FAMILY RITUALS AND RESILIENCE: RELATIONSHIP AMONG MEASURES OF RELIGIOSITY, OPENNESS TO EXPERIENCE, AND TRAIT ANXIETY

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Rituals are an integral part of society. The focus of research on rituals has been shifting to highlight the effect rituals may produce on individual resilience and ability to function. This study examined the relationships between participation in family rituals and several conceptually related facets of the human experience, including religiosity, openness to experience, and anxiety.

Participants responded to questions on an assessment instrument (Family Ritual Questionnaire) designed to measure participation in a broad variety of identified family rituals; they were grouped according to responses on that questionnaire, and the resulting groups were compared on their responses to questionnaires addressing religiosity (Religious Background and Behavior Questionnaire), openness to experience (Revised NEO Personality Inventory Openness to Experiences scale), and anxiety (State-Trait Anxiety Inventory). The four-group classification system did not produce significant differences on measures of religiosity, openness to experience, or trait anxiety. Nor were there any significant differences noted when the groups were examined on the basis of the demographic characteristics of age, gender, separation time from family of origin, or academic status.

The demographic descriptive which was associated with specific group differences related to adult composition of family of origin: participants described the adults present in their families of origin, and the family types were grouped into

traditional, mixed, and nontraditional families. A difference was identified between the traditional and nontraditional families on level of ritualization. This finding may be indicative of a useful direction for subsequent research inquiry.

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CHAPTER 1

INTRODUCTION

Rituals are an integral part of society. They affect both individuals and the relationship of those individuals to the larger communal group (Benford, 1987; Malinowski, 1926). The conceptualization of ritual has been consistently expanding and now includes behaviors practiced within small groups such as family units, by couples, and even by single individuals. The focus of research has been shifting to highlight the effect rituals may produce on individual resilience and ability to function. This study will examine the relationships between participation in family rituals and several conceptually related facets of the human experience. In an attempt to answer the question of what elements interact to produce differences in level of resilience among individuals, religiosity, openness to experience, and anxiety management will be examined in relation to levels of ritualization in families of origin.

Overview and Function of Rituals

Rituals involve patterned, repetitive social interactions that include agreed-upon roles for the participants (Fiese, 1992; Hoult, 1974; Rosenthal & Marshall, 1988), as well as an assignment of symbolic meaning to the interactions at individual and societal levels (Gusfield, 1984; Moore & Meyerhoff, 1977; Turner, 1967). They occur in predictable cycles, whether daily or only several times in a lifetime, and they offer the individual a sense of identity as part of the community (Bennett, Wolin, & McAvity, 1988). Rituals

allow individuals to experience the protective bonding of a society and to relinquish some of the burden of decision making to the group, the society, or even the cosmos as a whole (Dorsa, 1995; Hope, 1988). At the same time, the individual may gain sufficiently strong coping mechanisms against anxiety to allow exploration and individuation, apart from the group.

Thus, rituals function both to reinforce group cohesion and as a means for individuation of members apart from the group. The complex interplay of the individual and society may be viewed as a dynamic ritual process (Emmett, 1998). In this process, individuals and societies move in a delicate ebb and flow, with movement by one resulting inevitably in synchronous and counterbalanced movement by the other (Mahoney & Moes, 1997). As the individual moves away from the group, the group and individual both redefine their respective roles and responsibilities. When unexpected events or chaos cause the individual to seek the security of the group once more, relationships shift as the group both chooses to accept the newly-redefined individual and adapts its role as supporter and decision-maker for all individuals under its protective care. This process may be conceived of as an elliptical orbital rotation, with the individual in constant "oscillations" (Mahoney, 1991) between apogee and perigee of self-definition and group-definition (see Figure 1). Effective rituals, then, provide a way to bridge the inner and outer worlds of the individual (Gruber & McNinch, 1993) and to provide continuity between development of self and socialization.

The elliptical pattern of effective ritualization represents an adaptive approach to self-identity. In this view, volitional adaptive ritualization involves appropriately goal-

directed and anxiety-reducing ritualized attitudes and behaviors imbued with a dynamic flexibility. The individual has the experience of the group and past episodes of individuation to use as guides while maintaining the ability to adjust those experiential guidelines to include new circumstances or information. This adaptive ability suggests an appropriate counterbalance between the two predominant elements of ritual: repetitive behavior and symbolic meaning. An additional dimension that may overlay this dynamic trajectory suggests that ritualization may exist as a continuum, from under ritualized to over ritualized (Hecker & Schindler, 1994). The extremes of the continuum are static and dysfunctional in comparison to the adaptive midpoint (see Figure 2). One extreme, under ritualization, is represented by the individual in isolation from society, with no sense of self in relation to others and with no meaningful behaviors. This position would be marked by an untried belief system constantly in flux, as well as a lack of a sense of personal control. The opposite extreme, over ritualization, would be marked by rigidity and sense of control derived from utilization of culturally meaningless behaviors (Fiske & Haslam, 1997). What both these extreme positions share is an inability to adapt to changing environmental demands and an isolation from contact with a meaningful society.

Anxiety and Adaptability

This overlay of a continuum of degree of ritualization upon the process of individuation and socialization provides a means of conceptualizing behaviors in terms of anxiety levels in an individual. The more complex the bond between culture as a whole and the individual who lives within it, the stronger the sense of self, even in crisis

(Bandlamudi, 1994). If there is an appropriate degree of ritualization (midpoint on the continuum) and a dynamic process of developing personal complexity (multiple trajectories between social support and individuation), stressful situations will be less disruptive and resulting anxiety levels will be lower.

The more adaptable (culturally complex) the individual, the less traumatized one will be by the chaos of the unexpected, be it sudden illness, endurance of chronic conditions, or other life-circumstances. Another way of describing adaptability might be to speak of openness, of tolerance for and willing exploration of the unfamiliar. Openness to experience may be expected to result in less resistance to change because the seeking of novel experience for its own sake will make unexpectedness less anxiety-provoking (Piedmont, 1998). In fact, adolescents who have positive experiences of great depth and intensity (who experience without anxiety) are found to have a correspondingly greater desire to contribute to society or to a goal beyond self (Magen, 1996). Thus, a positive attitude toward experience appears to be an indicator of a more complex sense of connectedness with a greater whole.

A cautionary note regarding the relationship between rituals and other elements of experience may be useful at this juncture. Although many of the theories regarding family rituals and subsequent behaviors may suggest a causal relationship, there may not be any strong evidence supporting such causality. Indeed, the relationship may rest on an as-yet undefined separate causal agent, with ritualization representing but one effect of many. It is important to bear this caveat in mind throughout this discussion of theory,

concept, and research and to consider, at least for the moment, "relationship" to be the operative descriptor in this search for clarification.

Family Rituals

The increase of interest in rituals and the individual has led to a corresponding increase of interest in the role of family rituals in fostering resilience and adaptability (Imber-Black, Roberts, & Whiting, 1988; Selvini-Palazzoli, Boscolo, Cecchin, & Prata, 1977; Whiting, 1988). Rituals appear to be both powerful organizers of family life and a means of imparting a sense of connectedness to others (Cheal, 1988; Fiese, 1995; Reiss, 1981; Wolin & Bennett, 1984). The family systems approach to therapy involves interactional attempts to redefine roles, realign alliances, and change communication patterns through introduction of new family rituals (Gomberg, Nelson, & Hatchett, 1991).

The elements that characterize family rituals are consistent with those present in cultural rituals. Bossard and Boll (1950) defined a family ritual as including a recurrent event, taking place with the members of the family as participants, with prescribed behaviors, and with a sense of historical continuity and meaning through repetition. This description, originally voiced by Bossard and Boll, was expanded by Wolin and Bennett, in what may be the most significant elaboration of family rituals (1984), to include symbolism, systematically enacted communication between participants, presence of special meaning for participants, and repetitive actions. A family ritual includes compliant participation in meaningful events that are directed toward honoring and increasing family solidarity (Baxter & Clark, 1996; Fiese, 1993).

Wolin and Bennett (1984) specified the first clear delineation of types of family rituals: patterned interactions, family traditions, and family celebrations. Patterned interactions are those that are most frequently enacted but that have least conscious planning or effort. These could be described as high repetition, low special significance events and include such activities as mealtimes, rising and presleep routines, and regular weekend activities. Family traditions include activities repeated at regular intervals but with meanings unique to the specific family. These include reunions, special anniversary celebrations, or 'private' family joke events. The third type is a family celebration, which has a shared cultural and familial meaning. Special rites of passage (graduations, weddings, funerals) and major holidays (Christmas, New Year's Eve) make up this group of low frequency but high meaning events. Because many of these events will be shared within the family over the developmental span of a lifetime, the influence of family rituals continues to provide positive effects well into adulthood. Indeed, elderly participants have been shown to continue to see value in rituals, even at the end of the life cycle, reportedly perceiving rituals as important elements in building strong families (Meske, Sanders, Meredith, & Abbott, 1994).

In addition to their delineation of three types of rituals, Wolin and Bennett (1984) also specified two dimensions of ritualizing, with dimensions being independent of the frequency and meaning elements of the types. The two dimensions are the degree to which a family actively participates in and encourages ritualizing, as well as the ability of the family to adapt rituals and to have flexibility as circumstances and individuals

change. In this sense, the family ritual process mirrors the dynamic ritual trajectory in which individuation and socialization require constant adaptive adjustment.

With the work of Wolin and Bennett as a foundation, Fiese and her colleagues have expanded and further defined the critical elements of family rituals. The eight dimensions of rituals, as defined by Fiese and colleagues, include: 1) occurrence – how often the activity occurs, 2) attendance – the expectation of whether attendance is mandatory, 3) affect – the emotional investment in the activity, 4) symbolic significance – the meaningfulness of an activity, 5) continuation – the intergenerational aspect of the activity, 6) deliberateness - the purposefulness of preparations and planning, 7) roles – assignment of roles and duties, and 8) routine – the relative degree of rigidity or flexibility associated with the event (Fiese, 1992, 1995). In addition, two primary factors of the dimensions are described as 1) routine, composed of roles and routine, and 2) meaning, composed of occurrence, affect, symbolic significance, and deliberateness (Fiese, 1992; Fiese, Hooker, Kotary, & Schwagler, 1993; Fiese & Kline, 1993). This detailed description has been adapted into an assessment version of a conceptual framework that is applicable to empirical use in research and therapy.

Family Descriptions

As in their larger societal counterparts, families with high ritualization are closely bonded, tend to view the family as a unit worth protecting, and have a respect for all members of the family, despite the hierarchical structure inherent in most families. Conversely, families with low degrees of ritualization are present-oriented, with few connections to past or recurrent events. In addition, roles are more strictly defined, with

less flexibility or adaptation to environmental demands (Baxter & Clark, 1996), and family members are less aware of their existence as a unit, spending little time together, ignoring special family events, and focusing on individual needs rather than group functioning (Wolin, Bennett, Noonan, & Teitelbaum, 1980).

Using the model of ritualization that includes level of ritualization/meaning match as a framework, different types of family ritualization can be described, illustrating some of the possible permutations of family style (Roberts, 1988). Families can be described as under ritualized, as above; as rigidly ritualized, with no flexibility for circumstances; as having skewed rituals, where the focus is inappropriately placed on one individual family member (focus on 'special' child) or aspect of the family (exclusive emphasis on religion or ethnicity); as being hollowly ritualized, with more routine than meaning; or with interrupted rituals, usually due to death, departure, or illness (Fiese, 1995). While all forms have some elements of adaptive ritualization, the lack of balance of the crucial elements results in less than fully functional family styles and, by extension, less resilient family members.

Research on Family Rituals

Research on family rituals has included explorations of the therapeutic uses of ritual. Examination of rituals, seen as indicators of closeness and bonding, has provided a tool for treating couples in therapy (Imber-Black & Whiting, 1988). The challenge of such therapeutic interventions is that it may be difficult to engage in family therapy with dysfunctional adults who are already rigid and disengaged, perhaps as the result of experiences in their own families of origin (Wampler, Fischer, Thomas, & Lyness, 1993).

Similar applications have been made in family therapy where family members can help design their roles and participation in family rituals, providing bonding and cohesion to the family unit. This is particularly significant because it is suggested that one of the primary differences between clinical and nonclinical families appears to be the meanings and development of family rituals (Subrahmanian, 1993).

