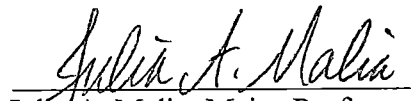
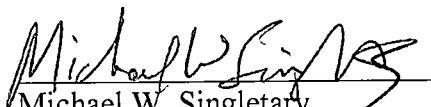


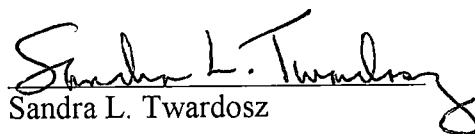
To the Graduate Council:

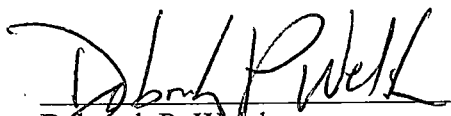
I am submitting herewith a dissertation written by Howard Jerome Hammond entitled "I love being with my family: The mediating role of family rituals between family environment and identity achievement during late adolescence." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Human Ecology.


Julia A. Malia, Major Professor

We have read this dissertation
And recommend its acceptance:


Michael W. Singletary


Sandra L. Twardosz


Deborah P. Welsh

Accepted for the Council:


Interim Vice Provost and
Dean of The Graduate School

"I LOVE BEING WITH MY FAMILY:" THE MEDIATING ROLE OF FAMILY
RITUALS BETWEEN FAMILY ENVIRONMENT AND IDENTITY ACHIEVEMENT
DURING LATE ADOLESCENCE

A Dissertation
Presented for the
Doctor of Philosophy
Degree
The University of Tennessee, Knoxville

Howard J. Hammond
May 2001

ACKNOWLEDGMENTS

I wish to express my gratitude for those who have helped me through the completion of this dissertation. First I want to thank my major professor, Julia A. Malia, who has been an able guide at every stage of this project. To this project she has given freely of her time and energy. I have enjoyed being her student.

I would also like to acknowledge the contributions of my committee. It would be difficult to imagine a more competent and cooperative group of professionals. Mike Singletary was a constant source of encouragement. His guidance was always clear and timely. Deborah Welsh infused me with an enthusiasm for research. She convinced me that a researcher can be pleasant and excellent, simultaneously. Many thanks to Sandra Twardosz. She, perhaps, best understands just how much I miss my boys.

I want to thank my family. My parents, Hugo and Letha, own a major portion of this degree. They have made me believe that I have talents and therefore responsibilities. My sisters three, Wendy, Karen, and Lisa, have made me a better man. I think about them daily and how much I miss hearing them laugh at their brother. I am also grateful to my other parents, Paul and Darlia, who married in but now I've nearly forgotten.

Finally, and mostly, to a woman I know named Vanessa. I met her some time ago and I am eager to reacquaint myself with her. She is in every way remarkable. We did this project together and we are equally thankful for its end. She is my wife and for that I am truly grateful.

ABSTRACT

The purpose of this study was to examine the influence of family rituals on identity achievement in late adolescence. Using Erikson's psychosocial theory of identity achievement and family systems theory as frameworks, this study investigated the possible mediational role of family rituals (as represented by family ritual meaning) between family environment (as represented by family cohesion, expressiveness, and conflict) and adolescent identity achievement status.

Key findings include (a) a significant positive relationship between family cohesion and identity achievement in late adolescence, (b) a significant positive relationship between family expressiveness and adolescent identity achievement, (c) a significant negative relationship between family conflict and adolescent identity achievement, (d) a significant positive relationship between family cohesion and family rituals, (e) a significant positive relationship between family expressiveness and family rituals, (f) a significant negative relationship between family conflict and family rituals, (g) a significant positive relationship between family rituals and adolescent identity achievement, and (h) a reduced relationship between family environment variables and adolescent identity achievement when controlling for family rituals.

These findings support prior research that has suggested that family environment influences identity achievement during late adolescence. These findings also support the primary research hypothesis of this study that family rituals serve as an important and previously overlooked mechanism whereby family environment exerts influence on the identity achievement status of members during their late adolescence.

This study also examined family rituals using an original qualitative instrument. The data that were collected using this instrument suggested that most participants in this project regard their family's rituals to be a positive part of their family's interaction. The majority of reported that their family rituals were centered around religious traditions.

TABLE OF CONTENTS

	Page
Chapter 1: Introduction.....	1
Rationale.....	3
Purpose of the Study.....	6
Objectives of the Study.....	6
Theoretical Bases for the Study.....	8
Definitions.....	12
Chapter 2: Literature Review.....	14
What are Family Rituals?.....	14
Early Research.....	20
Empirical Investigations.....	21
Erikson's Identity Theory and Marcia's Operationalization Model of Identity Status.....	29
Family Systems Theory Models of Family Functioning.....	34
The Family System and Adolescent Identity Achievement.....	38
Summary.....	42
Chapter 3: Methodology.....	48
Sample.....	48
Operational Definitions of Process Variables.....	50
Measures.....	51
Procedures.....	56
Data Management.....	58

	vi
Research Questions.....	59
Data Analyses.....	60
Chapter 4: Results.....	64
Descriptive Analyses.....	64
Internal Consistency Testing.....	65
Hypothesis Testing.....	68
Family Ritual Qualitative Measure.....	78
Summary of Findings.....	89
Chapter 5: Discussion and Conclusions.....	92
Discussion of the Findings.....	92
Limitations of the Study.....	102
Strengths of the Study.....	104
Implications for Research.....	106
Implications for Practice.....	108
Summary.....	110
References.....	112
Appendices.....	126
Informed Consent Form (Appendix A).....	127
Participant Profile Questionnaire (Appendix B).....	130
Extended Objective Measure of Ego Identity Status (Appendix C).....	133
Family Ritual Qualitative Measure (Appendix D).....	138
Family Environment Scale (Appendix E).....	141
Family Ritual Questionnaire (Appendix F).....	147

Instructions (Appendix G).....	156
Debriefing Pages (Appendix H).....	159
Verbatim Responses for Questions II-X of the Family Ritual Qualitative Measure (Appendix I).....	162
Vita.....	217

LIST OF FIGURES

FIGURE	PAGE
1. The Variable Correlation Model.....	7
2. Ego Identity Status.....	33
3. The Mediational Testing Model.....	46
4. The Variable Correlation Model.....	61
5. The Relationship Between Family Environment and Identity Achievement in Late Adolescence.....	71
6. The Relationship Between Family Environment and Ritual Meaning.....	73
7. The relationship Between Family Ritualization and Adolescent Identity Achievement.....	74
8. The Relationship Between Family Environment and Adolescent Identity Achievement When Controlling For Ritual Meaning.....	75

Chapter 1

Introduction

This project examines the role of family ritualization as a possible mediating factor between (a) family environment and (b) identity development and achievement in late adolescence. Family rituals have been revealed as powerful organizers of family environment. Furthermore, the influence of family environment on adolescent identity achievement has been demonstrated empirically (e.g., Burgess & Locke, 1948; Erikson, 1963, 1968; Goettler, 1999; Grotevant & Cooper, 1985, 1986; Taylor & Oskay, 1995). To date, however, very little empirical evidence exists linking family ritualization with adolescent identity achievement. Most research in this area is founded on small clinical samples (e.g., Fiese, 1993; Wolin, Bennett, & Noonan, 1979; Wolin, Bennett, Noonan, & Teitelbaum, 1980). This dissertation project will attempt to establish a connection between family rituals and adolescent identity achievement using a nonclinical sample.

Recent research findings (e.g., Goettler, 1999; Imber-Black, 1988; Rogers & Holloway, 1991; Van der Hart, 1983; Whiteside, 1988; Whiting, 1988) suggest that family rituals are effective mechanisms for marking important life transitions, creating a collective identity, and promoting change within the family structure. Most family professionals agree that creating and maintaining family rituals helps families to deal more easily with the transitions of the family life cycle (Curran, 1983; Eyre & Eyre, 1994). To date, the majority of research has focused on the means by which rituals stabilize family interaction through boundary delineation, role clarification, and establishment of norms that communicate, "This is the way our family is" (Wolin et al.,

1980, p. 20). Less research has been focused on the link between family rituals and individual development (Goettler, 1999).

The individual development of an adolescent can present specific challenges for the collective family. Carter and McGoldrick (1998) characterized the transformation of the family with an adolescent member as moving from an entity that protects and nurtures a child to one that is a training station for the adolescent's entrance into the world of adult obligations and commitments. LaRossa and Reitzes (1993) maintained that the ability of the family to make this transition will largely determine the success or failure of the adolescent to achieve what Erikson (1968) theorized to be the primary goal of this stage in the life cycle. Erikson identified eight stages of development in the life cycle. The first four stages correspond to childhood, and the final four correspond to adolescence and adulthood. Each stage is characterized by a distinctive developmental task that confronts the individual in the form of a crisis that represents a turning point of "increased vulnerability and enhanced potential" (Erikson, 1968, p. 92). The degree to which an individual successfully resolves each crisis will determine his or her degree of psychological health. Identity achievement versus identity confusion (a.k.a. identity diffusion) is Erikson's fifth developmental stage, which is experienced during adolescence. At this time, individuals are confronted with many emerging adult expectations and responsibilities and feel increased pressure to take ownership of their beliefs and behaviors (Carter & McGoldrick, 1998; Forthun, 1999). Successful passage through this stage requires the adolescent to make a commitment to various institutional and societal ideologies.

According to Bennett, Wolin, and McAvity (1988), rituals are strongly associated with family identity. Family rituals clarify roles and assign symbolic meaning to interactions (Fiese, 1992). In this context, rituals may make expectations clearer and promote late adolescents' psychosocial development, as well as assist them to discover self-understanding. In other words, adolescents who develop in an environment of consistent and meaningful rituals may develop a stronger sense of their own identity than adolescents who develop in an atmosphere that is largely characterized by either a lack of rituals or meaningless rituals.

Rationale

The important connection between family environment and adolescent identity development has been empirically verified (Grotevant & Cooper, 1985). The bulk of the studies that led to this conclusion address issues such as parenting styles (Cooper, Grotevant, & Condon, 1983; Quintana & Lapsley, 1987; Taylor & Oskay, 1995), parent-child communication (Hauser, Powers, Noam, Jacobson, Weiss, & Follansbee, 1984), boundaries (Bowen, 1978; Fullinwider, Bush, & Jacobvitz, 1993; Minuchin, 1974; Papini, Sebbi, & Clark, 1989; Perosa & Perosa, 1993), differentiation (Campbell, Adams, & Dobson, 1984), enmeshment (Anderson & Fleming, 1986; Bowen, 1976; Fullinwider & Jacobvitz, 1993; Hess & Handel, 1985), separateness and connectedness (Allison & Sabatelli, 1988), and family conflict (Adams & Jones, 1983; Papini, Micka, & Barnett, 1989; Willemsen & Waterman, 1991) as they influence adolescent identity development.

Family rituals have been found to have significant influence on the construction of family environment. The importance of family rituals to the creation and perpetuation

of family behaviors and beliefs (Bossard & Boll, 1950; Sameroff & Fiese, 1992; Wolin & Bennett, 1984), as sources of strength (Fiese, 1993; Jensen, James, & Hartnett, 1983; Meredith, 1985; Wolin, Bennett, & Jacobs, 1988) and conveyers of family identity (Wolin & Bennett, 1984), and in creating family continuity across generations (Fiese, 1992; Reiss, 1981; Rosenthal & Marshall, 1988; Schvaneveldt & Lee, 1983; Troll, 1988) has been well established.

Additional research has concentrated on the maintenance and intergenerational transmission of rituals (Rosenthal & Marshall, 1988), the use of rituals to promote family welfare (Caplow, 1982; Curran, 1983; Meredith, 1985; Meredith, Abbott, Lamanna, & Sanders, 1989), and the ways that rituals make easier certain family transitions (Fiese, Hooker, Kotary, & Schwagler, 1993). Rituals also have been described as valuable tools for overall family functioning (Imber-Black, 1989; Lax & Lussardi, 1988; Roberts, 1988).

Typically, however, no empirical relationship between family ritualization and individual identity development has been explored with exception of Wolin and Bennet's research on families with an alcoholic parent (Wolin et al., 1979; Wolin et al., 1980). From their work, Wolin et al. (1980) discovered a connection between family-ritual meaning and the transmission of alcoholism to individuals across generations. They concluded that, in families with at least one alcoholic parent, family ritual maintenance decreased the likelihood that the children would become alcoholics.

Fiese (1993) later elucidated these findings, reporting that adolescents with at least one alcoholic parent described less family-ritual meaning than did adolescents without an alcoholic parent and, conversely, that in parental-alcoholic homes where there

was high ritual meaning, the adolescents experienced fewer psychiatric symptoms. Although Fiese (1992) confirmed a positive correlation between family ritualization and adolescent self-esteem, as well as a protective role played by rituals for families under stressful conditions, less is understood about the role played by family rituals in adolescent development in nonclinical samples. The present study examines family ritualization as a mediating factor between family environment and adolescent identity status using a nonclinical sample.

The transition to adolescence seems to be a critical period in the life cycle in which to examine family ritualization. The work of researchers such as Carter and McGoldrick (1998) and Marcia (1980) reveals that (a) the individual child's self-structure undergoes its greatest transformation during this time and (b) the family structure also experiences a major transformation. It is during adolescence that the amount of time a child spends away from family interaction increases (Larson, Richards, Moneta, Holmbeck, & Duckett, 1996). In adolescents' struggle for autonomy, they tend to participate less in family activities and reject celebrated family interactions (Carter & McGoldrick, 1998; Fiese, 1992, 1993). Carter and McGoldrick (1998) have suggested that the subsequent family metamorphosis involves powerful modifications in relationship patterns across generations.

As adolescents differentiate, they begin answering the introspective question, "Who am I?" They may experience a lack of clarity with regards to roles and expectations as a result of their desatellization from the family of origin (Hogan & Astone, 1986; Lax & Lussardi, 1988; Lerner, 1981). Roles and expectations that were once familiar become a source of irritation and frustration as the adolescent tries to form

an extrafamilial identity. For many adolescents, the ensuing confusion is what Erikson (1968) referred to this as crisis.

According to Erikson's (1968) and, later, Marcia's (1980) development of Erikson's theory, during adolescence a healthy sense of identity develops through a process of self-examination and role experimentation followed by the adoption of meaningful life commitments. Erikson suggested that this identity development occurs within the adolescent's psychosocial context (Erikson, 1968; Phinney & Goossens, 1996). Burgess and Locke (1948) and Erikson (1963, 1968) regarded the family as the principal psychosocial context in which individuals cultivate their sense of self and identity. If this assertion is accurate, familial interactions (rituals) may serve as an important mediator in adolescent identity development.

Purpose of the Study

The purpose of the present study is to investigate family rituals as a possible mediating factor between family environment and individual identity development by focusing on three questions of interest: (a) What is the relationship between family environment and family ritualization? (b) what is the relationship between family environment and identity achievement during late adolescence? and (c) what is the relationship between family environment and identity achievement during late adolescence when family rituals are controlled for (see Figure 1)?

Objectives of the Study

The primary objectives of the study are to explore and describe (a) the relationship between reported levels of family environment and identity achievement during late adolescence, (b) the relationship between reported levels of family

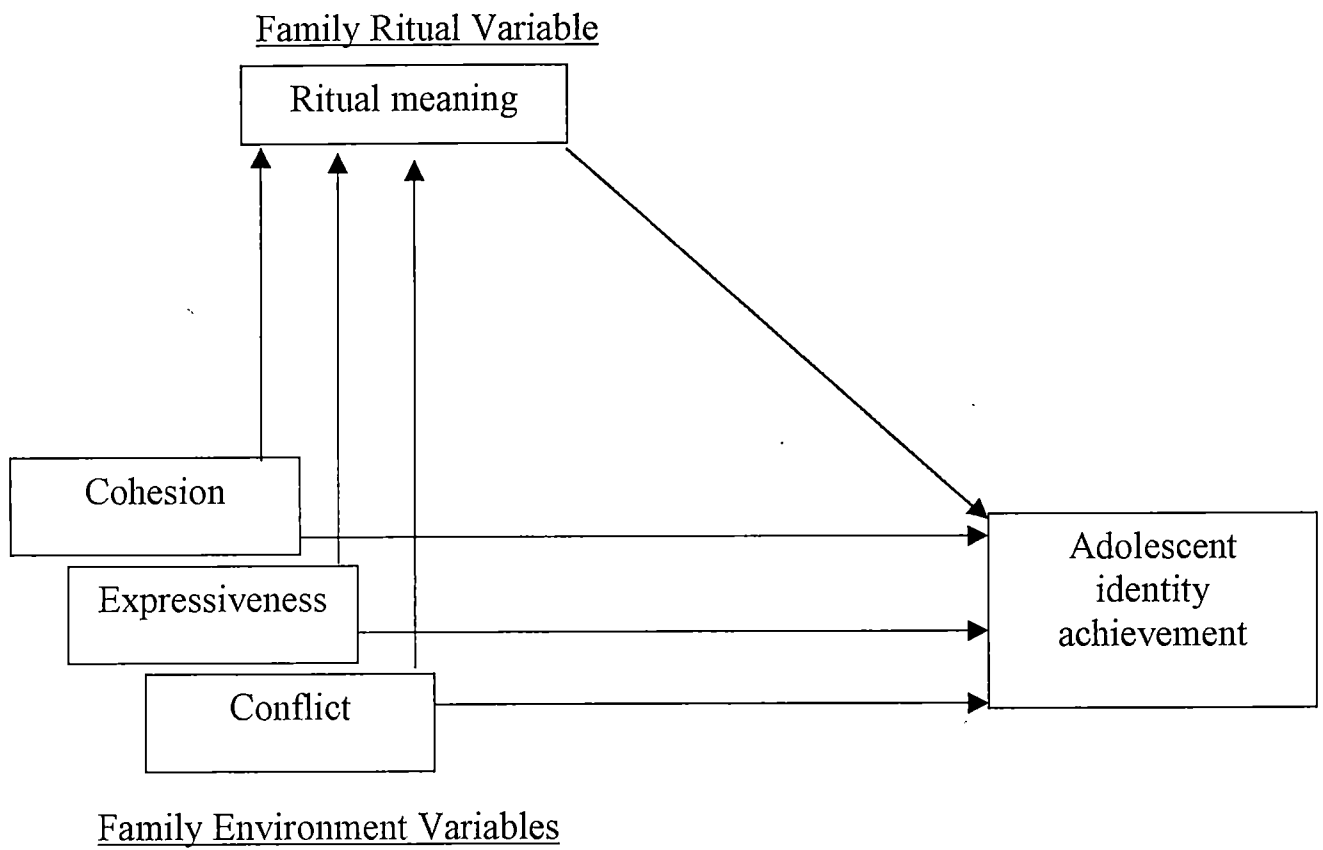


Figure 1. Variable Correlation Model

environment and family ritualization, and (c) whether there is a mediating influence of family ritualization between family environment and adolescent identity achievement.

Theoretical Bases for the Study

This study is grounded theoretically on two perspectives. They are (a) psychosocial developmental theory and (b) the family systems conceptual framework.

Identity Status Model

The first theoretical foundation for the present study is based on Erikson's (1963) psychosocial theory. I chose this perspective because of its hypothesis that the characteristics of the individual and of the environment interact to encourage adolescent identity exploration and self-examination. Based on psychoanalytic principles, this theory outlines an eight-stage progression of personality development that covers the entire lifespan of an individual and proposes an epigenesis of identity as the basis of personality development. According to Erikson, the principles of development that govern personality formation create for the person opportunities for meaningful and stage-appropriate interaction with other people and institutions. "Personality, therefore, can be said to develop according to steps predetermined in the human organism's readiness to be driven toward, to be aware of, and to interact with a widening radius of significant individuals and institutions" (Erikson, 1968, p. 92). The current project focuses on the fifth stage of Erikson's theory, and therefore, an extensive overview of his entire eight-stage theoretical model is not deemed to be necessary.

The fifth stage of Erikson's (1963) theory, identity vs. identity confusion (or diffusion), serves as the primary developmental task of the ego during adolescence and marks the identity crisis as a phenomenon unique to the adolescent period.

Although psychoanalytic theory largely has been rejected as a plausible explanation for human development, Erikson's ideas continue to influence both theorists and researchers (Waterman, 1988).

Perhaps the most important elaboration of Erikson's perspective on adolescent identity formation is Marcia's (1966) empirical operationalization known as the Identity Status Model. Marcia described four clearly differentiated identity statuses, based on the degree to which the adolescent explores and ultimately commits to roles and ideologies. Exploration refers to the process of questioning previous identifications and investigation of personally meaningful social roles and ideals. Commitment describes the outcome of the exploration process and refers to the individual's degree of personal investment in the chosen roles and ideologies.

Moving from the most to the least mature, identity achievement is characterized by either past or present, active, meaningful exploration followed by a high degree of commitment. Identity moratorium reflects the quest for personal achievement (i.e., exploration) but lacks the personal investment of the achieved status. Identity foreclosure is characterized by strong commitments, similar to the identity achieved status but lacking in meaningful exploration. Finally, identity diffusion is characterized by a lack of both commitment and exploration. A continuum of maturity underlies the identity statuses based on the proximity of the individual to identity achievement (Forthun, 1999; Marcia, 1967).

Marcia (1967) described the identity statuses as representing "individual styles of coping with the identity crisis" (p. 119). Perhaps the most significant contribution of this model is that it offers alternative strategies for dealing with identity crises beyond Erikson's bipolar outcomes standard.

Family Systems Theory

I have selected family systems theory as a conceptual framework for this study because of its emphasis on the reciprocal nature of relationships between the environment, systems, and subsystems. That is, the family is understood to be a "complex integrated whole" (Minuchin, 1988, p. 8), wherein individual members are necessarily interdependent, exerting a continuous and reciprocal influence on one another (Klein & White, 1996). The assumption, therefore, is that any individual member is embedded in the larger family system and cannot be wholly understood outside the context of that family system (Broderick, 1993; Whitchurch & Constantine, 1993).

When studies of socialization emerged in the 1940s and 1950s, they focused primarily on the mother-child relationship, assuming that the mother was the principal agent of development in a child's life (Ambert, 1992). Contemporary family researchers now reject this simplistic, unidirectional model, opting instead for a more comprehensive systems approach (Bowen, 1978; Minuchin, 1988) that is similar to Bronfenbrenner's (1995) ecological systems theory.

The family systems approach recognizes that families are complex networks of reciprocal relationships and alliances that are continually evolving. This is a radical departure from other theories of human functioning that view the individual as an autonomous psychological entity (e.g., psychoanalytic approach, behaviorism). Family

systems theory conceptualizes the family as an emotional unit and the individual as part of that unit.

A system is defined as “a unit that affects its environment . . . and has exchanges with its environment” (Klein & White, 1996, p. 157). From this perspective, the system’s behavior shapes its environment, and, in turn, the environment shapes the system, using a feedback loop. The biological and psychological attributes of the individual interact with the elements of the environment (e.g., people, events, cultural forces) to influence developmental outcomes (Lerner, 1991; Lerner & Foch, 1987; Lerner, Jacobson, & Perkins, 1992; Lerner et al., 1996).

Families are dynamic systems, and relationships between members change in ways that can influence the development of each member (Klein & White, 1996). Thus, a family is not only a system in which developmental changes take place; its dynamics also change as its members develop.

Systems theory posits that the interaction between the individual and his or her environment is what creates the motivation for development and change (Klein & White, 1996; Lerner et al., 1996). Lerner et al. (1996) stated that individual and contextual factors “can both promote and/or constrain changes in the other” (p. 5). It is precisely during these times of change, or transition points, that the family system can be most vulnerable.

A key task for the developing adolescent is to achieve an extrafamilial identity (Erikson, 1968; Marcia, 1980). The developmental task of the family system with an adolescent is to create an atmosphere that facilitates the individuation, or differentiation, process (Marcia, 1993a). The success or failure of the adolescent to achieve identity

cannot be understood outside the context of the family environment. In other words, a better understanding of family functioning may offer clues as to the degree to which family environment facilitates the development of the adolescent's identity.

Definitions

Ritual is used as a general term both in the popular press and across academic disciplines. This widespread usage creates a fundamental definition problem. Trying to create a definitional consensus of ritual, may be almost as problematic as trying to create a consensual definition of family. The complex nature of a concept like ritual suggests that one should expect definitions to vary. Therefore, for the purposes of this project, the definition of ritual, as well as other definitions relevant to the clarity of this project, follow.

Family rituals: Recurring social interactions between family members that communicate deep meaning using symbolic constructions and prescribed behaviors.

Identity achievement: Primarily occurring during adolescence, identity is a socio-cultural process wherein an individual establishes commitments to relevant cultural institutions (e.g., occupation) and ideologies (e.g., political party) while maintaining a balance between a sense of autonomy and a sense of social integration. The process culminates as the adolescent examines his or her past identity with the family of origin, either retains or discards that identity, and, based on the adolescent's own choices, integrates the product of that examination into his or her new adult/social roles (Kroger, 1996).

Family environment: The collective behavioral tendencies of family members that both produce external conditions that affect and influence the growth and development of each member and organize the ways in which family members interact.

Family conflict: The amount of openly expressed anger, aggression, and conflict in a family.

Family cohesion: The degree to which individual family members are permitted to experience and express differentiation, uniqueness, and individual separateness from the group throughout the process of growth and development without also experiencing severance from the group (Minuchin, 1974; Bowen, 1978; Cooper et al., 1983; Hill & Holmbeck, 1986).

Family expressiveness: The extent to which a family encourages open expression of emotion.

Chapter 2

Literature Review

To provide a context of the previously existing research in the area of family rituals, a review of the literature on family rituals, as well as a brief review of both Erikson's identity theory and family systems theory models of family functioning are presented. This literature review provides a milieu in that the findings of the present study may be interpreted.

What are Family Rituals?

The definitions of the term family ritual vary greatly. A partial explanation is that the term ritual crosses boundaries between popular and academic arenas, gathering meaning from a diverse population (Newell, 1999). Curran (1983) and Meredith (1985) suggested that family life that has become ritualized should be referred to as family traditions. Wise (1986) divided such patterned interactions into routines and rituals. It is, therefore, no surprise that a complex concept such as ritual has a dynamic definition that continues to metamorphose.

In one of the earliest studies of family rituals, Bossard and Boll (1950) defined family rituals as "a prescribed procedure, arising out of family interaction, involving a pattern of defined behavior, that is directed towards some specific end or purpose, and acquires rigidity and a sense of rightness as a result of its continuing history" (p. 29). From free association writings of university students, these sociologists identified two categories of rituals: (a) Traditional (e.g., church and holiday ceremonies) and (b) spontaneous (e.g., meal time, chores, vacations).

A definition of family rituals was still in process 30 years later. Wolin and Bennett (1984) considered rituals to be a “symbolic form of communication that, owing to the satisfaction of the family members’ experience through its repetition, is acted out in a systematic fashion over time” (p. 401). Using qualitative methodology, these researchers identified three types of rituals that exist across socioeconomic, religious, and ethnic backgrounds: family celebrations (emerging from larger cultural commemorations, such as Christmas or Thanksgiving), family traditions (less cultural, more idiosyncratic to the family, such as anniversary and birthday parties), and patterned interactions (frequent interactions that occur without much conscious planning, such as dinner time and weekend activities). Roberts (1988) later expanded this model by adding family life-cycle rituals (e.g., weddings, funerals).

Still other researchers substitute the term tradition for ritual (e.g., Roberts, 1988). This term typically is used in the more popular literature or is regarded in the social science literature as a grouping of the broader class of ritual (Newell, 1999). Yet, Meredith et al. (1989) summarized the differences in definition and terminology by saying, “While these terms [rituals, celebrations, and traditions] may have subtle differences, they all appear to refer to the same general collection of family-oriented activities” (p. 76). Wolin and Bennett (1984) said that these labels refer to the ways in that a family defines itself and proclaims, “This is the way we are; this is our family” (p. 405).

The work of these scholars suggests that the patterned interactions described above successfully create, maintain, and communicate obvious as well as subtle aspects of family environment. Why then are rituals so influential in the functioning of a family?

A review of the literature suggests that rituals are influential for three reasons. Rituals are (a) transcendent, (b) symbolic, and (c) facilitative of change over the life course (Newell, 1999).

Rituals Are Transcendent

To say that a ritual is transcendent is simply to say that the meaning of a ritual transcends the actual behavior (e.g., Boyce, Jensen, James, & Peacock, 1983). Durkheim (1957, 1994) preferred using the term sacred, suggesting that ritual's ties to religious beliefs and practices are what give ritual its meaning. He suggested that the power of rituals is in the larger, sacred nature of rituals: "When one tries to define ritual, however, one notices that left on its own and unrelated to anything else, it has nothing specific about it. In fact, it consists in practices, that is to say, in clearly defined ways of behavior" (Durkheim, 1994, p. 88).

Boyce et al. (1983) noted the complexity of this concept and the difficulty in understanding the connection between the behavior and the transcendence of rituals. This complexity of definition is evidenced in their review of anthropological and sociological literature on rituals. They concluded that specific classifications of rituals are unnecessary and, if imposed, will likely lose the transcendent meaning of the ritual. From their review, they created a fusion of definitions, or what they called "useful approximations to a definition" (p. 195). They described ritual as a

social behavior that is shared by members of a social group, . . . involving prescribed behavior that is repetitive across time . . . in a form of action that contains meaning distinct from its instrumental function . . . a symbolic construction that affirms something of transcendent value. (p. 196)

Bossard and Boll (1950) defined ritual as “a system of procedure, a form or pattern of social interaction that has [three] unvarying characteristics” (p. 16). The characteristics referred to are:

1. A ritual has a definite prescription. It must be performed in a specified manner.
2. An element of rigidity must be present in the ritual. That is, the more often that a ritual is practiced, the more important it becomes to perform it with precision.
3. The practice of the ritual must feel right. The more a ritual is performed, the more the participants agree that it feels right. As the ritual becomes more rigid, deviation from the “right way” produces negative affect. This “sense of rightness” is what distinguishes rituals from habits or routines and gives rituals their transcendent quality.

It should be noted that researchers seem to instinctively refer to religious rituals when exploring the transcendent aspect of family rituals. For example, Meredith et al. (1989) took a conservative view of rituals, saying, “Rituals are social activities that usually involve the entire family, . . . occur at regular intervals, . . . and are somewhat recreational in nature” (p. 77). While Meredith et al. recognize the transcendent aspect of ritual, they also make the religious connection, adding, “. . . though [rituals] may have religious or social significance as well” (p. 79). The most plausible explanation for this reflex is that religious ceremonies are another obvious arena in that rituals and transcendence are combined. The fact that the transcendent characteristic of ritual is also empirically elusive strengthens this tendency on the part of researchers to connect ritual transcendence with a religious theme. Despite this inclination among many social

scientists, one should not infer that the transcendent aspect of rituals necessarily connotes a religious element.

Rituals are Symbolic

Turner (1967) recognized symbols as the basic components of ritual behavior, referring to them as the smallest unit of a ritual. Within rituals, symbols can carry multiple meanings, connect incongruent experiences, and join together the visceral and the cerebral aspects of ritual behavior. Family therapist Imber-Black (1988), who has studied and written extensively on family rituals, described the symbolic nature of rituals in this way: "Rituals use symbols that enable us to hold and express contradictions" (p. 402). Turner further said that rituals not only incorporate symbols but are themselves symbols of family meaning and behavior.

Some researchers believe that this symbolic characteristic is what makes ritual a mechanism for communicating explicit as well as implicit family identity. Wolin and Bennett (1984) emphasized the symbolic nature of ritual by defining rituals as "a symbolic form of communication that, owing to the satisfaction that family members experience through its repetition, is acted out in a systematic fashion over time" (p. 401). Horowitz (1993), influenced by the anthropological perspective, agreed, saying that ritual behavior ". . . is a ceremonial occasion of complex symbolic action and has several levels of meaning; some overt and others implicit" (p. 260). Roberts (1988) added that rituals are

symbolic acts that include not only the ceremonial aspects of the actual presentation of the ritual, but the process of preparing for it as well. It may or

may not include words, but does have both open and closed parts that are ‘held’ together by a guiding metaphor. Repetition can be a part of rituals through either the content, the form, or the occasion. (p. 8)

Rituals Facilitate Change Over the Life Course

Van Gennep (1960) described rites of passage as rituals that are “ceremonies whose essential purpose is to enable the individual to pass from one defined position to another that is equally well defined” (p. 3). This clarification helped to sensitize much of the social science world to the connection between social organizations, symbolic process, and change (Cheal, 1988). According to Van Gennep, these types of rituals essentially function to reduce the inevitable social disorganization that occurs when individuals change social positions.

