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**The First Full TV Generation:
A Grounded Theory Study of Persons Born from
1960 to 1976 Regarding Their Experiences with
Parental Mediation of Television and Movies**

A Dissertation
Presented for the
Doctor of Philosophy
Degree

The University of Tennessee

Bradley W. Bull
August 2005

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DEDICATION

At age four, my paternal grandmother,
Delma Watson Bull,
saw her mother brutally murdered by her stepfather.
Her own husband, Rufus Bull, died when she was just 35,
leaving her widowed with 8 sons and pregnant with my father at
the advent of World War II.
With grace, dignity, strength,
and only an 3rd grade education,
she persevered through a life of near constant heartache,
including two late-term miscarriages, a twice-broken neck,
jilted love, skin cancer, and Parkinson's disease.

My maternal grandmother,
Una Slemp Brown,
dropped out of college to care for her ailing mother,
returned to school decades later, and graduated
summa cum laude.

My mother,
Barbara Sue Bull,
when she was pregnant with me,
in an age before copy machines,
typed an entire article entitled
“How to Raise a Genius.”
It must have worked!☺

My father,
Dr. Bernard Franklin Bull,
worked his way up from poverty
and provided me both roots and wings.

To these strong and faithful women and
this courageous man,
I lovingly dedicate this manuscript.

ACKNOWLEDGMENTS

My committee members, **Drs. Mary Jane Moran, Ray Richardson, and Deborah Tegano**, guided me with personalized professionalism. Special thanks to **Dr. Priscilla Blanton**, another committee member, with whom I did most of my coursework and who, in her office one dark day in my life, boosted my confidence when she included me in the phrase “we therapists.” Special thanks also to **Dr. Julia Malia**, my committee chair, who not only patiently guided me through this endeavor but gave me the opportunity to spread my teaching wings as her teaching assistant.

The Department of Child and Family Studies office staff, **Barbara Bright, Constance Honorable**, and **Carole McDonald**, have always been professional, helpful, and courteous.

My **fellow graduate assistants** have made me laugh, given sound feedback, and usually paid for the drinks they took from the refrigerator in The Attic Dungeon.

The **twenty participants** in this study gave me their time and their stories.

Gayle Caughron, on the eve of my fearfully departing my job to go back to school, said, “Grab it and growl, young man. Grab it and growl.” (Grrr!)

The congregations and staffs of **Cumberland Baptist Church, First Baptist Church, Knoxville**, and **First Baptist Church, Oak Ridge, TN**, supported our family both spiritually and materially.

Dr. Christen Logue, my counselor at the University Student Counseling Center, helped assure that I graduated not only with a degree but also with an education--emotionally, cognitively, behaviorally, relationally, and spiritually.

My sister, **Benita Claiborne**, and my colleague, **Mary Edmundson**, provided fast and accurate transcription of my interviews; my sister, **Bethany Bull**, provided childcare many times while I was writing.

Deepest thanks, love, and appreciation to:

Dr. Bernard Franklin Bull, my father, for giving me a sketch of a hatching chick with the inscription: “The struggle brings strength; the easy way makes weak; God’s way makes beauty;”

Barbara Sue Bull, my mother, for working beyond her desired retirement to help finance my education;

Delyn Marie Bull, my daughter, and **John-Clarke Leland Bull**, my son, whose hugs, laughter, and love fill my heart with unspeakable joy; . . .

. . . and infinite, affectionate praise to my wife, best friend, and muse,

Connie Cruze Bull.

She is my beloved and exclusive teammate in life, a gifted artist in music, a hard-working scholar in study, a compassionate servant of Christ, and a formidable Scrabble opponent in play. Her letters make a 7-letter, triple-word play in my life. In the hardscrabble life of graduate school—the last 3 years in particular—she has woven purple cloth and wisely purchased land. Her children rise up and call her blessed. People who know her call her amazing. I call her “every woman in the world.”

Good morning. I believe in you.

ABSTRACT

According to Gallup polls, the number of U.S. households owning televisions (TVs) went from 6% in 1949 to 90% in 1959 to 97% in 1966. Thus, persons born from 1960 to 1976 represent the *first full TV generation* in that they are the first members of society to grow up with television as a constant presence. The parents of this cohort vividly remember the advent of television and were themselves raised by parents who had no experience growing up with television. For the most part, the parents of those born since 1960 faced making decisions related to mediating television having had no experienced role models of their own. The question then arises: What did persons born after 1960 learn about dealing with television based on what their parents did and did not do in their own parenting? To the extent that feature films are aired on television, movie-viewing was included in this study as a phenomenological interest.

The process by which parents engage their children's media viewing habits is referred to as mediation. Media literacy scholars typically refer to three types of mediation: (a) *active mediation* in which parents talk with their children about TV, (b) *restrictive mediation* in which time viewing and access to particular content are limited, and (c) *co-viewing* in which parents merely passively view with their children. One aim of active mediation is to promote *critical thinking* skills. For the purpose of this study, critical thinking is defined as the ability to (a) weigh information for accuracy, (b) identify artistic quality, and (c) identify intent of a message and underlying motivations of its producer(s). Another aim of mediation is to promote prosocial *moral agency*, prosocial behavior being defined as that which promotes fairness and the emotional and physical well-being of the widest portion of global society, and moral agency being the

cognitive process of determining values related to prosocial decisions and implementation of behaviors that are consistent or inconsistent with these values.

This grounded theory study was conducted to understand the experiences of television and movie mediation within members of the first full TV generation both in terms of this cohort's experience with television and movie mediation in their childhood experience and in terms of their mediation with their own children. The participants were chosen through a stratified convenience method. Out of immersion in the collected data, I developed a theory for explaining styles and methods of parental television and movie mediation that effectively promote children's (a) critical analysis of the medium and its content and (b) moral agency.

Participants in this study reported childhood experiences with all the types of mediation. One key observation from the study is that the way participants adapted mediation in their own parenting arose out of the interaction between their level of affection for their parents and their level of approval of their parents' style of mediation. A major finding was that participants expressed being overwhelmed by the array of choices available in contemporary television and movies and that this variety has led to a loss of a sense of anticipation and of an *event* nature of family media viewing. The conclusion from this observation is that contemporary families need to be more intentional in planning their viewing.

I dubbed the theory for mediation I developed the *prosocial cognitive mediation theory*, integrating Bandura's social cognitive theory, some of its sub-schools, and Vygotsky's social development theory, particularly the concept of the zone of proximal development. Another proposal arising from the data is the *Mediatician* Model of TV

and movie mediation. This model compares parental planning of viewing to the activities of a dietician in preparing individualized diets that are healthy in terms of content and amount.

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CHAPTER 1

INTRODUCTION

“What about when the boy had his hand up that girl’s dress?”

I thought about my father’s question for a moment. I was about 11 years old, and we were driving home from seeing the movie *Oh, God*. Dad had asked my foster brother and me what we thought about the movie. We had described our favorite parts, and then he had asked us if we saw any inappropriate behavior. I had said, “No,” and then he asked about the scene where John Denver’s character caught two of his teenaged grocery store employees in a compromising position in the stockroom.

“He didn’t have his hand up her dress,” I said. “They were just kissing.”

“Uh-uhhh [no],” my older foster brother laughed. “He had his hand up her dress.”

“Did not!” I said.

This was in the years before the VCR, so it was years later before I saw the movie again and realized that, indeed, the boy was groping the girl’s buttock under her skirt. In spite of my disagreement over what was portrayed, I remember picking up on the fact that, regardless of whether or not the boy had his hand up the girl’s dress, my father clearly wanted me to understand that he did not think that was appropriate behavior between a boy and a girl. I also remember thinking that the fact he had seen the movie a few days before and had still taken us in spite of that scene meant that he wanted us to learn something from the movie. In the particular case of the movie *Oh, God*, his main lesson was on following your values and beliefs even when others scoff at you—as depicted by the main character.

My father often offered such prompts to give special attention to scenes in movies and television shows. In retrospect, I see how he was attempting to instill values in me and prepare me for situations I would face in my life. For instance, he knew that at some point I surely would be faced with the pressure to experiment with drugs. One day he called me in the den and said, “I want you to watch this guy’s acting. He won an award for his acting in this movie about a guy who quits drugs cold turkey.”

“What’s *cold turkey* mean?” I asked. He explained. Then he fell silent while I watched in disgust as the character thrashed about on his bed, vomiting and frothing at the mouth like a rabid dog. When the scene was over, my father said, “That’s what happens to people who use drugs.” I never had the slightest desire to try them.

As human beings, we are faced with temptations in many forms and on many fronts. One task of parents is to lay the foundation for the values that will form their children’s moral character. One of the most challenging aspects of this task involves striking the precarious balance between overprotection and excessive liberty. On the one hand, parents need to provide enough exposure to reality that children do not crumble when they face it. On the other hand, parents have a legitimate desire to protect children from the assaults that threaten the innocence of childhood. In establishing the boundaries for their families, parents, like lords of ancient castles, face the challenge of erecting walls that are strong enough to protect while providing gates that allow for adequate interchange with the wider world.

Inevitably, some arrows make it over the wall. My contention, however, is that the greatest threats to our children’s development are the Trojan horses we willingly roll

into our homes. Many times, the Trojan horse is our television. Often, we as adults lose touch with the fact that what may be innocuous to us may be terrifying or alluring to children.

As a 4- to 5-year-old child, I had a recurring nightmare of being shoved from a dock by a ghost and then being surrounded underwater by a school of brightly colored fish. As an adult, I was watching *Fantasia* when I blurted out to my wife, “That’s it! That’s what I kept seeing in my nightmare.” It had been nearly 30 years since I had seen the movie, but I suddenly remembered being terrified by the marching brooms that chased Mickey Mouse. The terror and the beauty merged in my nightmare.

Interestingly, while my father often prompted me to think about what I was seeing in movies or on television, I remember no such conversation as we drove home from seeing *The Hiding Place* when I was 10 years old. This movie, depicting the holocaust survival story of Corrie ten Boom, was produced by World Wide Pictures, the production company of the evangelist Billy Graham. In one scene, a prisoner has been caught stealing from the pharmacy. She is slammed into a wooden wall; one guard pinions her left arm to the wall; another guard draws back his rifle. The camera zooms in on her face; the audience sees the agony on her face and hears the sound of her wrist being smashed. The scene shifts to a clinic where her bloody wrist is being bandaged. As a child, I believed that the guard had bayoneted her wrist. I imagined that the bayonet had stuck into the wooden wall and had to be shaken loose while still in the woman’s wrist. It was not until I saw the movie again as an adult that I saw that she actually was struck with the butt of the rifle. As a child, I had not noticed the split-second image of the rifle

being turned around. The upshot for me at the time—and I believe the result would have been the same even with a more accurate perception—was that I had great difficulty going to sleep for a few nights after seeing the movie. I kept seeing that image over and over and feeling sympathetic pains in my wrist.

My parents often initiated conversations about television and movie content. However, I remember no discussion of *The Hiding Place*. Was it because it was late and they wanted me to fall asleep in the back seat? Did they discuss it, and I simply do not remember it? Or, most likely, did the fact that it was a Billy Graham movie make it seem safe to them? Regardless, the experiences I have described above have deeply influenced my view of parents mediating the impact of their children's television and movie viewing in several ways. First, in spite of losing some sleep, I do not regret that my parents allowed me to see *The Hiding Place* at that age. Those who endured the Holocaust lost much more than sleep. Seeing *The Hiding Place* instilled in me sensitivity about the need for social justice and personal moral agency in the face of systemic inhumanity. Surely a qualitative difference exists between content that depicts antisocial behavior as a negative force versus content that glamorizes such behavior. Second, the benefits of seeing *The Hiding Place* notwithstanding, discussion of the film could have helped me feel safe. As a parent, I know I must constantly try to see material through my children's eyes; I must not assume that they will ask questions or express fears. I must be aware that Trojan horses (even Billy Graham films) that appear safe on the outside may bear a threat on the inside. Third, my parents recognized that their best efforts could not keep all the arrows of life from coming over the walls of their protection. Rather than ignoring or

excessively suppressing television, my parents attempted to use it as a tool to prepare me to deal both with (a) elements of the outside world they could not keep out of our home or might unknowingly invite in and (b) those I would face when I ventured away on my own. These notions echo Osborne (1989):

Parental influence will be inadequate to counterbalance television's influence if the goal of parents is to stem the tide of social change in order to preserve an earlier or traditional way of life. This can't be done. What we can hope to do, however, is help our children become tied to an ethical system so that they can rise and fall with the tide without being swept away. We do this not with simple exhortations about good and evil or with strict rules to control behavior, but with discussion about the basic ethical question—What happens to people? (p. 83)

Osborne (1989) went on to share an anecdote about a college student whose family banned television from their home. The sons sneaked a black-and-white television into the barn. When the mother discovered it, she dragged it into the yard, demolished it with a stick, and dumped it down the well. The author concluded, "But in the end, her methods didn't work very well. Her sons [had] sneaked the television into the barn, and the daughter who witnessed the incident reported that she went through a period of excessive television viewing after she left home" (p. 88).

It may be easy to condemn this mother's harsh reaction and point out the negative outcomes of her method, but would we be so quick to condemn a parent who picked up a stick to ward off a vicious dog? From *her* vantage point, this mother was *slaying the dragon* that threatened her family. Unlike this mother, who was trying to do *something*

to protect her family, most parents seem to ignore the threat. Austin, Bolls, Fujioka, and Engelbertson (1999) pointed out that

according to the existing literature, parents do little to control or influence the messages their children receive from the mass media. Parents tend to make few rules and *rarely discuss television content* [italics added] (e.g., Austin et. al., 1990; Bower, 1973; Comstock, 1975; Corder-Bolz, 1980; Lyle & Hoffman, 1972). Parents also *set poor examples for children of effective decision-making skills* [italics added] (e.g., Alexander & Fry, 1990; Austin & Nach-Ferguson, 1995; Flay & Sobel, 1983; Kandel & Logan, 1984). (p. 176)

Additionally, given Osborne's publication date in the late 1980s, it is likely that this mother came of age in a time that offered virtually no instruction or modeling for parents about dealing with television. This point raises a central question of the present study: What did individuals born since 1960 learn from their parents who themselves had no parental role models for handling television, and how are they incorporating what they learned into their own parenting?

Historical Context and Rationale for the Study

Interviewer: I want to start out by just getting you to free associate about your memories of television as a child.

Male Participant: Black and white. Bozo the Clown. And hot dogs cut up on a metal tray high chair.

Persons born between 1960 and 1976 represent the first generation in history to watch television from a high chair. The purpose of this study was to examine (a) the experience of this generation with mediation by their parents who largely had no role

models for mediating television and (b) how this generation of parents is adopting into their own parenting behaviors what they learned from what their parents did and did not do in mediating television consumption. This first full TV generation overlaps the end of the Baby Boom Generation and spans most of the generation popularly referred to as Generation X, GenXers, or Busters, for the *baby bust* after the *baby boom*. Additionally, at the time of the present study (2004-2005), parents in this age cohort have children ranging from newborns to adolescents and even young adults. Primarily, however, I am interested in this group of parents because they have the distinction of being what I call *the first full TV generation*. By this label, I mean to indicate that most Americans born between 1960 and 1976 do not remember getting their first television, whereas most of their parents do. As evidence of this, consider that

in 1949, only 6 percent of the Gallup sample said they had a television. But this jumped to 23 percent in 1951, to 47 percent in 1952, to 76 percent in 1955, to 90 percent in 1959, and then to 97 percent in 1966. In just 10 years, in other words, television went from being a marvel and a curiosity to being a shared and common part of our national life. (Mayer, 1993, p. 595)

The implication of this socio-technological shift is that a person born in the 1960s or 1970s likely was born to a set of parents who had no role models for dealing with television. In other words, most GenXers' grandparents encountered television only as adults; thus, most GenXers' parents were pioneering how to set rules and otherwise mediate television. This makes GenXers the first set of parents to have grown up with TV as a ubiquitous reality. To the extent that feature films are aired on television or

played on video devices, movie viewing is included as a phenomenological interest in this study. Given these parameters, I was curious as to what and how this population learned about TV/movie viewing from their pioneering parents and how they are or are not addressing television and movies with their own children.

In accordance with conventional wisdom and advice from professionals, parents commonly tell their children, “Don’t talk to strangers.” Yet, through television, children “can travel the world well before parents allow them even to cross the street” (Meyrowitz, 1993, cited in Austin, 1993, p. 147). Influence of “TV strangers” on children not only is potentially qualitatively threatening, it can also be quantitatively overwhelming. The American Academy of Pediatrics (2001a, citing Strasberger, 1993) has made the sobering assertion that “by the time adolescents graduate from high school, they will have spent 15,000 hours watching television, compared with 12,000 hours spent in the classroom” (p. 192).

If, as Austin et al. (1999, p. 176) suggested, “parents do little to control or influence” children’s mass media diet, what factors contribute to this phenomenon? This is another focal question of my research. Are parents unaware of the dangers, ignoring the dangers, or simply uninformed about what to do? I suspect that lack of awareness both of dangers and mediation strategies is at play. While much advice exists regarding many child-rearing issues, it is unclear what parents’ experience of preparation for dealing with media might include.

These questions raise the issue of what it is that must be mediated in the first place. Besides the amount of time children spend watching television, commonly

expressed concerns relate to the influence of media in promoting violence, premature sexuality, and both underage *use* and subsequent *abuse* of tobacco and alcohol. Recent research (Christakis, Zimmerman, DiGiuseppe, & McCarty, 2004) associated watching television with the development of attention deficit hyperactivity disorder (ADHD) in some children. A large body of literature has affirmed the existence of gender stereotyping in the media (e.g., Furnham & Mak, 1999; Glascock, 2001) and examined the impact of such stereotypes (e.g., Muramatsu, 2002; Nathanson & Botta, 2003). Elasmr, Hasegawa, and Brain (1999) hypothesized a reciprocal relationship between shifts in social attitudes regarding women and an increase in portrayals of women on television. Within this array of concerns, I have chosen to focus primarily on indications of prosocial behavior to illustrate the influence of viewing media on children and also the role that parental mediation of children's viewing plays. I define *prosocial behavior* as that which promotes fairness and the emotional and physical well-being of the widest portion of global society.

The most compelling evidence I found for the influence of television was reported in a study comparing the homicide rates of Whites in South Africa, Canada, and the United States. In setting the background for the study, Centerwall (1993) cited William's (1986) study of three towns in Canada. Due to its geography, one of the towns, called "Notel," gained access to television 2 years after the other two towns. Immediately prior to Notel gaining access to television, researchers compared the aggression rates in the three towns. Two years later, examining the same children, the rate of aggression in the two control towns remained the same, but in the town that had most recently gained TV,

the individual rates of aggression had increased 160%. In a similar study cited by Centerwall (1993), Granzberg and Steinbring (1980) compared the level of aggression in boys in two towns where access to television was separated by 4 years. Aggression went up in boys in the first town after gaining television; aggression of the boys in the second town also increased only after the advent of television. Centerwall (1993) performed an historical analysis of the homicide rates of Whites in Canada, the United States, and South Africa. This was a significant comparison for two reasons. First, Whites in these the three groups shared very similar demographic traits. Second, Canada and the United States shared similar access to television. On the other hand, due to governmental suppression, South Africans did not gain access to television until 1975. Centerwall reported that, from 1945 to 1974, the homicide rate among Whites in Canada and the United States rose 93%, but it fell 7% among Whites in South Africa. Centerwall stated,

In the United States and Canada there was a lag of ten to fifteen years between the introduction of television and a doubling of the homicide rate. In South Africa, there was a similar lag. Since television exerts its behavior-modifying effects primarily on children, while homicide is primarily an adult activity, this lag represents the time needed for the “television generation” to come of age. (p. 63)

The 15-year (1977-1992) longitudinal study by Huesmann, Moise-Titus, Podolski, Eron (2003) provides the most comprehensive examination I have found of the “relations between children’s exposure to TV violence and their aggressive and violent behavior in young adulthood” (p. 201). They asserted that, “over the past several decades, the correlation between TV-violence viewing and childhood or adolescent

aggression has been unambiguously demonstrated. It has also been clearly confirmed that, in the short run, exposure to violence causes an increase in immediate aggressive behavior” (p. 203). Their own study found that “children’s TV-violence viewing between ages 6 and 9, children’s identification with aggressive same-sex TV characters, and children’s perception that TV violence is realistic were significantly correlated with their adult aggression” (p. 215).

The issue of perception of reality directly raises the issue of how parental mediation may help clarify reality and, thereby, have a moderating effect. Huesmann et al. (2003) hypothesized that “learned scripts for aggressive behavior are not followed if they violate individuals’ normative beliefs about what is appropriate for them” (p. 217). These researchers went on to say that “future research should probably be directed much more at elaborating and testing the kinds of interventions that parents, schools, producers, and the government can promote that will mitigate [the long-term effects of exposure to TV violence]” (p. 219). Similarly, Nathanson and Yang (2003) suggested that “future research should continue to explore the components of active mediation that encourage desirable outcomes and develop explanations for their effectiveness” (p. 130). Huesmann and Nathanson are among the most widely published researchers in the field of television. The present grounded theory study helps elucidate Huesmann et al.’s (2003) hypothesis by identifying the mechanisms and methods that promote normative beliefs and decrease the likelihood of aggressive behavior. Studying parental interventions helps demonstrate the limitations of mediation styles and highlights areas where action by broader social forces such as schools and media producers may be necessary. Interviewing individuals

about their experiences as (a) children and (b) parents helps provide Nathanson's requested explanation for the effectiveness of various components of active parental mediation.

While doing the literature review for this research project, I serendipitously found a dissertation entitled *The Use of Electrical Equipment in the Mixing and Baking of Cakes*. I wondered how someone had earned a doctorate researching such a mundane topic. Then I noticed the date: 1935. Context is everything, and, in 1935, electrical appliances in the kitchen were a new frontier (Reagan, 1935). I imagine that one day someone may wonder why someone did research on parental mediation of television and movies. Even though television has been around for decades, participants in this study give evidence that parents still are struggling to understand how to mediate their children's viewing of television and movies.

Substantive Frame for and Purpose of the Study

Creswell (1998) posited the need for researchers to delineate the ontological and epistemological worldviews they bring with them into their research. In keeping with this suggestion, I will provide a description of these elements of my worldview.

Ontology

In discussing moral agency, a common debate relates to the basic nature of human motivation. Do we enter the world (a) basically good (and become corrupted by society) or (b) basically bad (and must be inculcated with goodness)? Mason (2002) pointed out that ontological discussions often lead to debates over such dichotomies as mental versus physical, intellectual versus emotional, and natural versus cultural. Just as the

nature/nurture debate has moderated into a concession of both/and, so, too, I believe the debate over basic human morality should move away from either/or thinking. I believe it is necessary to identify human moral essence as a paradox. For instance, in English-speaking societies, we refer to immature behavior as *childish*. Paradoxically, we refer to behavior that is pure and innocent as *childlike*. We intuitively grasp the fact that children can be both impish and cherubic. Most parents have seen an infant throw food, a behavior the child probably has never witnessed, but we also have seen them do something like holding hands with a new acquaintance of a different race, another act that may never have been modeled for them.

This is not to say that we are born morally neutral. I believe at our core we are *both* good *and* bad and that context determines the appropriate designation of a given behavior. I agree with the inherent implication of Maslow's (1993) view that the core of human essence is *potential*. For instance, the selfish egocentrism of childhood serves as a survival mechanism. To the extent that insisting on a parent's attention promotes children's survival, self-centeredness in children serves a positive purpose; however, its negative ramifications are clear to the extent that, left unchecked, self-centeredness may evolve into a character of greed, a trait that may prompt a host of antisocial (*childish*) behavior in adults. On the other hand, many adults possess a wide-eyed sense of *childlike* wonderment with the world. Thus, I believe that, by nature, human beings begin life both bad and good.

The implication of this for the present study applies on two fronts. First, human beings who are both bad and good create products that can be used for both bad and

good. Notice that I did not say television and movies *are* bad and good. Television and movies are both powerful tools and destructive weapons, depending on how we use them. Thus, I believe that, while *human beings* are paradoxically both bad and good, *material things* are morally neutral. The second implication relates to human beings as consumers of media. If we are both good and bad, what is it that influences our moral character to sway our behavior in one direction or the other? The issue of how television influences human behavior continues to be hotly debated. I believe it is important to remember that antisocial behavior occurred long before the advent of television; television is not the root of modern ills. However, to say that television plays no role in promoting social ills simply because it is new on the scene is like saying HIV plays no role in world health since people have always died of diseases. Overwhelming evidence (described hereafter) attests to the powerful influence television has on human behavior. Because television content largely is determined by the profit motive, the content often is determined by the “virus” of greed: prurient programming brings in large amounts of money. Because this virus can never be fully eradicated, one option for parents in defending their children from infection is to enforce abstinence from television altogether. However, this would deny them the legitimate benefits of television. Therefore, what other options exist? How do we determine what is developmentally appropriate for children to watch? How can we help children learn from the positive aspects of television while culling out the negative? Answering these questions raises the issue of my understanding of how human beings learn.

Epistemology

Creative art education, or better said, Education-Through-Art, may be especially important not so much for turning out artists or art products, as for turning out better people. . . . If we hope for our children that they will become full human beings, and that they will move toward actualizing the potentialities that they have, then as nearly as I can make out, the only kind of education in existence today that has any faint inkling of such goals is art education. (Maslow, 1993, p. 55)

When Maslow endorsed the power of education through art, he likely was referring to media such as painting and music. But videographic and cinemagraphic arts likely constitute the dominant art forms of contemporary Western society. There is evidence that children's exposure to music enhances their performance in other academic areas. Children seem naturally attracted to hearing music. We may tap into this attraction and then advance the appreciation of the *art* of music through a pedagogy that helps them understand the *science* of music (e.g., the difference between a quarter note and a half note). Likewise, it is common to witness a child's fascination with the images and sounds of television. I argue that, as with other media, the task of parents is to assist their children to develop a mature grasp of the methods and messages of television. In helping them become better consumers of the medium, we help them become better consumers within the world it portrays.

How is this done? Answering this question obviously will be influenced by one's understanding of how people learn. This study has been influenced by my epistemological view of the reciprocity between the individual and society.

Vygotsky (1978/2001) described three previously proposed viewpoints on the relationship between development and learning. The first view, set forth by Piaget and Binet, holds that “processes of child development are independent of learning” (Vygotsky, p. 22). In this view, “learning trails behind development” (p. 23). The second position, held by James, maintains that “learning is development [so] development is viewed as the mastery of conditioned reflexes . . . [and] education [is] the organization of acquired habits” (Vygotsky, p. 23). Koffka and the Gestalt school held the third view, which synthesized the previous two and saw neurological maturation and learning as “mutually dependent and interactive” (Vygotsky, p. 23).

I concur with the Gestalt interactionist view that “maturation prepares and makes possible a specific process of learning. The learning process then stimulates and pushes forward the maturation process” (Vygotsky, 1978/2001, p. 23). In other words, maturation and learning are like a snowball, as illustrated in Figure 1. The front part of the snowball (the area prepared to receive new snow) is maturation, which pulls the back half, learning, which reciprocally is pushing maturation forward. All of this assumes one of two conditions: (a) gravity and a slope (nature) or (b) a person pushing the snowball (nurture by a parent, teacher, etc.).

However, Vygotsky took issue with all three proposed viewpoints. He observed that the previous models examined only children's *actual development*—or the level at

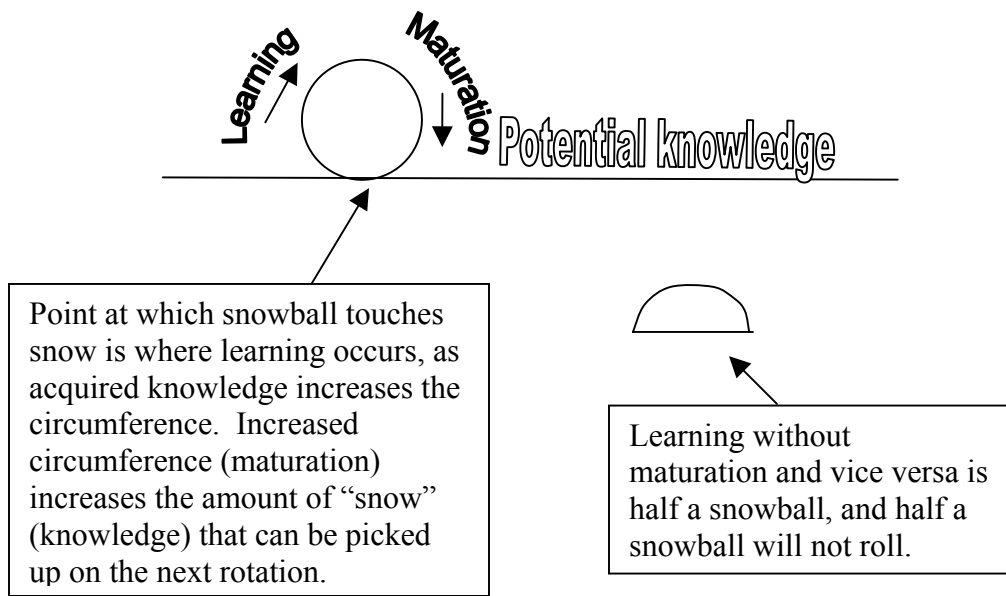


Figure 1. Learning and maturation relationship.

which a child can perform based on previously established standards of measurement.

He proposed that a more accurate measure of a child's ability is indicated by the *zone of proximal development*—or the tasks a child can perform with help, “those functions that have not yet matured but are in the process of maturation” (Vygotsky, 1978/2001, p. 26). While I have used a snowball metaphor to describe the interactionist position, Vygotsky used a fruit tree to describe his own. Two fruit trees might have the same amount of fruit (actual development), but the tree with the most additional buds has the highest potential production (zone of proximal development). (Note: Vygotsky ignored the fact that an arborist may well prune the plant with the most buds since excessive buds would actually predict less yield in subsequent seasons.) In sum, Vygotsky said learning aimed at tapping the child's existing developmental level is inefficient, that “‘good learning’ is

that which is in advance of development” (p. 27).

I agree with Vygotsky’s conclusion regarding the existence of the zone of proximal development. I disagree, however, with the conclusions he draws. Vygotsky maintained, in opposition to the interactionist position, that “the developmental process lags behind the learning process” (p. 27). But to me, Vygotsky’s description of the zone of proximal development is not inherently at odds with the interactionist perspective. To return to the snowball metaphor, two equal-size snowballs are at the same level of actual development. Anyone who has rolled a snowball, knows, however, that a snowball’s growth depends on the nature of the snow immediately ahead. Dry snow will not stick; wet snow will. Sometimes a snowball needs human assistance by packing snow based on the nature of its makeup. If a snowball has picked up a lot of leaves, it will need more help than will a clean, wet snowball. Thus, two equally sized snowballs (actual development) could have different zones of proximal development (how big they can get with a given amount of help). Still, each snowball will affect and be affected in an interactive fashion by the nature of the snowball to-date and the nature of the snow ahead.

In terms of children’s television viewing, a certain amount of maturity is necessary to process the information being encountered. Moreover, could it be that, similar to what has been found in studies on neural plasticity (see Nelson, 2001), the information encountered on television, if immediately ahead of maturation, may contribute to maturation by stimulating neural pathways? Emerging evidence (Christakis et al., 2004) indicates that excessive television viewing is associated with attention deficit hyperactivity disorder (ADHD). Much evidence (discussed hereafter) exists regarding

the influence of television on human behaviors from aggression to smoking to general consumer spending. By the same token, might a well-mediated diet of quality television content actually promote neurological growth as well as the development of cognitive skills and sound moral decision making? I intuit that this is the case, although it is outside the scope of the proposed study to test for neurological detriment or benefit.

With these ontological and epistemological underpinnings in mind and following Creswell's (1998, p. 96) outline for a qualitative research statement of purpose, I embarked on this grounded theory study with the purpose of describing the experience of television mediation of persons born between 1960 and 1982 in terms of their experiences both as children and as parents. (Recruitment resulted in 1976 being the latest participant birthdate, rather than 1982, a commonly identified ending date for GenX.) Out of submersion in the data produced, I further have sought to develop a theory for explaining styles and methods of television mediation that effectively promote children's (a) critical analysis of the medium and its content and (b) moral agency.

Nominal Definitions of Concepts Used in This Study

At the outset of the study, I defined *mediation* as the manner in which parents engage with their children regarding television viewing. Specifically, television mediation comprises three distinct but related activities: *active mediation*, or talking to children about TV, *restrictive mediation*, or setting rules or regulations about children's TV viewing, and *coviewing*, or simply watching TV with children. (Nathanson, 1999, p. 125, citing Nathanson, 1998; Valkenburg, Krcman, Peeters, & Marseille, in press)

Drawing from a number of sources (e.g., Brooks, 1998; Krueger, 1998; Lloyd-Kolkin, Wheeler, & Strand., 1980; Morris, B. S., 1993), I define media-related *critical thinking* as the ability to (a) weigh information for accuracy, (b) identify artistic quality, and (c) identify intent of a message and underlying motivations of the message's producer(s). I define *moral agency* as the cognitive process of determining values related to prosocial decisions (right versus wrong) and the subsequent implementation of behaviors that are consistent or inconsistent with these values.

Research Question and Topical Questions or Issues for the Study

Mason (2002) delineated four types of intellectual puzzles to be examined through qualitative research: developmental, mechanical, comparative, and causal/predictive. The present study contains elements of each of these puzzles, resulting in three types of questions: developmental, mechanical, and moral. In terms of developmental puzzles, I am wondering how the participants as part of the target age group developed their views of television and subsequent mediation. Mechanically, how did their parents mediate and how do the participants in turn mediate with their own children? Comparatively, how do participants' methods of mediation differ from those of their parents? In terms of causation/prediction, what impact did their parents' styles of mediation have on the participants' moral agency and critical thinking development, and what impact does the participants' style appear to be making on their own children? These questions are consistent with the suggestion by Nathanson and Yang (2003) that "future research should continue to explore the components of active mediation that encourage desirable outcomes and develop explanations for their effectiveness" (p. 130).

CHAPTER 2

REVIEW OF LITERATURE

In addition to considering basic philosophical influences, it is necessary to survey extant theoretical perspectives and anchor points from the scholarly literature related to the given topic. While the result is not exhaustive of theories related to mediation, I have focused on those that have particularly influenced my views: social cognitive, social inoculation, and reactance theories. In addition to describing these theories as conceptual frameworks for this project, since mediation seeks to influence self-control, I also will review the self-talk behavior modification technique.

Social Cognitive Theory

Social *cognitive* theory (SCT) is the name coined by Albert Bandura to more accurately describe a school of thought formerly referred to as social learning theory (Thomas, 2000).

Bandura changed the label [from *social learning* to *social cognitive theory* because children] . . . not only *learn* (acquire information from social experiences), they also manipulate knowledge in their minds to form new understanding, they imagine what may happen in the future, and they generate plans. “The ability to envision the likely outcomes of prospective courses of action . . . contributes to human motivation and adaptation” (Bandura, 1997, p. 35). Thus, the term *social cognition* implies a broader array of mental activities than does social learning. (p. 208)

Rooted in classical behaviorism, SCT incorporates the inner process of human cognitions as factors influencing the stimulus-response model. According to SCT theorists, behavior is more complex than simple response to a stimulus. Instead, using cognitive analysis, one could say that learning can occur by observation and subsequent behavior is affected by a reciprocal interaction between the individual and the environment. Individuals imitate behavior they find rewarding, and what they find rewarding is influenced by temperament and prior experience (University of South Florida, n.d.; *Albert Bandura: Social Cognitive Theory*, n.d.).

In a classic set of experiments, Bandura, Ross, and Ross (1963) and Bandura (1965) demonstrated the power of media to induce imitative behaviors. In the 1965 study, preschool-aged subjects were shown films of a model (an adult female) hitting, pushing, and yelling at a large inflated “Bobo doll” (giving rise to the name commonly used for the studies). The first experimental group (model-rewarded condition) witnessed the aggressive behavior and then saw the model receive popular brands of soda and cookies. The second experimental group (model-punished condition) saw the same film but with a different ending, an ending in which the model was scolded and spanked.¹ The third group (no-consequences condition) saw the model’s aggressive behavior but with no ending consequences of either kind.

¹ Ironically, Bandura opposed spanking, but this was the punishment used. While opponents of spanking acknowledge that it is effective in altering behavior at least in the short term, the selection of spanking as the aversive stimulus is tangentially pertinent to this study since one of the goals is to explore the effectiveness of verbal interventions. One wonders what other types of aversive stimuli might have been used and if they would have been as effective in reducing aggression as Bandura’s studies found spanking to be.

Interestingly, Bandura found an inverted bell shape of imitative behavior. As one might predict, children who saw the model punished showed the least amount of imitation of the aggressive behavior. Bandura's most stunning finding, however, was that children who saw *no consequences* exhibited *almost identical rates of imitation as those children who saw the model rewarded* (Morris, C. G., 1993, p. 222). This is highly significant to the topic of media influence since a common critique of popular media is that maladaptive or dangerous behaviors (from smoking to promiscuous sex) portrayed in popular media often lack a demonstration of negative consequences.

Another provocative finding of the 1963 study involved disparity between children's reported disapproval of the aggressive character versus their imitation of that very character's behavior. Bandura, Ross, and Ross (1963, p. 605) stated that, "almost without exception, children who selected the successful aggressive model as their object of imitation labeled his behavioral attributes with strongly negative evaluations, e.g., 'Rocky is . . . mean' or 'wicked.'" This is a finding highly salient to the issue of parents' mediation of television since children tend to imitate behavior they see as effective (in achieving some desired goal) even if they know the means used to achieve that goal were socially or morally inappropriate. In other words, "models who are successful or competent, who possess high status, and who have control over rewarding resources are more readily imitated [than] are models who lack these qualities" (*Albert Bandura: Social Cognitive Theory*, n.d., citing Deci, 1991). In the process of reviewing this literature, I have come to call this the *drug-lord syndrome*. Even though viewers might know that a portrayed drug lord is plying a despicably corrupt trade, the very desirable

images of expensive cars, jewelry, planes, and boats, as well as having sex appeal, can weaken viewers' inhibitions and make the character an object of admiration rather than disapprobation. As Bandura's research findings suggest, this is a particular danger when such a portrayal is made without realistically showing negative consequences of drug abuse and corruption.

Speaking specifically to the issue of imitation of aggression, Buerkel-Rothfuss and Buerkel (2001) went so far as to state that "the conclusions drawn about TV violence research *are almost unequivocal* [emphasis added]: Children learn aggression and other anti-social behavior from watching television (Anderson, 1977; Dorr & Kovacic, 1980; Hearold, 1986)" (p. 357). Huesmann, Eron, Klein, Brice, and Fischer (1983) went so far as to say that the fact that "such a relation exists is no longer open to serious question" (p. 899).

Bandura specified a number of interacting variables that contribute to the motivation to imitate a given behavior. He found that children are more likely to imitate behaviors that are "rewarding, realistic, and principled" (Bandura, 1986, cited in Buerkel-Rothfuss & Buerkel, 2001, p. 357). By *principled*, Bandura meant that imitation is more likely to occur if the modeled behavior is performed by someone the observer views as promoting an admirable cause. In terms of imitating *rewarding* behaviors, it has been pointed out that subjectivity is the ultimate confounding variable for social learning theory since it cannot predict that which will be regarded as positive by the learner (*Social Learning Theory of Albert Bandura*, n.d.). It is essential, therefore, as will be further discussed below, that parents take early and proactive action to influence what

their children will view as positive. If children are to resist the allure of a negative but attractive model, they must be inculcated with values that emphasize benevolence and delayed gratification so that they will be more likely to view as positive those behaviors that are, in fact, conducive to beneficent personal and social development.

Because the Bobo doll study involved aggression, much of the research on media's impact on behavior has to do with aggression. Bandura's broader work, however, deals with imitation of modeled behavior in general. He stated that "the highest level of observational learning is achieved by first organizing and rehearsing the modeled behavior symbolically, and then enacting it overtly" (Bandura, 1977, p. 59). This process bears practical relevance to parental mediation since children are more likely to have opportunity to rehearse such behaviors as coarse language and cigarette smoking than they are to launch a shoulder-mounted missile.

Social Inoculation Theory and Reactance Theory

Using a medical analogy, social inoculation theory (SIT) compares undesirable beliefs and behaviors to disease (Braley, 2001). Subsequently, the prevention of undesirable beliefs and behaviors is compared to being inoculated against a virus. The theory represents a subcategory of social cognitive theory (*Some Specific Social Learning Theories*, n.d.) and grew out of research arising from American reaction to the brainwashing of U.S. soldiers captured during the Korean War (*Inoculation Theory*, n.d., McGuire, 1961, 1985). The American government and public were nonplussed that so many American prisoners—with no apparent physical torture but simply by means of lengthy propaganda presentations by their captors—accepted communist ideology and

chose to remain in Korea after the armistice. This launched intensive interest in the concept and utility of the science of persuasion and belief formation. The subsequent flurry of academic research led to the release of William McGuire's landmark research in 1961 (Braley, 2001; McGuire, 1961; McGuire, 1985).

“The main point of Inoculation Theory is: attacks make beliefs (and attitudes) stronger” (*Inoculation Theory*, n.d.). Just as medical inoculation creates resistance to infection by exposing an individual to a weakened form of the virus, social inoculation seeks to build resistance to an undesired belief or behavior by offering advanced exposure to the targeted subject and providing counterarguments to the elements of the subject that otherwise would be inviting or persuasive. Summarizing his own seminal research, McGuire (1985) stated,

Supportive defenses can be given immunizing efficacy if they are accompanied by a threat such as pre-exposure to a weakened attacking argument (McGuire, 1961d), forewarning of an impending strong attack (McGuire and Papageorgis, 1962), or requiring difficult active participation in the defense (McGuire, 1961a). . . . Just as biological inoculation requires the passage of an incubation period before resistance develops, threatening defenses also show delayed-action immunizing effects, conferring more resistance to attacks that come several days after the defense than to immediate attacks (McGuire, 1962; Rogers and Thistlethwaite, 1969; but see Szybillo and Heslin, 1973). This research [shows] the efficacy of dealing with rather than ignoring the opposition. (p. 294)

This notion of the importance of proactive inoculation in advance of exposure to counterarguments has particular relevance in light of (a) previously mentioned evidence that parents rarely discuss television content with their children and (b) subsequent discussion regarding the influential nature of adolescent peer relationships. The latter point implies that parents may need to expose their children to what McGuire (1961, p. 328) called *weakened counterarguments*.

An intellectual cousin of SIT is reactance theory (RT)—the theory that explains the truisms that “the grass is always greener on the other side of the fence” and “we always want what we can’t have.” As Krucmar and Cantor (1997) stated,

Reactance theory states that people are motivationally aroused when they believe that their freedom or decision-making power is in some way threatened. To deal with this threat, people are motivated to regain their freedom, derogate the restrictive agent, or to enhance the perceived value of the restricted item. (p. 394)

This phenomenon is relevant to the discussion of mediation since Krucmar and Cantor (p. 408) pointed out that programs with parental advisory ratings actually become more enticing to children. Additionally, Nathanson (2002) found that “restrictive mediation was related to less positive attitudes [of children] toward parents, more positive attitudes toward the [restricted] content, and more viewing of the [restricted] content with friends” (p. 207).

Richard Evans pioneered the use of SIT in various prevention programs for teenagers (*Farfel Recipients*, n.d.), and its use has been documented with successful antismoking, antidrug, and sexual abstinence programs. Kirby (n.d.), for instance,

studied a number of pregnancy prevention programs, while Dusenbury and Falco (1995) examined drug abuse prevention curricula. Effective programs were found to share several characteristics. According to Kirby (n.d.), one common denominator of successful programs was theoretical grounding in social cognitive theory and related theories such as social influence, social inoculation, and reasoned action. In another study of programs aimed at teen sexuality and drug use, of the 21 programs found to be effective, 16 “use[d] . . . social cognitive theories to leverage behavior change” (Center for Health and Health Care in Schools, n.d.). In the initial term search for my review of literature, I found social inoculation to be most widely referenced in the literature on smoking prevention. It was found to deal with the media only tangentially insofar as smoking appears in movies and television programs. Other than what I found in that context, I was perplexed to find only one passage directly linking social inoculation theory with prevention of negative media effects. In addressing programs to prevent violence, Hughes and Hasbrouck (1996) described the study by Huesmann et al. (1983) as effectively using “two versions of an inoculation type of intervention” (p. 145) to reduce aggression in children watching high amounts of violent television. It was the second of these approaches that Huesmann et al. reported highly significant changes in attitudes about violence and reductions in aggressive behavior. In their study,

the experimenters asked the children to volunteer to help in making a film to show to children in Chicago who had been “fooled by television or harmed by television violence or got into trouble because of imitating it.” The experiments introduced the self-labeling by saying that “of course you know better than to

believe what you see on TV and you know that imitating what you see may be bad, but other children do not know this.” As expected, all of the experimental subjects volunteered to produce the film.

Subjects spent most of the first session composing a persuasive essay that they would read before a video camera. . . . In the paragraphs they wrote, subjects were to answer three questions . . . : “Tell how television is not like real life”; “Why is it bad to imitate TV violence?”; and “Why is it bad for a kid to watch too much television?” (Huesmann et al., 1983, p. 905)

Huesmann et al. (1983) refer to the method as consistent with counterattitudinal advocacy research, justifying the assessment of the approach as reflecting social inoculation theory. However, the link is not explicitly described, raising the issue, therefore, as to what the literature on parental mediation of television viewing uses as a guiding theoretical framework.