Interventions for early childhood have taken the form of specific family rituals (Schuck, & Bucy, 1997). In a study involving a youth program, resilience of youths appeared to increase when parents reported increased bonding through ritualized interactions among siblings and when youth reported increased bonding with at least one parent (Johnson et al., 1996). This finding suggests the importance that family rituals may have as a therapeutic intervention. Research in this area also suggests that the turbulence of adolescence may be magnified by disrupted family systems and that adolescents should be considered in the context of their families (Pardeck et al., 1991). Repair or replacement of dysfunctional family rituals through therapy has the potential to reinforce both socialization and healthy individuation of family members.

Investigators have also explored families that have been separated by divorce (Pett, Lang, & Gander, 1992). Although social adjustment of adolescents from divorced parents was found to be slightly poorer than that of adolescents from intact families (Guttmann & Lazar, 1990), there were no significant differences found in college adjustment of undergraduates from divorced and intact families (Weiner, Harlow, Adams, & Grebstein, 1995). This finding is suggestive of the importance of other factors beyond mere presence or absence in family. Part of the explanation might rest with

parenting, with children of divided parents finding surrogate parents in step-parents and other adults (Webster & Herzog, 1995), but another explanation might be that some divided parents might still be able to provide continuity and warm bonds while other intact parents might be unable to maintain an appropriate degree of family ritualization because of parenting style (Constantin, 1996).

Other avenues of inquiry have included the importance of family ritual on pain, with both better management of and recovery from pain associated with patients whose families had more routines and meaningful rituals (Greene-Bush & Pargament, 1997). This finding serves to reinforce the importance of both repetition and meaning as coexisting factors in adaptive and functional family rituals.

Family Rituals and Alcohol

The seminal body of work dealing with family rituals in conjunction with dysfunctional psychosocial development has been in the domain of families living with alcoholism. The initial work of Wolin and Bennett and colleagues (1979) represented the view that family functioning and adult pathology are independent contributors to family breakdown (Sheridan, 1995). This research has been based on the premise that transmission of alcoholism to the next generation would be most likely in families with a lower level of adaptive ritualization. Participant families were examined to differentiate those involved with healthy and functioning rituals, despite the presence of an alcoholic parent, from those in which the broken structure associated with alcoholism, rather than family rituals, appeared predominant. The children from these latter families were most likely to have later alcohol problems or to marry someone with problematic drinking

(Wolin et al., 1980). Research results also identified other apparently protective factors, including the findings that marrying an individual from a family of origin with strong nonalcoholic rituals could lessen the likelihood of developing problem drinking for the original family members and that maintenance of distinctive dinner rituals, maintained by the nonalcoholic parent and the children, could serve as a protective agent (Bennett, Wolin, Reiss, & Teitelbaum, 1987).

Subsequent research has supported the basic tenets of the original work by Wolin et al. (1979). There is strong evidence that parental alcohol abuse tends to disrupt possibly protective family rituals (Hawkins, 1997; Pardeck, 1991; Steinglass, Bennett, Wolin, & Reis, 1987). Families with ritual disruption are more likely to have offspring who have drinking problems than those families with intact rituals (Wolin et al., 1980), and other sources of ritual disruption, if not the alcoholism itself, can be identified with the same problematic behaviors later in life (Amodeo, & Griffin, 1997). Indeed, dysfunction in family of origin appears to differentiate between dysfunctional adult children of alcoholics and functional adult children of alcoholics and nonalcoholics (Werner & Broida, 1991). That is, assessed familial dysfunction was found to be more related to adult self-esteem deficits than was mere presence of parental alcoholism within the family of origin. It should be noted, however, that there was no clear evidence in this study specifically for a causal relationship, rather than one of co-occurring events, between ritual disruption and adult pathology.

Fiese (1993) also reported results that suggest the significance of family rituals as signposts of protective agents for children of alcoholics. Using the Family Ritual

Questionnaire, a measure based on her classification of elements of family rituals, Fiese studied adolescents from families with parents with problematic drinking behaviors. Adolescents from families with intact family rituals are less likely to display anxiety-related symptoms than are those from families with hollow family rituals. This finding may be interpreted as supporting both the protective agency of rituals, as well as the idea that ineffective or absent rituals will be associated with anxiety, as predicted by the dynamic model of rituals described earlier. By not providing the experience of a safe and bonded community, the family also may be failing to promoting autonomy, intimacy, and openness to experience in its children (Capps, Searight, Russo, Temple, & Rogers, 1993).

There may be gender differences in reactions to rituals. The specific rituals appear to have different functions for different individuals: dinner rituals in families with paternal alcoholism appear more significant for sons than for daughters (Bennett et al., 1987). This may be due to the differential significant meaning and roles assignments. Other gender differences include that college undergraduate females appear to establish more support systems more quickly, are more satisfied with the quality of their support systems, and see their families as more cohesive; nonetheless, males and females view their families as equally socially desirable (Allen & Stoltenberg, 1995).

These studies on family rituals and alcoholism suggest that frequent participation in meaningful family activities may be useful in promoting individual resilience against increased anxiety in later life. It has been emphasized that family rituals must have a certain degree of breadth and encompass a variety of settings in order to be effective

(Fiese, 1993). The mechanism of family rituals appears to involve a balance between group identity and individuation, as well as a centering on the dimension of meaning/repetition overlap.

Another body of literature raises interesting questions with regard to rituals. That work involves the influence of religion on disruptive family behaviors and, more specifically, on alcohol use in families.

Religion and Alcohol

The connection between religiosity and alcohol use is a frequently reported finding. Religiosity appears to be an important factor affecting the risk for substance abuse. Absence of a mainstream Christian religion preference is a predictor of poor outcome in 12-step alcohol programs (Craig, Krishna, & Poniarski, 1997). Lack of religious activity is also a predictor of use of alcohol as a coping mechanism (Tyssen, Vaglum, Aasland, Gronvold, & Ekeberg, 1998). Many of the findings are more complex and conditional, however. In a broad sense, religion appears to be a buffer against alcohol use among youth attending religious schools. The more involved the children are with religion at home, the more protected they appear to be. The exception is that children who are involved in every aspect of religion at home every day appear to lose the protective element as the worship becomes suggestive of compulsive behavior (Hill, Ross, Mudd, & Blow, 1997). This form of religion corresponds to meaning-lacking, over ritualized family rituals.

While it is generally agreed that religiosity appears to be an important factor, type of religiosity may be significant when measuring impact. Traditional religious beliefs

may be more important in the decision whether to use alcohol, and personal religious devotion may be more important in trying to quit using alcohol or maintaining low levels of use (Kendler, Gardner, & Prescott, 1997). Alcohol dependence is higher for those with less fundamentalist religious beliefs than for those with more fundamentalist beliefs and with more prohibitions in their beliefs (Heath et al., 1997). In studies in England and Wales, religion has been found to be related to alcohol use only if the individual is a practicing rather than nominal member of a religion (Francis & Mullen, 1997). Another distinction appears to be that reasons for abstaining at any given instance vary according to group membership based on quantity of consumption: only light drinkers indicate that religion is an influence on decision making process (Slicker, 1997). Even specific church affiliation appears to have an influence, with student survey results indicating that higher incidence of drinking problems is associated with those who are Catholic or to whom religion is unimportant (Engs, Diebold, & Hanson, 1996). At the same time, no relationship can be confirmed between absolute consumption levels and religion in general (Neve, Drop, Lemmens, & Swinkels, 1996).

The conflicting results from studies looking at the relationship between alcohol use and religion may be due to several factors. Religiosity may not be a major factor in an individual's choice to use alcohol; instead, use of alcohol may have an effect on religiosity, due to the cognitive dissonance that appears to result from the interplay of prohibitive religious background and use of alcohol as a rite of passage event (Benda, 1997; Corwyn, Benda, & Ballard, 1997). Healthy flexible bonding within the family,

frequently attributed to religion, is seen as a way to protect youth from more persuasive external influences (Corwyn et al., 1997).

More primary influences also may come into play at a level above religion. Higher levels of ethnic identity influence drinking behavior indirectly by influencing participation in and acceptance of cultural norms regarding drinking and religiosity, especially for African-Americans (Herd & Grube, 1996). In this sense, social norms are more significant than religious norms in determining level of use, regardless of familial history of alcoholism (Herd & Grube, 1996). The issue of drinking may thus be conceived of as a conflict between external control by society, with its demands for non-harm of others, and internal control of use, with individual limitations of use or abstinence (Room, 1997). Framed in these terms, the description begins to resemble a discussion of ritualization, once more. An even greater source of conflicting results may have to do with the various scales being used and the distinctions between theoretical systems for religiosity.

Theories of Religiosity

The various scales used in research may, in reality, be measuring different facets of religiosity (Francis, 1997) or confusing the constructs being measured (Van Wicklin, 1990). Because of the lack of widely-agreed upon behavioral or theoretical descriptors for religiosity or spirituality, it may be inappropriate to compare results obtained using conceptually different measurement tools (Butman, 1990). A concise definition of the theoretical constructs may be needed before clear comparisons can be made. There are

currently three major approaches to religiosity: 1) multifaceted, 2) intrinsic-extrinsic, and 3) developmental.

Multifaceted

The multifaceted model views religion as a cultural manifestation. Religion in this view is composed of implicit and explicit beliefs about the world and both individual and communal rites. The systems of the religion are organizational frameworks within which morality and political realities are structured (Glock & Stark, 1965; Rizzuto, 1996; Van Wicklin, 1990). The extension of this view suggests that, rather than serving to reduce anxiety, religion functions by using forces such as anxiety, catharsis, power, and spiritual affinity as means of maintaining socially useful behaviors. Religion becomes a social system, with the goal of community organization and homogeneity achieved through reinforcing social control (Guerin, 1998). Yet, church attendance is negatively related to anxiety levels (Peterson & Roy, 1985). The finding that individuals whose childhoods were more conflict-laden experience more diverse consequences from religious influences may be reflective of the societal-control element of religiosity (Payne, Bergin, Bielema, & Jenkins, 1991). Troubled personal development, with its accompanying difficulty in socialization, and troubled religiosity seem to go together, with religion exercising less control and providing only temporary relief from emotional conflict (Payne et al., 1991).

Intrinsic-Extrinsic

The intrinsic-extrinsic approach continues to represent the single most influential contribution to the empirical study of religion (Donahue, 1985; Spilka, Kojetin, &

McIntosh, 1985). Based on the early work of Allport (1950), this view focuses on approach to and goals for religion (Van Wicklin, 1990; Wulff, 1996). Intrinsics are characterized as more sensitive, dependent, empathic, and open to emotions, but also with more conservative and traditional attitudes. Extrinsics and nonreligious are described as being flexible, self-reliant, skeptical and pragmatic (Wiebe & Fleck, 1980). The degree to which these descriptions conflict with the previous description of openness to experience suggests some of the difficulties that arise when comparing family ritual effects with religion effects. Research on intrinsic-extrinsic differentiation shows that intrinsic religiosity plays a differentially significant role with people from different religious denominations (Patock-Peckham, Hutchinson, Cheong, & Nagoshi, 1998).

It also appears that some ways of experiencing religion are healthier for the individual than others. Internalized religion is described as most effective; it is believed to be transmitted during child rearing through the formation of emotionally secure environments (Payne et al., 1991). Intrinsic religiosity is negatively correlated with anxiety and positively correlated with self-control and healthy personal functioning; the correlations are reversed for extrinsic religiosity (Bergin, Masters, & Richards, 1987). This latter finding indicates that some forms of religion may accompany, if not encourage, maladjustment (Payne et al., 1991).

The conclusion to be drawn from this body of research may be that it is extremely difficult to assess the psychospiritual maturity and wellness of an individual (Butman, 1990). The third approach to the categorization of religious experience may help clarify some of the more complex contradictions.

Developmental

In this approach, religious development is seen as reflecting the interaction between psychological and spiritual dimensions, with both being linked to age-related developmental stages (Butman, 1990). Change in religious growth is seen as paralleling cognitive and moral development (Payne et al., 1991). The developmental approach may also help diminish the distinction that is often made between religion and spirituality. Religion is generally described as a social phenomenon, defined by its particular beliefs, practices, and rules, while spirituality is described as being at the level of the individual and with many facets, including overt behaviors, belief, and experience of mysticism. Fowler (1981,1984), whose work is most strongly associated with the developmental approach, allows these distinctions to blur and considers the stages as a gradual inclusion of the adaptable complexity of spirituality into the less personally meaningful rituals of religion (Miller, 1998).