Leach (1966) hypothesized that one of the functions of rites of passage is the ordering of time. As rites of passage break up the flow of time into distinct periods, they “create time by creating intervals in social life” (p. 135). Similarly, Myerhoff (1982) suggested that rites of passage continue to be vital for the reorganization of both individual and collective meanings: “Rites may still be used to state the meanings of life changes on a smaller scale within groups, communities, and kinship and friendship networks” (p. 129). Imber-Black (1988) suggested “the capacity of rituals to both make and mark transitions make them especially salient for life-cycle changes” (p. 202). Schwartzman (1982) would have concurred, adding “rituals make change manageable, as members experience change as a part of their system rather than as a threat to it” (pp. 4-5).

Early Research

Prior to the influential work of sociologists Bossard and Boll (1950), ritual studies were conducted primarily in the area of anthropology. The majority of these studies emphasized the nature of kinship groups within primitive societies (e.g., Evans-Pritchard, 1937; Radcliffe-Brown, 1948; Warner, 1937). Durkheim (1957) focused on the role of rituals in the maintenance of magical belief systems and religious symbolism and described how rituals, through endless repetition, strengthen social relationships and affirm the cultural beliefs of the societies under investigation.

Not until the 19th Century, however, did the term ritual emerge as a formal term of analysis (Geertz, 1973; Malinowski, 1955). It was at this time that cultural anthropologists began using the term to describe a universal human experience rather than simply the primarily religious behavior of primitive civilizations (Bell, 1992).

Most contemporary examinations of family ritualization are founded on three classic publications. In the first, sociologists Bossard and Boll (1950), using interviews and case documents from the 1940s, explored ritual behavior in families, reporting their results in the ground-breaking work, Ritual in Family Living. Bossard and Boll concluded that rituals represent “the core of family culture” (p. 17) and could be used as an index of family cohesiveness. A significant portion of the social scientific investigations of rituals and the degree to that rituals influence family quality and functioning have been based on this seminal work. They concluded that family rituals exemplify the essence of family life.

The second influential work came from Klapp. In his 1959 work, Ritual and Family Solidarity, he expanded on Bossard and Boll’s (1950) findings by identifying

many typical family behaviors that have ritual significance. He discovered that events such as Christmas, Thanksgiving, family meals, and birthdays serve as epicenters for family rituals. In this same work, Klapp also reported a correlation between rituals and family solidarity. Analyzing data gathered from college students, teachers, and service men, Klapp concluded that a “natural relationship exists between ritual and solidarity of families” (pp. 213-214).

The third work responsible for creating an investigative foundation for ritual studies is Burgess and Locke’s 1948 work, The Family. A contemporary of Klapp, Locke identified rituals (ceremonies) as having a significant influence on family unity. He suggested that “the closer the family, the longer its continuous existence, the richer the ceremonials” (p. 337).

Together, these three works form a foundation upon that many current investigators, both popular and scholarly, build an understanding of family rituals. In the next section, I will continue the examination of family rituals as they appear in scholarly investigations.

Empirical Investigations

The following analysis categorizes and briefly describes the existing empirical research on family rituals. The evidence suggests that family rituals function as powerful mechanisms for creating and maintaining a family’s unique environment. According to the literature, this influence manifests itself in primarily three ways: (a) Rituals maintain family stability, (b) rituals create and preserve the family’s way of life, and (c) rituals serve as a vehicle to perform the above across generations (Newell, 1999).

Rituals Maintain Family Stability

Rituals can lend strength and continuity where these conditions are either threatened or missing. Both Otto (1979) and Sawin (1979) suggested the importance of rituals as resources of strength and support to families. In fact, rituals appear to be most influential during periods of instability due to change within the family or environment. The late Barbara Myerhoff (1984) wrote:

As anthropologists have agreed, ritual is prominent in all areas of uncertainty, anxiety, impotence, and disorder. By its repetitive character, it provides an image of pattern and predictability. In requiring enactments involving symbols, it bids us participate in its meanings, even enacting meanings we cannot conceive or believe; our actions lull our critical faculties, persuading us with evidence from our own physiological experience until we are convinced. In ritual, doing is believing. (p. 305)

Religious participation is a defining characteristic for many families. Empirical investigations (e.g., Pargament et al., 1990) reveal a connection between participation in religious rituals and family strength. That is, persons who regularly participate in religious ceremonies report a sense of security and unity with other participants as they engage in ritual. Their religious worship is characterized ordinarily by a fixed set of gestures, symbols, and communications--all hallmarks of ritualistic interaction. Two researchers (Matthews & Clark, 1998, p. 49) described the religious experience this way:

When you repeat a prayer you have said hundreds of times before, when you sing a hymn you have known since childhood, when you kneel at the altar rail for communion for the thousandth time, you activate the calming power of ritual. . . .

Combined with the pleasure, comfort, and meaning we experience through the aesthetics of worship, ritual can give us a sense of security, assuring us that we have reached a safe harbor in our stormy world.

In one report (Meredith, 1985), 85% of 238 adults surveyed reported a belief that rituals strengthen families by encouraging frequent contact between members, promoting positive affect, and creating a framework for shared memories. This study supported the findings of Curran's (1983) survey of mental health professionals that showed they believed rituals to be vital to family health, serving as a framework for family interaction.

Jensen et al. (1983) found health benefits to be associated with family rituals. They reported that during times of stress family rituals provided stability and continuity that consequently reduced the risk of ill health in their sample. They went on to report that rituals also promoted "the strength and solidarity of the family" (p. 201). Others, such as Otto (1979), Sawin (1979), Fiese (1993), and Wolin et al. (1988), similarly have shown that rituals can serve as a source of strength and support to families, particularly during times of stress.

Change is often a source of stress for a family. Kobak and Waters (1984) confirmed that rituals assist families in their efforts to deal with the stress of change, saying "rites of passage formalize the process of instability and make it a tolerable condition" (p. 99). Wolin and Bennet (1984) added that "ritual observance makes life within a family predictable because it gives structure to events. . . . In the here-and-now, rituals are an anchor in the family" (p. 412). Schvaneveldt and Lee (1983) hypothesized that, as families experience normative and nonnormative life events, and as families become increasingly fragmented, "rituals can provide family members with a sense of

stability and security” (p. 142). Klapp (1959) concluded that “a natural relationship exists between ritual and solidarity of families” (p. 214).

In a study of middle-class African-American families, Berg-Cross, Daniels, & Carr (1992) confirmed the positive relationship between marital cohesion and participation in rituals. That is, the higher the level of ritualization within the marital dyad, the greater the marital solidarity and overall quality of the marriage. The research group theorized that

with rituals, each member of the relationship expects a very specific role enactment from the other. Each successful, positive enactment reinforces one’s expectations about the relationship and leads to an increased amount of emotional investment being placed in the other member. (p. 27)

This work supports the findings of earlier studies of this same theme (Bossard & Boll, 1950; Klapp, 1959).

Rituals Create and Preserve the Family’s Way of Life

A family’s way of life is simply their beliefs, behaviors, and collective identity. Family rituals are powerful means of creating and preserving the family’s way of life (Newell, 1999; Sameroff & Fiese, 1992; Wolin & Bennett, 1984). Working with functional and dysfunctional families in laboratory settings, David Reiss (1981) observed that the families used rituals to form paradigms through which they perceived reality. He concluded that this perception of reality manifests itself in the form of the family’s interaction with the outside world, and he described the formation of family rituals as the critical mechanism whereby the family constructs and safeguards the family paradigm.

From a social support perspective, Boyce et al. (1983) examined how the development of behavior patterns and daily routines promote feelings of identity. They suggested that rituals function to “simultaneously express and foster a belief that the family holds about itself” (p. 196). These researchers also revealed that, to some extent, rituals provide behavior regulation. In their opinion, it is this regulatory aspect that distinguishes rituals from other family routines. Fiese (1997) agreed, saying “rituals mark the beginning and end of the family life-cycle but also regulate behavior on a daily basis” (p. 188).

Following Reiss (1981), Fiese and Sameroff (1989) suggested that families develop what they called family codes whereby they can regulate a child's development. The code consists of “the family's overall belief system or general view of the world, the family's definition of itself as distinct from other families, and finally, the structure or organization of the family's daily routines” (p. 300). This system of beliefs instructs respective members regarding appropriate and acceptable behavior within and without the family. Fiese and Sameroff found family rituals to be the primary vehicle for creating these codes. Meredith et al. (1989) agreed, suggesting that “rituals are used by families as a means of transmitting the family's enduring values, attitudes, and goals to all family members” (p. 76). Similarly, Wolin and Bennett (1984) hypothesized that family rituals are important for creating a sense of family identity and belonging among family members when they write:

Through their special meaning and their repetitive nature, rituals contribute significantly to the establishment and preservation of a family's collective sense of itself. . . . [Rituals] stabilize this identity throughout family life by clarifying

expected roles, delineating boundaries within and without the family, and defining rules so that all members know that “this is the way our family is.” (p. 401)

Wolin and Bennett (1984) concluded by reporting, “Our research and clinical work with families strongly supports the idea that rituals store and convey [family] identity” (p. 403). They suggested that family ritual behavior is important “because it reinforces the family identity and gives all members a shared and necessary sense of belonging” (p. 402). A significant quality of rituals is their capacity to perform these functions across generations.

Rituals Shape Family Environment Across Generations

Myerhoff (1978) noted that any ritual “has the capacity to retrieve a fragment of past life,” to effectively transport the person back in time. A reasonable assertion would be that rituals have the most influence over those who remembered their past and have a yearning to repeat that past (Newell, 1999). The purpose of graduation ceremonies, bar mitzvahs, and weddings is twofold: (a) To celebrate a developmental passage for the young and (b) to incorporate the young into the larger society and/or the family (Myerhoff, 1978). Rituals have the ability to simultaneously recall the past, celebrate the present, and prepare for the future.

Wolin and Bennett (1984) described rituals as having the power to “link past, present, and future” (p. 412). They added, “. . . We have been impressed with the relevance of the family ritual to the core culture of the family and its robust quality in connecting themes over generations of families” (p. 403). Schvaneveldt and Lee (1983) similarly concluded that “as family life seemingly becomes more fragmented, ritual may be the force that serves to support and preserve much of what is meaningful and useful to

family life" (pp. 142-143). This characteristic of ritual often is described in terms of creating a sense of immortality (Wolin & Bennett, 1984) or forging a "living link in a chain of generations" (Schvaneveldt & Lee, 1983, p. 138).

Some researchers have found that reunions, a form of ritual, help to create this link to the past (e.g., Newell, 1999). Lindahl and Back (1987) reported that family reunions serve as coping mechanisms for dealing with the impact of modernization on the family. Similarly, Seltzer (1988) found that reunions "provide travelers in time with a vehicle to meld past and present" (p. 653).

Fiese (1992) gathered data from a predominately Caucasian sample of 77 middle-class undergraduates and their parents. Her findings revealed that, although parents tended to report a higher level of ritualization than did their adolescent children, both generations reported similar perceptions regarding the importance and meaning of rituals. She further discovered a striking correlation to exist between meaningful family rituals and the adolescent's general self-esteem, identity integration, and feelings of belonging with others.

Rosenthal and Marshall (1988) examined the use of rituals across three generations. They discovered that rituals helped to preserve both the ethnic heritage and the ethnic identity of the family. Through a series of interviews, these investigators found that adult members could recall rituals from their family of origin and expressed interest in passing on some of those rituals to their family of procreation. Schvaneveldt and Lee found similar results in their earlier study (1983), that showed that rituals foster intergenerational cohesion. Rosenthal and Marshall (1988) concluded that, as one makes

the transition to parenthood, one becomes increasingly interested in the creation and continuation of heritage. Many families find rituals to be a natural vehicle for this task.

Not all studies of multigenerational families reveal a cross-generational continuity of attitudes regarding rituals. Meredith et al. (1989) found that younger members of a three-generation family gave significantly less importance to family rituals than did the two older generations. This may indicate that younger generations find ritual participation less essential to family functioning. It might indicate also, as Rosenthal and Marshall (1988) discovered, that rituals take on increased significance as individuals transition to the stage of having a family with children. From an Eriksonian perspective, Lindahl (1986) suggested that, once young adults feel that they have established an extrafamilial identity, they are more able to find comfort in their links to the past.

In the interest of clarity, it seems appropriate to acknowledge that, even though rituals have been recognized as powerful organizers of family environment across generations, relationship does not indicate causality. In fact, a reasonable assertion would be that strong families create rituals and not the converse. Similarly, it would be reasonable to argue that ruptured families simply are not able to maintain conventional types of family rituals and that the fragmentation is not a result of meaningless or nonexistent rituals. The most likely explanation would perhaps be one of reciprocity. That is, perhaps certain types of families begin using rituals. The incorporation of those rituals may result in a stronger, more cohesive family with a clearer collective identity, that may in turn result in the usage of more rituals, and so forth. It is not within the scope of this work to investigate this theory or any of its individual parts. As Meredith et al. (1989) admit, "Even if a cause-effect relationship could be established, the direction of

effect is debatable: does ritual participation strengthen families or do strong families participate in more rituals because they find satisfaction in being together?" (p. 80).

Erikson's Identity Theory and Marcia's Operationalization Model of Identity Status

Erikson's (1963) theory of psychosocial development incorporates both interpersonal and social-cultural forces as primary influences on personality development. Erikson's theory provides a framework for understanding the relationship between individual characteristics (e.g., biological, psychological, cognitive) and environmental influences (e.g., family, community, social and cultural interactions) as they impact identity development (Erikson, 1963, 1968; Erikson & Erikson, 1981).

Therefore, according to Erikson (1963), the development of identity during adolescence is both psychological and social. Through an epigenetic progression of eight developmental stages, the individual encounters an ever-widening circle of social influences. Simultaneously, each stage presents the individual with a specific bipolar conflict that produces a crisis. The successful completion, or resolution, of each stage, or crisis, results in the acquisition of a vital dimension of personality that subsequently allows the individual to progress on to the next stage. The first four stages appear in childhood, and the last three appear in adulthood. The fifth stage is a socio-cultural transition between childhood and adulthood (Forthun, 1999).

The fifth developmental stage occurs during adolescence. Passage into the adult world encourages making various commitments to relevant socio-cultural institutions (e.g., occupation) and ideologies (e.g., political party). In order to personalize these decisions, the adolescent must answer the question, "What do I want to make of myself,

and what do I have to work with?" This often is stated more popularly as "Who am I?" (Erikson, 1968, p. 314).

The bipolar experience in this fifth stage is the balance between a sense of autonomy and a sense of social integration (Forthun, 1999). Ultimately, a sense of identity results from the integration of the "core of the individual" and the "core of the communal culture" (Erikson, 1968, p. 22). This integration is possible only as the adolescent (a) examines his or her past identity with the family of origin; (b) either retains or discards that identity; and (c) based on the adolescent's own choices, integrates the product of that examination into his or her new adult/social roles (Kroger, 1996). Optimal identity formation during adolescence "should show itself through commitments to those work roles, values, and sexual orientations that best fit one's own unique combination of needs and talents" (Kroger, 1996, p. 20).

In contrast, if the adolescent fails to reach a resolution, role confusion prevents the individual from committing to the three domains mentioned above (Erikson, 1968). If this occurs, several outcomes are possible: (a) The adolescent may remain in a perpetual state of identity confusion; (b) the adolescent may accept adult commitments as prescribed by society; or (c) he or she may embrace an identity that is characterized by antithetical social ideologies (Erikson, 1968; Forthun, 1999).

Erikson (1963, 1968) identified the family as a significant influence on adolescent identity achievement. The family can serve as a stabilizing influence for the adolescent as he or she experiences the long-term redefinition process of adolescence. Parents who allow their adolescent children to differentiate encourage healthy identity formation (Grotevant & Cooper, 1986). Benson, Harris, and Rogers (1992) described adolescents

from these types of families as having permission to explore with the promise of a secure base.

Marcia's (1966) identity status model was developed to evaluate the outcome of the identity formation process. Based on extensive reading of Erikson's theoretical writings, Marcia operationalized two identity-relevant processes from that the empirical model was formed: Exploration and commitment. Exploration refers to the development of adolescent skepticism regarding previous identifications, as well as the investigation of meaningful social roles and ideologies. Commitment refers to the outcomes of exploration and indicates the degree to that the individual personally invests in those roles and ideologies. The examination of both commitment and exploration in several identity-relevant domains leads to the organization of identity into one of four statuses (see Figure 2).

Identity achievement is considered the most positive outcome of the four statuses and is characterized by either past or present active, significant exploration followed by a high degree of commitment to roles and ideologies. Identity moratorium describes an individual who is experiencing ongoing exploration but who lacks a sense of commitment. Individuals who make commitments without first engaging in significant exploration are classified as identity foreclosed. Identity diffusion is characterized by both failure to explore and failure to commit (Forthun, 1999).

Marcia (1966) also identified two relevant domains as important content areas for inquiry into commitment and exploration. First, an occupational identity provides the adolescent with a sense of social continuity and establishes for him or her a significant role in society. Marcia also identified a need to establish an ideology. He suggested

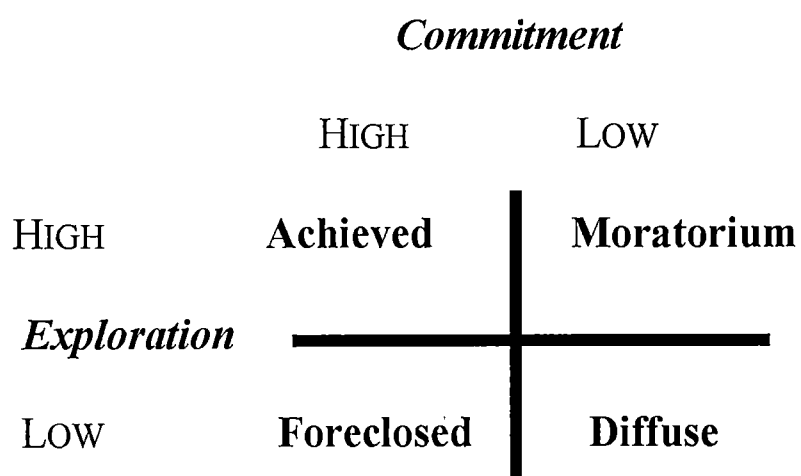


Figure 2. Ego identity status.

religious and political beliefs as significant ideological sources. Marcia argued that an identity status can be assigned based upon a combination of the individual's level of exploration and commitment to occupational choices and political/religious beliefs (Forthun, 1999).

Literally hundreds of studies have been conducted over the past 3 decades that utilize the identity status approach (see Bourne, 1978a, 1978b; Kroger, 1993; Marcia, 1993b, 1994; Meeus, 1996). This approach has demonstrated adequate reliability and validity and has been shown to be related to a variety of intrapersonal, interpersonal, and contextual characteristics. Previous empirical reviews (noted above) have indicated that individuals who are classified as identity achieved also are inclined to "perform well under stress, reason at higher levels of moral development, are relatively resistant to self-esteem manipulation, and appear to have internalized self-regulatory processes" (Marcia, 1994, p. 76). Their families are characterized by emotional connectedness/attachment, a high degree of praise, open expression of differences of opinion, low to moderate levels of parent-adolescent conflict, and minimal use of behavioral control as a parenting strategy (Papini, 1994). Similar to families with young members who are identity achieved, families with members in identity moratorium are characterized by expressiveness and the encouragement of autonomy. Differently, families with a member in identity moratorium are lower in family organization (Papini, 1994; Willemssen & Waterman, 1991).

In contrast, individuals classified as identity foreclosed advocate more authoritarian views, are more responsive to authority, test at lower levels of moral development (compared to achieved/moratorium) and are more rigid and inflexible in

their thought processes (Marcia, 1994). Their families are marked by a low degree of conflict, a feeling of warmth and support from the family, and little open expression of emotion (Papini, 1994).

Finally, those participants classified as identity diffused tended to perform poorly under stress, are more sensitive to self-esteem manipulation, used avoidant coping strategies, exhibit the lowest levels of moral reasoning, and are more likely to engage in alcohol and drug use (Jones, 1992; Marcia, 1994). Their families are characterized by insecure attachments, low expressiveness and encouragement of autonomy, high conflict, and a lack of parental warmth and security (Papini, 1994).

In general, the achieved and moratorium statuses are associated with the healthiest psychological outcomes, and the diffuse status is associated with the poorest psychosocial consequences. The foreclosure status occupies the middle range by combining the benefits of commitment (stable self-esteem, low anxiety) but with a loss of flexibility and meaningful exploration (Forthun, 1999).

Family Systems Theory Models of Family Functioning

It is now important to consider how the study of family rituals fits into models of healthy family functioning. Several family theorists have outlined models of family functioning that concentrate on family cohesiveness and individual member development. Minuchin's structural family theory, Bowen's "undifferentiated family ego mass," and Olson's Circumplex Model of Marital and Family Systems are all considered.

Minuchin's (1974) structural family theory is perhaps the most widely familiar of the various family systems perspectives. In Minuchin's examination of a family model, he noted that individual adolescent identity formation emerges within the family, causing

him to characterize the family as the “matrix of identity” (p. 47). Minuchin suggested that one’s identity develops from simultaneously experiencing a sense of belonging and a conflicting desire for individuation. Consequently, as members participate both in the family as part of various subsystems (e.g., parental, marital, sibling) and in extrafamilial groups, they experience the belonging facet of identity. Conversely, separateness occurs as members experience the need for autonomy and to be different from other family members. According to Minuchin, the essential task of the family is to promote the individuation of its members in the context of experiencing belonging in the family (Minuchin & Fishman, 1981). This balance is possible only if a family has a workable structure.

Family structure is the “invisible set of functional demands that organizes the ways in that family members interact” (Minuchin, 1974, p. 51). Families regulate members’ behavior using transactional patterns. Transactional patterns are repeated interactions that define who members are in relation to one another and how members should behave in specific contexts. Transactional patterns arise out of both (a) the family’s universal rules of organization, such as power hierarchies between parents and children, and (b) the idiosyncratic expectations of each member.

There are similarities between Minuchin’s (1974) transactional patterns and (a) the family routines discussed by Boyce et al. (1983) and Jensen et al. (1983) and (b) the patterned family interactions identified by Wolin and Bennett (1984). One distinction, however, is the degree of symbolic meaning associated with a family’s rituals. Patterned interactions and family routines, as they become ritualized and eventually represent the family’s values, develop into more emotionally satisfying and significant interactions.

Minuchin (1974) further suggested that a family's structure and functioning could not be properly understood without examining the family's boundaries. Boundaries often operate as unstated participation rules that regulate access to and interaction between family subsystems. Subsystems are family divisions of individuals, dyads, and larger groups that allow the family to carry out its functioning. Subsystems also may consist of generations, gender, or categories of similarity. According to Minuchin (1974), clear boundaries allow access while serving to protect the differentiation and integrity of subsystems.

Boundaries typically fall on a continuum ranging from rigid to diffuse. Rigid boundaries are characterized by too little interaction, resulting in restricted access and communication. Minuchin (1974) labeled this type of family disengaged. The disengaged family tolerates membership variation and allows individuals and subsystems to be relatively independent. However, rigid boundaries also limit the expression of affection and nurturance. Consequently, familial protective functioning may be weak. In this section, Minuchin noted, "Only a high level of individual stress can reverberate strongly enough to activate the family's supportive systems" (p. 55).

At the other end of the continuum are diffuse boundaries characterized by high permeability. Minuchin labeled these families enmeshed. Enmeshment is characterized by unyielding emotional entanglements between subsystems (i.e., a lack of differentiation between members). In these types of families, belonging takes precedence over opportunities for autonomy and identity exploration. Unfamiliar membership variations are strongly discouraged and individuals are punished for pursuing individuation at the expense of group satisfaction. Most families, however, are believed to fall within the

broad range between these two boundary extremes. Minuchin (1974) further noted that movements along this continuum are common as families adapt to the developmental changes and transitions that accompany a family's progression through the life cycle.

Murray Bowen (1978) is another family theorist whose perspective is relevant to this present work. Bowen presented the concept of the undifferentiated family ego mass to describe families in that an extreme level of connectedness inhibits the appropriate initiative and independence of its members. Differentiation, according to Bowen, occurs as the opposing forces of individuality and togetherness necessitate a resolution. The degree to which one can be detached yet connected to one's family is represented in what Bowen called the differentiated self. This concept signifies the universal desire to achieve independence from and yet remain connected to one's family.

A final paradigm for family functioning is the Circumplex Model of Marital and Family Systems (Olson, Sprenkle, & Russell, 1979). These family researchers developed a unifying model of family functioning based on three underlying dimensions that they labeled cohesion, adaptability, and communication. Cohesion and adaptability are positioned perpendicularly on axes representing ranges in pathological and healthy functioning along these two dimensions. Optimal family functioning is conceptualized as falling at mid-range on both dimensions. Communication is presented as a critical facilitating dimension for the other two.

According to the Circumplex Model, the dimensions of cohesion and adaptability each have four levels. From low to high, the cohesion levels are disengaged, separated, connected, and enmeshed; the adaptability levels are rigid, structured, flexible, and chaotic. Adaptability refers to the degree to that a family is capable of change in

response to stress on the family system, such as developmental transitions. Cohesion refers to the degree to which individual family members are permitted to experience and express differentiation, uniqueness, and individual separateness from the group throughout the process of growth and development without also experiencing severance from the group (Minuchin, 1974; Bowen, 1978; Cooper et al., 1983; Hill & Holmbeck, 1986).

This model identifies 16 possible types of family functioning depending where on the four levels for each dimension that the family is identified. The four family types at the central levels on both dimensions (balanced) are believed to function at the highest level across the family life cycle. The eight types at one of the extreme poles on both the cohesion and adaptability axes (extreme) are hypothesized to be at the lowest level of functioning. The four remaining family types at the extreme of only one dimension (mid-range) are thought to fall between the balanced and extreme types with regards to family functioning.

The Family System and Adolescent Identity Achievement

Burgess and Locke (1948) and Erikson (1963, 1968) regarded the family as a significant socializing influence on individual development. Relationships within the family represent one's first significant social interaction and one's first encounter with cultural forces. As one matures, the circle of social interaction broadens to include extended family, neighbors, friends, classmates, and other persons from without the family boundaries. During adolescence, the individual encounters a wide range of perspectives and influences. Subsequently, adolescence can be experienced as a time of volatility. In spite of this, research findings indicate that the family system remains a

primary stabilizing influence as the adolescent engages in identity exploration. For instance, Grotevant and Cooper (1985, 1986) studied families with adolescents to see if parent-child communication patterns affected adolescent identity exploration. These studies reveal a correlation between individuated adolescent-parent relationships and adolescent identity exploration. Individuation is defined as "a property of systems that reflects the extent of self-assertion, validation, and permeability in relationships" (Hill, 1984, p. 243). Self-assertion is related to an awareness of one's opinions and beliefs and the ability to effectively express those ideas. Validation connotes a respectful acknowledgment of the opinions and beliefs of other family members. Permeability simply refers to an open and considerate response to the ideas and views of others. According to Hill (1984), families that are characterized by low self-assertion and high permeability will be more likely to encourage adolescent members' role exploration. Benson et al. (1992) said that, in these families, youth are able to explore their environment for "something to believe in" while maintaining a secure base upon that to stand.

Allen, Hauser, Bell, and O'Conner (1994) discovered a relationship between adolescent expressions of autonomy and adolescent identity achievement. Specifically, they discovered that the degree to that family members inhibit the free expression of autonomy is related negatively to adolescent members' identity development. In addition, the degree to that other members inhibit relatedness, primarily by using expressions of hostility and/or rudeness, is associated negatively with adolescent identity achievement.

In a study conducted by Taylor and Oskay (1995), it was found that families who were characterized by high conflict and authoritarian parenting were more likely to produce children who were identity diffuse. Enright, Lapsley, Drivas, and Rehr (1980), however, discovered that gender is an important moderator in this type of relationship. That is, over a 5-year period, identity-achieved adolescent males were more likely to come from homes where fathers expressed more democratic (authoritative) parenting characteristics. Identity-achieved adolescent females, on the other hand, were more likely to come from homes where fathers expressed more autocratic (authoritarian) parenting characteristics.

Using longitudinal studies, Hauser et al. (1984) examined the relationship between family-adolescent interactions and ego development. They discovered that parental interactions are positively correlated with adolescent feelings of autonomy (i.e., identity achievement). Specifically, they discovered that parents who utilize a more punitive, authoritarian style of interaction with their adolescent produced what Marcia (1980) referred to as identity foreclosure status. In contrast, parents who were more empathetic, accepting, rational, and authoritative toward their adolescents were more likely to produce identity-achieved individuals.

Drawing from the family systems literature (e.g., Bowen, 1978; Minuchin, 1974), Fullinwider et al. (1993) and Perosa and Perosa (1993) have reported the highest adolescent identity achievement in families characterized by clear parent-child boundaries. Clear boundaries were maintained when family members were permitted to verbalize differences and resolve conflicts while maintaining cohesion (strength of family bonds). Other researchers (e.g., Jackson, Dunham, & Kidwell, 1990; Willemsen &

Waterman, 1991) have examined the role of the family in the development of adolescent identity in terms of the dialectic of individuation: separateness and connectedness. The existing tension between these bipolar concepts is seen as the result of a persistent struggle to simultaneously discover one's individuality from others and commonalities with others (Meyer, 1980).

The concepts of separateness and connectedness also are used to describe the paradigm of differentiation. According to Bowen (1978), all families can be sorted into mutually-exclusive categories based on their level of differentiation. Well-differentiated families are characterized by balanced levels of cohesion and solidarity that maintain a sense of collective identity as the family system encounters change. Allison and Sabatelli (1988) elaborated, saying "a high level of differentiation implies that the system possesses those developmental qualities that support an adaptation to the increasing complexity of relationships among its members" (p. 4). Families with high levels of differentiation promote a healthy balance between separateness and connectedness and are thought to encourage adolescent identity achievement (Campbell et al. 1984).

In contrast, poorly differentiated families are characterized by one of two extremes: enmeshment or disengagement (Minuchin, 1974). Enmeshment can be conceptualized as "emotional stuck togetherness" (Bowen, 1976, p. 121). An enmeshed family is characterized by blurred boundaries, low autonomy, independence, and separateness. This type of family interprets any member's attempt to move toward independence as a threat to the stability of the existing system (Hess & Handel, 1985). Subsequently, members experience difficulty in achieving emotional balance (Bowen, 1976). Families characterized by extreme emotional distance typically obstruct a sense

of connectedness, leaving members feeling isolated (Allison & Sabatelli, 1988).

Available research conclusions suggest that both extremes impede healthy individual development.

When systems and developmental theories are used to understand adolescent identity achievement, the evidence suggests that "the intrapsychic organization of each member is part of the psychosocial organization of his family; the structure of a family includes the intrapsychic organization of its individual members" (Allison & Sabatelli, 1988, p. 3). Given this interplay between the individual characteristics and contextual influences, one could visualize adolescent identity formation as occurring within a dynamic system of individual interrelated components continually interacting in repeated patterns over the lifespan. The cyclical nature of these componential relationships is such that changes in one component are likely to lead to changes in another, that will alter the first, and so forth. Since empirical evidence suggests a correlation existing between individual ecology and adolescent identity development, it seems relevant then to study individual adolescent identity formation from a contextual perspective.

Summary

Much attention has been given to the relationship between family rituals and family environment (Goettler, 1999; Wolin et al., 1980). In addition, researchers have focused on the maintenance and transmission of rituals (Rosenthal & Marshall, 1988) and the contribution of rituals to the general well-being of the family (Caplow, 1982; Meredith, 1985; Meredith et al., 1989), particularly during times of transition (Fiese et al., 1993). Family rituals also have been cited as beneficial to overall family functioning (Imber-Black, 1989; Lax & Lussardi, 1988; Roberts, 1988).

Furthermore, compelling evidence suggests an existing relationship between family environment and adolescent developmental issues such as autonomy (Silverberg & Steinberg, 1987), ego development (Hauser et al., 1984), and identity exploration (Grotevant & Cooper, 1985). Adams and Jones (1983) found that warm and supportive parent-adolescent relations that allowed adolescents freedom to discuss issues with their parents along with a balance of separateness and boundary permeability in parent-adolescent communications correlated with more advanced identity formation. Quintana and Lapsley (1987) found that adolescent identity achievement was inhibited by perceptions of high levels of parental control. In contrast, adolescents in higher identity statuses have been found to have supportive parents who encourage exploration and dialogue (Grotevant & Cooper, 1985; Hauser et al., 1984).

As adolescents progress from being identity diffused to being identity achieved, with forecloseure and moratorium statuses occupying the middle range, and moratorium status immediately preceding the achieved status because it represents the necessary pre-achievement exploration (Marcia, 1966), family interaction operates as a dynamic developmental system of identity-relevant components that continually interact in a cyclical pattern (Bosma, 1995). Since adolescent identity formation is intimately connected to the ecology of the individual, it seems important to emphasize the examination of identity formation from a contextual perspective.