During a secondary literature review after completing my data collection and in the final stages of this writing, I did find a recent study in which, while not identifying social inoculation per se, the researchers described parental approaches consistent with social inoculation. Bragg and Buckingham (2004) carried out qualitative interviews, asking parents and teenagers in Great Britain about their experiences of co-viewing televised erotic material. Due to the relevance of one particular passage as an illustration of social inoculation, I will quote Bragg and Buckingham at length for later comparison with a similar anecdote from a participant in my study.

Many parents argued that good viewing practices around the television could mitigate its allegedly negative effects. Rather than simply forbidding potentially embarrassing or ‘difficult’ material, parents (and mothers, in particular) actively tried to construct it as an occasion for debate and discussion with their children. The genre most frequently referred to in this context was soap opera, and at the time of our research, two current storylines about teenage pregnancy on *Coronation Street* and *EastEnders* elicited considerable comment. [One mother] commented:

Yeah like to actually let them watch how she’s struggling, how she can’t go out with her friends ‘cause she’s got to look after this baby, how she’s missing out. . . . So I suppose that way it’s good because you’re actually giving them a warning, you know, it’s a warning to them not to do it.

A group of mothers praised the story as a sensitive and realistic treatment:

Heidi: *They’ve made that quite clear that, you know, how difficult it is for a young girl still at school. With a baby and you know. So they’re giving the right message here. That, you know, it’s not all . . .*

Penny: *It’s not being glamourized. . . .*

Heidi: *Yeah. I thought the Coronation Street one was well done really. It was just, like you say, one simple mistake and that’s what can happen, you know. And, you know, you can’t...she can’t just go out and please herself with her friends. . . . Because my daughter . . . looks at baby clothes all the time. ‘I wish I had a baby.’ . . . I’m trying to explain to her that it’s different when you have a baby, you know, they are keeping you up in the night. And so, when she sees that and I say, ‘See . . . that’s what it’s really like.’ It worked. It worked. (p. 450)*

Bandura’s (1965) study showed that subjects could learn from the negative experience of a media-portrayed model. These mothers saw that their daughters will encounter arguments favoring active engagement in sexual behavior. These arguments

may come from external peer pressure or from internal cognitive assessments of the potential pleasure. To offset these arguments, these mothers used available media portrayals to model negative consequences and thereby provide their daughters with internalized counterarguments. “Heidi” claimed that the approach worked. This is the voice of a parent. In the results section (Chapter 4), details will be provided of a participant in my own study who said of his mother’s similar approach: “It worked. It worked.”

The Self-Talk Behavioral Modification Method

In *Social Learning Theory of Albert Bandura* (n.d.), it was observed that “Bandura agrees that conversation is not an effective way of altering human behavior” (p. 1). This is true to the extent that conversation *alone* will not override modeling that contradicts a verbal message. Meichenbaum and Goodman (1971) demonstrated the effectiveness and utility of using both speech and action in tandem in a process that helps children internalize messages into self-talk. Meichenbaum and Goodman used Kagan’s (1966) Matching Familiar Figures (MFF) test as a tool to assist children in internalizing helpful self-talk messages. As described by Friel and Friel (1999), parents, in teaching their children to solve the test, verbalize their own orderly thought processes and behaviors (pointing while they scan the pictures) as they systematically eliminate those objects in the test that don’t match the target object until the matching object is found. Parents then repeat the exercise in a whisper, then do it silently. Next, parents lead their children in talking through the exercise aloud, reducing their talk to a whisper, and then

doing it silently. Consistent with social cognitive theory, an external message thus becomes internalized after being modeled and then practiced.

Like the MFF exercise, television mediation aims to identify the portrayed values and behaviors that match the parents' desired behavioral goals for their children while eliminating those values and behaviors that do not match what the parents want their children to imitate. While none of the reviewed resources made this comparison, the concept seems to underlie the intent of much of the parental mediation literature. Messaris and Kerr (1984, p. 662), for instance, cited studies indicating that "adult commentary can inhibit or intensify children's imitative responses to a visual medium (Grusec, 1973; and Hicks, 1973)" and "mothers' comments can counteract children's tendencies to follow the dictates of a TV commercial (Prasad, Rao, & Sheikh, 1978)."

Integration of Theories

Nathanson (1999) lamented that, in the midst of promoting mediation for the well-being of child viewers, the field of mediation is still in need of an "overarching theoretical framework" (pp. 124 & 126). As previously mentioned, social inoculation theory arose in response to successful brainwashing in the Korean War. In common parlance, television often is accused of brainwashing viewers. One question for this literature review section has been whether theorists and/or applied researchers have attempted to link McGuire's inoculation theory to parents' television mediation practices? The apparent answer is no. Nathanson's suggestion that the mediation literature needs an overarching theory has heightened my curiosity as to the possibility

that social inoculation theory might assist in forming such a framework. The language of much of the mediation literature lends credence to this suggestion.

Social inoculation seeks to prevent persuasion to an opposing viewpoint by exposing individuals to the viewpoint and providing them with counterarguments and opportunities to practice these counterarguments. Throughout the mediation literature, television content is described as portraying behaviors and attitudes that many parents deem (or should deem) inappropriate for children. In other words, like an infection, some media content poses a risk if children are exposed to it. There are three means of preventing physical infection: quarantine, hygiene, and medical inoculation. In terms of television mediation, quarantine corresponds to restrictive mediation, whereas hygiene and medical inoculation correspond to active mediation.

Desmond, Singer, and Singer (1990) posited that “it is fruitful for a parent to discuss the meaning of an event *before* it is confronted [like an inoculation] and again *after* an event [like hygiene]” (p. 306). They stated that, in doing this, parents are “helping the child to create schemas for interpreting experiences *before they occur* [emphasis added]” (p. 306). Additionally, they compared such a process to readying children for a doctor’s visit by informing them what to expect. This is interesting in light of the fact that, in my initial computer search on inoculation for this review, I noticed a number of papers on the use of social inoculation theory in helping children deal with painful medical procedures.

Nathanson (1999) used the language of SIT without making a direct connection. Nathanson said that “children who receive certain forms of parental mediation will be

more ‘protected’ from violent TV, even when they view without a parent” (p. 126).

Huesmann et al. (1983) came the closest to making a direct reference to social inoculation. They performed an experiment, described earlier, to study mitigating aggression by altering attitudes. The intervening variable in the study was the writing of an essay against violence on television. The children who wrote and read the essays subsequently showed fewer aggressive tendencies than the control group. The researchers pointed out that

the experimental group’s training sessions employed techniques that have produced behavior changes of some duration in attitude-change experiments (Cook & Flay, 1978). These procedures included crediting the children for possession of the attitudes we wished them to adopt, inducing behaviors that would lead to the self-attribution of these attitudes, inducing perceptions of personal responsibility for an outcome related to the attitudes . . . inducing the perception of participation out of free choice, and promoting the perception that the consequences of their behavior were important. (p. 905)

Thus, the mediation literature, like SIT, speaks of taking proactive action in preventing a negative outcome. In the current context of mediation literature, this preemptive intervention regards imitation of portrayed behaviors. Ultimately, these portrayals may represent behaviors and attitudes that children inevitably will face in real life. My contention is, therefore, twofold. First, social inoculation can be used to prevent imitation of behaviors and attitudes portrayed in programs that either do not portray negative consequences or that portray negative consequences but in a glamorized manner.

Secondly, media content that does demonstrate negative consequences in a straightforward manner can help children avoid accepting undesirable attitudes and behaviors encountered in life. For instance, my father frequently allowed me to view material that some parents might have deemed too graphic for children but that my father believed would serve as a vicarious teaching tool, an example of which I have recounted already of being encouraged as a preteen to watch a movie portraying a drug addict quitting cold turkey.

My suggestion that SIT be so linked with television mediation has received an initially favorable response, though with some reservations, by one leading researcher in the field of mediation. Nathanson (personal communication, April 18, 2002) has suggested SIT could possibly be linked to mediation but with some limitations related to the intent of inoculation versus the intent of mediation. Nathanson suggested that

inoculation is designed for individuals who already agree with the message you are going to send (and parental mediation can be used with all children); . . . and inoculation is used with negative messages, but parental mediation can be used with all kinds of messages (both negative and positive).

I appreciate this helpful challenge to my thinking and respond to these suggestions in two ways. First, I question the premises that SIT applies only to those in preliminary agreement and only to negative messages. Social inoculation theory frequently is referenced in the literature on prevention of adolescent tobacco use as well as that on pregnancy prevention. In neither of these cases does the target audience necessarily agree with the need to avoid tobacco or premature sexuality. In terms of SIT

applying only to negative messages, we can return to the medical imagery of the theory. *Medical* inoculation does aim to help the patient deal with objective dangers such as a virus (negative message), but it does not actively assist the patient to attain a balanced diet of nutrients (positive messages). However, *social* inoculation deals with subjective, abstract concepts. What constitutes a negative message to one family may be a positive message to another. Thus, every concept children encounter on television or in movies is a potentially negative message. *Social* inoculation seeks to prepare the target agent to respond to any message, positive or negative, in accordance to the values underlying the responses to the given information.

On the other hand, if we accept the premises that SIT applies only to those in agreement and to those dealing with negative messages, could combining SIT with another theory compensate for these supposed limitations? In terms of use with only negative messages, SIT was developed as part of an effort to prevent attitudinal and behavioral “infection”—a negative concept. If a negative message is equated with infection according to SIT, the corollary would be that a positive message is like healthy food. It follows, then, that if inoculation is needed in advance to prevent infection, knowledge of and will power to choose healthy foods is needed in advance in order to achieve a healthy diet. Making sound choices is the goal of Meichenbaum and Goodman’s self-talk training, under the rubric of self-regulation theory. It may be, therefore, that to meet the overarching theory for which Nathanson made an appeal, SIT could serve in concert with self-regulation theory; SIT could be used as a construct for dealing with negative messages, and self-regulation theory could be used for identifying

negative as well as positive messages. This seems particularly apt since self-talk training utilizes categorization techniques (e.g., Matching Familiar Figures exercises), and one prominent author in the field of mediation (Austin, 1993) has called for this type of intervention. Austin asserted that

parents need to help children learn *how* to analyze both sides of an issue, in addition to encouraging that such analysis take place. Categorizing, supplementing, and validating media messages may help children practice important skills that modeling of parental attitudes, behaviors, and communication style cannot teach alone. (p. 154)

Regarding Nathanson's other premise, it is true that, in its original formulations, SIT was aimed at those already in agreement with the favored attitude. As it has evolved, however, SIT has been used in treating, so to speak, those who already have been exposed to the disease. For instance, programs using SIT to address smoking and sexuality do not ignore those who have already begun smoking or who have become sexually active. The popular *True Love Waits* (n.d.) sexual abstinence program, for example, uses SIT-based methods in an attempt to persuade sexually active teens to return to abstinence.

Furthermore, the notion that social inoculation is aimed at those in agreement with the presenter underscores the importance of early values education. Parents for whom values inculcation flows from the nature of their lives and who nurture their children in a wholesome environment will likely rear children who are prone to agree with them, as observed by Buerkel-Rothfuss and Buerkel (2001):

Bryant and Rockwell (1994) found that teens were less likely to adopt televised portrayals of sexual morality when they were raised in a family system that held clear family values and when they were able to discuss personal topics with parents. Although not mediation per se, family communication variables can affect the television-exposure relationship. (pp. 365-366)

To my surprise, in carrying out this review, I found that this quotation represents one of only a small number of references to values in relation to television mediation. In my initial computer search, using the terms *parents*, *children*, and *values* in the ERIC search engine yielded only one entry. That lone article had to do with the effect of values on the educational process. Most of the articles reviewed for this project dealt with values only tangentially. However, during this writing, I checked for recent publications and found a qualitative study on parent-child interactions responding to televised erotic material, described earlier in this chapter. In the article, Bragg and Buckingham (2004) concluded that “parents enact moral positions through regulation of their children’s viewing and, in many cases, co-opt resources from the media to help to construct their moral perspectives” (p. 457).

Outside of these quotations from Buerkel-Rothfus and Buerkel (2001) and Bragg and Buckingham (2004), I was chilled to find in this review that so little direct attention has been given to the importance of and manner in which parents inculcate their children with imperative social and moral values. While mediation of television inherently assumes parents will base mediation on their own values, there apparently is a tremendous void when it comes to examining and specifying effective means of

transmitting the values that provide a child's foundation for responding to messages in television.

As will be discussed in Chapter 4 (report of results), some parents put complete confidence in the belief that the contemporary television and movie rating system will be consistent with their own values. Other parents see relativity in both directions (i.e., they may deem that certain material in a G-rated movie may be inappropriate for their child, while an R-rated movie may contain a socially redeeming message they want to encourage a young teenager to encounter). The imprudence of trusting the movie rating system was highlighted in a personal experience. A colleague of mine who was serving as a church-based youth worker invited me to go with his group of middle- and high-school students to see *Ace Ventura, Pet Detective*. Early in the movie, a scantily clad woman began performing oral sex on the character played by Jim Carrey. My friend gasped, "Oh, no." I asked, "Did you not preview this before you brought these kids?" He emphatically said, "It's rated PG-13! I thought it was safe."

The current ratings codes for television and movies are provided in Appendix A. According to the president of the Motion Picture Association of America, movie ratings are assigned by

a full-time Rating Board located in Los Angeles [consisting of] 8-13 members . . . who serve for periods of varying length. They work for the Classification and Rating Administration [CRA], which is funded by fees charged to producers/distributors for the rating of their films. . . . There are no special qualifications for Board membership, except the members must have a shared

parenthood experience, must be possessed of an intelligent maturity, and most of all, have the capacity to put themselves in the role of most American parents so they can view a film and apply a rating that most parents would find suitable and helpful in aiding their decisions about their children's moviegoing. (Valenti, n.d.)

Valenti claimed that there is no direct oversight or pressure applied to Rating Board members. However, it is difficult to understand how 8-13 residents of Los Angeles could constitute a representative sample of the American population. Additionally, the ratings are based on rote content rather than the consequences that Bandura (e.g., 1965) showed to be an important factor in promoting imitation. Thus, there is no distinction made between a program portraying glamorized drunkenness at a fraternity party versus drunkenness that leads to a fatal car accident. One review of G-rated films (Thompson, 2005) found that 100% of 74 reviewed films “contained violence against another character” and 60% of 81 G-rated films “showed characters smoking and/or consuming alcoholic beverages” (p. 51).

The rating system for television programming was established and is overseen by the TV Parental Guidelines Monitoring Board (TPGMB). Like the corresponding CRA for movies, the TPGMB is made up of personnel from within the industry being overseen. The board’s executive secretariat (Podesta, 2005) asserted that the TV rating system was developed in consultation with “a broad cross-section of public advocacy groups” (p. 62). He cited research from the Kaiser Family Foundation as evidence “that parents find the system helpful” (p. 62). Ironically, the director of the advocacy group Children Now and a critic of the TPGMB rating system (Miller, 2005) cited the same

Kaiser Family Foundation study to point out that “four out of 10 [parents] say that ratings do not accurately reflect the content of the shows” (p. 57).

Due to such highly subjective variables, advanced parental assessment of programs and movies requires considerable time and effort. Short of reclusive living, there is no way to shield children from all offensive material. Thus, the question becomes how parents can proactively engage children with the material they encounter.

CHAPTER 3

METHOD

Nathanson (1999) pointed out that research on television mediation is “relatively new” but that its effectiveness in lessening the effects of TV violence has been “very encouraging” (p. 124). Nathanson went on to observe, however, that, as of 1999, most of the research on mediation was conducted in lab-based experiments with confederates and that there was, therefore, a need for research directly examining parents’ mediation (pp. 124-125). At a major university’s media research website, Clark (n.d.) argued for the advantages of qualitative research, particularly in the context of media.

Even in well-constructed surveys, it is impossible to know whether or not a respondent understands a certain word, phrase, or value-laden statement in the same way the researcher does. Qualitative research, with its interview style, allows researchers to investigate meanings made by specific audiences, and thus is able to address this issue to some extent. . . . [And] researchers are able to explore seeming contradictions as well as reasons why persons might report the way they do. (p. 2)

In light of these exploratory advantages and since Nathanson has specifically identified the need for an overarching theory for mediation, I deemed that a grounded theory study had the potential of providing much-needed clarity and guidance for learning how to help parents better mediate their children’s television viewing. Considering the ubiquity of television, such guidance has been relatively late-coming and incomplete.

Description of Salient Aspects of the Tradition of Inquiry Used in the Study

My aim in this study is to develop an applied theory for television and movie mediation, and I believe this aim is best met through a grounded theory study. Among other qualities, Creswell (1998) described four characteristics of a grounded theory study that make this method apt for my purpose. First, a grounded theory researcher “explores *causal conditions* (i.e., categories of conditions that influence the phenomenon)” (p. 57), and I was interested in what contributed to the mediation styles of parents born between 1960 and 1982. Second, a grounded theory researcher “specifies *strategies* (i.e., the actions or interactions that result from the central phenomenon)” (p. 57), and I wanted to specify what these parents *do* as a result of what they learned. Third, a grounded theory researcher “identifies *context* and *intervening conditions* (i.e., the narrow and broad conditions that influence the strategies)” (p. 57), and I wanted to elucidate how differences in parental style at the microsystemic level and social conventions (such as movie and TV ratings) at the macrosystemic level influence parental mediation. Fourth, a grounded theory researcher “delineates the *consequences* (i.e., the outcomes of strategies) for [the studied] phenomenon” (p. 57), and I wanted to discover what participants defined as the outcome of the mediation they both received as children and have given as parents (e.g., “When my dad fussed at the TV reporter, I learned that not everything on TV is true”).

Admittedly, one aspect of a grounded theory study was difficult for me. Creswell (1998) stated that “the investigator needs to set aside, as much as possible, theoretical ideas or notions so that the analytic, substantive theory can emerge” (p. 58). The sheer

volume of theoretical topics outlined in previous sections makes my own biases apparent. In fact, I found it difficult to set these aside. However, my bracketing interview, conducted by an early childhood education specialist, as well as conversation with my committee chair and peer review of my bracketing transcript helped highlight my bias that religiously active families would be more restrictive while secular families would be more permissive. The bracketing interview also helped me to see that my family-of-origin experience was very vivid and I needed to give particular attention to engaging participants in *their* stories. Because assessment of my ability to accomplish this is entirely subjective, I can only assert that being aware of the need to be participant-focused helped me do so more than I would have otherwise. Because I was interested in the use of social inoculation, toward the end of scheduled interviews, if the participant already had not spontaneously described such a practice, I would share the story of my father showing me the drug withdrawal scene, and then I would ask if the participant had any similar experiences as a child or parent. Thus, in that circumstance, I was intentionally evocative from my own experience. While this may raise the specter of bias, in response to the anecdote about my father, as will be described in the results section, one participant did voice fairly strong objection to using a social inoculation technique. This indicates, at least in this participant, an ability to respond honestly from his experience regardless of mine. In retrospect, however, I acknowledge that I could have told the story in a neutral fashion without drawing the personal connection.

Rationale for and Description of Sampling Procedures Used in the Study

Context determines the value of social prescriptions. For instance, social scientists have found that mandatory arrest laws correlate with decreased domestic violence against middle- and upper-class women but correlate with *increased* domestic violence against lower-class women (e.g., Hirschel & Hutchison, 1992; Sherman, et al., 1992; Smith, 2000). Apparently the stigma of arrest bears more salience for middle- and upper-class men, whereas arrest seems only to exacerbate the rage of lower-class males. This finding illustrates that a study of only one demographic group (upper or lower class) would not have generated an accurate universal understanding of or policy for domestic violence.

Because my study sought to develop a broad theory for television mediation, in order to promote transferability, I believed it necessary to utilize a strategic sampling method incorporating aspects of both theoretical and representational sampling. In terms of theoretical sampling, the nature of studying a particular age group's experience with television inherently requires that I sample persons born within the prescribed time period and whose families owned and watched televisions. I planned my sampling procedure based on the premise that certain demographic qualities may bear particular relevance to mediation styles. At the outset, I believed the most significant demographic variables impacting mediation were parental income level, education level, marital status, household constellation, level of work versus presence of parents at home, race, and faith-group involvement.

The following plan depicts my preliminary strategic plan for sampling 25 people made up of 10 couples and 5 single parents.

1. 10 couples = 20 participants

a. 2 couples in which both members grew up in lower-class families (1 couple each from families active and non-active in a faith group)

b. 2 couples who both grew up in middle-class families (1 of these couples with two parents both with college degrees; 1 of these couples with two parents with no college education)

(This subdivision was based on the pragmatic assumption that most lower-class families will be unlikely to have had advanced education and most upper-class families will have had advanced education, thus the middle class offers the best opportunity for differential sampling.)

c. 2 couples who both grew up in an upper-class family (1 couple each from families active and non-active in a faith group)

d. 2 couples at least one member of which grew up in a single-parent household (1 couple each from families active and non-active in a faith group)

e. 2 couples in which both members grew up in minority households (at least one couple being African-American)

2. 5 single parents

a. At least 2 active in a faith group

- b. At least 2 non-active in a faith group
- c. At least 2 Black or Hispanic

In terms of a sampling frame, I planned to use referrals from leaders of organizations such as churches, civic clubs, and social services agencies. However, how recruitment occurred was somewhat different. I ultimately conducted semi-structured interviews with 20 participants.

I was not successful in recruiting a sample evenly distributed with roughly one third from each social class. I sent fliers home with students (see Appendix B) in one classroom from three urban schools, respectively located in lower-, middle-, and upper-class neighborhoods of a midsized city in the southeastern United States. I received no responses from this effort. Most participants were found via e-mails sent, in snowballing fashion, to personnel at two area universities, one public and one private-sectarian. Some participants were personal friends whom I knew to meet certain demographic characteristics such as race and marital status.

In sum, using stratified convenience sampling, there were 8 male and 12 female participants. Appendix C provides basic demographic data of the participants and their children. The vast majority ($n = 17$) were European American. Three were African American; two of these were married to each other; one was a divorced female. In terms of overall marital status, 13 were married and never divorced; 1 was divorced and remarried (to another participant, explaining the odd number of married and never divorced participants); 5 participants were divorced and single; 1 was never married. Educationally, only one participant did not finish college; 7 had finished college; 3 more

had completed some graduate school; and the remaining 9 held graduate degrees. The participants' years of birth ranged from 1960 to 1976. Thus, at the time of interviews in late 2004 and early 2005, the ages ranged from 28 to 45. The mean age of participants was 38.8; the median, 41. Serendipitously, two of the participants were sisters. This allowed for a comparison of the same family of origin from two perspectives.

From the sample, a total of 21 children were represented (17 males and 4 females). See Appendix C for detailed child-related demographics. The breakdown by birth order is as follows:

1. The group of firstborn or only children consisted of 9 boys and 3 girls with an age range of 8 to 18 years and an average age of 11.6.
2. The group of second-born children consisted of 5 boys and 1 girl with an age range of 2 to 11 years and an average age of 6.3.
3. The group of third-born children consisted of 2 boys aged 6 and 8 years.
4. The only fourth-born child was a 5-year-old boy.

Data Collection Procedures and Activities

Prior to being interviewed, each participant completed an informed consent form and a demographic questionnaire (see Appendix D). Spouses were asked to complete the questionnaires independently of one another. Many of the questionnaires were emailed; some were mailed through the postal service. Participants were provided with a self-addressed, stamped envelope for return.

Once the completed questionnaires were received, I set up appointments for the interviews. I conducted audiotaped interviews that lasted 1 to 1.5 hours. Most of the

interviews lasted 1.5 hours. The only interview that lasted merely an hour was with a participant who offered very short, almost terse answers with little or no spontaneous elaboration. Interviews with couples were conducted separately in back-to-back sessions so they did not have time to talk with one another between interviews. This was intended to enhance the credibility of the study by preventing one participant's responses from being influenced by those of another. Audiotaping was done with a Lanier microcassette audiotape recorder.

The semi-structured interview format consisted of questions about the participants' memories of television, movies, and mediation styles in their families of origin, followed by questions regarding their current families. Examples of specific questions are given below. The first prompting statement listed was posed at the outset of every interview. After this initial prompt, the other prompts were used as a guide and woven into the natural flow of the interview.

1. I want to begin by asking you to free associate about your childhood memories of television.
 - Describe memories of prohibitions—programs you were not allowed to watch and programs you were allowed to watch.
 - Describe rules about amounts of viewing you were allowed
2. Looking back, what were some *un*-stated rules?
3. Describe some interactions you had with your parents *while* watching television.
 - Some times when verbal comments were made approving or disapproving content.
 - Some recollections you have of your parents' nonverbal communication about TV.
 - Some times when your parents offered explanation of something on TV.
4. Describe agreements and disagreements related to TV you witnessed between your parents.

5. Describe some memories of your family going to or renting movies.
 - What about rules?
 - What about discussions after a movie at a theater?
 - What about discussions before or after watching a rented movie?
6. In light of all the above questions, how were things different in the homes of your friends and acquaintances?
7. Tell me about how you handle TV in your own parenting.
 - What do you believe are the positive and negative effects of TV and movies?
 - Or . . .
 - How have you perceived TV/movies help or hurt children?
 - What can you identify as the different ways parents address the content of TV/movies with their children?
8. Describe rules you as a parent set about your children watching TV and movies.
 - Describe memories of prohibitions—programs your children were not allowed to watch, how you did this, and how they reacted.
 - Describe rules about amounts of viewing.
 - How are your rules like and different from your parents'?
9. Describe some interactions you had with your children *while* watching television.
 - Some times when verbal comments were made approving or disapproving content.
 - Some recollections you have of your nonverbal communication about TV.
 - Some times when you offered explanation of something on TV.
10. Describe disagreements you have with your spouse related to TV/movies and your children and how you as a couple have addressed these disagreements.
11. Describe some memories of your children going to or renting movies.
 - What about rules?
 - What about discussions after watching a movie at a theater?
 - What about discussions before or after watching a rented movie?
12. In light of all the above questions relating to you as a parent, how are things different in the homes of your friends and acquaintances?

Tapes were transcribed by either myself or one of two hired transcriptionists who signed a confidentiality pledge (see Appendix E). One transcriptionist held a Master's degree in psychology, the other held a Master's degree in child and family studies. Each participant was assigned an identification number, and the ID numbers represent the chronological order in which the participants were interviewed. Transcripts were given line numbers to assist in the analysis.

Data Analysis

Mason (2002) identified three modes of reading data: literally, interpretively, and reflexively. She asserted that interpretive reading is particularly appropriate for studies examining "implicit norms or rules with which the interviewee is operating, or discourse by which they are influenced, or something about how discourses are constituted, or as indicating some kind of causal mechanism in social action" (p. 149). Since I sought to discover rules related to television viewing, how contemporary parents were influenced by their parents and culture, how parental mediation transpires, and what impact various forms of mediation make on children, an interpretive approach seemed best suited to this study.

Hard copies of transcripts (approximately 400 single-spaced pages) were printed. While I took a grounded theory approach in conducting this study, due to the overlapping qualities of this approach with phenomenological research, I presented some of my transcripts to a phenomenological review group at the University of Tennessee to begin looking for emerging categories.

Open coding was performed using Microsoft Excel spreadsheet software on a Dell Inspiron 8500 laptop computer. Participant IDs ran across the top row. I used field notes and transcription overlay to create cross-sectional and categorical indexing of themes. While reading the hard copy of a transcript, as I identified a category, I placed it in alphabetical order in the left column. When another example of a category was encountered in a transcript, the respective line number(s) along with a brief verbal summary were placed in the cell corresponding with the category label and the participant ID. If a passage struck me as particularly poignant, it was indicated with one to three asterisks. For particularly salient remarks, the text of the summary was bolded. To ensure accuracy of coding, I used the Excel “hide” function so that the only column appearing on my screen was the column for the transcript being coded. The final result, which has a bearing on describing the method of axial coding, was 198 rows of categories and subcategories. For instance, the category *disagreements/agreements* was divided into subcategories of disagreements and agreements between (a) participants’ parents, (b) former spouses, (c) married parents, and (d) siblings. Sometimes I designated a category as pertaining to either family of origin (FOO) or the participant’s current family (PCF). Other times, the category included both FOO and PCF, and the designation was made in the same cell note.

I performed axial coding by first printing a hard copy of the Excel open-coding spreadsheet (see Appendix F); odd-numbered pages present the cell notes for Participants 1-10; even-numbered pages present Participants 11-20. To begin axial coding, I

reviewed the category names, looking for those most applicable to the original intent of the study. Then I examined the rows for evidence of saturation.

It should be noted that, in at least one case, a lack of saturation was in fact significant. For instance, each participant was asked of what guidelines for mediation they were aware. The absence of remarks about such tips—discussed in more detail in Chapter 4—indicated a significant gap between participants’ knowledge and common tips in the media literacy literature (e.g., Corder-Bolz, 1980; Dorr, Graves, & Phelps, 1980; Payne, 1993; Roberts, Christenson, Gibson, Mooser, & Goldberg, 1980; Singer, Zuckerman, & Singer, 1980; *TV Tips*, 1999; Wan, 1999).

So many of the categories contained compelling and informative data about contemporary television and movie experience that the most difficult aspect of this analysis for me was deciding what *not* to include. This task was made easier when I considered only those categories that pertained most directly to the original questions regarding participants’ childhood experiences with mediation and their subsequent adaptation of their own parental mediation styles, leaving the remainder to be examined in a later project.

Report of Pilot Data for the Study

I conducted two 1.5-hour independent interviews with a middle-class, Caucasian, intact married couple. At the time of the interview, the husband (referred to by the pseudonym Mike) was a 34-year-old computer engineer, and the wife (pseudonym: Gloria) was a 33-year-old stay-at-home mother who had worked as a social worker prior to having their then 4-year-old son. The couple also had a 1½ -year-old daughter.

Following the interviews, the participants expressed much enthusiasm about how the experience caused them to “think about things I had never thought of before.” In spite of sound checks on my recorder, the sound quality was too poor for my transcriptionist to hear. Neither could I hear it on the Dictaphone. I had to use the handheld recorder for playback and spent nearly 12 hours transcribing 40 single-spaced pages.

Following are the significant themes that emerged from the pilot data:

1. The participants believed they must worry more than their parents had to about media material that is more linguistically, sexually, and violently graphic and is more widely available than when the participants were children. One realization that emerged in my first interview was indicated by the field note “CABLE TELEVISION!” I have never subscribed to cable television and had overlooked it as an issue in my initial plan of questions. However, both my pilot participants mentioned the impact of cable television either in their own childhood home or in the home of friends as providing access to more graphic programming.
2. Both participants reported being more lenient than their parents were about time limits but were stricter about things of which their parents had been unaware (such as of their youthful sneaking to the basement or friends’ homes to watch forbidden programs). The issue of surreptitious television viewing was a major theme in both interviews. Gloria in particular talked at length about spending the night at a friend’s house and sneaking downstairs to watch a sexually explicit movie.

3. “Fussing at the TV.” Both interviewees described incidents where either they or their parents had prompted a discussion after verbally objecting to what they believed to be biased commentary on the part of TV news reporters.
4. TV as a babysitter. Both said that TV should not be overused as a babysitter but that in limited amounts it was a useful tool to provide time for parents to perform household chores.
5. Two-way jealousy. Both mentioned that, in their families of origin, the younger sibling was jealous of an older sibling getting to watch something he or she did not but that older siblings were jealous when the younger siblings got to watch something at an earlier age than they had been able to watch.
6. Agreement on TV rules between Boomer parents; tension over rules between GenX parents (Gloria more restrictive; Mike favoring exposure). Both described their respective Boomer parents as very consistent with their rules but that they themselves as GenX parents often disagreed over what constituted appropriate viewing material.
7. Mike said his parents were “very liberal” about letting him watch and listen to pretty much whatever he wanted to. Gloria was only allowed to watch *Miami Vice* if her mother was present. She described resenting her mother’s questions about the undepicted possible consequences such as pregnancy and was embarrassed to witness “intimacy” in the presence of her mother. But she said that, while she did not like it at the time, in retrospect, she believed her mother was wise to require that she co-view and discuss the material.

8. Consistent with findings in the literature review, however, discussions about content were rare in both their families of origin and their current family.

In terms of emerging theory, I was very intrigued with the notion of “fussing at the TV.” This is consistent with my initial hypothesis and Friel and Friel’s (1999) injunction that it is more helpful to model critical thinking than to lecture children about what to think. I believe that children may “overhear” (e.g., “Honey, did you think that character’s behavior was rude?”) better than they “hear” (e.g., “Junior, I better not see you acting like that!”). In other words, rather than talking directly to children about values, it may be helpful for children to overhear their parents or some other adults discussing how material is inconsistent with their values. Neither Mike nor Gloria could recall ever hearing their parents discuss TV content. My fear at the outset of the post-pilot interviews was that neither would any of the participants in the primary study recall hearing their parents discuss TV content and any argument for intentional discussions would be an argument from silence. The actual findings are described in the next chapter.

CHAPTER 4

RESULTS

In presenting comments of participants in this chapter reporting the results of my analysis, I have opted not to use pseudonyms, since the quantity of participants renders remembering identities unmanageable for the reader. Instead, participants are identified by their ID number, age, race, and gender (e.g., “Participant #16, 37, EA, M,” where EA = European American, AFA = African American, M = male, and F = female). Should further details be desired, broader demographic data, including information about their children, can be found in Appendix C using the participant ID number. Because speakers’ pauses often are pertinent to indicating their thought processes, in presenting quotations I used a set of spaced dashes (- -) to indicate a speaker’s pause, while I used ellipses (. . .) to indicate words I have omitted for the purpose of condensation.

Participants

The population in this study consisted of 7 married couples and 6 single parents. Two of the single parents were a separated former couple in the process of divorcing at the time of their interviews. Thus, 12 distinct contemporary households were represented in this study. I asked participants to complete their questionnaires independently of one another. Participant #17 (42, EA, M) did not respond to questions about children’s viewing, so his data were omitted in calculations regarding fathers’ reports on children. In calculating hours per week of viewing, if a participant indicated a range of hours (e.g., 3-5), I used the average (e.g., 4).

With these adjustments being made, the following is a summary of descriptive data obtained through the questionnaires that the participants filled out prior to their interviews. Fathers reported watching television an average of 9.7 hours per week, with a range of 1 to 25. Mothers reported watching television an average of 11.5 hours per week, with a range of 1 to 26.

Combining the number of offspring reported by all the participants, there were 21 children represented in the study. Of these, 9 had TVs in their bedrooms, 11 did not, and 1 had a television in her bedroom at the home of the participant's former husband but not at the home of the participant. I compared fathers' and mothers' reports about children's viewing based on their reports regarding their oldest child in all but one dyad. In this dyad, Participants #9 (41, AFA, M) and #10 (40, AFA, F), I used the second-born child because of omitted data from the mother regarding the oldest child. I omitted Participants #17 (42, EA, M) and #18 (45, EA, F) because of missing data. This left 7 dyads (one of whom was separated and in the process of divorcing). Of these 7 dyads, all but two reported the same number of hours per week for their children's viewing. In the dyad of Participant #9 (41, AFA, M) and Participant #10 (40, AFA, F), the father's report on his second-born child's number of hours per week of viewing was 1.5 hours less than his wife's report. In the other dyad, regarding their oldest child's hours viewing per week, Participant #16 (37, EA, M) reported .5 hours more than was reported by his wife, Participant #15 (37, EA, F). In terms of hours per week of children's viewing, I separately averaged the hours reported by the included fathers and mothers. Fathers reported that the average hours per week of their children's viewing was (a) 8.8 hours

alone and (b) 5.9 hours with an adult for an average of (c) 13.4 total hours. Mothers reported that per week their children watched (a) 8.6 hours alone and (b) 4.5 hours with an adult for an average of (c) 10.5 total hours per week. Fathers reported nearly 3 hours per week more of children's television viewing than mothers reported, and this difference lay almost entirely in the fact that fathers reported more hours of children viewing with an adult. It is not clear whether this is a function of overreporting by fathers, underreporting by mothers, or some other unknown factor.

A 1998 Nielsen survey, reported by the American Academy of Pediatrics (2001b), found children watched an average of 3 hours of television per day. That translates to 21 hours per week. The Kaiser Family Foundation (Rideout, Roberts, & Foehr, 2005) reported the same rate in a study of 2,000 8 to 18-year-olds. Thus, participants reported their children were watching roughly 8.5 to 11 hours less television than the national average. It could be that (a) the parents in the present study underreported, or (b) though less likely, the Nielsen and Kaiser participants overreported. Another possibility is that, with the rising popularity of home gaming systems, children in 2005 are playing more video games rather than watching as much television as those in 2001. At least two participants (#10: 41, AFA, M and #18: 45, EA, F) indicated their sons preferred playing video games to watching television. However, in the 2005 Kaiser Foundation study, Rideout et al. found that children were playing video games and surfing the Internet in addition to the average 21 hours per week watching television. Interestingly, Participant #15 (37, EA, F) merged television viewing, video gaming, and computer surfing when limiting her children's "screen time."

Emergent Themes

Well over 100 categories emerged during open coding. Many of these categories related to the technical aspects of TV and movie viewing, such as the evolution from manual to remote-control channel changing. Because the primary focus of this study is the pedagogical means and impact of mediation, I only will present those categories and themes that emerged from categories related most directly to inculcation of values, critical thinking, and viewing habits related to (a) parents, (b) children, and (c) TV and movies. It should be pointed out that, when some of the technical aspects of media evolution do seem to bear directly on viewing habits, these are included. For instance, several participants addressed the impact of the increased number of available channels on viewing habits and family togetherness. However, by limiting analysis to pedagogical, behavioral, and relational issues, 11 primary categories emerged during axial coding. The 11 categories are (a) parental standards for program evaluation, (b) degree of parental permissiveness or restrictiveness (i.e., the permissive/restrictive continuum), (c) inter-parental differences in attitudes and behaviors toward television and movies, (d) individual child qualities, (e) parents' sense of time for adult activities, (f) parents' and children's peer-group norms, (g) quantity of programming and quality of content, (h) reliability and use of ratings, (i) the *event* of viewing, (j) children's reactance effects to parental restrictions, and (k) parental use of social inoculation. These factors span the systems of Bronfenbrenner's (1979) ecological model. For instance, the parent-child relationship takes place in the microsystem; the relationships between participants' families and those of their peers represent the mesosystem; and the impact of broader

cultural factors ranging from religion to the decisions of network executives takes place at the macrosystemic level. In the discussion below I subsumed these 11 categories under three broad themes seen to impact mediation: (a) family factors, (b) media factors, and (c) combined media and family effects. The manner in which the categories are represented in the themes is presented in Table 1. I do not consider all these categories to be saturated. However, I include these for two reasons:

1. Sibling rivalry and uniqueness was addressed by a relative few (approximately 5) participants, but 3 of those who addressed the issue made very strong statements about the significance of either media-related rivalry with siblings in their family of origin or the need not to treat all children the same.
2. Similarly, reactance effects and social inoculation were not addressed by the majority of participants. However, once again, those who addressed these issues were very emphatic.

It seems that the low number of occurrences of these particular themes is important in that it may reflect a lack of awareness of the possible reality of reactance effects on the one hand and the possible prescription of social inoculation intervention on the other. In other words, a patient's lack of awareness of the existence of a treatment does not mean it would be an ineffective intervention. It may simply indicate the need for education.

Table 1

Emergent Themes and Categories Related to Mediation.

Family Factors	Media Factors	Combined Media and Family Factors
Parental standards for program evaluation	Quantity and quality of available programming	The event of viewing
Parental permissiveness or restrictiveness	Reliability and use of ratings	Children's reactance effects
Inter-parent differences in attitudes and behaviors toward television and movies	Profit-driven culture (a sub-category of quantity and quality of programming)	Parental use of social inoculation
Individual child qualities		
Parents' sense of time for adult activities		
Parents' and childrens' peer-group norms		

Family Factors Influencing Family TV- and Movie-Related Rule Setting

Appendix C displays participants' responses to the written questionnaire regarding their own, their children's, and the family's TV- and movie-viewing habits, as well as the participants' religious and spiritual activities. Of the 21 children represented, participants reported that 9 had televisions in their bedrooms, 11 did not, and 1 had a television in her room at the participant's husband's house but not at the participant's own house.

During the interviews, all participants were asked by what standard they determined whether or not material was appropriate for their child/children. In the course of responding to this question, as well as in other spontaneous remarks, participants identified the issues about which they tend to be concerned in terms of TV and movie content.

Parental Standards of Evaluation and Concerns

As might be expected by common sense, participants expressed concern about violence (at least 13), sex (at least 13), coarse language (at least 9), and substance abuse (at least 2). Levels of these factors contributed to deciding whether to allow a program or movie to be viewed by their children.

Interviewer (I): What is the standard of evaluation by which you decide something's appropriate or inappropriate?

#3 (38, AFA, F): Well, I think right now, as far as movies: PG-13 is a pretty good cutoff. Because it has some sort of foul language or sexual content that she's probably not going to understand but might get a little titillated by or whatever, and we're just not ready for that [laughs]. Umm, and as far as TV, it's just me, I guess, - - and her dad, at his place keeping an eye on what she's watching.

However, many parents acknowledged that not all such material is inappropriate. For instance, some violent portrayals were seen to have socially redeeming value, as exemplified by Participant #11's differentiation between a James Bond film versus *Saving Private Ryan*.

#11 (41, EA, M): [My sons] were at a church thing one time, like a parents' night out, and they watched one of the [James] Bond movies, which totally infuriated me. The youth minister and I had a *long* talk about it. Because that's what the teenagers were watching. They were supposed to be watching the [younger children]; [instead], they were off watching the movie. And so the . . . children kind of migrated up there, and I find out that my kids watched this Bond movie which was way out of - - I guess I'm more bothered by gratuitous sex than I am by violence. Because I can explain the violence most of the time- if it's war-related violence, I can explain it. Just recently, [my 12-year-old son] and I watched *Saving Private Ryan* together. He's 12. I did that because he was playing some war video games, you know, where people die and they just get back up. And I said, "[Son], we need to sit and watch this opening 20 minutes of *Saving Private Ryan*. I want to show you what war is like." And we watched it, and it really affected him.

I: How?

#11: I could tell that it - - he's a feeling kind of kid, and seeing those very, very graphic images of death, because video games don't show death. The character gets red, and then the character falls over. And then the character resurrects. And I think that's - -

I: Or disappears, or - -

#11: Yeah. And that's not realistic imagery, and he was playing some - - he got a computer and it had - - Medal of Honor on it, and he - - We've always been interested in World War II, the boys and I. We watched a bunch of World War II videos together, like historical videos. And so I thought, you know, most of those are pretty tame, there's explosions, but there's never people blowing up, you know, and all that stuff. And then he's playing this game, and people are getting shot. And I felt kind of uncomfortable with that, so I said, "Let's watch this, and let's watch what really happens when they stormed [a] beach" because [the moviemakers] did such a wonderful job of portraying such *horrifying* imagery. And I wanted him to experience the horrifying imagery because I want him to know the reality of these things. I'd rather have them think things through.

I: And your impression was that he was emotionally stunned?

#11: Yeah, a little bit. It bothered him a little bit.

I: You said the opening 20 minutes. Did you watch just that or the whole movie?

#11: Pretty much. That's about all we watched. Yeah, and then we watched the whole *Band of Brothers* series together. All three - - all the guys did. And, for the same reason: I want them to have an appreciation for - - because we're, right now, in a time when our country's at war, and so much of war is glorified, and I'm pretty much borderline pacifist. And, I like to- I want them to know what it's *really* about, and it's not just about heroism and it's not just - - that there's really people out there getting killed. And I enjoyed the *Band of Brothers* thing - - I saw one episode of that somewhere and I thought, "This is really good. This is really getting into the personhood of these soldiers and the experience that they are having." And I want them to know about the realities of life. I don't have this idea that says I need to shelter them from *anything* that's violent, *anything* that's bad. I guess I want to be in the position where I can choose, maybe that's the truth of it all: I want to be able to choose.

In spite of acknowledging that rote content could not be an adequate standard of evaluation, very few participants (other than #16) could articulate the nature of the difference. Most parents intuited but could not specify a rationale for their differentiations. The following excerpts come from highly educated, articulate individuals, but in addressing standards of evaluation for media, their responses are vague.

I: And in terms of buying or renting videos to watch with your kids, what's the standard of evaluation by which you decide something's appropriate or inappropriate?

#8 (41, EA, M): Um, it's pretty much, the first thing is, is it going to be entertaining because most of the movies, certainly the first time out the boys aren't watching by themselves. So it's a family event. And so on some level it has to be somewhat engaging for [my wife] and I. . . . Things like *Harry Potter*. We own a few and have rented a few of the older Disney movies. The kind of things that [my wife] and I grew up on that the boys like. We rented *It's a Mad Mad Mad Mad Mad World*. [My 5-year-old son] sort of enjoyed the [unclear] slapstick of that. It's just sort of entertainment value and what we think they'll

like. They're not of an age to even think about sorting out issues. Just what's appropriate entertainment for them.

Even after some prompting, what exactly constituted appropriate never became clear.

Addressing appropriateness, another participant used the same vague approach taken by Supreme Court Justice Potter Stewart who, in 1964, said, "I can't define pornography. But I know it when I see it."

#3 (38, AFA, F): So I'm not saying just because it's Black it's a good show. Or just because there are Black people on it doesn't mean it's a good show; you still have to make, you know, quality choices.

I: "Just because it's a Black show doesn't mean it's quality." What constitutes quality?

#3: Well, I guess it's hard to say. I know it when I see it, and I know it when I don't see it.