Fowler's stages include: 1) intuitive – projective faith (early childhood), 2) mythic – literal faith (middle childhood and beyond), 3) synthetic – conventional faith (adolescence and beyond), 4) individuative – reflective faith (young adulthood and beyond), and 5) conjunctive faith – (early midlife and beyond), and 6) universalizing faith – (midlife and beyond) (Malony, 1988). Although age-related, not all development is necessarily linear or sequential. Thus, it is possible for individuals to skip stages or to stop progressing. The significance of the developmental approach is that it is possible to identify the stage a group is most likely to represent and to choose the research instrument in accordance with the likely development of the group.

An example of this would be to focus on Stage 3 if looking at anxiety levels and religious involvement for college undergraduates in relation to participation in family rituals. Stage 3, considered to be adolescence to the end of teen years, is summarized by Malony (1988):

> Stage 3 is typical of the adolescent years and is termed synthetic-conventional faith in that the need for meaning is fashioned by identification with others beyond the family and an affirmation of the interpersonal dimension of the faith experience. The literalness of the previous stage is replaced with the vitality of present experiences with others. The emergent strength of this stage is that the individual begins to form a personal story of faith identity, while the dangers lie in the possible overconformity to others' wishes and a too intense reliance on other persons who may betray such trust. (p. 45)

The hallmarks of this stage are participation levels and focus on the socialization aspects of religion, rather than by intensely personal or complex internal experiences. Thus, a tool that measures relatively traditional participation with attention to changes in behavioral frequency would be appropriate. In this way, the developmental approach helps make sense of the variety of religiosity and the changes in individual spirituality across time. A developmental overlay could view extrinsic religiosity as a precursor to intrinsic religiosity (Van Wicklin, 1990); the element of maturation could transform some of the more negative attributes of extrinsic religiosity into more neutral growth markers.

The examination of religiosity was based in a perceived need to isolate the effects of religion from the effects of family rituals and to explore whether the theoretically different mechanisms of each could have different effects in terms of perceived anxiety levels. It is the connection of both family rituals and religion with resilience and mental health that is the unifying thread of this exploration.

Resilience, Rituals, and Religion

Family of origin rituals and positive religious orientation both appear to have protective elements for family members. These mediating effects may help explain why offspring from alcoholic families tend to be heterogeneous with regard to psychological development (Wolin et al., 1979). Although a good deal of the research for both family rituals and religion has been associated with risk of alcoholism, the superordinate concern involves whether at-risk individuals can become mentally healthy adults. A significant body of evidence suggests that being at risk from environmental causes such as familial alcoholism or other forms of critical stress also puts one at risk for internalized distress such as anxiety or depression.

The college population represents a transitional population. It is viewed as an appropriate population to study in the context of both family rituals and religiosity because some degree of autonomy is achieved simply by gaining admission to college. At the same time, the individuals are still developmentally in transition, between the borders of home and away (Deming, Chase, & Karesh, 1996).

College students also are transitional in terms of environmentally influenced issues such as excessive alcohol use (Berkowitz & Perkins, 1986, 1987; Wilcox, 1985).

An estimated 90% of college students drink at least once per year, with 20% to 25% of students experiencing drinking problems (Berkowitz & Perkins, 1986). As with religion, however, student peer groups exert significant influence during this developmental period, and change is possible at any point.

Despite the ability to change, the connection between alcohol misuse and other disorders underlines the significance of such a high percentage of reported alcohol problems. In general, psychopathology in children from age 8-18 increases when both parents are alcoholics (Hill & Muka, 1996). Personality disorders in adolescents are positively associated with a higher degree of alcoholism among adult members of the immediate family of origin, and this association has been interpreted as suggesting that more family structure disorder can foster more developmental disruption (Clark et al., 1997). Certain coping strategies, including self-blame, detachment, wishful thinking, and isolation, when applied in anxiety-filled situations, result in an increase in alcohol use (Karwacki & Bradley, 1996). Even more important, though, is that dysfunction in the family of origin is related to later anxiety as adults, regardless of whether alcoholism was present or not (Harrington & Metzler, 1997). It remains unclear, again, whether rituals represent ways through which families function adaptively or whether they are indicators of families which function adaptively as a result of other causes (Constantin, 1996).

The connection between religion and mental health is similarly undifferentiated. Some reported associations, both positive and negative, are stronger (depression, suicide, authoritarianism, dogmatism), while with others the connection is more ambiguous (anxiety, psychosis, prejudice, health) (Gartner, 1996). Reports from a 1985 review of the

connection between the two showed one-third of results with a positive relationship, one-third with a negative relationship, and one-third with a null relationship (Payne et al., 1991). The primary population used in these studies was college students; in clinical populations, religion is found not to be a determining factor in mental health (Payne et al., 1991). Religion is linked with happiness through faith as a coping mechanism during situational anxiety (Myers & Diener, 1996) and as a source of social support and hopefulness (Myers & Diener, 1995). Stronger religious values may correlate positively with mental health because of the shared element of socialized behaviors within the culture and positive societal feedback (Craig et al., 1997). There is also, however, an association between religiosity and psychopathology in the findings that low levels of religiosity are associated with disorders related to undercontrol of impulses, while high levels are associated with disorders of overcontrol (Gartner, Larson, & Allen, 1991). This association serves as a reminder that the interactions are complex and still in the process of being defined.

Summary

While the exact connection remains unclear, there does seem to be an association between family rituals and religiosity which is generally seen as beneficial. Both seem to contribute in some way to personal survival. The dynamic theory of ritual suggests that there may be different mechanisms for each, particularly at an early developmental stage of religiosity. Each mechanism may result in different effects. One effect may be manifested in the degree of anxiety experienced by individuals. Another difference may be in the degree of openness experienced by individuals.

There is evidence that disorders generally considered conceptually distinct, such as anxiety and depression, may be related to one another empirically (Watson, Clark, & Harkness, 1994). This awareness lends urgency to attempts to find interventions that address anxiety, which may be an indicator of other potentially serious disturbances. This is especially true with the growing list of disorders that are believed to be responsive to an anxiety-diathesis model, in which anxiety is an initial manifestation (Watson et al., 1994).

The Present Study

Family rituals and religiosity have thus far existed on parallel research tracks. No studies examining both family rituals and religiosity have been reported. Although there is a considerable body of work on religiosity, it is a domain marked by conceptual issues that continue to undergo refinement. In addition, it remains a psychometrically controversial area, with choice of measurement tool determined by expectations of the researcher. Frequently contradictory findings within the literature suggest that the questions of whether to seek information regarding development, practices and beliefs, or traditional versus nontraditional expressions continue to be salient.

The area of family rituals is relatively new, with most of the research having been conducted during the past 20 years. The domain of family rituals is conceptually more clear than that of religiosity. Assessing the role of familial disruption on later adult functioning can be difficult, however, unless the disruption is relatively large. Thus, it may be more useful to examine only strongly or weakly ritualized families until additional research data identifying the various confounds of the middle set are available.

Based on the scarcity of research on both family rituals and religiosity, any research in this area will add to the limited body of knowledge about distinctions between the two. Environmental influences increasingly are being given weight in the realms of psychopathology and well-being, and both rituals and religion find their bases in interactions and reactions between individual and environment.

Chronic anxiety and openness to experience are traits that would be difficult to hold concurrently. Anxiety is an expression of uncertainty and doubt. Those who value certainty, self-restraint, and external truth and direction are more inclined to religion in general, while valuing openness to change and self-expression inclines people to become less religious (Schwartz & Huismans, 1995). Even within a group professing a range of view drawn only from a Protestant Christian belief system, there is a connection between conservativism and avoidance of novel ideas and experiences (Streyffeler & McNally, 1998). These findings lend support to the idea that openness and more traditional religious beliefs may not easily coexist, in the same way that openness and anxiety are spectral opposites.

The purpose of this study was to determine whether level of ritual participation in family of origin is connected with degree of chronic anxiety and how these levels interact with level of religiosity and degree of openness. Participants were asked to complete five questionnaires, including a demographics questionnaire, a questionnaire to measure family ritual participation in family of origin, a brief assessment of level of religiosity, a measure of openness to experience, and a trait anxiety measure. Because of the difficulty of attempting to assess the role of moderate levels of family ritual participation (Sher,

Gershuny, Peterson, & Raskin, 1997), those who scored in the top or bottom quartiles on the ritual questionnaire were expected to provide a focus for exploration.

Hypotheses

The following a priori hypotheses were tested in this study:

Hypothesis 1. Trait anxiety levels are expected to be inversely related to level of ritual participation in family of origin. The highly ritualized group is expected to show lower anxiety than will the weakly ritualized group.

Hypothesis 2. Among highly ritualized participants only, religiosity is expected to be inversely related to degree of openness to experience. Scores indicating stronger religiosity are anticipated to be associated with lower scores on the measure of openness.

Hypothesis 3. Among weakly ritualized participants only, religiosity is not expected to have a direct relationship to degree of openness to experience.

Research Questions

Additional analyses were conducted to further clarify relationships among the variables being studied. These analyses were guided by the following:

Question 1. Highly ritualized participants are expected to score lower on anxiety than weakly ritualized participants, after correcting for the possible covarying effects of religiosity.

Question 2. In addition, highly ritualized participants are expected to score lower on anxiety than weakly ritualized participants, after correcting for the possible covarying effects of openness.

CHAPTER 2

METHODS

Participants

A total of 325 female and male students were recruited from undergraduate psychology courses at the University of North Texas. The participants were informally prescreened to ascertain that their command of the English language was sufficient for them to complete the self-report measures.

Prior to completing the measures, participants were asked to read an informed consent form attached to the top of the packet. The form described the procedure and provided contact names for later questions or concerns. Consent was indicated by signing and removing the form. In addition, a second copy of the form, bearing the signature of the participant, was retained by the researcher. Responses to all questionnaires were anonymous, and anonymity was protected by issuing numbers rather than assigning names to packets. The signed consent form retained by the researcher was not cross-referenced with its associated numbered packet, and participant anonymity with regard to specific responses was thus protected.

Participants were also asked to complete a demographic screen. Age, gender, ethnicity, and relationship status, general health status, and family of origin domains were queried.

This study asked participants to generate retrospective self-report information. Although corroborating information obtained from parents or other family members would have been ideal, there is evidence to suggest that the recollection of adults regarding events of childhood appears to be relatively accurate (Brewin, Andrews, & Gotlib, 1993; Sher et al., 1997). Therefore, participation was limited to the college population only.

The total number of questions from all questionnaires combined was approximately 150. Completion of the questionnaires required less than one hour for most participants.

Instruments

All instruments and their relative scale factors are briefly itemized and described in Table 1. The order in which the instruments were presented was systematically rotated to protect against ordering effects.

Demographic Questionnaire

A Demographic Questionnaire was included at the beginning of the self-report measures (see Questionnaire 1)**.** This questionnaire was used to acquire information about age, gender, ethnicity, academic status, general health, and habitation status (living with parents, married, cohabiting with partner, living with roommate, living alone). In addition, participants were queried about the number of months since leaving their respective families of origin, as well as about adult presence in the household during the time they were living at home.

State-Trait Anxiety Inventory

The State-Trait Anxiety Inventory – Form Y (STAI; Spielberger, 1983) is comprised of two self-report scales that measure state (S-anxiety) and trait (T-anxiety) anxiety. Each scale can be administered and scored separately. The state anxiety scale measures how one feels at the moment, while the trait scale assesses more chronic anxiety by asking how one feels in general (Spielberger et al., 1981). State anxiety refers to unpleasant emotional state or condition, while trait anxiety refers to a relatively stable personality attribute of anxiety-proneness. The state anxiety scale is sensitive to the conditions under which the test is given, and the trait scale is relatively impervious to them.

Because this investigator was interested in assessing more chronic anxiety conditions, only the 20-item trait anxiety scale was administered. In a sample of college-aged females (N = 481), the trait version has a mean of 40.40 (SD = 10.15); the mean for the state version is 38.76 (SD = 11.95). The STAI has a Cronbach alpha reliability coefficient of .90 for the trait version. Test-retest reliability for the trait form is .76. High scores on the STAI indicate increased levels of anxiety.

According to Spielberger et al. (1983), although validity for Form Y has not yet been established, Form Y is highly correlated with Form X (coefficients range from .96 to .98) and has a more consistent and reliable factor structure. The STAI has been used with populations that include high school and college students, military personnel, psychiatric patients, and medical patients (Spielberger et al., 1981).