Although many familial factors that correlate with certain identity outcomes have been noted, less research has been devoted to studying the relationship between family ritualization and the individual development of family members, specifically with regards to the successful achievement of identity during late adolescence. The present study

represents a relatively novel approach to understanding the importance of family rituals in that it examines not only the relationship between family rituals and family environment but also the mediating role that family rituals may play between family environment and individual identity achievement during adolescence.

Reiss (1981, 1989) proposed that rituals reflect the family's shared construction of patterned interactions and that family regulation can be detected and observed through the study of family rituals, which can provide the needed "window" through which researchers may observe family functioning. Rituals are developed within the context of the family and guide individual members' behavior over time. Reiss further suggested that families stabilize and regulate family members using patterned interactions. These interactions are repetitive and serve to provide a sense of family cohesion and identity. In other words, family life is manifested in the observed coordinated practices of the group. This dynamic of family life, Reiss said, may be accessed through the study of family rituals.

Family therapists are interested in using family rituals as a means of assessment and intervention (Imber-Black, 1988; Roberts, 1988). Fiese and Kline (1993) said, "For the clinician, assessment of family rituals may aid in understanding how families create meaning in their family" (p. 297). They added, "Family rituals may offer the clinician and the family researcher a window on family organization and beliefs. By attending to how families place meaning on their daily interactions, researchers may begin to unravel part of the complexity in family assessment" (p. 298). It seems then that family rituals may offer the investigator a means of examining the nature of family environment by examining observable family behavior (Minuchin, 1974).

The purpose of the present study is to more fully address the relationships between family rituals, family environment, and individual identity development by focusing on three questions: (a) do variations in levels of family environment significantly account for variations in family rituals? (b) do variations in levels of family rituals significantly account for variations in identity outcomes during late adolescence? and (c) when family rituals are controlled for, is the relationship between family environment and identity outcomes significant? It is anticipated that family rituals will function as a mediator between family environment and identity achievement status in late adolescence.

Objectives of the Current Study

Research findings suggest that family rituals are instrumental in creating and maintaining a healthy family environment. Furthermore, family environment has been empirically demonstrated to exert influence on the identity development of adolescent members within that environment. A relationship between family rituals and adolescent identity development, however, has yet to be examined. I believe that family rituals function as a mediating variable between family environment and individual identity development. This causal chain is diagrammed in Figure 3.

In order to examine the hypothesis of mediation, this study focuses on four objectives. The first objective is to establish a relationship between the family environment variables and adolescent identity achievement (i.e., Path A). The family environment variables of conflict, cohesion, and expressiveness, as measured by the Family Environment Scale (FES; Moos & Moos, 1986) will be used to evaluate the participant's family environment. Adolescent identity achievement status will

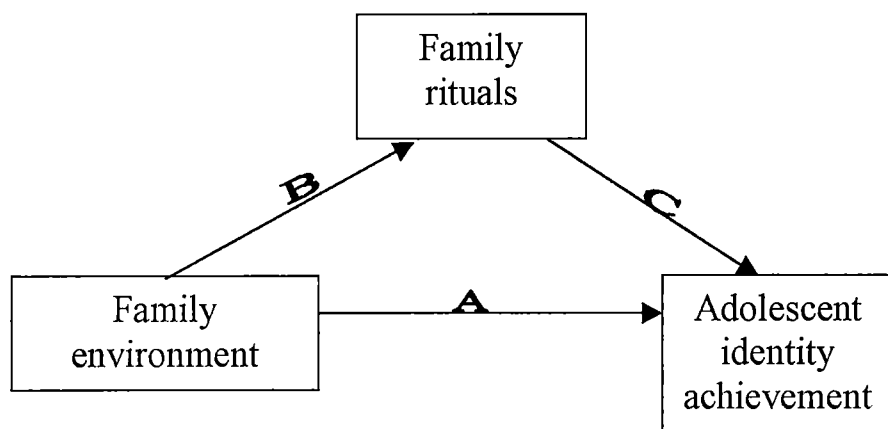


Figure 3. Mediation testing model.

be determined by the Objective Measure of Ego Identity Status (OM-EIS; Adams & Bennion, 1989). It is hypothesized that all of these relationships will be statistically significant.

The second objective is to examine the relationship between variations in the levels of family environment and variations in levels of family ritualization (i.e., Path B). The variable for family ritualization will be meaning as measured by the Family Ritual Questionnaire (FRQ; Fiese & Kline, 1993). It is hypothesized that variations in levels of family environment will significantly account for variations in family ritualization.

The third objective is to examine the relationship between family environment and adolescent identity achievement status (Path A) while controlling for family rituals. It is hypothesized that the significance between family environment variables and adolescent identity achievement status will be reduced when family ritual variables are controlled for.

It also will be necessary to examine the relationship between levels of family ritualization and adolescent identity achievement (Path C). According to Baron and Kenny (1986), a significant relationship must exist between these two constructs in order for the possibility of mediation to exist.

Chapter 3

Methodology

The purpose of this study is to examine family rituals as a mediating variable between family environment and individual adolescent identity development. That is, it is hypothesized that family rituals account for much of the empirically established relationship between family environment and individual identity development. To do this, I collected data from students attending a small, private, faith-based university in southeast Tennessee. This chapter will describe the techniques used to collect and analyze data as necessary to test this hypothesis.

Sample

Participants were recruited from a faith-based, liberal arts university in southeast Tennessee with an approximate undergraduate enrollment of 3,200. The mission statement describes the goal of the university as seeking “to provide education that integrates biblical truth . . . with truth discovered through the study of the arts and sciences and in practice of various professions.” The mean composite ACT scores for students enrolling for the first time during the 1999-2000 academic year was 22. By gender, the population was approximately 44% male and 56% female. Also, 89% of the undergraduate population was classified as White/non-Hispanic, 2% Black/non-Hispanic, and 0.5% Asian/Pacific Islander. Approximately 40% of the undergraduate population originated from the state of Tennessee, 13% from the state of Georgia, and 7.5% from the state of Florida, with the 39.5% of the students remaining population originating from various other states and countries.

Selection

Four-hundred eligible participants were targeted from four undergraduate psychology courses (general, child, adolescent, and developmental) that were offered at the university in the fall 2000 semester. Participants also represented a variety of academic majors. No incentive (either monetary or any other type) was offered for participation. See Appendix A for a copy of the Informed Consent form each potential subject was given. Subjects were excluded if they were below the chronological age of 18 years.

General Demographics

The sample were 125 participants who were enrolled as full-time undergraduates and who self-selected from the group of 400 possible participants. They were asked to provide general demographic information as background data (see Appendix B). There were 38 (30%) males and 87 (70%) females who participated in this study.

Of the 38 males who participated in the study, (a) 84% were Caucasian, 8% African-American, and 8% Hispanic; (b) 30% were freshmen, 16% sophomores, 22% juniors, and 32% seniors, with a mean age of 20 years; (c) 26% reported that their biological parents were divorced; (d) 42% reported that they attended church three or more times per week; and (e) 92% reported that their family relationships were either close or very close, and 74% reported a warm and understanding family atmosphere.

Of the 87 females who participated in the study, (a) 62% were Caucasian, 11% African American, 8% Hispanic, 3% Asian, and 3% characterized themselves as "Other;" (b) 21% were freshmen, 21% sophomores, 23% juniors, and 36% seniors, with a mean age of 20 years; (c) 23% reported that their biological parents were divorced; (d) 43%

reported that they attend church three or more times per week; and (e) 90% reported that their family relationships were either close or very close, and 64% reported a warm and understanding family atmosphere.

Operational Definitions of Process Variables

In this section, I define the process variables of family environment, family rituals, and adolescent identity achievement for the purposes of the present study. I also explain the structure and function of each of the five measures used in this study.

Family Environment

Family environment was defined as consisting of three subscales from the Family Environment Scale (FES; Moos & Moos, 1986) that comprise the Relationship dimension of the scale. For each construct, the range of possible scores is from 0 to 9. A lower score represents a weaker presence of the respective construct.

Family Rituals

Family rituals were defined as the summary factor of meaning, from the Family Ritual Questionnaire (FRQ; Fiese & Kline, 1993). The score for this family ritual meaning factor was calculated by summing the dimension scores of occurrence, affect, and symbolic significance. All items are scored on a range from 1 to 4. The higher number is indicative of a stronger endorsement of a particular dimension.

Identity Achievement

Identity achievement was defined as the summation of six items, across three content domains (occupation, politics, and religion) into a raw subscale score. Each raw subscale score ranges from a possible low of six to a possible high of 36. The higher number is indicative of a “purer” identity status (Adams & Bennion, 1989).

Measures

Participants were asked to complete five instruments: a participant profile (Appendix B), the Extended Objective Measure of Ego Identity Status (Appendix C), the Family Ritual Qualitative Measure (Appendix D), Family Environment Scale (Appendix E), and the Family Ritual Questionnaire (Appendix F). A research assistant distributed and collected all instruments. All data were entered into the SPSS format by the primary researcher and doublechecked by the research assistant.

The Participant Profile

This instrument includes 22 items intended to gather demographic information about the subject, the participant's immediate family construction, and his or her general perception regarding the family environment (see Appendix B)

The Extended Objective Measure of Ego Identity Status (EOM-EIS)

Drawing from a pool of over 294 interviews completed with the Marcia Ego-Identity Interview, Adams, Shea, and Fitch (1979) created the prototypical measure of the Objective Measure of Ego Identity Status (OM-EIS). In this instrument, items are scored by weighting the "strongly agree" response with a value of 6 and the "strongly disagree" response with a value of 1. For the purposes of this present project, I decided to eliminate an "undecided" option from the instrument, in keeping with Adams and Bennion's specifications and instructions (1989). See Appendix C for the EOM-EIS (the Extended OM-EIS, that was revised in 1984) as used in the present study. Identity status subscales are derived by totaling all six items across the three content domains of roles, philosophy, and occupation into a summated subscale score for diffusion, foreclosure, moratorium, or identity achievement. Each raw subscale score ranges from a possible low of 6 to a

possible high of 36. The raw subscale scores for diffusion, foreclosure, moratorium, or identity achievement can be used in correlational analyses to investigate a subjects' low to high subscale scores on a given identity status subscale dimension (Adams & Bennion, 1989).

Example items for each subscale include (a) diffused ("I never really was involved in politics enough to have to make a firm stand one way or the other"), (b) foreclosed ("My parents had it decided a long time ago what I should go into and I'm following their plan"), (c) moratorium ("I just can't decide how capable I am as a person and what jobs I'll be right for"), and (d) achieved ("It took me a long time to decide but now I know for sure what direction to move in for a career").

Previous studies have reported impressive psychometric properties for the OM-EIS (e.g., Grotevant & Adams, 1984), including validity. Available studies report Cronbach alphas ranging from .69 to .83 for the identity subscales (Adams, Bennion, & Huh, 1989), with adequate test-retest reliability ($r = .76$).

Family Ritual Qualitative Measure

The Family Ritual Qualitative Measure (Appendix D) is a 10-item open-ended questionnaire based on Newell's (1999) interview instrument and created by the principal investigator and Dr. Julia Malia. It was piloted with volunteer participants ($N = 10$) attending our roundtable presentation at the Groves Conference on Marriage and the Family at Asheville, NC, in June 2000. This instrument is designed to gather qualitative information regarding the participant's family and their rituals.

The Family Environment Scale (FES)

The original scale created by Moos and Moos (1986) is a 90-item, self-administered questionnaire organized into 10 subscales of 9 items each. The FES measures ten dimensions within three broad domains of the family's social climate (Appendix E). These are (a) the relationship dimension, that includes subscales for cohesion, expressiveness, and conflict; (b) the personal growth dimension, assessing independence, achievement orientation, and moral-religious emphasis; and (c) the system maintenance dimension, with subscales of organization and control.

Although participants in the present project completed the entire scale, for the purposes of the dissertation, only the relationship dimension of the FES was used. The conflict subscale focuses on the amount of openly expressed anger, aggression, and conflict in a family (e.g., "We fight a lot in our family"). The cohesion subscale examines the degree of commitment, assistance, and support within a family (e.g., "There is a feeling of togetherness in our family"). The expressiveness subscale explores the extent to that a family encourages open expression of emotion (e.g., "Someone usually gets upset if you complain in our family").

To summarize my literature review, Fullinwider et al. (1993) and Perosa and Perosa (1993) have found the highest adolescent identity status in families characterized by clear parent-child boundaries. Clear boundaries were maintained when family members were permitted to verbalize differences and resolve conflicts while maintaining cohesion (strength of family bonds). Furthermore, Allen et al. (1994) discovered a relationship between adolescent expressions of autonomy and adolescent identity achievement. Specifically, they discovered that the degree to that family members inhibit

the free expression of autonomy is related to adolescents' identity development. Finally, research findings (e.g., Taylor & Oskay, 1995) indicate that in families characterized by high levels of conflict and authoritarian parenting, children are more likely to develop a diffuse identity.

In terms of psychometric properties, Moos and Moos (1986) reported internal consistency and test-retest reliability for the Family Environment Scale. They found that the three subscales used in the present study have the following levels of internal consistency: conflict ($r = .75$), cohesion ($r = .78$), and expressiveness ($r = .69$). Moos and Moos also reported the test-retest reliability for each of the subscales with Cronbach's alphas for conflict at $r = .85$, for cohesion at $r = .86$, and for expressiveness at $r = .73$. Nunnally (1994) has suggested that the generally accepted standard for reliability estimates is above .70. For scale reliability testing, $r \geq .70$ is considered a reliable measure per Huck, Cormier, and Bounds (1974) as well.

Family Ritual Questionnaire (FRQ)

The FRQ (Fiese & Kline, 1993) is a 56-item, forced-choice questionnaire based on parts of the Wolin and Bennett (1984) Family Ritual Interview. The FRQ (see Appendix F) assesses the degree to that a family participates in family rituals within seven types of settings (dinner time, weekends, vacations, annual celebrations, special celebrations, religious celebrations, and cultural traditions) and with measurements in eight dimensions (occurrence, roles, routine, attendance, affect, symbolic significance, continuation, and deliberateness).

When the FRQ is administered, the participant is instructed to consider how his or her family typically interacts during the course of events in a particular setting. The

participant then is presented with a pair of statements that refer to each of the dimensions present at each setting. The participant then is asked to select one of two statements that best typifies the family and to decide if that statement is “really true” or “sort of true” of their family. Each item is scored from 1 to 4, with higher scores reflecting more ritualization.

Using the FRQ, Fiese and Kline (1993) identified two separate components of family ritualization: (a) a meaning or symbolic component and (b) a routine component. The routine factor, composed of the roles and routines dimensions, describes the degree to that roles are rigidly adhered to and how flexible the family is willing to be in the practice of those rituals. The meaning factor, composed of occurrence, affect, symbolic significance, and deliberateness, captures the symbolic aspect of family rituals and emphasizing the manner in that families make sense of family gatherings and interactions. As discussed in the review of literature, Fiese (1992) discovered a striking correlation to exist between meaningful family rituals and the adolescent’s general self-esteem, identity integration, and feelings of belonging with others. Therefore, I used the meaning factor to represent the variable of family rituals.

To summarize my literature review, Fiese (1992) found that, although parents tended to report a higher level of ritualization than did their adolescent children, both generations reported similar perceptions regarding the importance and meaning of rituals. She further discovered a striking correlation to exist between meaningful family rituals and adolescents’ general self-esteem, identity integration, and feelings of belonging with others.

Fiese (1992) conducted four quantitative studies to evaluate the FRQ. These studies provided evidence that the FRQ demonstrates good psychometric measurement properties with adequate levels of internal consistency and test reliability. Fiese demonstrated support of the FRQ's construct validity through finding significant correlations with the organization subscales of the Moos and Moos (1981) Family Environment Scale.

The work of Fiese (1992, 1993), using principal components factor analysis with varimax rotation, corroborates earlier reports of the two identified components, and Fiese reported that the family ritual meaning dimension accounted for 44% of the variance and loaded heavily on the dimensions of occurrence, attendance, affect, symbolic significance, and deliberateness. The researcher (Fiese, 1993) reported that the family routine dimension, the second component, accounted for about 28% of the variance, loading heavily on the dimensions of roles, flexibility, and continuation.

Procedures

The following section describes the collection, management, and analyses of data in this study. Also included in this section is a reiteration of research questions and research hypotheses.

Data Collection

Appendix G contains a copy of the instructions that were read to the subjects in this study. Subjects were asked to anonymously respond to five separate questionnaires, that took approximately 1 hour total to complete. A research assistant was responsible for reading the instructions to the participants, distributing questionnaire packets, collecting all packets, and returning them to a locked file cabinet. Even though the questionnaires

were anonymous, the assistant signed a confidentiality form as an additional safeguard. I entered all data into the SPSS format, and the research assistant doublechecked my accuracy. All surveys are kept in a locked cabinet that is located in the principal investigator's locked office. The participants' involvement ended when they handed in their completed questionnaire. All surveys will be destroyed upon the completion of this study. The principal investigator's name and contact information was included on the Informed Consent Form in case subjects had questions or concerns.

Students in the four psychology courses were given time during their class period either to participate or leave the room. The assistant read the directions for participants and explained the contents of the research participation Informed Consent Form. Students were assured of their anonymity and of the voluntary nature of the study. Students then were informed that their completion of questionnaires constituted giving their consent to participate in this study. At that time, those who elected to leave rather than participate were allowed to do so. Students who elect to participate then received instructions as to how to correctly respond to each questionnaire. The assistant then answered any questions before handing out the questionnaires.

As participants completed their questionnaires, they placed them in a box marked "Questionnaires" placed at the front of the classroom. At that time, they were dismissed from class and their participation in the study was over. When all questionnaires were collected, the assistant returned the questionnaires to the principal investigator to enter the data into SPSS format. Any questionnaire that contained information that might potentially identify a participant was removed from the study and immediately shredded. The questionnaires remain locked in a cabinet in the principal investigator's locked office

in the Behavioral and Social Sciences house on the campus of Lee University and will remain so for 3 years as required by the participating institution. At the end of 3 years, all forms will be removed from the principal investigator's office and shredded.

Because these forms were completed anonymously, collected by an assistant, data entered by the principal investigator, and will be maintained for 3 years in a locked file cabinet in a locked office and shredded following the completion of this study, participants will be exposed to negligible levels and types of risk. While every effort was made to insure that subjects participating in the research suffered no risk or adverse effects, there is the possibility that participating in the survey might have evoked concerns related to familial relationships. Therefore, a list of resources for creating a positive family atmosphere, as well as contact information for the Lee University Counseling Center, was provided on the debriefing page (see Appendix H).

Data Management

All quantitative data were examined using the SPSS Version 10.0 statistical software program. The raw data were examined first visually to identify any anomalous occurrences such as missing data, outliers, or inaccurate data recordings that might distort summary statistics. The raw data were entered into the computer directly from the questionnaires. The original questionnaires later were compared to computer printouts to further ensure accuracy. Finally, data entry also was cross-checked by the research assistant as a concluding measure of accuracy.

Inaccurate data (e.g., recorded data that does not represent a response option) were excluded from the data analyses. In cases of missing ordinal and ratio data (Likert-type scales), mean values were substituted in the interest of conducting inferential

statistical analyses. An objective of this study was to generalize from the sample to a population, and the mean item score, when used to replace ordinal or ratio data, can be mathematically manipulated in ways that might be inappropriate when using either the median or mode value as a replacement for missing values (Hinkle, Wiersma, & Jurs, 1988).

Research Questions

I developed the following research questions to test in this study:

1. What is the relationship between family environment and identity achievement status during late adolescence?
2. What is the relationship between family environment and family ritualization?
3. What is the relationship between family rituals and identity achievement status during late adolescence?
4. What is the relationship between family environment and identity achievement status during late adolescence when family rituals are controlled for?

Based on the mediational model as depicted in Figure 3 and my hypothesis regarding the role of family rituals as a mediator between family environment and late-adolescent identity achievement status, I have developed the following hypotheses for testing:

1. The three independent variables that comprise family environment are correlated with the dependent variable of adolescent identity achievement.
2. The three independent variables comprising family environment are correlated with the mediating variable of family ritualization.

3. The mediating variable of family ritualization is correlated with the dependent variable of adolescent identity achievement.
4. The correlation between family environment and adolescent identity achievement will decrease when family rituals are controlled for.

Figure 4 specifies the hypothesized relationships in the mediational model.

Data Analyses

As discussed by Fiske, Kenny, and Taylor (1982), an analysis of variance (ANOVA) procedure can provide a limited test of a mediational hypothesis. However, as recommended by Judd and Kenny (1981) and Baron and Kenny (1986), I used a series of correlation models in this project. Baron and Kenny (1986) also suggested that both (a) hierarchical and stepwise regressions and (b) partial and semipartial correlations are unnecessary, and I followed their advice on this issue, basing my decision on the principle of parsimony. Specifically, a total of 11 correlations and 3 partial-correlation equations were estimated. I decided not to use regression analysis because my investigation focused on the mediating role of family rituals and not on a causal explanation. Although I hypothesized the relationships in one direction, I used a 2-tailed test in order to more conservatively test for the strength of the actual relationship. For the purposes of this model, the family ritual components of meaning and routine were referred to as the mediating variables. The family environment subscales of conflict, cohesion, and expressiveness were referred to as the predictor variables.

The primary focus of this study was the possible mediating effect of family rituals on adolescent identity achievement as described by Erikson (1968). Most of the participants in this study were in what generally is considered to be late adolescence or

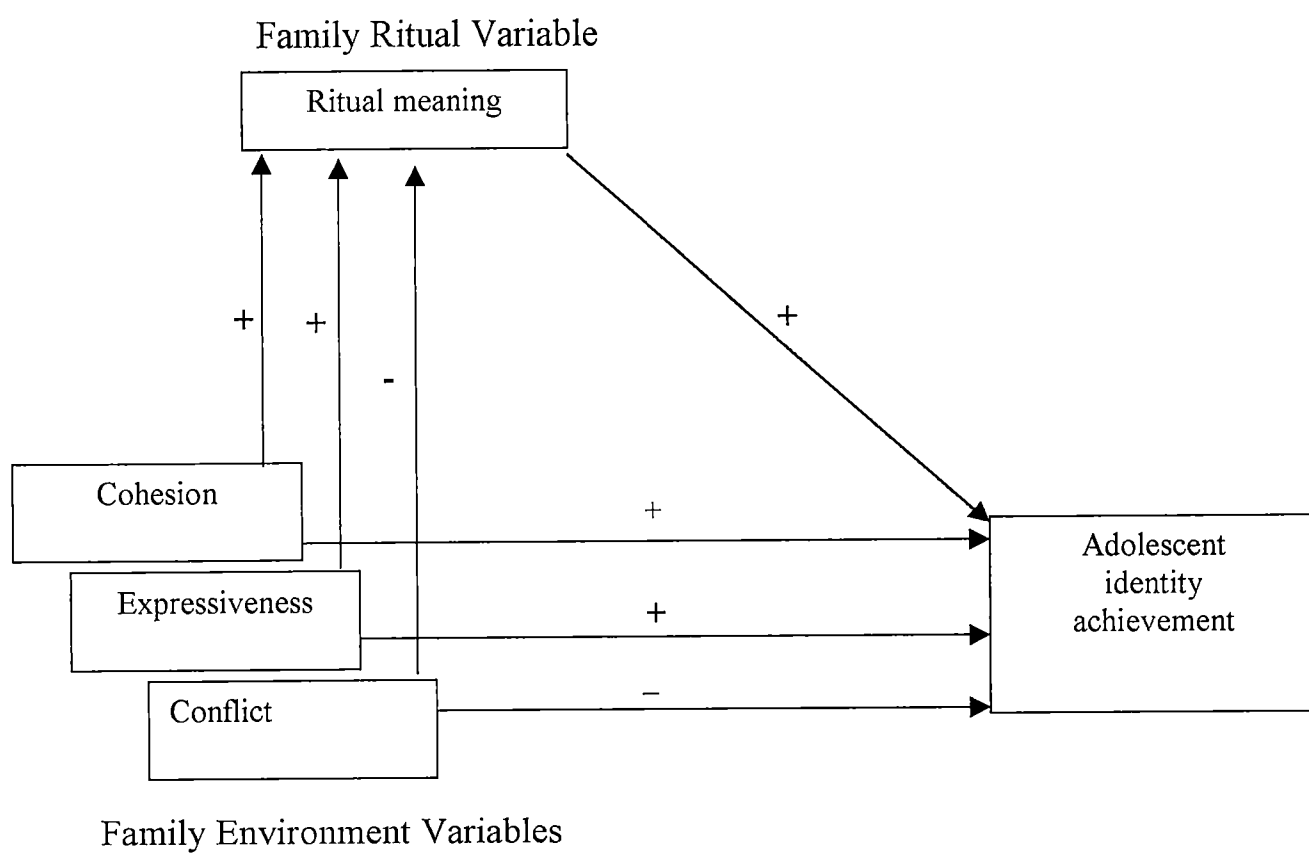


Figure 4. Variable correlation model.

early adulthood and, therefore, should be in the most advanced stage of Erikson's identity development theory, the identity-achieved stage.

Because it is not within the scope of this project to investigate the effects of family rituals on each of the four identity statuses, I exclusively focused on the identity subscale of achievement as measured by the EOM-EIS and referred to as the dependent variable. The participants were sorted into groups on this measure: either identity-achieved or not.

In order to establish the presence of a mediating effect, the following results had to be evident (Baron & Kenny, 1986): (a) The predictor, in this case, the family environment subscales, had to be significantly associated with the dependent measure, in this case, adolescent identity achievement (Path A in Figure 3); (b) the predictor had to be significantly associated with the hypothesized mediator, family ritual subscales (path B in Figure 3); (c) the mediator, family ritual subscales, had to be significantly associated with the dependent variable, identity achievement (Path C in Figure 3); and (d) the impact of the predictor on the dependent measure had to decrease after controlling for the mediator.

As Baron and Kenny (1986) discussed, it would be unusual in the social sciences for the Path A effect to be reduced from significant to zero. Because this project investigated a phenomenon that potentially has multiple causes, a more realistic goal was to hypothesize that the mediator would significantly decrease the path between family environment and adolescent identity status rather than eliminating the direct relationship altogether. Therefore, the potency of the mediator is indicated by the degree to that the effect is reduced. As Baron and Kenny suggested, "From a theoretical perspective, a

significant reduction demonstrates that a given mediator is indeed potent, albeit not both a necessary and sufficient condition for an effect to occur” (p. 1176).

Chapter 4

Results

The results of this research study provide support for the hypothesis that family rituals function as a mediator between family environment and individual identity achievement in late adolescence. Ritual meaning demonstrated a mediating effect. There also was support for previous findings that suggest family environment influences identity achievement outcomes in adolescence.

Descriptive Analyses

Descriptive statistics of process variables were computed for both men and women because some existing research results suggest that men and women may have different approaches to identity achievement (Gilligan, 1982, 1990). For the identity achievement variable, the possible range of scores for each participant is an ordinal scale from 1 to 8. The higher the participant's score, the more completed his or her identity achievement. The possible ranges for the cohesion, expressiveness, and conflict subscales are ordinal running, from 0 to 9. Higher subscale scores reflect a greater degree of emphasis on that characteristic of the family environment. The possible range for the meaning variable is from 4 to 16 on an ordinal scale. The higher the participant's score, the greater the degree of symbolic importance that the individual assigns to patterned family interactions.

For men, the means for the process variables were as follows: (a) identity achievement = 3.92 (SD = .68, actual range = 2.35 – 5.50); (b) cohesion = 6.45 (SD = 2, actual range = 3 – 9); (c) expressiveness = 5.73 (SD = 1.63, actual range = 3 – 9);

(d) conflict = 2.97 (SD = 1.68, actual range = 1 – 7); and (e) meaning = 11.30 (SD = 1.65, actual range = 8.14 – 14.29).

For women, the means for the process variables were as follows: (a) identity achievement = 4.10 (SD = .68, actual range = 2.25 – 5.50); (b) cohesion = 6.51 (SD = 1.92, actual range = 2 – 9); (c) expressiveness = 5.75 (SD = 1.77, actual range = 2 – 9); (d) conflict = 2.93 (SD = 1.85, actual range = 1 – 8); and (e) meaning = 11.28 (SD = 2.26, actual range = 5 – 15.57).

Descriptive statistics for the noncategorical selected sociodemographic variables were computed. The mean age was 20.42 years (SD = 1.9, range = 18 – 27 years). Approximately 90% of the sample reported their family relationships as being either close or very close. Sixty-seven percent reported a warm and understanding family atmosphere, and 22% reported having a family atmosphere that they believed was about average. Approximately 24% were from homes in which their biological parents were divorced, and 18% reported having fathers who are clergy. Approximately 42% reported attending church three or more times per week, and an additional 47% reported church attendance of one to three times per week. A test of comparison of means showed no statistically significant differences between men and women in this sample with regards to the subscales of cohesion, expressiveness, conflict, meaning, and identity achievement. Therefore, I decided to forgo any further analyses that would attempt to make distinctions based on gender.

I also compared means with regards to race. Although there were differences that I discuss later, the analyses did not indicate statistical significance. This could be due to the small sample representation for some races.

Internal Consistency Testing

Items in the Family Environment Scale (FES) were scored in a dichotomous fashion. Therefore, I determined the levels of internal consistency for this sample as measured by coefficient alpha (Cronbach, 1951) for the three subscales of cohesion, expressiveness, and conflict that form the relationship dimension of the scale.

For the present sample, the coefficient alpha for the subscale cohesion was .69. The coefficient for the subscale expressiveness was .56. The coefficient for the subscale conflict was .60. For research purposes, reliability coefficients above .70 are generally considered satisfactory for data at the group level (Nunnally & Bernstein, 1994). There are three possible explanations for the relatively modest coefficients I found in this sample. First, the low number of items in each subscale would be more likely to return a less-than-acceptable coefficient. Second, as indicated by Boyd, Gullone, Needleman, and Burt (1997), adolescents may have difficulty interpreting certain items within each subscale and therefore would have inconsistent responses. Finally, as noted by Moos and Moos (1994, p. 21), "Internal consistency is higher in more diverse samples, that is, in samples with more item and subscale variance." They continue, saying, "The restricted range in specialized samples that some other investigators have used probably explains why some Form R subscale internal consistencies were lower than those we reported here [in our study]" (p. 21). Given this argument, the relative homogeneity of the present sample could account for the lower subscale coefficients.

Thompson and Snyder (1998) are in agreement with this third argument, asserting the following:

Reliability is a characteristic of scores for the data in hand, and not of a test per se. . . . Reliability estimates are driven by variance: typically, greater score variance leads to greater score reliability, and so more heterogeneous samples often lead to more variable scores, and thus to higher reliability. (p. 439)

Vacha-Haase (1998) reported that “the same measure, when administered to more heterogeneous or to more homogeneous sets of participants, will yield scores that result in different reliability estimates” (p. 10). Similarly, Rowley (1976) has noted, “It needs to be established that an instrument itself is neither reliable nor unreliable. . . . A single instrument can produce scores which are reliable, and other scores which are unreliable” (p. 53). Likewise, Crocker and Algina (1986) explained that “a test is not ‘reliable’ or ‘unreliable.’ Rather, reliability is a property of the scores on a test for a particular group of examinees” (p. 144). In their widely-respected text, Gronlund and Linn (1990) observed that

reliability refers to the results obtained with an evaluation instrument and not to the instrument itself. . . . Thus, it is more appropriate to speak of the reliability of the ‘test scores’ or of the ‘measurement’ than of the ‘test’ or the ‘instrument.’ (p. 78)

Furthermore, when a significant relationship between a scaled variable and another variable of interest is established, internal consistency “is not a problem” (S. W. Huck, personal communication, March 12, 2001). While low internal consistency may not allow one to see a relationship that is there, it does not create a relationship that does not exist. The danger of a reliability problem is that it increases the chances of Type II errors.

That is, it increases likelihood of the researcher failing to reject a null hypothesis that asserts that “there is no relationship,” but it does not create relationships where there are none.

When interpreting the reliability scores for this particular sample that had been calculated, I decided to proceed because the correlations suggest that no Type II error exists. In fact, the problem of attenuation allows me to argue plausibly that a sample with more variation would produce even stronger correlation coefficients. Therefore, even though these alphas are low (particularly for expressiveness and conflict), if they were a problem, they would serve only to attenuate, not exaggerate, the real relationship (S. W. Huck, personal communication, March 12, 2001). And so, I concluded that it is reasonable to continue with the project generally, and specifically with the FES subscales in question.

