., 2003; Bartusch & Matsueda, 1996; Zhang, 1997).

According to Adams et al. (2003), the informal label is a product of parents, teachers, and peers. Informal labeling includes categorization by non-professionals such as parents (Downs & Robertson, 1997). Akers (1967) implied the informal labeling process is conducted by those who "acquire both right and obligation to engage in it through being themselves the injured parties or kin to the injured parties" (p. 424). Akers suggested this type of labeling may not have the same detrimental effect as formal labeling:

Not all degradation ceremonies are carried on in accordance with publicly prescribed and publicly validated measures. Quarrels which seek the humiliation of the opponent through personal invective may achieve degrading on a limited scale. Comparatively few
persons at a time enter into this form of communion, few benefit from it, and the fact of participation does not give the witness a definition of the other that is standardized beyond the particular group or scene of its occurrence. (p. 424)

This area of informal labeling research has not been studied with the same fervor as formal labeling and yet, it may provide greater insight into juvenile delinquency causation (Matsueda, 1992; Zhang, 1997).

This present study adds to the literature by using open-ended questions to address the phenomenon to be explored, and yet allows the participants to venture infinitely within the realm of the experience (Seidman, 1998).
CHAPTER 3: METHODOLOGY

Research Design

Phenomenology has its roots in the qualitative paradigm (Creswell, 2003). This research methodology is flexible; non-linear; emergent; and the focusing and refining is an ongoing process throughout the data collection and data analysis (Neuman, 2003).

Edmund Husserl (1859-1938) describes phenomenology as the "science of consciousness" (1981, p. 127). Phenomenology in its purity attempts to search the individual consciousness of its subjects and locate the meanings that are bestowed on their every experience. Sokolowski (2000) contributes to the explanation by postulating that the core doctrine in phenomenology is "the tracing that every act of consciousness we perform, every experience that we have, is intentional: it is essentially 'consciousness of' or an 'experience of' something or another" (p. 8).

Empirical phenomenology employs a human science research approach and involves researching the manner in which humans experience the world in which they interact with (van Manen, 1990). The phenomenologist enquires what an experience is like through a methodical procedure that describes the structures and the meanings of lived experiences.

The study of experiences or phenomena provides the opportunity for the researcher to acquire knowledge since any phenomena can be investigated (Moustakas, 1994). The phenomenological researcher seeks to discover the "essential, invariant structure (or essence) or the central underlying meaning of the experience"(Creswell, 1998). Phenomenology is not curtailed by enquiry for the origins or deductive investigations. It is a methodology used for
investigating and describing an experience (Kleiman, 2004). Husserl (1981, p. 127) indicates "it would be the task of phenomenology, therefore, to investigate how something perceived, something remembered, something fantasized, something pictorially represented, something symbolized looks as such".

The research question was the guiding factor that determined the inevitable possibility concerning the type of research methodology that was to be used in this study (Creswell, 1998, 2003; Mertens, 1998, 2005; Neuman, 2003). The research question served to clarify what data was needed from what sources and under what conditions, as well as, served to operationalize the purpose of the study according to Mertens (2005). The manner in which the research question was presented (i.e., terminology) also directed what methodology was practical (Creswell, 1998). Phenomenological research questions do not seek answers that correct knowledge; they are meaning questions that seek to understand phenomena (Seidman, 1998; Van Manen, 1990).

The main overarching research question for this study was, "What are the lived experiences of arrested male youths with their parents?" This question, via its terminology, suggested a phenomenological approach in order to gain the essential and specific data required by the enquiry. It also required the participants to provide subjective in-depth knowledge concerning their personal experiences of a phenomenon. The phenomenon in this research study was the changed relationship (phenomenon) between parent and adolescent after the adolescent was arrested.

All experiences provided the phenomenologist with a core of available descriptions utilized to ascertain their thematic underpinnings. The interactions of the youths with their
parents were the lived experiences this researcher explored with the intent of discovering and isolating at least one theme common among the participants; however, the researcher was cognizant that reality is subjectively interpreted (Giorgi, 1985). The research question guided this researcher in discovering the themes that were inherent in the experiences of participants. The rich and deep descriptions of these lived experiences by the male youths provided in the first person, allowed access to the themes or references needed by the researcher (Creswell, 1998).

Sampling Design

A non-probability sampling design was utilized in this study; specifically, criterion sampling. This was employed to recruit the willing participants from the population of male and female delinquents in group homes in the Cayman Islands.

The sample selected had a diverse set of demographic characteristics. In order for the participants to be eligible for the study, they had to meet the following criteria:

1. participants must be between 10 years to 21 years of age;
2. the participants must have been arrested and had a relationship with parents after their arrest;
3. and the participants must be able to articulate the lived experience of their relationship with their parent with a deep and rich description in order for the themes of this relationship to be extrapolated for a phenomenological analysis (Polkinghorne, 1989).

The sample reflected the study's age continuum criterion. This process ensured there was a diverse set of the contextual lived experiences contained in the study population. The common
themes or essences discovered to exist among this diverse age group added credibility to the final population's description of the experience (Creswell, 1998).

The criterion sampling approach was appropriate for this study because the ultimate goal was to obtain a very rich and detailed description of the lived experiences of arrested male and female youth delinquents with their parents in the Cayman Islands. This sampling method was a rational choice for this type of study because it enabled the researcher to locate and interview a specific and relatively small group of participants who had been exposed to this unique experience.

Purposeful sampling in this study does not permit as a goal, a generalization to the larger general population because the individual participant perceptions of their lived experiences may not reflect those of others. However, this study captured a wide range of contextual lived experiences from participants' descriptions. Through this phenomenological process, the final group description in this study inferred that similarities existed in the themes of the experience that crossed culture and ethnicity barriers (Seidman, 1998). The criterion sampling approach enabled the researcher to enhance his chances of capturing the type of data sought for this intended result.

Mertens (2005) recommended a small sample size of approximately six participants for phenomenological studies. For this study, 16 male and female youthful participants were selected from the Bonaventure Boys’ Home and the Frances Bodden Girls’ Home in Grand Cayman, Cayman Islands. The Directors of the facilities arranged for the sample population to be present
at a forum inside the facility. Prior to this forum, the potential participants had no knowledge of the study.

During this forum, the researcher was introduced to the potential participants by the relevant Directors. The researcher introduced himself and explained why the study was being conducted and also the nature of the study. The researcher explained the requirements to be eligible for participation (see APPENDIX B for script of study). All in attendance were advised from the onset that participation is voluntary and that no repercussions would occur if they do not volunteer or cease to participate after the study has begun. The sample population was also advised there were no inducements in any form for participating in the study and also of the potential benefits and minimal risk involved in participating. The potential participants were also advised that a mental health practitioner was available should they feel emotional discomfort during or after the study. The interview content was also addressed and the population was advised that if any participant divulged certain information such as: child abuse, or past or future criminal activity, it would be reported to the relevant authorities.

The researcher asked if there were any questions from the group and answered all questions truthfully. At each facility, and on the same day, the total 16 interested and qualified participants expressed a desire to participate in the study.

Recruitment

The researcher privately spoke to the participants in an office provided by the Director. During this recruitment, the information provided in the forum was reiterated. The nature of the
study was explained in its entirety with care being taken to ensure that the volunteers understood what they are volunteering for. The participants were also informed that the interview would be recorded to ensure that the researcher captured all of their dialogue.

During this recruitment, the researcher advised the potential participants of the prospective consequences of their revealing any illegal behavior committed by themselves or another during the course of the interview. The participants were again advised that the relevant legal authorities would have to be notified for suspected child abuse and criminal activities warranting legal intervention.

Once the participants still desired to participate in the study, their ages and names, type of first arrested offence, and their family demographics (composition and primary caregivers) were recorded. The potential participants were then asked to describe themselves and provide a brief description of their relationship with their parents after they were arrested. This initial information was not recorded for analysis, but simply to ascertain if the participants had exposure to the required experience, with their parent after they were arrested. All but one male adolescent met the requirements and were tentatively accepted in the study pending their signatures and their relevant Directors’ signatures on the assent forms.

At this time, the assent forms were read in their entirety by the researcher to the youthful participants. The participants were informed to stop the researcher at any point when they were uncertain of anything said by the researcher. No other data was recorded from the youth volunteer at this time.
None of the participants appeared eager to be selected for the study. The initial interview allowed the researcher to carefully screen and avoid such participants due to the potential problems they may present. Seidman (1998) described one potential problem of the eager participant as having an alternate agenda, and using the study to further an ulterior motive. In this type of research study, the eager participant, who is advised of potential consequences, may desire to cause legal harm to a family member by fabricating knowledge of a crime or experience. This could result in legal intervention or sanctions for the family member or another party.

Instrumentation

The phenomenological inquiry typically involves a long interview designed to extrapolate the needed description pertaining to the research question and topic (Moustakes, 1994). This type of interview allowed the researcher to gather the structure of the experience for phenomenological analysis (Polkinghorne, 1989). Phenomenological data collection is not limited to in-depth interviews (Wertz, 1985); however, this study utilized this method of instrumentation.

The interviews in this study were informal and interactive between the researcher and the participant. The length of the participants' interviews varied, but 90 minutes was the maximum allotted time. An extension to the allotted time was not allowed and was cautiously avoided. All relevant and necessary descriptions needed for analysis were obtained roughly within an hour of interview.
The interview schedule comprised of one open-ended question and potential sub-questions (see APPENDIX A for a copy of the interview schedule). Phenomenological interviews typically use one pre-determined question to start the interview process (Giorgi; 1985; Moustakes, 1994; Seidman, 1998). The instrument was designed to explore the lived experiences of the arrested male and female youths as they related to their past relationships with their parents. This instrument was not constraining or regimental. The instrument, through its language, encouraged the participants to provide subjective descriptions of their relationships. This interview technique broadened the opportunity for the researcher to question through sub-questions; opened areas of questioning the researcher was not mindful of; and permitted the responses of the participants to be explained through further exploration (Creswell, 2003; Polkinghorne, 1989).

In essence, the constructions or meanings for the participants could be explored more thoroughly in this approach because it allowed them to have freedom of expression. The exploring questions were unbiased and did not prompt the youth to desired answers (Moustakes, 1994). The sub-questions used for the exploration of the participants' responses to the question were not predetermined. The sub-questions arose at any given moment in the interview and were used to extrapolate a better description from the participants. While some of the participants needed few alternate questions because of their ability to describe effortlessly, other participants needed the questions reworded via colloquiums for clarity in order to provide the essential and relevant data. The questions also served to keep the interview contextual by restricting the
descriptions to the youths' experience of just being arrested and the relationship with their parents.

The atmosphere of the interview environment was free of immediate distractions and interruptions. The phenomenological open-ended question, although pre-written, was clarified by the researcher in order for the participants to elucidate the full description of the lived experiences (Moustakes, 1994).

The participants were asked "What was your relationship like with your parents after you were arrested?"

The informal interview provided the opportunity to gain intimate and personal data from the participants regarding their realities. The informal interviewing technique allowed the researcher to collect data from the point of view of the participants and this allowed the opportunity for the participants to contribute immensely to the personal and subjective descriptions being collected. This minimally structured format of the interview became more focused through the use of the open-ended questions, when the inherent themes of the participants lived experiences were not clear, or did not appear to emerge because of the participants' ambiguity or lack of concrete description of the relationship (Mertens, 1998).

Seidman (1998) suggestions were utilized by the researcher by, listening more; having the participant clarify descriptions; enquiring more of a particular subject description; exploring rather than probing; avoiding biased leading questions; not interrupting the participants; asking open-ended questions; asking the participants to view the researcher as someone else; searching for full and rich descriptions from the participants; by understanding that silence and laughter
can be part of the analysis; following any leads given by the participants; avoiding the use of condescending language to the participants; and by using the interview instrument cautiously.

Prior to interviewing, and to ensure credibility was enhanced, the researcher became familiar with the language and colloquiums of the youths and suspended all preconceived notions in order to maximize the potential of the interview schedule during this phenomenological study (Sokolowski, 2000). The interview was arranged for another time when a participant could not be available for the predetermined time. The interview schedule was flexible in application.

The researcher in this project is a bi-cultural African American male currently residing in the Cayman Islands continually for the past 15 years and who earlier in life attended high school in these islands. He is a law enforcement officer with no legal or social connection to the participants. As the primary instrument in this qualitative study (Creswell, 2003), the researcher was cognizant of the possibility of his biases or prejudices influencing the manner and type of sub-questions that were asked. The researcher adhered to the phenomenological methodological practices of remaining free of pre-conceived suppositions, maintaining neutrality and being receptive to the participants' discourse. This limited the potential actuality of manipulating the descriptions provided by the participants. This preparation and flexibility made it possible to narrow the interpretative difference between the participants' perception and description of their lived experiences and their accurate portrayal by the researcher's articulation (Mertens, 1998).
The researcher's past mentor, an expert in the field of juvenile justice issues, provided knowledgeable insight and recommendations about the validity of the question and ensured it was clearly worded.

Phenomenological Instrument Reliability and Validity

Qualitative researchers search for knowledge that provides a better understanding of a complex situation (Leedy & Ormrod, 2001). Their endeavor is guided ontologically by the theory that reality is socially interpretive (Creswell, 2003). The qualitative researcher regularly conducts his research from a position of naiveté. The research process "is more holistic and emergent", with the specific focus, design, measurement instruments (e.g., interviews), and interpretations developing and possibly changing along the way" according to Leedy and Ormrod (p. 102).

The phenomenological researcher adheres to the philosophical underpinnings of qualitative research. He is concerned with validity issues (Creswell, 2003); however, there is ambiguity in the literature of how best to apply the concept of validity to phenomenological research (Polkinghorne, 1989). According to Creswell (2003, p. 208) validity refers "to the notion that an idea is well grounded and well supported," and yet phenomenology relies on no more than the lived experiences of the participants in the study.

According to phenomenology, subjectivity is correlated with the world (Giorgi, 2002). The elimination of subjectivity and the world cannot occur during phenomenological studies. In fact, there is no absolute empirical procedure that can truly test the validity in phenomenological
research. Giorgi (2000) argues the most salient validity test for an instrument would be whether or not the description of the phenomenon was reflected in a discourse that accurately manifested the essential themes inherent in the lived experience.