While few if any participants could articulate motives underlying their concerns, all had concerns, and it is interesting to note those concerns that were less predictable than violence, sex, language, and drugs. One participant, for instance, said that, as a vegetarian, he was concerned about his child's exposure to so much meateating in media. Other concerns raised by multiple participants were materialism (at least 2 participants), scariness (at least 2 participants), and rudeness/disrespect (at least 4 participants). But I was most surprised by the number of participants (at least 6) who expressed concerns with what I grouped under the rubric of *gratuitous humor*. I first noticed this theme when Participant #3 stated she did not approve of the amount of "silliness" she saw on contemporary TV.

#3 (38, AFA, F): I don't want her influenced by something that's not positive. Then in the language of some of the cartoons, if it seems just too silly and not really have a decent storyline. Then I will turn it [i.e., change channels] or get

concerned about it, or say “Let’s watch something else.” Or sometimes even if it appears too scary, I don’t want her to watch that.

I: OK. How would you define “too silly”?

#3: It’s almost like they’ll just say and do - - the characters say and do anything just to get a laugh or try to push the envelope so to speak to try to get away with saying phrases or words, you know, that I wouldn’t normally encourage be said around the house. But they do it just to get a laugh. Or if it’s - - - I don’t know. There’s some things I don’t necessarily approve of.

When asked how he decided viewing material was good or not, Participant #17 claimed to compare programming with what he saw as a child, and he echoed the idea of rejecting programming he deemed exaggerated to the point of banality.

#17 (42, EA, M): I guess it was just kind of a feeling of what I’d been brought up with, what I’d seen when it was just three channels. And, you know, these things were good.

I: I guess I need to clarify: When you say “good” are you meaning good in the sense of quality television or good in the sense of right and wrong?

#17: Probably a little bit of both. You know. When you only have three things to choose from—two things a lot of the time—you choose one or the other. And so at their house you’d probably choose the one that had a lot more value to it, and just more of a family thing. And so, you know, you kind of watch these other things. You flip through them on cable and you kind of like, you know, “This doesn’t interest me.” You know? And I’m still today—when the kids are watching TV—half the time, it interests me—some of the stuff they’re watching—and then half the time it’s like: “OK, this is just way too - -.” I know it’s real childish; but it’s too farfetched.

Responding to a similar question, Participant #16 said,

#16 (38, EA, M): Well, I mean the part of it - - . The parts that are just irritating to me—the main one being Nickelodeon and Cartoon Central—that there are channels that 24 hours a day have got programming that my son very happily would watch. And that by and large glamorizes and glorifies stupidity. That there is *Ed, Edd, and Eddy* and, I mean there are a couple of other ones, too, that just have a certain kind of nihilistic kind of, I mean, I don’t know. I may be overreacting to some of that - - but I just - - - The fact that it’s constantly on.

Then later in the same interview:

I: Well, that was really my question, what do you see as the possible impact of television?

#16 (38, EA, M): I mean I could think of a lot of things. But - - the one that upsets me the most is - - [unclear] Essentially anything that seems to beat down a child's hope and a child's expectations that things can go well, that excellence is possible; that unity is worth working for; that it's worth putting in effort to get a desired result. That there's a point to discerning what exactly is a desired result, you know. So there's just a lot of the sort of - - . There's shows that I find sort of borderline kind of interesting in a good sort of way that come on during the day on—I can't remember if it's Cartoon Central or the Nickelodeon thing, but where - - . I don't know, it just seems like there's this sort of - - part of what's going on is this weirdness for weirdness's sake a lot of the time, and I don't know. It just seems like a lot of the time it would be better to go outside and play. Just very simply it's not even that this is necessarily bad, it's just - - I'm not even sure it's relaxing; it just sort of seems like it's engaging. And some of it is really just - - . There was a whole period where it just seems like - - . You know, *The Simpsons* were maybe a beginning and *Ren and Stimpy* was another version, and then the *Ed, Edd, and Eddy* is another version of this kind of - - this sort of celebration of mediocrity. [unclear] It just kind of goes on. And at least with *Bugs Bunny* you had a certain amount of wittiness to it. There's that kind of [silly?] rabbit sort of trickster character that, you know, [unclear]. I mean the smarter characters are the ones who are winning. I value that. [laughs, Interviewer: yeah] I mean, for a stupid little show. [laughter] Which I acknowledge but which I still kind of enjoy. And that may also just be that I'm old, you know. I'm 38 now.

The Permissive/Restrictive Continuum

Similar to the issue of standards of evaluation were factors contributing to where parents fell on the continuum of permissiveness and restrictiveness (Baumrind, 1978) as it pertained to material children were allowed to view. Clearly evident in the data of this study was that, among the participants, the mediation style of their parents was not predictive of their own mediation styles. Some of the participants maintained their parents' styles. The phenomenology group that reviewed some of my transcripts pointed out that one female participant in one sense “married her father” because her husband's

attitude toward television irritated her just as her father's attitude had irritated her mother. However, other participants deviated from their parents' mediation styles with some participants becoming more lenient and others becoming more strict. Participant #17 (42, EA, M) who, along with his wife, was very active in church activities, reported being like his parents in being permissive about television and movies.

The data, combined with my field notes of my impressions of the tenor within interviews, showed two factors that appeared to influence this outcome. First, as mentioned earlier, several participants described being overwhelmed by the amount of available material. Participant #15 (37, EA, F) put it most succinctly:

There are SO many more choices; and there's just so much more to navigate that, in a way, I've just given up.

Second, participants' sense of acceptance of their own parents' style of mediation influenced their own style. I found this phenomenon to be analogous to comments I have heard parents make about spanking. Some parents say, "I was spanked, and I turned out OK." On the other hand, I once heard a mother say, "When my father whipped me, I vowed I would NEVER do that to my children. My children have never been spanked, and they've turned out just fine." Relatedly, some participants grew up in similar television-related contexts, but their subsequent reactions were quite different. Reactions appeared driven by two factors: (a) the general level of affection they felt for their parents and (b) a retrospective cognitive appraisal of the parents' style. This observation seems consistent with the summary of findings by Bretherton, Golby, and Cho (1997), in a meta-analysis that I found after the analysis in this study was completed. Bretherton et al. stated "that secure attachment patterns are associated with more cooperative, prosocial

child behavior both in the context of the parent-child relationship and with others. We interpret this cooperative capacity as a reflection of internalized relationship values acquired in a secure attachment” (p. 104).

Inter-Parental Differences in Attitudes and Behaviors Toward Television and Movies

My research was based on the notion of comparing participants’ families of origin with their current families. I found inter-parental themes in both of these broad life-course stages. Initially, I considered this category to be gender-related. However, because no clear gender-related patterns emerged from the data regarding participants’ current families, I found it impossible to infer that gender may impact parents’ media-related rule setting. Instead, I found that, among the participants, the primary person driving creation and enforcement of rules sometimes was the mother and sometimes was the father. Typically, the parent less passionate about TV-related rules yielded to the wishes of the more passionate parent.

Media-related attitudes and behaviors between participants’ mothers and fathers. I did find that participants reported gender-related differences in attitudes and behaviors between their own parents regarding media viewing. While there were notable exceptions, participants reported that their fathers tended to be more lenient about violence and their mothers tended to be more vocal in opposing such material. In addition, some participants described their parents acting in line with traditional stereotypes for the gender in terms of the atmosphere of viewing in their families of origin. For instance, fathers were sometimes described as having a certain chair for

viewing, while mothers may not have been viewing because they were washing dishes or doing other chores.

I: And who did 'we' include [when watching TV]? Did your dad watch with you?

#4 (28, EA, F): No. He was, he'd come home from working construction and he was outside in his workshop. You know, that's what he did. Mom, she would just go off, she'd be in the kitchen cleaning or something while we were watching. So she really didn't interact a whole lot with us when we watched.

I: What do you remember about your parents' reaction to the news?

#18 (45, EA, M, builder): Hmm? - - I don't remember anything about their reactions. We usually had to be quiet when my dad was watching the news, and particularly the weather. And my mom - - generally my mom would not even be watching TV because she would be upstairs cooking or cleaning up or, you know, doing something else. Then doing her schoolwork and grading her stuff in the evenings and things like that. So it was rare - - I mean it would pretty much have to be a weekend for my mom to sit down and watch TV. And, you know, pretty much be out of anything else to do before she sat down and watched TV.

#14 (34, EA, M, stock broker, responding to same question about parents' reaction to the news): . . . My dad gets perturbed about anything, so he would be ranting and raving about whatever's going on the TV, and [saying] "that's terrible!" My mom does not watch TV. She can't stand it. So it would have been my dad. He'd just, you know, react to whatever's going on, talking about how stupid he thought it was.

Interviewer (to #13, wife of #14 quoted just above): You mentioned conflict between your parents about watching the news over dinner.

#13 (34, EA, F): Right. Yes. Mom wanted the TV off and dad wanted it on. But he didn't hit the door until about six o'clock so he always wanted to catch up on the day's events you know. So we generally watched enough I think for him to feel like he got some of the top stories I suppose, and then it usually went off, but it was always turned down for prayer we usually... I mean we always said a prayer before our meals. Um... my dad has always said that prayer, it's nobody else; he's the only one that says it.

#15 (37, EA, F): But again, because my chosen profession is [English teacher], I sort of look back on [my parents' mediation of my television viewing] and say "Wow, a lot of TV watching; not as much reading."

Participant #7 grew up in relative affluence but seemed resentful of the overall environment.

I: How did your parents respond to the news?

#7 (41, EA, F): [Laughs.] Um, my parents are alcoholics. So by that time they'd had a couple martinis or more and usually they just talked back to it in very strange ways. Well, my father would critique if he didn't like the way someone pronounced something, if he didn't like the news, if it was, he's pretty conservative and if - - I mean they just talked back to the TV sort of the way Archie Bunker might. Uh, and they didn't necessarily translate. I mean you and I would probably translate what we see on TV or edit the viewing of [my 5-year-old son] and [your daughter]. They did not do that. It was just on for them, and we happened to be there.

By contrast, Participant #11 (41, EA, M), a minister, grew up in a permissive environment with a single mother. He spoke affectionately of his mother, who he saw as working hard to support him after being abandoned by his father.

#11: My grandmother helped raise me. My mom worked full time. She worked in kind of a nasty restaurant downtown, hot dog shop. . . . And, ah, so when she was at work, my grandma would take me. I went to work with my grandmother a lot. She was a cook in an Italian restaurant. She went to work about 5 o'clock in the morning, and I would go to work with her a lot. And I was either with her or with my mom, so pretty much, my upbringing was around women, in restaurants. My childhood memories are more about restaurants [laughs] than anything else - - bars and restaurants because they were both bar/restaurant combinations.

Later in the interview, he said,

#11: [My friends and I would] go to the movie theater - - we could walk, just about. I guess 4 or 5 miles to the mall from my house, and I can remember we'd walk together, and, you know, we'd get some drugs, and, you know, walk to the mall I guess and go watch a movie. I can remember being 16 going to see - - when they actually played porn movies in the theaters. I don't know if they did that here, but they did that where I grew up, like at the mall. You know, you got 8

- - you've got like the 4 screens - - one of them is a porn movie, you know, and I can remember actually being 16 and going to one of those, or a couple of those.

While he appreciated his mother's love and hard work, he expressed a desire to be more discriminating and protective of his own children in both general behavior and exposure to media.

Participant #10 (40, AFA, F) spoke affectionately of her parents and appreciatively of their general and media-related rules.

#10: But because of the parenting that I've had—my mother has given me—I know what is right and wrong. And I know what's expected of me. So, I think that's the key to TV and parents.

Media-related attitudes and behaviors between participants' and their spouses or former spouses. In terms of TV-related rule setting and enforcement, I found three types of couples or co-parents in terms of the level to which they shared media-related values and the manner in which they dealt with disagreement: (a) disagree but one member making a reluctant compromise, (b) disagree but present a unified front, and (c) agree and share enforcement. These differences did not seem inherently gender-related per se since, among the disagreeing types, the enforcer was sometimes the father and sometimes the mother. However, the styles did tend to mimic roles of the same-sex parent from the participants' families of origin. This is seen most vividly in the style of the parental dyad of Participants #13 and #14.

One of the transcripts the University of Tennessee phenomenological review group reviewed with me was that of Participant #13, who was the wife of Participant #14, quoted above describing that his father ranted at the TV and his mother hated TV. The

phenomenology review group (made up of two senior professors and about six doctoral students) all noted a repetition of family-of-origin patterns in this dyad.

#13 (34, EA, F): Um - - we have two TV's, we have one in our den, and we have one in our kitchen area. We watch the news. [laughs]

I: Yeah. Yeah.

#13: It is already an issue. So, at this point, I haven't - -

I: Let me call time out just a second there. . . . There was some conflict with your parents about TV in the kitchen area. How is it with you and [your husband] about - -

#13: [interrupting] It's the same.

I: You don't want it - -

#13: I don't want the TV on. I'm not a big TV person. . . . I can take it or leave it. You know. But he's a stock broker and the news is sort of important [laughs].

I: He comes home - -

#13: Yeah, he comes home and the TV is on. The TV is on. And I don't like it. And, I try to buck it, and it is not going to change. In my opinion, I don't think it is ever going to change. 'Cause his dad lives and breathes TV. And so - - I can't fight it. I'm not going to fight it. Or it just makes sense that it is just not going anywhere, so - - the - - the deal is that I usually - - we go through as much as we can, sometimes I actually have to take the kids out. Or sometimes, I can say to him, "Why don't you go into the next room and watch that," if it is something... something on the news that we don't need to have on. Or if it is over and he is watching *Seinfeld*, which I love *Seinfeld*, um - - you know, but it's not - - a lot of it - - some of it if they're in and out for - - I mean the characters are kind of funny, but then if you are really listening to it, it is not appropriate, so - - so sometimes I'm - - we're - - I have to exit the room with the kids. And we just go back and start going on bedtime and everything. We just remove ourselves from Dad and the TV.

Participant #14 independently corroborated a difference between him and his wife in their attitudes toward television.

I: Let's shift to your own parenting. How do you handle TV as a parent?

#14 (34, EA, M): I completely abrogate that to [my wife]. [laughs] You know, [my wife] has very strict rules about what they're supposed to do, and I don't get involved.

Later in interview:

I: And you've already alluded to this a little bit, but disagreements you and your wife have about television?

#14: I think I'm probably a little bit more liberal. I think she's too strict. Um, you know, she's the one that has to deal with them day in and day out, and we may disagree in private, but whatever she's says, well, that's fine. I don't care.

This couple has disagreements about standards and manner of viewing, and these disagreements do seem rooted in gendered social stereotypes. But this is handled by one spouse surrendering authority (at least superficially) in the domain of television rule setting. The couple disagree and reach a reluctant compromise that appears somewhat acrimonious.

Participants #1 (32, EA, M) and #6 (34, EA, F) had been separated for nearly 2 years and were in the process of divorcing at the time of their interviews. In spite of the issues leading to the dissolution of their marriage and some differences of opinion about appropriate TV and movies for their child, they presented a unified front related to media-related interaction and rule setting. In fact, movie-going provided a source of family togetherness after the couple separated.

I: Now, you mentioned in uh the questionnaire you and your wife are avid moviegoers.

#1: Right.

I: Do you still go to movies together?

#1: Yeah, we do actually. Yeah, we just did that last week.

I: Now, do you see that continuing?

#1: I think, I mean it's certainly a very friendly relationship and um, generally if there is something of interest that, you know, one of us wants...I know there's a couple of movies coming up that we've talked about all going to. And that's certainly a very safe, shared thing that we do. And discuss afterwards. So I think it will continue. A pretty happy medium.

I: What about disagreements about television and movies between you and your wife. What are they and how do you handle them?

#1: Um - - - - I've got to think back because we've actually - - we've been separated for almost 2 years, so I can't imagine there being any disagreements during that period. Um, the only disagreement I recall recently was about a video my wife's brother had bought for our daughter. It was that movie *Bend it Like Beckham*. I looked it up on screenit.com and it's sort of a teenage soccer, but there's some issues about love and adolescent relationships in it. And my daughter is a big soccer fan, and I think her uncle just thought that would be of interest to her. Um, and I remember at the time when I saw that, I asked where it came from and if she had seen it yet. And she hadn't. And I really just sort of shared with [my ex-wife] some of my concerns in the content I had read about. And actually she opted not to let her watch it for a couple of years. And so there really wasn't much disagreement about it. Um, as much as anything, it was just you know me informing her of something she didn't know. Otherwise, I think the only issue we have again recently my wife, or ex-wife's, parents send her a lot of videos, DVDs, and it's a frequent present from them. And [my daughter]'s amassing quite a collection of movies and um, generally I guess I'm normally kind of opposed to that. I feel like TV's something to be restricted. It's not an ideal use of time. Not necessarily real constructive. And to watch the same over and over, I guess I have concerns about. But it's not really something my wife and I have necessarily disagreed about or had many conversations about. I have expressed concern, but it's not an ongoing issue. Prior to that I'm trying to think if we ever had concerns about content of movies or television. I think if anything I probably pushed the envelope more in terms of being willing to let my daughter be exposed to something to provide an opportunity to talk about something. In my mind if I knew there was something potentially objectionable in a movie or a television show I still might want to go ahead and have that opportunity, um, as a potential. And I suspect my wife and I had to negotiate that a little bit. Whether that was appropriate or that was a good idea. But, um, I probably generally prevailed on that just because it is something that I [?situate] fairly well and was very conscious about and stuff.

The mother in this dyad acknowledged that she tended to yield to her husband's wishes in terms of media-related rule setting. However, unlike the husband in the previous dyad, her compromise did not seem bitter or reluctant. Rather, she saw her husband as having more expertise on the subject.

I: How has [being separated] impacted your parenting, specifically about television?

#6: It's been impacted in the sense that we're in - - [my daughter] and I just moved into a house in late March, and my television reception is *horrible* right now [laughs], so really, our television viewing has gone down to minimal, just because I don't get very good reception for anything. Um, I don't know, I think, um... of course, I know you met [my former husband], um, he was always- I mean he taught *me*, really, I feel, to pick apart movies more, and really, um... really be... on top of what's being shown to [my daughter] and how a kid may perceive that. So, I feel like he's the one that taught me to be more discerning about television viewing. And I think, I mean it stuck with me so that I'm, I try to - - . . . So, anyway, so the separation, I feel, just kind of - - has been - - . I don't feel that that's impacted her television viewing in a negative way. Actually, she has less access to TV at my house than she did at [my former husband]'s house. Well, I guess negative in that she doesn't have the educational programming that she has at [my former husband]'s house.

I: My sense is that, um, though you're separated, just to hear you talk, it seems that y'all have an amicable relationship?

#6: Mmm hmm. [yes] We still spend *quite* - - not quite a bit - - but we still spend time together, the three of us, on weekends sometimes. We go to movies together frequently. We'll take [my daughter] to the dollar movie theater. So yeah, yeah.

I: What disagreements do you have about television?

#6: Okay. Um, I guess just, he doesn't like any kind of - - girly, teenage kind of movies. He doesn't [unclear] for those. As an example, um, a month or two ago, [my daughter] and I went to a video store and rented *Confessions of a Teenage Drama Queen*, and he about hit the roof when I told him that.

I: Had he seen it?

#6: No.

I: Well, on what basis was he upset?

#6: I don't know if he had read anything about it, or, I don't know.

I: And, how did you respond?

#6: He wanted to know if I had viewed the movie first before letting [my daughter] see it, and I said, "No, we sat and watched it together the whole time," and um... and I don't remember the movie too much, but, but anyway, so he was real concerned that I hadn't seen the movie first before. But, I think it was a PG movie. We don't generally let [my daughter] watch any PG-13 movies. The only one I can think of is *Pirates of the Caribbean*. And he researched that one pretty thoroughly to find out *exactly* what was going to be in there and when it was, so that he hadn't even seen the movie and kind of prepared her for "this scene was going to be kind of scary because blah blah blah blah." So - -

I: How did you respond to his objection?

#6: Um - - - I guess I just defended myself in the sense that I sat there the entire time watching the movie with her, so if anything did come up or something happened before I was able to catch it, that I could talk to her about it. And I feel like I've got an open relationship with her, that I can do that.

I: Did something happen that you - -?

#6: I don't recall there being anything in that movie that I was concerned about. So, I mean, we talked about lying. The main character in the movie lied about certain things, and, but other than that, I don't really remember being anything inappropriate.

Participants #9 (husband) and #10 (wife) represent those couples who have developed a shared set of values and a common approach to inculcating these values. In other words, they agree about what is appropriate versus inappropriate and how to subsequently mediate their children's viewing.

#9 (41, AFA, M) [Describing motives for mediating television]: Monitoring television now comes from being a part of an overly communicated society. There's communication everywhere. Everywhere you go there's some form of communication. And I think that monitoring television, for me, in some ways cuts down on all of the stuff they've already taken in in the course of a day. Whether at school, at church. Because they go to school, and in some cases

they're watching some kind of television. VCR. Go to church. [laughs] Biblical VHSs and so forth.

Interviewer (to #10): What is your standard of evaluation by which you determine whether a program as a whole or the specific aspects of a program are appropriate or not?

#10 (40, AFA, F): The value; how it's going to end. Because you and I both know that we'll say, "Well, we don't want the children watching this, this, and this." But they're getting it out there. As soon as they go to public schools, they're getting it. But I think if there is a moral behind it, it's OK. Now me and my husband have discussed the TV thing because things were different in his home growing up versus things in my home.

I: How so?

#10: Well, I think, more or less, I don't think he had TV in his home as long as I did. I don't think he had it as long as I did. He grew up more with his grandmother. You know, he's a country boy. He was out all the time in the yard and stuff like that. Where I was around my mom a lot. You know, I grew up around my mom. I grew up basically with a mother and father, but it was me and my mom. You know, because my dad was gone.

Thus, both members of this dyad acknowledge that their children will be exposed within everyday social interactions to behaviors they want their children to avoid. While they grew up with very different experiences and sex roles regarding television, they have negotiated both explicit and tacit understandings of values and mediation styles. The more tacit understandings resonate in the following passages.

Interviewer (to #9, 41, AFA, M): What is your standard of evaluation in terms of deciding what is appropriate and what is not appropriate?

#9: The Bible. The Bible is my standard of evaluation.

I: So, specifically, we sit down to watch a program, or I am investigating to see if I want my children to watch this; "I won't let them watch it if - -

#9: If it promotes stealing, killing, adultery, homosexuality, *rebellion*, gangs.

I: This may seem like a dumb question, but what does it mean “to promote it”? In other words, what I’m getting at is - - or like I said earlier, the Bible has violence, but it’s not promoting it.

#9: Right. The Bible doesn’t promote the sin; it makes you aware of it. There are some television programs - -. When I say promote, what I really mean is the active participation of that which the Bible speaks against. That’s kind of stuff I had in mind.

I: I don’t want to put words in your mouth - - Uh - - Does this sound accurate? David, in the Bible, was actively participating in adultery with Bathsheba.

#9: That’s exactly right.

I: What’s the difference between that and what you’re talking about as something that would be inappropriate on TV?

#9: After David committed it he repented. There’s no repentance on some of these television programs.

I: OK, so if the show glamorizes it...?

#9: Right! Right! Because there are programs on TBN [the Trinity Broadcasting Network, not the Turner Broadcasting Network]. . . they may show some sinful inclination with Biblical characters, but the end of the story reveals a turn, a change in lifestyle. . . . So, you know. But I think *glamorize* would be the word for that.

I: And what is it...sounds like...you used the word “consequences” earlier. So if the show makes it look like there’s good consequences for this misbehavior versus showing some negative outcome.

#9: Right.

There are close parallels between Participant #9’s response regarding his standard of evaluation for appropriateness and that of his wife to a follow-up question on that topic.

I: This may seem like a dumb question, but you talked about “if the show presents a moral value.” What is the difference between something that does and doesn’t? How do you make it do that?

#10 (40, AFA, F): . . . Take for instance if we're watching a program and - -. Because there are some programs that I think every program ends with a solution. And I think what that in a sense gives me an opportunity to—if it's something—say for instance that we're watching on TV, and it's some part of life and I can take the opportunity to explain to them that this is how this works in life. I think the doorway - - it opens the doorway for us to share about God and our relationship with God and how Momma would handle something like that if it was to happen with Momma. Or, you know, if something was to happen like this with you, how you would handle it. . . . Say, for instance, you might have some shows that might just end with "I won the girl" or "I got the money." You know. And to me, that really gives me nothing to really talk to them. Say, for instance, they're watching something like *My Wife and Kids*. It comes on as . . . a family-oriented program. Well, it's a family program. It's a program where there's a *family*. But some of the issues are like everyday issues that go on in the family. But it's not something where I can just sit down and say, "Well, [son], this is the way things were" as with watching something like *Remember the Titans*. I can tell him, "Well, this is the way..." They think that's *funny* stuff that's on that show. Where this was more serious. It was something that I can share with them from my past, and when I grew up.

Participants #9 and #10 have negotiated that the standard of evaluation for appropriateness is whether or not the outcome of the program is consistent with their values. They also agree that no matter how valuable programs may be, their children do not need to spend too much time watching.

Five single parents participated in the study (1 male, 4 females). The male and one of the females were in the process of divorcing from each other. One of the females had never married. While open coding the data, I was surprised to find the category "single-parent" challenges had been prompted by a married participant. All but one of the challenges described by single parents were not unique to single parents. For instance, Participant #1 (Divorcing, 32, EA, M) said that he was opposed to the number of videos that his former in-laws gave to his daughter as gifts. This situation was at play before their separation, and he could still express his concern as he would have were he

and his wife still married. Participant #3 (38, AFA, F) saw no significant television-related challenges arising from her divorce.

I: I was wondering how things differed with a two-parent home and a single-parent home with rules in relation to television.

#3: Well, - - to be honest, it's probably very similar at her dad's house. And he's even a little more strict about the movies that she sees.

Again, it seems that this is a disagreement that could occur between a married couple, so it is not unique to the single parent situation. Arguably, the father, being reported as more strict, might have reported more frustration with a lack of control of his ex-wife's rules in her home. In fact, during axial coding in the category "disagreements between former spouses," I found that Participant #3 had described an incident in which her former husband seemed frustrated by the lack of control rendered by separate parenting.

I: You mentioned being in agreement with your former husband about certain things. What do you *disagree* about related to TV and movies?

#3: Well, I think he gets more uptight about it than I do. Like when she was at the neighbors and saw *Drumline*, and yeah, there's some scenes in there that I wouldn't necessarily want her to see, but it's not - -. I mean he gets really upset, and I'm just kind of like "Yeah, it's a bad thing, but she's kind of going to see it at some point." And if she does see it, it's OK, but I'm not going to encourage it, but I'm not going to get all upset about it either. But he really gets upset.

Other than this incident, the only implication for mediation-related challenges unique to single parents came from a married participant. I asked Participant #16 (37, EA, M) how he anticipated handling the hypothetical future situation of his older son (at age 15) wanting to see a movie that would not be appropriate for the younger son (at age 8).

#16: I imagine - - I mean it's going to be an interesting challenge. Because we'll have to be gauging them separately and dealing with them separately. But, I mean, you know, one of the things handy about having two parents is, you know, one of us can take him to see the movie if we think he ought to be able to see the movie, and if it's not appropriate for an 8-year-old then the 8-year-old, won't go, and hopefully the 8-year-old will be doing things that are appropriate for the 8-year-old.

This statement seems to be a very valid projection of a challenge for single parents—not having a spouse as a backup to help handle one or more of the children. However, this challenge arises in the context of multiple children, and all the single parents in this study had only one child.

Individual Child Qualities

The television and movie rating systems acknowledge difference in children based on age. Whether it be due to age, gender, temperament, or taste, I was curious how participants mediated in light of differences between their children. It appears that many participants avoided the stress of sibling conflicts over TV by simply letting younger children watch whatever older children were watching.

I: OK. So what, um - - are there issues of something being appropriate for [your 5-year-old son] that aren't appropriate for [your 2-year-old son]?

#7 (41, EA, F): Developmentally appropriate, maybe. I mean [my 2-year-old son] doesn't have the same interests. [My 2-year-old son]'s at *Bob the Builder* and *Teletubbies* and [my 5-year-old son] wants to watch something about dinosaurs or something like that. And so probably the most difficult thing for us right now is to negotiate between the two of them. "[My 5-year-old son], you watched this, so [my 2-year-old son] gets to watch this." The idea of sharing the television set. Or if one person's watched a video then the other person has a chance.

I: Uh huh [yes].

#7: There's nothing we have that would terrify [my 2-year-old son] or that he would see something that he shouldn't see.

I: Nothing you have in terms of your video collection.

#7: Yeah.

I: What about as they get older and - - what about as they get older. What do you anticipate?

#7: [Laughs] I have no idea.

Interviewer (to #9): And the age range of your kids - - ?

#9 (41, AFA, M): 18 to 5. [Note: Daughter in college = 18; sons = 8, 6, and 5.]

I: How about the age difference of - - you know there are some things that might be appropriate for a teenager that aren't appropriate - -

#9: Big problem.

I: OK. How do you deal - - ?

#9: We just tell them. You know. "She's older than you are. And of course, at this point, she's grown. [Laughs] You know. At this point she's grown, and so - - For example, the other day, my daughter and my oldest son were out somewhere together, and - - we rode somewhere in a car, and we turned the car on and this blues music was BLASTING as soon as we turned the radio on - - ahhhh! And so we kind, you know, kinda [unclear] to my tellin' about it. "She said [8-year-old brother] told me to turn it on." And so he kind of said, "Noooo. She did that, I didn't." [Laughs] And so, you know, we kind of joked about that. But we do - - we have to deal - - and of course, there are things we will allow my 8-year-old to do that we won't allow the 5-year-old or the 6-year-old to do because they haven't reached that maturity level yet.

While Participant #9 described age-related stresses as a "big problem," his wife did not go to such an extreme.

I: There are things that are maybe appropriate for an older child that aren't for a younger child. How do you handle it when you've got children that - - Well, you know, you've got an 8-year-old and a 5-year-old. Even with just those 3 years there are things - -

#10 (40, AFA, F): Right. There's things that [my 5-year-old son] likes to watch that [my 8-year-old son] does not. And I guess that's where it comes into where they'll come into a different room with a different TV. But like I said, because I'm Radar Mom, I'm constantly making sure that he is watching what I want him to watch. Because, you know, he likes Cartoon Network, but it has to be certain cartoons that I let him watch.

I: Are there incidents of - - . Well, “How come - - ,” the younger one is saying - - “he gets to watch - - ?” Are there things he can watch that the other one can’t?

#10: Not really. Not at this point, no. If [my 5-year-old son] chose to go and sit and watch TV with [my 8-year-old son], he could, because they’re basically - - you know, it’s not that much of a gap with them. But there are things that [my 5-year-old son]’s watching that [my 8-year-old son] will say, “Well I don’t want to watch that baby stuff.” You know.

However, she did describe some sibling jealousy on the part of her college-aged daughter.

I: You said [your 18-year-old daughter] reminds you that you didn’t have cable. What is she reminding you of?

#10: That she didn’t get to watch and have a variety of TV programs to watch. Because like I said, she had a TV in her room, and she had a VCR. So she was mostly watching *Beauty and the Beast* and stuff like that.

The contrast in the parents’ reactions to the same question is striking. The father saw a big problem, but when asked whether age difference was an issue, the mother said, “Not really,” although she described some jealousy on the part of her daughter. It also is interesting to note that the father’s example was related to the tangential issue of the car radio and not TV. The mother described herself as the Radar Mom, and the question of age-related issues seemed to be a small blip on her radar. Ironically, she went on to describe a perception that makes individualized mediation far more complicated than simply accounting for age differences.

#10 (40, AFA, F) [Describing her motives for trying not to excessively shield her children from exposure to TV portrayals of behavior of which she does not approve]: . . . “Curiosity kills the cat.”

I: So you deal with that curiosity by? - - Instead of hiding it, - -

#10: I’m straight forward with it. There are some issues, you know, that my oldest sons are beginning to wonder about now. And - - you can’t do anything

BUT answer their questions. Because the society that we're in - - Now long years ago, our parents would have hid that thing from us as long as they could. But now, you can't because society will come and tell them. And then they - - you lose your child - - you start losing your children when someone else, or say the TV, tells them things that we should have told them.

I: So how do you prevent that?

#10: I prevent that by being with them. And when there is a question, being honest and being straightforward. But [my husband] and I both agree that through prayer, God will show us how to deal with each one of - - because each child is different. Where [my 8-year-old son] maybe can take this - - (and, you know, people say, "Well, it's because he's a little older"). [Contesting] He's different because he's [my 8-year-old son]. You know. So he can take things a little different because there are certain things [my 5-year-old son] can look at, you know, say, for instance, we're watching a program where a baby is being born or something, and there's a lot of blood. [My 5-year-old son] can look at it; [my 8-year-old son] turns away. So that lets me know they're all different. And age has nothing to do with it. Because they mature at a different level.

Participant #11 (41, EA, M) described dealing with the age difference between his sons. While they are identified as 11 and 12 years old, the 12-year-old was about to have a birthday at the time of the interview, so there was almost a 2-year difference in their ages. In spite of this seemingly narrow gap, the fact that the current rating system uses age 13 as a touchstone (i.e., the PG-13 rating), it is the very proximity of the boys' ages that might lead us to expect a higher level of sibling rivalry.

I: So, you mentioned . . . *The Lion King* . . . What I'm interested in, the age difference in, you know, PG-13.

#11: If it's not good for [my 11-year-old son], [then] [my 12-year-old son] doesn't get to see it, right now - - because they are inseparable boys.

I: You watched *Saving Private Ryan*?

#11: With [my 12-year-old son]. I didn't watch it with - - I did that on purpose because it was a specific thing I was doing with [my 12-year-old son], because of the experience he was having with that [violent video] game.

I: Did the younger brother know?

#11: Yeah, I think he was gone, and I . . . saw this was a moment; I had [my 12-year-old son] alone. It was kind of a teachable moment. But no, I will tell you about one thing. With the *Lord of the Rings* movies, which we love that kind of stuff. . . . I've read aloud all three of those books with those boys. [My 12-year-old son]'s read them all, and [my wife]'s rule has been they couldn't see the movies until they read the books. So, [my 12-year-old son] saw all three *Lord of the Rings* movies before [my 11-year-old son] saw any of them, because [my 11-year-old son] had to read them too. He's a much slower reader than [my 12-year-old son], so I ended up reading them to them at night, every night, going through half a chapter, a chapter at night. And then, as we'd finish a book, we'd watch the movie. Finish the book, and watch the movie. And that's the way we did all of those. And so [my 11-year-old son], he didn't get to see any of them in the theater. [My 12-year-old son] got to see two of them at the theater. So he had seen something that [my 11-year-old son] hadn't seen, but it was more on the lines of it wasn't the imagery, it was the fact that [my wife]'s real big on "you read the book first."

I: And how did that play out in their relationship in terms of - - ?

#11: There's a little [unclear] of control thing there, I think. [My 11-year-old son] felt a little bad about it. But, we explained why. It wasn't just because, "Okay, he's bigger." It was simply we focused on the reading thing because it's a reading issue. And, when you *read* it. You know, it's not that you're not big enough; when you *read* it though, you can watch it. And so, I mean, as soon as we finish the book, we get the DVD out, and we watch it.

Participant #15 (37, EA, F) described a specific encounter illustrating the challenge of dealing with different levels of children's maturity as they relate to TV. Her description shows that, while this challenge may lead to conflict, it also explicitly raises the issues of appropriateness and awareness of the needs of others.

#15: Well, I have various concerns. The top one is excessive violence. Even cartoon violence. You know, I turned off an episode of *Jimmy Neutron* that [my 9-year-old son] was watching the other day because [my 2-year-old son] was *in the room*. I said, "[Son]! *They're beating each other up! I do not want him to watch this!*" And he agreed.

When transcribing, I remember being struck by the report that the 9-year-old agreed. Accepting the accuracy of this description, it sounds as if the 9-year-old was informed about the issue of parity of appropriate material for himself and his brother. Material from my interview with the father helps elucidate this observation. I think it is important to note that I interviewed the father about an hour after the mother, and the two had not spoken. Furthermore, it was not until transcribing the interviews that I became particularly aware of this issue. So it seems that this couple's independent descriptions underscore their shared perceptions.

I: How do you handle - - especially because of the age difference - - that some things are appropriate for your oldest but not appropriate for your youngest?

#16 (37, EA, M): Yeah, it is - - I mean, we've basically - - . Since they're so different in age—you know, like 8 years apart - - 7 years apart - - we've pretty much included [our 9-year-old son] in our discernment process, not in the sense that he has a say in it, but just we're letting him in on the conversation going on between [my wife] and me about what's appropriate. So he can have a fairly developed—hopefully—idea what it is. But, you know, I end up - - basically I require that he think about whether something's appropriate for [my 2-year-old son] if it's on the TV and [my 2-year-old son]'s around.

I: What about as they get older? Let's see, your youngest is 2; 7 years difference. Say you've got a 15-year-old and an 8-year-old and a movie comes out. [And the 8-year-old says] "I want to see the movie [that my brother is going to see]."

#16: I imagine - - I mean it's going to be an interesting challenge. Because we'll have to be gauging them separately and dealing with them separately. But, I mean, you know, one of the things handy about having two parents is, you know, one of us can take him to see the movie if we think he ought to be able to see the movie, and if it's not appropriate for an 8-year-old then the 8-year-old won't go, and hopefully the 8-year-old will be doing things that are appropriate for the 8-year-old. I mean one of the challenges is just that there - - it's really hard to get our 2-year-old to go to bed. And our 9-year-old [unclear] needs sleep. So we end up - - the 9-year-old's actually sleeping earlier than the 2-year-old right now. So we're not having any time of the 2-year-old is in bed and now the three of us can watch something that the 2-year-old is not actually interested in. So we're seeing a lot of kiddy movies. Especially since [our 2-year-old son]'s had his tonsils out,

and so he's been home and we've watched *The Lion King* and *The Jungle Book* eleventy-seven times. [Interviewer laughs] We're all sick of it.

This description seems to highlight what stress theorists call *daily hassles*. Earlier descriptions highlighted concerns for how TV or movie material may impact a child's behavior. Thus, sibling age difference has implications for both developmental considerations and practical, daily living experiences. Concomitantly, these issues can impact family intimacy negatively if one or more members have a sense of resentment. (Notice that even Participant #16, the father, expressed resentment of not being able to watch what he wants.) However, some parents seemed to accept and project an attitude of "this is just how things are, and we'll deal with it." Arguably, while this reality may be unsettling to children, and even parents, it seems reasonable that TV- and movie-related rules differences can help prepare children for other parity issues in life. Participants #15 and #16 described doing separate age-appropriate viewing. While it may be easy to assume such a practice reflects a threat to family intimacy, it may actually be providing a sense of individuality and dyadic parent-child intimacy if such a practice is done fairly (i.e., each child is able to participate in an activity and parents rotate with whom they are spending viewing time).

While I was conducting this research, a friend recommended that my wife and I take our children to see the animated feature film *The Incredibles*. My friend assured me that it was a family film and there was "nothing inappropriate" for even our 3-year-old son. We went to see the movie and enjoyed it so much we bought the DVD. After watching at the theater, our son had fallen asleep in the car on the way home. However, the first time he saw it at home, he began running around the house hitting things with

bats. While he already had a tendency to play more roughly than we desired, we noticed a marked increase in hitting, head-butting, shoving, and taking aggressive poses after seeing the film. There was not such noticeable impact on our 8-year-old daughter. My wife and I decided it was necessary to prohibit our son from watching *The Incredibles* for the time being. Unfortunately, since his sister is in school and has an earlier bedtime, there has not been time for her to watch it when our son is not present. The advantage of this was that the increased anticipation of a special time for her to view the movie helped restore the sense of special event viewing that many participants described as missing from contemporary family viewing.

Parents' Sense of Time for Adult Activities

Participant #10 (40, AFA, F) described herself as “Radar Mom” regarding her mediation of her children’s viewing. Some participants saw themselves as mediating fairly but saw their spouse as too lenient or too strict. A tenor among most of the participants seemed to be that, while they perceived themselves to allow amounts and types of programs that might be ill-advised, they did not want to take the time or energy to enforce more rules or take steps to creatively engage content. Participant #10 asserted that every child’s reaction to TV is different, and, therefore, each child should be treated as an individual. In spite of the individual needs of parents that appear to be a vital consideration in mediation, the data revealed that at least some parents’ decisions on mediation were based on the parent’s comfort rather than the child’s need.

Participant #11 (41, EA, M) said he was more bothered by gratuitous sex on television than by violence. In terms of violence, he had used a scene from *Saving*

Private Ryan to expose his son to the reality of the dangers of violence. I asked him if he had or could envision taking a similar approach in teaching values about sex.

#11: Yeah, I think so, at some point, as they get older. I guess maybe I'm more frightened of that thought because it's so gray. And norms and mores are just changing so rapidly with the kids. And I'm really hitting it now with [my 12-year-old son] turning 13, and he's hitting puberty. I'm probably avoiding talking about some stuff right now, to be real honest. I'm probably practicing active avoidance. I've been so proactive on everything else, and this one, I guess, scares me to death, I don't know. Our kids are home-schooled, and so that's given us a lot more control over things. We didn't home school for that reason, but it's been kind of a nice side effect of that. You know, they haven't had the peer - - not peer pressure, but peer dependency issues, as much, so that there's so much pressure for the whole "having to have a girlfriend" thing. And [unclear] I've been thankful for that, but I, unfortunately, now it's crashing in on me, and I'm not going to be able to avoid it much longer.

While there appears to be underlying anxiety about dealing with the issue of sexuality in general, there seems to be the additional implicit question as to the prudence of showing a child sexually explicit material as an inoculation tool. How do parents expose a child to just enough of the material without creating desire for them to engage in the behavior parents want them to avoid? This question had been posed to me by a parent in a seminar I led on TV and movie mediation. The issue is analogous to the risk of contracting polio from taking a polio vaccine. The question then is, if biological inoculation occurs best with an *inactive* virus, is there an analogous inactive psychological inoculation? Both Participant #11 and Participant #17 described this tension as a gray area. Suggestions on dealing with this gray area will be addressed in the discussion section below.

At least three other participants made comments that reflected mediation based on their comfort rather than the child's perspective.

Male Participant: Personally I don't look at the ratings. You know. I look at it as: if something grosses me out, I know it grosses the child out, so therefore - - [laughs] that's off limits; we don't want to watch that.

Interviewer (to female participant): What's the standard of evaluation by which you decide whether something's appropriate or needs maybe a little more intervention on your part?

Female Participant: Well, I don't like scary movies first of all. . . . I'm kind of chicken. . . . And I don't really like movies that are horribly sad. . . . If I'm going to spend my time sitting down to watch a movie. I want it to be funny and entertaining and pleasant, and you leave it with a feeling of "Oh! That was pretty good!" I don't want to have to exert a whole lot of emotion. I don't want to be scared to death. You know, I don't want to be grossed out by all the blood and guts. You know, I just want it to be kind of entertaining. Nice story. Give me a different perspective on people. But, you know, we'll - - I'll - - we'll kind of talk about things if something's not appropriate or something I think really is not good, I'll - - or if there's a scene with a little bit of showing too much of a body or something, I'll be like, [Squeaky] "Oo! Close your eyes!" [Laughing] You know. I'll make it - - kind of turn it into a joke, I guess. [Squeaky:] "Oo! OOOO! Wooo! Don't look! OK, you can look again." And - - you know, if it's got too much violence, I just, you know, I'm like: "Oo. We don't want to watch this. Let's just turn this off." And for the most part, we don't watch too many of those.

Another female participant, responding to the same question on standards of evaluation, said,

Oh, I would get uncomfortable. And, you know, again, age. And I can't tell you specifically when, you know, when he was under 10 - - It probably - - anything sexual - - but not violent - - . I was OK with violence. And I don't know that's - - I thought that simply because he was a boy and tough, and, you know, violence - - I mean, he really, - - nothing scared him.

These data are consistent with the findings of Bragg and Buckingham (2004). I found this study after completing my interviews and identifying the category of parental comfort. Bragg and Buckingham stated,

[A father in the study] remarked how, with his 12-year-old daughter, "if something comes on that I'm not comfortable watching with her, I go, 'you're not

watching this' and change channels or something like that'." His phrasing suggests that parents' concerns about the negative effects of television may occasionally be something of a smokescreen for their own difficult emotions, at least in relation to sexual material. Moreover, his reaction reveals and reinforces his relative power within the home over his young daughter. (p. 445)

Another factor participants identified as influencing the amount of viewing they allowed their children was the ease with which TV provided a means of keeping children occupied. This theme of *electronic babysitting* also was identified by phenomenology group members who helped me review some of my transcripts. The convenience of TV as what one participant called an *electronic babysitter* was related to the previously identified theme of increased TV options. Participants tended to indicate that, in their own childhoods there had not been much on TV that interested them—especially during the day when only soap operas were on. Participants' descriptions of TV being used as an electronic babysitter during their own childhoods typically were limited to Saturday mornings while their parents slept later. However, the explosion of cable TV options as well as videos and DVDs has provided an easy and more frequent means of keeping children quiet and out of physical danger while parents perform chores, sleep, bathe, etc. In response to my interview question of "In your own parenting, how do you handle television?" three participants state the following:

#7 (41, EA, F): I would love to blow it up. Um. But I'm torn between that and the reality of needing something to focus these kids from the time we get home to the time dinner is cooked. Especially when I've been at school all day and it might take me 40 minutes to actually get dinner prepared. So we do have cable and these guys are allowed to watch virtually anything on Channel 2, PBS.