Extensive empirical findings demonstrate the construct and discriminant validity of the FES. For example, the subscales of cohesion, expressiveness, and conflict are positively correlated with the Social Support Appraisals (SS-A) scale and indices of perceived support from family members and friends (Vaus, et al., 1986). In addition, people who perceive their family as more cohesive also tend to report receiving more social support from family members (Sarason, Shearin, Pierce, & Sarason, 1987). Dickerson and Coyne (1987) focused on the validity of three self-report measures: the FES, the Family Assessment Device (FAD), and the Family Adaptability and Cohesion Evaluation Scales (FACES II). FES was highly correlated with both the FAD and FACES II on all three subscales of cohesion, expressiveness, and conflict. Schaefer and Olson (1980) found that couples’ reports of their social and emotional intimacy are

related to their perceptions of high family cohesion, expressiveness, and lack of conflict. Measures of internal consistency as measured by coefficient alpha (Cronbach, 1951) for the present sample ($N = 125$) are provided for the family ritual factor of meaning. Ritual meaning is calculated by summing the scores from the dimensions of occurrence, affect, symbolic significance, and deliberateness. For the present sample, the coefficient for the dimension of occurrence was .69. The coefficient for the dimension of affect was .80. The coefficient for the dimension of symbolic significance was .80. The coefficient for the dimension of deliberateness was .68. Finally, the coefficient for the factor of ritual meaning was .92. And so I would deem this factor to be reliable for use in this project.

Finally, for the variable of identity achievement, the measure of internal consistency as measured by the coefficient alpha (Cronbach, 1951) for this sample ($N = 125$) was calculated by summing 16 items across eight domains (occupation, religion, politics, philosophy, friendship, dating, sex roles, and recreation) that are divided into two frameworks (ideology and interpersonal). The coefficient for the identity achievement variable was .72, which I deemed to be acceptable for the purposes of this project.

Hypothesis Testing

The purpose of the present study was to investigate family rituals as a possible mediating factor between family environment and individual identity development. According to Baron and Kenney (1986), evidence for a relationship between the independent and dependent variables must be established before evaluating the role of the mediator variable. Therefore, three research questions were developed to investigate the hypothesized mediation relationship: (a) What is the relationship between family

environment and individual identity achievement during late adolescence? (b) what is the relationship between family environment and family rituals? and (c) what is the relationship between family environment and identity achievement during late adolescence when family rituals are controlled for?

Testing Hypothesis 1

The first research question dealt with the relationship between the family environment variables of cohesion, expressiveness, and conflict as the independent variables and adolescent identity achievement status (the dependent variable). It was hypothesized that the independent variables would be correlated with the dependent variable. A positive path coefficient between the independent predictors of cohesion and expression and the dependent predictor of identity achievement status was expected. A negative correlation was expected between the independent predictor, conflict, and the mediating variable. This latter expectation was based on research findings (e.g., Papini, 1994; Taylor & Oskay, 1995) that suggest the existence of a negative correlation between identity achievement in adolescents and families characterized by the open expression of anger, aggression, and general conflictual interactions.

To test the first hypothesis, a model (see Figure 5) was run using Pearson's product-moment correlation (r). All three independent variables were found to be significantly correlated with the dependent variable. As expected, the correlation coefficients for cohesion ($r = .21, p = .05$) and expression ($r = .42, p = .01$) were both positive and the coefficient for conflict was negative ($r = -.25, p = .01$). These findings support the first hypothesis that family environment variables are related to the dependent variable of identity achievement.

Family Environment
Variables:

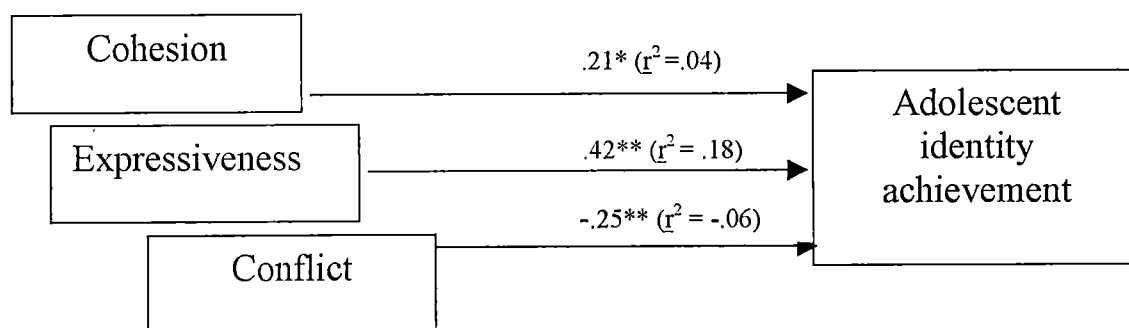


Figure 5. Hypothesis 1 testing results: The relationship between family environment and identity achievement in late adolescence.

* $p \leq .05$ ** $p \leq .01$

Testing Hypothesis 2

The second research question deals with the relationship between the family environment variables of cohesion, expressiveness, and conflict (the independent variables) and ritual meaning (the family ritualization mediating variable). It was hypothesized that the independent variables would be correlated with the mediating variable. A positive path coefficient was expected between (a) both cohesion and expressiveness and (b) ritual meaning. In contrast, a negative correlation was expected between the independent predictor, conflict, and the mediating variable, ritual meaning. This latter expectation was based on research findings (e.g., Bossard & Boll, 1950; Meredith et al., 1989) that suggest that the transcendent, meaningful nature of family rituals largely emanates from the participants' sense of freedom to modify the family's rituals, in order to make them personally meaningful, without fear of exclusion from the group.

To test the second hypothesis, a model (see Figure 6) was run using Pearson's product-moment correlation (r). As expected, all three independent variables were found to be significantly correlated with the mediating variable. The correlation coefficients for cohesion ($r = .40$, $p = .01$) and expression ($r = .19$, $p = .05$) were both positive, and the coefficient for conflict was negative ($r = -.29$, $p = .01$). These findings support the second hypothesis that family environment predictors are related to the family ritualization variable of meaning.

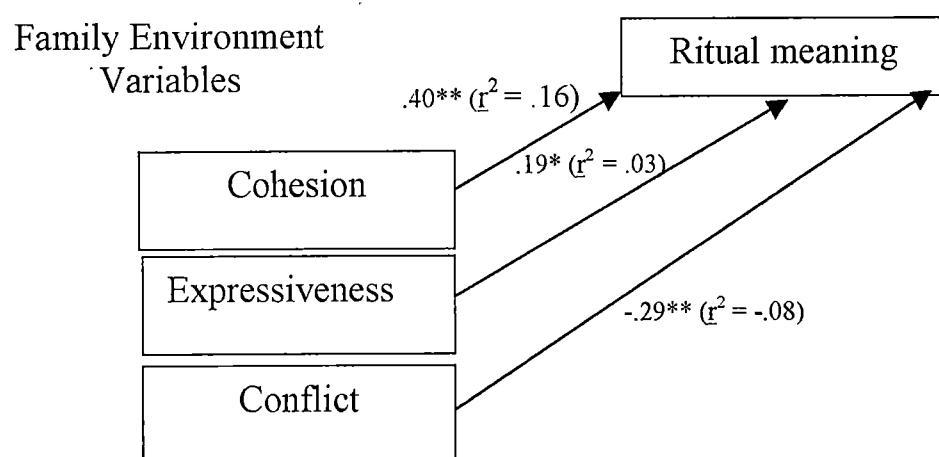


Figure 6. Hypothesis 2 testing results: The relationship between family environment and ritual meaning.

* $p \leq .05$ ** $p \leq .01$

Testing Hypothesis 3

The third research question dealt with the relationship between the mediating variable, family rituals, and the dependent variable of adolescent identity achievement. It was hypothesized that the relationship between the mediating variable and dependent variable would be significant and positively correlated.

To test the third hypothesis, a model (see Figure 7) was run using Pearson's product-moment correlation (r). As hypothesized, the relationship between the mediating variable and the dependent variable was significant and positively correlated. The coefficient for this relationship is .38 ($r^2 = .14$)

Testing Hypothesis 4

The fourth research question deals with the relationships between the independent and dependent variables when controlling for the mediating variable. It was hypothesized that the relationships between the independent and dependent variables would diminish when the mediating variable was controlled for, which would support the hypothesized presence of a mediation effect.

To test the fourth hypothesis, a model (see Figure 8) was run using Pearson's product-moment correlation (r). The results of this analysis can be seen in Table 1. As hypothesized, all three correlation coefficients were reduced when controlling for the mediating variable. The coefficient for cohesion was reduced to $r = .09$ ($p = .05$), expression was reduced to $r = .21$ ($p = .01$), and the coefficient for conflict was reduced to $r = -.13$, $p = .05$).

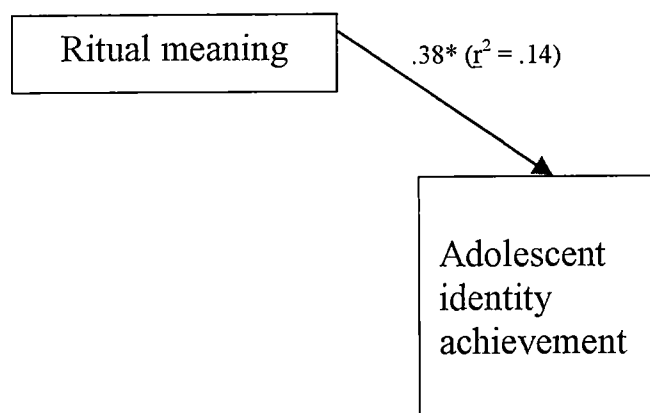


Figure 7. Hypothesis 3 testing results: The relationship between family ritualization and adolescent identity achievement.

* $p \leq .05$

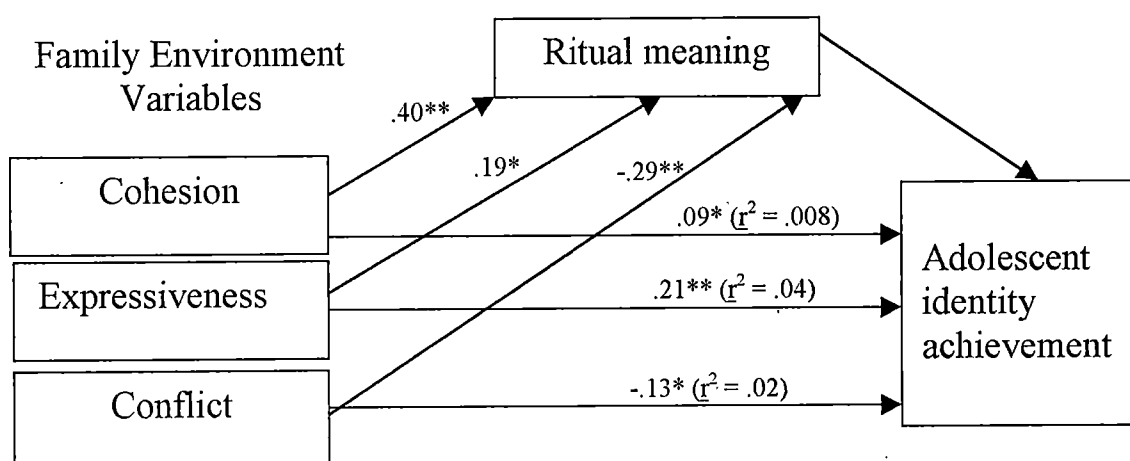


Figure 8. Mediation model (Hypothesis 4): The relationship between family environment and adolescent identity achievement when controlling for ritual meaning.

* $p \leq .05$ ** $p \leq .01$

Table 1

Partial Correlation Coefficients for Independent and Dependent Variables Controlling for the Mediating Variable (N = 125)

	Identity	Cohesion	Expressiveness	Conflict
Identity	1.000	.088*	.213**	-.130*
Cohesion		1.000	.218*	-.203*
Expressiveness			1.000	-.321**
Conflict				1.000

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

These findings support the first hypothesis that family environment predictors are significantly related to the adolescent identity achievement status through the intervening family ritualization variable of ritual meaning.

Family Ritual Qualitative Measure

While quantitative methods reveal some things about rituals and their relationships with other variables, qualitative research can facilitate a depth and richness of information reported in the subject's own words. Dennis (1993) indicated, "Although there are obvious limitations, one [using a qualitative method] gets a closer, inside view of community institutions, individuals, and groups than one could ever get using, for example, the survey method" (pp. 72-73). If a researcher wants to get closer to what rituals mean and do to and for families, then a qualitative style is appropriate (Dollahite, Hawkins, & Botherson, 1996; Pare, 1995; Robinson & Hawpe, 1986). I included 10 open-ended questions in the survey questionnaire used in the present study. Following are patterns I found in analyzing the subjects' written responses to these 10 questions. Typed verbatim responses, sorted and tallied for each question, can be found in Appendix

Question 1 simply asked the participant to describe his or her family in terms of age and sex of members. It also asked the participant to list the types of activities she/he participates in with the family. I decided to not include the results of this item in this report of study findings simply because most of the information was descriptive of the family construction and not relevant to this discussion of family rituals. The additional information regarding family activities is echoed in the remaining nine items, and, therefore, I deemed it unnecessary to reiterate those themes.

Question 2: What does it mean to be a _____ (Your Family's Name)? Specifically, what are your family's values? Also, which values and ideas have been passed on and which would you like to see passed on?

Although there was some variance, most participants connected their collective family identity and values to their Christian faith. This was not surprising since the sample was taken at a faith-based university. Typical responses were (a) "Our values and beliefs were always Bible based, even though we did not ever read it as we should" and (b) "we believe in being what God calls us to be and to live 'Holy.'" Another participant simply responded, "We believe that God should be at the center of everything that we do." Perhaps the most succinct response was "Ever read the Bible?..... There ya go!"

Four themes emerged from responses to Question 2: (a) honesty, (b) love, (c) integrity, and (d) hard work. A sense of honesty was communicated in several ways. Characteristic responses were (a) "We believe in being truthful & honest all the time" or (b) "[we are] honest, God fearing people." Others defined their family's sense of honesty as being people who "love truth" or who are "supporting, caring & trusting to your family."

Those who identified love as a significant part of their family identity generally expressed it as "love others" or the more ardent "love everyone no matter what they have done." Other expressions such as "treat others as you would have them treat you" echoed Biblical references. Still others expressed a sense of love in their support for other family members, writing statements such as "my family keeps a strong focus on relationships and support of each other."

A sense of integrity was sometimes presented as variations of "speaking what you feel, and being open" or "fairness." Another participant expressed this identity as "we

are honest & women of integrity.” One participant concisely wrote, “Do what you say you will do. Remember, your name will always follow you.”

Somewhat surprisingly to me, I found that the most common response was regarding a strong work ethic. This expression came in different forms such as “work hard, be good at what you do” and “we do not give up on anyone or anything.” Others reported that their families believed that “you learned to work for what you got and to be clean and honest.” One participant made a generational connection to work, writing that in his/her family “we were raised with high values passed down through generations such as a strong work ethic and compassion for others.” Most commonly this value was communicated as one participant put it: “I believe my parents successfully instilled in me a good work ethic.”

Question 3: What are the three words that best describe your family?

Participants’ responses to this question can be sorted into three valence categories: positive, negative, and ambivalent descriptors. Many of the same themes from the previous item were found in this one. The most frequently used positive descriptor was “loving.” This was followed by “close,” “caring,” “fun,” and some expression of religious identity. Participants also described their families as “compassionate,” “hard-working,” “understanding,” “happy,” “busy,” and “supportive.”

Some participants characterized their family in less optimistic, more ambivalent terms. For example, one person wrote that his/her family is best understood as “surviving, struggling, loyal.” While this is not negative, *per se*, it veers from the glowing portrayals that seem to be modal for this sample. Another participant used “wealthy, worldly, proper” to describe his/her family. Given the strongly religious

context of most of the participants, this description can reasonably be interpreted as somewhat disapproving, although that is not certain. One contributor simply wrote “busy” in response to the inquiry.

On the negative side, participants seemed willing to describe their family in less romantic terms. Responses ranged from the relatively mild “traditional, materialistic, disconnected” or “discord, confusion, dissatisfaction” to the more severe characterizations such as “detached, deleted, scapegoat” or “my father was the ruler and that’s it.” A recurring theme in this section was dysfunction. One participant described his/her family as “dysfunctional, disengaged--some, enmeshed,” and another described her/his family in terms of being “dysfunctional, odd, separation.”

Question 4: Do you think family rituals are important? Why?

Participants expressed a variety of feelings about their perceptions of the importance of their family rituals. The people in this sample overwhelmingly affirmed that family rituals are important to them. Some, however, reported less-than-enthusiastic feelings about their family’s rituals, and some were strongly negative in their communication regarding their family’s rituals.

Those with assenting opinions regarding family rituals cited a range of explanations as to why they believed their rituals were important. Some felt that rituals facilitated a sense of family cohesion. “It allows us to come together and bond,” wrote one person. Another elaborated, writing

It lets us know where our family comes from: my family has a tradition that was brought to America over 100 years ago and we still carry this tradition on. I love

it. Family from all over the U.S. come together for this celebration. We get to see how much the family is expanding every year.

The notion that rituals can act as a familial adhesive was expressed by some participants. "I feel [as] if rituals are the cement that holds families together," one person wrote. In similar fashion, another student posited that "it is the glue to our household."

Others communicated that family rituals provided a sense of belonging and even exclusivity. "They make me feel special," one person revealed. "They give you a sense of security and belonging," wrote another. Still another observed, "They create a unique family bond and give children something to be proud of, something that they can claim as their heritage when they are grown." Taking a large perspective, one participant wrote, "They establish family identity and create community within a nation."

A common theme that emerged from responses to this question was the sense that family rituals foster stability within the family system. "It [family ritual] is a reference point when everyone's schedule is becoming hectic," someone reported. Somewhat more nostalgically, another person wrote, "Traditions bring about constancy, dependability and familiarity. In a changing world it's nice to know some things never change."

Given the generally conservative religious atmosphere from which this sample was taken, it is plausible that many participants find themselves at odds with the contemporary images and philosophies portrayed by modern news and entertainment industries. For this sample at least, family rituals may serve as a type of counterbalance to these disturbing cultural reconstructions. As one person wrote, "During these modern times of cross cultural living--rituals hold the traditions to be passed from generation to generation."

In response to this question some participants reported ambivalence regarding their family rituals. Some expressed concern that the rituals could become inflexible. "I think they are important in bringing the family together, but not so important that they cannot be somewhat altered." Another wrote:

Yes, [family rituals are important] to a point. Because it is comforting to have these rituals at home. Tradition is important; everyone needs to have a solid idea of where they came from. But sometimes rituals can become more important than the meaning behind it. This is taking it too far.

Others seemed to be rather irritated or upset that their family lacked meaningful rituals. One person seemed to be wistful in his/her response, reporting "Yes, [family rituals are important] because the few we have need to be remembered." In response to the question, another person wrote "No, [they are not important] because we don't follow them. There was never any set." In almost anguished terms, one participant pondered the possibility that "if our family has taken them more seriously, maybe we would be closer now."

There were a few fully negative expressions in response to this question. Some simply communicated that there was a lack of family rituals and consequently a de-emphasis on rituals in their family system. Others were more adamant in their rejection of rituals, stating that they find such routines inhibiting. Exemplary of the fears expressed by some ambivalent respondents, one person wrote, "I don't like 'traditions.' It doesn't allow for change or addition." In similar fashion, another vaguely explained his/her feelings this way: "Things change for the better." Finally, one person offered

his/her explanation as to why family rituals were so undesirable: "Because mom always controlled EVERYTHING."

Question 5: What are some of your family's favorite rituals?

The most common responses to this question centered around holiday rituals and eating rituals. The most common holiday rituals were reported to take place during Christmas, Thanksgiving, Easter, New Year's Eve, and July 4th, respectively. Not surprisingly, eating rituals were frequently coupled with holiday rituals. That is, many participants reported that holiday meals accounted for most of their holiday rituals.

More than 40% of the respondents reported that meal-time rituals were among their most important family rituals. In addition to the more common holiday meals that accompany the larger cultural holidays (e.g., Christmas, Thanksgiving), these meals also included more idiosyncratic ritualistic meals, such as birthday dinners, Saturday-morning breakfasts, and traditional meals such as Sunday lunch and weekday "dinner."

It was interesting to note the many nonreligious rituals that were reported as important to the participant drawn from this faith-based university. Athletic endeavors were a common theme in this category. Some reported athletic rituals were passive in nature, such as "listening to the Yankees on the radio" or "watching sports or Guy movies." Others required the family members to be more active. These rituals included sailing, playing volleyball, camping, and going to professional sporting events together.

Many of the nonreligious rituals were not directly related to athleticism but did require physical participation. Several students wrote that their family created rituals around common chores, such as working in the yard. Some reported enjoying dancing, family walks, and going fishing together. Other nonreligious rituals included playing

board games (e.g., Scrabble), having parties, talking, going out to eat, reading, and listening to Spanish music, as a few examples.

Question 6: Why are they your favorites?

Echoing the responses from Question 3, many participants commented that “being together” was what made specific rituals particularly rewarding. Some simply expressed their preference for these favorite rituals as “because we are together.” Others elaborated along these lines of one participant’s remarks: “The entire family gets together for bonding time. We really love and enjoy each other’s company. That is the most important thing about it.”

Generally, there was a similar sentiment of positive affect that accompanied the reporting of familial gatherings. “Because I like spending time with my brother and it’s fun” was how one person put it. “I love being with my family,” another remarked. This idea of simple pleasure derived from the company of family members was commonly reported as “having fun.” Statements such as “these are all fun activities that we can share together” and “we’re all together with lots of laughter” were widespread.

Other thematic expressions in response to this question included “we’ve always done it,” “you get attention,” and “they’re special times.” On the whole, however, participants reported rituals to be positive if they were done together with family members in a way that was relaxed, spontaneous, and inclusive. As one person succinctly stated, “Blood is thick.”

Question 7: Do you feel that you have too many, too few, or about the right amount of family rituals?

Twice as many people as not reported that they felt their family had about the right amount of family rituals. No one reported having too many family rituals. The most descriptive responses came from participants who felt they had too few family rituals.

Among those who reported having about the right amount of rituals, some expressed relief that they did not have any more. One individual wrote, "Right amount (1 in July, 1 in Dec.)." Another explained in greater detail: "For my family it's just right. We're close, but not CLOSE. To any other family it would seem too few." "Probably too few, but I'm used to it. I'd probably be annoyed if more were added now" was the resigned answer of another. Most, however, expressed satisfaction with their current number of rituals in a straightforward manner. "About the right amount," one participant explained and continued, "We could have one or two more but I really like what we have."

The more poignant comments came from those who reported having too few rituals. "We should probably have some more traditions. Everything changes per occasion and year" was the type of comment that many people used to express their regret that their family did not have more rituals. "I am upset that we have too few. We have no foundation & my children will probably grow up feeling disconnected," worried one participant. Another commented, "We have too few. I'd love to be able to spend every second w/my family." Generally, people who fell into this category expressed concern that their family might not be emotionally close, partly because the family lacked

specific rituals to foster family cohesion. As one person explained, “I want more so that the family can get together.”

Question 8: How closely connected are your family’s rituals and your religious faith?

Not surprisingly, most participants in this sample from a faith-based sample reported that their family rituals were very closely related to their religious faith. Although there often was little elaboration, some people did explain briefly. “Almost everything in my family springs from religious faith--so our rituals are expressions of our belief in God and family,” commented one person. “Very connected,” wrote another, “God is always implemented somehow in what we do.” At the extreme of this family-ritual/faith relationship was one person’s explanation: “They are ‘one and the same.’”

Some people did report that their rituals were not closely connected with their religious faith. Unfortunately, no one elaborated on this observation. Similarly, while about 10% reported that their family rituals were “somewhat” connected to their faith, there was little or no elaboration. This was largely due to an unfortunate instrument weakness. The question simply asked if there exists a connection but did not request an explanation of the participants’ responses.

Question 9: Do you see any drawbacks resulting from your family’s rituals?

Fortunately, participants did elaborate on their responses to this question. Most reported that they did not see any drawbacks resulting from their family rituals. Of the few who did report drawbacks, the primary complaint was that “rituals can be too rigid.” “The only drawback is a set schedule,” one woman testified, continuing by saying, “My husband expects each year to be exactly like the previous. I don’t ever add or take away

anything--for fear that it will always be that way." Putting it another way, one person wrote that there are "some hurt feelings if they are changed." On a religious note, one person remarked, "Sometimes prayers become habit rather than having meaning."

Unlike most participants who reported enjoying the family time together, some people reported being together as exactly the element that made family rituals undesirable. "Sometimes too much 'togetherness' is too much," someone wrote. Another person reported resenting the competition of family gatherings, explaining that he/she does not like "the expectations of having to be at the get-togethers and the pressure that goes with that (i.e., How successful have you been? What are you doing now? etc., etc.)."

Question 10: What is the most important activity you do together as a family?

The three most important activities reported by this sample were going to church, eating together, and talking. Participants also reported that praying, holiday gatherings, and family trips as being among the important things they do together as a family. Once again, the important element seems to be doing something together as a family. In this regard, it is not surprising that, even among this very religious sample, eating and talking are cited as more important family activities than praying. Praying is typically something one does individually, and therefore most families do not build group rituals around prayer activities.

Individuals reported deriving pleasure from being together, whether at church, at dinner, or simply engaging in casual conversation--"having conversation and fellowship," as one person put it. Another explained that she/he prefers to "hang out" with the family, continuing that "we regularly find ourselves doing nothing together at my childhood

home--those times are the best.” These unstructured gatherings seemed to bring the most positive reports. One individual reported that the most important activity his/her family does is “talk--and we make time for just ‘blowing the breeze’ no agenda or topics.” One person humorously employed the modern vernacular to describe his/her familial activities, writing that he/she simply enjoys “just chillin all up in the family.”

Summary of Findings

I have examined the extent to which family rituals mediated the relationship between family environment and adolescent identity achievement status according to the reports of this study's sample of people in their late adolescence. First, a model (see Figure 5) was run to test the relationship between the family environment variables of family cohesion, expressiveness, and conflict and identity achievement (the dependent variable). For each construct, there was evidence of a relationship between family environment and adolescent identity achievement, supporting Hypothesis 1.

Next, I ran a model (see Figure 6) to test the relationship between the family environment variables and family ritual meaning (the mediating variable). For each construct, there was evidence of a relationship between family environment and family ritual meaning. These findings support Hypothesis 2.

Next, I ran a model (see Figure 7) to test the relationship between family ritual meaning and adolescent identity achievement. There was evidence for a relationship between these two variables. These findings support hypothesis 3.

Finally, I ran a model (see Figure 7) to test the relationship between the family environment variables and adolescent identity achievement status when controlling for family ritual meaning. Included in this model was a test of the relationship between

family rituals meaning and adolescent identity achievement. The results of data analysis revealed a significant relationship between family rituals meaning and adolescent identity achievement status. For each construct of family environment, there was evidence of a diminished relationship between family environment and identity achievement when family rituals meaning was controlled for, suggesting the presence of a mediating relationship between the independent and dependent variables and, thus, supporting Hypothesis 3.

In order to establish a mediating effect, the direct impact of the predictor on the dependent measure had to decrease after controlling for the mediator. As Baron and Kenny (1986) discussed, it would be unusual in social sciences for the Path A (direct) effect to be eliminated (i.e., reduced from significant to zero). Because the present project investigated a phenomenon that potentially has multiple causes, a more realistic criterion was to hypothesize that the mediator would significantly decrease the path between family environment and identity status rather than eliminating the relationship altogether.

When the mediator (family rituals) was controlled for, (a) the relationship between family cohesion and adolescent identity achievement was reduced from $r = .21$ to $r = .09$, (b) the relationship between family expressiveness and adolescent identity achievement was reduced from $r = .42$ to $r = .21$, and (c) the relationship between family conflict and adolescent identity achievement was reduced from $r = -.25$ to $r = -.13$. These findings, although not of great magnitude, do support hypothesis 3, and I conclude that family rituals indeed do mediate the relationship between family environment and adolescent identity achievement in this sample.

Analysis of the qualitative data revealed that the majority of participants in this sample regarded their family rituals in a positive light. Participants were inclined to express positive affect when describing their family's rituals. The primary benefits of family rituals, as expressed by participants, included a sense of family cohesion, family stability, enjoyment, and affirmation of family principles. Many participants enjoyed the sense of being part of a special, exclusive group that they received from participating in family rituals.

Not surprisingly, most participants in this study reported that their family rituals were closely connected to religious observances. Many of these rituals were in the form of holiday celebrations, with the most common ritual celebrations occurring during the Christmas season. Participants also reported the more idiosyncratic family rituals such as birthday celebrations, family vacations, and Saturday-morning breakfast gatherings.

Eating together was the most frequently identified theme throughout all of the reported rituals. Participants frequently commented on their tendency to gather as a family around food. A variety of these gatherings were reported to take place during major holidays and celebrations, but individuals also reported enjoying unscripted family meals during which meaningful discussions would take place.

In general, participants reported that they enjoyed family rituals because the activities facilitated the gathering together of family members. Some gatherings were highly specific and orchestrated, while others were general and unscripted. These gatherings made participants feel special, safe, and understood--particularly when facing periods of transition and stress.

Chapter 5

Discussion and Conclusions

The present study on family rituals contributes a new perspective to the topic through its examination of the influence of family rituals in the process of individual adolescent's identity achievement. Results of data analyses indicate that family rituals may perform a mediating function between family environment and identity achievement during late adolescence. In this final chapter, following discussion of the study's findings, recommendations for future research are indicated and limitations and strengths of the present study are identified and discussed.

Discussion of the Findings

This research study was based on several theoretical concepts related to different components of the conceptual model I have developed. From family systems theory came the assumption that any individual family member is embedded in the larger family system and cannot be wholly understood outside the context of that family system (Broderick, 1993; Whitchurch & Constantine, 1993). Systems theory posits that the interaction between the individual and his or her environment is what creates motivation for development and change (Klein & White, 1996; Lerner et al., 1996).

From the Eriksonian identity status model came Erikson's (1963) supposition that characteristics of the individual and the environment interact to encourage identity exploration and self-examination. More specifically, Marcia (1966) elaborated Erikson's perspective, differentiating four identity statuses that fall on a continuum of psychosocial maturity and culminating in an identity-achieved status. Erikson (1963, 1968) identified the family as a significant influence on adolescent identity achievement.

Based on these two theoretical frameworks, family systems theory and the identity status model, I hypothesized that the family environment subscales of family cohesion, expressiveness, and conflict would be predictive of identity achievement status during late adolescence.

Baron and Kenny (1986) provided clarification for the development and testing of the mediation model. According to their findings, a variable may be said to function as a mediator "to the extent that it accounts for the relation between a predictor and the criterion" (p. 1176). As research findings have suggested (e.g., Bossard & Boll, 1950; Sameroff & Fiese, 1992; Troll, 1988; Wolin & Bennett, 1984), family rituals exert significant influence on the construction and perpetuation of family identity, behaviors, beliefs, and the general atmosphere of the family environment. I, therefore, hypothesized that family rituals serve as a mediating variable between family environment and identity achievement status in late adolescence.

In order for a variable to function as a mediator, the following linkages must exist: First, the independent variable (in this case, family environment) must significantly correlate with the dependent variable (adolescent identity achievement status); second, the independent variable must significantly correlate with the presumed mediator (family rituals); and third, the presumed mediator must significantly correlate with the dependent variable. Finally, the presumed mediator must significantly correlate with the dependent variable. If all of these conditions hold true, then the correlation between the independent and the dependent variable should be weakened when controlling for the presumed mediator.

Although most of the relationships among the variables of interest were found to be modest in this sample's data, analyses revealed significant correlations between all necessary variables. As discussed in Chapter 4, the problem of attenuation could account for some of the weaker correlations. The problem of attenuation allows me to argue plausibly that a sample with more variation would be likely to produce even stronger correlation coefficients. Therefore, even though these alphas are low (particularly for family expressiveness and conflict), if they were a problem they would serve only to attenuate, not exaggerate, the real relationship (S. W. Huck, personal communication, March 12, 2001).

As hypothesized, however, when the predictor variable of family rituals was controlled for, the relationship between family environment and adolescent identity achievement status was diminished. This evidence supports the notion that family do rituals play a significant mediating role between the family environment and identity achievement during late adolescence.

Hypothesis 1

Numerous research findings have linked family environment with individual developmental outcomes (e.g., Klein & White, 1996; Lerner, 1991; Lerner & Foch, 1987; Lerner et al., 1996). The present study supports those findings. Specifically, the family environment subscales of family cohesion, expressiveness, and conflict were found to be significantly correlated with the dependent variable of adolescent identity achievement.

As expected, I discovered a positive correlation between reports of family cohesion and levels of adolescent identity achievement. Because the sample originated from a faith-based institution, I anticipated a high level of reported family cohesion.