Religious Background and Behavior Questionnaire

The Religious Background and Behavior Questionnaire (RBB) is a brief measure of religious practices (Connors, Tonigan, & Miller, 1996) (see Questionnaire 2). This 13-item questionnaire taps two factor domains: formal practices and God consciousness. The item content was designed to represent those behaviors traditionally associated with religiosity (Connors et al., 1996). The items also reflect most recent activity and lifetime activity, thus allowing for an indication of change in behavior. Although it does not strictly reflect participation in Christian religious activities, the RBB does address behaviors more typically associated with traditional Western religious venues.

Cronbach's internal consistency for the God consciousness component is .76, for the formal practices component is .81, and for the total components is .86. Correlation between the two components is .60. Test-retest correlation for God consciousness is .94, for formal practices .96, and for total components .97. Convergent validity was assessed by comparing the RBB components to other measures from the normative sample. Positive correlations are present between the RBB and religious attendance, seeking of meaning, and purpose in life; the correlation is negative with depression, alcohol dependence, and education (Connors et al., 1996).

The RBB was originally developed for use in a national survey of 1,637 alcohol abusers (Project MATCH Research Group, 1993). This measure had not previously been used specifically with a college-aged population. However, the justification for using the RBB in this study rested with the connection between the population of college students, the reportedly high incidence of alcohol abuse within that population, and the relationship

between family rituals, disrupted history, and propensity for self-abusive behaviors. In addition, the RBB taps relatively unsophisticated religiosity rather than spirituality, and the anticipated developmental level of the undergraduate college-aged population, according to Fowler's theoretical stages (Fowler, 1996), suggested the measure's appropriateness for this study.

Family Ritual Questionnaire

The Family Ritual Questionnaire (FRQ) is a 56-item, forced choice questionnaire that solicits information about frequency and perceived significance of family activities (Fiese, 1992). Based on the dimensions of ritualization posited by Wolin and Bennett (1984), the FRQ assesses degree of family rituals according to seven settings, ranging from dinner time to cultural traditions, and eight dimensions, ranging from occurrence to symbolic significance.

Cronbach's internal consistency alpha for subscales ranges from .56 to .88; test-retest reliability is reported to be .88 over a 4-week period (Fiese, 1992; Fiese & Kline, 1993). Internal consistency has been found to range from .52 to .90 (Fiese, 1992). These results have been replicated by other studies, as well (Baxter & Clark, 1996; Fiese et al, 1993). The initial validation and reliability study found no evidence of response bias attributable to gender, socioeconomic status, or social desirability; in addition, significant correlations were found between reports of adolescent, mother, and father within a given sample family on the FRQ (Fiese & Kline, 1993). The FRQ has been used primarily with non-clinical populations, including undergraduate college students, the

students' families, and couples with young children. This is consistent with the participant population of this study.

For the current study, participants were asked to think of how their own family typically interacted during the time when they were growing up (i.e., between 7 and 17 years of age) (see Questionnaire 3). These instructions helped create a degree of uniformity in the answers and also focused responses on family of origin rather than on current living arrangements with roommate, significant other, or spouse. The information was elicited by the FRQ in a two-step process in which participants first were asked to choose one of two statements and then were asked to indicate how true the statement was of their family of origin. While separate indexes can be derived for the eight characteristics and seven settings, the underlying dimensions may not be totally orthogonal, and predictive power of the dimensions taken singly may not be useful (Baxter & Clark, 1996). Thus, the individual elements of the FRQ were not examined separately.

Revised NEO Personality Inventory – Openness to Experience Scale

The Revised NEO Personality Inventory (NEO PI-R) consists of 240 items that clients answer on a Likert-type scale. The items control for acquiescence by interspersing positive and negative statements. The NEO PI-R is composed of five domain scales which are further subdivided into 6 facet scales. Each facet scale is composed of eight items, and domain scores are calculated by summing scores across the facets. Because each domain is designed to be orthogonal from the others, it is possible

to use them as independent measures. This study utilized only the Openness to Experience domain scale (NEO PI-R/OE).

Cronbach's internal consistency alpha levels for NEO PI-R/OE range from .58 to .87; retest reliability correlations for a 6-year period range from .68 to .83 (Costa & McCrae, 1988, 1992). Cross-observer correlations for NEO PI-R/OE for peer/self range from .36 to .52 and for spouse/self from .30 (fantasy factor) to .74 (Costa & McCrae, 1992). The latter in particular is a significant correlation because participants were self-reporting, and the accuracy of their reports was important in assessing the results of the study.

Although the NEO PI-R/OE has been used with many populations and was not developed specifically on a college population, it has been used successfully with college students (Costa & McCrae, 1992). Separate norms are provided for adult populations and college-aged populations, and recommendations have been made that for individuals in college, the college-aged populations might be more appropriate, regardless of individual age (Piedmont, 1998). The NEO PI-R/OE does show some consistent association with years of education, but the correlations are not believed to be sufficient to view it as a measure of intelligence, nor are the relations between openness and other criteria to be viewed as due to the influence of intelligence as a third variable (Costa & McCrae, 1992).

CHAPTER 3

RESULTS

The purpose of this study was to examine the influence that participation in rituals within family of origin may exert on later self-reported levels of trait anxiety. This question was addressed through the original hypotheses, described fully at the end of Chapter 2.

Demographic information

The key element of this study was the set of 325 participants who generously contributed information about themselves and their lives. The first cluster of information about participant demographics dealt with individual characteristics. The number of female participants ($\underline{n}$ = 226) was larger than the number of male participants ($\underline{n}$ = 99). Although the most frequently reported age was 18, the broad range of ages represented brought the average age up to 21.95 years of age (see Table 2). Fifty-eight percent of the participants were 21 years of age or younger.

Ethnicity of the participants was primarily Caucasian ($\underline{n}$ = 223), with the remainder of the participants divided among 4 pre-identified ethnic groups (African-American, Hispanic, Asian-American, Native American) and self-identified groups that were not represented among the pre-identified choices (see Table 2). The participants' responses on the question of self-assessment of general health status were in

the direction of good health, with the most commonly reported response being 4 on a scale of 1 to 5 (n = 193), with the next most common response being 5, representing best health, on the same scale (n = 78;), and the balance of the participants (n = 54) reporting 3 or less (see Table 2). This result is consistent with expectations for a relatively young population.

The next set of information about participant demographics addressed topics specifically academic in nature. Two questions were posed related to academic ranking and time spent enrolled in college. Although the common perception regarding college students may be that they are between the ages of 18 and 22 and enrolled for a period of 4 years, the participants of this study illustrate the ways in which students sometimes find it hard to fit their own experience into this model of a 'typical' student. The academic ranking most commonly identified by the students was "senior" (n = 116), followed by "freshman" (n = 77), "junior" (n = 64), and "sophomore" (n = 51). The remainder of the participants could not identify a specific class ranking (n = 17; 5) (see Table 2).

When asked how many years they have been students, the range of participants' responses again demonstrated the variability of experience. The most common response was enrollment of 6 months or less, indicating a new student (n = 120). However, the broad range of experiences, from zero years to more than six years (see Table 2), brought the average length of enrollment to 2.1 years. It is interesting to note that a full 31.7% of the participants indicated that they had been enrolled between 3 and 6.9 years, highlighting the range of experience that was paired with the term "senior" for these participants.

The final set of demographic questions explored the living arrangements of the participants, both during formative family-of-origin years and during college years. The most frequently reported number of months since departure from family of origin was 1 (n = 32), but the average number of months away from home was 40.68 (see Table 2). Again, this indicates a broad range of experiences: the total range of months from least to most was 0 to 396 months.

There was somewhat more uniformity on the question of current living arrangements. Over half of the participants shared living quarters with a roommate (n = 168), with the next largest group reporting living with parents (n = 55), followed closely by those who live alone (n = 51), with the remainder living with either a spouse (n = 27) or a partner (n = 24) (see Table 2)

Another example of the breadth of experience of the participants is represented by the descriptions of adults who resided in household of origin during the period from age 7 to age 17 of the participants. The questionnaire collected information in the predetermined categories of birth/natural father, birth/natural mother, stepfather, stepmother, live-in significant other, and two open categories identified as "other." There was broad variation in living arrangements both within and between these categories. Responses were grouped into three categories: 1) traditional family units, including both father and mother (birth or adoptive), with one of the parents consistent for at least 6 of the 11 years; 2) mixed family units, including families with only mother or only father, those with step-parents and those with one or more significant others over the course of the 11 years; and 3) non-traditional families, with neither birth nor adoptive parents or

with adults other than those listed in the first two groups. The first group, the traditional family units (n = 221), describes an adult family unit that conforms to the prototypical nuclear family. The second group, the mixed family (n = 69), represents the more contemporary blended or divorced family, sometimes reformed to include various combinations of parents and step-parents, and sometimes including only a single parent. The third group, the nontraditional family (n = 35), represents a family unit in which the role of parent has been assumed by someone outside the nuclear family relationship, such as a grandparent, aunt, uncle, or a non-genetically related acquaintance (see Table 2).

It should be noted that, while these groupings are believed to accurately describe the composition of the households of origin of the participants, they cannot, alone, indicate the degree of stability represented by any given grouping. That is, simply being reared in a household composed of two birth or adoptive parents may or may not be sufficient for a healthy, nurturing environment; similarly, being reared by a loving neighbor or mentor may or may not provide more stability than growing up in a disruptive traditional family. Such demographic information merely provides a structure within which further exploration may take place.

Analyses of Participant Differences

Prior to addressing the specific hypotheses of this study, the demographics of the participants were analyzed for specific unplanned differences. Further analysis was important because unaccounted for differences in findings could influence hypothesis analyses and produce spurious results and misinterpretations.

The question of whether the gender of participant could be responsible for differences in various groupings or scores was explored. Gender in groupings for current habitation arrangements were examined, and a chi square analysis indicated no significant differences in gender distribution within the four categories [$\bullet^2(3) = 2.373$, ns] (see Table 3).

Because the primary assessment tool of this study was the Family Ritual Questionnaire (FRQ), it was around this tool that exploration of participant differences was centered. The questionnaire packets had been arranged with 24 possible orderings of separate measurement tools. Four different orderings were examined for group differences. An analysis of variance (ANOVA) was conducted, using the four possible positions of the FRQ as independent variable and the outcome score on the FRQ as dependent variable. The analysis produced nonsignificant results [$\underline{F}(3,321) = 1.36$, ns], indicating that position of specific questionnaire within the packet did not appear to cause difference in results (see Table 4).

The results of the FRQ were also analyzed for gender-influenced differences. An ANOVA with gender as the independent variable and FRQ score as the dependent variable produced nonsignificant results [$\underline{F}(1,323) = 2.392$, ns], indicating that gender did not appear to produce statistically significant differences in scores (see Table 5). It did appear, however, that there was a significant difference in variance between the two groups, as evidenced by the results of Levene's Test of Homogeneity of Variances [Levene $(1,323) = 3.994$, $p < .05$], indicating that there was more variance of scores among the female participants than among the males. Nonetheless, further validation of

the finding that gender did not influence mean scores was provided by results of a chi square analysis of the distribution of gender within the high and low quartile FRQ score groups, which was nonsignificant [$\bullet^2(1) = 1.127$, ns] (see Table 6), indicating no significant differences between upper and lower quartile groups on the basis of gender.

Finally, an ANOVA was conducted with FRQ quartile assignment (upper and lower quartiles) designated as the independent variable and age as the dependent variable. This result was also nonsignificant [$F(1,162)=1.027$, ns], indicating that there was no statistical difference between upper and lower quartiles in terms of mean age (see Table 7). As with the finding of influence of wider variations among females than among males, this result also had a finding of broader variation in ages within the upper quartile versus ages of those participants in the lower quartile. Although this finding was not statistically significant, it is worth noting as an additional piece of information.

Hypothesis Analyses

To test Hypothesis 1, stating that trait anxiety levels were expected to be inversely related to level of ritual participation in family of origin, an ANOVA was conducted. Results on the FRQ were grouped by scoring quartiles, and the participants whose scores comprised the highest and lowest quartiles formed the independent variable, with outcome scores on the State-Trait Anxiety Inventory (STAI) used as the dependent variable. The nonsignificant finding [$F(1,162) = 1.294$, ns] indicated that there was no significant difference in self-report trait anxiety between the upper and lower quartile FRQ groups (see Table 8). Because there was some indication that variation of age within quartile might present a problem, further exploration in this area was conducted using

only those participants between the ages of 17 and 25. When examining the upper and lower quartiles within those ages, the analysis of an ANOVA with quartile as independent variable and STAI score as dependent variable also produced nonsignificant findings [$F(1,142) = .125$, ns], suggesting that even within a reduced age range there were still no differences between quartile scores (see Table 9).