The data collection instrument asked the participants what something was like, and this permitted the participants to reconstruct those experiences based on the level of priority for them without the aid of the researcher. The descriptions obtained by the researcher reflected the importance of a particular experience in the relationship for the participants. The instrument is valid in the sense that it simply mandates personal and honest recollections of the lived experiences from the participants. The designed instrument asked the participants to specifically recall and provide a description of their relationship with their parents in a specific context after the participants were arrested.

The instrument was reliable because the construct that was measured was clear, concise, and contained no ambiguities (Neuman, 2003). The interview schedule (when utilized with reference to Seidman's (1998) interview recommendations), increased the validity of this instrument because it created an atmosphere for the participants to provide their perception of their experiences with their parents through their descriptions of the experiences.

There is no stringent triangulation, as described by Leedy and Ormrod (2001), used in this research study to attest to the validity of the study descriptions and findings. This is due in part, to phenomenology's focus on the "what" and not the "why" of a phenomenon. Phenomenology does not seek to answer enquiries or refute what is known in theory (Sokolowski, 2000). It is purely a description of phenomena from an individual who has had that
lived experience. This data can not be easily checked by other sources. In fact, phenomenology does not require nor endorse such a procedure (Polkinghorne, 1989). According to empirical phenomenological methodology, this instrument satisfied the issue of validity, because it attained a pure and honest description by the arrested males of their relationships with their parents.

This phenomenological study did not use participant feedback in relation to the accuracy of the researcher's interpretation of the participants' descriptions. Phenomenology requires that data analysis is to be conducted in a state of mind void of biases and prejudices. The researcher conducted the analysis in the required mental state. The participants could not be in this mental state. The participants in their natural attitude would have been filled with suppositions and as a result, their editing of the descriptions would be in contradiction to the philosophical foundation of scientific phenomenology (Kleiman, 2004).

The validity issues in this study were addressed by the researcher's power to present the group description of lived experiences in a manner that convinces "the reader that its findings are accurate" (Polkinghorne, 1989, p. 57). In order to enhance the reliability of the study findings, this written study provides the opportunity for the reader to accompany the researcher from the interview process through to the transformation of the participants' description and finally to the arrested youths' description of their relationship with their parents (Mertens, 2005). The crucial phenomenological validity test is the vital role of the presentation of the data to the reader, and his acceptance through identification with the themes of this relationship.

The similarity in the participants' themes and descriptions of their experiences also served to validate the researcher's instrument and study findings. While it is possible for different
themes to be discovered among the participants; this should not be probable. The sample of eight participants included a diversity of participants ranging in age from 13 through 18 years old. With this age group of participants, the common themes that were discovered to exist among them further enhanced the validity of this study's findings. This phenomenological study sought generalizations that are contextual to similar lived experiences for all individuals.

The researcher adhered to Polkinghorne (1989) who suggested that phenomenological research validity concerns are postulated by the question "Does the general structural description provide an accurate portrait of the common features and structural connections that are manifest in the examples collected?" The researcher further postulates:

1. Did the interviewer influence the contents of the subjects' descriptions in such a way that the descriptions do not truly reflect the subjects' actual experience?
2. Is the transcription accurate, and does it convey the meaning of the oral presentations in the interviews?
3. In the analysis of the transcriptions, were there conclusions other than those offered by the researcher that could have been derived? Has the researcher identified these alternatives and demonstrated why they are less probable than the one decided on?
4. Is it possible to go from the general structural description to the transcriptions and to account for the specific contents and connections in the original examples of the experience?
5. Is the structural description situation-specific, or does it hold in general for the
experience in other situations? (p. 57)

The researcher used these validity questions as a check on the invariant essences that were arrived at through phenomenological analysis. The findings in this study were reviewed to ascertain if the appropriate and valid interpretations had been drawn according to Van Kaam's (1969) phenomenological analytical procedure.

Data Collection

Immediately after the first forum, the researcher contacted the participants who expressed interest the study. The researcher coordinated an appropriate interview time with the participants. The interviews occurred at the established times with only the researcher and individual participant present in a separate room at the venue utilized.

The participants were again informed of the nature of the study prior to the actual interview. They were asked if they understood the nature of the study and if they had any further questions prior to the commencement of the interview. They participants were again advised that their disclosure of certain illegal experiences by themselves or another is mandated by law to be reported to the relevant authorities. Furthermore, they were told that there were limits to confidentiality. That is, any information they disclosed about their parents and any types of child abuse would not be kept in confidence and must be reported to relevant authorities.

The data from each participant was collected during the course of one 90 minute interview. The participants were asked to suggest a pseudonym for their names in the study and they were informed that their names would not appear on the transcripts. The participants were
informed that during the interview, a standard, office-size, cassette tape recorder would be placed in their view and used to record all dialogue during the interview. They were also advised that the tape recorder served as a primary data source used to record their discourses and also for data analysis for the transcript. Descriptions of interest were also collected via notepad and writing utensil in order to assist the researcher in remembering sub-questions. This was done so the researcher did not have to stop the participants while they were providing descriptions of their experiences (Seidman, 1998). The participants were advised of this practice by the researcher.

The participants were notified that the original notes and interviews would be held in locked cabinets at the researcher's home and office for a period of ten years after the conclusion of the research process. After this time period, they would be incinerated. At no time would the assent forms be in one location with the interviews. This will address and minimize the confidentiality and anonymity issues.

Prior to obtaining any data to be utilized for phenomenological analysis from the participants, the assent documents were read by the researcher (see APPENDIX B and C for a copy of this agreement). These agreements ensured that the full scope and purpose of the study was known to the participants prior their commitment to the study process (Leedy & Ormond, 2001). The researcher read the forms aloud and the participants were advised:

1. of the purpose and procedure of the research, including the expected duration of the study;
2. of any risk or discomfort associated with participation;
3. of anonymity and the confidentiality of their records;
4. of a contact person to report or make any inquiries concerning the study;
5. that their participation is strictly voluntary and they can rescind their participation at any time without any repercussion at all;
6. that no monetary or other intangible benefits would be given to them for participation in the study; and
7. that a copy of the study’s results can be made available to them (Neumen, 2003).

The participants were invited to sign the forms at this time. After the assent forms were signed, the researcher engaged the participant in a social conversation that was not connected to the study. This served to generate a rapport. After this conversation, the participants were asked to silently and momentarily reflect on their experiences with their parents after they were arrested (Moustakas, 1994). After this reflection by each participant, the researcher asked: "What was your relationship like with your parents after you were arrested?"

In-depth interviewing techniques followed in order to obtain as much description from the participants as possible. The researcher did not interrupt the participants' description at any time except to; hear more of a particular subject matter; ask questions when something is not understood; to explore; and to keep the participant focused. The researcher used open-ended questions when interrupting the participants (Seidman, 1998).

Prior to engaging in the interview process, the researcher engaged in the Epoche or the transcendental attitude. This encompassed bracketing all external knowledge concerning the lived experience (Creswell, 1998; Giorgi, 1985; Moustakes, 1994). All biases and prejudgments,
and prejudices were suspended by the researcher during the collection of the description from the participants (Husserl, 1981; Sokolowski, 2000).

Data Analysis

A full and detailed description of the phenomenon was required from the participants in order for the researcher to subject the data to the necessary phenomenological data analysis (Kleiman, 2004). Phenomenology "is the systematic attempt to uncover and describe the structures, the internal meaning structures, of lived experience" (van Manen, 1990, p. 10). Giorgi (2005) explains:

And the goal of phenomenological analysis, more than anything else,

is to clarify the meaning of all phenomena. It does not explain nor discover causes, but it clarifies. (p. 77)

In order to facilitate a credible analysis of the participants' lived experiences, the data obtained from the participants must be a "concrete, detailed description of the subject's experience and actions, as faithful as possible to what happened as experienced by the subject" (Giorgi, 1997). The description of the phenomenon by the participants provided the basis for the researcher to objectively seek the meanings that were inherent in the lived experience described by the participant (Giorgi, 1985).

The data was analyzed utilizing Giorgi's (1997) form of phenomenological analysis. The data was explored to reveal the ultimate essences in the arrested youths' relationship with their
parents. This type of phenomenological analysis sought essences or themes that were "context-related or relevant for typical situations or typical experiences" (Polkinghorne, 1989, p. 53).

Prior to phenomenological data analysis, Husserl (1981) made it implicit that the lived experiences being studied by the researcher must be conducted in a state of mental openness. Husserl stated:

In the natural attitude, we experience, among other things, processes in nature; we are adverted to them, observe them, describe them, subsume them under concepts. While we do so, there occurs in our experiencing and theorizing consciousness multiform conscious processes which have constantly changing imminent constituents. (p. 128)

The Epoche, a state of consciousness researchers must attain prior to advancing any phenomenological research, is paramount because it is during this mental state that researchers "can set aside their prejudgments, biases, and preconceived idea about things" (Moustakas, 1994, p. 85). While in the Epoche, the world beliefs are suspended so researchers are free to capture the phenomenon to its fullest extent during the research process (Giorgi, 1997). This ensures that the researcher is naively receptive to the participants' descriptions of a phenomenon. He is therefore uncertain of the order in which the descriptions of the phenomenon will proceed (Kleiman, 2004). In fact, Giorgi (1985) argues that only phenomenological reduction practices this process of the mental bracketing of world beliefs. In essence, the natural attitude must be bracketed in order for researchers to discover the true invariant meanings in lived experiences contained in the descriptions. This disengagement from the natural attitude
and attachment to the phenomenological attitude is an "all or nothing" endeavor that facilitates the discovery of the invariants (Soklowski, 2000).

Phenomenological data analysis is holistic and therefore the descriptions of the participants' lived experiences were read prior to any form of analysis. The reading of the data in its entirety produced an encompassing insight into all the experiences (Giorgi, 1997).

The individual participant's descriptions were reread at a slower pace from a criminological perspective, and the transcripts were then divided into meaning units. This "meaning discrimination presupposes the prior assumption of a disciplinary perspective" (Giorgi, 1997). The meaning discrimination process occurred when there was a transition in the participant's description or subject matter (Polkinghorn, 1989) and this was done via the researcher's judgment while in the Epoche.

The meaning units are the actual constituents of the participants' lived experiences because they pertained explicitly to the nature of the lived experiences and were relevant to the study. The units were marked during the re-reading of the individual transcriptions. This procedure was completed after each meaning unit underwent the same procedure. The result was a series of meaning units still in the participants' dialogue (Polkinhorne, 1989).

The first stage of the third step involved transformation of the data in the phenomenological process. During this step, the researcher rewrote the identified meaning units in the researcher's own language within the criminological discipline. This rewrite of the initial description provided by the participants was critical because it allowed the participants' account of their lived experience to become illumined through the perspective of the study discipline.
Through the use of imaginative variation, all possible meanings and perspectives of phenomenon were contemplated by the researcher from varying frames of reference (Creswell, 1998). The central aim of imaginative variation was to arrive at the structural description of the experience and to enhance the "how" of experience (Moustakes, 1994). This process enabled the researcher to stretch all the horizons as far as possible to ascertain if they were "essential for, and constitutive of, a fixed identity for the phenomenon under study" (Kleiman, 2004). Imaginative variation is the movement away from the textural description and its inherent facts as described by the participants, toward the essences or invariants that are constituents of the lived experience under investigation.

In step four, the researcher questioned each meaning unit and its theme for relevance to the study. At the first transformation, the researcher examined each meaning unit by enquiring, "What is the parental relationship between an arrested youth and their parent?" of each meaning unit and its first transformation. The researcher searched for meanings directly applicable to the study question. This process concluded with a second transformation of the data. One that was more contextually related to the study and inherently contained meaning about the experience. Meaning units containing no applicable themes were passed over and eventually discarded from further analysis (Polkinghorne, 1989). In this step, individual situated meaning units were developed for each participant.
In the fifth step, the remaining meaning units were synthesized into criminological language via the researcher tying the themes from the different participants' transformations into a "consistent description of the psychological structure of the event" (Giorgi, 1985, p. 19). These meaning units are descriptive statements of essential and nonredundant themes that are related to each other and the study context (Polkinghorne, 1989).

Two general structural descriptions were developed after synthesizing the meaning units for the participants in the study (Giorgi, 1985). The contextual and specific particulars found in the individual meaning units were not used in the general description. A description of the lived experience was developed from the meaning units that constitute the experience. This general description contained aspects of the experience that are transitional or descriptive of the arrested youths' lived experiences with their parents. The final articulated expression of the arrested youth lived experience do not have universal applicability; however, they do indicate a "general validity beyond the specific situation of the subject" (Polkinghorne, 1989, p. 55).
CHAPTER 4: DATA COLLECTION AND ANALYSIS OF DATA

The purpose of this phenomenological study was to explore the relationship of arrested female and male youths and their parents through the youths’ recollections of their interactions with their guardians after their arrest. The discovered essences were compared with the reviewed juvenile delinquency theories related in the literature review, namely, labeling, differential association, and social control theories. The discovered essences in this research project do not refute or prove the validity of the theories in the literature review. The essences simply provide further insight into the realm of consciousness for arrested youths as it connects with parents.

Participant Profile

The 16 participants range in age from 13 years-old to 18 years-old. They are residents of the Frances Bodden Girls’ Home and the Bonaventure Boys’ Home in Grand Cayman, Cayman Islands. They were all adjudicated by the court to reside in these rehabilitative facilities under a Fit Person Order or a Youth Rehabilitative Order. The majority of the participants came from a female-headed household. All the participants are Caymanian.

Intimate Participant Profiles

In an attempt to facilitate the reader with obtaining lucidity in the discovered essences and the general type of population the identified structures refer to, intimate participant profiles are provided in order to assist the reader in formulating his/her own estimation of the conclusion.
Young Gun is 15. She was raised by her mother and grandmother. She was initially arrested for Damaging Property at the age of 14 years-old. She describes her relationship after her arrest.

Corna is 13 years old. She was arrested for Absconding from the Frances Bodden Girl’s Home. She was raised by her mother and father prior to her residence at the France Bodden Girls’ Home. She describes her experience with them after her arrest. She was also raised by caregivers, and part of her description is of this experience.

Bubbles is 14 years old. She was raised by her mother and resides at the Frances Bodden Girls’ Home. She was arrested for Absconding from the Frances Bodden Girl’s Home. She describes her experience with her mother.

Beautie is 14 years old. She was raised by her mother. She was arrested for Absconding from the Frances Bodden Girl’s Home. She describes her experiences with her mother who was her primary care-giver prior to residing in the home.