#12 (41, EA, F): I know when mine were little, they probably got more than an hour a day sometimes. Like Barney would come on, and they'd watch that. You know, and Sesame Street. And then they'd want to watch a video later, and I'd let them because I was trying to survive, you know, two toddlers, 20 months apart. [Laughs]. So you let the electronic babysitter take over sometimes. But we've really, really tried hard in our family to make reading a really big part, and I know, without a doubt, that we've spent, to every 1 hour of TV, we've spent at least 2 or 3 hours in reading time.

#1 (32, EA, M): I stayed home with my daughter until she was about a year and a half, I guess, and at that age we were starting to debate, you know, whether to watch videos and things to help entertain her so I could get things done. And we did end up, um, I remember, purchasing a couple of kid song videos. It was a chain at the time. It was like a sing-along sort of zoo, farm backgrounds. And my wife and I had several, had some discussions about whether it was appropriate or mindless and whether it was of any benefit to her or value. But she was so engrossed at that early age, even around a year or less, you know it would entrance and mesmerize her. I had some concerns about - - that's probably as much as anything what made me so alert to the issue of just trying to be sure she is cognizant and aware because of its, you know, hypnotic ability and such.

Participant #1's comments indicate a sense of concern about the impact of TV in general and a desire for information about guidelines. This captures a sense I found occurring across all participants in the study that will be reported below in the Media-related Factors section.

Parents' and Children's Peer-Group Norms

An issue that arose in my pilot study was the impact of the experience of TV-viewing at the home of friends. Specifically, one of the pilot parents spoke of an intrigue with sneaking downstairs to watch taboo programming after the participant's parents in the home had gone to sleep. Parents who had not grown up with television, who had never snuck downstairs to watch television and may have been naïve about late evening programming, did not realize the need to deal with this scenario. One pilot study participant said that memories of childhood TV and movie-rental experiences at the

homes of friends contributed to a reluctance to allow the participant's own children to spend the night with friends. Because I was particularly interested in what parents born after 1960 learned from their parents who, in large part, grew up without television, the phenomenon of parental naivety regarding children's clandestine viewing seemed particularly salient. Thus, while I used a semi-structured interview style, I made sure that inquiry in this area occurred with all participants.

Participants' childhood peers. Most participants recalled being aware as a child that different homes had different standards. In some cases, the participants saw the homes of others as more permissive. In other instances, such as with Participant #7 (41, EA, F), there was an awareness that her childhood friends enjoyed coming to visit because the participant's home had a reputation for allowing television viewing either of a quality or quantity not available at the friends' own homes.

I: Well, in the context of then, how did, looking back, how are things different in your home growing up versus the home of your friends?

#7: I think my friends watched less television. There was very little television in my friends' homes. Very little. I mean, I lived, as I said, in a small town, and I was out on the outskirts of it. So until I was in junior high school, I had a very limited group of people I played with and associated with. And in those houses, I mean my friend, [Jane Doe] watched *Sesame Street*. So I knew it existed because she watched it with her mom. But I didn't watch. And it was very limited at their house. I mean if she came to our house, she could come to our house and watch TV because she wasn't going to be able to watch it at her house. It was very strictly regulated. More in our neighborhood with my friends in their home than it was in my own.

Participant #7 went on to associate her parents' laissez-faire style with their being older than most of her peers' parents, her father being deeply invested in his career and her mother being very involved in community affairs.

On the other end of the spectrum, Participant #13 (34, EA, F) saw programming at the home of a friend that she would not have seen at home.

#13 [Describing material she did not like or did not see as a youth]: Of course, all the scary movies, - - all the - - oh, what is it - - *Nightmare on Elm Street*, all that kind of stuff. Which I had one really good friend that *loved, loved* horror movies, and they absolutely terrified me. But, I have seen *all* of them at her house, and *hated* every *minute* of *all* of them. But, I don't know - - I don't know that I ever had a--.

I: [Interrupting] This was when you were in high school?

#13: Yeah.

I: Did your parents know that you - -?

#13: I don't know that I ever had a conversation with them actually saying - - it was just - - I think I would just forget, it was just a big sleepover and everybody was going to be there, and I would kind of forget until I got over there, and it would be like, "Oh, my gosh." Um - - I'm still afraid of the dark. [Laugh.]

Participant #13 reported that she continues to have a close relationship as an adult with the friend just described. In the next section on contemporaneous peer relationships, I share a passage that poignantly illustrates the continuation of family patterns while at the same time demonstrates some adaptation based on what Participant #13 saw as an innocent omission on the part of her parents who had no experience with television in their own adolescence.

At the home of a friend, Participant #13 encountered televised material she would not have viewed at home. By contrast, Participant #17 (42, EA, M) reported growing up in a home with the least television restrictions in his peer group. His was the home where neighborhood youth came to see things they might not get to at home.

#17: I guess if I had to think about it, my family was the most lax of restrictions. And there were some that were very, very strict and I thought - - I couldn't understand it. I thought, "What are they trying to protect them from?" And as I got older, I thought, "Man, they messed them up!" You know. If you don't

expose them to stuff early, how can they make their own decisions about things?

Later in the interview:

I: . . . Did you ever have friends who came over to your house because they thought they might get to see something that they didn't get to see at home?

#17: . . . I'm *positive* that was the case.

Current peers of participants and their children. In order to compare how childhood peer experiences may have influenced their parenting, I asked participants to describe television-related differences between their current homes, those of their friends, and those of their children. The following passage begins with a question about comparing Participant #13 (34, EA,F)'s childhood home with those of her peers. But her response quickly evolved into a description of differences between her own parental mediation and that of parents in her childhood peer group.

Interviewer: How were things different in your home versus the home of your friends growing up?

#13: Growing up. I don't think it was that different. The one friend that I referred to - - this is the same friend-- .

I: Yeah, the horror movie friend.

#13: Yeah. She - - this is the same friend that is real open in letting her children watch anything - - isn't that interesting?

I: That *is* interesting

#13: Yeah. Um - - which is why I think I would have an easier time with a newer friend, you know, if I were to drop off or whatever and say "Just so you will know, our family policy is we only watch G movies," I mean - - [Laugh] because I think because I've known her, our parents knew each other before we were born, you know - - I just - - I've always felt like, well, she knows how I am, surely you know - - but she doesn't, so - - that home was probably the most different home that I was in - -

I: And that's one of the things I am really curious [about], and part of what I'm looking for in this research is how we're working out the protocol of handling things like that. You know, TV is such a prominent part of our culture. But what I am hearing over and over again is this kind of - - "What do I do about this,"

you know, “when we have very different values, and the way we live out our values?” And I keep hearing the same thing over and over again.

#13: And there are some of those families that you feel are almost too protective. And that you feel like they probably think you are out there. In terms of what - - you know, *but*, wouldn't you rather your child go to their house? [Laughs] I mean, you feel like that's a safe house for them to be at. And, they're probably saying, I don't really know what - - you know, so lots of times, when I had a friend - - when we have friends over, “We don't watch TV” is a bottom line at my house because if - - TV is when you really don't have anything else to do, and Mom's trying to get dinner and she needs 30 minutes - - it's not for when you have a friend over anyway, we just don't [Shrugs].

Participant #4 (28, EA, F) sounded like either the interview was raising her awareness of the issue of material viewed at friends' homes or that she simply chose not to worry about it.

#4: I guess when they go to their friends' house and whatever I guess that, I don't know what goes on there.

Participant #7 (41, EA, F), who seemed relatively restrictive about TV compared to other participants, highlighted the relative and subjective nature of the continuum of restrictiveness and permissiveness.

We may in fact be much more liberal with what he can watch. I have friends who make me look really, really, really, really laid back about television.

I: How so?

#7: Um, their daughter is allowed to watch probably no TV at all and they pick the videos, and they would never even let her pick between anything.

In contrast to Participant #7 who described herself as non-religious, Participant #12 (41, EA, F) and Participant #15 (37, EA, F) were very active in their churches and married to ministers. In spite of this difference with Participant #7 in terms of religious affiliation, Participants #12 and #15 reported very similar attitudes and rules about television as Participant #7 did. Yet, while Participant #7 said she might be seen by at least one of her peers as lenient, Participant #12 and Participant #15 said they would be

seen by most of their peers as more strict. Below are two passages describing their perceptions on this. Following the mothers' quotations are their husbands' parallel remarks. I found the similarities to be striking.

#12 (41, EA, F): You know, and mine are getting older now, but I can remember when my kids were really young, and they'd have friends that were 8 and 9 watching R-rated movies. Watching pretty much anything they wanted to - - *horror* films, you know, and these are Christians that are in my church, [Laughs] and I'm just... you know, they think I'm square because I'm so protective.

Her husband, Participant #11 (41, EA, M), resonated with this account.

Interviewer: How are things different in the homes of your friends?

#11: Oh, they're a lot different. We're probably, I think we're the most protective people we know. Let me make a comment that's going to sound like a weird comment. I really don't like hanging out with overly religious people. [Laughs] I really don't. People that use a lot of religion language all the time. I prefer hanging out with just people. . . . That's how I grew up. It just drives me crazy. And when you do that, though, you're hanging around people who have different values, even church member friends. Usually the church member friends [unclear]. I've told you about his friend . . . who sees lots of horror movies. And another friend who saw lots of stuff that we would not have let our kids see at a very young age. And we've just basically told them, "We don't watch that stuff."

I: Wait a second. I got confused there. You said you don't like hanging out with overly religious people - - .

#11: But we hang around with people who are, are not - - I'm not saying they're not religious people, but they're not into this church-ianity stuff so much.

I: But then that makes them maybe more inclined to be more lenient with those movies. Is that what you're saying?

#11: Yeah, it is. You know, and so we have to deal with that head-on stuff too.

I: Being stuck in the middle.

#11: Yeah. Yeah. We spend a lot of time stuck in the middle. But it's been really important for me to have my kids to understand their choices and not just that we make choices but why we make them. We've always been very up front about why we choose to make a certain choice.

I: Being stuck in the middle. Okay, so you are, it sounds like, intentionally exposing your kids to people who have different values from yours in terms of maybe being a little more, um, for lack of a better term, *worldly*, to use churchy language.

Later in interview:

#11: Well, it seems like we have very restrictive rules compared to most of our friends. Like I said, our kids watch 4 to 6 hours of television a week. I think that's pretty low on the average kid's - - .

Other than not reporting a relaxation of standards, the foregoing account of Participant #11, husband of Participant #12, shares noticeable parallels with Participant #15 (37, EA, F) and her husband, Participant #16 (37, EA, M).

#15: I can tell from my son's peer group that we're on the hardass end of the spectrum.

Her husband corroborated this perception, albeit less stringently.

#16: As far as strictness, which I think was the main question - - We are - - we're a lot more permissive than my parents were in that he has seen things that aren't G movies. But they were those pretty - - there's a period - - I can't remember if he started seeing PG movies in the - - I mean it probably was just whenever the *Harry Potter* movies - - first *Harry Potter* movies came out. Right around that time. And so the entire time of that has been one where - - at least the first couple of years of letting him see PG movies, I would make sure I saw it first. And I think we had a couple of times where he saw a movie, that I wouldn't have shown him at a friend's house. And it didn't seem to hurt him, and that made us loosen up a little bit and worry about it a little bit less. But I've been pretty protective.

It is interesting to note that Participant #11 complained at one point in his interview about church friends and even a ministry colleague who allowed viewing of programming of which he disapproved; however, he saw nonreligious persons as more likely to be more lenient. This is ironic in light of the fact that the only person in the study self-described as nonreligious was also the person who appeared to be the most

restrictive. Unfortunately, the sample—having only one nonreligious participant—does not provide a definitive or even speculative basis for projecting the impact of religious activity on mediation. However, given the broad range of permissiveness and restrictiveness among the religiously active participants in this study, it seems reasonable that it would be difficult to say that religious activity is an accurate predictor of styles of mediation.

The case remains that, regardless of etiology, differences between households clearly exist. One response of Participant #17 (42, EA, M) demonstrates the awkward communication that goes on between parents who try to communicate their wishes to other parents by using their children as messengers.

#17: And our 8-year-old - - we look at the video games and consider, OK, they've been rated, just like TV's rated, and talk to them about, "OK, you're playing this game, you know this game is not real - - " blah blah blah. But his friend is like, "My mom says, if he starts playing that game, I have to go home." You know. Pretty much the same thing with TV. You know. Watch this and "I'm not supposed to watch it."

I: How do you work that out - - with people coming over? Because that's another one of those common themes I'm finding is that - - .

#17: You don't.

I: You don't?

#17: You respect other families' right to say, "I don't want my kid to see this." And so you say, "OK. We can't play that video game" or "we can't watch this TV show while they're here."

However, there was at least one account of a parent directly addressing a concern with another parent.

#3 (38, AFA, F): [My former husband] doesn't want her watching PG-13. PG is the cutoff. Then she has a friend who has older siblings, and they can watch PG-

13. And sometimes, when she goes to their house, she gets to see something. And her dad has even called the mom and said, “We really don’t want her to do that.”

Participant #11’s remarks above included a report of feeling stuck in the middle between parents who were more lenient and those who were stricter. A similar emerging theme was parents feeling—not necessarily *stuck*—but in the middle, nonetheless and unsure if they are too strict or too lenient. Participant #18 (45, EA, F) reports this feeling.

#18: Well, usually - - I end up thinking that I am probably much more strict than other people. And then, I’ve usually learned that later on that, no, I’m more in the middle. So I would *assume* that’s kind of the way it is. That some parents might be *really, really, really* strict and others might never even *know* what their kids have or are watching. Some might really micromanage it and, you know, know “Oh, you can only watch this or play this game for 30 minutes.” Or - - . I guess I feel like I’m probably somewhere in the middle of most people. And sometimes I have guilty feelings, thinking I’m probably a lot more lenient than other parents and should be more strict. But I don’t know. I don’t spend too much time worrying about it. But - - I would assume I’m probably somewhere in the middle.

It is interesting to note, however, that Participant #18’s husband, Participant #17 (42, EA, M), identified their household as being lax compared to their peers. Compared to other participants in the study, the husband’s account seems to me to be more accurate. However, this mother’s *perception* of being on middle ground reflects a common feeling among the participants.

In light of the prominent place of TV and movies in our society, I found it somewhat surprising how unaware participants seemed to be of methods of mediation. Every participant was asked a version of this question: “Magazines and TV news programs often give parenting tips for issues like weaning a child from a pacifier or getting them to eat their vegetables. What are you aware of in terms of tips or guidelines that experts on media suggest for TV viewing?” Out of 20 participants, 19 of whom were

at least college graduates, only one recalled hearing any guidelines, but even this tip was extreme (avoid all TV) and had been read in a magazine at least 10 years before. One participant related the lack of awareness of TV-related parenting methods to the commercial nature of television.

#1 (32, EA, M): As much as anything. It's not in television's interest to say, "An hour a day is the most - - ."

I: They have a commercial interest in keeping people dumb.

#1: Right.

Media-related Factors Influencing Family Bonding and Rule Setting

The nature of media content arises in the context of broader "social, economic, and political forces" (Creswell, 1998, p. 241). As such segments in the following subsections reflect evidence of what Creswell identified as *intervening conditions*.

Quantity and Quality of Available Programming

While there were several recurrent themes in the data as a whole, I only observed one theme reported across the entire sample. Every participant in some way reported observing an explosion of television viewing options since their childhoods, and many participants related this explosion to impacting childhood activity level and subsequent rule setting. Participants also associated both the lower quantity and more innocent quality of the television programming of their childhoods with less need for restrictive mediation on the parts of their parents.

I: What about some of the rules of your childhood that your parents set about television?

#2 (42, AFA, F): Um . . . because we did not have cable, and only got two or three channels, . . . I don't remember [television] as being a main focus .

#4 (28, EA, F): We um, could come in from school; we were allowed to watch TV for maybe an hour. Then we had to do our homework. After our homework was done, then we could do whatever. But we had to be in bed by 9. So, that was really the only rules we had. I mean we only had the 3 channels up until the time I was 16, so it wasn't like we could be on there watching the Playboy channel or anything like that.

#17 (42, EA, M): Growing up, there wasn't that many - - . You only got three channels, you know. . . . It's not like now where you can engross yourself in TV all the time. Back then, there was only certain times . . . really only certain times that you wanted to watch.

Participant #16 (37, EA, M) offered the most comprehensive set of remarks related to the sense of change in the amount and nature of television between his childhood and his parenting of his own children.

#16: But part of the thing, too, was that there wasn't always anything interesting on. I mean I could flip around and flip around, and I couldn't find a thing that was interesting. Some of the time. Large chunks of the day there just wasn't any programming for kids. . . . Cartoons were [on Saturday] morning. And at some point it was time to go out and play in the neighborhood. Lot of football in the backyard. And a certain amount of just being bored. You know. I remember that being a part of being a kid. There must have been rules. I don't know what they - - Well, actually maybe I don't know that there were; I mean maybe it was just simple enough because there just wasn't something [on TV] always interesting. . . . [In terms of time spent watching TV:] a lot of it was taken care of by the fact that there just was not a lot that was inappropriate for kids when I was a kid that I can recall, during the time that I was allowed to stay up.

I: How do those memories inform your parenting?

#16: Well, I mean the part of it - - The parts that are just irritating to me The main one being Nickelodeon/Comedy Central . . . not Comedy Central, Nickelodeon and Cartoon Central - - that there are channels that 24 hours a day have got programming that my son very happily would watch. And that by and large glamorizes and glorifies stupidity. That there is *Ed, Edd, and Eddy* and, I mean there are a couple of other ones, too, that just have a certain kind of nihilistic kind of - - I mean - - I don't know - - I may be overreacting to some of that, - - but I just - - - - The fact that it's constantly on. It's not that I can search around and - - I mean even - - honestly I think even the experience of hoping something good was out - - that you would want to see was out there, and searching for it and not finding it sometimes and then finding it - - just the

experience of having to go find something - - that you know set a goal, however limited it was, - - like “Want to see some *Bugs Bunny*.” And flipping around to see if you could find it. I mean even that little thing teaches a little bit of persistence; teaches hope; it teaches that - - the value of trying. But if you’ve got something that where all you have to do is turn it on and something will be on that, will be engaging enough to keep you from realizing that you’re still bored, - - I think there’s - - It fosters complacency. It fosters plugging in and tolerating whatever your offered as long as it meets a certain minimum criteria. I think that, you know, that’s not always - - but I think that on a scale from one to the other, there’s been a major shift away from autonomy and effort toward complacency and sedentary - - sedentarism? . . . [Laughter] - - Anyway, whatever that is. And so - - and as far as - - And so we do have to put limits because the TV doesn’t put that kind of limit on. It doesn’t place limits by not putting something up that will interest the child.

Participant #16’s wife, Participant #15 (37, EA, F), emphatically stated the upshot of this sense of change.

#15: But that’s just sort of how it’s different. There are SO many more choices; and there’s just so much more to navigate that in a way I’ve just given up.

Interestingly, this sense of resignation stands in stark contrast to a comment she made much earlier in the interview when she stated:

#15: Well, you know, with just one TV at that time it was a little simpler. You watched whatever the family was watching. You know, it wasn’t that sense - - There weren’t as many choices. My parents didn’t have a lot of TV rules, though, the way that I feel the need to have as a parent.

This dichotomy seems to capture a common sense among many of the participants: a sense of need for more rules but a contrasting sense of resignation due to the volume of both material in general and offensive material in particular.

Reliability and Use of Ratings

Parental attitudes toward ratings fell in two types: (a) those who trusted the rating system as accurate and (b) those who saw it as a guide that is relative and must be applied

contextually. The remarks of two participants in particular poignantly capture the essence of the view of relativity.

I: I want to ask you about is how you feel about the rating system.

#10 (40, AFA, F): I really feel that the rating system is for people who do not have time to sit down with their children and watch the movie. Because personally, even if it is rated a certain thing - - Just like I think *Remember the Titans* is rated something - - PG something. But I let all my children watch it. But I was in the room with them watching it. So I think it's about if you're going to be present with them during that. You know. If you're going to be there to explain things that happen. You know. So I - - to me, it's a protective measure for somebody that's going to set their TV and say, "You can only watch these, and I'm going to put these in, this censoring, so you can't watch." I think that's what that's for. But most of the time I'm like, "Oh, they can watch that" because I'm going to be there.

#11 (41, EA, M): We have always been, as opposed to my upbringing, we have always been very protective about what they see. When they were young, we were not into the violent thing. I can remember taking - - first movie [my 11-year-old son] saw in a theater was *The Lion King*, and I remember thinking, "I hope this isn't too violent for him, not too scary." We'd use the word scary.

I: But, it's rated G.

#11: *Yeah*, but it had a big scene, you know, and all that. It was kind of frightening at a couple points. We were just worried about the frightening- -.

I: How old was he?

#11: He was *really* young. He was probably even too young to know he was there. [my 12-year-old son] was probably 3. [my 11-year-old son] was probably 1. [laughs] He was probably asleep in the little carrier probably more than anything. Um... [Deep breath] we've hardly ever had cable, the whole time the kids have been alive. I just don't like the stuff that's on it, to be honest. I have more of a problem with children's television.

I: How so?

#11: Because I *know* I'm not going to let them watch the risqué stuff. That's just not going to happen. Horror stuff: that's not going to happen. I just think that fear is a bad image. Um, but children's television is so disrespectful [unclear] parenthood, in my opinion. Like, and I'm specifically speaking of Cartoon

Network, and sometimes Nickelodeon. A lot of the cartoons that the kids like to watch today, you know, the parents are just depicted as being idiots. You know, the kids are the supreme, and parents are the idiots, and so, you know, the whole *Ed, Edd, and Eddy* thing and *Ren and Stimpy*. I remember those being cartoons that were kind of big on Cartoon Network when the kids were *really* young. There was no way in the world. I can remember them seeing a couple of episodes of *Ed, Edd, and Eddy* at a friend's and then coming back and *talking* like those guys. It's like, no way.

Like Participant #11, Participant #16 (37, EA, M) also questioned the G rating of *The Lion King*.

#16: . . . One of the things that has - - that kind of pressed the limits early was that he saw *The Lion King* when he was very young. I was kind of caught unaware of just how frightening—both the stampede scene and the place where Nala was coming to try to eat Pumba—would be for him. And, you know, the kind of *fixating* on these scenes; it was like he needed to watch these things over and over again to - - put it behind him. And so, it was kind of like, once we were locked into that, it just didn't - - it seemed like he kind of needed to process it; it didn't seem to cause any *big* problems, but that, once again, was a place that kind of pressed the limits.

Profit-Driven Culture

As described above, all participants spoke of the dramatic rise in the quantity of television choices between their childhood and that of their children. However, participants seemed to believe there was an inverse relationship between the amount of programming choices and the quality of those choices. Many of the participants related low quality television to commercial, profit-driven networks more concerned with low-budget production and easy marketability of related merchandise.

#7 (41, EA, F): [My 5-year-old son] wanted to go see the movie. I said, "You can't. It's too old for you." And he said, "What do you mean I can't?" And I said, "Because it had violence. Even if I wanted to take you to the movie, I'm not allowed to take you to the movie because it's too old for you." And then he said, "Then why is Spiderman on my cereal and on here and on here?" And I said, "Because there are people just trying to make a lot of money. They want you to want to go. They want you to buy all this stuff." And he said, "I think that

stinks.” I said, “Yeah.” And he understands that. So I guess I talk really openly with them about what I think.

Participant #15 (37, EA, F) was even more emphatic in her frustration in dealing with commercials.

I: We’ve been talking about programming. What about commercials?

#15: Oh, God; they’re the worst! That’s part of why we keep the TV off. And if it is on for live viewing, it’s pretty much Nickelodeon at a time period when I have to - - I have to be fairly well assured that they’re just not going to be puffing like the faces of death or something like that. I mean, we’ve had two concrete times when it was the commercial that came on around something that left us and a much younger [9-year-old son] just horrified. Horrified. One of them, we actually wrote a letter to ABC—like that matters—you know, throwing pebbles into the Grand Canyon. But, it was some Disney special - - I can’t even remember what it was—because we were so furious. And they had a trailer for some just *horrible, awful*, drugs and death, you know. Just couldn’t have been much worse as an ad that came on during like the Disney family hour.

I: An ad for another show?

#15: Yeah! You know. I mean, [Disney CEO] Michael Eisner is gonna rot somewhere special for that.

Participant #11 (41, EA, M) also had strong remarks regarding a particular commercial for a national hamburger chain. In the ad, a young woman is riding a mechanical bull in an erotically suggestive manner and mimics oral sex when licking her thumb.

#11 (41, EA, M): You’re just like, “Ughhh, I’m tired of seeing those commercials.” I get so tired of seeing [unclear] too. And, I don’t eat at Hardee’s since their girl-on-the-bull commercial. That’s one of the *foulest* commercials I think I’ve ever seen. And it is the most visually stimulating commercial I think I’ve ever seen. That’s why it bothered me so much. I’m like, “I don’t want [my 12-year-old son] to see this,” you know, because I know he’s going to be a hormone with feet here pretty soon. That’s kind of where he’s heading.

Participant #12 (41, EA, M) spoke more globally about commercials.

I: You mentioned commercials earlier. That a lot of times there are things that you feel are inappropriate on the commercials.

#12: Mmm hmm [yes]. It's usually, you know, we're watching something, you know, it's always before 9 o'clock, if we happen to be watching anything, because they always start getting read to for an hour at night, and then they go to bed. Um... I can't remember a specific time, but I know there have been times where you're watching something that you think is okay, and then the commercial comes on, and there's a woman there talking about a woman being raped and murdered. And I'm like, "Why does that have to be here, in the middle of 8 o'clock?" you know? It seems like there's always women that are victims. I'm like, "Who's the woman that's a victim this week?" That's all--you know, it's what it's - - that's what they're showing you. It gets on my nerves. And, um, I just can't remember a specific time, but I remember feeling very frustrated over that. And just holding my finger on the controller to, you know, blip it out. Um, you know, flip to another channel real quick, or, you know, just gotta be ready. You gotta be on - - [Laughs], on guard.

Combined Family and Media Effects

All the foregoing factors pertain to the relationship of family members and television and movies. However, the factors discussed below seem to show a more pronounced interaction between families and media.

The Event of Viewing

Participants indicated that the quantity and quality of contemporary television contributed to a sense of feeling overwhelmed. Additionally, while they saw advantages to a higher level of program availability (such as less stress about missing a program), several participants reported that, paradoxically, this advantage of contemporary TV contributes to a new disadvantage: The ubiquity of programming reduces the stress of missing a desirable programming, but the same ubiquity contributes to loss of mystique in family viewing. In other words, if a special program only came on once per year, there

was much anxiety about missing it, but, when it is on repeatedly, it is no longer special, and families do not plan for a special event.

I: What's your earliest memory of television?

#15 (37, EA, F): Television was often on in the house I grew up in. And, so - - a pretty constant stream of news and basic broadcast channels. And - - you know, nice things like coming home from church on Sunday night in time for *Wonderful World of Disney*, and eating pizza. One of those sort of family ritual moments.

I: Were you in Central Time?

#15: No. We were Eastern. We ran fast.

I: Your church must have started earlier because I always hated going to [Sunday evening] church [services] because we always *missed* Disney.

#15: We would *run*. We had an agreement with the pizza shop, and they would have our pizza ready. And we would drive like little bats out of hell. And get our pizza, and come home. And it was this sort of very timed, ritualistic event. And, you know, things like that - - the sort of special event nature of television in my own childhood: that's in the plus column in the positive associations, you know. Particular things would come on once a year, like *The Wizard of Oz*, or Christmas specials. And so - - People would - - we would get together, and we would look forward to them, and everyone would talk about it the next day in school. Those are plusses.

I found the parallel themes—often identical words—in other participants', remarks uncanny.

I: What about watching TV as a family? What memories do you have of your parents while watching TV?

#19 (44, EA, F): I think comedies - - you know [unclear] - - Back to the *I Love Lucy* show and - - Oh! And *Wizard of Oz*. Whenever - - You know it came on once a year. It was always on a Sunday night. It was the *Wonderful World of Disney*. And we pretty much looked forward to it the whole day. But I feel like we did that at my mom and dad's prompting. I mean they were as excited about it, you know. It was coming on tonight. And, you know, we might even leave church early. Even though we had plenty of time to get home and see it; you know, it was just - - it was an event. You know, "Gotta get home for *Wizard of Oz*." I think that's one thing I miss about TV now is that it's so available, you

know, renting videos and then just playing the same movies over and over all the time. You know, it's never an event; it's never something that you wait for, you anticipate.

#5 (43, EA, M): The things that I remember the most as far as TV viewing and the family goes, uh, for like a central focus is that certain movies would come on. We'd always get together as a family and watch the Christmas specials or *Rudolph the Rednosed Reindeer* and *White Christmas* and some of the movies and those kinds of things. And we'd always watch the *Wizard of Oz* as a family together. And we'd always watch *The Ten Commandments*. And watch Moses and all that kind of good stuff. And some of those kinds of things. And those are things that stand out in my mind.

I: OK. Talk about that a little bit in terms of what you remember about that experience of being with family. If there were a video camera on the wall watching you all watching TV, what would it show? What did it look like and sound like?

#5: Well, from what I can remember - - OK, wow. Um, Mom always had this thing where, when we watched movies together as a family, we'd either, because we had a fireplace in our home. And she liked to pop popcorn. So I can always remember the smell of popcorn. Now there's a long-standing tradition in our family . . . we used to get together and watch Moses and *The Ten Commandments* at Easter time and that kind of good thing. And Mom would always, or *Wizard of Oz*. And Mom would always make these things that we call fry cakes. And basically what it is is it's like bread dough, not bread dough, but eggs and flour and milk. So it's like noodle dough. And she would take it, and she would kind of like put some oil in a pan on a stove and fry those. She'd cut them up in strips and fry them. It's like bread.

In addition to serving as a time of family bonding, media-related events also provided a time for family separateness that participants associated with the emerging autonomy and development of peer relations.

#10 (40, AFA, F): I remember going to the movies. It was the special - - you know on Saturdays my mom would take us downtown, me and some friends - - once I got old enough. But it was always things that were - - like the *Pink Panther*. I think that was when the *Pink Panther* came out. But I was probably around 14 or 15 years old, and I think it cost like a quarter to get in. No, no it was probably about 50 cents, a dollar, something like that to get in. But we would go - - we never went as a family. But she would let me go with my friends.

. . . But, to be honest with you, when we went to the movies, we really didn't go to watch the movie. We just went to the movies [Laughs], you know, to eat the popcorn and to, you know, to sit there and cut up with your friends. Because I can't even remember tellin' you what the *Pink Panther* was about until I saw it come on TV later.

Similarly, in addition to interactions at movies, the physical act of getting to the theater also was salient to Participant #17 (41, EA, M).

I: Did you all go to movies as a family?

#17: No. No, we didn't. But I - - you know - - I was with my friends. . . . We lived outside the city, so we'd have to walk like a couple of miles until we could catch the bus. And the most exciting thing was to walk, catch the bus, ride the bus uptown to the [historic theater], and go to the [historic theater], you know. To me, the movie I watched wasn't as thrilling as, you know, sitting - - thinking, "OK, I did this on my own," and sitting back in that dark environment, thinking, "Got my friends and my popcorn." You know.

Some participants also reported experiences when television viewing facilitated appropriate physical intimacy with children.

I: What do you see as the positive and negative effects of television on children?

#6: Positive effects. Um - - I think it can be a bonding time with [my daughter] if I'm with her, and we're watching something, and usually when we watch television together, we're close. We're cuddling or whatever. So I think it's just a bonding experience for us, most of the time when we watch television, or, um, I mean, she's just got a few DVDs that she watches *over* and over and over, and she's like, "Oh Mom, let's put this one in and *laugh* at this part" or whatever. So, it's just kind of a, just a fun, lighthearted time for us to share something.

Participant #19 (44, EA, F) was a single, never-married parent.

I: How do [you and your teenage son] interact as you're watching TV?

#19: When I see something funny, I'll turn and look and see if [my son] is having the same reaction. And he does the same thing. If he's watching TV in his room and I hear him *cracking up*, I have to go see what he's laughing about. If we're watching something and it gets questionable, then I'll say, "You don't need to be watching this." And if he says "Mom, it's just TV" or whatever, we'll have a *little bit* of a conversation about it.

I: Uh huh.

#19: Sports, I guess we'll clap, yell together. I'm trying to think of what else we watch together. [My son] likes to have his back scratched. So, you know, he'll come over, and I'll scratch his back while we're watching TV. That's all I can really think of. We don't have a lot of conversation about the content. Which probably we should do.

In all these recollections, the memories of the program or movie were reported as secondary to the experience of togetherness. The most salient feature to each of these participants was the event surrounding the viewing rather than the viewing in and of itself. The participants remembered not the program per se; instead, they remembered the smell and taste of food, the sense of care of a parent providing an opportunity, and the anticipation of and fulfillment of a special event. While it is common to hear criticisms that television and movies promote passivity and social isolation, these participants' accounts seem to indicate that social interaction is one of the most pleasurable aspects of viewing. This may help explain the finding reported by Bragg and Buckingham (2004, p. 443, citing Buckingham & Bragg, 2003) that in a poll of British 10- to 14-year-olds, only 27% said they preferred to watch television in the solitude of their bedrooms.

Children's Reactance Effects and Parental Use of Social Inoculation

Two basic questions drove this aspect of this study: (a) Would parents describe a reactance effect related to restrictive TV mediation and (b) would there be evidence of parents intuitively using social inoculation concepts in the natural course of their mediation. If they did use social inoculation in their mediation, I also wanted to know how they were doing it, what their motives were, and whether it seemed effective?

Reactance effects. Some participants offered comments that reflected the notion that restricted access to material increased their desire to see it. In fact, they indicated that they have continued to act out these desires in adulthood.

#3 (38, AFA, F): . . . I remember we couldn't watch *Dallas* [Laughs]. Because I remember it being on one time and my parents telling me to leave the room.

I: So they were watching?

#3: Yeah. But we couldn't watch. . . .

I: What do you remember about your reaction to leaving the room about *Dallas* and them watching it.

#3: Oh, I didn't like it. And I thought it must be pretty good if they were watching it [Laughs]. Even now, sometimes if there are reruns on - - on - - it comes on the soap channel sometimes on the weekends - - and I'll even watch it, like, if I'm sure I haven't seen it before [Laughs] some of the episodes anyway.

Participant #10 (40, AFA, F) drew a parallel between curiosity prompted by restricted television to the thrill of looking for hidden gifts.

#10: In general, TV is not bad. I think it's what we *do* with the TV and how we let our children - - because the more we hide from them, the more they're going to seek, and the more they're going to want to try. You know. It's just like Christmas time. You know your parents are hiding some things, and you're going to keep going after whatever it is they're hiding. And I remember growing up with the issue with Santa Claus, you know. I knew during that time they were hiding things from me, so it kept me going in places I had no business going.

Participant #14 (34, EA, M) associated a negative adult reaction to an activity that restricted viewing of a favorite program.

#14 (34, EA, M): Well, I will say this. To this day, I completely dislike Sunday night church. And the reason is because there was this show called *Battlestar Galactica*, and I never - - It came on at 7:00 on Sunday nights, and it was the only show I can remember as a kid ever loving to watch, and I *never* got to watch

that television show. And so, you know, to this day, I won't go to church on Sunday night. It just aggravates me. I don't know why we have to go anyway.

I: [Laughs] Kind of like that aspect of the forbidden fruit.

#14: Yeah. . . . It drove me nuts. It really did aggravate me to no end.

Social inoculation. Nine participants made comments consistent with the concept of social inoculation. Admittedly, my own bias favoring social inoculation coupled with the semi-structured interview style opens the door to criticism about the rigor of the study due to the possibility of a halo or Hawthorne effect, when participants report what they believe the researcher wants to hear. However, most of the participants who made remarks categorized as reflecting social inoculation did so tangentially in response to other questions. I only directly described the concept of social inoculation during the interviews if the participant had not already spontaneously addressed the issue. In one case, the participant's face lit up with excitement as he said the concept helped him clarify how he wanted to mediate TV and movies with his children. With another father, I told the scenario (described in the first chapter) where my own father led me to watch a graphic scene of a drug addict going through withdrawal. I directly asked the participant for his assessment of this approach. In spite of my own apparent personal connection with this approach, the participant frankly and candidly shared his disapproval of the approach in so far as it utilized fear.

#14 (34, EA, M): Well, I just don't know that I want to scare my kids like that. I think you can certainly talk to them about drugs, I don't know that you've got to show them some drug addict. Um, - - I don't like to make people do things based on fear. Usually, it winds up backfiring. You need to make people do things based on analysis [unclear].

I: Okay. So kind of an internal - -

#14: A moral compass.

Many of the participants expressed a belief that projecting the consequences of hypothetical behavior was an important aspect of developing a moral compass. For example, Participant #9 (41, AFA, M), a pastor, described himself as a rebellious teen who was being raised by a single mother and grandmother. Note that my question was broad, in no way baiting the participant to address the concept of social inoculation.

I: What about some interactions you had with your parents while watching television?

#9: The one interaction I remember was the night my mother - - and this is the only time she insisted that I watch a television program with her - - it was *Scared Straight*.

I: Mmm.

#9: The program about prisoners.

I: Uh huh.

#9: And because there had been a great number of males in our community who had gone haywire. And I think my mother kind of - - kind of sensed me heading off in the wrong direction at some point. 'Cause I'd gotten a little rebellious. I think I was around 14 and kind of wanted to do my own thing. And she made me sit down with her and watch it. And I want to tell you, it had an impact. I have not forgotten it. [Laughs.] It's been almost, almost 40 years, not quite, but almost - - no, almost 30 years, and I have not forgotten.

I: What do you see as her intent in doing that?

#9: [quick and emphatic] To SCARE me out of trouble. [Laughs.]

I: "This is what these people did and this is what happened."

#9: That's exactly right. And it worked. [Laughs] It worked.

A premise of social inoculation theory is that individuals will encounter undesirable behavior that will be portrayed in a manner that makes it appear desirable. In terms of contemporary television and children, Participant #10 (41, AFA, F), a stay-at-home mom, put it this way:

#10: You and I both know that [my husband and I will] say, “Well we don’t want the children watching this, this, and this.” But they’re getting it out there. As soon as they go to public schools, they’re getting it.

Later in the interview, she suggested the need to expose children to controlled exhibitions of undesired behavior.

#10: But because of the parenting that I’ve had—my mother has given me—I know what is right and wrong. And I know what’s expected of me. So, I think that’s the key to TV and parents. In general, TV is not bad. I think it’s what we do with the TV and how we let our children - - because the more we hide from them, the more they’re going to seek, and the more they’re going to want to try.

Responding to a question about violence, a college professor participant described attempting to inoculate his 6-year-old son to the inappropriateness of bullying and teasing.

#5 (43, EA, M): I just don’t want him to watch violence for violence’s sake. I mean there’s no redeeming value in violence. And I think he’s got, if he’s going to get exposed to it, I’d rather me expose him to it, OK, at a level that he would be able to understand given his age.

I: And how do you plan to do that?

#5: Well, I mean you can start now. If he’s, um, if he’s watching some kind of cartoon, oh heck we were, even in *Rudolph the Rednosed Reindeer*. OK. Rudolf got treated really, really bad. I mean they were horrible to him. They made fun of him. They made fun of his nose. They excluded him from activities. They pushed him away. And that in and of itself is the beginning of, uh, assault or abuse towards another individual. And so you’ve gotta find teachable moments wherever they occur with your children is my philosophy. So at that point, when that stuff was going on, me and [my son] had a level of conversation for a 6-year-old that he [?] understand.

I: Tell me about that.

#5: Well, I said, “They’re being mean to him aren’t they, [son]?” And he said, “Yeah, they sure are.” I said “How would that make you feel?” He said, “Oh that would make me feel rotten.” He said, “That would make me feel really bad. Why are they being mean?” I said, “Because he’s different.” So I said, “Now is it nice to be mean to people who are different than you? Do you think that’s nice?” [He said, “No.”]

It would be tempting to conclude that this approach came from the participant’s level of education (graduate school). However, earlier in the interview, this participant spontaneously described a specific memory of mediation performed by his mother who had only graduated from high school and who had not grown up with television.

#5 (43, EA, M) I can remember going to *The Godfather* with her. She took the, took us all because I think she wanted to see it. But I can still remember her trying to cover my eyes at the age of 12 and 13 when they had the scene where Marlon Brando’s son James Caan goes up and pulls up at the [interviewer joins in unison] tollbooth. And the machine gun, you know. She was like doing all this stuff, covering up and so she said, you know, “That is television.” I mean she said, “That is a movie.” Eventually we talked about it on the way home. And she told me that it was television, but [that] stuff like that [had] occurred before.

I: Well, I really want to hear about that conversation on the way home.

#5: As we were going home she said, “Now look, when there’s violent acts that occur on television, but it’s television, it’s not necessarily real life. It’s not the way that it occurs in real life.” She says, “That’s a scene. When that was done he got up and walked away. In real life when that occurs people don’t get up and walk away. And there are people that are hurt by that. Not only the people that know that person, but it affects more than just that one.” Um, so she was really good about explaining those types of things, at least to me. Um, the ramifications of violent acts or the ramifications of choices we make. That’s what I was saying, you know, that’s what I was talking about earlier when, you know, I talked about she, I think she always chose shows for us that had some kind of redeeming value.

Since the mother tried to cover her children’s eyes, she obviously did not bring them to the movie to inoculate them against the use of violence. In her remarks after the movies, she sought to accomplish a two-pronged goal: to comfort her children but to balance this with an awareness of reality. She attempted to comfort the children by

saying that it was just a movie, implying (if in fact she did not explicitly state) that the actor was not harmed. However, she hastened to underscore that the acting did portray the travesty of violence when it does occur in reality.

Similarly, Participant #11 (41, EA, M), a pastor who described himself as a “borderline pacifist” wanted to help his 12-year-old son reject the titillation of glamorized violence by helping him appreciate the reality of true violence. He offered a poignant anecdote of his use of the graphic opening scene of *Saving Private Ryan* portraying the World War II D-Day invasion at Normandy.

#11: I guess I’m more bothered by gratuitous sex than I am by violence. Because I can *explain* the violence most of the time, if it’s war-related violence, I can explain it. Just recently, [my 12-year-old son] and I watched *Saving Private Ryan* together. He’s 12. I did that because he was playing some war video games, you know, where people die and they just get back up. And I said, “[Son], we need to sit and watch this opening 20 minutes of *Saving Private Ryan*. I want to show you what war is like.” And we watched it, and it really affected him.

I: How?

#11: I could tell that it - - he’s a feeling kind of kid, and seeing those very, very graphic images of death, because video games don’t show death. The character gets red, and then the character falls over. And then the character resurrects. And I think that’s - - .

I: Or disappears, or - - .

#11: Yeah. And that’s not realistic imagery, and he was playing some - - he got a computer, and it had Medal of Honor on it, and he - - We’ve always been interested in World War II, the boys and I. We watched a bunch of World War II videos together, like historical videos. And so I thought, you know, most of those are pretty tame, there’s explosions, but there’s never people blowing up, you know, and all that stuff. And then he’s playing this game, and people are getting shot. And I felt kind of uncomfortable with that, so I said, “Let’s watch this, and let’s watch what really happens when they stormed [Normandy] beach” because they did such a wonderful job of portraying such *horrifying* imagery. And I wanted him to experience the horrifying imagery, because I want him to know the reality of these things. I’d rather have them think things through.

I: And your impression was that he was emotionally stunned?

#11: Yeah, a little bit. It bothered him a little bit.

I: You said the opening 20 minutes. Did you watch just that or the whole movie?

#11: Pretty much. That's about all we watched. Yeah, and then we watched the whole *Band of Brothers* series together. All three - - all the guys did. And, for the same reason: I want them to have an appreciation for - - because we're, right now, in a time when our country's at war, and so much of war is glorified, and I'm pretty much borderline pacifist. And, I like to - - I want them to know what it's *really* about, and it's not just about *heroism* and it's not just - - that there's really people out there getting killed. And I enjoyed the *Band of Brothers* thing - - I saw one episode of that somewhere, and I thought, "This is really good. This is really getting into the personhood of these soldiers and the experience that they are having." And I want them to know about the realities of life. I don't have this idea that says I need to shelter them from *anything* that's violent, *anything* that's bad. I guess I want to be in the position where I can choose, maybe that's the truth of it all: I want to be able to choose.

A participant who was a middle school teacher described a situation where a student who had been shielded from images of reality seemed unprepared to deal as effectively with tragedy as his peers.

#8 (41, EA, M): There's one thing that sort of sticks in my mind that I think people can go to, people who are concerned about sort of the negative things of television can go to an extreme. For example I have a 7th grade student whose mother does not let him watch any television. And this past December, the middle school remembered the events of 9/11 by seeing a video about the day. And this kid was a basket case. I mean he, his mother didn't even let him really know about what that was all about. And so here we were talking about it in school, and this just wiped this kid out.

I: What do you mean? He was crying, he was - - ?

#8: I mean, after that he was nervous and anxious. His schoolwork started to be affected. His sleeping started to be affected. I mean imagine living in basically seclusion and then coming out of it to that event.

Later in the interview, Participant #8 continued to describe the context of the student's reaction.

I: Was it like images of the planes going in and - -

#8: Yeah. There was some talk about the bodies that fell and drastic sort of discussion about [unclear] did they jump or they simply trying to escape the heat [unclear] a better way to die. Um, pretty heavy stuff.

I: What was the reaction of other students?

#8: Um, you know, for the rest of them it was like 9/11's history. And a lot of them were sort of begrudging participants because they've moved on. It didn't have much power in any way for them.

I: Um hmm [yes]. You mentioned, I'm curious, you mentioned his schoolwork seemed to suffer. How do you quantify that? Was that just your experience with him as your student?