This finding was verified by recreating the same analyses using all four quartile groups, rather than just the upper and lower quartiles. The ANOVA using all four groups as the independent variable and the STAI scores as dependent variable was nonsignificant [$F(3,321) = .545$, ns], as was the ANOVA using a smaller age range (17-25), with all four quartiles as independent variable and STAI as dependent variable [$F(3,281) = .259$, ns] (see Table 10).

Hypothesis 2 stated that among highly ritualized participants, religiosity was expected to be inversely related to degree of openness to experience. To test this hypothesis, only the scores within the upper FRQ quartile were used. Within this group, the scores on the RBB were correlated with the scores on the NEO PI-R. Nonsignificant Pearson's correlation results ($r = -.125$, ns) indicate that, while the correlation is in the expected direction and supports the idea of an inverse relationship, the correlation is weak and not statistically significant (see Table 11).

As with the previous hypothesis, Hypothesis 2 was further refined and limited by looking only at participants in the age range of 17 to 25 who scored in the upper quartile. Using only this age-limited group, the similarly nonsignificant results ($r = -.169$, ns) of

Pearson's correlation of RBB and NEO PI-R scores suggest no statistically significant relationship between these measures (see Table 11).

Hypothesis 3 stated that, among weakly ritualized participants, religiosity was not expected to be a defining characteristic in terms of scores on the measure of openness. This hypothesis was tested by using the lowest quartile of FRQ scoring participants and correlating RBB and NEO PI-R scores. The nonsignificant results ($\underline{r}$ = -.011, ns) support the hypothesis, indicating that level of religiosity as measured by the RBB has no relationship to degree of openness to experience as measured by the NEO PI-R scale (see Table 11). Again, the analysis was refined by using only those participants between the ages of 17 and 25, with FRQ scores in the lowest quartile. Similar to the first finding for this hypothesis, nonsignificant results of the Pearson's correlation (r = -.001, ns) using this age group support the independence between level of religiosity (RBB) and openness to experience (NEO PI-R) (see Table 11).

Exploratory Analyses

Additional analyses were conducted to address the specific Research Questions posed at the beginning of the study. In addition, a number of analyses of a more exploratory nature were undertaken to provide information that might help provide further clarification of findings.

Research Questions

Research Question 1 involved only highly ritualized (FRQ upper quartile) and weakly ritualized (FRQ lower quartile) participants. The expectation was that upper quartile participants would score lower on anxiety (STAI) than would weakly ritualized

participants, after correcting for the possible co-varying effects of religiosity. This question was tested by using an analysis of covariance (ANCOVA), with FRQ quartile as the independent variable, STAI score as the dependent variable, and RBB score as the covariant. The nonsignificant results [$F(2,161) = .397$, ns] indicate that, even after accounting for the effects of religiosity, there was no statistically significant difference between groups in terms of levels of anxiety, as indicated by the STAI scores (see Table 12).

Along similar lines, Research Question 2 was directed toward upper and lower quartile FRQ groups. It suggests that highly ritualized participants would be expected to score lower on anxiety (STAI) than would weakly ritualized participants, after adjusting for the possible co-varying effect of openness (NEO PI-R). An ANCOVA using FRQ quartile as the independent variable, STAI score as the dependent variable, and NEO PI-R as the covariant produced similarly nonsignificant results [$F(2,161) = 1.338$, ns] (see Table 12). This study produced no statistically significant difference between groups in terms of levels of anxiety, even after accounting for the influence of openness to experience as measured by the NEO PI-R.

Measurement Tool Inquiry

Because of the uniformity of nonsignificant results, further exploration into the measurement tools, themselves, was warranted. Knowing more about the various tools and their interrelatedness might allow for more insight into the interpretation of the results.

First, the RBB was explored. This tool had not been used with a college population prior to this study, and the question about consistency of self-report among this population was addressed. The measurement tool is composed of three sections: the first addresses self-description of level of religiosity, the second addresses past religious behaviors, and the third addresses present religious behaviors (see Questionnaire 2). The first question was whether there was correspondence between frequency of current religious behaviors and past religious behavior frequency. Using Pearson's correlation, a significant, strong positive correlation between past and present self-report religious behaviors was identified ($\underline{r} = .824$, $\underline{p} < .01$) (see Table 13).

The second question was whether self-description of religiosity would correlate with frequency of behaviors, both past and present. Again, the correlation was a significant and strongly positive one ($\underline{r} = .598$. $\underline{p} < .01$) (see Table 13). Together, these results indicate a positive correlation between religious behaviors the participants said they had previously engaged in and what they said they were currently engaging in, as well as a positive relationship between expressed religiosity and total religious behaviors, as measured by the self-report RBB survey. Table 13 also shows strong correlations between individual time elements and behavioral and expressive elements.

Having examined both the RBB and the FRQ in some depth, the relationships of all measures to each other and of the FRQ individual scales to the RBB were next explored. The first of the exploratory correlations was undertaken to examine the relationship of ungrouped participants' scores on the FRQ, NEO PI-R, STAI, and RBB.

The results of the Pearson's correlation between these four measures yielded a statistically significant positive correlation between the FRQ and the RBB ($r = .166$, $p < .01$) and a significant negative correlation between the STAI and the RBB ($r = -.146$, $p < .01$)(see Table 14). This results suggests that higher level of expressed religiosity is related to higher levels of family ritualization and lower levels of anxiety.

The second measurement tool exploratory analysis concentrated on the FRQ and the RBB. The FRQ measures activity across seven specific settings (see Questionnaire 3). Using Pearson's correlation, a matrix was developed comparing all participants' scores on each setting of the FRQ and the RBB total score to each other. The results included significant positive correlations within all the FRQ settings ranging from $r = .203$ to $r = .757$, as well as significant positive correlations between RBB and FRQ, ranging from $r = .097$ to $r = .276$, on all scales except Dinner and Annual (see Table 15).

Because only the upper and lower quartile scores on the FRQ figure prominently in many of the other analyses, another correlation matrix was developed to examine just this refined group of participants' responses. The results of the Pearson's correlation of the settings of the FRQ and the RBB total score yielded even more robust significant positive correlations between all scales of the FRQ, ranging from $r = .409$ to $r = .857$, and significant positive correlations between RBB and FRQ scales, ranging from $r = .181$ to $r = .255$, on all scales except Dinner (see Table 16).

It is interesting to note that including all participants adds strength to the correlation between the RBB and FRQ Religious scales; conversely, limiting the participants on the basis of family ritualization appears to decrease the strength of the

correlation between all scales of the FRQ with themselves, as well as decreasing the strength of the relationship between FRQ non-religious scales and the RBB.

Family of Origin Inquiry

Because such a large part of this study involved family of origin, a full understanding of the composition of the families of origin of the participants was a critical focus. As means of increasing familiarity with the subtleties of family of origin composition, several analyses centered on this piece of demographic information were conducted.

Composition of family of origin was queried as part of the demographic information (see Questionnaire 1). As described earlier in this chapter, the results were organized into three groups: traditional, mixed, and nontraditional. The first set of analyses explored differences between these three groups on the basis of age, months spent living away from home, and gender. The first ANOVA, with family group as the independent variable and age as the dependent variable, found no significant differences [$F(2,322) = 1.268$, ns] (see Table 17). This finding of nonsignificance was repeated in both the second ANOVA, using family group as the independent variable and months away from home as the dependent variable [$F(2,322) = 1.730$, ns] (see Table 18) and in a chi square which found no gender distribution differences among the three groups [$\bullet^2(2) = 1.632$, ns] (see Table 19).

The next area of exploration involved responses on the measurement tools on the basis of family of origin composition. Although groupings on the basis of family ritualization level had not produced significant results, grouping on the basis of family of

origin composition appeared to produce different results. Four related ANOVAS were conducted to explore the relationship between family of origin composition and scores. The first three, using family group as the independent variable and scores on the STAI, NEO PI-R, and RBB as dependent variables, all produced nonsignificant results [$\underline{F}(2,322) = .535$, ns; $\underline{F}(2,322) = 2.095$, ns; $\underline{F}(2,322) = 2.658$, ns, respectively] (see Table 20). The fourth ANOVA, using family group as the independent variable and score on the FRQ as the dependent variable, yielded significant differences [$\underline{F}(2,322) = 6.248$, $\underline{p} < .01$], with additional post hoc testing identifying the significance as being between the traditional and the nontraditional family groups (see Tables 20 and 21).

The final analyses were conducted to explore the differences in the correlation of scores on the various measures between the three family groups. For each family group, a correlation matrix was created comparing all four measures, and another was created comparing FRQ scales and RBB with one another.

For the traditional family group, Pearson's correlation yielded significant positive correlation between the FRQ and RBB ($\underline{r} = .152$, $\underline{p} < .05$), and significant negative correlations between the STAI and RBB ($\underline{r} = -.218$, $\underline{p} < .01$) and the STAI and FRQ ($\underline{r} = -.121$, $\underline{p} < .05$) (see Table 22). In addition, all FRQ scales had significant positive correlations with each other (range $\underline{r} = .181$, $\underline{p} < .05$ to $\underline{r} = .725$, $\underline{p} < .01$), and RBB had significant positive correlations with FRQ Weekend ($\underline{r} = .130$, $\underline{p} < .05$) and Religious ($\underline{r} = .252$, $\underline{p} < .05$) scales (see Table 23).

For the mixed family group, Pearson's correlation produced a significant negative correlation between the FRQ and NEO PI-R ($\underline{r} = -.247$, $\underline{p} < .05$) (see Table 24). All FRQ

scales had significant positive correlations with each other (range r = .215, p < .05 to r = .749, p < .01), with the exception of Vacation and Religious, and RBB had significant positive correlations with the Religious scale (r = .234, p < .05) and significant negative correlations with the Annual scale (r = -.216, p < .05) (see Table 25).

Finally, the nontraditional family group produced a Pearson's correlation which indicated significant positive correlation between the FRQ and RBB (r = .350, p < .05) (see Table 26). All FRQ scales correlated positively and significantly with each other (range r = .365, p < .05 to r = .898, p < .01), with the exception of Dinner with Annual and Religious, and Weekend with Religious and Cultural. RBB had significant positive correlation with Vacation (r = .331, p < .05), Religious (r = .334, p < .05), and Cultural (r = .321, p < .05) (see Table 27).

CHAPTER 4

DISCUSSION

The results of the present study will be discussed by reviewing the specific hypothesis findings. This will be followed by consideration first of the research questions and then of the exploratory questions. Methodological and statistical limitations will be addressed next, with the final portion of the discussion devoted to the clinical implications of the results and suggestions for future research in this area.

Hypotheses

The first hypothesis was constructed using scores on the FRQ as group determinants. The participants were divided into quartiles on the basis of their FRQ scores, and Hypothesis 1 targeted the top and bottom quartiles only. The theory behind this decision was that the middle quartiles would be more susceptible to unsystematic error, and the extreme top and bottom quartiles would provide the most robust results. There were no significant differences found between these quartiles on the basis of their STAI anxiety scores. Nor were there any differences when all four quartiles were included in the analysis. In addition, the possibility that the broad age range and the increased duration of separation from family of origin of the participants might be a source of error was considered. Consistent with the initial findings, the results of both isolated quartile analysis and complete participant analysis within restricted age range yielded no significant differences between groups. There was no evidence to support the

hypothesis that the level of ritualization in family of origin is related to subsequent anxiety level.

Hypothesis 2 posited a relationship between the RBB and the NEO PI-R. This analysis included only the high quartile FRQ score participants, and the relationship was predicted to describe an inverse relationship in which higher scores on religiosity were expected to correspond to lower scores on openness to experience. Only a weak negative correlation consistent with the direction of prediction but of no statistical significance was found to exist between these variables. Again, the age range of the participants was restricted, and results duplicated those found by using full age range participants, with no statistically significant findings.

The third hypothesis, which examined the same variables of religiosity and openness to experience, included only the lowest quartile consisting of the least ritualized participants. Consistent with predictions, results of Hypothesis 3 indicated no significant correlation between these two elements. When a restricted age range was examined, the results were similarly nonsignificant.

Although the results of Hypothesis 3 were consistent with predictions, they provide little useful information, given the nonsignificant findings in Hypothesis 2. Because these predictions vested much of their meaning in the contrast between the two, one alone represents little more than possibly random response relationships. While it may be true, based on these findings, that there is no apparent predictable relationship between openness to experience and religiosity among weakly-ritualized participants,

there is also no apparently predictable relationship between openness to experience and religiosity among highly-ritualized participants, either.