Shanty is 13 years old. She describes her relationship with her grandmother after her arrest at 12 years-old for Absconding from the Frances Bodden Girl’s Home where she currently resides.

Shawdy is 15 years-old and a resident of the Frances Bodden Girl’s Home. When she was 14 years-old, she was arrested for Breach of her Juvenile Rehabilitation Order. She describes her relationship with grandaunts.
Star is 16 years old. She describes her relationship, after her arrest, with her father, grandmother, and grandfather. She was arrested at 14 years-old for Absconding from the Frances Bodden Girl’s Home where she currently resides.

Tinny is 16 years-old. She describes her relationship with her father after her arrest. She was arrested for Absconding from the Frances Bodden Girl’s Home at the age of 15 years-old.

Slick Rick is 16 years-old and currently resides at the Bonaventure Boys’ Home. He was arrested at 15 years-old for illegal drug use and theft. He describes his experiences, after his arrest with his mother and father.

Cotton is 16 years-old. He describes his relationship with his mother after his arrest for Disorderly Conduct at the age of 15 years-old. He is a resident of Bonaventure Boys’ Home.

Spoiled Milk is 15 years-old. He was arrested for Absconding from Bonaventure Boys’ Home. He describes his experiences with his foster parents after his arrest.

Poochie is 13 years old. He describes his experiences with his father after his arrest. Poochie is a resident at Bonaventure Boys’ Home and was first arrested at the age of 10 years-old for being a Juvenile Beyond Control.

T-Bone is 16 years-old. He has been arrested on multiple occasions for offences such as, illegal drug use and possession and traffic offences. He describes his experiences with his mother after he was arrested at the age of 14 years-old. He is a resident of Bonaventure Boys’ Home.

Bo Bo is 16 years-old. He was arrested the first time at the age of 14 years-old. He describes his relationship with his mother and father after his arrest. He is a resident of Bonaventure Boys’ Home.
2 Pac is 15 years-old. He has been arrested multiple times. His offences include burglary and absconding from Bonaventure Homes. He describes his relationship with his father after his arrest. He is a resident of Bonaventure Boys’ Home.

Hammer is 13 years-old. He has been arrested on multiple occasions for offences such as burglary, assault, etc. His first age of arrest was nine years-old. He describes his relationship with his mother after his arrest. He resides at Bonaventure Boys’ Home.

Bonaventure Boys’ Home

The male youths in this research study were residents of the Bonaventure Boys’ Home. Deanna Lookloy, Director of Children and Family Services, both reviewed the research proposal and granted the requisite permission needed for research to be conducted. Michael Stewart was instrumental in the having the potential participants available for selection. He assisted in providing sample of male youths who met the study criteria.

The Bonaventure Boys’ Home is a residential facility designed for empowering male youth who have been adjudicated to reside at the home. The Bonaventure Home, through partnership with private and public agencies, provides care that is conducive for the adolescents’ rehabilitative agenda (M. Stewart, personal communications, January 17, 2007).

Frances Bodden Girls’ Home

The Frances Bodden Girls' Home was built by the Rotary Club of Grand Cayman and handed over to the government on June 22, 1983. The home was dedicated to the memory of the
late Frances Bodden for her untiring efforts in the field of social services and her dedication to the welfare of her fellow citizens in the Cayman Islands.

Since its inception as a girls' home in 1983, its service focus changed to that of a children's home and then back to a girls' home in 2003 after CAYS Foundation took over responsibility for the home. The home can offer residential care to a capacity of 15 female adolescents between 10 and 17 years old. As an entity of the CAYS Foundation, a not-for-profit organization, and their mission is dedication to empowering youth and their families who are experiencing difficulties achieving their full human potential. The services are in partnership with other private and public sector agencies to provide a continuum of care through programmes delivered in a caring and nurturing environment (M. Jervis-Brooks, personal communication, January 12, 2007).

Data Collection

A purposeful sample of youths was selected for interviews contingent on the potential participants meeting the study criteria provided by the researcher. At each initial forum, the researcher spoke to the potential participants. All participants volunteered for the study. The participants gave oral interviews in accordance with the proper research protocol authorized. The interviews took place at their respective residences based on the time available to the participants, researcher, and security of the facility. The average length of time for the interviews was forty-five minutes. Although the interviews were at moments intense in terms of what was
being vividly described, none of the participants’ revealed information that had to be reported to relevant authorities or that caused them emotional discomfort.

The interviews were transcribed by a disinterested individual and were analyzed utilizing Giorgi’s (1985) method of analysis. The transcribed interviews were used to provide the narratives in this chapter. The participants were allowed to select pseudonyms for this study. The narratives include the use of pseudonyms to address confidentiality concerns.

**Discovered Relationship Structures**

During the analysis of the data, two predominately types of structures were found to exist in the relationships of the arrested females and males. These structures are fundamentally opposing at the core essences of the phenomenon under investigation. Particular core essences were present for both types of the structural relationships; however, when related to the whole structure, they took on a new significance.

The narratives of the 16 participants reveal these two diverse relationships. These relationships were discovered by discriminating certain segments of the interviews using a criminological discipline. The structural differences existing between the participants were abundantly clear and manifested themselves in the narratives. The narratives were positioned in one of the two discovered opposing structural framesets.

Some of the participants described relationships with more than one guardian. These participants were discovered to have simultaneously maintained two structurally different types
The Parental Relationship as Perceived

of family relationships after their arrest. The narratives of these participants were analyzed accordingly as having two distinct relationships. Each of which was structurally different.

Bubbles - Situated Relationship Description

Bubbles relationship with her mother has changed considerably since Bubbles arrest. Currently Bubbles and her mother communicate and Bubbles feel she can disclose anything to her. Bubbles trust her mother and has openly altered her behavior to the satisfaction of her mother. Bubbles listens and accepts the advice of her mother and realizes it is beneficial for her to do so. Bubbles has a feeling of guiltiness that her behavior has emotionally injured her mother. She realizes her mother was disappointed with her for not heeding to her maternal advice. Bubbles endeavors to prove to her mother that she too can be trusted and Bubbles feels proud to see her mother happy as a result of her behavioral adjustment. Bubbles has a self-awakening that her behavior is intrinsically intertwined with her future life-course.

2 Pac- Situated Relationship Description

2 Pac's relationship with his father is good after his arrest. There is communication and the continual physical presence of his father. There is a strong amount of guiltiness experience by 2 Pac over the anguish he has created in his father. This was simply done by his father witnessing him in a correctional environment. There was an emotional display of pain exhibited by his father and this compounded the guilt of 2 Pac. Their relationship was negatively transformed by a shift in his father's parental practices. His father decreased his presence and
communication with 2 Pac. 2 Pac sought solace in external social systems and indulged in status offences, such as, drinking and smoking. 2 Pac blames his repetition of delinquent behavior and his subsequent anger on his father's behavioral shift. While his father provided ample advice and encouragement, 2 Pac declined to accept it, because he reasoned, his father was not setting the proper role-model figure. 2 Pac is strongly adamant concerning spending time with his father. 2 Pac perceives his father as recently adopting the proper parental practices, conducive to proper child-rearing, again.

**Beautie - Situated Relationship Description**

Beautie's relationship with her mother was poor. Her arrest intensified the entropic intricacies that describe this intimacy. Beautie's mother was a drug addict who was more occupied with the acquisition and use of illegal drugs then strengthening the relationship with Beautie. Beautie accepted the burgeoning responsibilities placed on her due to her mother's preoccupations in illicit drug activities. Her mother blamed Beautie for her own drug dependency. Beautie had to neglect her mother in order to function in the relationship. Beautie desires a relationship with a mother who could import advice and encouragement. Beautie blames her mother for Beauties current parcel in life. Beautie firmly believes that no one cares for her existence. As a result, Beautie became self-reliant and did not expect nor ask her mother for anything. There was no communication, physical presence, material presentation, Beautie, at the point, has concluded that her mother is the best person to accept advice from. Beautie actively seeks advice from her because Beautie envisions the advice is good. While Beautie was
incarcerated, Beautie felt her mother did not love her because her mother did not visit her. Beautie was labeled as not going to succeed, and the result was, Beautie simply reciprocated the non-caring disposition to her mother. Beautie and her mother had aggressive conversations that Beautie describes as telling each other what needed to be said.

Bo Bo- Situated Relationship Description

Bo Bo’s relationship with his mother is one of caring, communication, ample physical presence, material presentation, and displays of affection. Bo Bo considers his mother to have his interest as a priority. After his arrest, at the height of his embarrassment, his mother did not neglect or judge him. Bo Bo perceives his mother to have an intimate understanding of his personal discomfort with being arrested because of her experience with it. Bo Bo's mother encouraged him not to accept any label with a criminal association. She did this by assisting him in all his endeavors and dilemmas.

The relationship with his father antithesis of the one he shares with his mother. His father demonstrates this lucidly via silence, facial displays of dissatisfaction and an absence of physical presence. Bo Bo feels labeled as a criminal by these actions, and reacts to this uncaring parental behavior by adopting a non-confrontational disposition himself. Bo Bo simply reciprocates his father's behavioral pattern. Bo Bo clearly recognizes his father's shift in parental practices and perceives his father as no longer loving him.
Corna - Situated Relationship Description

Corna's relationship with her mother after her arrest encompassed physical presence, communication, advice and encouragement, and open displays of emotion. Corna felt guiltiness for the anguish she caused her mother. She realizes she has hurt her mother. Corna and her mother communicated and discussed Corna’s behavior and this made Corna feel good. Her mother visited her while she was incarcerated and provided emotional and material support. Corna's mother actively consoled Corna and amplified her affection post Corna's arrest. Her mother discussed events as a friend to Corna. Corna recognizes, listens, and accepts her mother's advice and encouragement. She understands it is beneficial for her to accept her mother's advice.

Corna describes her relationship with her foster mother as diametrically opposing to that of her mother. Corna describes her foster mother as limiting the contact between her and her mother, much to Corn's dislike. Corna describes the corporal punishment she received from her foster mother as inconsequential because she was accustomed to the same from an earlier period in her life from her parents.

Corna describes her relationship with her step-dad as excellent, however, she distains his loud and abrasive language directed at her siblings. Corna describes, at times, how she desires to abscond with her siblings from his presence. Corna recognizes that her parents love her under all circumstances.
Cotton- Situated Relationship Description

Cotton describes his relationship with his mother as excellent. There is strong communication and physical presence exhibited throughout their relationship. Cotton's mother actively listened to him more than prior to his arrest. Cotton felt an increase in love from her, and this return made him feel worthwhile. He experienced a sense of guilt for the trauma he had her undergo because of his behavior. Cotton knew his behavior was socially unacceptable and a positive behavior change was mandated on his behalf. His sense of guiltiness and her willingness to listen to him is an asset for Cotton.

Hammer- Situated Relationship Description

Hammer's relationship with his mother was adversely altered after arrest. While the relationship was considered normal prior to his arrest, the intimacy deteriorated following his arrest. His mother's physical presence and the presentation of material articles diminished. He felt labeled as a prisoner for his past behavior. Hammer was continually threatened with the sanction of the Boy's Home for his behavior and responded by imposing a self-regulated uncaring attitude toward his mother. His mother's apparent uncaring attitude towards Hammer promoted a mutual response from him. Hammer does feel a certain amount of guiltiness for the anxiety he had placed on his mother; however, there is no production communication between them to construct on his feeling.
Poochie- Situated Relationship Description

Poochie's relationship with his father is simply o.k. His father never changed after Poochie's first of second arrest. While his father displayed anger for Poochie's behavior, this never created guilt for Poochie. Poochie spent quality time with his father, but did not care when his father gave him advice concerning correcting his behavior. When there was no communication between Poochie and his father, or when his father threatened to throw him out, this did not cause any reaction from Poochie. Poochie was ambivalent and stoic to his father’s actions and inactions after his arrest.

Shanty - Situated Relationship Description

Shanty describes her relationship with her grandmother as worse now since they can no longer spend more time in each other's presence. Shanty accepts responsibility for her behavior and realizes she has caused immense personal discomfort for her grandmother due to her anti-social behavior. This makes Shanty unhappy and serves to assist Shanty in improving her behavior. Shanty perceives their relationship as having more intimacy now because Shanty accepts and cares about the advice and encouragement her grandmother imparts. Shanty feels turmoil because her grandmother witnessed her incarcerated at 12 years old and knows her grandmother has been negatively affected by her position. Shanty is consistently plagued by emotional discomfort because she cannot see her grandmother as often as she would desire. Shanty feels like her relationship with her grandmother was far better than before her arrest.
Shawdy - Situated Relationship Description

Shawdy's relationship with her grandaunt is better after her arrest. She has accepted that their advice and encouragement is for her advantage. She receives their instructions actively and demonstrates this by listening and attempting to correct her behavior. Shawdy expresses a display of emotional outbreak when the physical presence of her grandparents cannot be attained. Shawdy is ashamed, remorseful, and guilt-ridden by the circumstances she is in due to her failure to listen to her grandaunts.

Shawdy's relationship with her mother is alright. Shawdy feels embarrassment for not adhering to her mother's instructions or advice. Shawdy feels dire that she did not recognize that her mother was importing valuable advice. Shawdy is happy when she is in the physical presence of her mother.

Slick Rick- Situated Relationship Description

Slick Rick's relationship with his mother gradually grew better after his arrest. Slick Rick realizes he had anger management concerns. His mother advised and encouraged Slick Rick to avoid poor social acquaintances, smoking and trouble. Slick Rick currently and readily accepts this advice and recognized it as beneficial to his welfare. Slick Rick, through this advise and encouragement, pursued a personal behavioral change that he exhibited by obeying and listening to his mother. Slick Rick felt proud that his mother felt good with his change. Slick Rick felt guilt for exposing his mother to this shameful behavior and also for not listening to her. Slick
Rick deems his constructive behavioral change is due to his mother’s verbal affirmation of her love for him.