In general, research findings have suggested that religion provides a belief system that supports positive family life and constructive family behavior (Thomas & Cornwall, 1990). Descriptive statistics for this sample supported my expectation. Eighty-nine percent of the participants described their family relationships as being either close or very close. Fewer than 1% described their family relationships as being not close. In addition, 66% described their family atmosphere as being warm and understanding, while over 21% portrayed their family atmosphere as about average. Only 11% said they wished it were better.

There were small gender and racial differences in reports of family cohesion. Women reported slightly higher levels of cohesion. This may be due to men's tendency to break away from their family of origin in order to establish an identity (Erikson, 1963). Although a comparison of means revealed no statistically significant differences with regards to race, Hispanics reported the highest levels of cohesion, followed respectively by Asians, African Americans, and finally Caucasians. These results may reflect different cultural approaches to family functioning, especially as child members enter adolescence. The overall scores for family cohesion reported by the current sample are slightly higher than those found by Moos and Moos (1994), but they fall well within one standard deviation of the mean reported by Moos and Moos.

A positive correlation also was found between expressiveness and identity achievement. This finding supports the conclusions of Adams and Jones (1983), who found that both warm and supportive parent-adolescent relations that allowed adolescents freedom to discuss issues with their parents and a balance of separateness and

permeability in parent-adolescent communications correlated with more advanced identity formation in the adolescent.

As anticipated, a positive path coefficient was found between the independent predictor of expressiveness and the dependent predictor, adolescent identity achievement. This finding supports the research findings of Allen et al. (1994), which revealed a relationship between adolescent expressions of autonomy and adolescent identity achievement. Specifically, they discovered that the degree to which family members inhibit the free expression of autonomy is related to adolescent members' identity development. In addition, the degree to which other members inhibit relatedness, primarily by using expressions of hostility and/or rudeness, is negatively associated with adolescent identity achievement. These findings may help explain why the relationship between family expressiveness and adolescent identity achievement is the strongest of the three correlations found in testing the first hypothesis.

There was no gender difference found in this sample's reports of family expressiveness. There were some race differences found. Hispanics reported the highest levels of family expressiveness, followed by Whites, Asians, and finally African Americans. Income was not found to be a predictor of family expressiveness.

In a study conducted by Taylor and Oskay (1995), families who were characterized by high conflict and authoritarian parenting were found to be more likely to produce children who were identity diffused. My findings support this conclusion. A negative path coefficient was found between the independent predictor of family conflict and the dependent variable, adolescent identity achievement. Gender was not a predictor in reported levels of family conflict. Race, however, was predictive of reported levels of

family conflict, with African Americans reporting the highest levels, followed by Whites, Hispanics, and Asians respectively. Once again, income was not predictive of family conflict.

With regards to the dependent variable, adolescent identity achievement, neither gender nor income was predictive of it. Race was predictive of adolescent identity achievement status. Asians reported the highest levels of adolescent identity achievement, followed by Hispanics, Whites, and African Americans respectively. Overall scores for adolescent identity achievement were comparable to those found by Adams (1998), falling well within one standard deviation of the mean in Adam's study.

In sum, the first hypothesis was supported. As predicted, all three independent variables were found to be correlated significantly with the dependent variable in the directions predicted. Family cohesion and expressiveness were positively related and family conflict was negatively related with adolescent identity achievement. There were slight gender differences in reports of the independent variables. Race differences fell within one standard deviation as reported by Moos and Moos (1994) for the independent variables and by Adams (1998) for the dependent variable. In addition, variations in reported levels of family cohesion, expressiveness, and conflict for African Americans and Hispanics adds to the findings reported by Moos and Moos (1994).

Hypothesis 2

The present research study also enhances the reports of previous researchers who found associations between family environment and family ritualization (e.g., Bossard & Boll, 1950; Klapp, 1959; Myerhoff, 1984). Not surprisingly, in the present study family cohesion was found to be positively correlated with the mediating variable, family ritual

meaning. This finding was to be expected since many of the previously-reported empirical findings related to family rituals have suggested that one of the more observable outcomes of meaningful family rituals is a sense of family solidarity (Sameroff & Fiese, 1992).

The relationship between family expressiveness and ritual meaning was found to be statistically significant but not of impressive magnitude regarding explained variance. This relationship represents the weakest correlation tested within the three hypotheses. This may be explained, in part, by the nature of the sample. More than 40% reported attending church three or more times per week. Another 45% reported attending church at least once or twice each week. While religious participation incorporates a great deal of ritualized behavior, compliance is also a hallmark of religious involvement. The open expression of one's feelings regarding the meaningfulness of traditions and rituals is likely discouraged (Matthews, 1998).

For participants in the present study, family ritual meaning was inversely related to the independent predictor, family conflict. The results suggest that the level of conflict experienced within the family adversely affects the degree of family ritual meaning experienced by the adolescent member. I would suggest that much of the intrafamilial conflict that occurs during a member's adolescence is related to redefining established family rituals. As family dynamics adjust to accommodate the nascent independence of a pubescent family member, so too must family rituals adjust to accommodate the role and ideological exploration of the emerging adult. Consecrated family rituals face moribundity if the adolescent is proscribed from scrutinizing and challenging the origins and meaning of established rituals because, as conflicts over member conformity versus

ritual conformity increase, family rituals may lose their meaning for the adolescent and consequently their effectiveness in influencing his/her identity achievement.

In sum, Hypothesis 2 was supported. The independent variables were all found to be significantly correlated with the mediating variable in the directions predicted: Family cohesion and expressiveness were positively related, and family conflict was negatively related to family rituals. There were no gender differences found in the sample's reports of the independent variables. These findings support previous empirical conclusions that suggest family rituals are powerful means of creating and preserving the family's way of life (Sameroff & Fiese, 1992; Wolin & Bennett, 1984).

Hypothesis 3

In order to establish the presence of a mediating effect, the mediator, family ritual subscales, had to be significantly associated with the dependent variable, identity achievement (Path C in Figure 3). There was found to be a significant relationship between the hypothesized mediator variable and the dependent variable. Therefore, the third hypothesis is supported.

As adolescents progress from being identity diffused to being identity achieved, with foreclosure and moratorium statuses occupying the middle range, and moratorium status immediately preceding the achieved status because it represents the necessary pre-achievement exploration (Marcia, 1966), family interaction operates as a dynamic developmental system of identity-relevant components that continually interact in a cyclical pattern (Bosma, 1995). Since adolescent identity formation is intimately connected to the ecology of the individual, it seems important to emphasize the examination of identity formation from a contextual perspective.

Hypothesis 4

This project expands current literature by testing whether the empirically-established relationship between family environment and adolescent identity achievement is mediated by family rituals. The results of this study support this final hypothesis, and all three statistically significant relationships between the independent variables and the dependent variable were significantly diminished when controlling for the mediating variable. These results suggest that family rituals do mediate the relationship between family environment and adolescent identity achievement, as hypothesized.

Findings throughout this research project have suggested an absence of gender differences with regards to perceived family environment and adolescent identity achievement. This pattern stands in contrast to long-held assumptions about there being differences in how males and females achieve identity (Gilligan, 1979; Gilligan, 1982). A possible explanation for these results in the present sample could be religious expectations placed on the males in this sample to forgo any archetypal adolescent upheaval. While females routinely receive cultural pressure to display more principled behaviors than males (Maccoby, 1998), males are typically permitted to “sow wild oats” without fear of serious social rebuff. In an evangelical, faith-based institution, however, males are likely to experience tangible reprimands for engaging in what is seen as quintessentially adolescent behavior by the larger culture.

Additionally, the group participating in this sample may be self-selecting. Males who choose to attend a faith-based institution are likely to understand the restrictive requirements of such an institution and may select that institution because of those requirements, rather than in spite of them. Such a substratum of the general male

population would be likely to display a greater level of conformity and perhaps enjoy a higher level of cohesion and expressiveness at home as a result of this lack of confliction.

Results from analysis the Family Ritual Qualitative Measure suggest that the majority of participants in the present sample regarded their family rituals positively. The most commonly reported benefits, as expressed by participants, included a sense of family cohesion, family stability, enjoyment, and affirmation of family principles. Some individuals also reported feeling a sense of specialness and exclusivity when participating in their family rituals.

The results from analysis of these qualitative data also suggest that a curvilinear relationship may exist between family rituals and adolescent identity achievement. While most participants were direct in their positive assessment of family rituals, some also expressed concern that rituals can become too rigid. As one individual wrote, "They help you to find what you can believe, but you must always look at what else is out there so that you can ultimately decide for yourself that your family rituals make you satisfied." Another observed, "I think they are important in bringing the family together, but not so important that they cannot be somewhat altered." Future research in this area should focus on the degree to which adolescents feel that family rituals are meaningful to them, individually.

The participants in this sample generally reported enjoying family gatherings and seemed to take away with them a sense of belonging. Some caution should be used, however, when interpreting the results of this qualitative analysis. If the participants are as yet undifferentiated from their family of origin, they may be reluctant to provide negative reports regarding their family's practices. Future research should examine the

correlation between an individual's identity achievement status and their ability to critically evaluate their family of origin.

Not surprisingly, most participants in this study reported that their rituals were closely connected to religious observances. Many of these rituals were in the form of holiday celebrations, with the most common ritual celebrations occurring during the Christmas season. Participants also reported the prevalence more idiosyncratic family rituals such as birthday celebrations, family vacations, and Saturday-morning breakfast gatherings. Eating together of all of the reported rituals was the most common theme identified. Participants frequently commented on their tendency to gather as a family around food. A variety of these gatherings were reported to take place during major holidays and celebrations, but individuals also reported enjoying unscripted family meals during which meaningful discussions would take place.

In general, participants enjoyed rituals because they facilitated the gathering together of family members. Some gatherings were highly specific and orchestrated, while others were general and unscripted. These gatherings were reported to make participants feel special, safe, and understood--particularly when they were facing periods of transition and stress. When rituals promote a sense of comfort and familiarity, a plausible outcome would be the formation of an individual adolescent member's identity that closely resembles the collective family identity.

Limitations of the Study

There were several limitations to this study. First, the average length of time needed for subjects to complete the survey packet may have compromised the participants' ability to focus on accurate responses, thereby resulting in unreliable

accuracy in the data. In future research projects, I would recommend using shorter forms of the Family Environment Scale (FES) and Extended Objective Measure of Ego Identity Status (EOM-EIS).

Also, the sampling procedure employed in the present study severely limits the generalizability of the findings. The typical participant was white, middle-class, female, religiously conservative, and from an intact family. Therefore, the results must be interpreted with these limitations in mind.

The internal consistency scores on the FES subscales of family cohesion, expressiveness, and conflict warrant caution about generalizing these results. While identifying the presence of correlations virtually eliminates the probability of there being a Type II error (i.e., failing to identify a relationship that is present), the low reliability scores for this sample mean that additional investigations using a more diverse sample are a necessity before these results can be accepted conclusively.

It is possible that the 4-point scale of the Extended Objective Measure of Ego Identity Status (EOM-EIS) created a lower variance score. Participants may have been reluctant to answer extreme responses and therefore gravitated to the median responses. In the case of the Family Environment Scale (FES) that provided only two response options, this limiting effect may have resulted in an even stronger reduction in variance scores.

Finally, it is possible that some items on the Family Environment Scale (FES) confused respondents due to a lack of specificity. This sample represented a traditionally religious section of the general population. It is likely that a more traditional gender split exists in these families than is found in the general population. If this is true and the

parents' behaviors are divided along specific lines, participants may have experienced some confusion when trying to answer questions about their parents (as a unit). If the item was true of one parent but not the other, the participant may have provided an inaccurate response.

Strengths of the Study

Hammersley (1992) stated that "the goal of any research is to provide information that is not only true, but which is also of relevance to issues of human concern" (p. 85). Issues of family and quality of family life are obviously a concern for most people. As noted in the literature review, rituals are essential to healthy, functional family life and may well epitomize the essential core of family life (Bossard & Boll, 1950).

This study represents a relatively new direction in the investigation of family rituals. Rituals have been identified as powerful organizers of behavior within family systems. Ritual typologies have been identified, ritual dimensions have been labeled, and ritual settings have been categorized. Little is known, however, about how rituals become a dynamic component of the family environment. This investigation is an attempt to begin to move in that direction of family research.

For this study, I commenced by considering how the relationships between family rituals, family environment, and identity achievement in late adolescence could be separated into tidy compartments to be dissected and explained alone as independent elements. The present study reveals that these elements of family life cannot stand alone. Family members are the co-creators and maintainers of family rituals. Therefore, an important feature of family ritual research is not only definition and documentation but

also the personal and familial meanings that give the rituals such a powerful place in any given family.

Also, various methods may be utilized to study ritual in the family realm.

According to Polkinghorne (1983), who took a pluralistic position in regards to logic and methodology,

there is no method which is the correct method for conducting human science research. . . . Instead of trying to adapt one tool—whether it be statistical induction or existential-phenomenological description of something else—the researcher must try to select the research system that is appropriate for answering the particular questions he or she is addressing. (p. 280)

As shown in the literature review, rituals have been investigated extensively using correlations and other statistical analyses. What is now needed is a closer examination from inside the family. For this reason, I selected a combination of qualitative and quantitative methodology that would enable me to not only test my notion of how the variables of interest interact, but also to get a closer, more intimate look inside of the family by allowing participants to express their feelings about family rituals in their own words. As Polkinghorne (1983) wrote, “Human science seeks to know the reality which is particularly our own, the reality of our experience, actions, and expressions. This realm is closest to us, yet it is most resistant to our attempt to grasp it with understanding” (p. 281). In using the qualitative instrument I devised, I tried to explore this elusive realm.

Implications for Research

Since the data in this study were gathered through the use of self-report instruments, the findings may be influenced by response biases. The present research reveals only the participants' perceptions of their family environment. More accurate information on the family's environment could be obtained by gathering data from other family members and/or outside observers' reports.

Examination of sociodemographic characteristics in the present study revealed that the majority of participants were white, middle-class, female late adolescents who frequently attended church. Furthermore, the present sample was selected from a larger population that originated predominately in the Southeast region of the U.S. In light of this demographic homogeneity, it is important to exercise caution about generalizing the results. A replication of this study using a random sample of the U.S. population would produce results that one could more confidently generalize to the larger population.

Most participants in this study described their family environment in generally positive terms. Given the intensely religious self-description of most participants, this finding may be the result of a sample whose attributes are skewed toward the positive. A more philosophically diverse population would possibly reveal a wider range of attitudes about home life than are revealed in the present study.

Incorporation of more qualitative analyses would be valuable to understanding the influence of family ritualization as it relates to family environment and adolescent identity achievement. A forced-choice measure is ill equipped to capture the nuances and transcendence of family rituals. Observational, narrative, and diary data would better

represent the vibrancy and influence potency of family rituals within the boundaries of a given family unit.

Also, the dynamic makeup of a family's environment, its rituals, and individual members' identity-achievement processes require a protracted investigation in order to fully explore these complex issues. The present study only represents a still photograph of the interaction of these phenomena. Ideally, a longitudinal investigation employing both qualitative and quantitative methods should be used to fully appreciate the interconnectedness of these three constructs. Ultimately, the goal of future research should be to answer important questions about the reciprocal nature of these relationships over time. For example, in order to follow the metamorphosis of family rituals, the researcher would want to begin with the formation of a new couple and observe the transformation of rituals over the course of the family life cycle. A new couple will incorporate and modify existing rituals from their respective families of origin. They also will create new rituals that are idiosyncratic to their new family. When the family makes the transition to having children, this same process will repeat itself. As the family progresses through the family life cycle, rituals will inevitably change, for better or worse, to accommodate the changing family dynamic.

The present study explored one explanation for how identity develops during adolescence. Certainly adolescent identity development is a complex phenomenon involving multiple factors. Since some families have fewer rituals than others, one should not conclude from the present research that, in such cases, a person would have less of an identity than a person from a family with more ritualized behavior. An individual's identity can be influenced by groups outside of the family. Therefore, any

discussion regarding adolescent's individual identity development must take into consideration that their identity formation is the result of intrafamilial as well as extrafamilial influences.

Similarly, a family's rituals actually may mediate against identity achievement. In families where compliance is strongly valued and even enforced, the individual may move toward identity foreclosure as a means of preserving familial membership. While Erikson (1963) theorized that identity achievement was the psychosocial goal of most adolescents, he did recognize that some individuals simply accept an identity that is offered to them without exploring alternative roles and philosophies.

The present study simply represents an investigation of the possibility of family rituals serving as a mediating factor between family environment and individual identity achievement during late adolescence. Because of the limitations of this project, additional investigations are needed to clarify the relationship between family environment, family rituals, and adolescent identity achievement and to add other salient variables to the mix. The present study adds to the body of knowledge concerning family rituals, but caution should be exercised about generalizing the results until further research can be performed.

Implications for Practice

Systematic research on family rituals has focused primarily on (a) family risk conditions, such as alcoholism, and (b) points of family transition, such as the adolescent identity-formation process. Family rituals may demonstrate their strongest effect on the family during times of stress or transition. In this regard, family rituals may serve a protective function (Garmezy, 1985). That is, when the family is experiencing stress,

family rituals may serve to protect members from the negative effects associated with the stressor, whether it is normative or nonnormative in nature. This protective function of family rituals has been most clearly delineated in studies of parental alcoholism and transition points in the family life cycle.

Rituals may be used therapeutically with families undergoing life-cycle transitions. The findings of the present study suggest that, when adolescents begin to exert their independence, meaningful rituals may facilitate a balance between differentiation and family cohesion as long as increased attention is given to allowing the adolescent to design and add to the rituals. Such adaptability of the family regarding its rituals may permit the adolescent to maintain a connection to important familial interactions while still exploring alternative philosophies and roles.

Although the results of this study suggest that family rituals act as indirect measures of broader family system variables such as family cohesion and expressiveness, they also suggest that the study of family rituals for their own value is ecologically valid. Rituals are easily recognized by family members; they can be discussed, planned, and altered. Rituals have the ability to circumvent socioeconomic and ethnic conditions. Rituals intrinsically create situations of exclusivity, delineating between members (the "in" group) and nonmembers (others). When rituals retain meaning for given family members, their practice naturally creates a sense of belonging or identity.

The practice and meaning of family rituals are a process that changes with each new demand on family life. Family rituals may have their greatest influence during transitions such as the transition to adolescence or other stressful family conditions. Since family rituals also appear to have a strong intergenerational component, further

efforts should be made to chart the developmental course of family rituals across key points of the family life cycle to identify how families create meaningful practices when facing adversity and change.

Summary

The primary hypothesis of this study is that family rituals serve a mediating role between family environment and identity achievement in late adolescence. My findings support this hypothesis. It is clear from previous empirical investigations that adolescent identity achievement is influenced by the adolescent's family environment. The findings of this study suggest that family rituals may explain partially the relationship between family environment and adolescent identity achievement. For example, one late adolescent participant described his/her family identity as

intelligent, determined, independent, creative, successful, & most importantly--Christian. We value hard work, loyalty, commitment, and high morals. Christ is the center of our home--Dad is the center of responsibility--Mom is the center of hospitality. I am the center of attention, my sister is the center of praise. I like the way my family works & want my children to have it.

Family rituals are powerful organizers of family life and family identity. Family practitioners may want to consider this study's exploratory findings, which suggest that family rituals facilitate the development of psychosocial maturity, when working with families who have adolescent members. These results also suggest that the influence of family rituals is in part a function of the full family context. These findings further suggest that rituals alone do not facilitate adolescent identity development. Rather, one also must take into account the multiple elements that create the personal experience of each member as he/she participates in the family's rituals.

REFERENCES

References

- Adams, G. (1998). Identity: A brief critique of a cybernetic model. Journal of Adolescent Research, 12, 358-362.
- Adams, G. R., Shea, J. A., & Fitch, S. A. (1979). Toward the development of an objective assessment of ego-identity status. Journal of Adolescence, 8, 223-237.
- Adams, G., & Bennion, L. (1989). A manual for the Objective Measure of Ego Identity Status. Guelph, Canada: University of Guelph Press.
- Adams, G., & Jones, R. (1983). Female adolescents' identity development: Age comparisons and perceived child-rearing experience. Developmental Psychology, 19, 249-256.
- Allen, J. P., Hauser, S. T., Bell, K. L., & O'Conner, T. G. (1994). Longitudinal assessment of autonomy and relatedness in adolescent family interactions as predictors of adolescent ego development and self-esteem. Child Development, 65, 179-194.
- Allison, M., & Sabatelli, R. (1988). Differentiation and individuation as mediators of identity and intimacy in adolescence. Journal of Adolescent Research, 3(1), 1-16.
- Ambert, A. (1992). The effect of children on parents. New York: Haworth.
- Anderson, S. A., & Fleming, W. M. (1986). Late adolescent's identity formation: Individuation from the family of origin. Adolescence, 21(84), 785-796.
- Baron, R. M., & Kenny, D. A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. Journal of Personality and Social Psychology, 51, 1173-1182.
- Bell, C. (1992). Ritual theory, ritual practice. New York: Oxford University Press.
- Bennett, L. A., Wolin, S. J., & McAvity, K. J. (1988). Family identity, ritual, and myth: A cultural perspective on life cycle transitions. In C. J. Falicov (Ed.), Family transitions: Continuity and change over the life cycle (pp. 221-234). New York: Guilford Press.
- Benson, M. J., Harris, P. B., & Rogers, C. S. (1992). Identity consequences of attachment to mothers and fathers among late adolescents. Journal of Research on Adolescence, 2(3), 187-204.

Berg-Cross, L., Daniels, C., & Carr, P. (1992). Marital rituals among divorced and married couples. Journal of Divorce and Remarriage, 18(1/2), 1-30.

Bosma, H. A. (1995). Identity and identity processes: What are we talking about? In A. Oosterwegel & R. A. Wicklund (Eds.), The self in European and North American culture: Development and processes (pp. 5-17). AZ, Dordrecht, The Netherlands: Kluwer Academic Press.

Bossard, J. H., & Boll, E. S. (1950). Ritual in family living. Philadelphia: University of Pennsylvania Press.

Bourne, E. (1978a). The state of research on ego identity: A review and appraisal. Part I. Journal of Youth and Adolescence, 7, 223-251.

Bourne, E. (1978b). The state of research on ego identity: A review and appraisal. Part II. Journal of Youth and Adolescence, 7, 371-392.

Bowen, M. (1976). Theory and practice in psychotherapy. In P. J. Guerin (Ed.), Family therapy: Theory and practice. New York: Gardener Press.

Bowen, M. (1978). Family therapy in clinical practice. New York: Jason Aaronson.

Boyce, W. T., Jensen, E. W., James S. A., & Peacock, J. L. (1983). The Family Routines Inventory: Theoretical origins. Social Science Medicine, 17(4), 193-200.

Boyd, C., Gullone, E., Needleman, G., & Burt, T. (1997). The Family Environment Scale: Reliability and normative data for an adolescent sample. Family Process, 36 (4), 369-373.

Broderick, C. (1993). Understanding family process. Newbury Park, CA: Sage.

Bronfenbrenner, U. (1995). The bioecological model from a life course perspective: Reflections of a participant observer. In P. Moen, G. H. Elder, Jr., & K. Luscher (Eds.), Examining lives in context (pp. 599-618). Washington, DC: American Psychological Association.

Burgess, E. W., & Locke, H. J. (1948). The family. New York: American Book.

Campbell, E., Adams, G., & Dobson, W. (1984). Familial correlates of identity formation in late adolescence: A study of the predictive utility of connectedness and individuality in family relations. Journal of Youth and Adolescence, 13, 509-525.

Caplow, T. (1982). Christmas gifts and kin networks. American Sociological Review, 47, 383-392.

Carter, B., & McGoldrick, M. (1998). The expanded family life cycle: Individual, family, and social perspectives. Needham Heights, MA: Allyn and Bacon.

Cheal, D. (1988). Relationships in time: Ritual, social structure, and life course. Studies in Symbolic Interaction, 9, 83-109.

Cooper, C. R., Grotevant, H. D., & Condon, S. M. (1983). Individuality and connectedness in the family as context for adolescent identity formation and role taking skill. In H. D. Grotevant & C. R. Cooper (Eds.), Adolescent development in the family: New directions for child development (pp. 43-59). San Francisco: Jossey-Bass.

Crocker, L., & Algina, J. (1986). Introduction to classical and modern test theory. New York: Holt, Rinehart and Winston.

Cronbach, L. (1951). Coefficient alpha and the internal structure of tests. Psychometrika, 16, 297-334.

Curran, D. (1983). Traits of a healthy family. Minneapolis: Winston Press.

Dennis, R. M. (1993). Participant observations. In J. H. Stanfield, & R. M. Dennis (Eds.), Race and ethnicity in research methods (pp. 53-74). Newbury Park, CA: Sage.

Dickerson, V. C., & Coyne, J. C. (1987). Family cohesion and control: A multitrait/multimethod study. Journal of Marital and Family Therapy, 13, 275-285.

Dollahite, D. C., Hawkins, A. J., & Botherson, S. E. (1996). Narrative accounts, generative fathering, and family life education. Marriage and Family Review, 24, 349-368.

Durkheim, E. (1957). Durkheim on religion (W. S. F. Pickering, Trans.). London: George Allen & Unwin LTD. (Original work published 1912).

Durkheim, E. (1994). The elementary forms of religious life (J.W. Swain, Trans.). London: George Allen & Unwin LTD. (Original work published 1912).

Enright, R. D., Lapsley, D. K., Drivas, A. E., & Rehr, L. A. (1980). Parental influences on the development of adolescent autonomy and identity. Journal of Youth and Adolescence, 9, 529-545.

Erikson, E. H. (1963). Childhood and society (2nd ed.). New York: W. W. Norton & Company, Inc.

Erikson, E. H. (1968). Identity: Youth and crisis. New York: W. W. Norton & Company, Inc.

Erikson, E. H., & Erikson, J. (1981). On generativity and identity: From a conversation with Erik and Joan Erikson. Harvard Educational Review, 51(2), 249-269.

Evans-Prichard, E. (1937). Witchcraft, ordeals, and magic among the Azande. Oxford: The Clarendon Press.

Eyre, L., & Eyre, R. (1994). Three steps to a strong family. New York: Simon & Schuster.

Fiese, B. H. (1992). Dimensions of family rituals across two generations: Relation to adolescent identity. Family Process, 31, 151-162.

Fiese, B. H. (1993). Family rituals in alcoholic and nonalcoholic households. Family Relations, 42, 187-192.

Fiese, B. H. (1997). Family context in pediatric psychology from transactional perspective: Family rituals and stories as examples. Journal of Pediatric Psychology, 22(2), 183-196.

Fiese, B. H., & Kline, C.A. (1993). Development of the Family Ritual Questionnaire: Initial reliability and validity studies. Journal of Family Psychology, 6(3), 290-299.

Fiese, B. H., & Sameroff, A. J. (1989). Family context in pediatric psychology: A transactional perspective. Journal of Pediatric Psychology, 14(2), 293-314.

Fiese, B. H., Hooker, K. A., Kotary, I., & Schwagler, J. (1993). Family rituals in the early stages of parenthood. Journal of Marriage and the Family, 55, 663-642.

Fisk, S. T., Kenny, D. A., & Taylor, S. E. (1982). Structural models for the mediation of salience effects on attribution. Journal of Experimental Social Psychology, 18, 105-127.

Forthun, L. F. (1999). An examination of identity formation during adolescence: A person-oriented approach. Ann Arbor, MI: United Manuscripts International.

Fullinwider, Bush, & Jacobvitz, (1993). The transition to young adulthood: Generational boundary dissolution and female identity development. Family Process, 32(1), 87-103.

Garmezy, N. (1985). Stress-resistant children: The search for protective factors. In J. E. Stevenson (Ed.), Recent Research in Developmental Psychopathology (pp. 217-236). Oxford: Pergamon.

Geertz, C. (1973). The interpretation of culture. New York: Basic Books.

Gilligan, C. (1979). Woman's place in Man's life cycle. Harvard Review, 49, 431-446.

Gilligan, C. (1982). In a different voice. Cambridge, MA: Harvard University Press.

Gilligan, C. (1990). Teaching Shakespeare's sister. In C. Gilligan, N. Lyons, & T. Hanmer (Eds.), Making connections: The relational worlds of adolescent girls at Emma Willard School (pp. 87-104). Cambridge, MA: Harvard University Press.

Goettler, D. E. (1999). Adolescent family ritual satisfaction in the context of individual and family characteristics and its relation to psychosocial maturity. Ann Arbor, MI: United Manuscripts International.

Gronlund, N. E., & Linn, R. L. (1990). Measurement and evaluation in teaching (6th ed.). New York: Macmillan.

Grotevant, H. D., & Cooper, C. R. (1985). Patterns of interaction in family relationships and the development of identity exploration in adolescence. Child Development, 56, 415-428.

Grotevant, H. D., & Cooper, C. R. (1986). Individuation in family relationships: A perspective on individual differences in the development of identity and role-taking skill in adolescence. Human Development, 29, 82-100.

Hammersley, M. (1992). What's wrong with ethnography? London: Routledge.

Hauser, S., Powers, S., Noam, G., Jacobson, A., Weiss, B., & Follansbee, D. (1984). Familial contexts of adolescent ego development. Child Development, 55, 195-213.

- Hess, R., & Handel, G. (1985). The family as a psychosocial organization. In G. Handel (Ed.), The psychological interior of the family (pp. 10-24). New York: Wiley.
- Hill, J. (1984). Family relations in adolescence: Myths, realities, and new directions. Genetic, Social, and General Psychology Monographs, 111(2), 233-248.
- Hill, J. P., & Holmbeck, G. N. (1986). Attachment and autonomy during adolescence. In G. J. Whitehurst (Ed.), Annals of Child Development, 3, 145-190.
- Hogan, D. P., & Astone, N. M. (1986). The transition to adulthood. Annual Review of Sociology, 12, 109-130.
- Horowitz, R. (1993). The power of ritual in a Chicano community: A young woman's status and expanding family ties. Marriage and Family Review, 19, 257-279.
- Huck, S. W., Cormier, W. H., & Bounds, W. G. (1974). Reading statistics and research. New York: Harper & Row.
- Imber-Black, E. (1988). Ritual themes in families and family therapy. In E. Imber-Black, J. Roberts, & R. Whiting (Eds.), Rituals in family and family therapy (pp. 47-83). New York: Plenum.
- Imber-Black, E. (1989). Idiosyncratic life cycle transitions and therapeutic rituals. In B. Carter & M. McGoldrick (Eds.), The changing family life cycle. Needham Heights, MA: Allyn & Bacon.
- Jackson, E. P., Dunham, R. M., & Kidwell, J. S. (1990). The effects of gender and of family cohesion and adaptability on identity status. Journal of Adolescent Research, 5(2), 161-174.
- Jensen, E. W., James, S. A., & Hartnett, S. A. (1983). The Family Routines Inventory: Development and validation. Social Science Medicine, 17(4), 201-211.
- Jones, R. M. (1992). Ego identity and adolescent problem behavior. In G. R. Adams, T. P. Gullota, & R. Montemayor (Eds.), Adolescent identity formation (Vol. 4, pp. 216-233). Newbury Park, CA: Sage.
- Judd, C. M., & Kenny, D. A. (1981). Process analysis: Estimating mediation in evaluation research. Evaluation Research, 5, 602-619.
- Kinkle, D. E., Wiersma, W., & Jurs, S. G. (1988). Applied statistics for the behavioral sciences (2nd Ed.). Boston, MA: Houghton Mifflin Company.

- Klapp, O. E. (1959). Ritual and family solidarity. Social Forces, 37(3), 212-214.
- Klein, D. M., & White, J. M. (1996). Family theories: An introduction. Thousand Oaks, CA: Sage.
- Kobak, R. R., & Waters, D. B. (1984). Family therapy as a rite of passage: Play's the thing. Family Process, 23, 89-100.
- Kroger, J. (1993). Ego identity: An overview. In J. Kroger (Ed.), Discussions on ego identity (pp. 1-20). Hillsdale, NJ: Lawrence Erlbaum Associates.
- Kroger, J. (1996). Identity in adolescence: The balance between self and other. (2nd ed.). New York: Routledge.
- LaRossa, R., & Reitzes, D. C. (1993). Symbolic interactionism and family studies. In P. G. Boss, W. J. Doherty, R. LaRossa, W. R. Schumm, & S. K. Steinmetz (Eds.), Sourcebook of family theories and methods: A contextual approach (pp. 135-163). New York: Plenum Press.
- Larson, R.W., Richards, M. H., Moneta, G., Holmbeck, G., & Duckett, E. (1996). Changes in adolescents' daily interactions with their families from ages 10 to 18: Disengagement and transformation. Developmental Psychology, 32, 744-754.
- Lax, W. D., & Lussardi, D. J. (1988). The use of rituals in families with an adolescent. In E. Imber-Black, J. Roberts, & R. Whiting (Eds.), Rituals in families and family therapy (pp. 158-176). New York: Norton.
- Leach, E. (1966). Rethinking anthropology. London: Athlone.
- Lerner, J. V. (1981). Adolescent development: Scientific study in the 1980s. Youth and Society, 12, 251-275.
- Lerner, R. M. (1991). Changing organism-context relations as the basic process of development: A developmental contextual perspective. Developmental Psychology, 27, 27-32.
- Lerner, R. M., & Foch, T. T. (1987). Biological-psychological interactions in early adolescence: A review of the issues. In R. M. Lerner & T. T. Foch (Eds.), Biological-psychological interactions in early adolescence, (pp. 1-6). Hillsdale, NJ: Lawrence Erlbaum.