Because the results of the hypotheses provided no insight into the concomitants of level of ritualization in family of origin, the focus moved to highlight the specific research questions posed at the beginning of the study.

Research Questions

The research questions were designed to address specific predictions relating to the factors that might occur along with level of anxiety. Both Research Question 1 and Research Question 2 considered the differences in level of anxiety between the most extreme high and low FRQ quartiles.

Because previous research had suggested a relationship between level of anxiety and religiosity, Research Question 1 addressed the issue of whether level of religiosity might serve as a confound to examination of anxiety between the two groups. The results of the analysis were that there were no significant differences between groups, after removing the effects of religiosity. That is, independent of degree of religiosity, there appeared to be no differences between groups in terms of expressed anxiety levels.

Research Question 2 included the same groups, but this time the influence of openness to experience, which has been suggested to bear an inverse relationship to anxiety, was examined. Analysis found no significant differences between groups, after removing the effects of openness to experience. Based on these results, the level of family ritualization does not seem to have a direct relationship to subsequent anxiety.

In both the hypotheses and the research questions, the analyses were conducted based on the level of ritualization in family of origin. In previous research, the suggestion had been offered that level of ritualization might serve a protective function against later psychological dysfunction, as indicated by level of anxiety. Although there was a full range of responses on the anxiety measure, the variation of results was spread evenly among all the groups, resulting in no statistically significant differences between groups. In order to more fully understand the primary findings, a set of analyses more exploratory in nature were conducted to identify factors that might be influencing the results of the primary analyses.

Exploratory Questions

Choice of measurement tools was an important factor in this study. The FRQ is one of the first tools designed to measure level of ritualization. As described earlier, even the field of family rituals is a young research domain. Because of this, the study focused on close examination of the details relating to possible influencing agents.

Measurement Tool Elements

Various elements of the population demographics were isolated and considered in the exploratory analyses. Age was considered as a possible factor in group differences. The FRQ quartiles were examined in terms of age of quartile members. The result of the analysis was that there were no significant differences in the FRQ quartile groups on the basis of age. The overall distribution of age was matched within each individual quartile.

Individual measurement position within the set of questionnaires was also examined. The questionnaires were regrouped according to position of the FRQ within

the packet, and there was no significant difference in scores identified between any of the resultant four groups.

Several studies described earlier had suggested that gender might play a role, with some evidence of differences in the way each gender used and adopted rituals in family of origin. Scores on the STAI, RBB, and NEO PI-R showed no significant differences based on gender. Contrary to other findings, analysis of the FRQ scores also showed no gender differences, but on this measure there was more score variation among female participants than among males, suggesting more diversity among group members' experiences among females than among males.

In addition to examining the influences of factors external to the measurement tools, an attempt was made to gain greater understanding of the relationships between the various measures. Although there were no clear findings among the predicted hypotheses, studying the relationship of one measure to another was a possible avenue to uncovering useful information.

Measurement Tool Correlates

The original hypotheses suggested that a relationship would be found between the FRQ and the RBB. This suggestion was supported by analysis: increase or decrease on the FRQ scores were matched by similar increases or decreases on scores from the RBB. This study appears to support a consistent relationship between religiosity and ritualization. In addition, a statistically significant negative correlation between the RBB and the STAI suggested that an increase in one would be matched by a decrease on the

other: consistent with other research findings, higher levels of religiosity were associated with lower levels of anxiety.

The NEO PI-R was not found to bear any relationship to any of the patterns produced by the other measurement tools. In this study, openness to experience did not seem to have any relationship to any of the other elements under examination. That the range of scores on openness to experience was equally represented in all other score groupings suggested that both openness to experience and lack of openness were equally represented within the range of all other scores. Openness to experience did not appear to be a limiting factor in terms of anxiety, religiosity, or ritualization.

The RBB was also examined to address some possible self-report concerns. Because each participant was describing both a level of belief and a level of past and current participation, the possibility existed that self-report might result in inconsistent reporting across time or modality. In fact, however, participants were remarkably consistent in both their self-described level of religiosity and in their self-report descriptions of past to current behaviors. These elements all formed a series of relationships that suggest that reported level in one section was consistent with reported level in any of the others; what one said about one's beliefs and what one practiced both in the past and currently appeared to be consistent. Thus, the total score on the RBB was representative of the score on each individual section, as well.

The most robust of these measurement relationships was between the RBB and the FRQ. This strength of relationship may be based in part on the fact that one subscale of the FRQ is religious activity. To further explore this relationship, the FRQ was divided

into its separate elements. Each scale was examined in relation to each other scale and to the RBB to examine where the strongest relationships occurred.

That the scales of the FRQ correlated positively with one another may be due to the scale construction in which each element includes cross-elemental factors which are equally represented within each scale. The positive correlation between the RBB and FRQ/Religious scale indicated that these scales may be the most closely related; that this correlation is the most robust of all the RBB and FRQ scale relationships may also suggest that these two may be tapping into some of the same constructs. The next most robust relationship between the RBB and FRQ scales was that of the RBB to FRQ/Weekend. The explanation for this may be as simple as that a common structured weekend event is attendance at religious services on Sundays.

An interesting finding was that moving from including only the upper and lower FRQ score quartile participants to including all participants increased the strength between the RBB and FRQ/Religious scale, while it decreased the strength of the association between the scales of the FRQ with each other, as well as of the RBB with the non-religious FRQ scale correlations. Religiosity may be more significant among the more moderately scoring participants than among those who are at either extreme of ritualization.

These exploratory analyses first addressed the demographics of individual participants in an attempt to eliminate unanticipated individual demographical patterns within the FRQ groups as systematic influences on scores. There were no strongly implicated findings within this set of analyses. The next area for exploration involved the

relationships of the various measurement tools with each other. None of the findings appeared to exert strong influences on the statistical nonsignificance of the major analyses. The final area of exploration focused on the demographic of construction of family of origin during childhood years.

Family Groups

Information about the adult members present in family of origin during childhood years was collected as part of the demographic questionnaire. The three groupings of adult families included traditional, mixed, and nontraditional. The traditional was the largest group, mixed was approximately one-third the size of traditional, and nontraditional was barely half the size of the mixed group. As in previous analyses, the groupings were examined for differences based on other demographic features. Age did not appear to play a significant role, nor did either gender or total months away from home.

The family groups were also examined to assess possible differences in their responses to the measurement instruments. No differences between groups were detected for the STAI, RBB or NEO PI-R. Scores in the areas of anxiety, religiosity, and openness to experience seemed equivalent across the groups. However, there was a significant difference on the FRQ scores, with the difference identified as being between the traditional and nontraditional family groups.

This finding of differences between these groups supports several other findings related to family structure and functioning mentioned previously. The traditional and mixed groups represent intact and divorced families, respectively, and the equivalent

adjustment of college undergraduates from these same groups was consistent with this study's finding (Wiener, Harlow, Adams, & Grebstein, 1995). This finding also appears to support the notion that new families can be created for children of divided families, with step-parents effectively filling the role as surrogate parents (Webster & Herzog, 1995).

Although the statistical analyses yielded no significant results, there were subtle differences between the groups. One of these differences related to the degree of variance between different categories of groupings.

Family groups did display significant differences in variance of the scores on the STAI. The traditional group had a lower mean but the highest standard deviation; the nontraditional group had the highest mean and the lowest standard deviation; the mixed group fell between the other two groups. A similar significant result of a test of variance was obtained in an examination of gender differences on the FRQ scores. The results illustrated a trend in which females had both a higher mean and a higher standard deviation, while males scored lower on both values, even though the trend was not strong enough to change the significance of the overall analysis.

The conceptual significance of these findings suggests that certain conditions may allow for more variation within groupings. In the traditional group, a lower overall anxiety level existed, but there was more variation within that group than within the nontraditional group. The traditional group also had significantly more family rituals than did the nontraditional group. Although there was no evidence in this study for rituals as being protective, this finding suggests that a more traditional family group may practice

more rituals. The stronger sense of self, described by Bandlamudi (1994), as being encouraged by and expressed through more developed rituals, may allow for a broader range of experience. Less consistent interaction, as represented by fewer family rituals, may be associated with less awareness of the family as a unit (Wolin, Bennett, Noonan, & Teitelbaum, 1980).

Yet another supportive trend was found in the examinations of correlations of all tests with each other, as well as of FRQ scales with each other and with the RBB. There were differences in the correlations between the three family groups. In the traditional family group, the correlation between ritualization and religiosity was positive but weak. Higher ritualization also appeared to be only weakly related to lower anxiety. The strongest relationship was a moderate negative correlation between religiosity and anxiety, suggesting that religiosity was more strongly related to lowered anxiety than was ritualization.

The only statistically significant relationship between measures in the mixed family group was a moderate negative correlation between the FRQ and the NEO PI-R, suggesting that changing level of ritualization also inversely changed preference for variety and breadth of experiences. This would be consistent with a group which had experienced major upheavals in parenting structures.

The nontraditional group displayed the only strong relationship, and that was between ritualization and religiosity. In contrast to the traditional group, there was no corresponding relationship between religiosity and anxiety. It is as though in a group with

lower level of ritualization, ritualization and religiosity were less differentiated, while higher level of ritualization allowed for more differentiation between the two.

Higher ritualization in the traditional group was also linked with a lower standard deviation, suggesting more uniformity of experience within the group. By contrast, the nontraditional group had a lower level of ritualization and a higher standard deviation, indicating a broader range of individual experiences and less group uniformity.

Yet another difference was evident between the specific scale correlations within the FRQ. While both the traditional and nontraditional groups included the less frequent events represented by special, annual, cultural, and religious scales in their constellations of relationships, only the traditional group included the weekend scale. The mixed group excluded the cultural scale, only including the special, annual, and religious scales.

If family rituals are conceptualized as representing increased family solidarity and more continuity between self and society (Baxter & Clark, 1996; Fiese, 1993; Gruber & McNinch, 1993), then such trends as those found in this study may support the idea that less ritualization may indicate discontinuity of experience and less solidarity, such as is likely the case within the nontraditional families. The subjective experience of those who spend their developmental years in disrupted family systems may be characterized by constantly changing challenges to the developing belief system, coupled with minimal sense of personal control.

Limitations of the Present Study

Most of the main hypotheses of this study were not confirmed by the statistical analyses. The singular exception, while confirming the hypothesis, provided no useful

information on its own. Several methodological limitations warrant review in order to gain further perspective on the findings.

The specific participant population may have been responsible for some of the ambiguity of the findings. While there were variations within the range of experience of the participants, that variation may be less than would have been found among a general population. College students may have more shared than differing characteristics, thus making statistical significance difficult to obtain.

The study did not show differences on the level of anxiety. Again, while there was a range of experience, the participants represent a population for whom anxiety is a cyclical experience, with the semester schedules creating the potential for high-anxiety periods. An anxiety measure more specifically developed for this population which might more clearly differentiate between ongoing school-induced anxiety and more truly chronic anxiety states might produce different results. Alternatively, working with a clinical population might also result in different associations between the study elements of anxiety, religiosity, openness to experience, and ritualization.

Clinical Implications

Much of the literature on family rituals conceptualizes rituals as protective agents against pathology. Although results from this study did not support that conceptualization, they do provide one small link to a possible precursor of family ritualization. This study may provide some evidence for the presence of a more primary organizing factor than ritualization.

A caveat against assuming causality was expressed at the outset of this study. Causality could in no way be supported or challenged by these findings. However, associations between family structure and level of ritualization may underline the structure of the family of origin as a determinant for level of ritualization. If family rituals have been described as mechanisms contributing to the absence of pathology, then family structure may be the element that makes it possible for the rituals to flourish and find expression.

This study also provides support for use of the RBB with a college population. The consistency of the negative correlation found between the RBB and STAI scores with previous research findings regarding religiosity and anxiety lend support to the use of the RBB as a research tool.

Suggestions for Future Research

Research into family ritualization is still in its early developmental period. Much of the work has been theoretical, and empirical studies remain largely exploratory in nature. The findings from this study suggest that expanded research into family of origin composition and its effects on later development may contribute new insights into family ritualization. In particular, increased specificity regarding the different possible groupings may be an important area of exploration.

Because the composition of family of origin was not a target variable, the participant sizes of the family groupings were not matched. Development of more equally-represented family groups could yield more clearly differentiated results.

The finding regarding differences between groups on specific correlations within the family ritualization scales suggests that more research into the different domains of the FRQ might be useful. Additional information regarding the specific types and frequency of rituals for each group might help clarify and highlight differences.