Spoiled Milk- Situated Relationship Description

Spoiled Milk's relationship with foster parents improved after his arrest. The male parent increased his social interactions with Spoiled Milk. This was exhibited by his sharing of advice, encouragement, and his physical presence. Spoiled Milk experienced guilt when he witnessed how his male foster parent appeared forlorn and sad by Spoiled Milk’s behavior. Spoiled Milk felt at ease with this parent because of the man's honesty. Spoiled Milk accepted the advice given to him and came to see the man as his real father. Once Spoiled Milk accepted the caring the man offered, he came to trust him and Spoiled Milk's anger subsided. Spoiled Milk received trust from the man and committed himself to change in order to personify what the male father parent was encouraging. Spoiled Milk perceived himself as fortunate in this relationship.

Spoiled Milk's relationship with the foster mother was not as intense. There was little communication between the two and no overt expression of love. Spoiled Milk did not have an emotional attachment to the foster mother.

Star Situated Relationship Description

Star's relationship with her grandparents after her arrest was a negative one. The relationship was void of communication, advice and encouragement. The grandparents actively labeled Star as someone who would not succeed in the community and never presented her with
any material presentations. Star was saddened that her grandparents did not behave as other grandparents did. Star is grateful her grandmother taught her domestic housework, but saddened that her grandparents thought she would not achieve any of the socially accepted goals. Star feel awkward in their presence and does not attempt to craft a better relationship through her instigation. Star recognizes her grandparents are negative individuals who constantly berate her for attempting to succeed. Star in rebuke to their informal negative assertions desires to prove them wrong by contradicting all they have forecast.

Her relationship with her father is poor. Star's father does not acknowledge he is her father, except to boast to friends about her scholastic achievements. This behavior caused Star emotional discomfort. Star wanted the relationship to be better between her family and her because they are her family under any circumstances.

T Bone- Situated Relationship Description

T-Bone's relationship with his mother embodied the attributes of negative communication, labeling, material presentation, guiltiness, and advice and encouragement rejected. T-Bone's mother repeatedly categorized him as stupid and made threats to have the authorities correct his behavior. T-Bone's mother never exhibited a willingness to listen to T-Bone and in response T-Bone actively pursued to replicate her behavior. He perceived his mother as uncaring and devoid of loving him, because of her continual reference that he would replicate his father's drug addict lifestyle. Although T-Bone felt guilt for the anguish displayed
by his mother, he did not allow it to consistently bother him; however, he contemplated suicide because of the pain he caused her. T-Bone is still grateful that he does have a mother.

Tinny Situated Relationship Description

Tinny's relationship with her dad after her arrest was good. She considered him her best friend, because he imparted good advice and encouragement. He only chastised her behavior and not her as an individual. Her father never labeled her as others did. Tinny's father understood her and always maintained a physical presence by visiting her when he was allowed. Tinny does not like when he gives too much advice. At times she felt despondent and wanted to cry; however, she never disrespected him. Tinny feels proud to have her father and trust him more than others.

Young Gun Situated Relationship Description

Young Gun enjoyed a good relationship with her grandmother. Young Gun’s grandmother communicated affectionately with her. Since Young Gun's arrest, her grandmother provides advice and encouragement to her. Young Gun has accepted her grandmother's advice and actively listens to her, although this was not always the case. Young Gun experiences a sense of guiltiness because she has made her grandmother feel depressed over Young Gun's behavior and subsequent arrest. Young Gun enjoys the material presentations offered by her grandmother.

The bond with Young Gun's mother is not as close. Young Gun and her mother frequently exchange harsh and vulgar language between themselves. Her mother told her she did not love her. Young Gun declined to listen to her mother and found intimacy in the company of
others. Young Gun appreciates the physical presence she currently shares with her mother. Her mother's physical contact is considered special and endearing to Young Gun. Young Gun felt guiltiness when her mother saw her incarcerated.

General Description of a Beneficial Youth/Parental Relationship

The relationship was structured by an ambience of advice and encouragement aimed at transferring the youth's behavior through a positive method. Communication in this relationship contains aspects of caring and genuine affection that is translucent for the youth. The youth actively seeks to engage in their behavioral modification through accepting parental advice. There is a self-awakening experienced by the youth concerning the wisdom of their parent’s knowledge. The youth is rife with guilt for the anguish displayed by the parent. This guilt serves as a catalyst for a behavioral re-structuring that is more aligned with the norms of the general society and more specifically their parents’ expectations. Their display of acceptable and conformist behavior facilitated the strengthening of the parental intimacy. The act of caring demonstrated through parental physical presence is abundant. The presentation of material articles by the parents serves to reinforce the caring commitment to the experiencing youth.

Caring

This essence is the overall conception that the adolescent perceives about their parents’ attitude toward their welfare. Caring is significant because the individual who cares for the
adolescent will monitor and correct anti-social behavior (Gottfredson & Hirschi, 1990). In extension to this premise, caring is also instrumental for containing juvenile delinquency because of the intimacy experienced through the parental bond (Hirschi, 1969). In essence, the stronger the bond between the juveniles and their parents, the more likely it is that these juveniles will participate constructively in society. All the participants in both discovered structures explicitly or implicitly reference the act of caring and its effect in their relationship with their parents. The presence of parental caring was demonstrated through the manifestations of actions and behavior of the primary care-givers. Caring was subjectively perceived by the adolescents via indicators deemed relevant and instrumental for them in the described relationships.

The essence of caring revealed itself to Young Gun when she describes her perception of her mother’s feeling after her arrest:

Young Gun: She had felt bad because when I was driving off she was looking, and you could had see the tears coming out her eyes. I wa’ crying too…. I wa’ the only one back in Central, and I stayed in there and my mummy use to come look for me everyday.

Corna describes the demonstration of caring by her mother when she visited Corna who was in court:

Corna: I had felt happy cause, da’ was her first time coming to court with, with me.

Inter.: So what was, describe why that was so good she came to court with you?

Corna: To support me.

Tinny describes her father’s exhibition of caring and related it his response at her
Tinny: Well it's like the same thing sir, and he don' hold don't no grudge against me. Like, yah' know, he just my father and the best thing is that he my best friend, and that too. 'Cause I can tell him anything and yeah, I can tell him anything about my life in here and he really understands.

2-Pac relates how his father demonstrated his caring attitude after his father saw him in a police holding facility for the first time:

2 Pac: It was real bad because, shhh that was my first time getting arrested. It was real bad. Still, it made my daddy feel bad and thing, see he children lock up. But after a lil’ while, we get out, we had get out, so everything was back fine….

2-Pac further explained his father’s reaction to his arrest:

2-Pac: He just ask me if, that, this way I wanted to be? But, I respond, I tell him no, this a bad place to be and he had told, he had told me ‘bout it yes, this a bad place to be. So he say don’ do nothing wrong again to don’ come back here. It was good.

Bo Bo clearly articulates his mother’s reaction to his arrest and her display of caring towards him, by stating “Well my mommy didn't treat me any differently, because she got arrested herself a couple of times, and she know how it feel, so she tried to comfort me.” He further stated, “Like she love me ‘cause she knows what I was going through.”

Spoiled Milk describes how his foster parent demonstrated a caring disposition to him through reminding him of where he was loved:

Spoiled Milk: He wa’ saying da’ na’ a right for you to do. That ‘cause if you run, you know you wan’ come back. ‘Cause this where you were grown up and
thing. Da’ wa’ my home and I had all my clothes, food, and shelter, and everything I had there.

Encouragement and Advice

Positive encouragement and advice to alter their delinquent conduct was an important factor for all the participants in this structure. This support was relevant to their current situation and crucial to the youths who valued the opinions of their guardians after their arrest. This was evident in the narratives. The relationship intensified as a result of the unsolicited encouragement from their parents. Hirschi (1969) describes this as attachment. Small intimate groups such as the family are critical to the socialization process for juvenile growth (Curran & Renzetti, 2001). The participants in the study readily clarified how they perceived this intimate socialization which was displayed through encouragement and advice.

Shanty indicated that she does not ‘business’ about advice from anyone accept her grandmother:

\begin{tabular}{ll}
  Inter: & So the advice that your grandmother gives you, describe that? \\
  Shanty: & I business about that, about that advice and thing from my grandmother and thing. But, I can’t bother with that no one else more. \\
  Inter: & Why do you business with the advice from your grandmother and nothing else? \\
  Shanty: & Because that is my flesh and blood, and I know say that everybody else wants the best for me and thing. But I was like, I like a type of person that
\end{tabular}
I can be calm now and you can like say something to me right now and I would just curse you out. I ga’ like a mood swing.

Shawdy explains why she has accepted her grand-aunt’s advice, “Cause I know that everything that going to go, ga’ happen, happen. So I learn from my mistakes, and I decide to listen to people more often now.”

Tinny explains how the advice of her father is often counterproductive to her immediate desires, and yet she still accepts this advice which she explains:

But all the times that I went on the run, I always call my daddy. ‘Cause he always bring me back to the girls’ home. He always takes me back. So da’ why I stop running, ‘cause it don make no sense. ‘Cause soon as I go on the run, I know that I goes to my daddy. I na’ went to nobody but my daddy and he always brings me back. So, it don’ make no sense to run.

Corna describes how by listening to her mother’s advice she was able to avoid further trouble:

Inter: So you say that you decided to listen to your mummy, describe why you decided to listen to her again?

Corna: Because the things that she was telling me it wah’ true.

Inter: What things was she telling you?

Corna: Like (name used) "Don’t go over your friend house sumin’ bad might happen," and like that. And one day sumin’ did almost bad happen.

Bubbles describes how her mother’s advice assists her in her daily life:

Because now, me and her could at least sit down now and talk. Like if I doing something wrong, she just sit down with me and talk and say like (name), like she like tell me wa’ to do like when I need straighten out and all that. Like (name) this, this, this wah’ you doing wrong and she tell me wah’ I ga’ do to make it
better.

Beautie, after her arrest, and in an adverse relationship with her mother, describes how she still solicits the advice given by her mother:

“I don’ wan’ you to follow in my footsteps, to fall in my footsteps. Don’ become like me having guys abusing me and stuff like that.” That's what she said. But I still talk to her, and still like everything that I need to ask her and stuff I would still go to her no matter what, whether we argue or not because she like, uhhh, she and me just sit down and talk although she had her lil’ drug problem. But even she can, I talk to her and I like "Mummie? Think I should do this or that?"

Bo Bo describes his relationship with his mother and how her encouragement made him feel while simultaneously portraying his father’s:

My mommy behavior made me feel better when I came out. My daddy felt different. ‘Cause, I like, some how, he tell me say he don’ love me no more. What sense it really makes to talk him since he don’ want come look for me.

2 Pac related his father’s encouragement and advice after his arrest about not returning to jail:

Inter: What was he saying to you after you were arrested?

2 Pac: Serious talking to us. Telling us ‘bout this a bad place to be and thing. ‘Telling us bout the Police Station a bad place to be. Children like us don’ deserve to be in them kind a places. So all we ga’ do is just behave and we won't go back to them kind places.

Slick Rick ably describes his mother’s encouragement and advice concerning his behavior and what to do to change:

Slick Rick: She just, she just sit down and talk, and she would tell me like ya’ have to behave myself and stay out of trouble, and stay away from certain companies, and like, I don’ know, stop smoking and thing still. She tell me still.
Communication

The communication in the relationships of these participants was critical to their positive self-actualization towards a socially conforming individual. These personal self-defining moments were advantageous for the participants subsequent behavior, and for maintaining an influential and productive relationship with their parents (Hoffman, 2003). Communication is vital to maintaining a strong parental relationship. Whether in residence or not, the participants were provided the opportunity to further enhance the relationship with their parents or guardians through these continual communicative episodes.

Bubbles describes how communicating with her mother enhances their relationship:

Bubbles: Because, I, like use to sits down and talk to her. Now I tells her everything now.

Inter: How does that make you feel?

Bubbles: I feel, I feel more better. Because, like now I ga’ her, that what I ga’ her for, sit down and talk to her and I know I could trust her because she my mummy.

Inter: How do you know that you can trust her now?
Bubbles: ‘Cause she say she giving me my word that I can trust her, and she say, everything, like everything I tell her, she, she promise that she na’ ga’ tell nobody. My relationship with her more better ‘causel behaving now, and I `talk to her more often because, when I use to stay there, I never use to talk to her.

When Shawdy was asked what made happy about being with her grandmother after her arrest, she replied:

Shawdy: Being there with them. I just sit down and talk and stuff like that.

Cotton explains in detail how he viewed himself in his relationship with his mother when they did not communicate:

Inter: And how did you feel when she didn’t listen to you before?
Cotton: I did feel a way still, but just feel left out
Inter: You felt left out?
Inter: And how did you feel when she started to listen to you?
Cotton: I feel pretty good, much better now.
Inter: Tell me how that made you feel?
Cotton: It made me feel like ‘um somebody else again like, like I am there.
Inter: Did you feel like you were not there before?
Cotton: Yeah.

Corna describes how she accepted her mother’s communication through listening after her arrest:

Inter: How's that make you feel when you listen to her?
Corna: Da’ had made me feel like I am a good girl.

Inter: It had felt like you were a good girl?

Corna: Yes sir.

Inter: Why did you feel that you were a good girl?

Corna: Just because, like some child when their mummy talk to them, they don’ be really listening to their mummy. But for me, mummy talk to me and this my first time listening to my mummy and obeying her.

Young Gun’s communication with her grandmother was instrumental for her in understanding and mending her relationship with her mother:

My grandmother use to talk about me getting to love her because she da’ one brought me in this world. So, ‘um, I just listen to her, and then my mother when she talk to me she cries and then I had feel sorry. So the next day we went down to her house and I start talking to my mummy and we get to love each other. She didn’t love, and I didn’t love her back then. Now we love each other still.

Physical Presence

For several of the participants in this structure, the mere physical presence of their parent or guardian was momentous. This act demonstrated an affection and attachment to the participant. It was perceived as indicative of the guardian attempting to maintain the parental relationship. This type of contact, described by Hirschi and Gottfredson (1990) as an external control, provided the juveniles with a sense of being monitored by their guardians even though they were not residing at home.

Bo Bo describes his mother’s presence with him after he was arrested:
Bo Bo: She was, she never change. The only thing that she change, the more she love me, lil’ bit more. She was always beside me more to make sure I was out a trouble so it wouldn't happen again.

Inter: So your mother was beside you more after you were arrested. Describe how that make you feel?

Bo Bo: Make me feel more comfort.

Inter: Why?

Bo Bo: ‘Cause I felt like, like she was, she had my back. She would make sure I wasn't in any problems. I mean she was always with me with everything I was doing. If I was outside washing the car she would come help me.