#8: No, my experience with him didn't suffer because the work was done, all my stuff's done in class. But every day as a group of 7th grade teachers we'd meet and talk about kids and his name kept coming up about not following through and getting work done.

I: And it seemed to be connected to that?

#8: Yeah, because the counselor's involved with those meetings and she had had lots of time with him.

I: Being devil's advocate here for just a second. Some people would say he was the healthiest, and I am just being devil's advocate, he - - television and all the images, it makes us callous. It desensitizes us to violence. He was the one kid in the school who was sane; he was not desensitized to all this.

#8: Well, in that specific instance, uh, that's not at all true. Because when the actual event happened, the school was devastated. And they weren't seeing the images that day. We just got together as a school and told the kids what had happened, told them what we knew at the time and, you know, asked who had parents traveling or out of town that day, and we got them together to make calls and make sure family was OK kind of thing. They didn't see that, but they were aware and [unclear]. I don't think television has the power to do that kind of stuff unless you're not critical about the things that happen in your life.

Participant #17 (42, EA, M) made remarks that hint at avoiding a reactance effect through social inoculation.

#17: If you put stuff off limits and say “You can’t watch this,” and then they watch it by themselves, they have to develop a theory and perception of that. Whereas if you let them watch things that might be controversial and you’re watching it with them, then you can kind of guide them through it. And then if they’re watching it and you’re not watching it, hopefully they remember, you know, those things you’ve helped *guide* them through. That’s a gray area that could get you either way, I’d say. Because you don’t know, even though you let them watch something with you and you talk about it - - you know - - Do they perceive it the way you want them to? That’s a very gray area.

The reaction of Participant 16 (37, EA, M) seems to have been mediated by the social inoculation approach taken by his father in attempting to prepare him for a potentially frightening scene.

#16: My dad went to see [*Star Wars*] and determined he thought it would be OK for me to see. I guess I was 12 or 13 . . . And he explained to me that there was this one scene where sort of a wolfman-looking-guy’s arm gets chopped off, but other than that it ought to be OK. But that was a big deal. And, you know, it was kind of a fake looking amputation of a fake looking - - I mean of all the things that happened in the movie, so much of it looked real; I mean imaginative but real. And that one thing didn’t look real to me.

Everyone to whom I have shown that clip, without knowledge of the context, has commented on how realistic and gory the portrayed amputation appeared. Whether or not the father’s inoculation approach contributed to the son’s contrastingly mild reaction, the father communicated concern to his son. In considering the interview with Participant #16 overall, I was struck by the strength of the bond he between himself and his father that he described. I suggest that attachment and effective mediation may operate reciprocally, with attachment facilitating effective mediation and effective mediation contributing to attachment.

Conditional Matrix Regarding the Permissiveness/Restrictiveness Continuum

Because most of the participants had little or no media literacy training, the most salient factors influencing participants' adoption or rejection of their parents' mediation styles appeared to be the overall sense of affection participants felt toward their parents interacting with the participants' sense of their family of origin's media consumption being (a) a family activity versus a means of keeping themselves as children occupied, (b) excessively restrictive (such as the participant who was not allowed to watch his favorite show), or (c) excessively permissive (such as the participant who was easily able to watch pornography as a minor). These observations of the interaction between participants' level of affection for their parents (as identified in my field notes) and their level of cognitive approval of their parents' mediation style (as identified from the interview transcripts) are coalesced in the conditional matrix presented in Figure 2. It should be noted that my notion that affection was a contributing factor emerged in the course of axial coding. No formal measurement of affection was undertaken beyond my assessment of affection level that arose from my perception of the tenor in which participants spoke of their parents. Figure 2 depicts the perceived effect of participants' level of affection for their parents interacting with the participants' cognitive approval of their parents' mediation style to produce the degree to which they followed their parents' style when parenting their own children. I note the emergence of three groups arising from this interaction: those who imitated their parents' mediation style, those who made moderate changes, and those who made extreme changes in mediation style, which were in evidence in this alignment in the transcripts.

Participants' Sense of Affection for Their Parents as Perceived by Researcher	High	Moderate Change in Style $n = 5$	Imitates Style $n = 13$
	Low	Extreme Change in Style $n = 2$	No Evidence $n = 0$
		Low	High
		Participants' Cognitive Approval of Parents' Mediation Style	

Figure 2. Conditional matrix of relation between researcher's perception of participants' affection for parents and participants' cognitive approval of mediation style to inspire replication of style in own parenting.

1. Low Affection and Low Cognitive Approval

Participant #7 (41, EA, F) described her parents as alcoholics who seemed relatively uninvested in parenting. Her negative experience with her parents' level of affection seemed to feed her desire to spend time with her own children in activities other than television and to be more restrictive than her parents. In terms of time, she was, in fact, the most restrictive of the parents in the study.

2. Low Affection and High Cognitive Approval

No participants clearly represented this hypothetical category, as indicated by "no evidence" in Figure 2. I project that persons fitting this description would imitate their parents' mediation style since low affection in this context would be associated with

other domains of parenting. I think the story of Wolfgang Mozart provides a corollary illustration. Mozart allegedly had a difficult relationship with his father but appreciated his composer-father's love of music and maintained music as a personal pursuit.

3. High Affection and Low Cognitive Approval

Participant #15 (37, EA, F) in all other ways seemed to have great affection for her parents. However, based on her education, she came to feel that they had allowed too much television at the expense of reading. Although she described feeling so overwhelmed as a parent by the quantity of programming that she was on the point of giving up monitoring her children's viewing, in reality, she did place limits on TV viewing and was very discriminating.

4. High Affection and High Cognitive Approval

In contrast, Participant #17 (42, EA, M) identified his parents as being the most permissive in their social group. He described feeling very close to his parents and believed he had benefited from permissive rules both in terms of quantity and content. He had replicated this pattern in his own parenting.

All these participants had in common the fact that their parents, having not grown up with television, had no direct experience with how to mediate its viewing; the participants' parents also had had no formal media literacy training. As a time and nationality cohort, the participants also had in common historical and cultural events (such as the explosion of quantity of television options). In some cases, similar family-of-origin backgrounds did not result in matching mediation patterns in participants' own parenting. In other cases, participants from very different family-of-origin backgrounds

(e.g., inner-city, drug-abusing male with a permissive mother contrasted with a suburban, church-attending female with restrictive parents) had matching mediation styles.

Summary of Findings

Overall, I identified two central phenomena: (a) by *what* standards of evaluation parents determine what is appropriate viewing material for their children and (b) *how* parents enforce rules on the continuum of permissiveness versus restrictiveness. Because TV- and movie-viewing requires both time and programming content, these phenomena take place within the proximal contexts of the family schedule and the television fare available in the family's local community. In terms of time, some participants indicated their families watched little TV because they were busy with other activities, others conversely indicated that children were allowed to watch more television when it was only the parents who were busy.

The inner circle of proximal context is influenced by forces that are more remote, both physically and abstractly. A frequently occurring theme related to the explosion of available program choices and more explicit content that has taken place in the time frame between participants' childhood experiences and their current parenting experiences. Some participants also mentioned differences between their individual children's ages, genders, and general dispositions as an intervening condition. Religious views also were cited as impacting participants' attitudes and behaviors toward television. While religion is a very personal experience, to the extent that it is more

abstract and typically is influenced by broader social forces, I include it as a distal intervening condition.

The foregoing factors apparently work together to influence the strategies that participants use to enact their standards in the form of parental mediation of their children's viewing. The primary impact of these strategies was described as their influence on families' sense of closeness or separation. Some participants spoke of an increased curiosity about restricted material when they were children and adolescents. A relative few participants also indicated that their parents' mediation style impacted their youthful and even adult behavior, but these participants were very explicit, making comments like (a) "I'm still afraid of the dark" and (b) "It worked!", regarding a mother's use of a TV program to demonstrate the risks of antisocial behavior.

CHAPTER 5

DISCUSSION

Television and movies constitute a dominant social force in American culture. The sheer amount of time spent viewing, especially by children, makes media consumption a social concern. The social impact of role modeling is suggested in the oft-heard assertion that movie stars are America's royal class. However, considering the dominant place of television and movies in our lives, the most startling finding of this study for me was the participants' lack of awareness of even the most basic guidelines from the media literacy literature. Participants had only vague notions that children's time spent viewing should be limited but universally claimed not to be aware of specific guidelines much less the reasons underlying the suggestions or how to carry them out. This finding is not an indictment of the participants but rather of what one participant described as a television and movie industry that profits by "keeping people dumb" (Participant #1, 32, EA, M).

Because of the dominance of automobile transportation in our culture and its inherent dangers, (a) our governing bodies legislate standards for safety, (b) our schools provide driver's education classes, and (c) parents are aware of basic guidelines such as the need for wearing safety belts and careful monitoring to see that their children comply with these. In contrast, there is sparse corollary attention given to the most dominant mode of mental transportation, which takes place in our homes. In terms of legal policy overseeing television in the United States, lack of governmental oversight arises from our fear of infringing on free speech. School systems struggling with inadequate budgets to

provide instruction in basic skills have little motivation to include media literacy in their curricula. American adults, who are now found to spend 50% more time working compared to employees in France, Germany, or Italy (Prescott, 2004), often find it difficult to muster the energy and time necessary to engage in critical active mediation of their children's television viewing. For instance, when I was discussing my study with a colleague, he remarked that he had heard friends say that they were so busy and so hard pressed affording childcare, that, in their desire to "feel like adults" who were not always watching children's programming, they often allowed their children to watch material that they did not feel was appropriate. This phenomenon is evidenced in the following vignette from Participant #15 (37, EA, F).

And with *The Daily Show*, you know, there are a few things that [my 9-year-old son]—who's taken a preliminary interest in world affairs and politics—I just knew he'd get a kick out of it. And they, you know, they cut loose on that show. I mean they just say what they will and bleep it out. You know, they're very much flouting the censor. And I've let him see a few things where I know it's going "beep, beep, beep," and we all know what they're talking about, but it was for the - - to get to a sketch or get to a point that - - I don't know - - I was willing to bend my own rule on [that] because I thought it was just so darn funny, and so apropos and a kind of canny, you know, blasting of dumb American news media - - that I was OK with him seeing it.

Within this cultural context, it is important to identify and address how to meet the needs for adequate parental mediation of children's television and movie viewing. In discussing the findings of the current qualitative study, I will follow an outline adapted from Grubbs (2003), which calls for consideration of implications in the following domains: (a) theory, (b) family living, (c) policy, (d) professional practice, and (e) research.

Theoretical Implications: Bridging Existing Fields

As mentioned in Chapter 2, Nathanson (1999) lamented that, in the midst of promoting mediation for the well-being of child viewers, the field of mediation was still in need of an “overarching theoretical framework” (pp. 124 & 126). According to the *Oxford English Dictionary* [Online] (2005), to mediate is “to be the intermediary or medium concerned in bringing about (a result) or conveying (a message, gift, etc.) . . . to be communicated, imparted, or carried out mediately.” Thus, parental mediation of television involves the use of actions and communication that come between the child and both the television as a device and the programming viewed using the device. In terms of the device, regardless of the programming, since children can spend excessive time viewing television, parental restriction of viewing exemplifies a mediating action. In terms of the programming viewed, through communication of approval, disapproval, and critical analysis, mediators come between (a) the child and (b) the values messages and modeled behavior portrayed in programs. For what purpose should mediation be done in the first place, and how is this best accomplished? To deal with this question theoretically means developing a broad understanding of (a) the motivations for mediation, (b) the forces that influence mediation, and (c) the nature of mediation skills. I contend that a theory of television and movie mediation emerges from the blending of eight already existing theories and concepts: (a) Bandura’s social cognitive theory (SCT), (b) McGuire’s social inoculation theory (SIT), (c) Meichenbaum and Goodman’s self-regulation theory (SRT). (d) the Gestalt interactionist view of learning, (e) Vygotsky’s concept of the zone of proximal development, (f) Bronfenbrenner’s ecological model, (g)

Baumrind's model of parental disciplinary styles, and (h) Olson's circumplex model of family cohesion and adaptability.

Social Cognitive Theory as Motive for Mediation

Bandura (e.g., 1965), in his now classic Bobo Doll studies that I described in Chapter 2, showed that agents learn vicariously from models through a process of cognitively weighing the consequences of a potential behavior. This was an important theoretical step because it demonstrated the limitation of B. F. Skinner's behaviorism with its notion that behavior arose as a response to the stimulus of punishments and rewards. Bandura showed that the consequences need not be experienced directly. This reality provides a clear motivation for mediation: If children learn from media-portrayed models, parents need to stand between their children and these models in order to interpret the material in light of the values they wish to inculcate.

Social Inoculation Theory and Social Development Theory

If Bandura's findings provide motivation for mediation, McGuire's and Vygotsky's theories address aspects of potentially successful methodology, the next step in an overarching mediation theory. Nathanson and Cantor (2000) took Bandura's (e.g., 1965) notion of vicarious learning one step further when they conducted an experiment similar to Bandura's but added an experimental pre-viewing measure called *fictional involvement* (p. 130). While Nathanson and Cantor do not identify their study with a theoretical framework, I argue that their findings are consistent with both SIT and SDT. Their experiment involved showing two groups of second through sixth graders a 5-

minute cartoon segment in which Woody Woodpecker assaults a man, rendering him unconscious. Prior to viewing the film, children in the first group were told,

“While you watch this TV show, I want you to think about how the man in the show is feeling when things happen to him. Okay? I want you to think about the man during the whole time that you watch this show and remember to think about how the man is feeling when things happen to him.” (pp. 130-131)

A second group of children saw the same film but did not receive the fictional involvement instruction. A third group of children did not see the film. All three groups subsequently answered a questionnaire designed to measure aggression.

Nathanson and Cantor (2000) found that, while girls scores were identical across the three groups, fictional involvement instruction significantly impacted boys’ interpretation of the cartoon and lowered the aggressive tendencies of boys. It is important to note that Nathanson and Cantor suggested that the film used was more socially loaded for arousing male aggression. They found that “boys who watched the . . . cartoon without any mediation showed significantly more aggressiveness after viewing than boys who did not see the cartoon” (p. 136).

Nathanson and Cantor went on to make observations so uniquely relevant to this discussion that I have deemed they merit being quoted at length.

Asking children to think about the victim’s feelings was effective in reducing boys’ aggressiveness to the level of the non-viewing boys. Taken together, this study’s results indicate that asking children to consider the victim of violence changed their interpretation of and reaction to the violence. Rather than

identifying with the attractive and humorous perpetrator of violence (a condition that encourages the learning of aggression), these children viewed the violence from a different perspective. Although these children could not view the actual consequences of violence for the victim, they could imagine what they might be. Thinking about the potential consequences was therefore associated with significantly different responses to the cartoon. Whereas previous research indicates that the actual depiction of the negative consequences of televised violence inhibits aggressive responses, this study suggests that *simply thinking about the consequences has the same effect* [emphasis added]. (p. 137)

Highlighting the implications of these findings, especially that mediation was neither complicated nor excessively time-consuming, Nathanson and Cantor continued,

It is important to emphasize the simplicity of this mediation strategy and the significant effect it had on the children's evaluation of and reaction to the cartoon. That is, a formal media literacy program was not required to obtain these results. This kind of mediation required only two sentences. (p. 138)

This statement echoes a finding by Huesmann et al. (1983), who found that "mitigation of the television-violence-aggression relation is possible with reasonably simple manipulations" (p. 909).

Consistent with my belief that with young children all media, even G-rated material, require parental mediation for first-time viewing, Nathanson and Cantor (2000) underscored the nature of the film used in their study. They stated that their project "demonstrates that programs that appear as benign as a classic cartoon require some form

of mediation” (p. 137). Additionally, they made observations consistent with the current suggestion that Meichenbaum and Goodman’s (1971) self-talk training can be an effective guiding tool related to television mediation. They stated,

Although the mediation delivered in this study was presented to children before they watched the violent cartoon, parents can use this strategy to mediate while the children are viewing as well. For example, when televised violent acts are committed that produce no observable consequences, parents could ask their children to consider how the victim is feeling. Further, if children become accustomed to taking the victim’s perspective, *they may learn to use this technique themselves when they watch television alone*. That is, unlike other mediation techniques which require parents to identify each antisocial act contained in a given program, *this kind of mediation may help children develop critical viewing skills that they can use each time they view, regardless of whether a parent is present or not* [emphasis added]. (Nathanson & Cantor, 2000, p. 138)

Consistent with social inoculation theory, when Nathanson and Cantor asked children to imagine how they would feel if they were treated like the man in the cartoon, they implicitly presented the children with an argument to counter the presentation by the cartoon that violence was an appropriate action. To the extent that learning and development act in concert, the implications of this study also are consistent with Vygotsky’s (1978/2001) concept of the zone of proximal development in social development theory. In other words, mediation best occurs if the mediator is intervening

just ahead of the child's cognitive ability and experience in a task the child can perform with help.

Unfortunately, in terms of what methods are consistent with social inoculation theory and social development theory, the nature of my study means that any of the evidence is merely anecdotal. Only one participant explicitly associated prosocial behavior with mediation that used an approach consistent with social inoculation theory (claiming "it worked" in regard to his mother's requiring him to watch *Scared Straight*). One parent described watching a portion of *Saving Private Ryan* with his 12-year-old son to counter the message the son was encountering in video games. The father claimed that the approach was effective in impacting his son's attitude toward violence, but a longitudinal, probably quantitative approach would be required to assess the long-term impact on the child's behavior.

Self-Regulation Theory

Self-regulation theory's self-talk method provides a means to help children convert verbalized messages into internalized cognitions. Considerable overlap exists between social inoculation theory and self-regulation theory. Social inoculation typically applies to preparing the agent to respond to messages from external sources. Self-regulation theory—specifically the self-talk method—on the other hand, provides the agent with alternative messages to their own cognitive impulses. In other words, if the internal message is "fidget," self-talk theory helps the child replace this message with a more helpful message (e.g., "concentrate"). How may the self-talk method be applied to mediation of television?

Nathanson and Cantor's (2000) study cited in the previous section demonstrated that verbally directing children to put themselves in the place of the victim in a show they are viewing provides one example. Nathanson (1999, p. 137) found coviewing (passive parental viewing with no comment) to increase what is termed *TV-induced aggression*. Throughout most of the literature reviewed (e.g., Dorr, Kovaric, & Doubleday, 1989, pp. 48-49), coviewing has been found to be associated with negative outcomes in children's behavior since, by their silence, parents appear to approve of the portrayed behaviors (Nathanson, 2001a, pp. 205 & 217, citing Austin et al., 1999; Nathanson, 1999).

This problem of passive or negligent mediation appears pandemic. A large body of research has shown that "few parents" actively involved themselves in regulating their children's television viewing (Abelman, 1999, p. 531). My findings are largely consistent with this evidence. Few participants engaged in verbalizations about programming beyond statements like "I don't like that" or "We're not going to watch that." One of the participants in my pilot study piqued my interest in how children internalize parental verbalizations targeted at programming. The participant attributed her social proactivity to having heard her father "argue with the television," particularly during the news. Unfortunately, none of the 20 participants in my study referred to similar memories. However, this reaffirms the lack of active parental mediation provided children in contemporary families. To the extent that participants in the current study did not generally experience their parents actively commenting on programming content, they did not have role models for carrying out the activity themselves. This assertion goes to the question of the *forces influencing* style of mediation, the one of primary

importance seeming to be the modeled behavior of his or her own parents. At any rate, in terms of the present study, the effectiveness of applying self-talk theory to mediation remains entirely speculative.

Regardless of the effectiveness of the self-talk method, the goal of parental mediation ultimately is to promote self-regulation on the part of children. Using diet as a metaphor for media consumption, parents typically control young children's eating habits, in terms of times of both meals and types of food consumed. The ultimate hope of conscientious parents is to teach children to independently choose a nutritious diet in the absence of the parents. In terms of media selections, Walt Mueller, president of the Center for Parent/Youth Understanding, has said, "When your children are young, we like to say that [parents] think *for* them . . . [and] as they get older and start to think for themselves, [parents] need to think *with* them" (Gillespie, 2005, p. 25). The degree to which thinking *for* and thinking *with* children occurs will be influenced by both the age and individual characteristics of a given child with the goal of promoting a balanced level of parent-child cohesion and adaptability, as described by Olson (2000). Some participants in this study spoke of how television and movie viewing often contributed to a positive sense of family cohesion. Participant #7 spoke of how her parents' lack of mediation both resulted from and contributed to a lack of family cohesion. Promoting cohesion between parent and child requires adaptability. Rules appropriate for a younger child applied to a teenager likely will contribute to resentment by the child, such as that reported by Participant #14, who, as an adult, still spoke bitterly of the parental rule that prevented him from viewing his favorite show.

A Unified Model of Mediation

The distinctions in styles of mediation parents use in thinking for and with children are displayed in Figures 3-5. If, in thinking for their children, parents allow unmonitored isolative viewing by young children (Figure 3a) or if the parents merely passively co-view (Figure 3b), the parents tacitly send a message that the material is condoned.

In mediation, the parent comes between the material and the child (Figure 4a). However, as Nathanson (2002) reported, restrictive mediation used in excess may contribute to a reactance effect (increased desire for that which is forbidden) in which the material becomes even more enticing. If this happens, the child may find ways around the parent to gain access to the material (Figure 4b), and, consequently, the material may influence the child's worldview and behavior outside the direct influence of the parent. As mentioned in the literature review, previous researchers, particularly Nathanson (e.g., 2002), have suggested that reactance effects may occur if parents use excessive restrictive mediation. The logical foil of reactance theory is social inoculation theory. In other words, if reactance theory suggests people tend to be curious about the intrigue of something hidden, the contrasting antidote logically would be suggested by social inoculation theory's positing that exposure to a small amount of an undesirable message may reduce its enticing nature. In Figure 5, I present a model of balanced active and restrictive mediation incorporating the concept of social inoculation. The model begins with a dotted line representing a positive bond between the parent and child.

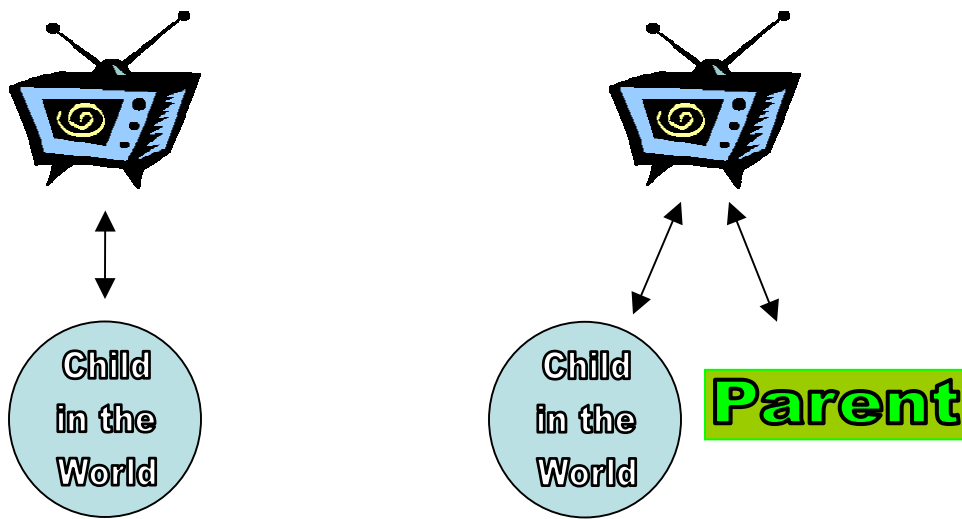


Figure 3. Isolative viewing and coveiwng: Depiction of (a) isolative viewing in which a child engages media alone and media influences the child without influence of the parent and (b) coveiwng in which the parent is merely present but does not mediate.

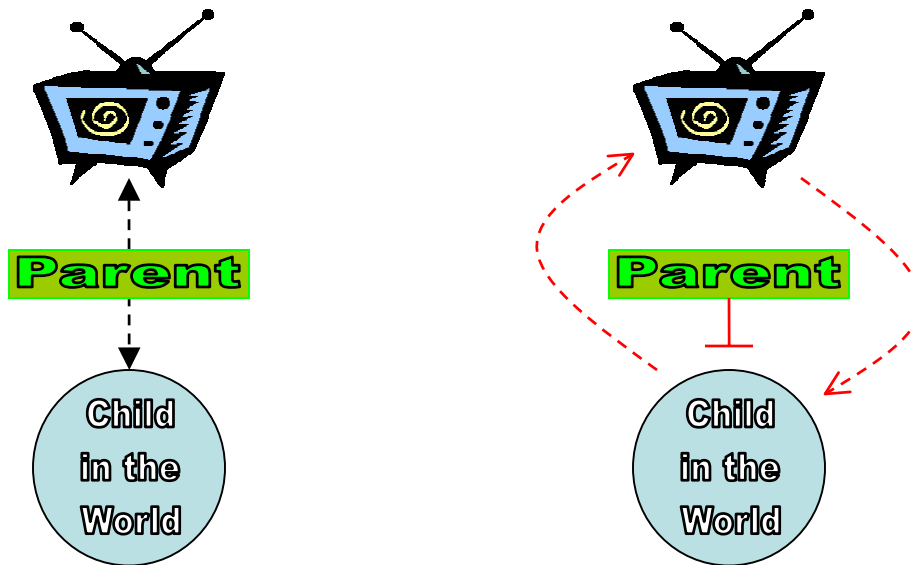


Figure 4. Mediation and restrictive mediation: Depiction of (a) mediation in which a child's encounter with media is filtered through the parent and (b) excessive restrictive mediation (solid blocked line) leading to a reactance effect of the child surreptitiously seeking material (left dotted line) and media impacting the child (right dotted line) without parents' direct influence.

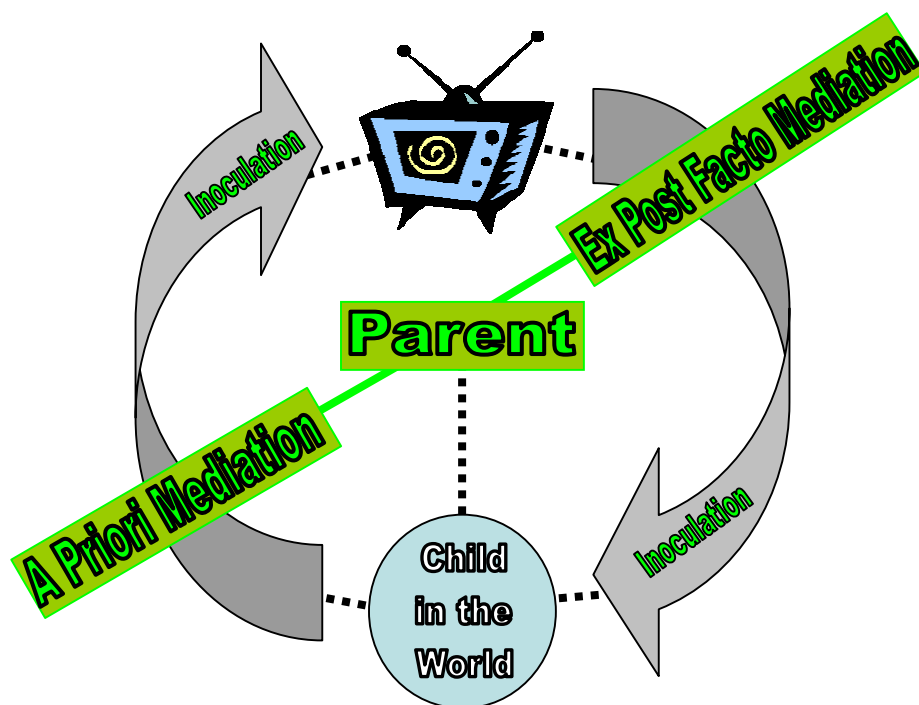


Figure 5. Prosocial inoculation mediation: This model of prosocial mediation depicts attachment with a dotted line between the child and the parent. *A priori mediation* serves to inoculate the child against messages to be encountered in the media. *Ex post facto* mediation uses portrayals in media to inoculate the child against ideas and events faced in the world.

The left side of the model depicts what I am calling *a priori mediation*. This type of mediation is characterized by a constructive amount of restrictive mediation (i.e., it defines material as inconsistent with parental values without being seen by the child as arbitrary or harsh) coupled with active mediation that prepares child for material to be encountered. This approach (depicted on the left side of Figure 5) is exemplified by Participant #16's father warning him about the potentially frightening amputation scene in *Star Wars*. Mediation models with which I am familiar address preparing children for what they encounter in the media. On the right side of my model, I use *ex post facto*

mediation to describe parents' use of media to prepare children for ideas and events they will encounter in the world. Participant #9's mother did this when she had him watch *Scared Straight* and then discussed with him the implications of his behavior on his life. The same tack was taken by Participant #11 when he asked his son to watch *Saving Private Ryan* and discussed with him the reality of violence.

Mediation is not static and should be adjusted over time to be developmentally appropriate for the child. The goal of mediation is not merely to protect children but to teach them to promote their own well-being as well as that of the broader society. While parents may need to be more proactive in knowing the content of programming prior to viewing by (often with) younger children, as children get older it should be increasingly possible and even necessary to carry out discussions after viewing. For instance, with young children, parents may set a rule that they view material either before or while the child views it. With older children, parents may suggest that, if material is viewed at the home of a friend, for instance, it be described to the parents and discussed later. Given that older children and teens may be resistant to overt conversations they perceive as intrusive, success in this endeavor will be dependent on the nature of the bond between them and whether open communication patterns have been established in the broader parent-child relationship. Another option that I would like to test in future research is how parents might engage other adults in discussions about media material, working on the premise that children may be more likely to *overhear* indirectly better than they hear directly what they perceive as a lecture.

Unifying Theories into a Formal Overarching Theory of Mediation

Social inoculation theory and self-regulation theory historically developed within the framework of Bandura's social cognitive theory. As pointed out in Chapter 2, Bandura's theory originally was called social *learning* theory. Bandura changed the theory moniker to better capture the concept that people not only *acquire* information (learn) but also *manipulate* that information (cogitate). For this reason, "the term *social cognition* implies a broader array of mental activities than does social learning" (Thomas, 2000, p. 208). A rose may smell as sweet by any other name, but *rose* is just an arbitrary label. A title, on the other hand, should be descriptive of the reality being represented. However, language not only represents reality, it also contributes to the *creation* of reality based on the meaning assigned by the messenger and the audience. For instance, to describe a feeling as *love* not only identifies the emotion being felt by the messenger, but the delivery of the emotion-identifying label included in the assertion "I love you" also may contribute to the receiver feeling loved. Similarly, in changing his framework's name from social learning theory to social cognitive theory, Bandura influenced the way scholars think about pedagogy.

With the importance of names in mind, I propose that the combination of the aforementioned theories into a unified theory of mediation will be aided by an accurate linguistic label. This label helps capture the facts that mediation deals with (a) cognition and (b) the promotion of socially desired behavior. In grounding this theory in field-gathered data, we can conclude from the data that, regardless of how well parents believe

they mediate, they clearly are concerned about how media content influences their children. A lack of formal knowledge about media literacy indicates the need for proactive search for information from sources other than parental models. Concomitantly, existing literature (e.g., Austin, 1993; Nathanson, 2002; Warren, 2001) strongly suggests that children benefit from mediation that is proactive rather than either passive or only reactive. Again, Vygotsky's concept of the zone of proximal development suggests that pedagogy occurs best just ahead of development. The Gestalt interactionist view of learning captures the notion of the reciprocal relationship between mediation and maturation. In other words, mediation should be tailored to the developmental needs of the child, and mediation will contribute to the maturation of the child. Data in this study suggest that intentionality in making television viewing an *event*—rather than a random, unplanned distraction—contributes to a sense of bonding and enhances children's responsiveness to their parents' overall values. This finding is consistent with a metanalysis (encountered retrospectively to the analysis phase in this study) in which Bretherton, Golby, and Cho (1997) stated that “secure attachment relationships emerge time and again as central in the development of children's cooperative, empathic behavior” (p. 129). Another consistent pattern found in the data of my study was that the participants tended to base their mediation on their own wants and levels of comfort rather than fully responding to the needs of the child.

The common factor in all these data is the need for proactivity. To the extent that this proactivity would intend to promote moral behavior, it is prosocial. *The Oxford English Dictionary* [Online] (2005) defined *prosocial* as “pertaining to the type of

[behavior] that is automatically loyal, sometimes in a rigid and conventional manner, to the moral standards accepted by the established group.” In the case of the present discussion, *the established group* can refer most particularly to the family and more generally to the broader culture. Families and society have a vested interest in having their members behave prosocially, and promoting prosocial behavior in target agents requires the prosocial behavior of those who will make appropriate efforts to inculcate values. Thus, *prosocial* refers to both the teacher and the pupil. My subsequent suggestion is based on the following premises:

1. Labels help define and create reality;
2. Most of the theories I propose knitting together fall under the rubric of social cognitive theory; and
3. Mediation involves parents actively coming between media and TV for the purpose of promoting prosocial behavior, and this mediation is, in and of itself, a prosocial behavior.

Bandura’s alteration of a word lent clarity to and improved application of his theory. Keeping the importance of titles in mind, I propose that the combination of the aforementioned theories into a unified theory of mediation will be aided by an accurate linguistic label. Such a label helps capture the facts that mediation deals with (a) cognition and (b) the promotion of socially desired behavior. The addition of one syllable and an additional word to the term *social cognitive theory* will indicate a theory that unifies the various schools of social cognitive theory, social development theory, and the field of media literacy. This name—and the theory it connotes—identifies the aim of

mediation as proactively intervening between media and children for the ultimate goal of promotion of (a) critical thinking skills and, (b) moral, socially constructive behavior. If Social cognitive theory provides a framework for understanding and promoting the manipulation of information, the integration of several theories into *prosocial cognitive mediation theory* (see Figure 6) will guide specifically a pedagogy for intermediaries proactively promoting manipulation of information with critical analysis and moral behavior as its end.

After tragedies such as school shootings, it is common to hear outcry against the media that the public perceives as the *cause* of antisocial behavior. I believe the existing literature indicates that this is a facile explanation. Media messages do not *cause* behavior, but we may safely conclude that they do *influence* behavior. To follow the medical analogy in the concept of *social inoculation*, exposure to a virus does not, by itself, *cause* infection. Infection arises as a result of imbalanced chemical immunity factors, factors that are influenced by a host of other factors such as diet, sleep, exercise, and psychological stress. Thus, wellness takes place in a broad context. Likewise, the theoretical model I propose takes into consideration the viewers' ecological contexts, ranging from individual difference to family characteristics to broader social norms.

Following the example of Morrow and Smith's (1995) logic diagram, I developed the grounded theory model for the *what* and *how* of parental mediation that is presented in Figure 7. In it I am presenting my notions, based on the results of my analysis of this study's data, of a theoretical model of prosocial cognitive mediation. In the text descriptions following the model, the numbered categories coincide with sections by the

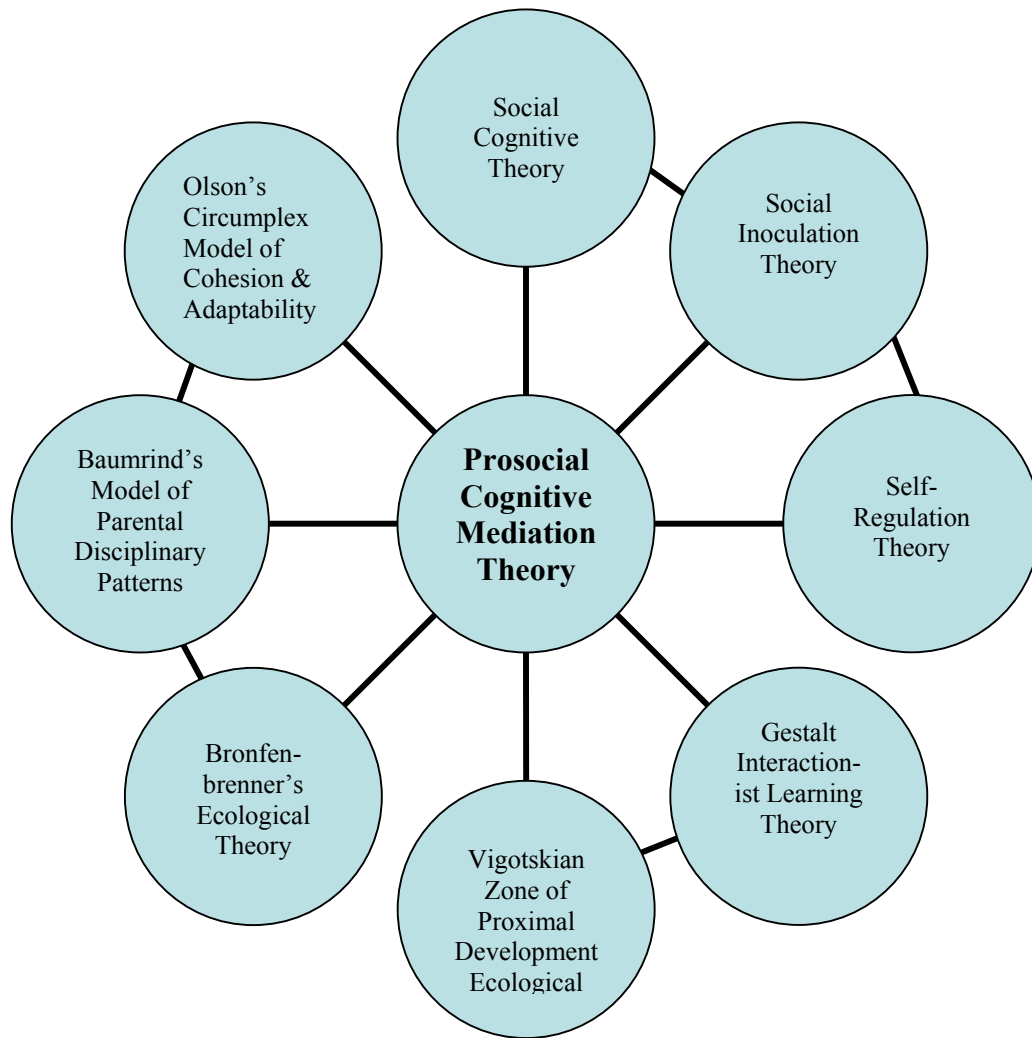


Figure 6. The interaction of theories forming prosocial cognitive mediation theory.

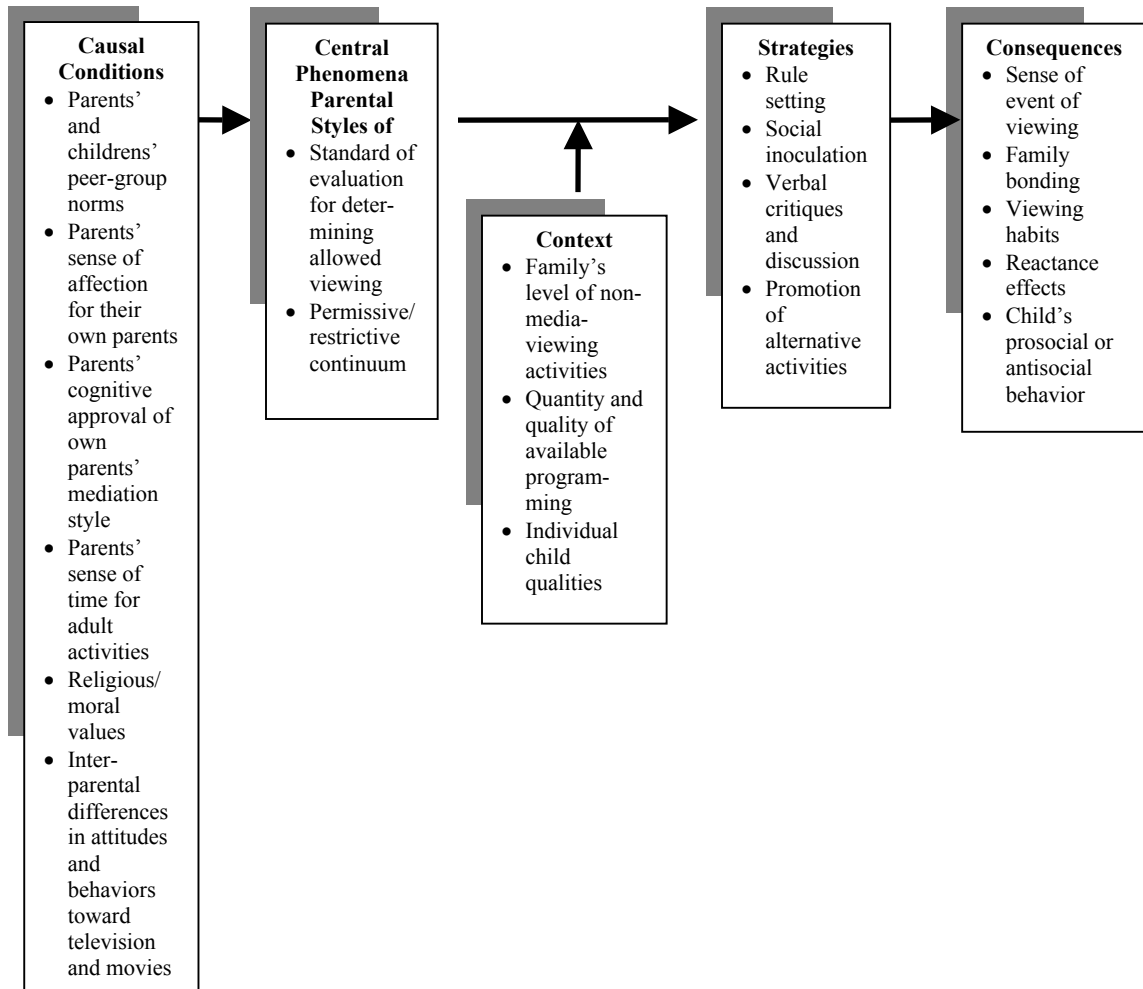


Figure 7. Model of prosocial cognitive mediation theory for parental mediation of television and movies.

same title in Chapter 4. For subcategories not specifically referred to by titles in Chapter 4, I have indicated contextual examples from the data.

The *central phenomena*, defined as the categories of primary interest (Creswell, 1998, p. 239), consist of (a) parents' standards of evaluation and (b) how they implement these standards on a continuum ranging from permissive to restrictive. These are the overarching elements of the central phenomenon, parental style of mediation.

In grounded theory, the categories that constitute *causal conditions* are those that influence the central phenomena to occur (Creswell, 1998, p. 239). Parental style of mediation most directly is influenced by the following:

1. Parents' and childrens' peer-group norms. Children's peers may contribute to what they want to see, and parents' norms may be influenced by what other parents' allow their children to see or not see.
2. Parents' sense of affection for their own parents and parents' cognitive assessment of their own parents' style of mediation. These two factors appear to act in tandem, influencing whether adult children imitate, moderately change, or extremely change mediation style as compared to their parents'.
3. Parents' sense of time for adult activities. Participants indicated that their need to do chores contributed to using television as an electronic babysitter. Similarly, some participants indicated, that because of feeling they had little time to watch adult-themed programs, they sometimes allowed children to watch so they themselves could watch.

4. Religious/moral values. In describing their standard of evaluation for determining allowed viewing, several participants spoke of influences such as the Bible, religious catechism, or personal ethics in guiding their understanding of what to address as inappropriate in programs. The only participant self-described as never participating in religious or spiritual activities had a very clear moral code, particularly related to violence and materialism, that contributed to the setting of strict limits on viewing.
5. Inter-parental differences in attitudes and behaviors toward television and movies. Some parental dyads reported sharing common attitudes and enforcement. Some parents disagreed, but one parent conceded to the wishes of the parent with the most passionate opinion. At least one set of parents disagreed and appeared to passively-aggressively undermine one another's mediation styles.

Mediation occurs in a *context* of proximal factors (such as a family's level of non-media activities that impacts time available for media consumption) and, to the extent that parents acknowledge them, individual child qualities and more distal factors (such as the quantity and quality of programming made available by the television and movie industries). Creswell (1998, p. 240) referred to *contextual conditions* as those "within which the strategies occur."

The *strategies* of mediation that participants reported included the following:

1. Rule setting. Participants spoke of limiting time, requiring completion of chores or homework before viewing, and limiting viewing based on ratings.

2. Social inoculation. A relatively few participants spoke of their parents or they themselves preparing children for viewing or using media content to provide counterarguments for messages children would encounter in life.
3. Verbal critiques and discussion. Actual discussions rarely were reported. However, several participants said that, if they deemed material inappropriate, they would make brief objections like “I don’t like that” or ask questions like “You know we don’t do that. Right?”
4. Promotion of alternative activities. While level of non-viewing activities is an aspect of the context of influencing viewing, when parents intentionally promote non-viewing activities as an alternative, the practice becomes a strategy.

All the preceding factors give rise to the following *consequences*:

1. Sense of event of viewing. Participants consistently described missing the anticipation of programs that once were aired infrequently. They also expressed fond memories of sensate experience such as food, blankets on the floor, and laughter that were ritualistic and tangential to viewing but were the main memories related to family and peer togetherness. The data suggest a need for intentionality if parents want to create a sense of viewing as an event.
2. Family bonding. As mentioned above, participants spoke of media viewing contributing to a sense of togetherness. Togetherness during viewing seemed to arise in a climate of ritualism and, consistent with Baumrind’s (1978)

parenting style model, an authoritative style of mediation that was neither excessively permissive or restrictive.