Lerner, R. M., Jacobson, L. P., & Perkins, D. F. (1992). Timing, process, and the diversity of developmental trajectories in human life: A developmental contextual perspective. In G. Turkewitz & D. Devenny (Eds.), Developmental time and timing (pp. 41-59). Hillsdale, NJ: Lawrence Erlbaum.

Lerner, R. M., Lerner, J. V., von Eye, A., Ostrom, C. W., Nitz, K., Talwar-Soni, R., & Tubman, J. G. (1996). Continuity and discontinuity across the transition of early adolescence: A developmental contextual perspective. In J. A. Graber, J. Brooks-Gunn, & A. C. Peterson (Eds.), Transitions through adolescence: Interpersonal domains and context (pp. 3-22). Mahwah, NJ: Lawrence Erlbaum.

Lindahl, M. W. (1986). Lineage consciousness and generational continuity: Family history and family reunions. New York: Free Press.

Lindahl, M., & Back, K. (1987). Lineage identity and generational continuity: Family history and family reunions. Comprehensive Gerontology, 8(1), 230-234.

Maccoby, E. (1998). The two sexes: Growing up apart, coming together. Cambridge, MA: Harvard University Press.

Malinowski, B. (1955). Magic, science and religion. New York: Doubleday.

Marcia, J. E. (1966). Development and validation of ego-identity status. Journal of Personality and Social Psychology, 3(5), 551-558.

Marcia, J. E. (1967). Ego identity status: Relationship to change in self-esteem, "general maladjustment," and authoritarianism. Journal of Personality, 35, 118-133.

Marcia, J. E. (1980). Ego identity development. In J. Adelson (Ed.), Handbook of Adolescent Psychology (pp. 24-44). New York: Wiley

Marcia, J. E. (1993a). The ego identity status approach to ego identity. In J. E. Marcia, A. Waterman, D. Matteson, S. Archer, & J. Orlofsky (Eds.), Ego identity: A handbook for psychosocial research, (pp. 3-21). New York: Springer-Verlag.

Marcia, J. E. (1993b). The status of statuses: Research review. In J. E. Marcia, A. S. Waterman, D. R. Matteson, S. L. Archer, & J. L. Orlofsky (Eds.), Ego identity: A handbook for psychological research (pp. 22-41). New York: Springer-Verlag.

Marcia, J. E. (1994). The empirical study of ego identity. In H. A. Bosma, T. L. G. Graafsma, H. D. Grotevant, & D. L. deLevita (Eds.), Identity and development: An interdisciplinary approach (pp. 67-80). Newbury Park, CA: Sage.

Matthews, D. A., & Clark, C. (1988). The faith factor. New York: Viking Penguin.

Meeus, W. (1996). Studies on identity development in adolescence: An overview of research and some new data. Journal of Youth and Adolescence, 25(5), 569-598.

Meredith, W. H. (1985). The importance of family traditions. Wellness Perspectives, 2(2), 17-19.

Meredith, W. H., Abbott, D. A., Lamanna, M. A., & Sanders, G. F. (1989). Rituals and family strengths: A three-generation study. Family Perspective, 23(2), 75-83.

Meyer, P. (1980). Between families: The unattached young adult. In E. A. Carter & M. McGoldrick (Eds.), The family life cycle: A framework for family therapy. New York: Gardner Press.

Minuchin, S. (1974). Families and family therapy. Cambridge, MA: Harvard University Press.

Minuchin, S. (1988). Relationships within the family: Systems perspective on development. In R. A. Hinde & J. Stevenson-Hinde (Eds.), Relationships within families: Mutual influences (pp. 7-26). New York: Oxford University Press.

Minuchin, S., & Fishman, H. (1981). Family therapy techniques. Cambridge: Harvard University Press.

Moos, R. H., & Moos, B. S. (1981). Family Environment Scale. Palo Alto, CA: Consulting Psychologists Press.

Moos, R. H., & Moos, B. S. (1986). Family Environment Scale manual (2nd ed.). Palo Alto, CA: Consulting Psychologists Press.

Moos, R. H., & Moos, B. S. (1994). Family Environment Scale manual (3rd ed.). Palo Alto, CA: Consulting Psychologists Press.

Myerhoff, B. (1982). Rites of Passage. In V. Turner (Ed.), Celebration. Washington, DC: Smithsonian Institution Press.

Myerhoff, B. (1984). Rites and signs of ripening: The intertwining of ritual, time, and growing older. In D. Kertzer & J. Keith (Eds.) Age and anthropological theory. Ithaca, NY: Cornell University Press.

Myerhoff, B. G. (1978). A symbol perfected in death: Continuity and ritual in the life and death of an elderly Jew. In B. G. Myerhoff & A. Simic (Eds.), Life's career-aging: Cultural variations in growing old (pp. 163-205). Beverly Hills, CA: Sage.

Newell, L. D. (1999). A qualitative analysis of family rituals and traditions. Ann Arbor, MI: United Manuscripts International.

Nunnally, J. C., & Bernstein, I. H. (1994). Psychometric theory. New York: McGraw-Hill.

Olson, D. E., Sprenkle, D. H., & Russell, C. S. (1979). Circumplex model of marital and family systems: I. Cohesion and adaptability dimensions, family types, and clinical application. Family Process, 18, 3-29.

Otto, H. (1979). Development of human potential. In N. Stinnett, B. Chesser & J. DeFraim (Eds.), Building family strengths: Blueprints for action (pp. 39-51). Lincoln, NE: University of Nebraska Press.

Papini, D. R. (1994). Family interventions. In S. L. Archer (Ed.), Interventions for adolescent identity development (pp. 47-61). Thousand Oaks, CA: Sage.

Papini, D. R., Micka, J., & Barnett, J. (1989). Perceptions of intrapsychic and extrapsychic functioning as bases of adolescent ego identity statuses. Journal of Adolescent Research, 4, 462-482.

Papini, D. R., Sebby, R., & Clark, S. (1989). Affective quality of family relations and adolescent identity exploration. Adolescence, 94, 457-465.

Pare, D. A. (1995). Of families and other cultures: The shifting paradigm of family therapy. Family Process, 34 (3), 1-19.

Pargament, K. I., Ensing, E. S., Flagout, K., Olsen, B., Van Haitsman, K., & Warren, R. (1990). God help me (1): Religious coping efforts as predictors of the outcomes to significant negative life events. American Journal of Communication Psychology, 18(6), 793-824.

Perosa, S. L., & Perosa, L. M. (1993). Relationships among Minuchin's structural family model, identity achievement, and coping style. Journal of Counseling Psychology, 40(4), 479-489.

Phinney, J. S., & Goossens, L. (1996). Introduction: Identity development in context. Journal of Adolescence, 19, 401-403.

Polkinghorne, D. (1983). Methodology for the human sciences: Systems of inquiry. Albany: State University of New York.

Quintana, S., & Lapsley, D. (1987). Adolescent attachment and ego identity: A structural equations approach to the continuity of adaptation. Journal of Adolescent Research, 2, 393-409.

Radcliff-Brown, A. (1948). The Andaman Islanders. Glenco, IL: The Free Press.

Reiss, D. (1981). The family's construction of reality. Cambridge, MA: Harvard University Press.

Reiss, D. (1989). The represented and practicing family: Contrasting visions of family continuity. In A. J. Sameroff & R. N. Emde (Eds.), Relationship disturbances in early childhood (pp. 191-220). New York: Basic Books.

Roberts, J. (1988). Setting the frame: Definition, functions, and typology of rituals. In E. Imber-Black, J. Roberts, & R. Whiting (Eds.), Rituals in families and family therapy (pp. 3-46). New York: Norton.

Robinson, J. A., & Hawpe, L. (1986). Narrative thinking as a heuristic process. In T. R. Sarbin (Ed.), Narrative psychology: The storied nature of human conduct (pp. 111-125). New York: Praeger.

Rogers, J. C., & Holloway, R. L. (1991). Family rituals and the care of individual patients. Family Systems Medicine, 9, 249-259.

Rosenthal, C. J., & Marshall, V. W. (1988). Generational transmission of family ritual. American Behavioral Scientist, 31(6), 669-684.

Rowley, G. L. (1976). The reliability of observational measures. American Educational Research Journal, 13, 51-59.

Sameroff, A. J., & Fiese, B. H. (1992). Family representations of development. In I. E. Sigel, A. V. McGillicuddy-Delsi, & J. Goodnow (Eds.), Parental belief systems (pp. 347-369). Hillsdale, NJ: Erlbaum.

Sarason, B. R., Shearin, E. N., Pierce, G. R., & Sarason, I. G. (1987). Interrelations of social support measures: Theoretical and practical implications. Journal of Personality and Social Psychology, 52, 813-832.

Sawin, M. M. (1979). Family enrichment with family clusters. Valley Forge, PA: Judson Press.

Schaefer, M. T., & Olson, D. H. (1980). Assessing intimacy: The PAIR inventory. Journal of Marital and Family Therapy, 7, 47-60.

Schvaneveldt, J. D., & Lee, T. R. (1983). The emergence and practice of ritual in the American family. Family Perspective, 17(3), 137-143.

Schwartzman, J. (1982). Symptoms and rituals: Paradoxical modes and social organization. Ethos, 10(1), 3-23.

Seltzer, M. (1988). Reunions. American Behavioral Scientist, 31(6), 644-653.

Silverberg, S., & Steinberg, L. (1987). Adolescent autonomy, parent-adolescent conflict, and parental well-being. Journal of Youth and Adolescence, 16, 293-312.

Taylor, R. D., & Oskay, G. (1995). Identity formation in Turkish and American late adolescents. Journal of Cross Cultural Psychology, 26(1), 8-22.

Thomas, D. L., & Cornwall, M. (1990). Religion and family in the 1980s: Discovery and development. Journal of Marriage and the Family, 52, 983-992.

Thompson, B., & Snyder, P. (1998). Statistical significance and reliability analyses in recent Journal of Counseling and Development research articles. Journal of Counseling and Development, 76, 436-441.

Troll, L. E. (1988). Rituals and reunions. American Behavioral Scientist, 31(6), 621-631.

Turner, V. (1967). The forest of symbols: Aspects of Ndembu ritual. Ithaca, NY: Cornell University Press.

- Vacha-Haase, T. (1998). Reliability generalization: Exploring variance in measurement error affecting score reliability across studies. Educational and Psychological Measurement, 58, 6-20.
- Van der Hart, O. (1983). Rituals in psychotherapy: Transition and continuity. New York: Irvington Publishers.
- Van Gennep, A. (1960). The rites of passage (M. B. Vizedom & G. L. Caffee, Trans.). Chicago: University of Chicago Press.
- Vaus, A., Phillips, J., Holly, L., Thompson, B., Williams, D., & Stewart, D. (1986). The Social Support Appraisals (SS-A) Scale: Studies of reliability and validity. American Journal of Community Psychology, 14, 195-219.
- Warner, W. L. (1937). Black civilization. Chicago: University of Chicago Press.
- Waterman, A. S. (1988). Identity status theory and Erikson's theory: Commonalities and differences. Developmental Review, 8(2), 185-208.
- Whitchurch, G., & Constantine, L. (1993). Systems theory. In P. Boss, W. Doherty, R. LaRossa, W. Schumm, & S. Steinmetz (Eds.), Sourcebook of family theories and methods: A contextual approach (pp. 325-352). New York: Plenum.
- Whiteside, M. F. (1988). Creation of family identity through ritual performance in early marriage. In E. Imber-Black, J. Roberts, & R. Whiting (Eds.), Rituals in families and family therapy (pp. 276-306). New York: Norton.
- Whiting, R. A. (1988). Guidelines to designing therapeutic rituals. In E. Imber-Black, J. Roberts, & R. Whiting (Eds.), Rituals in families and family therapy (pp. 84-109). New York: Norton.
- Willemsen, E. W., & Waterman, K. K. (1991). Ego identity status and family environment: A correlational study. Psychological Reports, 69(3, Pt 2), Special Issue, 1203-1212.
- Wise, G. W. (1986). Family routines, rituals, and traditions: Grist for the family mill and buffers against stress. In S. Van Zandt (Ed.), Family strengths: 7 Vital connections. Lincoln, NE: Center for Family Strengths.
- Wolin, S. J., & Bennett, L. A. (1984). Family rituals. Family Process, 23, 401-420.

Wolin, S. J., Bennett, L. A., & Jacobs, J. S. (1988). Assessing family rituals in alcoholic families. In E. Imber-Black, J. Roberts, & R. Whiting (Eds.), Rituals in families and family therapy (pp. 230-256). New York: Norton.

Wolin, S. J., Bennett, L. A., & Noonan, D. L. (1979). Family rituals and the recurrence of alcoholism over generations. American Journal of Psychiatry, 136, 598-593.

Wolin, S. J., Bennett, L. A., Noonan, D. L., & Teitelbaum, M. A. (1980). Disrupted family rituals: A factor in the generational transmission of alcoholism. Journal of Studies of Alcohol, 41, 99-214.

APPENDICES

Appendix A
Informed Consent Form

INFORMATION SHEET

The Relationship Between Family Rituals and Individual Identity Achievement During Adolescence

Introduction

If you are 18 years of age or older, you are invited to participate in a research study on family rituals. The purpose of this study is to investigate the relationship between family rituals and the identity development process that takes place during late adolescence. Specifically, this study is designed to reveal the degree to which family rituals influence the formation of one's personal identity. The results of this study will be printed in a scholarly format.

Information about Your Involvement in the Study

You have been handed a packet of five questionnaires that will be used to gather information about your family's rituals and about your identity development. Before you begin answering the questionnaires the assistant will read a set of instructions that will explain each questionnaire. Please wait until she has read the instructions before you begin answering any of the questionnaires. The entire set of questionnaires should take you about one hour to complete. When you have finished answering your packet of questionnaires please place them in the box marked "Questionnaires" at the front of the classroom. You may leave the room once you have placed your questionnaire in the box. At this point your participation in the research study is over. When all questionnaire packets have been placed in the box, the assistant will bring the collected questionnaires back to the office of Jerome Hammond where they will be kept in a lock cabinet in a locked office.

Risks

There will be no disclosure of your responses outside the research team, which includes Dr. Julia A. Malia and Jerome Hammond. This study does not involve any experimental procedures and therefore poses no foreseeable risks to you as a participant. However, while every effort has been made to insure that your participation in this research project poses no foreseeable risks, the possibility does exist that participation in this project might evoke concerns related to ones' familial relationships. Therefore, a list of resources for creating and maintaining a positive family atmosphere, as well as contact information for the Lee University Counseling Center has been provided on the debriefing page at the back of each packet. This debriefing page is for you to keep.

Benefits

Dr. Malia and Jerome Hammond believe that this research will help individuals and researchers better understand the relationship between family rituals and individual identity development. By participating in this project you may also begin to think more about your own family rituals and how they have influenced your development. It is the hope of Dr. Malia and Jerome Hammond that this project, and similar research, will raise awareness about the importance of family rituals in relation to individual development.

Confidentially

Be assured that the information you provide for this study will be kept confidential. The assistant will return all forms to the office of Jerome Hammond where it will be kept in a locked file. Unless you provide specific written permission otherwise, no information will be viewed by anyone other than the two investigators, Dr. Julia A. Malia and Jerome Hammond. Furthermore, no reference will be made in oral or written reports which could link you to this study.

Contact

If you have any questions at any time about this study or the procedures, (or you experience adverse effects as a result of participating in this study,) you may contact either Dr. Julia A. Malia at the University of Tennessee, Knoxville, (423) 974-6292, jmalia@utk.edu; or Jerome Hammond at Lee University (423) 614-8133, jhammond@leeuniversity.edu. If you have any questions about your rights as a participant, contact the Compliance Section of the Office of research at (423) 974-3466.

Participation

Your participation in this study is voluntary and you will not be compensated (monetarily or otherwise) for your participation, either directly or indirectly; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at anytime without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed. The return of this questionnaire will constitute your informed consent participation.

PLEASE KEEP THIS PAGE

Appendix B

Participation Profile Questionnaire

PARTICIPANT PROFILE

The following demographic information will aid us in understanding family structure as it relates to family routines and traditions. Please take your time and answer each question as accurately as you are able. In order to preserve your individual anonymity please do not write your name anywhere on this survey. Thank you for your cooperation.

1. Age: _____
2. Classification (e.g., freshman) _____
3. Gender: _____
4. Race _____
5. Number of siblings: _____ (If "0" skip the next question.)
6. What are the ages of your siblings? _____
7. Are your biological parents divorced? ☐ yes ☐ no
8. Do you have a stepparent? ☐ yes ☐ no
9. Are you from a single-parent home? ☐ yes ☐ no
10. Did someone other than your biological parent or stepparent raise you?
☐ yes ☐ no
 If "yes" please describe _____
11. Please estimate your parent(s) annual income:
☐ \$0 - \$10,000 ☐ \$10,001 - \$20,000 ☐ \$20,001 - \$30,000
☐ \$30,001 - \$40,000 ☐ \$40,001 - \$50,000 ☐ \$50,001 - 60,000
☐ \$60,001 - \$70,000 ☐ \$70,001 - \$80,000 ☐ \$80,001 - 100,000
☐ over \$100,000
12. What is your parent(s) highest level of education?
Father: ☐ grade school ☐ High-school diploma (or equivalent) ☐ College graduate
☐ Masters ☐ Doctorate ☐ N/A
Mother: ☐ grade school ☐ High-school diploma (or equivalent) ☐ College graduate
☐ Masters ☐ Doctorate ☐ N/A
13. Do you have at least one living grandparent?
☐ yes ☐ no
 (if you answered "no," please skip the next two questions)

14. How often does your immediate family interact with a grandparent?

☐ Daily ☐ Weekly ☐ Monthly ☐ Yearly ☐ Rarely

15. How would you describe your family's relationship with your grandparent(s)?

☐ Very ☐ Close ☐ Indifferent ☐ Not ☐ No
Close Close relationship

16. How many televisions do you have in your house? _____

17. Do your parents have a television in their room? ☐ yes ☐ no

18. Did you have a television in your room growing up? ☐ yes ☐ no

19. How would you describe your family's church attendance

☐ 3 or more times per week ☐ 1 or 2 times per week
☐ 1-3 times per month ☐ 1-3 times per year
☐ less than once a year

20. Is your father a full-time minister? ☐ yes ☐ no

21. How would you describe your relationship with your immediate family?

☐ Very ☐ Close ☐ Neutral ☐ Not ☐ Hostile
Close Close

22. How would you describe your family atmosphere?

☐ warm and understanding ☐ about average ☐ I wish it were better

Appendix C

Extended Objective Measure of Ego Identity Status (EOM-EIS)

Extended Objective Measure of Ego Identity Status

Read each item and indicate to what degree it reflects your own thoughts and feelings. If a statement has more than one part, please indicate your reaction to the statement as a whole. Indicate your answer on the answer sheet by choosing one of the following responses.

1=strongly agree 2=moderately agree 3=agree 4=disagree 5=moderately disagree
6=strongly disagree

- _____ 1. I haven't chosen the occupation I really want to get into, and I'm just working at whatever is available until something better comes along.
- _____ 2. When it comes to religion, I just haven't found anything that appeals and I don't really feel the need to look.
- _____ 3. My ideas about men's and women's roles are identical to my parents'. What has worked for them will obviously work for me.
- _____ 4. There's no single "lifestyle" which appeals to me more than another.
- _____ 5. There are a lot of different kinds of people. I'm still exploring the many possibilities to find the right kind of friends for me.
- _____ 6. I sometimes join in recreational activities when asked, but I rarely try anything on my own.
- _____ 7. I haven't really thought about a "dating style." I'm not too concerned whether I date or not.
- _____ 8. Politics is something that I can never be too sure about because things change so fast. But I do think it's important to know what I can politically stand for and believe in.
- _____ 9. I'm still trying to decide how capable I am as a person and what jobs will be right for me.
- _____ 10. I don't give religion much thought and it doesn't bother me one way or the other.
- _____ 11. There's so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me.
- _____ 12. I'm looking for an acceptable perspective for my own "life style" view. but I haven't really found it yet.
- _____ 13. There are many reasons for friendship. but I choose my close friends on the basis of certain values and similarities that I've personally decided on.

1=strongly agree 2=moderately agree 3=agree 4=disagree 5=moderately disagree 6=strongly disagree

- _____ 14. While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can really get involved in.
- _____ 15. Based on past experiences, I've chosen the type of dating relationship I want now.
- _____ 16. I haven't really considered politics. It just doesn't excite me much.
- _____ 17. I might have thought about a lot of different jobs, but there's never really any question since my parents said what they wanted.
- _____ 18. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
- _____ 19. I've never really seriously considered men's and women's roles in marriage. It just doesn't seem to concern me.
- _____ 20. After considerable thought I've developed my own individual viewpoint of what is for me an ideal "lifestyle" and don't believe anyone will be likely to change my perspective.
- _____ 21. My parents know what's best for me in terms of how to choose my friends.
- _____ 22. I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices.
- _____ 23. I don't think about dating much. I just kind of take it as it comes.
- _____ 24. I guess I'm pretty much like by folks when it comes to politics. I follow what they do in terms of voting and such.
- _____ 25. I'm really not interested in finding the right job, any job will do. I just seem to flow with what is available.
- _____ 26. I'm not sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.
- _____ 27. My ideas about men's and women's roles come right from my parents and family. I haven't seen any need to look further.
- _____ 28. My own views on a desirable life style were taught to me by my parents and I don't see any need to question what they taught me.
- _____ 29. I don't have any real close friends, and I don't think I'm looking for one right now.
- _____ 30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.

1=strongly agree 2=moderately agree 3=agree 4=disagree 5=moderately disagree 6=strongly disagree

- ____ 31. I'm trying out different types of dating relationships. I just haven't decided what is best for me.
- ____ 32. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.
- ____ 33. It took me a while to figure it out, but now I really know what I want for a career.
- ____ 34. Religion is confusing to me right now. I keep changing my views on what is right and wrong for me.
- ____ 35. I've spent some time thinking about men's and women's roles in marriage and I've decided what will work best for me.
- ____ 36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self-exploration.
- ____ 37. I only pick friends by parents would approve of.
- ____ 38. I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else.
- ____ 39. I only go out with the type of people my parents expect me to date.
- ____ 40. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.
- ____ 41. My parents decided a long time ago what I should go into for employment and I'm following through their plans.
- ____ 42. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.
- ____ 43. I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision.
- ____ 44. My parent's views on life are good enough for me, I don't need anything else.
- ____ 45. I've tried many different friendships and now I have a clear idea of what I look for in a friend.
- ____ 46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.
- ____ 47. My preferences about dating are still in the process of developing. I haven't fully decided yet.

1=strongly agree 2=moderately agree 3=agree 4=disagree 5=moderately disagree 6=strongly disagree

- _____ 48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.
- _____ 49. It took me a long time to decide but now I know for sure what direction to move in for a career.
- _____ 50. I attend the same church my family has always attended. I've never really questioned why.
- _____ 51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways and now I know exactly how I want it to happen for me.
- _____ 52. I guess I just kind of enjoy life in general. and I don't see myself living by any particular viewpoint to life.
- _____ 53. I don't have any close friends. I just like to hang around with the crowd.
- _____ 54. I've been experiencing a variety of recreational activities in hopes of finding one or more I can enjoy for some time to come.
- _____ 55. I've dated different types of people and now know exactly what my own "unwritten rules" for dating are and who I will date.
- _____ 56. I really have never been involved in politics enough to have made a firm stand one way or the other.
- _____ 57. I just can't decide what to do for an occupation. There are so many possibilities.
- _____ 58. I've never really questioned my religion. If it's right for my parents it must be right for me.
- _____ 59. Opinions on men's and women's roles seem so varied that I don't think much about it.
- _____ 60. After a lot of self-examination I have established a very definite view on what my own lifestyle will be.
- _____ 61. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.
- _____ 62. All of my recreational preferences I got from my parents and I haven't really tried anything else.
- _____ 63. I date only people my parents would approve of.
- _____ 64. My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have

Appendix D

Family Ritual Qualitative Measure (FRQM)

How Would You Describe Your Family?

(Below are 10 questions regarding rituals as they are performed in your family. For the purposes of this interview, rituals are defined as *recurring social interactions between family members that communicate deep meaning using symbolic constructions and prescribed behaviors*. If you are married and/or have children, please describe your family of procreation. If you are never married, please describe your family of origin.)

I will be describing my family of procreation ☐ family of origin ☐

- I. Briefly describe your family in terms of ages of members, sex of members, how long you have been married, and activities the family enjoys.
- II. What does it mean to be a _____ (Your Family's Name)? Specifically, what are your family's values? Also, which values and ideas have been passed on and which would you like to see passed on?
- III. What are the three words that best describe your family?
- IV. Do you think family rituals are important? Why?
- V. What are some of your family's favorite rituals?

- VI. Why are they your favorite?
- VII. Do you feel that you have too many, too few, or about the right amount of family rituals?
- VIII. How closely connected are your family's rituals and your religious faith?
- IX. Do you see any drawbacks resulting from to your family's rituals?
- X. What is the most important activity you do together as a family?

Appendix E

Family Environment Scale (FES)

How Do You See Your Family?

This questionnaire contains a number of statements about families. Please read each statement carefully, and decide if the statement is mostly true of your family or not. You should answer as to how you see your family.

If True or Mostly True, write 1 in the space to the left of the question.

If False or Mostly False, write 2 in the space to the left of the question.

- _____ 1. Family members really help and support one another.
- _____ 2. Family members often keep their feelings to themselves.
- _____ 3. We fight a lot in our family.
- _____ 4. We don't do things on our own very often in our family.
- _____ 5. We feel it is important to be the best at whatever you do.
- _____ 6. We often talk about political and social problems.
- _____ 7. We spend most weekends and evening at home.
- _____ 8. Family members attend church, synagogue, or Sunday School fairly often.
- _____ 9. Activities in our family are pretty carefully planned.
- _____ 10. Family members are rarely ordered around.
- _____ 11. We often seem to be killing time at home.
- _____ 12. We say anything we want to around home.
- _____ 13. Family members rarely become openly angry.
- _____ 14. In our family, we are strongly encouraged to be independent.
- _____ 15. Getting ahead in life is very important in our family.

If True or Mostly True, write 1 in the space to the left of the question.

If False or Mostly False, write 2 in the space to the left of the question.

- _____ 16. We rarely go to lectures, plays, or concerts.
- _____ 17. Friends often come over for dinner or to visit.
- _____ 18. We don't say prayers in our family.
- _____ 19. We are generally very neat and orderly.
- _____ 20. There are very few rules to follow in our family.
- _____ 21. We put a lot of energy into what we do at home.
- _____ 22. It's hard to "blow off steam" at home without upsetting somebody.
- _____ 23. Family members sometimes get so angry they throw things.
- _____ 24. We think things out for ourselves in our family.
- _____ 25. How much money a person makes is not very important.
- _____ 26. Learning about new and different things is very important in our family.
- _____ 27. Nobody in our family is active in sports, Little League, etc.
- _____ 28. We often talk about the religious meaning of holidays.
- _____ 29. It's often hard to find things when you need them in our house.
- _____ 30. There is one family member who makes most of the decisions.
- _____ 31. There is a feeling of togetherness in our family.
- _____ 32. We tell each other about our personal problems.
- _____ 33. Family members hardly ever lose their tempers.
- _____ 34. We come and go as we want to in our family.
- _____ 35. We believe in competition and "may the best man win."

If True or Mostly True, write 1 in the space to the left of the question.

If False or Mostly False, write 2 in the space to the left of the question.

- _____ 36. We are not that interested in cultural activities.
- _____ 37. We often go to movies, sports events, camping, etc.
- _____ 38. We don't believe in heaven or hell.
- _____ 39. Being on time is very important in our family.
- _____ 40. There are set ways of doing things at home.
- _____ 41. We rarely volunteer when something has to be done at home.
- _____ 42. If we feel like doing something on the spur of the moment, we often just pick up and go.
- _____ 43. Family members often criticize each other.
- _____ 44. There is very little privacy in our family.
- _____ 45. We always strive to do things just a little better the next time.
- _____ 46. We rarely have intellectual discussions.
- _____ 47. Everyone in our family has a hobby or two.
- _____ 48. Family members have strict ideas about what is right and wrong.
- _____ 49. People change their minds often in our family.
- _____ 50. There is a strong emphasis on following rules in our family.
- _____ 51. Family members really back each other up.
- _____ 52. Someone usually gets upset if you complain in our family.
- _____ 53. Family members sometimes hit each other.
- _____ 54. Family members almost always rely on themselves when a problem comes up.

If True or Mostly True, write 1 in the space to the left of the question.

If False or Mostly False, write 2 in the space to the left of the question.

- _____ 55. Family members rarely worry about job promotions, school grades, etc.
- _____ 56. Someone usually gets upset if you complain in our family.
- _____ 57. Family members are not very involved in recreational activities outside of work or school.
- _____ 58. We believe there are some things you just have to take on faith.
- _____ 59. Family members make sure their rooms are neat.
- _____ 60. Everyone has an equal say in family decisions.
- _____ 61. There is very little group spirit in our family.
- _____ 62. Money and paying bills is openly talked about in our family.
- _____ 63. If there's a disagreement in our family, we try hard to smooth things over and keep the peace.
- _____ 64. Family members strongly encourage each other to stand up for their rights.
- _____ 65. In our family, we don't try that hard to succeed.
- _____ 66. Family members sometimes attend courses or take lessons for some hobby or interest (outside of school).
- _____ 67. In our family each person has different ideas about what is best for the family.
- _____ 68. Each person's duties are clearly defined in our family.
- _____ 69. We can do whatever we want to in our family.
- _____ 70. We really get along well with each other.
- _____ 71. We are usually careful about what we say to each other.
- _____ 72. Family members often try to one-up or out-do each other.

If True or Mostly True, write 1 in the space to the left of the question.

If False or Mostly False, write 2 in the space to the left of the question.

- _____ 73. It's hard to be by yourself without hurting someone's feelings in our household.
- _____ 74. "Work before play" is the rule in our family.
- _____ 75. Watching T.V. is more important than reading in our family.
- _____ 76. Family members go out a lot.
- _____ 77. The Bible is a very important book in our home.
- _____ 78. Money is not handled very carefully in our family.
- _____ 79. Rules are pretty inflexible in our household.
- _____ 80. There is plenty of time and attention for everyone in our family.
- _____ 81. There are a lot of spontaneous discussions in our family.
- _____ 82. In our family, we believe you don't ever get anywhere by raising your voice.
- _____ 83. We are not really encouraged to speak up for ourselves in our family.
- _____ 84. Family members are often compared with others as to how well they are doing at work or school.
- _____ 85. Family members really like music, art, and literature.
- _____ 86. Our main form of entertainment is watching T.V. or listening to the radio.
- _____ 87. Family members believe that if you sin you will be punished.
- _____ 88. Dishes are usually done immediately after eating.
- _____ 89. You can't get away with much in our family.
- _____ 90. Family members often go to the library.

Appendix F

Family Ritual Questionnaire (FRQ)

Current Family Routines

On the following pages are descriptions of family routines and traditions. Every family is somewhat different in the types of routines and traditions that they follow. In some families routines and traditions are very important but in other families there is a more casual attitude toward routines and traditions.

On the top of each page you will find a heading for a family setting. Think of how your family typically acts or participates during these events. Read the two statements and choose the one that is most like your family. After choosing the statement that is most like your family, decide if the statement is really true or sort of true for your family. Circle the letter that best describes your current family.

When thinking of your family, think of yourself, your spouse, and your children. Some of the settings may also include other family members such as grandparents, aunts, uncles, and cousins. However, try to answer the questions as they best relate to your current family.

There are no right or wrong answers to each statement, so please try to choose the statement that most closely describes your family.

EXAMPLE:

FOR OUR FAMILY
REALLY SORT OF
TRUE TRUE

FOR OUR FAMILY
SORT OF REALLY
TRUE TRUE

A

B

In some families one person does the dishes.

BUT

In other families everyone does the dishes.

☒ C

D

☒ A

B

In some families there is little planning around breakfast.