Finally, the connection between religiosity and the full range of family rituals may merit more research attention. A clear grasp of the differences between family groups on the associations of religiosity and specific ritual domains may have much to offer to the understanding of the connection between self, family, and the larger society.

This study has examined the relationship of ritualization in family of origin to subsequent adult expression of religiosity, openness to experience, and anxiety. These elements were chosen as elements that affect personal resilience in the face of the chaos of existence. The results of this study are not definitive; instead of providing answers, they suggest more questions. Even so, there is merit in each new question that offers to expand our vision and understanding of ourselves and others. Ultimately, an understanding of individual resilience may rest on the ability to value questions even more than answers and to welcome ambiguity as a precursor to clarity.

APPENDIX A

FIGURES

Figure 1

Dynamic Process of Ritual Individual trajectory is influenced by degree of identity individuation or societal alignment. Additional variable influence is provided by chaos and need for external validation of identity through group affiliation

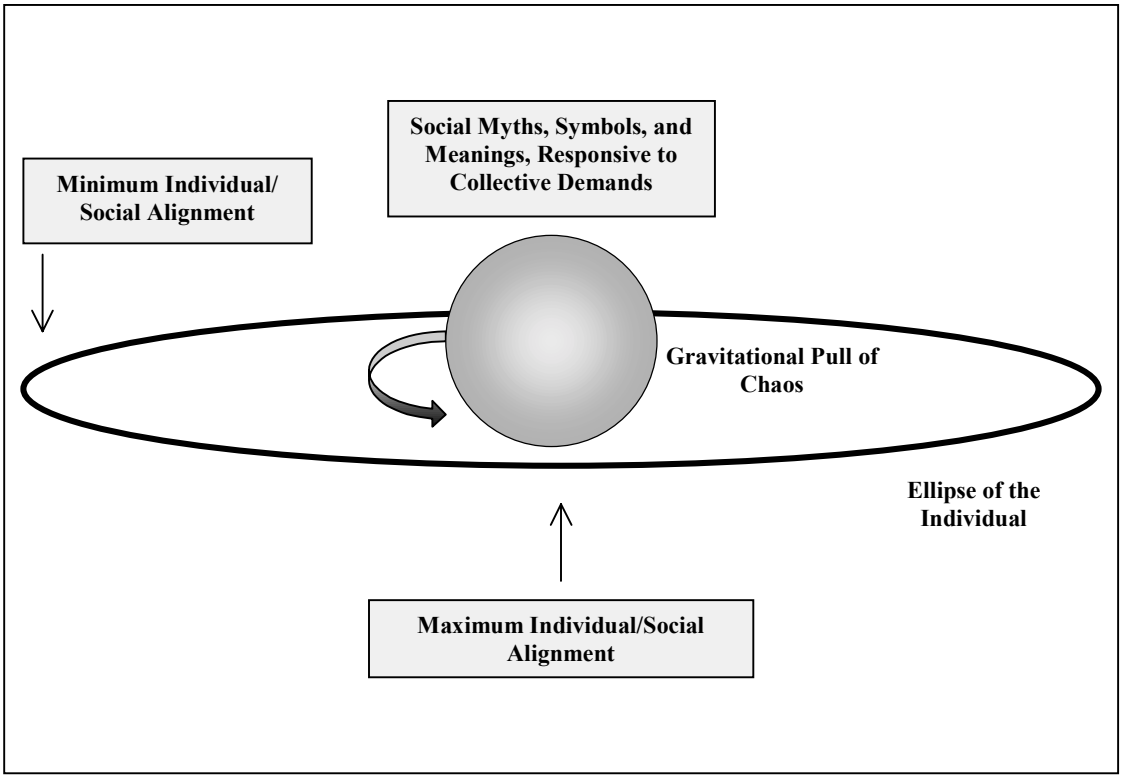
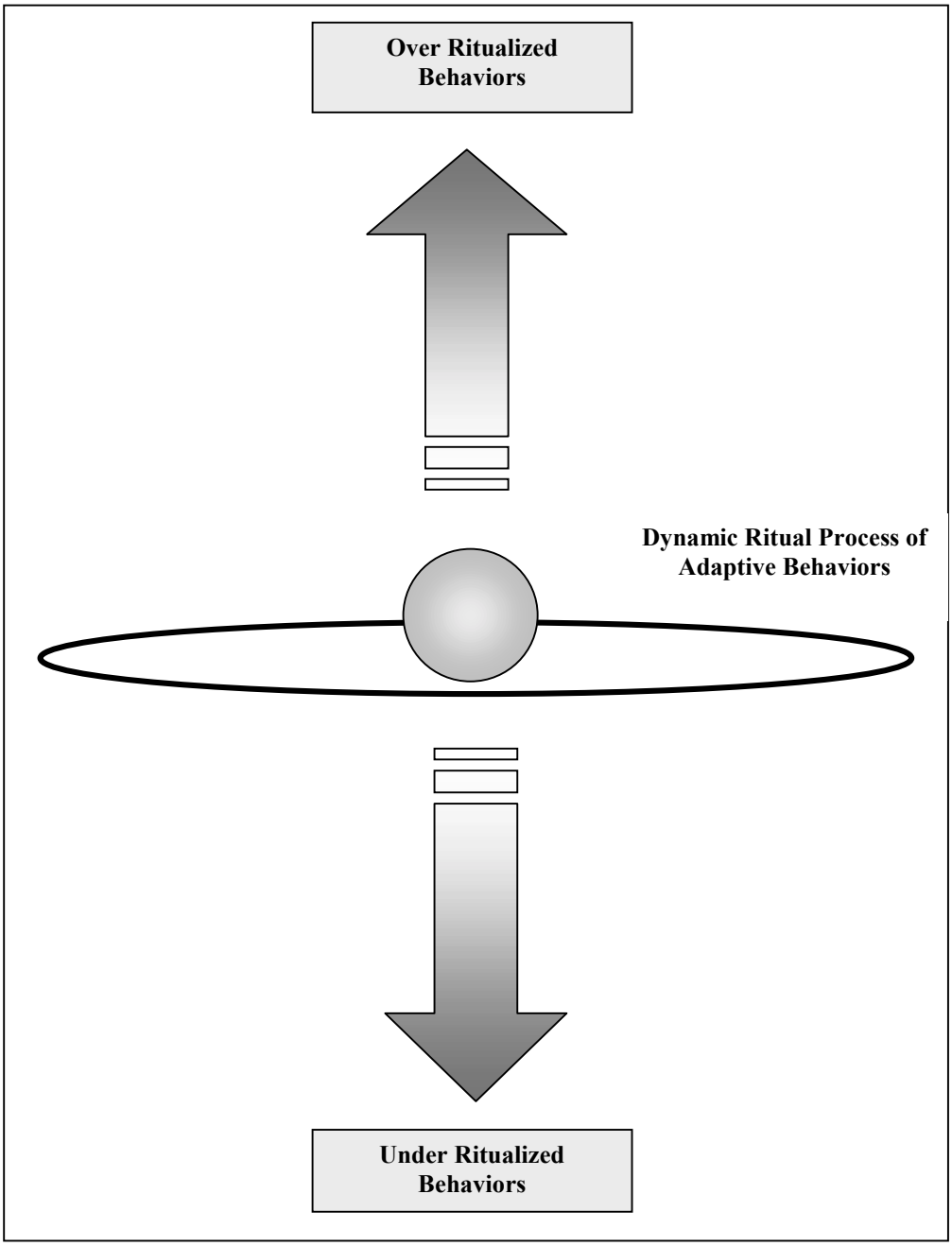


Figure 2

Continuum of Ritualization Extremes represent static, nonadaptive behaviors, while center is adaptive and in constant state of change.



APPENDIX B

TABLES

Table 1

Questionnaires Summary

Questionnaire	Number of items	Categories	Elements
State/Trait Anxiety Index (STAI) – Trait	20	Trait only	---
Demographics	8	---	---
Religious Background and Behavior (RBB)	13	• God consciousness • Formal Practices	• In past year • Over lifetime
Family Ritual Questionnaire (FRQ)	56	• Settings:	• dinnertime • weekends • vacations • annual • special • religious • cultural
		• Dimensions:	• occurrence • roles • routines • attendance • symbolism • continuation • deliberateness
Revised NEO Personality Inventory, Openness to Experience Scale (NEO PI-R/OE)	48	• Fantasy • Aesthetics • Feelings • Actions • Ideas • Values	

Table 2

Demographic Characteristics of Participants

Categorical Variables		n	%
Sex			
	female	226	69.5
	male	99	30.5
Race			
	Caucasian	223	68.6
	African-American	40	12.3
	Hispanic	35	10.8
	Asian-American	13	4.0
	Native American	1	0.3
	Other	13	4.0
Health Status			
	5 Best	78	24
	4	193	59.4
	3	49	15.1
	2	4	1.2
	1 Worst	1	0.3
Academic Rank			
	Freshman	77	23.7
	Sophomore	51	15.7
	Junior	64	19.7
	Senior	116	35.7
	Other	16	4.9
	No Response	1	0.3
Living Arrangements			
	Parent	55	16.9
	Spouse	27	8.3
	Partner	24	7.4
	Roommate	168	51.7
	Alone	51	15.7
Family of Origin			
	Traditional Family Father/Mother	221	68
	Blended Family or Single Parent	69	21.2
	Neither Father/Mother or Other	35	10.8

Continuous Variables		Mean	Median	Mode	SD
					Age
	21.95 21 18	4.79			
Years in School		2.12	2	0	2.18
Months Since Leaving Home		40.68	24	1	56.31

Table 3

Participant Habitation Gender Summary

	Parent	Spouse/Partner	Roommate	Alone	□2	p
Female	42	33	118	33		
% within Gender	18.6%	14.6%	52.2%	14.6%		
% within Group	76.4%	64.7%	70.2%	64.7%		
% of Total	12.9%	10.2%	36.3%	10.2%		
Male	13	18	50	18		
% within Gender	13.1%	18.2%	50.5%	18.2%		
% within Group	23.6%	35.3%	29.8%	35.3%		
% of Total	4.0	5.5	15.4	5.5		
Results					2.373	.499

Table 4

FRQ Ordering Group Summary

	Number	Mean FRQ Score	SD	F	p
Position 1	80	134.64	24.02		
Position 2	84	139.42	23.28		
Position 3	82	132.9	22.44		
Position 4	79	132.77	27.16		
Total	325	134.98	24.30		
Results				1.36	.255 (ns)

Table 5

FRQ Score Gender Summary

	Number	Mean Score	SD	F	p
Female	226	136.36	25.65		
Male	99	131.84	20.66		
Total	325	134.98	24.30		
Results				2.392	.123 (ns)

Table 6

FRQ Lower and Upper Quartile Gender Summary

	Female	Male	$\bullet^2$	p
FRQ Lower Quartile	54	26		
% within FRQ Quartile	67.50%	32.50%		
% within Gender	46.15%	55.40%		
% of Total	32.93%	15.85%		
FRQ Upper Quartile	63	21		
% within FRQ Quartile	75%	25%		
% within Gender	53.85%	44.68%		
% of Total	38.41%	12.80%		
Total			1.127	.288

Table 7

FRQ Lower and Upper Quartile Age Summary

	Number	Mean Age	SD	F	p
Lower Quartile	80	21.43	3.91		
Upper Quartile	84	22.12	4.79		
Total	164	21.78	4.38		
Results				1.027	.312 (ns)

Table 8

FRQ Lower and Upper Quartile and STAI Summary

	Number	Mean STAI Score	SD	F	p
Lower FRQ Quartile	80	49.39	9.24		
Upper FRQ Quartile	84	47.75	9.19		
Total	164	48.55	9.22		
Results				1.294	.257 (ns)

Table 9

FRQ Quartile and STAI Age-Restricted (17-25) Summary

	Number	Mean STAI Score	SD	F	p
Lower FRQ Quartile	76	49.42	9.67		
Upper FRQ Quartile	68	46.99	9.22		
Total	144	48.27	9.5		
Results				2.380	.125

Table 10

FRQ Quartiles and STAI (Complete and Age-Restricted) Summary

	Number	Mean STAI Score	SD	F	p
Complete STAI Group					
Lower Quartile	80	49.39	9.24		
Second Quartile	76	49.24	8.45		
Third Quartile	85	49.02	9.83		
Upper Quartile	84	47.75	9.19		
Total	325	48.83	9.19		
Results				.545	.652 (ns)
Age-Restricted (17-25) Group					
Lower Quartile	76	49.42	9.67		
Second Quartile	69	48.97	8.57		
Third Quartile	72	49.99	9.91		
Upper Quartile	68	46.99	9.22		
Total	285	48.87	9.39		
Results				1.348	.259 (ns)