3. Viewing habits. Styles of mediation by participants' own parents contributed to what participants watched as adults, how much they watched, and, in turn, how much and what they let their children watch.
4. Reactance effects. Excessive or arbitrary restrictiveness was reported to increase children's interest in the banned material.
5. Child's prosocial or antisocial behavior. Participants spoke of specific mediation experiences they had as children that impacted their attitudes and behaviors (such as when one participant's mother had him watch *Scared Straight*). They also described mediating in ways that led to observed differences in attitudes and behaviors of their children (such as the son of one participant who seemed less accepting of violence after seeing the opening scenes of *Saving Private Ryan*).

Implications for the Family

What Creswell (1998, pp. 242-243) called *substantive-level theory* “evolves from the study of a phenomenon situated in ‘one particular context’ (Strauss & Corbin, 1990, p. 174).” From the data in the present study emerged a number of particular contexts related to families and (a) television and (b) movies. Addressing all of them is beyond the scope of this study, so I will limit my focus to the three that were most saturated in the data and also most salient to family life: (a) dealing with differences in children such as age and temperament, (b) desire for the *event* of viewing, and (c) social ambiguity

regarding etiquette for addressing differences between different families' TV- and movie-related rules in the context of children visiting in one another's homes.

Mediatician Model

The data in this study highlight how individual differences contribute to reaction to (a) television as a device (e.g., amount of viewing) and (b) the programming itself (e.g., pleasure, fear, aggressive behavior). The fact that a G rating is *not* an indication that a given movie can be viewed by any child without concern is vividly demonstrated by Gottman and Katz's (2002) study on children's stress. In this study, 4- and 5-year-old children's stress levels were measured on the basis of certain physiological markers. A baseline measure was taken by showing the children a clip from a neutral instructional video. To evoke stress, the children were shown "the flying monkey scene in *The Wizard of Oz* in which the monkeys take Dorothy to the witch's castle" (p. 270). The researchers did find significant fear-associated physiological reaction (cardiac interbeat interval) when children watched the monkey scene.

Participant #10 (40, AFA, F), a mother of four children, spoke of how each of her children uniquely responded to television. Participant #11 (41, EA, M) compared the differences in the reactions of his two sons to the fact that one of his sons had an allergy to red dye. He talked about teaching this son to monitor his diet in order to avoid that which was harmful to him. The other son, however, could eat food containing red dye with no ill effects. The media-related corollary is that parents need to monitor the unique needs of each child's media diet and teach him or her to self-monitor. This task certainly

is a daunting and challenging one, but so is planning menus for family meals with members presenting different tastes and health needs.

Dieticians discourage eating excessive junk food. How do what I am calling mediaticians—dieticians of media—inculcate a rejection of undesirable behavior? Participant #14 stated disapproval of using an inoculation approach that seeks to instill fear of consequences in children. There is research to support the validity of this participant's desire to not use fear as leverage in behavior training. Bandura (2001), citing Meyerowitz and Chaiken (1987) and Beck and Lund (1981), claimed that increasing self-efficacy was more effective in promoting preventive health practices than attempts to elevate fear. However, an important distinction should be made between the subject of these studies and the behaviors parents typically are concerned with addressing in regard to models on television. The studies cited by Bandura (2001) pertained to encouraging subjects to behave proactively in engaging in a desired behavior. People often suffer from the delusion that “it won't happen to me.” Thus, it stands to reason that it will do little good to tell people the terrible results of failing to floss their teeth if they do not believe they are at risk for the possible consequences or if they have an attitude of only needing to deal with such a problem when it arises. In this circumstance, the ideal behavior—something the agent needs to *do*—will be more likely to be performed by persons who believe the behavior will produce something *good* rather than prevent something *bad* that they do not believe will happen in the first place. By contrast, issues such as drug abuse or violence represent behaviors parents want their children to *avoid*. If media sources portray such behaviors as producing favorable consequences, it seems

reasonable that it may be necessary to counter these messages. It may be that parents need to do both: to allow children to see examples of negative consequences while at the same time proactively seeking models that demonstrate self-efficacy of desirable behaviors such as sobriety and nonviolence.

Dieticians also promote the event of eating. Family meals can be either an event of communing together at the table or of allowing individuals to graze randomly on their own time. The data in this study strongly indicate that the *event* of television and movie viewing together as a family was more important to the participants than the material being viewed. The data also showed that the high volume of contemporary viewing choices contributed to a pattern of *media grazing*, similar to an open-ended buffet, rather than intentional viewing. Thus, an implication of the data is that contemporary parents may need to make a concerted effort to schedule simultaneous viewing and create special media events. For instance, a given video owned by the family might be set aside for a special occasion.

A dietician who plans nutritious meals also may plan the presentation of the meal to make it aesthetic as well as nutritious. Thus, when parents (a) promote a nutritious diet of television programming, (b) help their children avoid those elements to which they may be *allergic* so to speak, and (c) promote viewing as an aesthetic event, these parents are acting as *mediaticians*.

One immediate resource for carrying out this task is the Internet. A simple search on the terms *movie*, *reviews*, *family*, and *children* will yield a host of websites aimed at providing in-depth reports far exceeding the ambiguity of the conventional letter rating.

Beyond parents' taking advantage of such readily available resources, media literacy training for the children themselves needs to become a part of school curricula. Additionally, books such as *What Can We Watch Tonight?—A Family Guide to Movies* (Baehr, 2003) provide not only in-depth descriptions of movies but also tips on critical viewing. In Madison and Schmidt's (2001) book, *Talking Pictures—A Parents' Guide to Using Movies to Discuss Ethics, Values, and Everyday Problems with Children*, the authors made some unsubstantiated claims in their introduction, but the overall text provides a very comprehensive and practical set of strategies for parental mediation as well as discussion starters for a catalog of topical movies. Unfortunately, the most comprehensive resource I encountered during this research project, Kelley's (1983) *A Parents' Guide to Television—Making the Most of It*, is no longer in print, but it can be very useful for parents who can find a copy. The author developed a table of suggested TV-viewing activities categorized for preschoolers, middle-years children, and teens.

In a clinical setting, dieticians advocate on behalf of their constituencies. Parents acting as mediators also can take social action to advocate for their children. One participant (#15, 37, EA, F) in my study mentioned writing a letter of complaint to a network that aired a graphic, adult-themed commercial during a family-oriented program. She compared the letter to "throwing a pebble in the Grand Canyon," but there are many examples of a unified voice from parents impacting both programming and commercials.

As mentioned above, commercial media outlets seem to lack motivation to provide parents with educational resources related to media literacy and mediation. Noncommercial organizations, however, have made suggestions for practical guidelines

on mediating viewing in terms of both time and content. Unfortunately, these organizations do not attract the audience of popular media. In terms of time spent viewing, Christakis et al. (2004) found an association between amount of time spent viewing by children ages 1 and 3 and subsequent diagnosis of ADHD at age 7. In their sample, 1-year-olds watched television an average of 2.2 hours per day. The researchers found that “a 1 [standard deviation] increase in the number of hours of television watched at age 1 is associated with a 28% increase in the probability of having attentional problems at age 7” (p. 710). Based on these findings, they affirmed recommendations made by the American Academy of Pediatrics (AAP; “Media Education,” 1999) that parents be urged to “avoid television viewing for children under the age of 2 years.” In terms of general guidelines, the AAP also recommended (a) careful program selection, (b) co-viewing and discussing, (c) “teaching critical viewing skills” (p. 342); (d) limiting and focusing viewing time, (e) parental role-modeling of good viewing habits, (e) promoting alternative activities, (f) allowing no media in children’s rooms, and (g) “avoiding use of media as an electronic babysitter” (p. 342). It is interesting to note, however, that, while these tips suggest *what* to do, they do not suggest *how* to do it.

In terms of tips related to content, Dorr et al. (1980) suggested that children need to be made aware of the nature of television production and economics. In six 1-hour lessons, using media, discussion, interactive drama, play, and teacher commentary, the researchers reported success in teaching the following concepts:

- (1) Plots are made up. (2) Characters are actors. (3) Incidents are fabricated.
- (4) Settings are often constructed. (5) Programs are broadcast to make money.

(6) Money for programs comes from advertisers purchasing air time. (7) Ads are to sell products to the viewer. (8) Audience size determines broadcaster income.

(p. 73)

In terms of regulating viewing time, during the course of my research, a married set of colleagues excitedly told me of their use of a device called “Time-Scout.” I describe it here simply to highlight one GenX set of parents’ attempt to mediate viewing time. The Time-Scout device is plugged into a television, computer, or video game. Parents program an amount of time onto a card similar to an ATM card. The television only comes on when a card is swiped. When children are done watching the program, they clock out by swiping their card again, and, if they forget to do this, they literally are *spending* their time watching TV. When the minutes on the account are used up, the television turns off automatically. The mother describing this device said that it had been a tremendously useful tool in helping her keep track of her children’s time viewing, and it taught the children to plan and budget their viewing time. She said it also was useful as leverage in discipline. “All I have to do is threaten to take time off a card, and whatever the problem is stops immediately,” she reported.

Etiquette Regarding Parity Between Families’ Rules

Differences in families’ TV- and movie-related rules creates a two-way concern in terms of children visiting in one another’s homes: (a) The hosting family must consider if their rules are more permissive than the family of the guest, and (b) the parents sending a child to visit may have concerns about what their children will encounter.

Nathanson (2001b) suggested that parents have reason to be concerned about their children's coviewing of television with peers. Nathanson surveyed college students about their high school experiences with parental and peer television mediation. The data showed that adolescents who watched and discussed antisocial television with their peers were more likely to behave aggressively. Nathanson suggested that, rather than direct causation, peer mediation of television "indirectly increases aggression by producing appositive orientation toward the content" (p. 267). Nathanson also asserted that this peer effect is more salient in adolescents. If this is true, it underscores the importance of parents inoculating younger children with arguments they can use to (a) counter peer and media messages or (b) self-monitor and avoid viewing the material in the first place. As Nathanson stated, "In discussing or restricting content, parents may subtly or explicitly communicate their negative attitudes, which their children may adopt" (p. 267).

Two anecdotes from my personal experience suggest that parents *should* be concerned and not assume that appropriate material will be shown when their children visit in the homes of others. Several years ago, an acquaintance told me he was shocked when his 12-year-old daughter went to a slumber party at the home of one of his friends from church, and the entertainment for the evening had been a viewing of the R-rated *Pretty Woman*, a movie glamorizing prostitution. The pastor said he was very proud that his daughter had told the hostess that her parents would not want her watching the movie; she then had gone into another room alone and drawn in a coloring book.

The other incident involved an encounter group that I led with middle- and high-school students. Before one meeting formally started, I overheard a 12-year-old girl say

that she had seen the R-rated *Exit to Eden* while spending the night with a friend. After the meeting, I discreetly asked the student about the situation. She said her host's father recommended the movie and sat in the room watching with them. I rented the movie that evening and discovered that it contained graphic sex scenes—many of which were of a sadomasochistic nature. I contacted the student and said I believed that the behavior of the father in showing them the movie was highly inappropriate and constituted a threat. I asked her to tell her parents about the event and have them call me. The family subsequently decided that the daughter would no longer spend the night in the other home.

Some participants in this study reported that they were the ones with more permissive rules than their peer groups and that the parents of guests might be concerned about what was viewed in *their* homes. Others described themselves as more restrictive and tended to be more concerned about their children visiting in the homes of others. Only one parent reported directly confronting a host family, requesting they tighten their restrictions during the visit. Only one reported being confronted by another parent when serving as host. In point of fact, however, this message was delivered by the guest child; the parent did not directly address the issue but cast the child as messenger. Most participants who addressed the issue of visitation felt *stuck in the middle*.

Based on my experience with analyzing these data, it appears to me that our culture still is in the process of attempting to define the etiquette for cross-family visitation as it relates to TV and movies. Most of the participants who addressed this issue seemed awkward about calling the rules of others into question. However, the

clarity of Bandura's (1965) findings on the influence of modeled behavior lends credence to the notion that parents need to act with discrimination. On the other hand, reactance theory suggests that excessive restrictions may heighten children's interest in seeing the forbidden programming. Thus, parents face the unenviable task of striking a balance between providing safety without unduly threatening a child's developing autonomy. I contend that these are adult issues to be dealt with directly and that children should not be turned into messengers between parents, although, unfortunately, children do need to be prepared to voice their family's values when adults act as irresponsibly as I believe the mother acted in showing *Pretty Woman*, without other parents' knowledge or permission, at a party for 12-year-olds. One of the findings of this study may help in this regard. A few of the participants highlighted the unique needs of individual children. Thus, rather than appearing to question the values of others, parents could communicate to host parents their knowledge of the individual needs of the particular child. I once was on the receiving end of such a message when a parent told me, "Our son has Asperger's syndrome. He tends to fixate on images of death. So we would appreciate it if he is not allowed to watch movies where death is portrayed."

Implications for Policy

A common theme in the data was parents' frustrations with commercials. This frustration was not with interruption in programming but rather with content that they deemed inappropriate for their children. The frustration was rooted in their lack of control over commercials. While parents felt they could anticipate the nature of content in programs, they could not anticipate the content in commercials.

In my own experience, my daughter and I once were watching *The Andy Griffith Show* at 4:00 in the afternoon. At a commercial break, one advertisement was for a popular police drama. A scene was depicted in which the lead character tore open a woman's blouse and forcefully slammed her on a bed. This all transpired before I could pick up the remote and turn off the TV. At least six participants described similar experiences in response to the simple question, "What about commercials?"

Due to freedom of speech concerns in the United States, most restriction in the TV and movie industries are voluntary. The movie industry does make some effort to consider ad placement, evidenced by the fact that, prior to a G-rated movie, the advertising trailers also must be deemed appropriate for all audiences. There is no parallel policy in the television industry. Thus, networks could assist their viewers by developing guidelines for content and placement of advertisements. If the television industry does not create such guidelines voluntarily, because the United States government owns the airwaves being used and because part of the government's responsibility is to safeguard the wellbeing of its citizens, federal intervention may be necessary and definitely is feasible. Such intervention need not unduly infringe on free speech. Just as cigarette ads were banned from television, commercials likely to promote fear or behavior inappropriate for children could be limited to times and programming not typically associated with child or family viewing.

Implications for Practice

Television and movies are staple items in our cultural milieu. As I mentioned earlier, U.S. culture brings many resources to bear in promoting automobile and highway

safety. School systems and families provide driver's education. School systems and family life educators need to acknowledge the dominance of film and video media as a social phenomenon and provide parents and children with formal training in media literacy and mediation. As has been suggested, the various commercial media outlets have a vested interest in an uninformed and biddable public. The commercial media thrive on the basis of paid advertisements, and advertisers do not want customers to think critically—they just want them to buy like automatons. This effort is aided by programming that appeals to prurient interests and physical and social cravings that may not be healthy (e.g., desires to overeat or excessively purchase material possessions).

Since the media have little motivation for providing media literacy training and if governmental units fail to take up this cause, then it probably is up to academicians to serve as the catalyst for creating a more media-savvy society. The focus for media literacy training should begin in college teacher education courses. I make this assertion because I believe long-term change requires raising a generation of well-informed, media-savvy children. Most of these children will be taught by teachers in public or private schools. Because the use of video technology is so pervasive, teachers can integrate the teaching of critical viewing skills into the curriculum already being used in all levels of education—from preschool on up—in full scope-and-sequence curriculum enhancement. For instance, Wan (1999) has offered suggestions for adapting language arts lesson plans to teach critical viewing skills. McGarvey (1980) specifically described using critical analysis of commercials to teach language arts skills. The media literacy literature also includes broader theoretical and applied suggestions for preschoolers (Dorr

et al., 1980; Tidhar, 1996), elementary students (Singer et al., 1980; Watkins, Sprafkin, Gadow, & Sadetsky, 1988), teenagers (Brooks, 1998; Lloyd-Kolkin et al., 1980), and general education goals (Morris, B. S., 1993; Payne, 1993, Roberts, et al., 1980). Other authors have described specific classroom methods (Curry-Tash, 1989, Hobbs, 1998; Krueger, 1998; Owen, Silet, & Brown, 1998; Thoman, 1998). Educators need to possess knowledge and skills to teach media literacy; colleges can help meet this need by including media literacy as an integral part of their teacher-education programs.

Limitations of the Current Study and Implications for Research

This study originally was driven by my curiosity about the possible manifestation of two phenomena in families' TV viewing: (a) whether social inoculation methods were used and (b) whether there would be evidence of parental verbalizations assisting in children's development of critical thinking skills and self-control in a manner consistent with self-regulation theory. My curiosity evolved into an interest in the overall experience of the *first full TV generation*—those who never knew a time without TV.

In terms of my curiosity regarding social inoculation theory and self-regulation theory, Creswell (1998) asserted that grounded theory is intended only for theory building and not theory testing. However, Creswell also stated that the process of grounded theory research “is one of generating or discovering a theory grounded in views from participants in the field” (p. 241). The nature of the qualitative interviews in this study has meant that the effectiveness of any particular mediation style has not been empirically demonstrated. The fact that a participant claimed “it worked” only identifies that participant's perception of the experience. Thus, while SIT and SRT have not been

tested in this study, I have found evidence that some parents use mediation interventions consistent with SIT. In talking with participants in the study, I did not find accounts of parents using verbalizations as an intentional pedagogical approach. However, seeing no consistent evidence of parental verbalizations only highlights previous findings (e.g., Abelman, 1999) that parents tend to be very uninvolved with their children's television viewing. It may be inferred that, in general, children who grew up without hearing verbalized critical analysis have parents who do not offer such verbalizations. In my reading of the data, the participants most likely to actively teach critical analysis skills were those with formal training in literature or psychology.

This demographic characteristic raises the issue of the homogeneity of the study's sample. As mentioned in the chapter on methods, I did not succeed in my original effort to obtain a heterogeneous sample. This may have been fortuitous. Creswell (1998) said that a grounded theory study "often . . . begins with a homogeneous sample of individuals who are similar, and as the data collection proceeds and the categories emerge, the researcher turns to a heterogeneous sample to see under what conditions the categories hold true" (p. 243).

For this reason, future research in this area should involve a sample contrasting the sample in this study. Almost all of the participants in this study were well educated; only two families had a total annual household income less than \$30,000; all were either European American or African American; only one reported never engaging in religious activities. I believe the most salient demographics for further study (discussed below) would be (a) single parents with multiple children, (b) parents on either end of the

economic spectrum, (c) parents with no college education, (d) parents identifying themselves as inactive in religious activities, and (e) a cross-comparison of parents and their children.

All the single parents in this study only had one child. As asserted by one of the married participants with multiple children, single parents with multiple children may have more difficulty addressing the individualized media-related needs of their children since a single parent would face more challenges taking children to separate activities than a couple would. Interviewing single parents with multiple children would elucidate the accuracy of this assertion and provide a sense of how single parents deal or do not deal with the individualized needs of their children.

Two families in this study were in the upper class (income over \$100,000), and two had incomes less than \$30,000. How might the experience with television and movie mediation differ uniquely in such families? This question also was raised by Gaziano (2001), who hypothesized that (a) the concept of power impacts parenting, (b) parents of lower socioeconomic status may be more inclined to exercise coercive parenting styles, and (c) this would increase children's attraction to violent media. A related issue to income is the difference between one- versus two-income families. Only two of the families in this study had a stay-at-home parent. Unfortunately, I did not probe into this issue. Within married couples, are there notable differences between the experience of mediation between families with two working parents and those with only one? If there are differences, how does the experience of two-worker families compare to single-parent families, or are there unique elements related strictly to the status of marriage?

Only one participant in this study had not finished college. What is the nature of the mediation experience for persons with less education?

The issue of moral inculcation obviously raises the issue of religion. On the demographic questionnaire I asked participants to differentiate frequency of spiritual activities, which is a personal issue, versus frequency of religious activities, which typically connotes a more corporate, social exercise. Only one couple in the study identified themselves as not active in organized religious activities, and, in this couple, the husband indicated engaging in spiritual activity daily, while the wife indicated she never engaged in spiritual activities. The other 18 participants in this study participated in organized religious activities at least weekly. A broader sample of nonreligious participants would help clarify any differences in the nature of the impact of religion on parental mediation.

I previously have mentioned that the sample was highly active in religious and spiritual activities and also highly educated. While a homogeneous sample may be conducive to an initial grounded theory study (Creswell, 1998), the similarity between myself and the participants raises the specter of bias. Additionally, of the 20 participants, I had a previous professional or personal relationship with 12. This heightens the suspicion that participants may have responded in light of what they believed I would consider socially desirable. Averaging mothers' and fathers' responses, they reported that their oldest children watched 11.96 hours of television per week. This is just over 9 hours less than the national average of 8 to 18-year-olds reported in March 2005 by the Kaiser Foundation (Rideout et al., 2005). However, the Kaiser Foundation surveyed

2,000 children, and I interviewed parents. So the low number of hours of viewing reported by my participants may be a function of the secondhand observation of parents versus the direct experience of children. This seems particularly likely in light of the fact that 10 of the 21 children in participants' families in my study had televisions in their bedrooms, making it unlikely participants could accurately know the number of hours of viewing. Thus, the low report may not be a result of participants' merely stating what they believed to be socially desirable but rather an honest misjudgment. Additionally, in domains other than time, I was struck by how self-indicting the participants were. Most said they did not engage regularly in active mediation of their children's viewing. Two of the people with whom I had the longest and most personal relationship described themselves as TV addicts and openly described themselves as permissive regarding rulesetting. Additionally, when I read the transcripts without knowing the identities of the participants, I could not tell the difference between those I had previously known and those I had not. Of course, there is a possibility that my status as a Ph.D. student promoted socially desirable responses in all the participants regardless of our previous relationship status. Overall, however, my sense is that the participants' reports accurately reflected their experience of mediation as children and as parents.

It would be helpful to compare the perception of parents with that of children. Bragg and Buckingham (2004) performed such a study specifically related to encounters with erotic material. Sexuality is one of the *big four* concerns expressed by parents, the other three being violence, profanity, and substance abuse. As a result of the pilot study, I was interested in how the participants in this study experienced their parents' mediation

of televised news. The literature on mediation contains cautions about allowing children to watch televised news. At what ages is this of a particular concern? A teacher in the present study associated low coping skills in one of his middle-school students with not being allowed to watch television. Where do we draw the line between desensitization and naïvety as it relates to violence, language, and substance abuse? Interviews with children and adolescents would help understand how parents' concerns are or are not perceived as relevant by their children.

It also is informative in what parents *did not* list as concerns. Racial issues were raised by only one participant, an African-American female. Gender stereotyping and its potential impact on gender role development was rarely directly addressed; one participant complained about the eroticism in a certain restaurant commercial; another expressed concern about violence against women. In retrospect, I wish I had asked participants about their perceptions of gendered portrayals on TV and in movies and will do so in future research on this topic.

Finally, this study did not address empirical issues of the impact of mediation on behavior. Participant #9 (41, AFA, M) clearly stated that, as a child, he was engaging in delinquent behavior and his mother's intervention using television redirected his behavior. Participant #11 (41, EA, M) associated parental permissiveness with his own sexually promiscuous and drug-abusing behaviors as a young teen. However, many other factors besides television were obvious in his story. Outside these examples, the data in this study offered no clear indication of the impact of mediation on prosocial behavior. Similarly, to the extent that the act of mediation should be a prosocial behavior, the study

examined only behavior of parents toward children without examining behavior of children toward their parents.

Participants were candid about the impact of TV and movies on their levels of fearfulness. Participant #13 (34, EA, F) said in regard to seeing horror movies at the home of a friend: "I'm still afraid of the dark." Unfortunately, due to the participants' own reluctance to be candid about their behavior, or as a result of my own feeling of awkwardness about prying, the data in this study provide very little evidence of association between mediation and prosocial behavior. Future research should involve using a quantitative method to test the grounded theory emerging from this study.

The clearest finding in this study is the participants' perception of the loss of television and movie viewing as an *event*. The vast array of choices, as well as the frequency of program replays, whether broadcast or on video/DVD, are associated in the data with a decrease in a pleasurable sense of anticipation and family bonding. Similarly, participants consistently expressed recalling the ancillary relational aspects of TV and movie viewing (e.g., eating popcorn, laughing together) more than remembering the viewed material. Thus, one goal for future applied research would be a controlled study of methods to recapture the sense of the *event* of viewing. For instance, two sets of parents in this study reported that, before viewing a book-based movie, their children had to read the corresponding book. Participant #15 (37, EA, F) believed that this helped prepare the children for any graphic visual representations in the film (a form of social inoculation). Participant #11 (41, EA, M) used a similar practice but read the books aloud with his sons. It is interesting to note that these sons were 11 and 13 years old at

the time and reading aloud to them was in stark contrast to Participant #1 (32, EA, M) who, on the demographic survey, made comments like “[Read aloud] daily when [child] was younger, now [that child is 9 years old] rarely (approx. 1X/month).” Might the practice of linking reading to viewing help build a sense of anticipation and establish an *event* nature to TV and movie viewing? What are the children’s perceptions of such an approach? What are the long-range effects?

One day such questions may seem as facile as we now at the outset of the twenty-first century perceive the 1935 research on how to mix and bake cakes with electric appliances. However, the debate over the nature and amount of impact TV and movies have on young viewers will continue to be waged. One of the clearest indications of this study is that people gain more from the bonding aspects of television and movie viewing than the actual viewing itself. These forms of media have worked as a positive tool of bonding in some families and have acted as a separating wedge in others. The difference seems to be intentionality. Planned meals rather than random grazing are more prone to promote intrafamilial bonding and health. Bretherton, Golby, and Cho (1997) associated family bonding with children’s acceptance of parents’ values and imitation of their behavior. If a sense of bonding is a factor in promoting imitation of parental mediation style and mediation style may impact parent-child bonding, then mediation is an important aspect in the promotion of children’s imitation of parents’ prosocial values. Future research should focus specifically on methods that parents can employ to promote television and movie viewing as a positive family bonding experience.

Ancillary Findings Regarding Family-of-Origin Siblings

As mentioned earlier, during open coding I recorded over 100 categories. I have described and discussed only those that were most apt to mediation. However, one of the categories, family-of-origin siblings, was insufficiently saturated to include in the main body of the dissertation, but I believe the data from this category offers potential insights for future research.

In the pilot study for this project, one participant described a TV- and movie-related two-way sibling rivalry. On the one hand, the participant was jealous that his older brother got to go to movies to which he did not get to go. On the other hand, the participant's older brother was jealous that, when the participant did get to go to certain movies, he had gotten to go at a younger age than the older brother had. Sibling rivalry is as old as humanity. But this pilot study description piqued my interest in how the advent of television might have added another front to the conflict. To my surprise, only one participant explicitly addressed specific media-driven jealousies or stresses in her family of origin. Participant #13 (34, EA, F) spoke of conflict between herself and her brother, and she attributed this conflict to their gender difference. I include the prompting question only to demonstrate the spontaneity of the response (i.e., I was not addressing either sibling relationships or gender in the question).

I: What are the memories you have of rules your parents set relating to television?

#13: Um - - well, TV time was limited. I couldn't tell you - - what uh - - we got to watch like one show when we came home I know um - - - it was - - being a boy and a girl we always did differ lots of times on what we wanted to watch uh - - especially on that uh - - Saturday mornings . . . I guess my parents were sleeping in and laying low until it was a reasonable hour and they were ready to get up. So we would - - I mean a lot of arguments - - that's probably the biggest

fight with my brother and I ever got into probably was over what we were watching. You know, he wanted the *Super Friends* and I didn't. Whatever - - whatever he didn't want to watch was what I was rooting for so. - - Other than that, I don't ever really remember arguing much with him because our toys were so different that we weren't interested in each other's things, but we did both want to watch the TV and we wanted different things.

I: And this is helpful. I don't recall interviewing [another participant] who had an opposite gender sibling of that age span um - - I don't remember any opposite gender siblings at all. Surely there have been, but that's just enough age range where there's - -

#13: I think as we got older, I guess it worked itself out a little bit, 'cause then you had like the *Brady Bunch* and *The Partridge Family*, so that wasn't really necessarily what we would have deemed as a *gender* specific show, you know.

I: Right. Right. Um - - and how did your parents intervene in those conflicts when

#13: I don't remember. Um, it was probably more of a - - you know, he gets to watch something - - and then she gets to watch something or vice versa. I mean - - I would think.

I: OK. And what about as you got older . . . what do you recall about situations where maybe because he was older, he got to do - - Were there situations where he got to do something that you didn't?

#13: Well, we never had a VCR.

I: OK.

#13: For years.

I: Uh-uh.

#13: And, I feel like I was probably in high school before we got a VCR, so there was never an issue really much. I remember when *Roots* was shown on TV and he was staying up to watch it and I wasn't. . . . That was the only thing I remember.

I: Do you remember why?

#13: I think just because of the violence of it, my mom thought that I would be upset by it, and he could handle it easier.

I: How did you feel about that?

#13: I was OK with it. I get upset - - I was always real sensitive about stuff, so I think - - I was probably OK with it, I guess. If they didn't want me to see it, I didn't want to see it.

During the initial free association about memories of television, Participant #18 (45, EA, F) described a perceived difference in her mother's mediation based on birth order.

#18: I do remember that my real good friend would get to stay up late and—he was the youngest in his family and I was the oldest—so my mom was real strict on the first and very strict on us and I felt like he - - he got to stay up and watch Johnny Carson, and he would talk about Johnny Carson, tell jokes.

These would have been the only remarks regarding family-of-origin sibling relations had what I anticipated to be my last set of participants not cancelled their participation due to a medical emergency. Mentioning this to a friend led to a fortuitous and serendipitous recruitment of a substitute set of participants, Participants #19 and #20, who became the only set of siblings in the study. Previously I had considered comparing spouses and single parents, but I had not considered comparing the experience of adult siblings from the same family of origin. In retrospect, this seems like an obvious pairing. Fortunately, this pair provided not only a sibling comparison, but Participant #19 (44, EA, F) also became the only never-married participant. Her older sister, #20 (41, EA, F), was a divorced, single mother of a teenaged son. Their accounts portray the early usage of television as a “babysitter,” as leverage in brokering compliance, and as a surrogate companion. But most significantly, the descriptions of their experiences help highlight an adage I first encountered in an undergraduate family theory course taught by Dr. Bill Blevins at Carson-Newman College. Dr. Blevins frequently said, “No child is born into the same family.” The following passages highlight how two children, relatively close in

age, had remarkably different experiences growing up in the same household, and TV became a crucial factor in this difference.

I: The first thing I want ask you to do is just free-associate about your earliest memories of television. The first things that come to mind when you think about your childhood and television.

#19 (44, EA, F): OK. I think *I Love Lucy* probably... I think it was on a Monday night, and we got to stay up later than our normal bedtime to watch it. And I think my dad worked late on Monday nights...or on whatever night it came on - - [hesitantly] and - -he - -wasn't - - there. And maybe [unclear] to stay up a little later.

I: What else?

#19: You know, I don't have a very good memory. So this is hard. I have no memory before - - . We had this room built onto our house. And before that room, anytime I ever think of watching TV, I always think of it being in that room. But we had to have - - even before that room [unclear] - - when did people start having TVs.

I: Well, in 1950, 10% of the US population had a TV; in 1960, 90% had a TV. [Note: statistics slightly inaccurate; see Chapter 1.]

#19: OK. And I was born in 1960, so we definitely had a TV before that room was built, but I don't - - I honestly have no memory of watching it anywhere other than - - what we called a den.

I: How old were you when that was built?

#19: I don't remember.

While Participant #19 had sketchy memories of the addition to the house and its connection to TV, for her younger (by 3 years) sister, the event was very memorable and took on particular salience.

I: The first thing I want you to do is free-associate what your earliest memory of television is.

#20 (41, EA, F): My earliest memories were when I got a television bought for me for Christmas, and they put it in my room. And I got to watch TV any time I wanted to.

I: What age were you?

#20: Probably about 8 or 9 years old.

Later in the interview:

I: You mentioned the TV in your room. Was it a room you shared with siblings? Or - - ?

#20: No, it was just my TV.

I: Did your sisters get a - -?

#20: No.

I: So how did that work?

#20: Well, when [my oldest sister] and [my middle sister] decided to get a room together, then I got the TV and a room by myself.

I: So that was like offsetting - - . They got to room together - - .

#20: Yeah.

I: - - which was some kind of privilege.

#20: Well [laughs]. You want me to tell you the whole story?!

I: Yeah!

#20: [My oldest sister] - - They got - - It was a - - They . . . got new furniture . . . and [my oldest sister] did not want to sleep with me, and [my middle sister] wanted to be with [my oldest sister]. And - -

I: You're the youngest.

#20: Yes. And they didn't want to sleep with me. So that was the first time ever that I ever had to sleep by myself. So, they went together and decided that they wanted to be together. And then I got the bedroom by myself. And I got a TV.

I: So, previously, you all had all three been together in the same room?

#20: No. Me and [my middle sister] were together. Yeah, me and [my middle sister] were together.

I: And so, it *sounds* like your parents gave you the TV to kind of con...[sole you].

#20: [interrupting] Well, that's why I have to have a TV on all the time. Because that's what made me stay in my room. You know. The noise.

I: Like at night when it's time to go to bed.

#20: Yeah.

I: Kind of felt alone.

#20: Well, when I first moved to a room by myself, I would - - and I still had to have my quilt and my blanket - - But I used to go - - [middle sister] and [oldest sister] got a twin bed in their room. And I would go and take my - - after they had gone to sleep - - . And I would go in sleep in the middle of their twin beds, you know, on the floor. Just to make sure that I was with somebody else. And then I got over it. And so they [bought me] the TV so I could hear the noise. And then I wouldn't go - - . I would even sleep by Mom and Daddy's bed.

Thus, while sharing similar memories, these memories have different salience based on the individual contexts. However, it is interesting to note that, as adults, both sisters reported a heavy reliance on TV for companionship or at least background noise.

I: Well, in light of everything we've already talked about, how were things different in your home versus the homes of your friends - - related to TV and movies?

#19 (44, EA, F): [Long pause.] I just don't remember. Life is so different. [unclear] That's so odd that I'm addicted to TV. TV was just - - it was a - - it was just one other thing. It wasn't so dominating when I was a child. And when I remember anything about friends, it was like going over to their house and doing something, not sitting down and watching TV. It was like - - you know, going over there to go outside and play; to go to the pool; to - - I'm picturing - - [Mary Doe] was my best friend. And I'm picturing walking into their house, which is exactly the same house they live in now, and I can't even tell you where the TV

was. [unclear] I mean it just wasn't a big event. You know, it wasn't a part of my childhood like it is my adulthood.

In retrospect I wish I had clarified during the interview what this participant meant by "addicted." I did not, however, because in recruiting this participant she had indicated she watched TV at every possible chance and that it "controlled her life." Additionally, at the time of the interview, due to remarks she made prior to the formal interview, I was self-conscious about further broaching the potentially painful subject.

While Participant #19's sister did not use the word *addicted*, her description of a dependence on TV was rather vivid.

I: We, as the first generation of TV consumers, - - how have we adapted - - based on what our parents did and didn't do - - how has that influenced our parenting?

#20: You know I can't say how - - .

I: Well, I guess - - how has it influenced yours?

#20: OK. I - - You know - - That's - - It's just a way of life. I mean, like I said, it's on 24-7. I mean it's probably on right now.

I: At your house.

#20: At my house.

I: You're not there.

#20: No, I'm not there. And [my son]'s is probably on, too. I mean it *stays* on constantly. And we just kind of... It's the noise; we just go on. You know. Even when Daddy comes in. - - I have - - . Believe it or - - . You know you said one TV in - - . We have five TVs at our house. And I live in a condo...with two bedrooms. I mean we have... And most of them are on. Well, [my son]'s and mine, in my bedroom, and then when somebody comes - - in the living room it's on. But it's just a constant noise. We've just adapted to it, and we just know that that's going to be on all the time. And - - . I don't think it's a good thing. Because there's not a lot of time to sit down and do - - you know do - - like we're doing right now.

I: Uh huh.

#20: I think TV has taken over a lot of people's lives by: "We've got to get home by 8:00 to watch *Friends* or - - ." I don't know. - - - [unclear] home at 8:00 and do something else. So - - I don't know what you're asking me. It's changed our lives a lot in the way that where we used to go out and do things with the family, now our family gathers around the TV. Or maybe our family doesn't. One family - - You know, part of the family is here, and the other one is here. Is that - - am I making you - -

I: It's your story. Whatever your story is - - this type of research is just getting people to tell their stories. There's no right or wrong answer.

#20: I just don't - - You know, I think TV is good in one way, but I just think that in a lot of ways it pulls a lot of families apart, you know.

These sisters obviously had overlapping experiences with TV. Yet distinct events within the same household led to distinct memories and orientations. In spite of these differences, however, they reported very similar attitudes about and behaviors toward TV and movies. Both speak of TV in terms similar to language used in chemical dependency discussions. Participant #19 described herself as an addict. Her sister described a situation where she recognized that TV "pulls - - families apart," but the ubiquity of TV in her life seems to give evidence of a force in her life that is controlling her rather than being controlled by her.

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APPENDICES

APPENDIX A
TELEVISION AND MOVIE RATING SYSTEMS

**All Children**

This program is designed to be appropriate for all children. Whether animated or live-action, the themes and elements in this program are specifically designed for a very young audience, including children from ages 2 - 6. This program is not expected to frighten younger children.

**Directed to Older Children**

This program is designed for children age 7 and above. It may be more appropriate for children who have acquired the developmental skills needed to distinguish between make-believe and reality. Themes and elements in this program may include mild fantasy violence or comedic violence, or may frighten children under the age of 7. Therefore, parents may wish to consider the suitability of this program for their very young children.

**Directed to Older Children - Fantasy Violence**

For those programs where fantasy violence may be more intense or more combative than other programs in this category, such programs will be designated TV-Y7-FV.

**General Audience**

Most parents would find this program suitable for all ages. Although this rating does not signify a program designed specifically for children, most parents may let younger children watch this program unattended. It contains little or no violence, no strong language and little or no sexual dialogue or situations.

**Parental Guidance Suggested**

This program contains material that parents may find unsuitable for younger children. Many parents may want to watch it with their younger children. The theme itself may call for parental guidance and/or the program contains one or more of the following: moderate violence (V), some sexual situations (S), infrequent coarse language (L), or some suggestive dialogue (D).

**Parents Strongly Cautioned**

This program contains some material that many parents would find unsuitable for children under 14 years of age. Parents are strongly urged to exercise greater care in monitoring this program and are cautioned against letting children under the age of 14 watch unattended. This program contains one or more of the following: intense violence (V), intense sexual situations (S), strong coarse language (L), or intensely suggestive dialogue (D).

**Mature Audience Only**

This program is specifically designed to be viewed by adults and therefore may be unsuitable for children under 17. This program contains one or more of the following: graphic violence (V), explicit sexual activity (S), or crude indecent language (L).

TV Rating System

Source: *Understanding the TV rating system*. (n.d.). Retrieved June 1, 2005, from <http://www.tvguidelines.org/ratings.asp>



General Audience. All ages admitted. This signifies that the film rated contains nothing most parents will consider offensive for even their youngest children to see or hear. Nudity, sex scenes, and scenes of drug use are absent; violence is minimal; snippets of dialogue may go beyond polite conversation but do not go beyond common everyday expressions.



Parental Guidance Suggested. Some material may not be suitable for children. This signifies that the film rated may contain some material parents might not like to expose to their young children - material that will clearly need to be examined or inquired about before children are allowed to attend the film. Explicit sex scenes and scenes of drug use are absent; nudity, if present, is seen only briefly, horror and violence do not exceed moderate levels.



Parents Strongly Cautioned. Some material may be inappropriate for children under 13. This signifies that the film rated may be inappropriate for pre-teens. Parents should be especially careful about letting their younger children attend. Rough or persistent violence is absent; sexually-oriented nudity is generally absent; some scenes of drug use may be seen; one use of the harsher sexually derived words may be heard.



Restricted-Under 17 requires accompanying parent or adult guardian (age varies in some locations). This signifies that the rating board has concluded that the film rated contains some adult material. Parents are urged to learn more about the film before taking their children to see it. An R may be assigned due to, among other things, a film's use of language, theme, violence, sex or its portrayal of drug use.



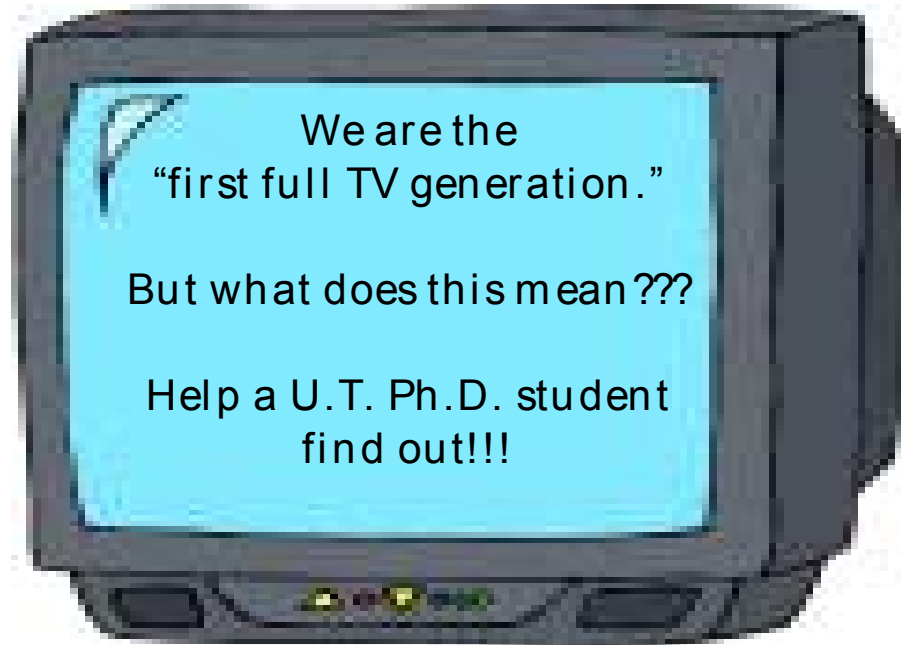
No One 17 and Under Admitted. This signifies that the rating board believes that most American parents would feel that the film is patently adult and that children age 17 and under should not be admitted to it. The film may contain explicit sex scenes, an accumulation of sexually-oriented language, or scenes of excessive violence. The NC-17 designation does not, however, signify that the rated film is obscene or pornographic.

Rating System of the Motion Picture Association of America's Classification and Rating Administration

Source: *Questions and answers: what do the rating symbols mean?* Retrieved June 1, 2005, from <http://www.filmratings.com/>

APPENDIX B
PARTICIPANT RECRUITMENT FLIER

What do parents born between
1960 and 1982
have in common?