Spoiled Milk describes his experience with his Foster Father’s presence:

Inter: How was your relationship with him after?

Spoiled Milk: After! Got a lil’ better still, got better still.

Inter: How did it get better?

Spoiled Milk: Because, ‘ah, ‘um, it, ‘um, I start like playing football more, most time I use to get like active outside and he like, we use to like, ‘cause me a him wasn't too right. Like I never use to get like friends, friendly, because I barely had know him. ‘Cause he wa’ new to the place. So we like go fishing and thing but we had fun still like going to his church enjoy the preaching and thing.

Inter: So, you started to go fishing with him after you were arrested and what not?

Spoiled Milk: Yeah like, yeah like, like when we were, by time before he left, we gone fishing and thing. Da’ wa’ like in the summer time.

Inter: How did that make you feel going fishing and what not?

Spoiled Milk: Felt good still.
When asked by the interviewer about his relationship with his mother, Cotton stated:

Inter: What did the two of you do after your arrest?

Cotton: Noting. We na’ did da’ nothing much, but we did spend time together more.

Inter: And how did that make you feel?

Cotton: Feel better, more better, more loving.

Inter: More loving?

Cotton: Yeah.

Young Gun describes her emotions when her mother visited her while she was in prison:

Inter: Now, Young Gun how did that really make you feel when she use to come check for you?

Young Gun: Da’ make me feel alright. It make me feel like da’ my mother love me and all that.

Inter: And what else did you feel?

Young Gun: Ah?

Inter: What else did you feel when she came to see you?

Young Gun: Like special.

Shanty describes how the lack of seeing and physical presence of her grandmother makes her feel:
Inter: How was it before you got arrested. Tell me about that?

Shanty: It was wonderful, because I get to spend time with my family and thing and I didn’t have to worry about getting up early or notin’ on weekends.

Inter: And after, how would you say the relationship is?

Shanty: It got stink to know say I couldn’t see my grandmother whenever I want. I couldn’t see her the days of the weeks. I could only see her on weekends.

Material Presentation

In their narratives, most of the participants mentioned the receiving of some form of materials from their guardians. In this structure, this presentation of tangible items was considered important for the participants, who believed their parents cared about them and their immediate needs when they offered articles. This was true whether the participants were residing in the home or not when describing their experience. At this moment in the existence of the youth, material presentation from their parents appeared to solidify their parental relationship in a positive form, because it demonstrated caring and affection and thereby intensified the attachment to the parent.

Bo Bo recalls after his arrest:

If I ask her for sumin’ if I need, if I needed her and I want her, she there. If I ask f or sumin’ like, if I ask her to carry me somewhere, to do sumin’ for me, to help me do sumin’ she always be there.

Cotton relates his experience with material presentation from his mother:

Like when she work, she buy me anything, anything I ask her, she bought for me.
Still I am the oldest one, so she buy me anything. She love me the most.

Young Gun’s description of material presentation:

YoungGun: And then, well when I, when it wa’ only me, I get everything I want. See when my brother and them start coming up, ‘cause I had one sister in Jamaica ya’ know, but different father. And then like when they start coming along, I never use to get nothing much like that. But when I had hit in girls’ home, and I do good reports and stuff, I get wa’ I wan’ still.

Bubbles in similar vien describes her experience with material presentation:

… I learn when, when I behave I get, I get ‘nuff stuff, and when you misbehave you don really get noting out of it.

Corna describes how receiving materials from her guardians helped alter her behavior:

They use to tell me that. I can’t remember. They use to tell me that, me believe that kind a way na’ ga’ make me get the things that I want, and if I behave better, I would get it, because just behaving they ga’ make me get more stuff.

Guiltiness

Guiltiness for past deviant behavior and for the negative impact the parents suffered was pronounced in these relationships for the participants. The participants’ guilt appeared to be used by them to effect inspirational behavioral change. The structure of this type of relationship appears to indicate how the feelings of the youth are interwoven in the emotions of the parent. The emotional discomfort caused by the youth in the relationship is experienced by them as hurting the attachment to their parents, and this suggests a positive attachment to the parent (Hirschi, 1969). In this
The Parental Relationship as Perceived

constituent, the continual reference to the perceptions of others is also evident. The participants described the psychological transformation of becoming what they believed others saw (Lemert, 1951).

2-Pac relates his feelings after his father saw him arrested and in a jail cell:

2 Pac: It was real bad, because shhh that was my first getting arrested. It was real bad still. It made my daddy feel bad and thing. See he children lock up. But after a lil’ while we get out, we had get out so everything was back fine.

Inter: Can you tell me about how that made you feel by that the things had change after you were arrested?

2 Pac: Da’ had made me feel a lil’ sad to. It wasn't really that much things to think about, da’ much things to think about.

Inter: So why did that make you feel sad, tell me what made you feel sad?

2 Pac: Make, seeing my daddy coming look at me, like see me lock up and thing.

T-Bone describes his how he felt in his experience with his mother:

T-Bone: Like she felt like she wanted to faint, drop down right at the spot like. She, she shouldn't had, she shouldn't had bring me in this world so.

Inter: She shouldn't have?

T Bone: Brought, she shouldn't had brought me in this world and stuff like that.

Inter: She should not have brought you?
T Bone: In this world.

Inter: That's how you think she felt?

T Bone: Yes sir.

Inter: Why do you think that?

T Bone: ‘Cause the way she raise me. She never know I would a turn out to be like this.

Spoiled Milk explains how he perceived the Foster Father of blaming himself for Spoiled Milk’s behavior:

Inter: How do you think that made him feel?

Spoiled Milk: Shhh whoo. I don’ really no still know, but I think he had felt bad like. He would probably think like it wa’ his fault, like why I going on like this. ‘Cause I was suppose to be doing like being a better, better kid, understand wa’ I mean? Like, he think he wasn't doing his job right.

Corna felt guilty in her relationship because she caused her mother to feel anguish:

Corna: My mummy had feel bad ‘cause they were crying, and when they were crying they had made me cry too.

Inter: What did she say?

Corna: She said, “(name), wa’ you did this to me for? You know I love you and why did you run away"

Inter: How that make you feel?

Corna: It had made me feel sad.

Inter: Why did it make you feel sad?
Corna: Because I was the only child of my mummy that really ran away and went, and went prison. So that had made me feel sad that it made my mummy feel sad too.

Shanty describes how she felt when her grandmother visited her in prison after her arrest:

Shanty: I felt bad actually. I felt bad because to know say, that they have to come to look for me and am only 12 years old, and feel bad to know say I be doing drugs and thing I na’ suppose be doing them things.

Inter: Them coming to see you. You said what about it, when they came and saw you inside of prison?

Shanty: I felt bad.

Inter: How do you think they felt?

Shanty: They felt bad too to know say, that at least my grandmother, to know say her first grandchild is in prison at this year.

Trust

There was a breach in trust in the relationship between the adolescent and the parent for several of the participants. The parents were wary of the youths’ behavior. This essence may be correlated to Gottfredson and Hirschi's (1990) explanation of teaching self-control by instilling discipline. The lack of trust promoted by the youths’ arrest caused the parents to be more vigilant in regards to these youths’ behavior because the parents had officially recognized the improper behavior due to the arrest. The result was more discipline in the relationships. The participants described this constituent as restraining them in their social and personal activities. In light of this new discipline
instigated through lack of trust, the participants described a sort of experience with their parents that limited their abilities to have instant gratification through their personal and uncontrolled conduct. Based on their narratives, this lack of trust appeared to have beneficial results for the participants in relation to their change of behavior.

Bubbles describes how she had to alter her behavior to secure the trust she desired from her mother:

Inter: So what do you do to make her trust you?
Bubbles: I just, I just prove it to her that I change. I just prove it to her and I show it to her. I had told her before like when I behave, when I use to misbehave I say "mummy just watch I ga’ prove to you that I can change and I ga’ behave myself" and she never listen to me. So I just prove it to her and she proud of me.

Hammer describes his mother’s reaction to his arrest:

Hammer: She use to watch me more often.
Inter: How did you feel when she use to watch you?
Hammer: Like a prisoner.
Inter: Why did you feel like a prisoner?
Hammer: Because she use, she use to set like a time where I had to come back home.
Inter: How did you feel besides a prisoner, how did you feel about that?
Hammer: Locked down.
Inter: And what would you do?
Hammer: Noting. Just sit there.
Inter: So why do you think she did that?

Hammer: She wanted me stay out a trouble.

Inter: And how did you feel about that today?

Hammer: I feel alright.

Spoiled Milk describes how his Foster Father eventually trusted him:

Inter: Describe what you mean by trust you more?

Spoiled Milk: Like, shhh, sometime he use to like give time. We use to ask permission to go outside. Like you had to tell ‘um and he like use to like, like make the helper go outside with us, but now we go outside by our self ’cause he could a trust us. He know that we not gonna’ run way or noting like that.

Inter: How did that make you feel?

Spoiled Milk: How I feel?

Inter: How did you feel that he trusted you?

Spoiled Milk: Felt better, I felt more free and like, like do what ever you want, but just don’ do nothing stupid.

Even Slick Rick, in his relationship describes how attains trust from his parents:

‘Cause, just to show ‘um that I am a change person. Because, right now say, right now, like I was speaking to you, I really am a change person. Because in my days, when I wasn't in Bonaventure I’s use to do nuff wrong things like smoke and drink and get lock up and nuff stuff. But now, I change like, I started abeying by the rules and start listening to people more and listening to my mummy and hear what she got to say and things.

Self-Awakening

Many of the participants in this study referred to a realization that they were wrong in their behavioral endeavors. They have a new found respect for the advice of their care-givers.
This discovery forms part of the beneficial relationship because it strikes at the core of their experience in their interaction with their parents. This self-awakening has caused the adolescent to think on their behavior and recognize that it was wrong, as well as, made it abundantly clear that the opinions of their care-givers was correct and protective of their welfare.

Bubbles describes experience:

Inter How did you think your mom felt when you use to be like that?

Bubble Very disappointed in me. I can’t believe my daughter doing all this kind a stuff.

Inter How did you feel with that, that she was disappointed?

Bubbles I never use to feel no way, but I feeling it now.

Inter Really?

Bubble Ya’, cause I like, I can actually feel how she felt when I was misbehaving. That she feel good now, because I behaving myself.

Inter And this is important to you?

Bubbles Yes sir.

Inter Tell me why it is important to you?

Bubbles Why that it important to me? That because I wan’ get somewhere in life and when I be misbehaving, that make you get kick out of school and all that, and you ga’ go transitionary unit, suspension unit, and all that. I ga’ be dying to go back to school see my friends and I na’ ga’ be able to go back school. I in school now so I na’ feel like getting in trouble every day and I go home on weekend. So, I a glad to change because I know.

Shanty simply states, “I sat down and realize say I wasn’t following her instructions and I was wrong.” Shawdy explains, “…because I know that they only wan’
the best for me and I didn’t wanted to come here.” Star, in her adersive relationship also has a self-awakening by suggesting, “…I can’t go all the way, you understand? Because, like no matter wha’ I do, it’s not perfect. Nobody is perfect….” Cotton says, “Should a had started listening a little more.”

T-bone states:

I could a bin’ a better, a better teenager, than I come get lock up. And if I listen to Mum, I would a bin’ going to a better school and a better child life.

Slick Rick describes how he realized his mother’s advice was pertinent for him.

…but if I get locked up, it was my fault, but I still under age and I still under my mummy rules. So when I get locked up now, I feel bad knowing that you know maybe if I had listen to my mummy more, I would not even got locked up and thing still so.

General Description of an Adverse Youth/Parental Relationship

This relationship for the youth has a core structure of minimal to absent communication in the relationship; verbal abusive parental behavioral patterns; absence of parental physical presence; and a continuing recapitulating of the anti-social conduct of the youth. The youth perceives the part of not listening, in order to understand, their focal concerns. The act of giving material presentations is not present and is envisioned by the youth as a display of uncaring. The experienced rejection perceived by the adolescent spurns a retaliation in the form if silence, deviant and delinquent behavior, and negative vocal communication with the parent. The youth accepts this bidirectional rejection by each in this relationship. The youth in this relationship viewed the parental intimacy with minute observe. They frequently circumvented any personal
intrusion by a guardian attempting to curtail their conduct. The parents in this relationship offered little positive reinforcement to induce a productive behavioral modification. This relationship embodies attributes that can exacerbate and assist in sustaining the maladjusted behavior of the youth experiencing them.

Manifested Essences Inherent in Relationship

This second typical structure represented core essences discovered to exist among half the participants in the study. While many of these discovered essences are the same as in the first structure, when positioned against the whole experience, they represented a different meaning to the participant. There were other exposed essences for this second structure.

Caring

The participants relate that this essence is absent for them in this experience. There was no intimate form of affection. Parental warmth is an important pro-socialization factor (Eisenberg, 1995). Hirschi (1969) and Gottfredson and Hirschi (1990) emphasize that the absence parental intimacy, in the form of caring, would only have detrimental effects for the long-term behavioral patterns of the youth because of the lack of taught self-control.

Young Gun describes her experience with her mother and how it made her feel:

Inter: You say your mummy didn’t love you. How you know?
Young Gun: Ah.
Inter: Describe how you knew?
Young Gun: I could a see that.

Inter: Describe to me how?

Young Gun: By giving me attitude and telling me all kind a stuff.

Inter: Tell me.

Young Gun: Bad stuff. Like she tell me that I wa’ a bitch and all that. I use to wa’ curse her out very bad, tell her bout her ass. Sorry.

Inter: That’s fine. What else did she tell you that you knew that she didn’t love you?

Young Gun: She use to cut her eyes after me and stuff. Well it didn’t really matter to me ‘cause I use to curse her back.

Inter: How old were you then?

Young Gun: Ah

Inter: How old were you about?

Young Gun: I, like 14.

Inter: Okay, and she use to cut her eyes at you. What else lets you know that she didn’t love you?

Young Gun: Well that's I really know.

Inter: Remember?

Young Gun: And she use to say that too.

Inter: Say what?

Young Gun: That she don’ love me and I use to tell her she na’ mean that.

Inter: How did that make you feel when she use to tell you that, did you feel (interrupted)?
Young Gun: I used to feel bad….

Bubbles describes how her mother displayed an uncaring attitude:

It was bad because like whenever I need somebody talk to, I couldn’t talk to her. We would, at the same time, I was upset with her and she was upset with me. So I just holding on my problem and like just don’t talk to nobody.