BUT

In other families there is a lot of planning around breakfast.

C

D

REMEMBER:

1. Read both statements and then choose the statement most like your family.
2. Decide if the statement is really true or sort of true of your family.
3. Circle the letter which best describes your family.
4. There should be only one letter (A, B, C, or D) circled per line.

DINNER TIME

Think about a typical dinner time in your family.

FOR OUR FAMILY

really sort of
true trueA B 1. Some families regularly
eat dinner together.BUT Other families rarely eat dinner
together.

FOR OUR FAMILY

sort of really
true true

C D

A B 2. In some families every-
one has a specific role and
job to do at dinner time.BUT In other families people do
different jobs at different
times depending on needs.

C D

A B 3. In some families dinner
time is flexible. People eat
whenever they can.BUT In other families everything
about dinner is scheduled;
dinner is at the same time
every day.

C D

A B 4. In some families, every-
one is expected to be home
for dinner.BUT In other families you never
know who will be home for
dinner.

C D

A B 5. In some families people
feel strongly about eating
dinner together.BUT In other families it is not that
important if people eat dinner
together.

C D

A B 6. In some families dinner
time is just for getting food.BUT In other families dinner time is
more than just a meal; it has
special meaning.

C D

A B 7. In some families dinner
time is pretty much the
same over the years.BUT In other families dinner time
has changed over the years.

C D

A B 8. In some families there is
little planning around dinner
time.BUT In other families dinner time
is planned in advance.

C D

WEEKENDS

Think of a typical weekend with your family.

FOR OUR FAMILY

really sort of
true true

FOR OUR FAMILY

sort of really
true true

- | | | | | | | |
|---|---|---|-----|---|---|---|
| A | B | 1. Some families rarely spend weekends together. | BUT | Other families regularly spend weekends together. | C | D |
| A | B | 2. In some families everyone has a specific job to do on the weekend. | BUT | In other families there are no assigned jobs on the weekends. | C | D |
| A | B | 3. In some families there are set routines and regular events on weekends. | BUT | In other families there are no set routines or events on the weekends. | C | D |
| A | B | 4. In some families everyone is expected to come to weekend events. | BUT | In other families people pretty much come and go as they please. | C | D |
| A | B | 5. In some families weekends are pretty casual; there are no special feelings about them. | BUT | In other families there are strong feelings about spending weekend time together as a family. | C | D |
| A | B | 6. In some families spending time together at weekend events is special. | BUT | In other families there are no special family weekend events. | C | D |
| A | B | 7. In some families weekend activities have shifted over the years. | BUT | In other families weekend activities have remained pretty much the same over the years. | C | D |
| A | B | 8. In some families there is much discussion and planning around weekends. | BUT | In other families there is very little discussion or planning around weekends. | C | D |

VACATIONS

Think of a typical vacation or vacations you have spent with your family.

FOR OUR FAMILY				FOR OUR FAMILY	
really true	sort of true			sort of true	really true
A	B	1. Some families regularly spend vacations together.	BUT Other families rarely spend vacations together.	C	D
A	B	2. In some families every- one has a job or task to do.	BUT In other families people do what needs to be done and take turns.	C	D
A	B	3. In some families vacations are times for something new and there are no routines.	BUT In other families there are set routines on vacation.	C	D
A	B	4. In some families it is OK if some members decide not to go on the vacation.	BUT In other families it is expected that everyone will go on the vacation.	C	D
A	B	5. In some families people feel strongly that family vacations are important family events.	BUT In other families there is a more casual attitude towards vacations; no one cares that much.	C	D
A	B	6. In some families vacations are just a time to relax or catch up on work.	BUT In other families the family vacation is more than a trip; it is a family togetherness time.	C	D
A	B	7. In some families there is a history and tradition associated with "The Family Vacation."	BUT In other families vacation activities are more spontaneous and change from year to year.	C	D
A	B	8. In some families there is little planning around the vacation; we just go.	BUT In other families there is a lot of planning and discussion around the family vacation.	C	D

ANNUAL CELEBRATIONS

Think of celebrations that your family has every year. Some examples would be birthdays, anniversaries, and perhaps last day of school.

FOR OUR FAMILY

really sort of
true true

FOR OUR FAMILY

sort of really
true true

A	B	1. Some families have regular and several annual celebrations.	BUT	For other families there are few annual celebrations or they are rarely observed.	C	D
A	B	2. In some families people don't have assigned jobs for each celebration.	BUT	In other families everyone has a certain job to do during annual celebrations.	C	D
A	B	3. In some families these celebrations have no set routines; it is hard to know what will happen.	BUT	In other families these celebrations are pretty standard; everyone knows what to expect.	C	D
A	B	4. In some families everyone is expected to be there for the celebration.	BUT	In other families annual celebrations may not be a time for all members.	C	D
A	B	5. In some families there are strong feelings at birthdays and other celebrations.	BUT	In other families annual celebrations are more casual; people aren't emotionally involved.	C	D
A	B	6. In some families birthdays and anniversaries are important milestones to be celebrated in special ways.	BUT	In other families not a lot of fuss is made over birthdays and anniversaries; members may celebrate but nothing is particularly special.	C	D
A	B	7. In some families the ways birthdays and anniversaries are celebrated change from year to year.	BUT	In other families there are traditional ways of celebrating birthdays and anniversaries that rarely change.	C	D
A	B	8. In some families there is a lot of planning and discussion around these celebrations.	BUT	In other families there is little planning and discussion around these celebrations.	C	D

SPECIAL CELEBRATIONS

Think of some special celebrations that happen in your family, special celebrations that may occur in many families regardless of religion or culture. Some examples would be weddings, graduations, and family reunions.

FOR OUR FAMILY

really sort of
true true

FOR OUR FAMILY

sort of really
true true

- | | | | | | | |
|---|---|--|-----|---|---|---|
| A | B | 1. In some families there are rarely special celebrations. | BUT | In other families there are several special celebrations. | C | D |
| A | B | 2. In some families people don't have certain jobs or roles to do at special celebrations. | BUT | In other families people have certain jobs to do at special celebrations. | C | D |
| A | B | 3. In some families there is a set routine at these events; everyone knows what will happen. | BUT | In other families there is not a routine; every celebration is different. | C | D |
| A | B | 4. In some families it is hard to know who will be there; whoever can shows up. | BUT | In other families everyone is expected to attend special celebrations. | C | D |
| A | B | 5. In some families special celebrations are times of high emotions and feelings. | BUT | In other families special celebrations are pretty low-key; there aren't a lot of strong emotions. | C | D |
| A | B | 6. In some families special celebrations have deep meaning for the family. | BUT | In other families special celebrations are the same as other occasions. | C | D |
| A | B | 7. In some families special celebrations have shifted over the years. | BUT | In other families special celebrations are traditional and may be carried across generations. | C | D |
| A | B | 8. In some families there is a lot of planning and discussion around these events. | BUT | In other families there is little planning and discussion around these events. | C | D |

RELIGIOUS HOLIDAYS

Think of how your family celebrates religious holidays such as Christmas, Chanukah, Easter, and Passover.

FOR OUR FAMILY

really sort of
true true

FOR OUR FAMILY

sort of really
true true

A	B	1. Some families rarely celebrate religious holidays.	BUT	Other families regularly celebrate religious holidays.	C	D
---	---	---	-----	--	---	---

A	B	2. In some families there are no set jobs; people do what they can during religious holidays.	BUT	In other families everyone has a certain job to do during religious holidays.	C	D
---	---	---	-----	---	---	---

A	B	3. In some families there is a set routine during religious holidays; everyone knows what to expect.	BUT	In other families there are few routines during religious holidays; activities vary from year to year.	C	D
---	---	--	-----	--	---	---

A	B	4. In some families everyone is expected to be there during religious holidays.	BUT	In other families it is hard to know who will be around; whoever can will show up.	C	D
---	---	---	-----	--	---	---

A	B	5. In some families religious holidays are more casual; there aren't a lot of strong feelings.	BUT	In other families religious holidays are times of strong feelings and emotions.	C	D
---	---	--	-----	---	---	---

A	B	6. In some families religious holidays have special meaning for the family.	BUT	In other families religious holidays are more just like a day off.	C	D
---	---	---	-----	--	---	---

A	B	7. In some families religious holidays are traditional, with activities passed down generations.	BUT	In other families religious holidays shift across the years.	C	D
---	---	--	-----	--	---	---

A	B	8. In some families there is little planning or discussion around religious holidays.	BUT	In other families there is a lot of planning and discussion around religious holidays.	C	D
---	---	---	-----	--	---	---

CULTURAL AND ETHNIC TRADITIONS

Think of some cultural and ethnic traditions that your family observes. Some examples may be baptisms, naming ceremonies, barmitzvahs, baking of a particular ethnic food, wakes, funerals.

FOR OUR FAMILY

really sort of
true true

FOR OUR FAMILY

sort of really
true true

A	B	1. Some families observe cultural traditions.	BUT	Other families rarely observe cultural traditions.	C	D
---	---	---	-----	--	---	---

A	B	2. In some families there are set jobs for people to do during these events.	BUT	In other families there are no set jobs during these events.	C	D
---	---	--	-----	--	---	---

A	B	3. In some families there is flexibility in the ways; these events are observed.	BUT	In other families there are set routines and everyone knows what to expect during these events.	C	D
---	---	--	-----	---	---	---

A	B	4. In some families everyone is expected to attend these events.	BUT	In other families only a few members may attend to represent the family.	C	D
---	---	--	-----	--	---	---

A	B	5. In some families these events are very emotional and family members experience strong emotions.	BUT	In other families these are more casual events with family members less emotionally involved.	C	D
---	---	--	-----	---	---	---

A	B	6. In some families these events don't have much meaning for the family.	BUT	In other families these events take on a special meaning and significance.	C	D
---	---	--	-----	--	---	---

A	B	7. In some families these events have stayed pretty much the same across generations.	BUT	In other families these events are flexible and change over the years.	C	D
---	---	---	-----	--	---	---

A	B	8. In some families there is little planning on the part of the family; details are left up to people outside the family.	BUT	In other families there is a lot of planning and discussion among family members.	C	D
---	---	---	-----	---	---	---

Appendix G

Instructions

Instructions

[To be read aloud to participants]

This is an opportunity for you to participate in a research project entitled "The Relationship Between Family Rituals and Individual Identity Achievement During Adolescence." Your participation in this project is completely voluntary, and you may withdraw at any time without penalty. You will not be compensated (either monetarily or otherwise) for your participation in this project.

In just a few moments, you will be given a set of questionnaires and asked to complete them for the purpose of collecting information for this research project. If at any time during the completion of these surveys you wish to withdraw your participation, you may do so without penalty.

[Pass out packets]

The first page of the packet is an Information sheet. This page will provide you with important information about the project itself, your participation in the project, and the principle investigators. I would like for you to read this form now. **[allow time for all persons to read the information sheet]**. If you choose not to participate, then you may place the packet on your table and leave at this time. **[allow time for non-participants to leave the room]** After reading the information sheet, if you have any questions regarding this form, I will answer them before we move on to the next step.

I will now explain the questionnaires contained in this packet. Please remember that you may withdraw from this project at any time without penalty. You should not put your name or any other information that might reveal your personal identification on any of these questionnaires. No where should you identify yourself specifically.

The first questionnaire is the Participant Profile page. This page is used to gather some basic information about you and your family. If you are uncomfortable answering any item you are free to skip that item and go on to the next item. If you are not certain of an answer you may either estimate the answer or skip it and go on to the next item. This questionnaire has 22 items.

The next questionnaire is the Family Ritual Questionnaire. This questionnaire is used to gather information about your family's routines and rituals. If you will open this questionnaire now, I will explain the correct procedure for completing it. At the top of the first page is the heading "Dinner Time." As you read each item, think about a typical dinner in your family. There are several steps to each item. First, read the statement **[read statement 1]**. There are eight statements for each setting. After reading the statement you must decide which part most accurately describes your family. Do you regularly eat together or do you rarely eat together? Once you decide which part most accurately describes your family, you should then decide if that statement is "really true" or "sort of true." So, for each item you should have only one letter circled: either A or B

or C or D. On each page, you should have only eight letters circled. Are there any questions about this questionnaire?

The next questionnaire is called the Family Environment Scale and it has the heading "How Do You See Your Family?" This questionnaire is designed to gather information about the social and interpersonal climate of your family. This questionnaire has 90 items. After you read each item, you should place a "1" in the space if that item is mostly true about your family. You should place a "2" if the item is mostly false. Are there any questions about this questionnaire?

The next questionnaire is designed to allow you to describe your family using your own words. It has the title "How Would You Describe Your Family?" This questionnaire has ten items. As you are answering the questions, please think about the family you grew up in. Again, please do not put your name or any other information that might give an indication of your personal identity. Please do not write your name or your family's name anywhere on this questionnaire. **[emphasize number 2]** If you are uncomfortable with any question please skip that item and move on to the next item. If you do not have an answer for a specific item, please move on to the next item. Are there any questions about this questionnaire?

The final questionnaire is the Extended Objective Measure of Ego Identity Status. This questionnaire has 64 items. It is designed to gather information about your positions regarding occupation, religion, politics, and philosophy about ideological and interpersonal matters. You should read each item and then decide how you feel about that statement with choices ranging from "strongly agree" to "strongly disagree" and place the corresponding number in the space provided for each item. If an item does not apply to you (e.g., asks about dating when you are married), you should leave that item blank and move on to the next item. Are there any questions about this questionnaire?

Please remember that you may withdraw from this project at any time without penalty. You should not put your name or any other information that might reveal your personal identification on any of these questionnaires. Nowhere should you identify yourself specifically. This packet will take approximately 1 hour to complete. If you have any questions as you are participating, please feel free to ask. Are there any questions at this time?

You may begin when you are ready.

Appendix H
Debriefing Pages

**Thank you for your participation.
Please take this page with you.**

The purpose of this study is to collect data concerning family environment, family rituals, and individual identity development. This information will be used to investigate how family rituals help create a person's identity while s/he is an adolescent. Additionally, this information will be used to examine the relationships between family atmosphere and family rituals.

Final results of this study will not be available until spring 2001. If you would like information regarding the results of this study, or if you have questions concerning the study and your participation, you may contact either Jerome Hammond at Lee University, (423) 614-8133, jhammond@leeuniversity.edu, or Dr. Julia A. Malia at The University of Tennessee, Knoxville, (864) 974-6292, jmalia@utk.edu.

If you are interested in more information about family rituals and methods for creating a positive family atmosphere, please see the book list below. If you would like to talk to a professional counselor about your family, your family's rituals, or your own identity development, you may contact Gail Lemmert at (423) 614-8415, glemmert@leeuniversity.edu

Again, thank you for your participation.

Sincerely,

Jerome Hammond
(423) 614-8133
jhammond@leeuniversity.edu

Book List

Berg, Elizabeth (1992). Family Traditions: Celebrations for Holidays and Everyday. Pleasantville, NY: Reader's Digest Association.

Driver, Tom F. (1993). The Magic of Ritual: Our Need for Liberating Rites that Transform Our Lives and Our Communities San Francisco, CA: HarperCollins Publishers.

Eyre, Linda & Eyre, Richard (1994). 3 Steps to a Strong Family. NY: Simon & Schuster.

Fulghum, Robert (1995). From Beginning to End: The Rituals of Our Lives. NY: Villard Books.

Good, Phyllis Pellman & Good, Merle (1992). Ideas for Families. Intercourse, PA: Good Books.

Imber-Black, Evan, & Roberts, Janine (1992). Rituals for Our Times: Celebrating, Healing, and Changing Our Lives and Our Relationships. San Francisco, CA: HarperCollins Publishers.

Mahdi, Louise Carus (1996), Crossroads: The Quest for Contemporary Rites of Passage. Peru, IL: Open Court Publishing Co.

Pipher, Mary (1996), The Shelter of Each Other: Rebuilding Our Families. NY: G. P. Putnam's Sons.

Vogt, Susan (1994). Just Family Nights: 60 Activities to Keep Your Family Together in a World Falling Apart. Elgin, IL: Brethren Press.

Wall, Kathleen & Ferguson, Gary (1994). Lights of Passage: Rituals and Rites of Passage for the Problems and Pleasures of Modern Life. San Francisco, CA: HarperCollins Publishers.

Appendix I

Verbatim Responses for Questions II-X
of the Family Ritual Qualitative Measure

Table of Contents

Question II.....	Page 163
Question III.....	Page 170
Question IV.....	Page 176
Question V.....	Page 182
Question VI.....	Page 188
Question VII.....	Page 194
Question VIII.....	Page 200
Question IX.....	Page 205
Question X.....	Page 211

- II. What does it mean to be a _____ (Your Family's Name)? Specifically, what are your family's values? Also, which values and ideas have been passed on and which would you like to see passed on?

Themes

- Hard working (n=24)
 - Honesty (n=18)
 - Love (n=9)
 - Integrity (n=6)
38. Honest, compassionate, love others
39. We believe in being truthful & honest all the time.
40. Honesty, integrity, hard-working, class
41. Work hard, be good at what you do, know what is going on around you and do something about things you don't like.
90. Saved & sanctified, respect parents, everyone takes part & helps out, treat children as adults
56. I have no idea.
5. Godly morals. No drinking, drugs, sex, violence, cursing, etc. Go to church!!!
6. Mostly conservative Christian values – importance of faith, church, holy living. Scholarship and striving for excellence are also emphasized. These have all been passed down, especially the latter two, and I would like to see all of them passed on.
7. Work hard, play hard. Life is meaningless without Jesus Christ as personal Lord and Savior.
8. We don't really have anything special or noteworthy. Our values and beliefs were always Bible based, even though we did not ever read it as we should.
10. -
12. It means to be supporting, caring & trusting to your family. It also means to stand up for them if someone makes a false accusation toward them.
78. Christian; tough, determined, dedicated, trustworthy, honest, loving, athletic

- 67. We are honest & women of integrity. It is o.k. to mess up, just be truthful about it. We do not give up on anyone or anything.
- 68. I go on my family origin and we were a happy proud family. You learned to work for what you got and to be clean and honest. Also, think of others (specifically feelings) I hope I instilled this in my children.
- 69. We believe in being what God calls us to be and to live "Holy." Do the right thing and don't let your humanity get the better of you is what I've been taught (mostly from my mother) My father however is more open minded. I like that. I would pass on the idea of living for God and being what He wants you to be but I think it is important to be open minded, yet sticking to your faith. Being open minded helps you not to be so judgemental.
- 75. Do unto other as you would have them do unto you. Love everyone no matter what they have done.
- 76. We have high standards. We go to church & don't participate in secular activities.
- 77. We believe in being in church whenever we have it. Our family life is based on our relationship with God. Our spiritual life comes first.
- 62. We are family oriented. Our family is based heavily around our religious beliefs. My family keeps a strong focus on relationships and support of each other.
- 63. Your rights and freedoms go only so far as not to infringe on someone else's. Always do your best, whatever the situation. Get an education; then you can be whatever you want to be. Treat others as you would have them treat you.
- 64. We go to church weekly. Strong religious convictions. Try to treat everyone fairly.
- 65. -
- 66. Be honest hard working, be all you can be, be one of high morals, attend church, handle finances & money carefully.
- 87. Church, Christian world view, strong holiday ties. Continue all of them.
- 91. We have Christian values – the truths of the Bible & everything is centered around God.
- 59. Keeping your word.
- 58. I grew up knowing you could/should try anything and everything. This involves risk sometimes, but whether you succeed or fail...either way....you'll learn something. I haven't totally convinced my husband of this outlook yet!

89. Trust in God. He will watch over you. Be honest and talk out your problems.
57. We try to be involved in church. We really want to be, even though we have hectic schedules. I grew up in a household w/ lots of morals & values. His household was a little more casual on values. I really want a solid Christian home.
55. Honesty, integrity, love, and responsibility, not necessarily in that order. Do what you say you will do. Remember, your name will always follow you.
60. -
61. The father is the money maker, bill payer. The mother takes care of the family. The mother has little say in financial matters. I hope this is not passed on.
70. Strong, hard working, a little messed up.
71. It is an insult to be in my family because one is constantly being compared with the sins of the father
72. Family values -> keeping close to each other; talking; sharing. Showing that we love each other. Applies to all questions.
73. Integrity: Value passed on – being late for everything!
74. Christianity; high morals; hard worker
50. My family values are a bit old fashioned. Some things that my parents grew up believing in, I necessarily don't. We are a Christian family & a relationship with God is openly talked about & appreciated.
52. We value our time together mostly right now because I'm getting married soon and moving away. It is causing strain on the family. We love to be together but I love my future husband more.
51. Strong, determined, organized, helper, friend, caregiver
53. Honesty, fairness & courteousness are a few of our families core value. These were instilled by our families and are being carried over on to our children.
49. We have Christian values religiously, republican values politically, and though we are not really (at least all of us) very close there is an ideal schema for our relationships, mostly held by my mom. The main value that has been passed on is the importance of seeking the truth & having Christ in your heart. That value, along w/ many others of my own, will surely be passed on.

48. Intelligent, determined, independent, creative, successful, & most importantly – Christian. We value hard work, loyalty, commitment, and high morals. Christ is the center of our home – Dad is the center of responsibility – Mom is the center of hospitality. I am the center of attention, my sister is the center of praise. I like the way my family works & want my children to have it.
47. It means to never give up regardless of the circumstances, cancer; diabetes, teenage pregnancy or whatever. We hold God in high standards and believe the family comes before the individual.
46. Faithful to Christian convictions/missionary minded. Committed to Family. Ambitious in education/professions. Open to new experiences/adventurous. Hardworking, diligent, not lazy.
45. We believe that God should be at the center of everything that we do. If God is absent there will be problems in the long run. We believe in courtesy, love, speaking what you feel, and being open. I feel that all of these are good values that I want to carry on.
44. We value our Christian beliefs and family gatherings. We enjoy sports and watching each other play sports. I would like to pass on big family Christmases and Christian faith.
43. Working hard and doing the right thing. Being the best at whatever you do and always striving for excellency in education. Being a faithful & obedient Christian.
42. Christians. Raised in Christian home been raised to seek God w/ all heart and follow his plan. Priorities – God – family.
54. To serve God, be honest, hard-working, foster positive relationships – all have been passed down and we want them to be passed on.
118. We have strong, Christian based morals and values. We are very active in our church. Parents are Sunday school teachers, involved in choir. I help with youth group.
89. Not too much → I was raised by my mother and her family so I don't know my siblings very well. My father is not someone who I wish to be associated with.
88. Respectable
87. Proud of who we are.
86. Christlike values
85. Being well mannered Ladies and Gentlemen. Honorable, Truthful, Integrity.

- 83. Perfectionists, well-liked, involved, polite.
- 82. To be a good Christian & help others
- 81. All of our family values are based on the Bible
- 80. Treat each other w/ respect – base values on Bible
- 79. Christian
- 84. Spending holidays together has been passed on and I would like to pass them on.
- 37. Our family is very independent. We were raised with high values passed down through generations such as a strong work ethic and compassion for others.
- 106. Christian atmosphere – pass on, Close – pass on, caring – pass on, hard working – pass on, involved with voting & american politics – pass on
- 109. Respect, Christ-centered
- 35. We are honest, hard workin, trust worthy, attend church regularly, and place our trust in God. They have all been passed to me. I will pass all of them on.
- 34. Critical thinking is primary: question ‘til you are at peace w/ the answer. Education & service to others. Belief in God, faithfulness to friend and family, extended family is very important. These are now to our family; I’d like to see them all passed on.
- 33. Rules are consistant & enforce since there is a toddler in the home. We try to spend as much time as possible together.
- 32. Very spiritual – Christ centered home – respect one another for their differences – everyone has equal say – we strive to be good listeners.
- 31. Values are based on that of the Bible. My last name does not carry much of a value as it pertains to the choices we make, although I am proud of my heritage. Cultural values, and strong extended family connections have been passed down.
- 30. Christian
- 27. Ever read the Bible?.....There ya go!
- 28. Family togetherness, hard work, Christian beliefs, hard play, honest, dependable

29. Before my parents divorced, things were different. So, I have made my own ideas since then. I believe my parents successfully instilled in me a good work ethic, honesty, integrity & a strong faith in God.
11. Value self, value money, value pride, value family, value church – pass on all of these
9. It means little to me b/c I hardly knew my father or my father's side of the family. That means I really don't have close relations family values. I was taught most of my family values from my mother, who I consider a single parent.
111. Hard work. Success, volunteering in the community, strong bonds with both families of origin.
112. Excellent and up-beat. The best "do unto others as you would have them do unto you."
113. It means you work hard, trust God, do the right thing even if it makes you look bad. Treat people fair and listen.
114. You are laid back, but you want to succeed and make it without killing yourself. Everyone should love each other and respect each other and try to get along and have harmony in the house.
115. -
116. Church, work, schooling, Christmas & Thanksgiving very important. 4th of July was/is spent together. Be the best you can be in everything you do. Never give up. Pray all the time. Family is everything. Things happen deal with that (etc).
117. We value our Christian heritage and strong work ethic. We never do things half-way. I think that these are both important values that have made us successful individuals & should be passed on.
3. High Christian Values
119. We are not afraid of hard work – you can do almost anything if you are willing to work for it. Faith – God is there, helping you and protecting you.
4. We base our values & beliefs strictly on the Holy Bible. We try to always stand for what is just & right.
90. To be "the best", none
91. -
92. Stay out of debt, honesty, help other people

93. Be a Christian and have a good character
94. Christians for both
95. Faith in the Lord, trust, honesty, integrity, love & perserverance. All the same.
96. Hard worker
97. Christian, honesty
98. Proud
99. Stick together and make each other laugh – but I feel completely comfortable asking Biblical questions
100. Honest, God fearing people
101. Christian, moral, outgoing, smart
102. Nothing comes easy. Perserverance.
103. No values
104. A good christian family, pastors family
105. -
107. Hard-workers
108. Christian values & religion
110. Well respected – church going & believing in God. Acting like a Christian, all of the above
13. We try to help each other
14. We all have strong morals in our family (even though my brothers are in their rebellios teens right now)...I guess I would like for our caring for people to be passed on...we like to help people.
15. We value God very much and right vs. wrong. We are a very close nit open family. The youth at church or school know (& trust) that they can come to us any time.
16. Strong moral ideas

17. Christian, attend church
18. Christian morals are important in our family. Family closeness and comfort of being w/ each other is something that is desired to be.
19. Love truth, examine every philosophy carefully,

III. What are the three words that best describe your family?

Themes

Positive

- Loving (n=40)
- Close (n=20)
- Caring (n=17)
- Fun (n=12)
- Happy (n=7)
- Christian (n=7)
- Funny (n=7)
- Support(ive) (n=6)
- Understanding (n=5)
- Together (ness) (n=5)
- Busy (n=5)
- Working theme (n=4)
- Independent (n=4)
- Compassionate (n=2)

Negative

- Dysfunctional (#16)
- Detached, deleted, scapegoat (# 105)
- Traditional, materialistic, disconnected (#61)
- Dysfunctional, disengaged – some, enmeshed – others (#71)
- Dysfunctional, odd, separation (#81)
- Discord, confusion, dissatisfaction (#29)
- Financially burdened, disorganized, argumentative (#9)
- My father was the ruler and that's it. (#115)
- Perfectionists, dysfunctional (#16)

38. Honest, compassionate, love others
39. Loving, caring, understanding
40. Integrity, hard-working, class

- 41. Casual, loving
- 90. Close, independent, happy
- 56. Funny, work oriented, & church oriented
- 5. God fearing, Christians, caring
- 6. Together, growing, blessed
- 7. Busy, relaxed, together
- 8. Individualistic, independent, messy
- 10. Close, religious and loving.
- 12. Loving, supporting, nurturing
- 78. Godly, loving, hardworking
- 67. Loving, secure, comfortable
- 68. Funny, close, friendly
- 69. Committed, generous, obedient
- 75. Loving, unified, caring.
- 76. Faith, giving, love
- 77. Unique, loving, supportive
- 62. Flexible, reliable, loving
- 63. Team, togetherness, will power
- 64. Close, forgiving, flexible
- 65. Kind, friendly, stressed
- 66. Kind, generous, loving
- 87. Tolerant, unique, consistent

- 91. Diligent, devoted & fun
- 59. Over loaded. In a crisis & frustrated.
- 58. Cooperative, spontaneous, giving
- 89. Loving, emotional, god-honoring
- 57. Busy, Christian, loving
- 55. Close, caring & busy
- 60. Christian, loving, sharing
- 61. Traditional, materialistic, disconnected
- 70. Crazy – dad's side, understanding, loving
- 71. Dysfunctional, disengaged – some, enmeshed - others
- 72. Close, loving, warm
- 73. Fun; extraverted; sensitive
- 74. Busy, loving, open
- 50. Loving, laid back & good reputation
- 52. Fun, giving, caring
- 51. Loving, caring, giving
- 53. Loving, caring, fun
- 49. Loyal, tense, together
- 48. Creative, intelligent, compassionate
- 47. Love, commitment, freedom
- 46. Blended, loving, enthusiastic
- 45. Loving, caring, sharing
- 44. Close, open, fun

- 43. Fun, loving, understanding
- 42. Love, loyal, trust
- 54. Close, happy, open
- 118. Loving, united, blessed
- 89. Educated, sociable, religious.
- 88. Fun, nice, caring
- 87. Funny, talkative, close
- 86. Close, caring, diligent
- 85. Fun, loving, Respectful
- 83. Emotional, talented, involved
- 82. Loving, understanding, listen well
- 81. Dysfunctional, odd, separation
- 80. Spontaneous, closely-knit, creative
- 79. Close, sweet, loving
- 84. Open, sarcastic, busy
- 37. Independent, strong, caring
- 106. Caring, concerned, prayerful
- 109. Fun, close
- 35. Loving, unified, exemplary
- 34. Supportive, christian, happy
- 33. Close, loving, caring
- 32. Diverse, loyal, stubborn

- 31. Humorous, easy-going, determined
- 30. Funny, analystic, happy
- 27. Work, volunteer, work,
- 28. Loving, happy, togetherness
- 29. Now: discord, confusion, dissatisfaction. Growing up: fun, rules, love. (My parent's didn't have strong problems until I was 16 years old).
- 11. Love, money, sharing
- 9. Financially burdened, disorganized, argumentative
- 111. Loving, close-nit, and committed
- 112. Great, Excelent, best.
- 113. Faith, hope, love
- 114. Easy going, loving, comfortable
- 115. My father was the ruler and that's it.
- 116. Funny, close, love
- 117. Caring, flexible, encouraging.
- 3. Tight, big, old fashioned
- 119. -
- 4. Consistent, caring, happy
- 90. Work, better
- 91. Unique, close, accepting
- 92. Intelligent, loving, religious
- 93. Close, open, team
- 94. Loving, distrusting, separate

95. Loving, strong (perservering), Faithful
96. Mom and sister – Christian, loving, focused. Dad & Stepmom – wealthy, wordly, proper
97. Caring, loving, hard working
98. Kind, considerate, tight
99. Humorous, caring, loyalty
100. Loving, close friendly
101. Fun, moral, successful
102. Supportive, grouchy, loving
103. Funny, unserious, hilarious
104. Spiritual, athletic, outgoing
105. Detached, deleted, scapegoat
107. Diligent in work, popular in community
108. Tight, Christian, FORGIVING
110. Emotional, happy, stressed
13. Concerned, close, quiet
14. Surviving, struggling, loyal
15. Love, support, fun
16. Musical, perfectionists, dysfunctional
17. Loving, understanding, Christian
18. Comfortable, loving, fun
19. -

IV. Do you think family rituals are important? Why?

Themes

“Yes”: (n = 100)

“No”: (n = 7)

Ambivalent: (n = 8)

No response: (n = 6)

Other themes in response to “Why?”: closeness, sense of belonging, family identity stability, enjoyment, looking forward to, spending time together, tradition, history, teaching the young, building relationships, support

- Bringing and keeping members close together and creating a sense of belonging (n = 35)
- Maintain tradition (n = 15)
- Representing family history/heritage (n = 13)
- Forging personal and family identity (n = 13)
- Building relationships (n = 13)
- Providing stability (n = 11)
- Teaching young members (n = 11)
- Giving enjoyment (n = 8)
- Something to look forward to (n = 4)
- Spending time together (n = 4)
- Encouraging members’ support of each other (n = 4)

38. Yes, they say what is important.
39. No – I don’t like “traditions.” It doesn’t allow for change or addition.
40. They are very important. It always reminds you of where you came from.
41. -
90. Yes, they are important to build family bonds and closeness
56. I feel we are going through the motions only
5. Yes God is #1
6. Yes, it keeps a sense of tradition or heritage, one of “togetherness,” and it is a reference point when everyone’s schedule is becoming hectic.
7. Yes, they bring everyone together
8. Kind of. I think they are important in bringing the family together, but not so important that they cannot be somewhat altered.