If you were born during this time AND
have a child of elementary school age,
BRAD BULL
would greatly appreciate interviewing you for his
DISSERTATION RESEARCH

Remarkably little research
has been done on this particular topic.
Be a GEN-X pioneer!

bbull@utk.edu
865.602.6691

Participant Recruitment Flier

APPENDIX C
DETAILED PARTICIPANT DEMOGRAPHIC RESPONSES,
DESCRIPTIONS OF VIEWING HABITS,
AND
RELIGIOUS AND SPIRITUAL ACTIVITIES

Participant Demographics

Participant	Spouse ID	Gender	Age @ Last Bday	Race	Marital Status	Highest Education Level	College Major	Graduate Field of Study	Occupation	Household Income
#1	#6	M	32	EA	DS	Some Grad Sch.	Psych/Poli Sci	Poli Sci/Law	Educational Technology	30K-59.9K
#2	-	F	42	EA	DS	Some College	General Studies		Administrative Asst.	<30K
#3	-	F	38	AFA	DS	College	Communications		Business Development--Architecture	30K-59.9K
#4	#5	F	28	EA	MND	College	Health Ed./Nursing		Staff Nurse	60K-99.9K
#5	#4	M	43	EA	DR	Grad Sch.		Ed.D. Recreation Admin	College professor	60K-99.9K
#6	#1	F	34	EA	DS	College	Occupational Therapy		Occupational Therapist	30K-59.9K
#7	#8	F	omitted, "41" during interview	EA	MND	Grad Sch.		MFA (art)	Artist/Teacher	60K-99.9K
#8	#7	M	41	EA	MND	Grad Sch.		MFA, MS, Art Ed.	Independent Day School Educator	100K-149.9K
#9	#10	M	41	AFA	MND	Grad Sch.		M.Div., D.Min., Ministry	Pastor	30K-59.9K
#10	#9	F	40	AFA	MND	Some College	Accounting		Homemaker	30K-59.9K
#11	#12	M	41	EA	MND	Grad Sch.		M.Div., Th.M, Biblical Studies; (Ph.D in Psych in progress)	Teacher/student	<30K
#12	#11	F	41	EA	MND	Some Grad Sch.	Music	Religion and Music	Musician	<30K
#13	#14	F	34	EA	MND	Grad Sch.		MS, Special Education	Educational Specialist (Visual and Auditory Processing)	100K-149.9K
#14	#13	M	34	EA	MND	Grad Sch.		MBA	Stock Broker	100K-149.9K
#15	#16	F	37	EA	MND	Grad Sch.	English	MA, Ph.D, English	English Professor	60K-99.9K
#16	#15	M	37	EA	MND	College	Music		Music minister/song writer	60K-99.9K
#17	#18	M	42	EA	MND	College	Business		Contractor	60K-99.9K
#18	#17	F	45	EA	MND	Grad Sch.		MS, [Education]	Teacher	60K-99.9K
#19	Sister = #20	F	44	EA	SNM	College	Advertising		Sales/customer service	30K-59.9K
#20	Sister = #19	F	41	EA	DS	College	Education		Teacher	30K-59.9K

AFA=African American; EA=European American; DS=Divorced, Single; DR=Divorced, Remarried; MND=Married, Never Divorced; SNM=Single, Never Married

Participants' Hours Working

Participant	Occupation	# Hours/Week Work Outside Home	# Hours/Week Spouse Works Outside Home	# Hours/Week Paid Work AT Home	# Hours/Week Spouse Paid Work AT Home	Household Income
#1	Educational Technology	40	-	0	-	30K-59.9K
#2	Administrative Asst.	45	-	0	-	<30K
#3	Business Development-- Architecture	40	-	-	-	30K-59.9K
#4	Staff Nurse	Omitted	-	-	-	60K-99.9K
#5	College professor	40	40 to 60	0	0	60K-99.9K
#6	Occupational Therapist	36	-	0	-	30K-59.9K
#7	Artist/Teacher	30	40	-	-	60K-99.9K
#8	Independent Day School Educator	46	40	0	0	100K-149.9K
#9	Pastor	25	0	10	0	30K-59.9K
#10	Homemaker	0	40-60	0	-	30K-59.9K
#11	Teacher/student	30 to 40	12	0	8	<30K
#12	Musician	12	30	8	0	<30K
#13	Educational Specialist (Visual and Auditory Processing)	5	60-70	0	0	100K-149.9K
#14	Stock Broker	60-65	10	0	0	100K-149.9K
#15	English Professor	45	25	5	25	60K-99.9K
#16	Music minister/song writer	21	45	30	5	60K-99.9K
#17	Contractor	40	40	10	0	60K-99.9K
#18	Teacher	40	40	20	? Less I'm sure	60K-99.9K
#19	Sales/customer service	40	-	-	-	30K-59.9K
#20	Teacher	12 [?]	-	4	-	30K-59.9K

Participants' Children's Demographics

Participant	Child 1 Gender	Child 1 Age	Child 1 Grade	Child 1 Lives In Home	Child 2 Gender	Child 2 Age	Child 2 Grade	Child 2 Lives In Home	Child 3 Gender	Child 3 Age	Child 3 Grade	Child 3 Lives In Home	Child 4 Gender	Child 4 Age	Child 4 Grade	Child 4 Lives In Home
#1	F	9	4	40%												
#2	M	17	12	Y												
#3	F	8	3	Y												
#4	M	5	K	Y												
#5	M	5	K	Y												
#6	F	9	4	Y												
#7	M	5	K	Y	M	2.5	-	Y								
#8	M	5	K	Y	M	2	-	Y								
#9	F	18	College	N	M	8	3	Y	M	6	1	Y	M	5	K	Y
#10	F	18	College	N	M	8	3	Y	M	6	1	Y	M	5	K	Y
#11	M	12	7	Y	M	11	5	Y								
#12	M	12	7	Y	M	11	5	Y								
#13	M	7	1	Y	F	3	P	Y								
#14	M	7	1	Y	F	3	-	Y								
#15	M	9	3	Y	M	2	-	Y								
#16	M	9	3	Y	M	2	P	Y								
#17	M	14	8	Y	M	11	5	Y	M	8	3	Y				
#18	M	14	8	Y	M	11	5	Y	M	8	3	Y				
#19	M	16	11	Y												
#20	M	18	College	Y												

Children's TV Habits

Participant	Child 1 Hrs/Wk Viewing W/O Adult	Child 1 Hrs/Wk Viewing W/ Adult	Child 1 TV in Bedrm	Child 2 Hrs/Wk Viewing W/O Adult	Child 2 Hrs/Wk Viewing W/ Adult	Child 2 TV in Bedrm	Child 3 Hrs/Wk Viewing W/O Adult	Child 3 Hrs/Wk Viewing W/ Adult	Child 3 TV in Bedrm	Child 4 Hrs/Wk Viewing W/O Adult	Child 4 Hrs/Wk Viewing W/ Adult	Child 4 TV in Bedrm
#1	0.5	3	N	-	-	-	-	-	-	-	-	-
#2	12		Y	-	-	-	-	-	-	-	-	-
#3	3	1	Y at Dad's; N at P's									
#4		15-20	N									
#5		15-20	N									
#6	2 to 3	1	N									
#7	-	12	N	-	3 to 5	N						
#8	2	10	N	2	10	N						
#9	40	3	Y	10	10	Y	10	10	N	10	10	N
#10	-	-	Y	2	18-20	Y	2	18-20	N	3	22-24	N
#11	4 to 6	2	N	4 to 6	2	N						
#12	4 to 6	2	N	4 to 6	2	N						
#13	1	7	N	1	7	-						
#14	1	5	N	1	5	N						
#15	2	2 to 3	Y	1	2 to 3	N						
#16	4	1	Y	2.5	0.5	N						
#17	-	-	Y	-	-	Y	-	-	Y			
#18	5 to 10?	5?	Y	5 to 10?	5?	Y	5 to 10?	5?	Y			
#19	9	2	Y									
#20	12	-	Y									

Participants' TV and Movie Habits and Religious Activities

Participant	Gender	Hrs/Week P Views PBS	Hrs/Week P Views Commercial TV	Hrs/Week Fam. Views PBS	Hrs/Week Fam. Views Commercial TV	# of TVs	Cable	Satellite	VCR	DVD	TiVo	Freq. of Fam. To Theater*	Freq. to Theater W/O Children*	Freq. of Fam. Videos or DVDs*	Freq. of Videos or DVDs W/O Children*	Religious Activity*	Spiritual Activity*
#1	M	1.5	12	0.5	2 (w/ daughter)	1	N	Y	Y	Y	N	2	1	1	2	1	1
#2	F	0	10 to 12	0	20	5	Y	N	Y	Y	N	1	1	1	1	3	4
#3	F	0	6	0	4	2	Y	N	Y	Y	N	2	1	2	2	3	0
#4	F	0	20-30	0	20-30	2	Y	N	Y	Y	N	1	1	2	2	3	4
#5	M	0	20-30	0	20-30	2	Y	N	Y	N	N	1	1	2	2	3	4
#6	F	0.5	8 to 9	1	1	2	N	N	Y	Y	N	2	1	3	3	2 (X2)	4
#7	F	-	7	kids: 12	0	2	Y	N	Y	Y	N	1	1	2	1	1	0
#8	M	-	11	10	-	2	Y	N	Y	Y	N	1	1	1	1	1	4
#9	M	10	10	30	10	4	Y	N	Y	Y	N	1	0	3	1	3	4
#10	F	6	20	0	10 to 15	4	Y	N	Y	Y	N	1	1	3	1	3	4
#11	M	0	3 to 5	0	1	1	N	N	Y	Y		1	1	3	3	3	4
#12	F	0	1	0	1	1	N	N	Y	Y	N	1	1	3	3	3	4
#13	F	0	4	3	4	2	N	Y	N	N	N	1	1	2(X2)	0	3	4
#14	M	0	6 to 7	2	5	2	N	Y	N	N	N	1	1	2	2	3	4
#15	F	0	3	1	-	4	Y	N	Y	Y	Y	1	1	3	1	3	4
#16	M	0	1	0	8	3	Y	N	Y	Y	Y	1	1	2	1	4	4
#17	M	0	6 to 8	0	10 to 15	4	Y	N	Y	Y	N	1	0	1	0	3	3
#18	F	1-2 (or less)	less than 5	less than 1 to 2	5 to 10	5	Y	N	Y	Y	N	1	very rarely	2	rarely	3	4
#19	F	0	24	0	-	2	Y	N	Y	Y	N	1	1	1	2	3	4
#20	F	7	10	7 to 12	7 to 12	5 (interv)	Y	N	Y	N	N	2	1	2	1	3	4

*0=Never; 1=A few times per year; 2- Monthly; 3=Weekly; 4=Daily

APPENDIX D
INFORMED CONSENT FORM
AND
PARTICIPANT DEMOGRAPHIC QUESTIONNAIRE

INFORMED CONSENT

The First Full TV Generation: A Grounded Theory Study of the Experience of Persons Born Between 1960 and 1982 with Parental Mediation of Television and Movies

You are invited to participate in a research study. The purpose of this study is to explore parents' experiences with TV and movies.

INFORMATION

As a participant, you will be having a conversation with the interviewer about the way you and your family watch TV and movies. Prior to the interview, you will be asked to fill out a brief survey describing yourself and your family in terms of descriptions such as age, education, and income. But the interview itself will not involve you filling out any paperwork. Most of the questions will be open-ended, meaning questions meant to start a conversation rather than asking merely yes-no responses. For instance, you might be asked something like "what do you like about your favorite TV show?" You will be interviewed at a time and location agreed upon by you and the researcher. The location will be a place--such as your home, the researcher's office, or a room at the University of Tennessee--that is agreed upon by you and the researcher and that is sufficiently private to assure confidentiality but with someone else in a nearby room. The interview will last approximately 1 ½ to 2 hours. The interviews will be audiotaped and transcribed by a hired transcriptionist who will sign a confidentiality pledge. In the transcripts and in any publication arising from this research, you always will be referred to by another name that I will assign. If at any point you decide to withdraw from the study, your audiotape will be erased. Also, there will be a demographic sheet that will be completed for each participant. If you decide to withdraw from the study at any point, your demographic sheet will be destroyed or returned to you per your request.

If you are married, you and your spouse will be interviewed separately in back-to-back sessions. This is to reduce the risk of conversations between you influencing the responses of the second person interviewed. I will not directly share information from you with your spouse or from your spouse with you. Be aware, however, that while others will not be able to identify you in the subsequent report, your spouse may be able to based on his or her familiarity with you. Therefore, if in the course of the interview you find yourself having said something you do not want your spouse to know, inform me, and I will not include this in the written report.

RISKS

There are few anticipated risks involved in your participation in this study. Participation is voluntary. It is anticipated that you may find it helpful to talk about your experiences concerning TV and movies. However, if you experience any discomfort about the topics being discussed or with the interview process, you are welcome at any time to indicate this and to discontinue participation. In the unlikely event that serious issues arise between you and another family member as a result of your interview, upon your request you will be provided with at least two names and telephone numbers of a certified counselor such as a family therapist. If you are married, there is a risk that the interview process may highlight differences between you and your spouse. If this leads to conflict, in this case also you will be directed to resources to help deal with these issues.

BENEFITS

The results of this study will be used only to help develop a better understanding families' relationships with TV and movies. Data will be used for research purposes only. Data will be prepared in manuscript format and may be published in professional journals or books. The data may also be presented in professional meetings to assist in the educational advancement of the field. Participants in an earlier pilot study reported that the interviews helped them think about many things they had not previously considered. Your interview will hopefully also help you clarify your own experience and goals related to TV and movies, and if you are married, it may help you and your spouse discuss and unify your family policy about your children's TV and movie viewing.

Informed Consent Form

CONFIDENTIALITY

Your identity will be kept confidential. Identifying data will be stored securely and will be available only to the persons conducting the study (Brad Bull and his faculty advisor, Dr. Julia A. Malia) unless you specifically give permission in writing to do otherwise. Your identity will be known only to those conducting the research and a hired transcriptionist who will sign a pledge of confidentiality. Any other colleagues asked to assist with the study will read only transcripts where names have been replaced with pseudonyms. However, they still will be required to sign a pledge of confidentiality. No reference will be made in oral or written reports that could link you to the study. Your consent form and any other identifying information will be stored separately from the rest of information you provide. The tapes, transcripts, and demographic information, as well as any other incidental data will be stored in locked cabinets in the office of Dr. Julia Malia (University of Tennessee Department of Child and Family Studies) for 3 years. After this time, the tapes will be erased, participant identity numbers and demographic forms will be destroyed, and the anonymous transcripts will be transferred to locked storage of the principle investigator for possible use in future research.

CONTACT

If you have questions at any time about the study or the procedures, or if you experience adverse effects as a result of participating in this study, you may contact the researcher or his faculty advisor:

Bradley W. Bull/Dr. Julia A. Malia
Department of Child and Family Studies
College of Education, Health, and Human Sciences
The University of Tennessee
Knoxville, TN 37996-1900
(865) 974-5316
Email addresses: bbull@utk.edu
jmalia@utk.edu

If you have any questions about your rights as a participant, contact the Research Compliance Services section of the Office of Research at (865) 974-3466.

PARTICIPATION

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time 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.

CONSENT

I have read the above information and agree to participate in this study. I have received a copy of this form.

Participant's name (print): _____

Participant's signature: _____

Date: _____

Demographics Questionnaire

Office use only. ID#: _____; (Spouse ID#: _____)

Please use an "X" when asked to mark selections.

Gender: ___M ___F

Age at last birthday: _____

Race: ___European American ___African American ___Latino/Latina
___Asian American ___Native American ___Other: _____

Marital Status (mark one): ___Single/Never Married ___Married/Never Divorced ___Separated
___Divorced/Single ___Divorced/Remarried
___Widowed/Single ___Widowed/Remarried

Household makeup (indicate number in each category):

___ spouse ___ partner ___boyfriend ___girlfriend ___biological child(ren)
___ other child(ren); relationship to you : _____

___ other; relationship to you: _____

Highest Educational Level You Have Completed (please mark one, but give descriptions for college and beyond):

___ at least some primary ___some high school ___ high school graduate ___ GED
___ some college ___ associates/technical degree (field: _____
___ college degree; major: _____
___ some graduate school; field of study: _____
___ graduate school degree/s: _____ field: _____

Type of Education:

___ public school ___ private school ___ home school
___ various; please describe: _____

Occupation: _____

Participant Demographics Questionnaire

Number of hours you work per week outside home: _____ Your spouse/partner: _____

Number of hours per week you perform paid labor at home: _____ Your spouse/partner: _____

Children: Please provide (from youngest to oldest) his/her age, gender, school grade (if summer, highest grade completed, residence, and TV/movie habits

<u>Gender</u>	<u>Age</u>	<u>Grade</u>	<u>Lives With You</u>	<u>TV/Movie Watching</u> <u>Hrs/wk w/out adult</u>	<u>Hrs/wk w/ adult</u>	<u>TV in bedroom</u>
M___ F___	_____	_____	Yes___ No___	_____	_____	Yes___ No___
M___ F___	_____	_____	Yes___ No___	_____	_____	Yes___ No___
M___ F___	_____	_____	Yes___ No___	_____	_____	Yes___ No___
M___ F___	_____	_____	Yes___ No___	_____	_____	Yes___ No___
M___ F___	_____	_____	Yes___ No___	_____	_____	Yes___ No___
M___ F___	_____	_____	Yes___ No___	_____	_____	Yes___ No___

Total Household Income:
_____ \$0-29.9K _____ \$30-59.9K _____ \$60-99.9K _____ \$100-149.9K _____ \$150K+

Number of hours per week you as an individual watch public TV (PBS): _____

Number of hours per week you as an individual watch commercial TV (network, cable, or satellite): _____

Number of hours per week your family watches public TV (PBS): _____

Number of hours per week your family watches commercial TV (network, cable, or satellite): _____

Do you have (circle all that apply): TV (how many? _____) Cable TV Satellite dish VCR DVD TiVo

How often does your family you go to movies at a theater together?
_____daily _____weekly _____monthly _____a few times per year _____never

How often do you go to movies at a theater without children?
_____daily _____weekly _____monthly _____a few times per year _____never

How often does your family watch videos/DVDs together?
_____daily _____weekly _____monthly _____a few times per year _____never

How often do you watch videos/DVDs w/out children?
_____daily _____weekly _____monthly _____a few times per year _____never

Religious Activity:

Attendance at organized religious activities:
_____daily _____weekly _____monthly _____a few times per year _____never

Engage in personal spiritual activity:
_____daily _____weekly _____monthly _____a few times per year _____never

Describe how frequently you read aloud to your children:

APPENDIX E
TRANSCRIPTIONIST CONFIDENTIALITY PLEDGE

Confidentiality Pledge

I, _____, of _____
Name Address

_____ /
have been hired by primary researcher Bradley W. Bull, a Ph.D. candidate conducting research at the University of Tennessee Department of Child and Family Studies, to transcribe audiotaped interviews of participants in a research project for his dissertation entitled *The First Full TV Generation: A Grounded Theory Study of the Experience of Persons Born Between 1960 and 1982 with Parental Mediation of Television and Movies*. I understand that, in the process of transcribing the tapes, I will be exposed to the identities of participants as well as the personal information they disclose during the interviews. In the process of transcribing the interviews, I will alter any spoken names to pseudonyms assigned by the primary researcher. If I encounter a name not previously assigned a pseudonym, I will notify the primary researcher. I will not disclose the identity of any participant at any time to anyone other than the primary researcher.

Transcriptionist's Signature: _____

Date: _____

Transcriptionist Confidentiality Pledge

APPENDIX F
OPEN-CODING CATEGORIES

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Addiction to TV					
Advertising (see commercials, movie trailers)					
After school viewing					
Anxiety, parental	872,				
Appropriateness, content	329				
Attention span, for TV				1st Code. 336, 349,	
Attitude, behavior toward TV, parents, FOO					
Attitude, behavior toward TV, PCF (SEE ALSO: Viewing behavior, amount)					
Awkwardness	195, 442, 879,		679,		
Babysitter, movie theater as					
Babysitter, TV as		504			
Background noise					
Bedtime (cf rules, standards, time)					
Behavior, influence of TV on	1284 (vegetarians)				
Bonding,	389, 498, 854, 985, 1224 1237,	156,			557,
Bonding, broader community, Bonding, separateness					
Cable, satellite TV		415 31, 54		90,	575,
Cartoons, general					
Cartoons, Saturday morning, now					
Cartoons, Saturday morning, then					1st Code. 48,
Channels, choices		31, 54		86, 137*, 284,	90* correlation with activity level?; 203-208 correlation with activity; 571*-594 (588, few choices' assoc. with no need for specific rules); 611;
Color television, black and white					
Commercials, graphic					

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Addiction to TV				1st Code. 655;	
Advertising (see commercials, movie trailers)					
After school viewing					
Anxiety, parental					
Appropriateness, content					
Attention span, for TV					
Attitude, behavior toward TV, parents, FOO		1st Code. 269;			
Attitude, behavior toward TV, PCF (SEE ALSO: Viewing behavior, amount)		1st Code. 408ff; 740: no respect for Hollywood [NOTE: this is NOT a "Bible thumping" family, SEE RELIGION FOO];	516-25***: critical nature;	759;	
Awkwardness	145;		295-316;		
Babysitter, movie theater as					
Babysitter, TV as		447***: while fixing dinner; 464***: Sat. morn. Cartoons;			
Background noise		911***: don't use TV for noise, contrast with P#20;	31: while doing homework;	950: wife likes to go to sleep with TV on, P does not;	
Bedtime (cf rules, standards, time)					
Behavior, influence of TV on					
Bonding,	529, 1010-1018*** bonding seems to be linked to intentionality;		138-40		
Bonding, broader community,				1st Code. 543;	
Bonding, separateness	1st Code. 247: brother absent from music shows;				
Cable, satellite TV	127 around age 11; 269-75** Eddie Murphy Raw at age 9-13, dad upset;	175;	321: more titillating programming;	740 (see channels, choices);	756;
Cartoons, general		1st Code: 32: hated cartoons--not real;	480;		
Cartoons, Saturday morning, now	479**,	463**;			
Cartoons, Saturday morning, then	165-71: 4-5 hours;			190;	132;
Channels, choices		290-97;		21: one channel; 178; 733-745*** rebelliousness not thru TV due to limited choices;	35; 430*;
Color television, black and white			1st Code. 28;		
Commercials, graphic	1st Code. 625.				

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Addiction to TV		726: in others;			
Advertising (see commercials, movie trailers)					
After school viewing			1st Code. (This has been mentioned several times. I don't know why I'm just coding it.) 25: Love Boat;		
Anxiety, parental					
Appropriateness, content					
Attention span, for TV					
Attitude, behavior toward TV, parents, FOO	26: TV on ALL the time;		254; Husband's FOO: 365;	73: dad watched, mom "can't stand TV" (LINK to wife's report of their conflict over TV); 158: mom saw TV as not productive;	51, big on TV;
Attitude, behavior toward TV, PCF (SEE ALSO: Viewing behavior, amount)	547***: not taboo view, just "not good for them";		348***: not big TV person; Husband: 350ff; (She is like her folks, and he is like his.)		
Awkwardness					
Babysitter, movie theater as		1st Code 561ff; compare to P#10(?) seems like her mother did this too?; 607**: different today not because of movie but social danger;			
Babysitter, TV as		51: while mom cleaned; 941ff**: electronic babysitter;	614** and 623;		
Background noise					
Bedtime (cf rules, standards, time)				1st Code. 256: self-imposed bedtime;	232;
Behavior, influence of TV on					
Bonding,	231: steelers games with brothers;	434***: OVER HEARING being talked about;		362: ballgame	
Bonding, broader community,					
Bonding, separateness		1000***;	373ff...382***: Remove ourselves from DAD and the TV;	365***;	PCF: 210***: separate viewing due to kids vs. adult programming;
Cable, satellite TV	105; 511**;	659ff***: don't have cable: at hotels, etc, "go crazy";	269: never had it, attributes this to no need for content rules;	144; 227**;	
Cartoons, general	520ff;		1029ff***: over parents heads, they think Ed, Edd, and Eddy Ok just because cartoon;		
Cartoons, Saturday morning, now					
Cartoons, Saturday morning, then			24;		
Channels, choices	105**: "only" 10 channels WITHOUT cable. Very different from other Ps so far;			60; 107: three stations; 144: 3=tame; 351: nothing on when I was a kid...now there's much;	207**; 610***: given up due to volume
Color television, black and white					
Commercials, graphic					

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Addiction to TV				395***;	
Advertising (see commercials, movie trailers)					
After school viewing					
Anxiety, parental					
Appropriateness, content					
Attention span, for TV					
Attitude, behavior toward TV, parents, FOO	132ff;				
Attitude, behavior toward TV, PCF (SEE ALSO: Viewing behavior, amount)	790***: point to TV other than videos? Hates broadcast TV;				
Awkwardness					
Babysitter, movie theater as					
Babysitter, TV as				1161;	
Background noise		102?: stayed on all the time;		1155;	442ff; 552**; 796ff***;
Bedtime (cf rules, standards, time)	387: bedtime prevented seeing Sat Night Live;	106: none;	155: 8:30 on school night;	109;	64;
Behavior, influence of TV on					
Bonding,	89ff: singing around the piano; 768***: multigenerational;	299: movie not as fun as trip there and being with friends;	531: bedtime (compare to #19 rubbing son's hair)	557: scratching back while watching;	845ff***: lack of togetherness;
Bonding, broader community,					
Bonding, separateness		195: not the Cleavers; BUT...200ff: talks about watching Disney together;	291: separate togetherness...sewing while gfather watched; 588: separate rather than negotiate, mother intervenes rather than teaching negotiation;	446;	845ff***: lack of togetherness;
Cable, satellite TV					
Cartoons, general	159;	700			
Cartoons, Saturday morning, now					
Cartoons, Saturday morning, then	165;				
Channels, choices	50: having to walk to change channel due to no remote; 154ff & 168ff***; 399***; 459ff***;	112***; 335ff: limited choice leads to choosing value;	122;	177***;	180: just three so not much problem w/ content;
Color television, black and white		32;	49;		
Commercials, graphic					

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Commercials, now	477, 591, 1132, 1181,	726		609**,	
Commercials, then				1st Code. 629,	
Communication, open, openness to talk, need to nurture					
Companionship, TV for		517,			
Comparison to parents, differences	475, 1219, 1224 (discussion), 1246 (no solo viewing), 1318,	137, 529-578,	724, 739		
Comparison to parents, similarities		529-578,	739		
Comparison to spouse, background					
Compensating or overcompensating for childhood experiences	see difference with parents	223,			
Compliance/noncompliance					
Compliance/noncompliance, motivation					
Concerns, drugs, alcohol					
Concerns, gratuitous humor			532 (just to get a laugh)	206,	
Concerns, language			508,		912 **Saving Private Ryan; (language OK but not violence)
Concerns, misc			507 (images), 524 stereotypes, silly, scary, 752", 861",		
Concerns, sex	195,	374		460,	

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Commercials, now	599: (husband: education level and type motivating concern?)	783***: "If movie to old, then why is Spiderman being advertised on my cereal?"; 859**: why I like PBS;	498: junk food;		669; 793***;
Commercials, then	585ff: not patient;			823;	
Communication, open, openness to talk, need to nurture			1st Code. 471** (Did #3 talk about this?)		FOO: 748ff***: come to parents; 830ff***: importance of listening;
Companionship, TV for					
Comparison to parents, differences	374ff***: "had issues with..."; 466***: not much time child left alone; 483ff*** talking more; 733*** (how explain this difference of creativity and desire to watch?); 994***: unattended after school; 1010-1028***: intentionality, not just mindless time-passing;	88-96**: didn't translate; 357***: they didn't plan activities...link to amount of TV viewing; 444***: would like to blow up TV; 926-36***: what's driving difference? desire for interaction; doesn't cite TV as cause but symptom?; 945ff: want to be more active with kids is way my parents weren't (reactance effect?: those deprived want more; those with much TV want less?)		226; 661;	644***;
Comparison to parents, similarities	1020***: similar and positive: no Playboy channel, positive role-modeling;				374: like my own mother;
Comparison to spouse, background					1st Code. 547;
Compensating or overcompensating for childhood experiences					
Compliance/noncompliance					1st Code. 393-402**;
Compliance/noncompliance, motivation					1st Code. 206-14; 229;
Concerns, drugs, alcohol				719;	
Concerns, gratuitous humor					
Concerns, language	126; 269-75** Eddie Murphy (compare to P#17 who's mom upset at EM movie); Now: 513ff*;	see "concern, misc, 533": tone; 540-54;		372;	382;
Concerns, misc	894: lying;	533***: TONE, disrespectful; 783 & 830***: materialism			794: materialism
Concerns, sex	52; 759;			670;719;	382;

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Commercials, now	905ff***: I hate commercials;	192***; 852***;	722ff;	450ff***: alcohol during sports shows;	783ff***: they're the worst;
Commercials, then					
Communication, open, openness to talk, need to nurture					774; 888;
Companionship, TV for					
Comparison to parents, differences	494**;	155: FOO watched more TV than PCF; 668***: my kids have seen more than I would be allowed to; 1000ff***;		345ff***; 523***;	52**; 208ff***; 369**; 587**; my son has insatiable appetite for TV;
Comparison to parents, similarities					
Comparison to spouse, background					
Compensating or overcompensating for childhood experiences					
Compliance/noncompliance	581ff** attribute to consistency;		475: son in general; 1014***: watching MTV thought "knew I shouldn't";		259ff***: Movie--Body Heat;
Compliance/noncompliance, motivation	581ff** attribute to consistency; 971***: materialsim;	Compliance: 245***: to distinguish from rebellious older bro.;	FOO: 192***: aware certain content upset her; PCF: 783***: Turn eyes or go;		
Concerns, drugs, alcohol					
Concerns, gratuitous humor		745;			
Concerns, language			441;		387; 426**;
Concerns, misc	519: disrespect to parents;	747: rudeness;	485**; being hateful; 801: scary;	348**; time: "would watch until power went out";	
Concerns, sex	569**; very protective about sexual imagery (NOTE: contrast his own background, line 396--porn); 828***: avoidance; 896: Spiderman, indirect stuff, wife concerned; 930ff***: ED and Hardees commercials=sexually provocative;	765ff: homosexuality endorsed/promoted by media;	441;		FOO: 378**; no-no; 388;

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Commercials, now	694***: leave me angry;	641ff;	810ff**: state approval but not WHY;	1081;	733;
Commercials, then					
Communication, open, openness to talk, need to nurture					
Companionship, TV for					
Comparison to parents, differences	148ff***: they didn't have rules, but we do; 484ff***: have to place limits because TV not boring anymore.; 540*** less strict;		890: more lenient;	1127: didn't learn anything from parents (???)	285: Parents would have walked out of Meet the Fockers; 373ff-400s***: not like it is today...I discuss; 599: I'm more lenient; 845ff***: lack of togetherness;
Comparison to parents, similarities	546***: like his father, sees movie first;		896**: mom didn't watch much and I don't...dad said "not going to watch" and so do I;		
Comparison to spouse, background					
Compensating or overcompensating for childhood experiences					
Compliance/noncompliance				691ff***; 849ff;	
Compliance/noncompliance, motivation					
Concerns, drugs, alcohol				634;	
Concerns, gratuitous humor	462-3; 676: Cartoon Central: weirdness for weirdness sake.	343: childish, farfetched;	640ff*;		
Concerns, language				1059ff**;	
Concerns, misc	670: things that undermine hope; 685: celebration of mediocrity;				479: fear;
Concerns, sex	580**: beyond what talked about;		FOO: 181: kissing; PCF: 762: gay/lesbian;	621;	

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Concerns, violence	1026			359, 460	884ff**, 967,
Consequences, dilemma of learning or desensitization	1005				754*, 775ff**,
Consequences, general					1st Code. 702, 1090ff***, 1114ff***
Content vs. quantity					
Critical thinking, consumerism					
Critical thinking, Content	489, 786, 1132,				
Critical thinking, impact of	1200 (appreciate creativity)				
Critical Thinking, impact on entertainment (see also: overanalyzing)	482, 797				
Cynicism	482, 797				
Difference and similar between parents and self (NOTE: this section moved to Comparison...	475, 1219, 1224 (discussion), 1246 (no solo viewing), 1318,	137, 529-			998ff***,
Disagreements, agreement, parents of participant		163 (didn't have any)	331 (don't remember)		437
Disagreements, agreements, former spouses	725,		575, 786-820*,		
Disagreements, agreements, parents and children					
Disagreements, agreements, spouses		657-690			862
Disagreements, siblings					
Discussion, comments while watching, then		100 then/now?			
Discussion, comments, while watching, now					

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Concerns, violence		478;	482;	670;	415;
Consequences, dilemma of learning or desensitization			543ff...612-625**;		
Consequences, general				258; 717; 768ff***: Bible actively portrays sin, but shows repentance;	
Content vs. quantity					
Critical thinking, consumerism					
Critical thinking, Content					
Critical thinking, impact of					
Critical Thinking, impact on entertainment (see also: overanalyzing)					
Cynicism					
Difference and similar between parents and self (NOTE: this section moved to Comparison...					
Disagreements, agreement, parents of participant			159: not aware of any;	436: dad wanted sports, mom wanted news (cf gender)	271: don't remember any;
Disagreements, agreements, former spouses					
Disagreements, agreements, parents and children					
Disagreements, agreements, spouses	854ff***: Teenage Drama Queen	643: don't really have any disag.	467-84***;	943 what to watch as couple;	
Disagreements, siblings					PCF: 493;
Discussion, comments while watching, then					
Discussion, comments, while watching, now					

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Concerns, violence	592***: don't need to see, BUT he watched Saving Private Ryan with son...SO he does tacitly imply qualitative difference in types of violence. SEE his decription of motives for watching SPR versus video games;		441;		FOO/PCF: 371; 664;
Consequences, dilemma of learning or desensitization	658-684***: Saving Private Ryan as opposed to video games;			562ff**;	669;
Consequences, general		700ff***;		562ff**;	855ff***; 892;
Content vs. quantity					
Critical thinking, consumerism	539ff***: giving up cable to save money;				
Critical thinking, Content					
Critical thinking, impact of					
Critical Thinking, impact on entertainment (see also: overanalyzing)					
Cynicism					
Difference and similar between parents and self (NOTE: this section moved to Comparison...					
Disagreements, agreement, parents of participant		147: over soaps; 362ff**;	86: about meals: dad wants news on, mom doesn't.		478: don't remember any;
Disagreements, agreements, former spouses					
Disagreements, agreements, parents and children					
Disagreements, agreements, spouses	862ff**;		PCF: 330ff***: watch during meals, husband and wife disagree.; 770***; 959...967***: TV disagreements assoc. w/ trouble in marriage (cause/symptom? BOTH likely);	316: she's strict; 369***;	
Disagreements, siblings			FOO: 123***: boy and girl ... 140***;		
Discussion, comments while watching, then					171: none;
Discussion, comments, while watching, now					

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Concerns, violence	586ff***: differentiates types of violence;	527: rape depiction;		621: NOT concerned about violence because boy...642...except suicide;	
Consequences, dilemma of learning or desensitization					
Consequences, general	617ff***: "haven't thought through that aspect of it" (630)...this is a highly educated and involved parent, but not aware of this most basic element of media literacy...HOWEVER, he does describe a tacit awareness of consequences; 687: Bugs Bunny=smarter character winning;				
Content vs. quantity					
Critical thinking, consumerism					
Critical thinking, Content					
Critical thinking, impact of					
Critical Thinking, impact on entertainment (see also: overanalyzing)					
Cynicism					
Difference and similar between parents and self (NOTE: this section moved to Comparison...					
Disagreements, agreement, parents of participant	238: don't remember;		303: none remembered over TV (note pattern that adult children of parents who didn't argue don't argue, while those of parents who argued do argue);	292: don't remember;	
Disagreements, agreements, former spouses					590: none;
Disagreements, agreements, parents and children					
Disagreements, agreements, spouses			600ff***; 758***;		
Disagreements, siblings			585ff**;		73ff***: sisters began rooming together so got own tv as consolation...links to needing tv noise now;
Discussion, comments while watching, then	205: misunderstanding about Dialing for Dollars;	213: none;		269: family didn't discuss much in general...dismissive of feelings;	
Discussion, comments, while watching, now		555***;	644: doesn't like interruption of husband's comments;	545ff*; 568;	

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Discussion/reaction, TV/Movie-prompted, FOO	191, 1081,	125 (respond to questions; not proactive)	299 (don't remember), 713, 837* breastfeeding,	201 don't remember any; 227* no discussion (nd); 321-26 nd; 527*	685*** (Godfather);
Discussion/reaction, TV/Movie-prompted, PCF (SEE ALSO: Communication, openness)					604, 611 need to be proactive?; 950 reactive not proactive;
Divorce, separation, impact on parental mediation					
Earliest TV memory, age	25,		31,	33 age 3;	23, 3rd-4th grade; 39**,
Earliest TV memory, nature of				1st Code. 45,	
Education level of parents; Their media literacy; impact	63. 1053,				
Effects of TV, negative		353-70,	502 addicting	256* drinking hypothetical;	
Effects of TV, neutral				1st Code. 104,	
Effects of TV, positive		347,	479 (recreational, educational, relaxing), 494 (race)	101 entertainment;	
Escape, TV use for Etiquette					
EVENT of viewing					211*, 228*, 258*,
Family of origin, descriptions					
Family of origin, PARENTS' SES				68: Dad: Construction worker; mom: stay-at-home;	59 (Dad=clerk, mom=stay-at-home mom; when P was 12, parent began owning/operating tavern; dad worked day, tavern at night); 131 mother died when P=17;
Family of origin, SIBLINGS, AGE difference	333,	41,	92 (7 years younger), 598* other parents with older kids	45: 6 years older be SHE was scared*; 64: 4 years younger;	69-80, 5th/7; 262ff**;

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Discussion/reaction, TV/Movie-prompted, FOO	269-75** Eddie Murphy;		234: what enjoyed, nothing deep;	430: not much;	127: absence of talk;
Discussion/reaction, TV/Movie-prompted, PCF (SEE ALSO: Communication, openness)	599: (husband: education level and type motivating concern?); 1050ff***: discussion about homosexuality, husband not there;		432-464;		528***: "What's the big deal?"; 673ff***; 830ff***;
Divorce, separation, impact on parental mediation	1st Code. 804ff**: point out in discussion that I did poor job with follow-up on the experience of going to movies together; 841**: talks more about logistics than anything else; 961**; 1050ff***: discussion about homosexuality, husband not there;				
Earliest TV memory, age	26**: age 5, not too many memories before seven; HOSPITAL;		28: 2nd or 3rd grade, color tv;	none given	26: color TV;
Earliest TV memory, nature of	29*: Hospital;			21: TV=gift, couldn't see picture, news	
Education level of parents; Their media literacy; impact					723: She was an accounting major who did not finish college: but seems very media and mediation savvy;
Effects of TV, negative	733***: wasted time, sense of low creativity; 759: premature sexual info;	392: "takes away my ability to control information"; 502-10: cognitive passivity; 532**: initiating violence: 690**_ditto;		387: creates challenge to keep up with visual stimulation; keep up with images portrayed of church...415: unrealistic expectations;	415***: Power Rangers=kids' personalities change.; 778ff***: materialism, "dictates parenting";
Effects of TV, neutral				355***: "depends on who controls remote";	
Effects of TV, positive	404: love of music due to MTV (compare to P#18); 529***: bonding, cuddling (compare to P#19), educational,	402: escape, positive or negative?; 494: educational info, 526: concrete example, inspired to invent;	412ff: sedating (babysitting)	374: awareness wold events;	406: discussions prompted
Escape, TV use for Etiquette			1st Code. 170;		
EVENT of viewing			206-16***: renting movies during school holidays; 352**;		28;
Family of origin, descriptions					
Family of origin, PARENTS' SES	81: father=utility co. manager; mother=secretary;	88: parents=alcoholics; 184: rural New England; 209: father=surgeon, mother=social worker; mother began working full time when P#7 in 4th grade	46: dad=principal, mom=teacher, both in elementary; 123: financially tight, modest house;	87: poor: grew up with maternal grandparents, mother, uncle, cousin; born when mother 18; 158: P's mom remarried when he was 8; 513: parents=textile workers;	245: dad worked 3 jobs, mainly as mechanic in pharmaceutical factory; 288: mom=nursing assistant at university hospital;
Family of origin, SIBLINGS, AGE difference	68: brother=2 years older	61: bro=2 yrs younger, sis= 3 yrs younger;	54: sister 5 years younger;		78: bro=12 years older, sisters= 11 and 6 years older;

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Discussion/reaction, TV/Movie-prompted, FOO			564ff: don't remember any; 934***: Didn't discuss ANYTHING;	151: vague memories, esp. of news, but no specifics; 215: none;	174ff***; 389**--Eddie Murphy
Discussion/reaction, TV/Movie-prompted, PCF (SEE ALSO: Communication, openness)	429; 1127ff***;	827: SEE MEDIATION; 907: World Trade Center attack;	731ff**;		174;
Divorce, separation, impact on parental mediation					
Earliest TV memory, age		27: 8 yrs old.		29: 3-4;	
Earliest TV memory, nature of	25: on all time. News. link to belief dad had died in Vietnam; 98***: MOUND OF TVs...What an image!			29: Walter Cronkite, that's all...remembered Watergate when prompted;	31: TV on often, constant stream;
Education level of parents; Their media literacy; impact					
Effects of TV, negative		878ff***;	310: afraid of dark after diet of horror movies; 498ff***: believes there could be neg impact, but not sure what or how;	289: lack of creativity;	911: passivity;
Effects of TV, neutral					
Effects of TV, positive		691: empathy with others;	621**: entertainment, babysitting, morals,	297: education;	699: educational;
Escape, TV use for Etiquette					No turning channel w/out asking
EVENT of viewing	231***: Steelers games=tradition;		22: Little House every Monday night.		32ff***: Sun. Disney = ritual; 130ff: Disney ritual contd.;
Family of origin, descriptions	1st Code. 333: 1st word=SOB.	94;			
Family of origin, PARENTS' SES	47: single mom; 58: grandmother helped raise, but (line 76) lived a couple of blocks away); 139: VERY VERY Poor.; 553: mom = 8th grade ed.	50: Mom=stay at home; 67: Dad=auto parts store manager, bi-vocational pastor;	68: mom=homemaker with 2 yrs college; dad=engineer;	90: both=school teachers: dad=history, mom=K;	84: working mid class, dad=owned sheet metal busi, mom = medical technologist/stay-at-home mom;
Family of origin, SIBLINGS, AGE difference	47: bros = 18 and 15 years older. All had different fathers;	89: brothers= 5 yrs older and 2 yrs younger;	35: bro=4 yrs older;	86: sister=5 yrs younger;	106: twin bro and sis 2.5 years younger than P15;

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Discussion/reaction, TV/Movie-prompted, FOO	228: don't remember any;		311ff***: dad laconic, but would sometimes firmly express disapproval;		315; 370: parents didn't tend to discuss;
Discussion/reaction, TV/Movie-prompted, PCF (SEE ALSO: Communication, openness)				578ff: Seinfeld masturbation episode;	315;
Divorce, separation, impact on parental mediation					
Earliest TV memory, age	22: 3.5;		38: 7;		26: 8 or 9;
Earliest TV memory, nature of	21ff***: viewing from high chair--1st generation to do this;	24: always a part of life;	29: at grandparents' house;	22: Getting to stay up late on Mon. to watch I Love Lucy;	20***: Got tv for xmas in own room;
Education level of parents; Their media literacy; impact					
Effects of TV, negative	459ff***: excessive choice fosters complacency...sedentary;			508ff: doesn't reflect reality...unachievable standards (microwave mentality)...possible addiction;	474: bad info;
Effects of TV, neutral					
Effects of TV, positive	300ff: prompting imagination;			497: broadens horizons, relaxing;	474: info;
Escape, TV use for					
Etiquette	Uncle changing channels	1st Code. 187: living room TV had to be turned off if company over;			
EVENT of viewing	250ff***: Disney;	204: Disney		171: Oz, Disney, looked forward to whole day;	
Family of origin, descriptions					
Family of origin, PARENTS' SES	62ff: Dad=music prof, Mom= stay-at-home mom, trained as music educator;	67: blue collar: dad newspaper printing, mom=grocery;	100: dad=gov. tobacco grader, mom=homemaker then parttime then full time teacher;	55: Mom = stay at home mom until high school when worked as clerk for county gov.; dad [funeral home manager]; 380: movies=luxury and we weren't in that income bracket;	146: [funeral home manager], mom=stay at home until P in high school, then worked in county government office; 164: financial state= hard but not aware;
Family of origin, SIBLINGS, AGE difference	70: sister, 7-8 years younger;			49: Sisters = 3 yrs older and 3 yrs younger;	133: sisters= 5 and 3 years older;

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Friends, homes, then	745, 748,	263-78,	210,	279*,	
Friends, peers, talking about shows					
Friends, visiting	400-547, 406*, 1265 ff,		580, 805*,		
Gender, children, current	: wouldn't worry about violence if boy				
Gender, children, family of origin					
Gender, parental program preferences, FOO					
Gender, parental program preferences, PCF					
Gender, parents, and rules/enforcement/mediation	733, 858, 1020, 1025, 1161		578,		
Gender, parents, roles		104,		569-74;	
Gender, tv portrayal				First Code. 668,,	
Grandparents, influence of					
Historical events					
Hometown, size, etc					1st Code. 96, Northern state, Small, 4500, 13 miles from large city;
Homework, watching while doing					

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Friends, homes, then		310ff***; 338*** reasons;		568: not aware of differences;	216;
Friends, peers, talking about shows			1st Code. 284;		
Friends, visiting					
Gender, children, current					
Gender, children, family of origin					
Gender, parental program preferences, FOO	142: dad preferred sports; 209-15: dad watching sports with brother; 247: brother not watching music shows, but dad did; 328: mom soap operas;		138**; 167-73***: Mom=Mary Hartman, dad=sports;	436: dad wanted sports, mom wanted news (cf disagreements);	
Gender, parental program preferences, PCF				1st Code. 935: P doesn't prefer TV but wife does;	
Gender, parents, and rules/enforcement/mediation	279-96**; 616-623***;				
Gender, parents, roles			469: Wife more vigilant, Compare to #s 1, 3, and 6 where husband = more vigilant;		
Gender, tv portrayal		601: Disney stereotypes;			
Grandparents, influence of					
Historical events					
Hometown, size, etc					
Homework, watching while doing					

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Friends, homes, then		181: Jewish friend; 611ff: don't remember differences except previously mentioned friend;	205-6; 582ff***: friend who watched horror movies is now permissive;	222***;	573ff***: more TV at my house;
Friends, peers, talking about shows	433;		286; 758ff***;		515***;
Friends, visiting	468; 526***: imitating Ed, Edd, and Eddy after visit to friends; 574***ff; 645***: AT CHURCH=Bond movie, dad very upset;		FOO: 295***: seeing horror movies at slumber parties, still scared of dark; PCF: 371***; 392ff***: just have at our house; 595-617***: new friends easier to set rules with...friends over = no TV;		
Gender, children, current			862: daughter "totally different" than son about what comfortable watching;		
Gender, children, family of origin					
Gender, parental program preferences, FOO		FOO: 138: mom=soaps, dad hates them;			
Gender, parental program preferences, PCF	896; 1010ff***: wife more into reading, kids see mixed image;		452;		
Gender, parents, and rules/enforcement/mediation				274***: completely abrogate to wife...but then 323;	
Gender, parents, roles	1230;		452***: wife=policeman...478***; 770***: dad=advocate for allowing to see due to child's social interaction with peers;		
Gender, tv portrayal		761ff**; 857***: women always victims;	698ff;		
Grandparents, influence of					
Historical events		1st Code. 237: FOO: Princess Di wedding; 883: PCF: World Trade Center;			168;
Hometown, size, etc					
Homework, watching while doing	1st Code. 96: TV on even while doing homework. Others have said it had to be off. In some cases that was the only rule, so this is a contrast.				