Beautie explains how she feels about her mother failing to carry out her commitments in order for Beautie to be reunited with her:

When I came in here, or you know. Well, when I came here, my mom she suppose to go to do two months in rehab and she never did it. She did maybe a month and couple weeks and then she mess up. And then she had a go over, in order for us to get out. She was to have to keep on going over. She kept on messing up. So it just gave me a more, you know, you just built in my mine, that I just had a lot a wall around me saying that "no body cares." I just, everybody is against me. I am all to myself. So, not only made me think even more to just do bad stuff and run away and I heard everybody wa’ running away. I like "alright, well, I ga’ try it." Do what I have to so.

Star depicts her relationship with her father after her arrest and his attitude:

Today you could practically say it probably the same old thing. It just that my daddy don’t really business about me, because there is just this theory or something that wa’ going around from time I wa’ small that I wasn’t for him, and he always had a preference with my lil’ sister over me. So, it’s like my lil’ sister was everything and I wasn’t nothing. Up to today, my daddy actually work in John Gray High School. He work with the Public Work doing the maintenance and stuff with school, and I could pass my daddy and my daddy would not say anything to me.

Star further describes her grandparents and what their response might have been:
Because if they had care, if they had found out, and they cared they would say something about me and say, ‘listen the way your going is the wrong way. You shouldn’t be going da’ way’ and you know, but they don’ care you understand.

Bo Bo relates his father’s disposition after Bo Bo’s arrest:

Well, my daddy he's a loving person and he use to love me a lot and he use to carry me all over the place, anywhere I want to go. He would come get me, and after, I, when I got arrested and got locked up, he didn't carry me. But when I call him, he wouldn't answer his phone. He wouldn't come look for me at all. He really wouldn’t do nothing. He wouldn’t hug me. He had no interest after that.

Poochie euphorically describes how his arrest did not arouse any reaction from his father:

Inter: What did your daddy say after your arrest?
Poochie: He na’ say noting.

Inter: How did you feel that he didn't say anything?
Poochie: No way, I nah felt no way.

Communication

The lack of communication was also part of the relationship for two of the participants in this structure. Communication is an important instrument for ensuring the exchange of mental ideas. The parental bond is strengthened because the youth will form a mental attachment to the parent and value their opinion (Hirschi, 2005).
Young Gun describes the type of communicating she and her mother experience:

“…then my mummy use to give me attitude and stuff I use to curse her out and didn’t like her….”

After her arrest, Bubbles recalls her experiences communicating with her mother:

Inter: Well, how did that make you feel that there wasn’t any communication between the two of you?

Bubbles: I don’t know, I feel okay, because she my mummy and all them time when I was doing all them kind a stuff, I should have been talking to her and didn’t do it.

Star in her response; suggest a void in communication with her grandparents:

I know it’s not perfect. Nobody is perfect, but then they ga’ meet me halfway. I can’t go all the way by myself. I am accepting them for who they are, but they nah’ accepting me.

Hammer recalls the experience with his mother after his arrest which was void of communication as well, “She na’ really, she na’ really, say noting ’um. I just got sent to Bonaventure that’s all.”

2-Pac describes the deficient amount of communication with his father after his arrest:

Inter: So did you tell your father how you felt the relationship was?

2 Pac: No sir. I thought, I thought he ga’ be mad at me and thing. So, I didn’t bother tell him anything still. I just left it alone continuing do my stuff.

Inter: How did that make you feel?

2 Pac: I think da’ made me feel bad still. But I didn't really, I didn’t really, know. That made me feel bad. So I wasn’t really paying no time to see what how he felt, and he wasn’t really paying no time how I felt. So I just left it dat’ way and started doing my things.
Labeling

Several participants experienced some form of informal labeling from their parents and this form of labeling is considered instrumental for further deviance (Lemert, 1951; Hagan & Palloni, 1990). Although prior research has neglected the study of informal labeling (Zhang, 1997), the parental label has been argued to be the strongest predictor of juvenile delinquency (Matsueda, 1992). The labeling experienced by the participants is expressed in the different narratives. Cooley's (1902) self-reflection is evident in some of the narratives.

Beautie experiences labeling by those in her family:

My family they just brought me down to the lowest. ‘Oh, she na’ ga’ make it through high school. She'll be pregnant. She ga’ this, she ga’ that’. I was the worse out of my, they say, I was the worse out my mummy four children.

Star in her relationship with her grandparents describes how they labeled and categorized her:

They use to always tell me, it like anytime I use to do something wrong, say my chores for instance, like for example, if I did the dishes, and say like two dishes wasn’t wash properly or whatever, they would be like ‘Oh, you ga’ be no good and ray, ray’ and they would always use my mummy as an example. Like, ‘oh you ga’ be like your mummy and such and such you know. Them type of way.

Bo Bo states his dad, “Make me feel like I did sumin’ different and I did sumin’ wrong that he did not like me no more.”

Bo Bo further identifies the experience of his father’s behavior:

The way my daddy did act. ‘Cause he wouldn't come look for me, so I just knew sumin’ was wrong. So that make me think about what I did, that woulda’ make him do that. And it end up being that wa’ it was, I got in trouble with police.

Young Gun and Shanty appear to have introduced the essence of labeling in their
relationship with their parents by anticipating what their care-givers thought when they saw them in prison:

Inter: How did it feel when you saw them at Fairbanks when they came to visit you?

Young Gun: I had feel very bad. I didn’t wan’, I wanted to see, ‘um but I didn’t want ‘um to see me in there.

Inter: How was that experience, your mother visiting you in Fairbanks?

Young Gun: Da’ wa’ very bad.

Inter: Describe it (interrupted)

Young Gun: I didn’t wan’ her to see me in prison.

Shanty describes:

Inter: How did that make you feel when she came to visit you in prison?

Shanty: I felt bad because to know say that I in prison and I wa’ 12. Actually, when I was in prison, and then when she came here and look for me, my uncle (name) and them, all of ‘um wa’ crying. And to know say, that I only 12 and I up in prison. And my baby brother ask me if I in prison and thing. And my lil’ niece came to look for me, and she never knew noting about prison and thing.

Shawdy recalls her experience with her grandaunts when after her arrest and lock-up:

Inter: You said that you were arrested again after the first time? How was it with your grandaunt when they found out about that?
Shawdy: They say they couldn’t believe that I would do something like that. It was actually my first, that the time I went jail, bin’ in a jail cell and then I end up in a prison. And they felt shame of me.

T-Bone describes his mother as making him “…feel like a criminal and stuff” after his arrest.

Physical Presence

All the narratives provided by the participants in this structure identified how the physical presence of their guardians affected them. This presence has been linked to serving as an external control used to limit delinquency by way of monitoring the behavior of the adolescent (Gottfredson and Hirschi, 1990).

Bo Bo describes how the absence of his father’s presence affected him:

Since he didn't want come look for me, I wouldn't go look for him. He didn't want to talk to me. I didn't want talk to him. He didn't want to talk when I try to call him. He wouldn't answer his phone, so if he every try to call me I wouldn't answer it. But, that barely really happen.

2-Pac describes how his father’s absence affected him:

Da’ made me feel kind a like I na’ had a father and them kind a things. Like he wasn’t there da’ much to take care of me. He was always doing different things while we at home and thing worrying, asking ourselves where he is and wha’ he doing so.

Sometimes even when physical presence was ample, the relationship still exhibited an adverse texture because of the type of presence involved, as Bubbles describes:

Like, you see when I came in here, she use to call me. I use to call her and talk to her ya’ But, like I had a stay for like a month before I could go home and
then I start going on my home visit. Yeah, and this year and thing, ya’ but me and her, but it was like almost the same thing. Me and her still got in arguments and all that. But now when I run away, right, she like, like she like, like she want me be home and all that. And when I was home, she never use to wan’ me be home ya’ na’. Like almost all the time, me and her angry, arguing. She always use to be bout ‘Why I don’ come back home and all that’ and bout She, ‘Ga’ call the Girls Home people for me’.

Violence

Violence or verbal abuse is intrinsically involved in this type of relationship.

Family violence is critical. It disrupts the normal socialization pattern of adolescents (O'Keefe, 1996). In concert, family violence has been suggested to be intergenerational (Egeland, 1993). Four participants in their narrations expand on this issue.

Bubbles describes her relationship with her mother a particular home visit:

…but it was like almost the same thing. Me and her still got in arguments and all that, but now when I run away right, she like, like she like, like she want me be home and all that. And when I was home, she never use to wan’ me be home ya’ na’? Like almost all the time me and her angry, arguing she always use to be bout, “why I don’ go back home and all that and bout she ga’ call the Girls Home people for me” and I say, “go head call them.”

Young Gun describes her a moment after being arrested with the mother:

Young Gun: By giving me attitude telling all kind a stuff.

Inter: Tell me.

Young Gun: Bad stuff like she tell me that I wa’ a bitch and all that. I use to curse her out very bad. Tell her bout her ass. Sorry.

Star describes the continual violent episodes in her home:
Star: I, like my grandfather was a drunker. He came home drunk every night, also every weekend and then he and my grandmother fight or whatever. My daddy is a drug addict. My aunty is a drug addict and they forever fighting and if they na’ fighting, my aunty and her boyfriend is fighting, and if them two na’ fighting, its my daddy and my grandfather trying kill each other….

Inter: How did that make you feel witnessing this?

Star: Actually, I never thought about that you know. It just that it was a bad example for me as growing up. And you know, I don’ think no child as growing up should be seeing that type violence in they house. And, the people that suppose to be caring for them or they care about actually.

Corna describes her experience with her foster mother:

Inter: What did Ms. (name) think about you getting in trouble?

Corna: She use to beat me a lot for no reason and but now she regret it, she wish she had me again, but I don’ wan’ go back to her.

Beautie illustrates how her mother and she exchanged verbal aggression as well:

I would argue, argue, agrue, argue, like you na’ ga’ shut up? You na’ ga’ shut up? I like no? If you don shut up then I na’ ga’ shut up? I like, I like you know, shut up and I walk off. ‘Cause I can't bother. ‘Cause I get headache from it.

Rekindling

The participants experienced a desire to correct the relationship as it existed for them. The relationship structure was problematic for them. The participants felt they or their parents had to make the behavioral adjustment in order to facilitate a positive change. The participants implicitly suggested this remedy in some of narratives. One participant effectively expressed that he still desired to have his family reunited. 2 Pac states:
Like get back my mummy, get back my two sisters, and get back my brother, my two brothers and get back as a family, living back in the same house instead of being split apart. Just being in the same house, be back a happy family. We go back to school and them kind a things, daddy go work, come he pick us up, go back home. Do some reading same thing over and over just be a family.

Star recalls attempting to reconcile her damaged relationship with her grandparents:

Well to tell you the truth, it's not like I never wanted a relationship with my grandparents and them. Actually I did, that's why I tried couple a times. But it's not that I ain't trying, but they na’ trying and I could only go halfway. I can’t go all the way, you understand? Because like no matter wa’ I do, it's not perfect. I know it’s not perfect. Nobody is perfect. But then they ga’ meet me halfway. I can’t go all the way by myself. I am accepting them for who they are, but they na’ accepting me.

Beauty wishes she could have that relationship with her mother as she explains:

I wish I could just get up and say, ‘mummy how are you?’, but she doesn’t care. She doesn't business. You can't buy her anything. You can't do anything for her, ‘cause it like she makes these drugs just control her mine. So it turns me against her.

Chapter Summary

Sixteen arrested male and female participants described their experiences with their guardians in this chapter. Their narratives were analyzed using Giorgi (1985) method of analysis. There were two discovered typical relationships that existed for the participants. The essences in these relationships revealed themselves as belonging to one of the two exposed structures.

The first general structure identified as being conducive and constructive for the participants revealed it to contain the invariant essences of caring; encouragement and advice; communication; physical contact; material presentation; guiltiness; and trust. When incorporated
into the whole, these essences constituted the experience of the phenomenon. In the absence of one of the essences, the relationship would not exist for the participants.

The second general structure identified itself as being counter-productive to the participants. This relationship contained several of the essences revealed in the first structure; however, when they were posited against the whole, the essences took on different meanings. The revealed invariant essences in the narratives are caring; communication; material deprivation; violence; labeling; physical presence; trust; and rekindling. When taken holistically, the essences constituted the experience for the participant in the relationship. In their absence, the relationship would not exist as the participants experience it.
CHAPTER 5: RESULTS, CONCLUSIONS, AND RECOMMENDATIONS

Summary of Study

The purpose of this study was to explore the relationship male and female youths had with their parents after the youths were arrested. Sixteen volunteers participated in the in-depth, face-to-face interviews done from a phenomenological perspective. The participants were residents in the Frances Bodden Girls’ Home and Bonaventure Boys’ Home. The age-range for the participants was from 13 through 18 years-old. The 45-90 minute interviews recaptured the experience of the participants' relationship with their parents after they were first arrested. All participants described experiences contextually situated in their adolescent years. The study sought to explore the themes inherent in the relationship. Social control, differential association, and labeling theories were used in the literature review to position a need for the study.

Chapter one provides an historical overview of juvenile delinquency and its relation to the role of the family. It primarily focused on how the concept of family and juvenile misconduct is knotted. The realism of the family system and its role in restraining or contributing to juvenile misconduct has now reached a plateau where societal reactions have mandated sanctions be employed against guardians for ineffective child rearing practices. The chapter also provides a statistical diagram illumining the contemporary state of male and female juvenile delinquency in the Cayman Islands.

The emphasis on the type of parental relationship experienced by the youth is of significance and should be investigated through qualitative enquiry. It is critical to adamantly insist that the voice of the arrested delinquent youth be heard on the matter of their parental
relationships. There is clearly an abundance of literature that supports the contention that family socialization has a tremendous influence on adolescent development; however, this literature is clearly remiss for not allowing the youth to articulate this experience. The subjective experience of the arrested youths and their perspective of their parental relationships contain data not identified in previous studies. This investigation has enhanced our understanding of this contextual and intimate family structure. Via phenomenology, the dissertation question: “What are the lived experiences of arrested male youths in their relationship with their parents?” guided me to explore the parental relationship through the narration of the participants in order to pursue the inherent essences in this relationship.