10. Yes – they carry and help us understand our culture and beliefs better.
12. Yes, I think it is important to instill in your child's life, what your parents thought was important to instill in your life.
78. Yes, they bring us closer together
67. Yes, it gives us a sense of belonging
68. Yes, everyone has to have ties and this helps
69. Yes. They help you to find what you can believe, but you must always look at what else is out there so that you can ultimately decide for yourself that your family rituals make you satisfied.
75. Sometimes, because it brings you together.
76. Yes. Like, family reunion @ Christmas is important.
77. Yes.
62. Family rituals are very important to me. They create family "character." Rituals create memories and define who you are.
63. Yes; w/o these time gets away from you and you can miss out on the people who should be closest to you.
64. Yes because it allows us to come together and bond. Sometimes life gets too busy and we tend to forget about the most important things: friends and family.
65. We have not established any yet.
66. Yes. To keep the family together so we won't grow apart.
87. Yes, they keep us caring about each other
91. Yes, because they are fun & something to look forward to.
59. Trying to be to form a close family bond. Since there is not one.
58. Somewhat. I think it provides security especially with children. It also provides a framework that can be nurturing.
89. Yes – to keep traditions going

57. Yes, to a point. Because it is comforting to have these rituals at home. Tradition is important; everyone needs to have a solid idea of where they came from. But sometimes rituals can become more important than the meaning behind it. This is taking it to far.
55. Yes. They give you a sense of security and belonging.
60. Yes, stability.
61. Yes, they define who you are and where you come from.
70. Yes – I think it brings families closer
71. No, because mom always controlled EVERYTHING
72. Yes; it lets us know where our family comes from: my family has a tradition that was brought to America over 100 years ago and we still carry this tradition on. I love it. Family from all over the U.S. come together for this celebration. We get to see how much the family is expanding every year.
73. Yes; because it is the glue to our household
74. Yes, get you closer to one another
50. Yes, because it gives you something to look forward to when spending time together
52. Yes, they are what make us special and unique
51. Yes. Family is where you originate. You want to be with your families during special times for love and support. We need each other.
53. Yes. I feel that if rituals are the cement that holds families together. The ritual is part of what makes you want to experience the even again.
49. Yes – they create a unique family bond and give children something to be proud of, something that they can claim as their heritage when they are grown.
48. Yes, rituals are what keeps the family unit – immediate & extended together. During these modern times of cross cultural living – rituals hold the traditions to be passed from generation to generation.
47. Yes, when you have rituals or routines it gives you something to look forward to and much needed stability. For example every Friday growing up I new we would go out to eat and this was much looked forward to.

- 46. Yes – traditions bring about constancy, dependability and familiarity. In a changing world its nice to know some things never change.
- 45. Yes, I feel that family rituals are important so that you may become a closer family through this.
- 44. Yes. Our family rituals help all of us to know the love we have for one another.
- 43. Yes. They provide stability for whatever may come our way.
- 42. Yes, they bring a sense of unity & purpose to certain days.
- 54. Yes, because it gives the family a tradition, a feeling of belonging to a group who does “special” things
- 118. Yes, because of the way I have been raised I have been very blessed through out my life, never getting into any trouble w/ drugs, alcohol, or sex. I knew why they were wrong and respected myself enough not to try them.
- 89. Yes → we pastor a church so of course we are dedicated to religious events
- 88. No, we don't have any
- 87. yes
- 86. Yes – I believe in them
- 85. Yes.
- 83. Yes, we don't have many.
- 82. Yes, I enjoy them
- 81. Yes – it keeps the family together
- 80. Sure – they form a bond
- 79. Yes - tradition
- 84. Yes, because allows us to talk and spend time together.
- 37. Yes because they form memories and make you who you are, a feeling of security.
- 106. Yes, I enjoy them & give you & family time together you can look forward to.

109. -
35. Yes. They are mostly Biblical based.
34. Why? They keep us close.
33. Yes, because they help us spend time together & get things done
32. Yes – going to church keeps us unified and helps to be Christ centered. Family night once a week ensures that we spend quality time together relaxing – enjoying each other. Shows commitment to one another by attending our events.
31. Yes, provides tradition and stability as a family
30. yes
27. Yes, builds cohesiveness
28. Yes, helps familys understand each others problems, works toward family helping goals
29. Yes!
11. Yes, keeps the family together
9. No, b/c we don't follow them. There was never any set.
111. I feel that holiday traditions are an important part of our family. A tradition is something to depend on and look forward to that brings the family closer together.
112. Yes – they are foundational, traditional.
113. Yes. They establish family identity and create community within a nation.
114. Yes, it develops pride and belonging
115. I guess and don't know.
116. Yes they kept us close and we loved to be together
117. Yes, I think family rituals are contribute to a sense of unity among family members.
3. Yes, they are tradition
119. Yes. If our family has taken them more seriously, maybe we would be closer now.

- 4. Yes. It is what makes a family.
- 90. Yes each family needs to be different
- 91. Yes, they bring us closer together
- 92. Yes, the ones we have help us to bond
- 93. Yes, it makes us stay close
- 94. Yes. They are the most peaceful times.
- 95. Yes it provides a sense of closeness and enables the family to develop a consistency
- 96. Yes, keeps you close to your family
- 97. Yes because it brings us together
- 98. Yes, tradition
- 99. Yes, b/c it's tradition & I'd like to pass them down.
- 100. No, I just don't
- 101. Yes, b/c the few we have need to be remembered
- 102. Yes
- 103. Yes, they R fun
- 104. No, things change for the better
- 105. Somewhat. Important because celebrate the birth of Jesus.
- 107. Yes. B/c we didn't have them & I will implement them in my married life
- 108. Yes – I think consistency is important and beneficial. You can always count on the family to be there for certain things.
- 110. Yes – it establishes a connection w/ the family
- 13. No, we don't really have rituals
- 14. Yes because it gives the family a reason to come together

15. Yes. They set values to live by and others see these. Hopefully they will also influence their life.
16. Yes. To establish a common ground on which to build great relationship.
17. Kinda. W/out them a family would have no traditions to pass on.
18. Yes, they create closeness and stability. Also, make others feel important.
19. -

V. What are some of your family's favorite rituals?

Themes

- Christmas (n=51)
- Church (n=25)
- Birthdays (n=18)
- Thanksgiving (n=16)
- Eating together (n=13)
- Sunday meals (n=10)
- Vacations (n=8)
- Easter (n=7)
- Going to games (n=6)
- Praying (n=5)
- July 4th (n=5)
 - 45 participants make some description of eating together as an important ritual
- New Year's Eve (n=4)

Negative

- I don't remember any favorite ritual. Working 2 jobs was my favorite time. I got out of the house and away from the control of my father. (#115)
38. Night time, sharing/devotions, birthday celebration, church
 39. However, I do like what we do observe. For example, Christmas is VERY important & I would even have a problem accepting new ideas.
 40. Sunday dinner together, New year's eve together, Go on vacation to somewhere educational (ex. Colonial Williamsburg, Washington, D.C. etc.)
 41. -going boating every weekend, spending Christmas day with extended family.

90. Every Christmas Eve @ Dad's parents, every Christmas morning @ home, every Christmas afternoon @ Mom's parents
56. Celebrating birthdays, Christmas, Thanksgiving & Mother's Day, & Easter.
5. Going to church, Christmas gatherings
6. Eating together, attending church, family functions, and playing volleyball w/ old friends on Sundays.
7. Visiting grandparents, aunts, uncles, cousins
8. Christmas and Thanksgiving dinners (extended family rituals)
10. Going to church together during the week. Playing board games together. Praying together.
12. Family vacation, Christmas, Thanksgiving, Halloween, 4th of July cookout, Birthdays
78. Vacations to Disney World, big dinners @ home, watching sports or Guy movies
67. Sunday dinner is eaten together. We attend church on a regular basis.
68. Playing games
69. Eat together, pray together, go on vacations together. Go to church, be generous.
75. Going camping, swimming, and church activities.
76. Christmas!! 4th of July fam reunion
77. Attending church, spending time w/ family on special occasions.
62. Christmas – watching old movies, having dinner, parties.
63. Parties – for graduations, annual reunion, anniversaries, other occasions, no occasion at all.
64. Birthdays, Christmas. Horse & wagon rides, harvesting crops & hay together, Thanksgiving, Easter, Church Homecoming
65. -
66. Eat together frequently. Travel together. Holidays.

- 87. Christmas @ our lake house, Thanksgivings w/ extended family, yearly trip to Fl to see relatives
- 91. Dad makes a big breakfast every Christmas. We go out to eat on our birthday. We go to my grandmas on Christmas eve.
- 59. Christmas, only because the kids get toys. We don't get to visit other relatives.
- 58. Doing yardwork TOGETHER, going over a budget, eating lunch and/or dinner, praying (at meals, for others, etc).
- 89. Christmas morning breakfast, devotions together
- 57. Going out to dinner on Friday nights, going to church on Sunday & eating lunch afterward. Christmas at both sets of in-laws.
- 55. Vacationing together – because it is a time when we can all get away & relax. Praying together before meals, Reading Christmas story before opening gifts.
- 60. Church/Eating together
- 61. Birthdays
- 70. church
- 71. Birthdays were kinda nice. Sometimes mom would let the birthday person have the spotlight.
- 72. Valieia → our traditional holiday. Opening Christmas presents on Christmas eve. The whole entire family (immediate, 50) getting together for every holiday. Just sitting around dinner table talking.
- 73. Advent at Christmas
- 74. Dinner together whenever we can
- 50. Thanksgiving dinner, Christmas dinner, Saturday morning breakfast, "Decoration day"
- 52. Eating together and going on trips over the weekend
- 51. Church, softball, basketball, boating, fishing, celebrating family milestones and holidays together GOOD food.

- 53. Reading at bedtime, singing of Kumbaya at bedtime to my children, going to church on Sunday, eating lunch out after church, our advent wreath, Thanksgiving dinner, Christmas cookies, Easter eggs
- 49. We used to always go sailing in the summer. We always go to my grandmother's in Florida for the 4th of July.
- 48. 1. Christmas Eve – my mother's whole family gathers at my childhood home or my aunt's home to eat & be together.
2. Holiday vacations – usually to other countries or far away states – always a blast ! & a good escape from reality (immediate family)
- 47. Playing scrabble, Bible study, Listening to the Yankees on the radio, Going to Church, going out to eat every Friday night
- 46. Passover – celebrated faithfully. Jesus' birthday cake and gift at Christmas. Easter egg hunts, Saturday morning pancakes, Family portrait every December.
- 45. N/A
- 44. Church, softball games, vacations, golf.
- 43. Vacationing and playing sports
- 42. Stocking @ Christmas, prayer before meals.
- 54. Christmas Eve Candlelight Service, birthday breakfasts, Thanksgiving dinners together are a must!
- 118. Going to church together. Holidays together w/ all the traditions.
- 89. Church, Bible study
- 88. Christmas
- 87. Family reunions, 4th of July parties, Christmas
- 86. Church, discuss the day, dinner, talk about dreams daily
- 85. Going to my baseball games on weekends. Doing yardwork together. Mom & sister time and Dad and son time. Just hanging out together. Communion together on Christmas Eve.
- 83. Christmas, Thanksgiving dinners.

- 82. Christmas tree & reading the Christmas story
- 81. Family reunions, church on Christmas Eve and new years.
- 80. Reading christmas story before opening presents on Christmas day
- 79. Christmas presents on C-Eve, Easter dinner
- 84. Vacation and holidays
- 37. Baseball games, bike rides, vacations
- 106. Fishing, hunting, going to races, family walks, going out on anaverseries
- 109. - .
- 35. Going to ball games. Fishing together.
- 34. We enjoy Christmas, Thanksgiving, birthdays & Mother's Day/Father's Day, and the annual vacation with the extended family on the husband's side.
- 33. Dinner, storytime at bedtime & prayer, Bath time
- 32. Family night – no work – all family members come and relax together. New Years Eve Dinner – all family members show up for a huge shrimp dinner. Christmas Day, Birthday Celebrations.
- 31. Eating ice-cream, going on vacations, dancing – spanish music
- 30. Dinner, church
- 27. work
- 28. (meals, discussions) Travel, church activities
- 29. Eating together on all major holidays, getting together for Christmas to exchange gifts
- 11. Gathering on holidays, occasional dinner at Mama's
- 9. nothing
- 111. Holiday traditions, family vacations, birthday celebrations
- 112. Have friendly chats together

113. My wife's grandparent's anniversary, any holiday get together, supper in the evening (so spec. time, or going out to dine)
114. Get togethers on July 4th and Labor Day. Thanksgiving and Christmas.
115. I don't remember any favorite ritual. Working 2 jobs was my favorite time. I got out of the house and away from the controll of my father.
116. Setting around the T.V. talking about things that happen in the past that were not funny but are funny now. We do this often.
117. Christmas – story read by grandpa, presents, cards. Making and eating Bahamian food. Thanksgiving – preparing food & eating together.
3. vacations
119. Christmas Eve
4. Eating dinner, watching T.V., playing ball & fishing.
90. N/a
91. Eating dinner together
92. Christmas and Thanksgiving
93. Christmas with the whole family
94. Hot dogs on Sunday night, reading the Christmas story on Christmas heaven, Easter dinner, Christmas dinner, Thanksgiving dinner
95. Going to lunch after Sunday services, Christmas celebration/dinner, Every Saturday we go and do something together
96. Christmas tree decorating, reading Christmas story on New Years Eve & opening one present.
97. Get togethers
98. vacation
99. Sunday morn. Dad makes pancakes, family opens Christmas gifts together, Christmas story is read on Christmas morning, easter baskets
100. -

101. Christmas, holiday, etc.
102. Going out to eat on Friday nights, Visiting extended family on Thanksgiving
103. Working in the yard
104. Go to church
105. Christmas gifts and birthdays
107. Family reunions
108. Thanksgiving dinner, Christmas morning, lunch together EVERY Sunday
110. Picnics, traveling, get togethers, eating dinner together
13. -
14. I guess at Christmas time, we always make a "Happy Birthday Jesus Cake" and throw a sort of birthday party
15. Playing cards, going to river. Holidays - birthdays
16. Birthdays
17. Christmas – we make cookies
18. Going to our camp on the river every Sunday after church
19. -

VI. Why are they your favorites?

Themes

- Being together (n=26)
- Fun (n=14)

Other Themes include

- We've always done it
- We enjoy the company
- We enjoy sharing time
- Like being together
- Time for fellowship

- You get attention
- You get closer
- They're special times

38. They are important.
39. Christmas is the celebration of Jesus Christ's birth! As a Christian, Christmas & Easter are the most important.
40. Because we are together.
41. Fun
90. It is an annual thing to look forward to that is always the same
56. We are able to come together because we are off work (jobs)
5. -
6. They've been going on since I can remember, they're fun, I enjoy spending time with my family, and it seems like the rituals will always "be there" for us.
7. Because we spend time together
8. Because it's a time to be together with the whole family and enjoy fellowship. Not that we don't anyway (because we do) but there is far less fighting and a sense of almost peacefulness. Less tension. Besides, we all like to eat.
10. They define closeness.
12. Because, they are all times when we are together
78. I've grown up w/ them & become accustomed to them. I would definitely miss them if they changed.
67. -
68. Love sports
69. -
75. Because they are fun to do as a family.
76. B/c all of my family is there. Dad is the oldest of 8 & tons of relatives come up to my

grandmother's house.

- 77. Because these are the things that bring us so close together.
- 62. The entire family gets together for bonding time. We really love and enjoy each other's company. That is the most important thing about it.
- 63. It's a good time.
- 64. Because we are all helping each other to reach a common goal and that's difficult for most families.
- 65. -
- 66. Because everyone is happy.
- 87. I like big family events
- 91. -
- 59. Because the kids get toys.
- 58. They have a beginning & an end. You can "see" what was accomplished. Nothing was "wasted."
- 89. Good memories and fun
- 57. -
- 55. See V. We are together – we're spending time with each other.
- 60. Time to share
- 61. I loved birthdays as a child (mine and others). I like to make them special, memorable for my kids. My husband didn't have that.
- 70. church
- 71. You were actually treated special.
- 72. We get closer to one another & I learn about myself.
- 73. Because it puts things in perspective
- 74. -

- 50. Because it usually includes food. (my mother is a great cook)
- 52. I love to travel and I love food. (A little too much I should probably quit eating)
- 51. -
- 53. Because they involve my family
- 49. -
- 48. These two incorporate something we do every year & they are both uninterrupted family times – no work, no phones, just us.
- 47. Scrabble - because the entire family is present in a much less stressful environment. Bible Study – because we are growing spiritually together as a family. Radio – because my father and I have bonded over the years through this. Church – same reason as Bible study. Eat – because this was a rare time when we went out together.
- 46. We're all together with lots of laughter and the favorite game of cards appears during those times.
- 45. -
- 44. These are all fun activities that we can share together.
- 43. -
- 42. They have just always been there.
- 54. Gives us a feeling of closeness to each other and, at Christmas, gives us a special closeness to God & Jesus to remember Him during the Christmas festivities.
- 118. Spending time together
- 89. ?
- 88. Fun times
- 87. They are fun
- 86. I enjoy sharing my day & dreams w/ my family
- 85. We have just always done it. Grown up doing it.

- 83. The whole family is together
- 82. I love being with my family
- 81. Because the whole family is there
- 80. I love being w/ my family
- 79. B/c they happen every year
- 84. Because I like spending time with my brother and its fun
- 37. Because they are special times we share together through the years.
- 106. I enjoy that time we are together having fun.
- 109. -
- 35. Fishing. It is a fun time for the whole family
- 34. Enjoyable, fun!
- 33. Because we are together
- 32. They are special – spending quality time together – a lot of good memories – very relaxing.
- 31. Lends a sense of support or pride. A safety net in knowing I am a part of something.
- 30. “blood is thick”
- 27. It’s what we do best
- 28. Enjoy the time we set aside for each other
- 29. There really isn’t many to choose from.
- 11. I enjoy them.
- 9. N/A
- 111. It is a time for the entire family to come together and fellowship
- 112. Like them

- 113. You get to see everyone in your family and catch up on all the events of the past, present and future events.
- 114. Brings the family together.
- 115. -
- 116. -
- 117. I enjoy eating with my family and celebrating holidays with them.
- 3. fun
- 119. It was taken seriously, and done every year. Other rituals changed over time.
- 4. Because it is a time of closeness & bonding
- 90. ?
- 91. We get to visit
- 92. Its when my whole family gets together
- 93. We enjoy each other
- 94. There is a semblance of order. People aren't as likely to fight.
- 95. Because I have grown-up doing them and it is something I look forward too
- 96. Gives me a sense of family togetherness
- 97. Because we get together
- 98. fun
- 99. Shows our love for Christ & each other
- 100. Because they are
- 101. B/c they involve food & gifts
- 102. Because I get used to looking forward to doing it regularly. I always have something to do.
- 103. They

- 104. Because I love Jesus
- 105. I get prizes
- 107. Not confined to being just with immediate family
- 108. They all have to do w/ eating. This is probably the time we talk most and catch up.
- 110. The involve everyone
- 13. -
- 14. At least you know what to expect
- 15. Everyone enjoys them and we are together (usually with a few extra "kids")
- 16. It's the only thing we all do together
- 17. B/c we are all together & cooking, fun!
- 18. Because we can all relax and enjoy each others company w/out the hassle of chores and the telephone
- 19. -

VII. Do you feel that you have too many, too few, or about the right amount of family rituals?

Themes

- Right Amount (n=61)
- Too Few (n=32)
- Too Many (n=0)

- 38. Right
- 39. The right amount.
- 40. About the right amount
- 41. Too few

90. We should probably have some more traditions. Everything changes per occasion and year.
56. Too few
5. -
6. About the right amount
7. Right amount
8. For my family its just right. We're close, but not CLOSE. To any other family it would seem too few.
10. Too few.
12. About right
78. About right
67. -
68. Right amount
69. -
75. About right.
76. Right amount (1 in July, 1 in Dec.)
77. Right amount
62. Too few.
63. About right.
64. At this point in my life there too few.
65. -
66. Right amount
87. Probably too few, but I'm used to it. I'd probably be annoyed if more were added now.
91. -

59. I am upset that we have too few. We have no foundation & my children will probably grow up feeling disconnected.
58. Probably too few.
89. Too few
57. -
55. No.
60. Too few
61. Right amount
70. Too few
71. Too few
72. I wouldn't mind having more.
73. About the right amount
74. -
50. About the right amount
52. About right
51. -
53. Right amount
49. -
48. About the right amount. We could have one or two more but I really like what we have.
47. Right amount
46. Just about right – because I tend to go overboard, I'd be perfectly happy to ritualize everything!!! And make my family nuts!
45. -

- 44. About the right amount.
- 43. -
- 42. I feel our rituals are changing as we all get older and move out on our own. I miss them.
- 54. About the right amount.
- 118. The right amount.
- 89. Right amount
- 88. Right amt.
- 87. The right amount
- 86. Just right
- 85. The right amount.
- 83. Too few
- 82. About right
- 81. About the right amount
- 80. Perfect amount!
- 79. Too few
- 84. We have the right amount
- 37. About the right amount
- 106. About right
- 109. -
- 35. The right amount
- 34. About the right
- 33. No
- 32. About the right amount

- 31. Right amt
- 30. Right amount
- 27. Too few
- 28. About right – but would like to have more but due to obligations time is always a factor
- 29. Too few!
- 11. Right amount.
- 9. Too few
- 111. I wish we had a few more. I am big on tradition.
- 112. Just right
- 113. About right.
- 114. I want more so that the family can get together
- 115. -
- 116. -
- 117. About the right amount.
- 3. Bout right
- 119. Too few
- 4. We have too few. I'd love to be able to spend every second w/ my family
- 90. Too few
- 91. About the right amount
- 92. Too few
- 93. Right amount
- 94. Too few

- 95. About right
- 96. Too few
- 97. Too few
- 98. About right
- 99. Right amount
- 100. About right
- 101. Right amount
- 102. Right amount
- 103. About the right
- 104. About right
- 105. Just the right amount
- 107. Too few
- 108. A good amount (Not too many or too few)
- 110. Too few
- 13. We don't have enough
- 14. Too few
- 15. About the right number
- 16. Too few
- 17. About the right amount
- 18. The right amount
- 19. -

VIII. How closely connected are your family's rituals and your religious faith?

Themes

- Very (or really) (n=_59)
- Not close (n=_13)
- Somewhat (n=_11)

38. very
39. Extremely! Our rituals are focused around our faith.
40. Very connected
41. Not very
90. Pretty closely
56. Christmas & Easter are very close to our faith
5. -
6. Almost everything in my family springs from religious faith – so our rituals are expressions of our belief in God and family.
7. very
8. Most our family rituals are more about being together although a few (such as Christmas) are founded in our faith. I suppose not really closely related.
10. Very connected.
12. very
78. Not very closely
67. -
68. Pretty close, they know how I feel about the Lord and although some have strayed there is respect.
69. -
75. Very closely.

76. Doesn't apply to July 4. Christmas → we talk about the birth of Jesus.
77. Very close
62. Everything that we do is centered upon our belief system. We try to keep a focus on our beliefs.
63. Depends – maybe 1/3
64. Some rituals are connected to faith but not all.
65. -
66. Very much so.
87. Completely intertwined.
91. -
59. Not close!
58. Very close
89. Tightly – our family strives on God & His word
57. -
55. Some are very close.
60. Very close
61. Not very
70. same
71. Not sure
72. My family is mostly consisted of Catholics. My parents and I and my brother are born again Christians.
73. Very close
74. -

- 50. Very close
- 52. Very connected God is always implemented somehow in what we do
- 51. -
- 53. Fairly connected
- 49. -
- 48. Close – Christmas is the mecca of most rituals or church activities.
- 47. Very close, even entwined
- 46. Passover is directly connected and Christmas
- 45. -
- 44. Very! We do not do anything that would compromise our faith as a family ritual.
- 43. -
- 42. Pretty close.
- 54. Very closely connected.
- 118. Very close
- 89. They are “one and the same”
- 88. closely
- 87. Very close
- 86. Very close
- 85. Very connected.
- 83. Not close
- 82. Very close
- 81. Very religious
- 80. Very close

- 79. So close – one in the same
- 84. Very close
- 37. Not too closely connected
- 106. About right
- 109. -
- 35. closely
- 34. Christmas is the only religious holiday.
- 33. Semi
- 32. Some are very close. Christmas, Easter, special devotions
- 31. Pretty close. My immediate family are the only one saved, so the rituals are being made to fit our faith.
- 30. close
- 27. Hard work is rewarded by our faith.
- 28. very
- 29. Fairly strong
- 11. Very close
- 9. Not closely connected at all. We are strong believers in God, so we tend to follow mainly believers rituals.
- 111. Very closely. Many family traditions center around religious holidays/
- 112. close
- 113. Pretty close
- 114. Very close
- 115. -

- 116. -
- 117. Most of our rituals come from our religious faith – Christmas, Easter, etc.
- 3. Very close
- 119. Most of the rituals we have are based on Christian Holidays
- 4. Very close
- 90. No relation
- 91. close
- 92. Very connected
- 93. Very close
- 94. very
- 95. Very close I think they go hand and hand
- 96. Very close
- 97. very
- 98. Real close
- 99. Very close
- 100. Really close
- 101. very
- 102. closely
- 103. close
- 104. Pretty close
- 105. Kind of closely
- 107. Not at all
- 108. Very – we have a strong belief in our faith and most of what we do is according to that.

- 110. closely
- 13. Not close
- 14. Very closely connected
- 15. very
- 16. Not extremely
- 17. very
- 18. close
- 19. -

IX. Do you see any drawbacks resulting from to your family's rituals?

Themes

- No (n=78)
 - Yes (n=5)
 - Rituals can be too rigid
 - We don't have enough of them
- 38. no
 - 39. The only drawback is a set schedule. My husband expects each year to be exactly like the previous. I don't ever add or take away anything – for fear that it will always be that way
 - 40. Sometimes too much “togetherness” is to much. ☺
 - 41. -
 - 90. no
 - 56. We need to put more into our family rituals
 - 5. -
 - 6. No – they are all beneficial.

7. No, but there seems to be a lot of pressure in just getting packed and driving somewhere
8. Not really
10. No.
12. Only the fact that we have to work with Blake's biological mother on times for us to have him before we can make our plans
78. Not really
67. -
68. no
69. -
75. No I do not.
76. No
77. No.
62. No.
63. No.
64. no
65. -
66. no
87. No
91. -
59. Yes. There will be nothing to be remembered, & if there is, it will probably be "We never did that in our family, boy your lucky!"
58. Not really.
89. no

57. -
55. Sometimes prayers become habit rather than having meaning.
60. No
61. My husband places little emphasis on birthdays and therefore is never celebrated. It bothers me.
70. nope
71. Only that I probably will not put too much of an importance on these things
72. No
73. No
74. -
50. No
52. No
51. -
53. NO
49. -
48. No – I think they are good
47. No
46. No
45. -
44. No
43. -
42. Some hurt feelings if they are changed
54. No!

- 118. No
- 89. No
- 88. no
- 87. No
- 86. No
- 85. No
- 83. no
- 82. no
- 81. no
- 80. None at all
- 79. none
- 84. no
- 37. No not really
- 106. no
- 109. -
- 35. No
- 34. No!
- 33. No
- 32. No
- 31. No
- 30. no
- 27. Tired!
- 28. No – opens dialogue between members

- 29. No
- 11. nope
- 9. N/A
- 111. No
- 112. none
- 113. Yes, the expectation's of having to be at the get-togethers and the pressure that goes w/ that i.e. how successful have you been? What are you doing now? Ect. Ect.
- 114. none
- 115. -
- 116. -
- 117. No
- 3. No
- 119. Only that there weren't enough
- 4. No
- 90. Yes need to have something
- 91. No
- 92. None
- 93. no
- 94. No
- 95. No
- 96. No
- 97. no

- 98. No
- 99. nope
- 100. NO
- 101. No
- 102. No
- 103. No
- 104. No
- 105. yes
- 107. Yes. We aren't very close
- 108. No
- 110. There aren't enough
- 13. -
- 14. It's mainly only once a year that we celebrate things...there needs to be more of them
- 15. no
- 16. No
- 17. no
- 18. no
- 19. -

X. What is the most important activity you do together as a family?

Themes

- Go to church (n=38)
- Having dinner/eating together (n=19)
- Talking (n=12)

- Pray (n=10)
- Christmas time (n=8)
- Thanksgiving (n=3)

38. pray
39. Go to church.
40. Go to church.
41. -
90. Stand in the kitchen and talk
56. Go out to eat.
5. -
6. Probably church attendance (as a regularly occurring activity), otherwise family holidays, because the latter is strictly a "blood" family activity.
7. Eat dinner
8. Nothing really. We pretty much only do together when we have to.
10. Pray and have our daily devotions
12. Just be together
78. Pray & attend church
67. -
68. Mother's Day & Easter if at all possible all are in church with me.
69. -
75. Go to church.
76. Dinner together whenever we can
77. Go to church
62. Having conversation and fellowship. Going to church together is the most important

- activity.
- 63. dinner
 - 64. Christmas
 - 65. -
 - 66. Weekend or Holiday meals. Church
 - 87. Have Thanksgiving together & visit our lake house
 - 91. -
 - 59. Try to build family trust (there is none) Spend more than an hour together a day. W/o a stupid T.V.
 - 58. I don't know if I can put what I'm thinking....ha,ha. I'm going to be brave and put it....sex! ☺
 - 89. Just talking at dinner regularly
 - 57. -
 - 55. Supporting each other at special events. Going to church as a family.
 - 60. Church/Eat
 - 61. Family trips
 - 70. Attend church services
 - 71. Go out to eat.
 - 72. Share our feelings
 - 73. pray
 - 74. -
 - 50. Attend church
 - 52. Vacations they are so relaxing for us and my dad works so hard. He really needs the rest.

- 51. -
- 53. Attend church
- 49. -
- 48. "Hang out." We regularly find ourselves doing nothing together at my childhood home – those times are the best.
- 47. Bible study
- 46. Talk – and we make time for just "blowing the breeze" no agenda or topics.
- 45. -
- 44. Church attendance.
- 43. -
- 42. pray
- 54. Attend church regularly
- 118. Spending holidays together – very much family time.
- 89. pray
- 88. Christmas
- 87. Church
- 86. CHURCH, I enjoy attending church with my family
- 85. Christmas time and all that stuff. Thanksgiving.
- 83. Christmas dinner.
- 82. Reading the Christmas story
- 81. church
- 80. Christmas, Easter, Thanksgiving
- 79. Meals - dinner

- 84. Go on vacation
- 37. Go out to eat together & talk.
- 106. pray
- 109. -
- 35. Attend church
- 34. Sunday morning devotions @ breakfast – all give devotions
- 33. Prayer
- 32. Family night – spending time relaxing and talking
- 31. Talk & listen
- 30. Church, talk
- 27. Work!
- 28. Attend church in family atmosphere
- 29. We don't do much as a family. Probably the best or most important thing we do together now is when we talk on the phone. Since I left for school – our relationships have become stronger from talking.
- 11. talk
- 9. nothing
- 111. Going to church together on Sunday mornings.
- 112. Talk
- 113. Probably having one meal a day (at least) together & going to church
- 114. Being at events with each other.
- 115. -
- 116. -
- 117. We spend time talking to one another at the dinner table.

3. Church
119. Holidays or if all of us can have dinner together
4. Church
90. Eat ?
91. Church
92. Go to church
93. Go to church
94. Read the Christmas story
95. Going to church & worshiping together
96. Spend time together
97. church
98. Church
99. Eat Sun. dinner together
100. Church
101. Eat dinner when my brother comes home
102. Talk
103. Just chillin all up in the family
104. Go to church
105. Open Christmas presents and eat the meal at holidays
107. When we do eat together (but it's not often)
108. Going to church together on Sundays and having lunch together we often have devotions together
110. Eat dinner

13. -
14. Vacation
15. Goes to church & church functions
16. Church
17. Go to church
18. Eat dinner & pray & do devotion
19. -

VITA

Howard J. Hammond (Jerome) was born in Savannah, Georgia on May 26, 1965. At the age of four he moved to California with his parents and three sisters where he lived until the age of twelve. In 1978 he returned to Savannah and attended Benedictine Military Academy for his high school education. After receiving his BA in psychology from Lee University, he enrolled in his denominational seminary where he completed an M.Div. degree. In 1994 Jerome returned to his Alma Mater as a part-time instructor in the School of Religion. He was accepted into the College of Human Ecology Ph.D. program in 1995 and began teaching as a faculty member at Lee University in the College of Arts and Sciences following the completion of his course work. He currently lives in Cleveland, TN with his wife and twin sons.