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Friends, homes, then	351; 435ff***: Benny Hill, movies w/ nudity (cf sneaking);	359ff: my family = most lax; 383fff***: friends of more strict families came to his house;	53: Johnny Carson; 148: better reception;	273: some friends not allowed to watch Wiz of Oz; 391;	388;
Friends, peers, talking about shows	183***;			279;	
Friends, visiting					
Gender, children, current					
Gender, children, family of origin					
Gender, parental program preferences, FOO			170/173ff: father/grandfather as gatekeeper...182...mother's discomfort with kissing;	738ff: mom liked soap opera, dad made fun;	
Gender, parental program preferences, PCF	178ff***; 234ff; 262ff;		752***: husband like gore;		
Gender, parents, and rules/enforcement/mediation					
Gender, parents, roles			227: dad watching, mom cleaning; 314: mom didn't like to be seen crying, dad didn't show much emotion; 619***: father watches more tv, mom cleans, pursues hobbies;		
Gender, tv portrayal					
Grandparents, influence of			1st Code. 561ff***: (Other participants, including this one have talked of watching TV at gparents and this coded accordingly. But this is first time gparents BOUGHT tvs for kids);		
Historical events	252: moon landing;	452: JFK funeral;	220: Kennedy, Watergate, Vietnam;		507: Reagan shot;
Hometown, size, etc					
Homework, watching while doing					

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Individual differences, children (SEE ALSO: siblings, age differences)					
Intentionality, planning					
Interactivity, with television	939, 958,				
Internet					1st Code. 842,
Location of TVs	147, 250	94,	771		
Location of TVs, child's own room		294, 322, 431-438,	771* (at dad's house--but he's more strict?		
Media industry manipulating, appeasing parents, impact on standards (see also social comparison; standards, relaxed)	1011,				
Media industry, complaint to	1165-1196,				
Mediation	978,	574-586 (set example),	52-60, 736: don't "worry" about Disney, etc., 752-62ff*, 979,	206 verbal and nonverbal, disapproved but did not dissallow*; 227*; 471ff,	1045 (Wisdom/Insightfulness: Using reading book to younger siblings for sex ed.); 1077ff fostering independence/critical thinking;
Mediation, impact of					
Memory, bad					
Monitoring	358, 872,				
Movie appropriateness					
Movie trailers	1165,				
Movies rented as parent			225	824 don't do it much,	
Movies, rented as child (SEE ALSO: VCR, etc.)					
Movies, theater as child		234,	212 1st Rated R		
Movies, theater as parent					
MTV					
Nature of movies changed					

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Individual differences, children (SEE ALSO: siblings, age differences)					652ff***;
Intentionality, planning		1st Code. 923: we'll plan...;			
Interactivity, with television Internet					
Location of TVs	651	483 (den and parents' bedroom);		35: grandparents' bedroom; 194: after age 8: in living room; PCF: 966;	27; 167;
Location of TVs, child's own room				978;	P#10's own room: 172: ONLY person to this point with TV in own adolescence room; PCF: 432ff: taking out would be "major impact"; 769ff;
Media industry manipulating, appeasing parents, impact on standards (see also social comparison; standards, relaxed)					
Media industry, complaint to					
Mediation	129-33: passive; 761ff*** questions necessity of content but doesn't directly address issue of sexual desire; 815*** husband taught critical thinking (Impact of education, psych background?); 892*** lying.;	43***: FOO: eyeballs will turn square; PCF: 779**; 793-808***: link lack of religious education and rejection of church to lack of media education; 865***: junk;	498ff***: re commercials, junk food;	355: effects depend on who controls remote; 678ff**; 862**; 880-895**;	FOO: 323***: mom dropping off on Saturdays...didn't care about movie just "cutting up" with friends...mom gauged appropriateness by reading and by ads; PCF: 374***: in and out of room. They know standards; PCF: 513***; 684***;
Mediation, impact of	1st Code. 599ff*** : daughter's critical analysis of commercials based on father's mediation;		498ff***: re commercials, junk food;		
Memory, bad			1st Code. 253;		
Monitoring					374;
Movie appropriateness					
Movie trailers					
Movies rented as parent					
Movies, rented as child (SEE ALSO: VCR, etc.)	321 don't remember much;				
Movies, theater as child	352ff: sometimes dropped off;			464: one time; 503** drive-in, lay down in back seat;	323***: mom dropping off on Saturdays...didn't care about movie just "cutting up" with friends...mom gauged appropriateness by reading and by ads;
Movies, theater as parent					
MTV	171; 404-60;				
Nature of movies changed	1st Code. 386;				

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Individual differences, children (SEE ALSO: siblings, age differences)					
Intentionality, planning					
Interactivity, with television					
Internet					
Location of TVs	98: living room of very small house;	FOO: 33: basement family room; 135: teen years, mom got TV for kitchen=soaps;	FOO: 43: den...later dining area; PCF: 325: den, kitchen;	129: family room;	151: den, kitchen;
Location of TVs, child's own room	FOO: 101: mom's friend gave B&W for own room; PCF: 731;				
Media industry manipulating, appeasing parents, impact on standards (see also social comparison; standards, relaxed)					62;
Media industry, complaint to					
Mediation	595***: if COULD be objectionable P sees it first. Link to compliance and issue of consistency; 599ff***; 729***: never leave alone; 971ff***: handling the materialism of television with budgetting system; 1072-1077; 1107ff what to why;	827ff***: P#12 SAYS homosexuality is dominant theme on TV, then says WOULD talk about issues, BUT can't cite an example. Seems that volume of material would lead to opportunity for discussion. MAY indicate HALO EFFECT.	461***: dealing with "Oh my God"; 783***: Turn eyes or go;		428:--use bad language = be punished (Don't imitate); 642ff***: parents must preview if "edgy"; 814***: commercials, writing network;
Mediation, impact of					
Memory, bad					
Monitoring	729***: never leave alone;				
Movie appropriateness				382;	
Movie trailers					
Movies rented as parent					
Movies, rented as child (SEE ALSO: VCR, etc.)					
Movies, theater as child	393ff**: Saturday Night Fever, etc.	558;		190; 209***: money issue, "It was great";	326***: Star Wars, Jaws;
Movies, theater as parent				382	
MTV		228: 317ff***;			
Nature of movies changed					

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Individual differences, children (SEE ALSO: siblings, age differences)			565***: middle more of a slug...dietitian theory: just as some children have food allergies and must cater accordingly, parents must gauge mediation on individual needs...link to incorporating other siblings in making decisions, being considerate;		464***;
Intentionality, planning					
Interactivity, with television					
Internet					
Location of TVs	88: den;	177: living room, basement, eventually a bedroom;	198;	162: den, no tv in kitchen until P was adult;	206: den;
Location of TVs, child's own room	56: small b&w in own room;		559: each child has own TV in bedroom;	PCF: 434;	FOO: 20; PCF: 440;
Media industry manipulating, appeasing parents, impact on standards (see also social comparison; standards, relaxed)					
Media industry, complaint to					
Mediation	FOO: 180-200***: Dad went to see Star Wars first; PCF: 732***: incorporating oldest child in discussion of what is appropriate for youngest -this helps him learn critical skills;	514***: gauging appropriateness on own reaction rather than child; 603***; 697***;	732ff***: parent basing mediation on own taste without seeming to consider needs of child;	434: don't approve of everything, just don't make effort to monitor; 619ff***: I would get uncomfortable: issue of using self as gauge rather than child; 968***: protect form emotional pain; 1026ff***: NOT helping him digest tv messages;	570;
Mediation, impact of					
Memory, bad					
Monitoring					
Movie appropriateness					
Movie trailers					
Movies rented as parent				814: no Rs	
Movies, rented as child (SEE ALSO: VCR, etc.)					
Movies, theater as child	177ff**: Star Wars;	290: didn't go as family...remembered GOING to movie	401ff; 414: kid threw up;	311ff**: Jaws with friends; 807: maybe DID NOT have parents permission and maybe that's why remember;	293: Pinocchio, Disney in gen; 300: Popcorn with lots of butter; (like Ps #17 and 18 and to some degree 19: remember events of going not shows per se, #17 says this explicitly)
Movies, theater as parent					
MTV					
Nature of movies changed					

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Nature of TV changed			510,	138,	491, 715 ff**, 744**,
News	869, 877,	614	24, 52 (see mediation),	514 ff, 582	334 (Vietnam); 358ff**, 363 (Bobby Kennedy assas.);
News, amount					1st Code. 408-9** inundation;
News, schedule	293,				411**,
Nightmares (see Scared, nightmares)					
Number of TVs, FOO		89,			
Number of TVs, PCF	144,	438,			
Over-analyzing	785, 1133,				
Permitted, specific		465,			
Physical position					
Programs, movies, specific remembered, FOO	31,	25, 34, 51, 87, 213, 237-45, 274, 329	22, 38, 135 (Sun. Disney), 386,	32 Incredible Hulk; 206 Duke of Hazard; 714,	29, Gilligan, Andy, Green Hornet, Batman, Rifleman, Gunsmoke; 209 Lawrence Welch; 213 Rudolf, White Xmas, Wiz of Oz, Ten Commandments; 553 Dr. Zhivago; 565 Red Skelton; 582 Capt. Kangaroo; 585 Donahue;
Programs, movies, specific remembered, PCF		157, 226, 391,		345-50 Disney, Ice Age;	876 Heat of th Night; 1089 Sponge Bob, Power Puff Girls, 1090, Ugio, Pokemon; 1166, P likes History, Learnint, Health, Do it Yourslef channels, Seinfeld, NYPD Blues;
Purpose for viewing, relaxation		104, 114,			
Question Participant Would Ask				1st Code. Fav. Shows	
Racial issues			494, 914,	694**,	
Ratings, age					
Ratings, relative			644 ff, 979,		

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Nature of TV changed		305;	89***: level of titillation;		152; 753** (she says must screen after 7:00: means uble effort, because she has indicated that she screens at other times);
News	669,	65: always on at dinner;	145: did not watch as family; 374: radio vs TV news;	30ff**: violence; 115: reactions to;	45***: not allowed to watch; 119;
News, amount					
News, schedule	682				
Nightmares (see Scared, nightmares)					
Number of TVs, FOO	140: 2;			446: additional to stop disputes	
Number of TVs, PCF					432**: 4 tvs; 494***: to handle differences in taste;
Over-analyzing					
Permitted, specific					
Physical position					
Programs, movies, specific remembered, FOO	246: Name That Tune, Hee Haw;	34: Bob Nehart, Partridge Family, munsters, MASH;	36: Gilligan's Island, I Dream of Jennie, Flintstones; 139: Bears football, Charlie Brown specials; 163: Happy Days, Hill Street Blues (when older), mom=mary hartman, dad=sports (cf: gender); 229: movies: Raiders of Lost Ark, Star Wars; 327: The Jerk: didn't see because afraid would be carded;	30: news; 474: movie: 1776; 622: Another World;	33: Brady Bunch, Partridge Family, Andy Griffith; 192: Happy Days; 323: Pink Panther;
Programs, movies, specific remembered, PCF		473: Spiderman (too violeont); 522:Zoom; 601: I hate Disney, sharp contrast from others; 751: Harry Potter, Polar Express; 917: Disney that IS approved;	354: Harry Potter, older Disney, Mad Mad...World; 401: PBS: Clifford, Arthur; Animal Planet; 436: Thomas the Train movie; 522: West Wing; 649: Desparate Housewives;		408: Power Rangers; 576: My Wife and Kids;
Purpose for viewing, relaxation					
Question Participant Would Ask					
Racial issues					58; 80;
Ratings, age			1st Code. 326;		509***;
Ratings, relative			326***;		

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Nature of TV changed	211**;	180...link to 189ff***; 977***;		144: tame then; 525ff***;	
News	263* (correlation with reading/bookishness?); 813ff***;	467ff***: neg experience with news as child...LINK to husband's attribution to her not liking news due to "who got killed today"; 488: reaction? Mainly got news from paper.;	FOO: 86: about meals: dad wants news on, mom doesn't.; PCF: 330: watch during meals, husband and wife disagree.;		32: 61**--splashy, upsetting footage; 157-9;
News, amount					
News, schedule	815;				61;
Nightmares (see Scared, nightmares)			747: none;		
Number of TVs, FOO		41: one;	39: one TV until...95: another in dining area around age 9 or 10;	129: just 1;	151--changed: 1, then 2; 206***: one=simpler;
Number of TVs, PCF			325: two;		
Over-analyzing					
Permitted, specific					
Physical position					
Programs, movies, specific remembered, FOO	218: General Hospital: hated it; 230: sports, particularly Steelers games (cf #8: lived near Chicago: watched bears); 412: Saturday Night Fever, Star Wars; 449: Smokey and the Bandit;	29: Little House on Prairie, The Waltons, Three Stooges; 58: Donnie and Marie, Tony Orlando and Dawn; 138: As the World Turns, All My Children; 181: Baa Baa Black Sheep; 211: Barbara Mandrell;	21ff: Little House on the Prairie, Sesame Street. Mr. Rogers, Tom and Jerry, Casper, Love Boat; 142: Super Friends; 154: Brady Bunch, The Partridge Family; 178: Roots; 202ff: Benji, Star Wars, Grease; 286: Fast Times at Ridgemont High;	192: Star Wars;	38: Wonderful World of Disney; 48: Wizard of Oz; 227/582: Electric Company, Gilligan's Island; 244: Sat. Night Live; 327: Star Wars; 330: Jaws; 531: Dallas; 531/568: Mork and Mindy; 549: Green Acres, Gilligan's Island; 562: Love Boat; 565: Cheers; 584: Brady Bunch;
Programs, movies, specific remembered, PCF	498: Lion King; 658: Saving Private Ryan; 782: Lord of the Rings; 915: The Biggest Loser; 1003: Star Wars=hundreds of times;	654ff: Fear Factor, Biggest Loser; Band of Brothers;	409ff: Raiders of Lost Ark: disapproved for age, Spiderman: allowed on VCR w/ mediation; Twister: seen at friends'; 485ff: disallowed: Sponge Bob, Rugrats, allowed: Dora, Blues Clues, Franklin; 672: Barbie Rapunzel, Curious George, Rudolf, Frosty...Jack and the Beanstalk, Red Balloon; 1002: Full House, Brady Bunch, American Idol;		216: Sponge Bob Square Pants; 441: Harry Potter; 600ff: Daily Show, Sesame Street; 645: Pirates of the Caribbean; 653: The Lion King; 665: Jimmy Neutron; 700: Sesame Street, Blues Clues; 704: Bob the Builder;
Purpose for viewing, relaxation					
Question Participant Would Ask					
Racial issues					
Ratings, age	497ff**; 571; 1175**;				
Ratings, relative	497ff**;		485-96; 826***: fast forward through Cruella;	389ff***: don't remember inappropriate G; "PG" I can't believe sometimes;	423***: hard to use;

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Nature of TV changed	211**;	180...link to 189ff***; 977***;		144: tame then; 525ff***;	
News	263* (correlation with reading/bookishness?); 813ff***;	467ff***: neg experience with news as child...LINK to husband's attribution to her not liking news due to "who got killed today"; 488: reaction? Mainly got news from paper.;	FOO: 86: about meals: dad wants news on, mom doesn't.; PCF: 330: watch during meals, husband and wife disagree.;		32: 61**--splashy, upsetting footage; 157-9;
News, amount					
News, schedule	815;				61;
Nightmares (see Scared, nightmares)			747: none;		
Number of TVs, FOO		41: one;	39: one TV until...95: another in dining area around age 9 or 10;	129: just 1;	151--changed: 1, then 2; 206***: one=simpler;
Number of TVs, PCF			325: two;		
Over-analyzing					
Permitted, specific					
Physical position					
Programs, movies, specific remembered, FOO	218: General Hospital: hated it; 230: sports, particularly Steelers games (cf #8: lived near Chicago: watched bears); 412: Saturday Night Fever, Star Wars; 449: Smokey and the Bandit;	29: Little House on Prairie, The Waltons, Three Stooges; 58: Donnie and Marie, Tony Orlando and Dawn; 138: As the World Turns, All My Children; 181: Baa Baa Black Sheep; 211: Barbara Mandrell;	21ff: Little House on the Prairie, Sesame Street. Mr. Rogers, Tom and Jerry, Casper, Love Boat; 142: Super Friends; 154: Brady Bunch, The Partridge Family; 178: Roots; 202ff: Benji, Star Wars, Grease; 286: Fast Times at Ridgemont High;	192: Star Wars;	38: Wonderful World of Disney; 48: Wizard of Oz; 227/582: Electric Company, Gilligan's Island; 244: Sat. Night Live; 327: Star Wars; 330: Jaws; 531: Dallas; 531/568: Mork and Mindy; 549: Green Acres, Gilligan's Island; 562: Love Boat; 565: Cheers; 584: Brady Bunch;
Programs, movies, specific remembered, PCF	498: Lion King; 658: Saving Private Ryan; 782: Lord of the Rings; 915: The Biggest Loser; 1003: Star Wars=hundreds of times;	654ff: Fear Factor, Biggest Loser; Band of Brothers;	409ff: Raiders of Lost Ark: disapproved for age, Spiderman: allowed on VCR w/ mediation; Twister: seen at friends'; 485ff: disallowed: Sponge Bob, Rugrats, allowed: Dora, Blues Clues, Franklin; 672: Barbie Rapunzel, Curious George, Rudolf, Frosty...Jack and the Beanstalk, Red Balloon; 1002: Full House, Brady Bunch, American Idol;		216: Sponge Bob Square Pants; 441: Harry Potter; 600ff: Daily Show, Sesame Street; 645: Pirates of the Caribbean; 653: The Lion King; 665: Jimmy Neutron; 700: Sesame Street, Blues Clues; 704: Bob the Builder;
Purpose for viewing, relaxation					
Question Participant Would Ask					
Racial issues					
Ratings, age	497ff**; 571; 1175**;				
Ratings, relative	497ff**;		485-96; 826***: fast forward through Cruella;	389ff***: don't remember inappropriate G; "PG" I can't believe sometimes;	423***: hard to use;

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Nature of TV changed	594: characters mix of good and evil=over kids heads;	221: more family oriented then; 688*** good ol days;	166: more family oriented then;	87: everthing seemed family friendly; 772: more innocent then; 1128ff***;	232;
News	791;	232: doesn't remember watching...LINKS this to not being afraid;	216: frustrated by having to watch;	468: dad always watched 11:00 news, 6:00 news...was bored;	483: don't think good to let kids watch
News, amount					
News, schedule					
Nightmares (see Scared, nightmares)	499**;				
Number of TVs, FOO		167: 2 or 3;	198: 1;		
Number of TVs, PCF					808***: 5 tvs in condo;
Over-analyzing					
Permitted, specific					
Physical position					
Programs, movies, specific remembered, FOO	21: Bozo the Clown; 33ff: Capt. Kangaroo, Electric Co., Mr. Rogers, I Love Lucy, I Dream of Jeannie; 48ff: Bewitched, Gilligan's Island; 87 (&129): MASH, Rockford Files, Allin the Family; 178: Star Wars; 251: Disney; 304: Star Trek;	25: Capt. Kangaroo; 37***Disney ; 349: Disney, Bonanza, Green Acres, Peticoat Junction;	29ff: Bonanza, Perry Mason; Gilligan's Island, The Munsters, Gomer Pile, The Banan Splits; 283: Bonanza, Gun Smoke;	22: I Love Lucy; 170: Wizard of Oz, Wonderful Would of Disney;	34: Carol Burnett; 65 Andy Griffith; 219: Johnny Carson; 531: Dallas;
Programs, movies, specific remembered, PCF	464: Ed, Edd, and Eddy; 499: LOR; 508, 544ff: Harry Potter; 599ff: LOR; Lion King;				255: Meet the Fockers;
Purpose for viewing, relaxation					
Question Participant Would Ask					
Racial issues					
Ratings, age	656*** : PG=parent sees first...this buys into notion that all G movies are OK;		486ff***;		
Ratings, relative	605: Lion King frightened;	513: don't use;		274: "how could you not be old enough to watch Wiz of Oz?"; 648; 884ff***: NC17? No. R and PG questionable sometimes.	

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Ratings, TV vs. Movies	1111,				
Reactance theory			1st Code. 171-186**		
Reactive style					
Reading, FOO			338 (parents read much, but see her habits below)		
Reading, PCF			391,		
Reality, distinct from TV, movies, video games		389		102*; 488,	699***, 820,
Reality, line blurred				First Code. 373,	
Religion, family of origin				143,	470,
Religion, participants family					
Restriction, methods	592, 596, 728,	591-608, 701		332 (TV off vs. child sent out; compare to #3 and Dallas);	569,
Restrictions, specific		34, 397, 414-429	107*, 123, 200, 752		
Restrictiveness, Permissiveness, age influenced		190-205 implied?	139,		
Restrictiveness, Permissiveness and REACTANCE THEORY examples	971, 1246-49 (content and time)	34,	107*,	279*,	1139,
Role models, negative				118,	1129ff**,
Role models, neutral					

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Ratings, TV vs. Movies		779***: Not allowed=Misconception or lying to child?	336**;		
Reactance theory					
Reactive style					
Reading, FOO					
Reading, PCF		628: seeing videos of books read (compare to P#11,12);			
Reality, distinct from TV, movies, video games				415;	575-84***; 707***: on struggle: this would be good drop quote for section on reality or mediation; 717ff***: relates to depression and quick fix mentality;
Reality, line blurred					
Religion, family of origin	92: dad=reared fundam. Xian; Mom=Catholic; occasional participant; meal prayers;	793***: mother tried to raise me Catholic;	257: active Lutheran;	293: been in church all life;	232;
Religion, participants family					
Restriction, methods	132: change station; 493***; 557***: look away/leave room;		419***: reactive: "oh my god...";	372: have to change channel if foul language; 702;	149;
Restrictions, specific	132: language; 269-75: Eddie Murphy;				384***: Lifetime; after hours
Restrictiveness, Permissiveness, age influenced		726***;	358-79***;		154;
Restrictiveness, Permissiveness and REACTANCE THEORY examples	702***: not being paranoid when parents away and not going to "walk in";	278***; 639; 779***: movie=too old; 865	271***: describes self and wife as "liberal, but... 403: screen prime time TV heavily; 540ff***: kid who freaked over 9-11 remembrance at school.	356; 864***: motivations for restr.;	119: news violence; 631*** reactanc theory example.
Role models, negative					
Role models, neutral					

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Ratings, TV vs. Movies					
Reactance theory		659: "go crazy" w/ cable when can;			
Reactive style					
Reading, FOO	552;				96;
Reading, PCF	266; 549**: 548**; 785***: can't see movie unless read book; 1010: mom reads more, oldest son at football game;	708ff; 735; 854***: read to for one hour/night. NOTE: homeschooled, don't have to get up early.; 944ff**: 2 to 1 hours;			441ff***: Harry Potter (compare to other couple who required reading LOT first); 457ff: difference between reading and viewing; 713***: as means of mediation.
Reality, distinct from TV, movies, video games	658-684***: Saving Private Ryan as opposed to video games;				552ff***: quick fixes, [microwave mentality];
Reality, line blurred	296ff: grandmother thinking soap operas were "real.";				
Religion, family of origin	355: none.				93;
Religion, participants family					
Restriction, methods	785***: can't see movie unless read book; 909***: commercials, blue screen; 959***;	739: Internet for info;	783***: Turn eyes or go; 801***: using reaction to gauge...link to 853ff***;		320***: how know R-rated not OK; 381***;
Restrictions, specific	645***: upset that church group allowed to watch Bond film; 909: viagra adds, etc.	744ff: stupid, rude, Ed, Edd and Eddy;	409: Raiders of Lost Ark, Spiderman; 485: Sponge Bob, Rugrats; 522ff: National Treasure=too violent; 826***: fast forward through Cruella; 1007: mute Simon on American Idol; 1029ff***: Nickolodean, Ed, Edd, and Eddy;	323ff***: Cops; 341: Alias;	PCF: 64: "undefined" programming; FOO: 244***: SNL
Restrictiveness, Permissiveness, age influenced			409;		
Restrictiveness, Permissiveness and REACTANCE THEORY examples	547***;	748ff**: lax at grandma's house; 819: uncomfortable about kids seeing portrayals of homosexuality;	582ff***: friend who watched horror movies is now permissive (Family Systems/styles repeat. P#13 didn't seem to feel repressed, friend doesn't seem to regret or at least motivated to change exposure level); 1014***: watching MTV thought "knew I shouldn't"; 1029ff***: over parents heads, they think Ed, Edd, and Eddy Ok just because cartoon;	313; 636ff***: REACTANCE THEORY eg: Sunday night church rejected;	
Role models, negative					
Role models, neutral					1st Code: 560;

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Ratings, TV vs. Movies					
Reactance theory		371ff**;			
Reactive style					
Reading, FOO	107;				
Reading, PCF	504;				
Reality, distinct from TV, movies, video games		248*** (cf: scared)	667ff***; 781;	508; 1050ff***: tv=quick fixes (microwave mentality);	
Reality, line blurred					
Religion, family of origin					
Religion, participants family					
Restriction, methods		525: (earlier said let 8 yr old watch Law and Order); 542=if sickening to father;	463***: clear even though not explicit, trust, lack of money, 743***;	816: no rental allowed, 851: cutting off;	
Restrictions, specific	463: Ed, Edd, and Eddy=gratuitous humor;				219: Johnny Carson;
Restrictiveness, Permissiveness, age influenced			53***;		
Restrictiveness, Permissiveness and REACTANCE THEORY examples		514***: gauging appropriateness on own reaction rather than child; 576ff***;	483: don't ask, don't tell...let's 14-yr-old son see R-rated movies; 608ff***; 786***;	116ff: seem lenient but P thinks actually strict; 671ff*** can see anything he wants; BUT 814: she won't let him rent R IF SHE's W/ HIM (don't ask, don't tell); 886**: don't ask, don't tell; 968: protect from emotional pain;	
Role models, negative					
Role models, neutral					

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Rules, standards, content	56, 606,	60, 298, 336-9,	150 ff (contrast w/ #2 who didn't watch what child couldn't watch)	298 ff**,	490, 548*,
Rules, standards, relaxed					
Rules, standards, time	1102,		82, 139, 274, 544 mediated by activity level/business, 994,	132, 151, 288/89, 335 (child self regulates);	
Rules, standards, unspoken, misc.					
Rural home setting and relationship to theaters, movie rental					
Scared			1st Code. 679ff,	45, 106, 471ff,	262 ff,
Scared, nightmares				106,	
Screen-size					
Self-regulation, child					
Sept. 11	875,				
Siblings, age difference, FOO					
Siblings, age difference, PCF					
Siblings, arguments with family of origin (SEE also, Disagreements, agreements, siblings)			1st Coding. 84, 98,		
Siblings, jealousy					
Silliness (See "Gratuitous Humor")					

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Rules, standards, content	125: no specific...though language enforced; 269-75** Dad upset my Eddie Murphy;	129: no memories;	87: not aware of any rules;	168: no rules...except no TV during homework	
Rules, standards, relaxed					
Rules, standards, time	125: no specific;	147-58: off at certain time, arbitrary;	96: not an issue;	181: no...except off by 9:00; 953: PCF--play it by ear, no set rule;	37;
Rules, standards, unspoken, misc.	1st Code. 1020***: similar and positive: no Playboy channel, positive role-modeling;				
Rural home setting and relationship to theaters, movie rental			226*;		
Scared		47: Vietnam war;	435-461***;		186;
Scared, nightmares					
Screen-size					
Self-regulation, child			1st Code. 438**;	725;	658***;
Sept. 11					
Siblings, age difference, FOO					
Siblings, age difference, PCF		705**: difference in TASTE but not appropriateness concerns; 726***: when older? NO IDEA.;		901***: "big problem";	488ff***: "baby stuff"; 652ff***: she attributes individual differences not age as primary consideration;
Siblings, arguments with family of origin (SEE also, Disagreements, agreements, siblings)		40;			
Siblings, jealousy					758 and 752: like in pilot study: oldest jealous that younger got to see more, had more TV, movie options;
Silliness (See "Gratuitous Humor")					

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Rules, standards, content	90: weren't any; 785***: can't see movie unless read book;	161: none; 180**: not necessary;	267;		FOO: 208: didn't have many; 640ff***;
Rules, standards, relaxed			1st Code. (This apparently was considered as a code but omitted.) 205: mom allowed to go with friend; 271: Three Company allowed in spite of...; 773***: taking a gamble on Spiderman 2;		537***: allowed to watch Dallas; 610***: given up due to volume; 722ff**: language offset by "commic genius";
Rules, standards, time	720**: 30 min to 1 hr, including games except; 728: Saturdays=4-5 hrs.; 1159***: 4-6 hrs per week, NOTE: this doesn't add up with other estimate;	161: none except school work done and bedtime;	122: time limited; 232 ibid; 881ff***;	301;	223ff***: Was not explicit, but was clear; 623ff***: time and "triumverate" of tv, games, computer;
Rules, standards, unspoken, misc.				Misc: 99***: dad picked shows, don't sit in his chair...link to: 113***;	222: can't change channel without permission;
Rural home setting and relationship to theaters, movie rental					
Scared	498ff; 620ff***: at gradpas, then friend scared of marionettes;		295-310***: 801 & 853ff***;		
Scared, nightmares					
Screen-size					1st Code: 646ff:*** dimension of screen has effect;
Self-regulation, child					
Sept. 11					
Siblings, age difference, FOO			1st Code. 178***:Roots...220*** didn't pay attention;		
Siblings, age difference, PCF	759***ff: 2 years diff, if not good for youngest, oldest can't watch;				665ff***: turned of Jimmy Neutron due to age diff.
Siblings, arguments with family of origin (SEE also, Disagreements, agreements, siblings)		436			
Siblings, jealousy					
Silliness (See "Gratuitous Humor")					

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Rules, standards, content		FOO: 84: very lax; PCF: 409***: whatever, as long as not scared and can ask questions; 514***: gauging appropriateness on own reaction rather than child; 542=if sickening to father;	164: not many rules in gen.;	66: none; 950ff***: acceptable vs. unacceptable violence, protect from emotional pain more than physical pain;	177: no disallowed programs; PCF: 549: no rules;
Rules, standards, relaxed	573: movies seen at friend's house not SO egregious: on bubble;	84: lax due to being youngest;	594***; 617***;	657***: energy level effected parental resolve;	604ff*** deluged with so much, give up;
Rules, standards, time	153: told to go out and play=tacit rule; 167***;	100;	FOO: 161: do homework first; PCF: 566ff***: no specific rule, just reaction;	438ff: estimated time watching together;	173: tv off at 9:00 bedtime; 186ff***;
Rules, standards, unspoken, misc.					195: no sneaking;
Rural home setting and relationship to theaters, movie rental					
Scared	508ff***; 606***: Lion King	232ff***: relates lack of fear to NOT watching news and awareness of TV as appliance;		240ff***: Wiz of Oz monkeys (link to...Gottman used this scend to evoke stress in children during research):	362; 479;
Scared, nightmares				249;	
Screen-size					
Self-regulation, child					
Sept. 11					
Siblings, age difference, FOO		60: bro=12 yrs older, sis=10.5 yrs older;	53: impact on parental restrictiveness; 94: sis=18 mos younger, bro=5 years younger;		
Siblings, age difference, PCF	732***: incorporating oldest child in discussion of what is appropriate for youngest--this helps him learn critical skills; 745ff: 9-year-old and 2-year-old sons;				
Siblings, arguments with family of origin (SEE also, Disagreements, agreements, siblings)					
Siblings, jealousy					
Silliness (See "Gratuitous Humor")					

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
Single Parent Challenges					
Sneaking		384	200,		
Soap operas		178, 201		202* compare to P#2 (mom watched while we were out);	
Social comparison with others	532, 1142,	395-410			
Social comparison with others, adults					
Social comparison with others, children			206 (then),		
Social construction, mores	1125, 1142,	395-410		368,	1137,
Social inoculation	894, 1306,				967-1001***,
Standard of evaluation, content	1119,	440, 472-86	619*, 958*,		
Supervision	554, 1056,				
Taboo					
Technology grief, stress, resistance			404,		842 Internet;
Time and time limits: SEE rules, standards, time	1248,	498-513,			
Time mediated by activity level; (mediated by reception quality: see "TV reception");			544 mediated by activity level/business,	73-81, 164-196;	89-92* correlation with limited choices?; 163** mom shooed us out; 183 208** correlation again with choice; 592**;
Tips aware of	1069, 1099, 1351 (not in media industry interests)		968,		1155ff (he uses the term "mediated", V-chip, time)
Trust, of family of origin parents					
TV as appliance					
TV as shared activity, see bonding					
TV as tool	557,			421 ff, 443*;	

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
Single Parent Challenges					
Sneaking			318: mediated by lack of cable;		206: mediated by small house, hard to get away with;
Soap operas		33;	170**: Mom did NOT watch;	593**: false sense of success, plus "bad seed" of immorality; 601ff;	300: at home of caretakers;
Social comparison with others					
Social comparison with others, adults				581*:	
Social comparison with others, children				581*;	
Social construction, mores					
Social inoculation			383ff**: wouldn't use broadcast TV; 540ff**: kid who freaked over 9-11 remembrance at school.; 654-666***: helping child deal with <u>moch election</u> ;	236***: Scared Straight; 1035***;	519***, 543ff***; picks back up at 615 when talking about tips.
Standard of evaluation, content		598;	350**: entertaining;	765**: the Bible;	FOO: 184; PCF: 539***;
Supervision					
Taboo					
Technology grief, stress, resistance					
Time and time limits: SEE rules, standards, time	165-72*;				
Time mediated by activity level; (mediated by reception quality: see "TV reception");	475;	338ff***; 462: hoping outdoor equip will help; 938***: CONTRAST: she says w/out TV would have played outside more; (what's causing difference between this and people who said parents didn't have to enforce many rules because I would rather be outside?) ;	96ff; 138-43; 286;	760: P#9's own viewing; 960: video games;	
Tips aware of	1072ff: not aware of any	573: watch with children;	491: not really, don't pay attention;		609: don't know...;
Trust, of family of origin parents	1st Code. 388;				
TV as appliance					
TV as shared activity, see bonding					
TV as tool				1001: even use in sermons; 1035***;	

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
Single Parent Challenges					
Sneaking					244ff***: SNL
Soap operas	216; 296;				
Social comparison with others			205;		515;
Social comparison with others, adults		181;			
Social comparison with others, children		181;			
Social construction, mores					
Social inoculation	658ff***: Saving Private Ryan: first 20 minutes; 1202-end*** wondering if kids exposed to enough?;	668ff***, esp. 679: need to know how to handle it; 1028;	1055: question poorly handled on my part;	602ff***: rejects notion of scaring children;	
Standard of evaluation, content	566;		438ff;	332***: how much sex and violence;	
Supervision					
Taboo		223: Sat. Night Live: no big deal; 228**: MTV;	1014***: watching MTV thought "knew I shouldn't";	233***: parents didn't know to tell me not to watch;	
Technology grief, stress, resistance					
Time and time limits: SEE rules, standards, time					
Time mediated by activity level; (mediated by reception quality: see "TV reception");		166**; 203**; 734; 952;			
Tips aware of	1153: none	923***: First person explicitly aware of any and it was 10 years before;	874: Not much;	446: no clue;	829ff: not aware;
Trust, of family of origin parents					
TV as appliance					
TV as shared activity, see bonding					
TV as tool					

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
Single Parent Challenges	1st Code. 746: couples can have one spouse keep child who doesn't need to see certain show...Implication: singles need to develop relations where they can have childcare;				
Sneaking	403; 435ff***: Benny Hill, movies w/ nudity (cf friends homes);				FOO: 199; PCRF: 682***: how childhood experience informed current parenting;
Soap operas			185ff: mom sent kids out to play;		525: she doesn't remember mom watching, but sister (#19) made pretty big deal about this;
Social comparison with others					
Social comparison with others, adults	557ff***: friends parents setting different standards;			703ff***; 843;	
Social comparison with others, children	183;				
Social construction, mores			262: if grandfather or father laughed, felt like should laugh;		
Social inoculation		360ff***: if you don't expose..."; 420***; 562ff*** feelings vs. behavior;			
Standard of evaluation, content			728;	616;	625ff***: seems vague;
Supervision					
Taboo					
Technology grief, stress, resistance	336;				
Time and time limits: SEE rules, standards, time					
Time mediated by activity level; (mediated by reception quality: see "TV reception");	135ff; 166;			96; 397;	
Tips aware of		629: none;	773: link to obesity;		714ff;
Trust, of family of origin parents					
TV as appliance		1st Code. 125ff***: dad would fix...this gets at the subsequent notion of his seeing TV as an object or delivery system rather than reality;			
TV as shared activity, see bonding					
TV as tool		572 (cf social inoc);			

THEMES? PARTICIPANTS?	#1	#2	#3	#4	#5
TV tools, favorites menu	585,				
TV tools, internet		716			
TV tools, Time Scout					
TV vs. books, impact		912			
TV vs. books, shared activity	917,				
Unattended at home, family of origin					
Values, discipline				1st Code. 732 Three's Co. hubbub.;	615-33**; 708ff, 866, 880, 1026ff*** (Mediation motivated by clear values); 1074ff** independence--association with critical thinking; 1141,
VCR				1st Code. 294	
Vicarious living through characters, etc.					
Video games			503	359,	
Videos, (VHS, DVD, TiVo, etc) watching movies as opposed to broadcast TV					
Viewing-behavior, amount, parents, FOO (SEE ALSO: attitude)					
Viewing-behavior, amount, parents, PCF (SEE ALSO: attitude)					
Viewing-behavior, arrangements (dad in own chair),	236			527 dad's own chair;	
Viewing-behavior, meals; SEE ALSO: location, tvs		270			
Viewing-behavior, styles (quiet/loud)	178,	100, 120, 639, 657 = conflict*;	62,-80,	557	
Violence, types					
Violence, catharsis		1026			
Violence, gender		1026			
Visual impact of TV or movie imagery, contrast with reading, radio					
Voice overs	183,			557,	
Work, chores, TV interference with					

THEMES? PARTICIPANTS?	#6	#7	#8	#9	#10
TV tools, favorites menu					
TV tools, internet					
TV tools, Time Scout					
TV vs. books, impact					
TV vs. books, shared activity					
Unattended at home, family of origin	First Code. (This came up in pilot study) 994;	214;	29: latchkey after school; BUT: see 56-66;		293-7: mom home before school out;
Values, discipline		818ff***: religious training and values;	Compare 245-51 with 261-69: he says he has bad memory but he has similar memory to mine just not TV related; implications for values inculcation; 648***;		
VCR	313	256: family of origin, didn't have;	204;	530: not until P#9 married;	355: didn't have until grown; 764;
Vicarious living through characters, etc.					
Video games				873***: influencing time spent watching; 960;	825;
Videos, (VHS, DVD, TiVo, etc) watching movies as opposed to broadcast TV	1st Code. 479; 533;	246***; 478***; 585;	385***;		763ff;
Viewing-behavior, amount, parents, FOO (SEE ALSO: attitude)		201-204: didn't watch much TV...BUT: 222***; mom zoned out with TV, children dictated viewing; 419***: dad seen 2 movies in life;			304***: grandmother who provided care never watched. Nanny would not allow P#10 to watch, but nanny would watch: "something...didn't want me to know about!" ;
Viewing-behavior, amount, parents, PCF (SEE ALSO: attitude)					
Viewing-behavior, arrangements (dad in own chair),	142: infrequent family viewing; 209*;				
Viewing-behavior, meals; SEE ALSO: location, tvs	656	69;	149: no, no TV in eating area; 400, PCF: TV off;		
Viewing-behavior, styles (quiet/loud)	230;	88** talked back in strange ways; 115***: impact of alcohol;	179-201***: dad not guzzling beer, but note that P#8 is aware of stereotype;	125***: grunts, etc; 139;	
Violence, types					
Violence, catharsis					
Violence, gender					
Visual impact of TV or movie imagery, contrast with reading, radio			1st Code. 377***: listen to and discuss radio news, but don't watch TV news;		
Voice overs		88;		139, 144;	
Work, chores, TV interference with		1st Code. 278;			

THEMES? PARTICIPANTS?	#11	#12	#13	#14	#15
TV tools, favorites menu					
TV tools, internet		223: Sat. Night Live: no big deal; 228**: MTV;			
TV tools, Time Scout					
TV vs. books, impact					
TV vs. books, shared activity					
Unattended at home, family of origin			139: cf cartoons sat.;		
Values, discipline	NOTE: when encountered family in public later, offered youngest son a piece of candy. He said no thank you. Father explained that child, on own initiative had given up candy for Lent. 696**: borderline pacifist;	819: homosexuality;			
VCR		414: FOO didn't have one;	414**: offers control;	168: didn't have	258;
Vicarious living through characters, etc.		1st Code. 727;			
Video games	659; 721;				
Videos, (VHS, DVD, TiVo, etc) watching movies as opposed to broadcast TV		646;			72; 592***;
Viewing-behavior, amount, parents, FOO (SEE ALSO: attitude)	25;				31***: TV often on, pretty constant stream;
Viewing-behavior, amount, parents, PCF (SEE ALSO: attitude)		1st Code. 646***: renting video's on weekends; 733ff***;			
Viewing-behavior, arrangements (dad in own chair),					136;
Viewing-behavior, meals; SEE ALSO: location, tvs	94: get supper and eat around TV;	43: no;	86: see also disagreements; PCF: 330: watch during meals, husband and wife disagree.;	131: did not view during meals, TV in another room;	157-9;
Viewing-behavior, styles (quiet/loud)	245: raucous bunch;	459-63: just zoned;	109;	73***: dad ranting and raving...link to 121ff: quiet at entertainment shows (implications?);	138;
Violence, types			546: describes principled violence as preferred (ironic, since this is the type Bandura found to be most imitated);		
Violence, catharsis					
Violence, gender					
Visual impact of TV or movie imagery, contrast with reading, radio		303ff***; 691ff***;	654;	296;	457ff: difference between reading and viewing; 646ff:*** dimension of screen has effect:
Voice overs	615;				
Work, chores, TV interference with					

THEMES? PARTICIPANTS?	#16	#17	#18	#19	#20
TV tools, favorites menu					
TV tools, internet					
TV tools, Time Scout					
TV vs. books, impact					
TV vs. books, shared activity					
Unattended at home, family of origin					
Values, discipline			(discipline 1st Code) 353ff; 696ff**: concerned that son is "mean";	981ff; 1026ff***: NOT helping him digest tv messages;	
VCR					
Vicarious living through characters, etc.					
Video games			563: play more than watch; 662;		
Videos, (VHS, DVD, TiVo, etc) watching movies as opposed to broadcast TV	309ff: don't plan on buying \$1500 of videos;				
Viewing-behavior, amount, parents, FOO (SEE ALSO: attitude)					
Viewing-behavior, amount, parents, PCF (SEE ALSO: attitude)					818ff: tv has taken over lives;
Viewing-behavior, arrangements (dad in own chair),	107;	198: didn't watch together...not Cleavers;	30-4: at grandparents house...eating on rug; 246: at grandparents;	203;	66;
Viewing-behavior, meals; SEE ALSO: location, tvs		183ff**;	210: No, TV downstairs;	151: unstated, no tv during meal;	
Viewing-behavior, styles (quiet/loud)			227: dad wanted quiet;		
Violence, types					
Violence, catharsis					
Violence, gender					
Visual impact of TV or movie imagery, contrast with reading, radio		534;			
Voice overs		555***;	642: dumb humor;		
Work, chores, TV interference with					

VITA

Bradley Wayne Bull was born December 2, 1965, in Ft. Worth, Texas. His family moved to Augusta, Georgia, when he was 3 years old, then to his hometown of Jefferson City, Tennessee, when he was 6. His father worked as a professor of education at Carson-Newman College; his mother taught elementary school. Bull's sisters, Benita and Bethany, are 9 and 18 years younger respectively. During his childhood, Bull's family hosted several foster children so that he had experiences in a family constellation in which he was the only child and also the oldest, middle, and youngest child.

Bull attended Jefferson County (TN) High School, during which time he was captain of his AYSO soccer team and graduated with honors in May 1984. He attended college at Carson-Newman College, Jefferson City, Tennessee. He was active on the speech team, winning the state championship in after-dinner speaking as a senior. In the student government association, he served as public defender his junior year and student government association (SGA) president his senior year. He graduated in May 1988 with a baccalaureate degree, majoring in psychology with a concentration in creative writing.

Two weeks after graduating from college, on May 22, 1988, Brad married the former Connie Lynn Cruze of Knoxville, TN. She is a certified K-12 music and Spanish teacher and has served as minister of music in various churches. Their daughter, Delyn Marie, was born May 25, 1996. Their son, John-Clarke Leland, was born November 11, 2001.

In August of 1989, Brad and Connie enrolled at The (former) Southern Baptist Theological Seminary, Louisville, KY, where both completed Master of Divinity degrees. After graduating in December 1992, Brad completed a 1-year chaplain residency program at East Tennessee Baptist Hospital in Knoxville, TN. In August 1993, he began an internship in

marriage and family therapy with Sarah Cawood at the Good Shepherd Counseling Center in Knoxville. He became a clinical member of the American Association of Marriage and Family Therapists in 2001 and a licensed marriage and family therapist in Tennessee in 2003.

In September 1994, Brad began serving as Associate Pastor for Youth and Young Adults at Cumberland Baptist Church in Knoxville. He was accepted into the Ph.D. program in Child and Family Studies at the University of Tennessee in 1996. He studied on a part-time basis until being inactive for 2 years due to personal and professional obligations. In 2002, he was readmitted to the program and resigned from Cumberland in order to attend school full time and complete his degree.

During his studies, Brad focused primarily on marital and family therapy-related issues. For predoctoral research, he performed a content analysis of popular films in order to test the usefulness a printed guide for movie viewing as a therapeutic tool utilizing John Gottman's concept of bids. His predoctoral project was presented in poster format at the 2004 National Council on Family Relations (NCFR), and a preliminary report on the findings of this dissertation was selected for paper presentation at the 2005 NCFR conference.

Brad is an avid movie fan. He enjoys jogging and canoeing and believes Scrabble is a full contact sport. But his greatest love is being with his wife and children, with whom his fondest times are spent reading books aloud. Brad and Connie's favorites are Patrick McManus books. The children's favorites are *P.J. Funny Bunny*, *The Chronicles of Narnia*, and *Little House on the Prairie*.