Chapter two is a theoretical overview of the preponderate criminological theories containing the fundamental underpinnings on the importance of the family structure and juvenile delinquency. The research was tapered to the theories of labeling, social control, and differential association. These theories were relevant and emphasized family practices and their relationship to juvenile delinquency. The parental roles in these theories were robustly addressed as being instrumental in adolescent growth and any subsequent deviance as a result of parental practices. This study does not attempt to validate or refute the mentioned theories. The theories are for the contextual overview of the study; where it fits in the literature; and for the comparison with the elucidated data results.

In chapter three, the phenomenological research design utilized in this study is explicated. The philosophical foundation of phenomenology and what can be achieved through its exploit is explained. As it is explained, empirical phenomenology can contribute to human science
research based on the phenomenological philosophy of Edmund Husserl. This chapter described how the analysis was conducted by the employment of Amedeo Giorgi’s (1985) method of analysis and how the final general description will not have universal applicability, but will extend beyond the studies constrained contextual confines.

Chapter four is an examination of the invariant essences that were personified in the narratives of the participants. It became clear that two relationship structures existed among the participants. One structure appeared as a caring structure, a structure cohesive to maintaining or contributing to a stronger parental relationship for the youth. This structure revealed the essences of caring, encouragement and advice, communication, physical presence, material presentation, trust, guiltiness; and self-awakening as its inherent essences.

The other structure, considered the antithesis of the former, appeared unconstructive to the maintenance of the parental relationship with the adolescent. This structure embodied core essences that emerged as injurious to this intimacy. The core essences were uncaring, lack of communication, absent physical presence, material deprivation, violence, labeling, and rekindling.

The core essences of caring, communication, physical presence, and material presentation were analogous to both structural relationships; however, when situated with the whole experience, their intrinsic meanings diverged. The presence of these essences took a different meaning in the second structure. Simply stated, the lack of their beneficial personification in the second adverse relationship presented a negative connotation of the experience for the participants.
In this concluding chapter, the elucidation and summarizing of results occurred. Recommendations for future research are discussed and these projects may provide further insight into the relationship of juvenile delinquents and their parents. This chapter includes proposals for social and professional courses of action that may be considered to assist in the development of youth rehabilitative programs as a result of these findings.

Summary of Results

The results of the analysis clearly produced two holistically different relationships for the participants. The relationships were profoundly divergent at their core. The first relationship can be described as beneficial to the youths and the parents. The second relationship revealed had a vastly negative texture. The adolescents viewed the relationships with their parents as unconstructive and emotionally discomforting.

The overall structure of caring was an essence that prevailed throughout both types of relationships. In the beneficial relationship, parents who displayed a caring attitude did so through various means. Communication, encouragement and advice, physical presence, and material presentation were the essences identified as indictors of caring. Participants who identified these essences in the beneficial relationship regarded their parents as being intuitive to their needs and assisting in their behavioral development after their arrest.

The impact of constant, supportive, and engaging communication between the parent and child produced a bond with the parents and also contributed to a self-awakening for the adolescent. This self-awakening for the adolescent advanced the concept that their guardian did
know what was beneficial for them and that the adolescent wanted to conform to their parents’ aspirations. The encouragement and advice offered by the parent were accepted as advantageous by them. The youth considered their parents’ judgment to be influential to their positive behavioral growth.

The participants who were continually in physical contact with their parents viewed this with gratitude. For them, it signified caring. The physical presence of the parents greatly influenced the participants’ view of the relationship. Parents who made time to visit the participants while they were in jail or correctional facilities were acknowledged as helping the relationship. The presence of the parents on continual basis enforced a positive view of the relationship. The youths believed this practice indicated the parents cared for them.

Material presentations to the adolescents were important and significant for all the participants in this relationship. This was true whether the adolescent was a resident of a home or not. Parents providing tangible items to the youths were envisioned as demonstrating affection. The received items did not have to be large in terms of monetary value. A simple presentation of needed and essential articles sufficed to induce a beneficial relationship as perceived by the youths.

Guiltiness was an essence in this relationship. It served to assist the youths to correct prior deviant behavior. The youths experiencing this emotive state in this relationship attempted to diminish the possibility of causing future anguish to their parents by future non-conformity.

Trust was also revealed in this study. The lack of trust by the parents served to restrict the unsupervised activities of the youths. The adolescents had to modify their behavior and
demonstrate their behavioral transformation. The youths responded to this practice by attempting to prove they could be trusted. In fact, the lack of trust and its’ subsequent consequences did not cause a further rift between the parent and adolescent. Several adolescents welcomed the development.

The second relationship exposed similar essences with several added ones. The youths in this relationship did not emphasize a constructive interaction with their parents. The relationship was devoid of caring as perceived by the adolescents. The youths were not emotionally allied to their parents in a manner advantageous for the successful transfer of proper socialization.

The participants described their parents as uncaring. Their parents were not there to assist them when they needed help the most. There was a lack of communication between the parents and the adolescents. One participant depicted his feeling of the experience as “not being loved” because of the conduct his father.

Violence was revealed by two female participants in their relationships. The violence was either physical, verbal, or both and it served to alienate the adolescents from their parents. Violent attitudes or behavior appeared more prevalent among the female participants toward their parents. This finding is depicts a more complex relationship.

Labeling and self-perceptions were identified these relationships. Several participants described the experience of their parents behaving in manner that caused them to perceive themselves as criminals. Their mental response to this stigmatizing label was either to reject the label and express a compulsion to refute it through altering their behavior, or the label was silently embraced by them. The female participant in this investigation was more apt to describe
the labeling process. The female participants were resilient in refuting the stigma attached and sought to discourage its application through displays of positive behavioral adaptation or emotional aggressive verbal exchanges.

Material presentation was revealed as material deprivation in this relationship. This parental practice served to sever the parental relationship for the youth. By the parent not providing essential and desired articles, the adolescent perceived the parent as not caring. This practice further impaired the relationship for the youth. The youth felt his parent was disassociating themselves from him. The relationship between them was hampered and the youth expressed a feeling of neglect.

Several of the participants in these aversive relationships implicitly or explicitly indicated their desire to correct the relationships as they experienced them. They expressed an aspiration to amend their relationships with their parents even with the unconstructive texture. This response indicated that although the parental bond suffered tremendously, there is still a formidable possibility for repair.

The absence of physical presence is inherent in these relationships. There was no parental contact. The participants viewed this as an indication that the parents did not care. One participant sought external association and emphasized it was his parent that created the aspiration for him to conduct delinquent acts.
Distinguishing Findings from Previous Research

The youths who were experiencing this relationship with their parents are intimately familiar with the interaction. They were aware of the nuances inherent in this affiliation and were also aware of the effects imposed by such. The theories in the literature review: labeling, differential association, and social control all stress the importance of the family and its relation to juvenile delinquency. The family is identified as creating the risk factors congruent to delinquency or for enabling a conforming social individual to emerge. These theoretical perspectives deal with microprocesses that labor in tandem with external significant others to produce either result. The established essences in this study illuminated the two relationships that can be described as instrumental to maintaining a parental bond or as inhibiting the development of one.

Hirschi (1969) described the family as being instrumental in the socialization process of the adolescent. The greater the attachment of the youth to the family, the more likely the youth would be a conforming and productive individual in society. This attachment served to bond the person to the community and by default encouraged socially compliant behavior. The communication, caring, physical presence, and encouragement and advice are essences revealed in this study that provided support for Hirschi’s (1969) theory. Those individuals who were attached to their significant others appeared more inclined to want to alter their behavior by desisting from anti-social conduct. They did not want to damage their rapport with their parent or guardian. The essences in their relationship created a bond they wanted to exist. It was a positive and supportive relationship.
Conversely, the essences in the second structure were manifested through parental practices which are inherently appalling. These essences created an environment from which the youth sought to escape. Essences discovered in the adverse relationship undoubtedly support the premises of Gottfredson and Hirschi's (1990) theory of juvenile delinquency. The perceived behaviors of the parents in the second structure are similar to those described by McCord, McCord, and Zola (1959). The essences of caring, physical contact, violence, and communication in this structure were all disadvantageous to creating a high-quality parental relationship. The parents, through their lack of physical contact, did not monitor the adolescents after their arrest; punish continuing negative behavior, nor did they display affection (Gottfredson and Hirschi, 1990). Those parents in the beneficial relationship continually recognized and put a restraint on their adolescents' deviant behavior; even on anticipated deviance. The discovered essence of trust in this construction, and the subsequent restrictions placed on the adolescent as a result, appeared to be well received by the adolescents because it was viewed as assisting them to become better persons. This is described by Gottfredson and Hirschi.

The essence of material gratification appeared in both structures. In its absence there was a perception of un-caring by the youth. In its presence, the adolescents viewed the parent as caring. Gottfredson and Hirschi (1990) suggest the instant gratification of juvenile desires must be restrained to teach self-control. In the contextual relationships of arrested youths, this cautious act must be rethought. In order to rebuild or create a stable and productive parental relationship, the act of providing tangible materials may serve to promote a stronger parental bond especially
for those youths who have no way of attaining such articles. The adolescents involved in the study clearly placed much emphasis on the reception of materials as indicators of parental affection. While pursuing the denial of instant gratification in different types of youth and parental relationships may prove proper; the adherence in this contextual relationship to this principle may prove to be faulty to a valuable outcome.

The adverse relationships also contained constituents described as detrimental in terms of labeling. The adolescents’ perception of their parents’ view of them served as a catalyst for their continuing delinquency (Bartusch & Matsueda, 1996). In this instance; the adolescents experienced forms of informal labeling. The essence of labeling in this structure lends favorable comparison for Matsueda's (1992) finding that parental opinion was important for the self-concept of an adolescent. This study produced a significant result that the youths still valued the guardians' opinion even though the relationship was viewed negatively. In fact, the applied informal negative label on the youth clearly further injured the parental relationship. It may have also caused the attachment to others associated with the label as described by Garfinkel (1956). The weakened attachment to their parents did not have appeared to have encouraged the youths to form associations with unconventional others (Hawkins & Weis, 1985).

Several of the participants in the adverse structure implicitly or explicitly expressed an aspiration for rekindling with their parents. While these relationships were described as holistically severely damaged, the participants still sought or wished for the relationship to have been better. This finding suggested that parental/youth relationships that appear beyond repair
may still be rejuvenated. In the core of this relationship, there is still optimism for any negative parental/youth relationship based on the essence of rekindling as narrated by the participants.

Implications

The results of this study contribute to our knowledge of the relationship that exists between parents and the juvenile delinquents in Cayman Islands. This study explored the contextual relationship of a marginalized population and extracted the essences that were manifested in such relationship. This under-spoken cluster of individuals was given an occasion to describe a relationship that was profoundly significant in their human behavioral maturity. The investigation of this relationship identified several salient essentials that have implications for juvenile justice systems, criminal justice education, and parental practices.

Recommendations

Parental Programs for Arrested/Adjudicated Youth

1. This study enabled the subjective opinion of the adolescent to be articulated in relation to parental practices. What the parent does and says to a youth is highly crucial to his social development. Improper parental behavior can create an environment for the adolescent that is conducive to deviancy (Smith and Thornberry, 1995). The findings in this study have direct applicability to understanding the emotional impact a youth experiences in his interactions with their parents. The lack of caring; uncommunicative behavior; material deprivation; violence;
labeling; absence of physical presence; and lack of trust were all perceived by the youths to be injurious to their relationship with their parent.

The primary finding discovered in this enquiry is that parental practices need to be positive for the intensifying of the parental/youth association. This is to be attained via the recognition and application of the salient essences discovered to exist in a beneficial relationship. The application of caring; encouragement and advice, communication; physical contact; guiltiness as an instrument; and trust as a deviance restrainer appears to strengthen this relationship. The behavior of the parent in response to youth misconduct does have an effect on the adolescent, whether adverse or not depends on the type of parental response and the youth's reaction to it. Positive parental behavior, based on this study, does promote a beneficial self-awakening for the youths and strengthens their relationship with their parent.

The creation of a parent/guardian intervention program that is designed to indoctrinate this group and those that attend to adolescents in the criminal justice system with the knowledge gleaned from this study. The program should be specifically designed to incorporate the essences discovered in this study. The parents should be afforded an opportunity to discuss and understand the import of the same as they pertain to the relationship they share with their arrested adolescent.

The aim of this program, in part, would be to assist the parent in developing and maintaining a beneficial bond with their arrested adolescent. The program would also assist the parent in understanding the dynamics interwoven in the relationship they share with their adolescent at this decisive juncture.
Parental Presence Priority

2. A consistent attempt to maintain the family bond between parent and adolescent where other dynamics do not preclude this from occurring, such as in cases where the personal practices of the parent are seriously detrimental to proper development of the youth. The study results indicate that parental attachment through physical presence, even under adverse circumstances, is vitally important to the adolescent. While obvious, some parental affiliations are critically counter-productive for the proper socialization of adolescents; however, it is still imperative, in some form, even if directly supervised, and intensively limited, that the relationship at least be structurally maintained.

The study participants, in several instances, indicated hostility to those hampering such occurrences. The current and primary care-givers were viewed as the spoilers and rehabilitative efforts may be stymied, because the adolescent may become resistant to any efforts not at least inclusive of parental affiliation.

Juvenile Justice Systems

3. The findings in this study clearly indicate that some parents are severing the essential intimacy experienced between themselves and their adolescent. Whether this breakage is intentional or negligently committed, it must be thwarted. The bond between parent and youth can still be maintained by the implementation of programs designed to facilitate the erudition of the core essences discovered in this study. Court systems, as part of their sanctioning authority, can assist in mandating the attendance of parents and youths to programs designed to bring awareness to the essences of such strained contextual relationships. The awareness of the core
structure of this experience for both parent and adolescent will serve to assist in the deterring of delinquent behavior.

The parent is ultimately the primary custodian who is legally and socially responsible for the young person, and an arrested youth presents even more challenges. The parent mandated to these programs will be better prepared to comprehend the dynamics of the relationship as the youth perceives it and therefore be prepared to manage it. An instructional and interactive program that is developed along this gamut can provide education to parents about intervening measures for their arrested adolescents, preventive measures for children displaying earlier disruptive signs of anti-social behavior. Juvenile justice systems are in a legal position to assist in maintaining or repairing the family structure.

Female Adolescents and Arrest Policy

4. Seven of the 8 female participants in this study were initially arrested for status offences, those acts that would not be a crime if the adolescent was an adult, such as absconding, while 6 of the 8 male participants were initially arrested for a criminal offence. These figures accurately reflect the types of crime juveniles, by gender, are being arrested for in the community.

The immediate concern here with the current situation is the criminalization of what may actually be a young female adolescents’ defense mechanism, which is escaping from some form of abuse in the primary care-taker’s environment by absconding/running away (Anderson, 1994; Chesney-Lind, 1997). The female participants, in their aversive narratives, articulately described some form of abuse within their environment and their desire to exit the situation. Empirical
evidence suggests that female delinquents “…are particularly susceptible to trauma exposure and trauma related symptomatology…” (Dixon, Howie, and Starling, p. 1150, 2004). A reactionary symptom by females is to avoid the abuse by absconding from the source, and this is an arrestable criminal offence in the Cayman Islands.

At current, a quantity of the arrest policies, practices, and law for juveniles and adolescents may inadvertently contribute to the perplexing female delinquency dilemma as it relates to the family due to the over-arrests of female delinquents for status offences in order to protect them. In the essence, the female delinquent is introduced into the formal juvenile justice system at a stage where this may not be warranted. Also, the practice of over-arresting the female due to the criminalization of potentially survivor-based victim behavior causes the premature entry into an environment that is not conducive for long-term pro-social behavioral development.

The developmental differences between males and females warrant gender specific intervention care, and the best opportunity for intercession with females exhibiting delinquent conduct is in early adolescence (Howell, 2003). Those arrested female delinquents currently in state care need relationship-based interventions that can assist them in developing positive and healthy relationships with their families. These interventions include individual, group, and family therapy aimed at building self-esteem, self-nurturing, and positive social values (Peters, 2001). Further, as the study results indicate, these females and their family members may need crisis intervention programs that encompass conflict resolution, sexual, physical, and mental health therapy.
5. This qualitative study revealed much data not within the purview of the study purpose. This study grazed the periphery of gender specific juvenile justice concerns only to place the participants within the social context, or during the descriptions provided by the participants. The data collected and results direct a further social scientific investigation into current law, policy, and practices within the juvenile justice system as it concerns female delinquents and women offenders.

Conclusion

This research project is at its conclusion. Literature described the juvenile and parental relationship from a host of theoretical positions. The amount of information on parental practices and juvenile delinquency theories proved insurmountable. The appropriate theories were gleaned and used as an academic foundation for this research. The literature review was narrowed to the predominate theories that posited the importance of the family and juvenile delinquency. This study was situated among the literature because it was needed.

The study fills a needed void in our knowledge of juvenile delinquency and parental relationships in the Cayman Islands. It added to the knowledge of literature in ways other studies did not by allowing the arrested male and female youths to provide insight into their parental relationships through a collective voice. This approach via phenomenology has elevated these youths from imposed solitude and permitted them to be heard. The youths articulated the experiences they had with their parent after the juveniles were arrested. The quantitative literature on juvenile delinquency lacks the perspective of the uninterrupted voice of a
marginalized population. This collection can provide data that can be used to further our intimate understanding of a relationship that has been under investigation by many other research methodologies.

Many of the revealed essences were previously discovered in prior research, but the articulation of these essences by this population has created a new type of intimate awareness of this relationship. This study revealed the structure of this relationship, not simply identified variables for theory testing. This study took the youths' experiences as narrated by them and created a depiction through language. The description through language enabled everyone the opportunity to share in this contextual experience. There was humanity in the experiences of the participants and this was evident in the similarities of their varying experiences. They experienced almost identical phenomenona and this lent credence to the oneness of the human experience.

The profound experience of simply listening and discovering something new is an experience in and of itself. Based on the narratives provided by the participants, their described parental experience may personally and professionally alter the experiences of the reader. The adolescents in this study shared knowledge that is beneficial to all of us if we are to continue to engage in assisting our younger community to learn the way forward. Our task will ceaselessly be transformed and what is salient today may evolve into something new; however, as scientists, practitioners, parents, and care-givers, we must endeavor to pursue even that knowledge subject to future dismissal.
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Appendix A

INTERVIEW SCHEDULE

1. "What was your relationship like with your parents after you were arrested?"

Sub-Questions:

1. "Describe to me what happened with your mother/father after you were arrested?"

2. "Describe the day you were arrested?"

3. "Describe how your arrest affected your mother/father?"

4. "Describe how their behavior made you feel?"

5. "Describe your relationship with your mother/father before you were arrested?"

6. "Describe how you felt right after you were arrested?"

7. "Describe your mother's/father's reaction to you after you were arrested?"

8. "Describe any difference in your parents before you were arrested and after you were arrested?"

9. "What were some of the thoughts that stood out for you after you were arrested?"

10. "What feelings did you have right after this experience with your parents?"

11. "Describe the most important thing to you right now with your parents after you were arrested?"

12. "Do you have any other experience you would like to share after your arrest?"
Appendix B

**Cayman Islands Arrested Youth and Parental Relationship Study**

**SCRIPT OF STUDY**

Hello, my name is Dr. Anthony White. I am originally from the Unites States, but I have attended Triple C and the International College of the Cayman Islands. I currently live in the Cayman Islands and have been here for the past 16 years. I have one son who is 16 years old. I am a single parent. While I am an Inspector Constable here, I want to assure that this study has absolutely nothing to do with the police service and our conversations are strictly about you and your experiences.

What I have chosen to contribute to the field of knowledge is a better understanding of you and those like you. You see there are many studies conducted world wide and these studies often do not allow the people that participate in them the opportunity to voice their views. My study will allow you to do so. I want to talk to you about your relationship with parents after your first arrest. I want you to simply describe this relationship as clearly and truthfully as you remember.

A study like is important because it provides you the opportunity to tell your story of what it was like. I simply need to hear your story on how the relationship appeared to be for you. I do wish for you to tell me something that will get you in trouble, but I want to know how you felt about the experience.

You are eligible and were selected for this study because you may have experienced the type of relationship with your parent the study seeks to understand; you are between the ages of 10 years old and 21 years old; you may be able to articulate this experience; and because you are currently in a program designed to assist you in a positive and constructive manner.

In this study, you will be asked to participate in one face to face interview with me. The interview will explore your experiences and interactions with your parents after you were arrested. The interview length will be 90 minutes. You will also be allowed to talk about other subjects concerned with this experience. The study is based on your experiences and so this will be an in-depth interview process requiring you to be as candid as possible concerning these experiences. You will be asked during the interviews to clarify or expand on prior statements made during the interviews. The interviews will be tape recorded.
The study is strictly voluntary and at any time, you can cease to be involved in it. You have the right to review and withdraw from this study at any time without any form of repercussion. You will be among 10 to 12 participants that are selected for the study.

The study has been approved by the Ministry of Education, Training, Employment, Youth, Sports, & Culture along with the Ministry of Health & Human Services. Your written assent is required for this research study.

The study may provide you with an understanding of your parental relationship after you were arrested. The study may also provide you with information that will enable you to understand how you view your relationship with your parent after you were first arrested. Although, there may be no direct benefit for yourselves from this study, your participation in this study may provide a better understanding of the relationships and interactions of youths in similar environments. This understanding may provide pertinent information on how these interactions may be regarded for future studies, juvenile policies, and subsequent responses to juvenile delinquency. The study may also be useful for the development of parental programs specifically aimed at educating parents that have adolescents in the juvenile justice systems.

All studies have some amount of risk and this study is no exception. This study entails no physical risk. This study involves you describing your experience with your parent after you were first arrested for an act of delinquency. Some of these experiences may not be favorable and may cause emotional discomfort. Dr. Mark Lockhart of the George Town Hospital has agreed to provide mental health services to assist you in alleviating this discomfort or any other concerns you may have during this study. You must be also be aware that any potentially harmful information such as child abuse, illegal criminal behavior, or future illegal criminal behavior that you disclose can be reported as may be mandated by law to the relevant authorities.

Your name will not be used in this study. You will choose a pseudonym (A.K.A) and it will be used in place of your name. Your interviews will be typed by a disinterested transcriber from the Cayman Islands. They will not have access to the assent forms and so they will not know your names.

All recorded and documented conversations and interviews that take place will be kept as confidential as possible. The typist and I will be the only parties who see the raw data and this will be for analytical purposes. There will be no clearly identifying information used in the study. No identifying information will be used to identify you. Your signed assent forms will be kept in a locked filing cabinet at my residence in the Cayman Islands. The taped interviews and notes will kept in a separate locked filing cabinet at my residence. All original notes and forms will be incinerated after ten years starting from the conclusion of this study.
If you desire to participate in this study, I will be at the facility for the remainder of the day and every day for the next week. I can be contacted at a mobile number here in Cayman if you want speak to me on the telephone first. This number will be posted on the bulletin board in the outside passage way. If you wish to participate, we will immediately schedule a private meeting where we can go over the requirements to be in the study and you can ask me questions concerning the study.

The Ministry of Education, Training, Employment Youth, Sports & Culture along with the Ministry of Health & Human Services have agreed to assist me in this research project.

This study may also be used for a later publication, future studies, to assist in a program design and implementation, and for educational purposes. You are also allowed a copy if you desire.

At this time, I will answer any questions that you may have for me.

Thank You.
Appendix C

ASSENT FORM

Cayman Islands Arrested Youth and Parental Relationship Study

ASSENT FORM

Study Title: The essences for arrested male and female youths in their experiences with their parents in the Cayman Islands.

Study Description: The study seeks to explore and gather information from you concerning your experiences with your parents after you were first arrested for an act of deviance. This study seeks to discover the "commonalities" of these experiences among those in this study.

Participant Selection: You are eligible and were selected for this study because you may have experienced the type of relationship with your parent the study seeks to understand, you are a male, you may be able to articulate this experience.

Voluntary Participation: The study is strictly voluntary and at any time, you can cease to be involved in it. You have the right to review and withdraw from this study at any time without any form of repercussion. You will be among 6 to 12 participants that are selected for the study.

Study Approval: The study has been approved by the Department of Children and Family Services, and it has also been approved by Educational Coordinator Michael Stewart of Bonaventure Homes. Your written assent and your parents consent are required for this research study prior to participating in it.

Benefits: The study may provide you with an understanding of your parental relationship after you were arrested. The study may also provide you with information that will enable you to understand how you view your relationship with your parent after you were first arrested. Although, there may be no direct benefit for yourselves from this study, your participation in this study may provide a better understanding of the relationships and interactions of juveniles in similar environments. This understanding may provide pertinent information on how these interactions may be regarded for future studies, juvenile policies, and subsequent responses to...
juvenile deviancy. The study may also be useful for the development of parental programs specifically aimed at educating parents that have adolescents in the juvenile justice systems.

**Risks:** All studies have some amount of risk and this study is no exception. This study entails no physical risk. This study involves you describing your experience with your parent after you were first arrested for an act of deviance. Some of these experiences may not be favorable and may cause emotional discomfort. Dr. Mark Lockhart of the George Town Hospital has agreed to provide mental health services to assist you in alleviating this discomfort or any other concerns you may have during this study. He can be contacted at 345-949-8600. You must be also be aware that any potentially harmful information such as child abuse, illegal criminal behavior, or future illegal criminal behavior that you disclose can be reported as may be mandated by law to the relevant authorities.

**Anonymity:** Your name will not be used in this study. A pseudonym of our choice will be used in its place. A disinterested transcriber from the Cayman Islands will transcribe the interviews. They will not have access to the assent or consent forms that contain your identity.

**Confidentiality and Limits to Confidentiality:** All conversations and interviews that take place in their raw form will be strictly confidential. No identifying information will be used to identify you to others aside from the researcher, Dr. Anthony White. Your signed assent forms will be kept in a locked filing cabinet at the primary researcher's residence. The taped interviews and notes will kept in a separate locked filing cabinet in the primary researcher residence as well. The researcher Anthony White and a disinterested transcriber from the Cayman Islands will be the only parties who see the raw data and this will be for analytical purposes. There will be no clearly identifying information used in the study. All original notes will destroyed via incineration after ten years. However, there are limits to confidentiality. This means there is some information the researcher cannot keep in confidence. For example, if you disclose you are going to hurt yourself or someone else or if your parents have hurt you, than appropriate authorities will be contacted. Furthermore, it is highly encouraged that you do not disclose any illegal activities to the researcher.

**Data Collection:** In this study, you will be asked to participate in one face to face interview with Anthony White. The interview will explore your experiences and interactions with your parents after you were arrested. The interview length will be 90 minutes. You will also be allowed to broach other subjects concerned with this experience. The study is based on your experiences and so this will be an in-depth interview process requiring you to be as candid as possible concerning these experiences. You will be asked during the interviews to clarify or expand on prior statements made during the interviews. The interviews will be tape recorded.
**Dissemination:** The study content will be used for a later publication, future studies, to assist in a program design and implementation, and for educational purposes.

**Authorization:** I have read and understand the nature of this study. I also understand that by agreeing to participate in this study, I do not receive any extra benefits or remuneration for myself or another. I understand there will be no repercussion for not participating in the study or for not continuing in it once I have started. I also understand I have not waived any legal or human rights. I understand that I can contact Dr. Mark Lockhart (345-949-9600) or Dr. White (345-926-0671) at any time. I also understand that if I have any other concerns about my treatment during this research study; I can contact the Educational Coordinator Michael Stewart. I also understand that I am permitted to have a copy of the research findings at the conclusion of the research study.

**Who to contact in if you have any concerns about the study:**

**Dr. Anthony White**  
Grand Cayman  
Cayman Islands  
Email: plato@fastmail.fm  
Office: 345-926-0671  
Fax: 345-949-2422

Or:

**Michael Stewart**  
Educational Coordinator  
Bonaventure Homes  
345-949-3569

Participants signature  
Date

Michael Stewart  
Date
Cayman Islands Health Services Department

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Direct # (345) 949-8634

Fax: (345) 946-3589/949-2998

20 September 2006

Dr. E. Anthony White
A.P.O. 10965 GT
Grand Cayman

Dear Dr. White,

I have read and understand the nature of your study and wholeheartedly support the intent and its relevancy. I am aware of the steps you have taken to ensure confidentiality, and am willing to lend any psychiatric assistance that may become necessary throughout the interview stage. I wish you all the best in this important intellectual endeavor.

Sincerely,

Dr. Marc R. Lockhart
Consultant Psychiatrist