Table 11

Descriptives and Result Values for Correlations for Hypotheses 2 and 3

	Number	Mean Score	SD	r	p
Hypothesis 2: Upper FRQ Quartile Only					
Complete Age Group					
NEO PI-R	84	174.80	18.68		
RBB	84	45.99	10.55		
Results				-.125	.128
Age-Restricted (17-25) Group					
NEO PI-R	68	174.22	19.47		
RBB	68	45.59	10.74		
Results				-.169	.085
Hypothesis 3: Lower FRQ Quartile Only					
Complete Age Group					
NEO PI-R	80	175.18	21.52		
STAI	80	40.06	11.47		
Results				-.011	.461
Age-Restricted (17-25) Group					
NEO PI-R	76	173.37	21.82		
STAI	76	40.79	10.99		
Results				-.0008	.497

Table 12

Descriptives and Result Values for Research Questions

	Number	Mean Score	SD	F	p
Descriptives					
Upper Quartile	80	49.39	9.24		
Lower Quartile	84	47.75	9.19		
Total	164	48.55	9.22		
Research Question 1: FRQ Upper and Lower Quartile Groups STAI Score, with RBB as covariant					
Results				0.397	.530 (ns)
Research Question 2: FRQ Upper and Lower Quartile Groups STAI Score, with NEO as covariant					
Results				1.338	.249 (ns)

Table 13

RBB Self-Report Consistency Summary

Descriptive Statistics (N = 325)

	Mean Score	SD
Religiosity Current	14.16	2.75
Religiosity Past	23.68	8.79
Expressed Religiosity	4.21	1.01
Total Religious Behaviors	42.04	11.79

Correlation Matrix of all RBB Elements

	Religiosity Current	Religiosity Past	Expressed Religiosity	Total Religious Behaviors
Religiosity Current	1.000	.824*	.565*	.895*
Religiosity Past	.824*	1.000	.582*	.987*
Expressed Religiosity	.565*	.582*	1.000	.651*
Total Religious Behaviors	.895*	.987*	.651*	1.000

*Correlation is significant at the 0.01 level

Table 14

Correlation Matrix for FRQ, NEO PI-R, STAI, and RBB

	FRQ	NEO PI-R	STAI	RBB
FRQ	1.00	-.048	-.073	.166*
NEO PI-R	-.048	1.00	-.041	-.040
STAI	-.073	-.041	1.00	-.146*
RBB	.166*	-.040	-.146*	1.00

* Correlation is significant at the 0.01 level

Table 15

Correlation Matrix for FRQ Scales and RBB

	Dinner	Weekend	Vacation	Annual	Special	Cultural	Religious	RBB
Dinner	1.00	.430**	.395**	.276**	.301**	.305**	.203**	.034
Weekend	.430**	1.00	.440**	.414**	.468**	.393**	.309**	.118*
Vacation	.395**	.440**	1.00	.367**	.323**	.301**	.329**	.113*
Annual	.276**	.414**	.367**	1.00	.757**	.441**	.536**	.062
Special	.301**	.468**	.323**	.757**	1.00	.511**	.533**	.097*
Cultural	.305**	.393**	.301**	.441**	.511**	1.00	.465**	.105*
Religious	.203**	.309**	.329**	.536**	.533**	.465**	1.00	.276**
RBB	.034	.118*	.113*	.062	.097*	.105*	.276**	1.00

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level

Table 16

Correlation Matrix for FRQ Scales and RBB, Upper and Lower FRQ Quartiles

	Dinner	Weekend	Vacation	Annual	Special	Cultural	Religious	RBB
Dinner	1.00	.550**	.531**	.509**	.485**	.511**	.409**	.126
Weekend	.550**	1.00	.631**	.634**	.638**	.618**	.555**	.247**
Vacation	.531**	.631**	1.00	.596**	.532**	.558**	.513**	.198**
Annual	.509**	.634**	.596**	1.00	.857**	.635**	.684**	.196**
Special	.485**	.638**	.532**	.857**	1.00	.689**	.679**	.181*
Cultural	.511**	.618**	.558**	.635**	.689**	1.00	.667**	.173*
Religious	.409**	.555**	.513**	.684**	.679**	.667**	1.00	.255**
RBB	.126	.247**	.198**	.196**	.181*	.173*	.255**	1.00

** Correlation is significant at the 0.01 level.

* Correlation is significant at the 0.05 level.

Table 17

Family of Origin Group Age Summary

	Number	Mean Age	SD	F	p
Traditional	221	22.03	5.25		
Mixed	69	21.28	3.22		
Nontraditional	35	22.8	4.26		
Total	325	21.95	4.79		
Results				1.27	.283 (ns)

Table 18

Family of Origin Group Months from Home Summary

	Number	Mean Months	SD	F	p
Traditional	221	38.41	61.1		
Mixed	69	39.51	40.54		
Nontraditional	35	57.31	49.50		
Total	325	40.68	56.31		
Results				1.73	.179 (ns)

Table 19

Family of Origin Group Gender Summary

	Female	Male	$\bullet^2$	p
Traditional	149	72		
% within Group	67.4%	3260.0%		
% within Gender	65.9%	72.7%		
% of Total	45.8%	22.2%		
Mixed	52	17		
% within Group	75.4%	24.6%		
% within Gender	23.0%	17.2%		
% of Total	16.0%	5.2%		
Nontraditional	25	10		
% within Group	71.4%	28.6%		
% within Gender	11.1%	10.1%		
% of Total	7.7%	3.1%		
Total	226	99		
% within Group	69.5%	30.5%		
% within Gender	100.0%	100.0%		
% of Total	69.5%	30.5%		
Results			1.632	.442 (ns)

Table 20

Family of Origin Group Measurement Scores Summary

	Number	Mean Score	SD	F	p
STAI					
Traditional	221	48.62	9.86		
Mixed	69	48.77	7.88		
Nontraditional	35	50.34	6.99		
Total	325	48.83	9.19		
Results				.535	.586 (ns)
NEO PI-R					
Traditional	221	171.55	20.01		
Mixed	69	176.62	19.92		
Nontraditional	35	175.86	18.86		
Total	325	173.09	19.94		
Results				2.095	.125 (ns)
RBB					
Traditional	221	42.75	11.45		
Mixed	69	41.93	11.79		
Nontraditional	35	37.83	13.32		
Total	325	41.04	11.79		
Results				2.658	.072 (ns)
FRQ					
Traditional	221	137.43*	23.27		
Mixed	69	133.61	23.58		
Nontraditional	35	122.23*	28.28		
Total	325	134.98	24.30		
Results				6.248	.002

* Significant difference at the $p < .05$ level, as identified by Tukey's HSD post hoc analysis.

Table 21

Family of Origin Group FRQ Scale Scores Summary

	Mean Score	SD
Traditional Family Group (n = 221)		
Dinner	18.71	5.32
Weekend	17.14	4.66
Vacation	20.72	4.36
Annual	21.14	4.57
Special	19.43	4.48
Religious	21.71	5.11
Cultural	18.57	5.19
Total	42.75	11.45
Mixed Family Group (n = 69)		
Dinner	18.36	5.33
Weekend	17.61	4.54
Vacation	19.88	3.97
Annual	20.39	4.78
Special	19.32	5.00
Religious	20.45	5.51
Cultural	17.59	5.69
Total	41.93	11.79
Nontraditional Family Group (n = 35)		
Dinner	16.46	5.46
Weekend	16.77	5.31
Vacation	17.40	5.01
Annual	18.86	5.77
Special	17.51	5.14
Religious	18.46	6.08
Cultural	16.77	5.75
Total	37.83	13.32

Table 22

Correlation Matrix for FRQ, NEO PI-R, STAI, and RBB for Traditional Family Group

	FRQ	NEO PI-R	STAI	RBB
FRQ	1.00	.063	.121 *	.152 *
NEO PI-R	.063	1.00	-.046	-.025
STAI	.121 *	-.046	1.00	-.218 **
RBB	.152 *	-.025	-.218 **	1.00

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level

Table 23

Correlation Matrix for FRQ Scales and RBB for Traditional Family Group

	Dinner	Weekend	Vacation	Annual	Special	Cultural	Religious	RBB
Dinner	1.00	.438 **	.369 **	.277 **	.337 **	.181 **	.306 **	.018
Weekend	.438 **	1.00	.459 **	.466 **	.511 **	.336 **	.485 **	.130 **
Vacation	.369 **	.459 **	1.00	.305 **	.248 **	.324 **	.257 **	.073
Annual	.277 **	.466 **	.305 **	1.00	.725 **	.485 **	.395 **	.082
Special	.337 **	.511 **	.248 **	.725 **	1.00	.465 **	.516 **	.109
Cultural	.181 **	.336 **	.324 **	.485 **	.465 **	1.00	.367 **	.252 **
Religious	.306 **	.485 **	.257 **	.395 **	.516 **	.367 **	1.00	.071
RBB	.018	.130 **	.073	.082	.109	.252 **	.071	1.00

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level

Table 24

Correlation Matrix for FRQ, NEO PI-R, STAI, and RBB for Mixed Family Group

	FRQ	NEO PI-R	STAI	RBB
FRQ	1.00	-.247	.017	-.012
NEO PI-R	-.247	1.00	-.022	.039
STAI	.017	-.022	1.00	.097
RBB	-.012	.039	.097	1.00

* Correlation is significant at the 0.05 level

Table 25

Correlation Matrix for FRQ Scales and RBB for Mixed Family Group

	Dinner	Weekend	Vacation	Annual	Special	Cultural	Religious	RBB
Dinner	1.00	.367**	.340**	.280**	.215**	.291**	.270**	-.067
Weekend	.367**	1.00	.395**	.301**	.371**	.309**	.221**	.027
Vacation	.340**	.395**	1.00	.306**	.311**	.119	.230*	-.040
Annual	.280**	.301**	.306**	1.00	.749**	.531**	.435**	-.216*
Special	.215**	.371**	.311**	.749**	1.00	.597**	.469**	-.059
Cultural	.291**	.309**	.119	.531**	.597**	1.00	.507**	.234*
Religious	.270**	.221**	.230*	.435**	.469**	.507**	1.00	.027
RBB	-.067	.027	-.040	-.216*	-.059	.234*	.027	1.00

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level

Table 26

Correlation Matrix for FRQ, NEO PI-R, STAI, and RBB for Nontraditional Family Group

	FRQ	NEO PI-R	STAI	RBB
FRQ	1.00	-.200	.203	.350*
NEO PI-R	-.200	1.00	-.094	-.202
STAI	.203	-.094	1.00	-.015
RBB	.350*	-.202	-.015	1.00

* Correlation is significant at the 0.05 level

Table 27

Correlation Matrix for FRQ Scales and RBB for Nontraditional Family Group

	Dinner	Weekend	Vacation	Annual	Special	Cultural	Religious	RBB
Dinner	1.00	.494**	.501**	.165	.176	.018	.291*	.159
Weekend	.494**	1.00	.478**	.365*	.429**	.220	.243	.187
Vacation	.501**	.478**	1.00	.586**	.588**	.438**	.527**	.331*
Annual	.165	.365*	.586**	1.00	.898**	.674**	.604**	.259
Special	.176	.429**	.588**	.898**	1.00	.687**	.531**	.197
Cultural	.018	.220	.438**	.674**	.687**	1.00	.793**	.334*
Religious	.291*	.243	.527**	.604**	.531**	.793**	1.00	.321*
RBB	.159	.187	.331*	.259	.197	.334*	.321*	1.00

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level

APPENDIX C

QUESTIONNAIRES

Questionnaire 1

Demographic Information

ID# _____

1. How old are you? _____

2. Are you: female _____ male _____

3. What is your race/ethnicity?
   Caucasian _____ African-American _____
   Hispanic _____ Native American _____
   Asian-American _____ Other _____

4. How would you describe your overall health? (circle the most accurate number)
   (poor) 1 2 3 4 5 (excellent)

5. What is your academic ranking? total years in college: _____
   freshman _____ sophomore _____
   junior _____ senior _____
   other _____

6. How long has it been since you first lived away in a different house/apartment from your parents/parent? _____ years _____ months

7. With whom do you live now?
   parent(s) _____
   spouse (indicate how long) _____
   partner (indicate how long) _____
   roommate _____
   live alone _____

8. The following are timelines, beginning with age 7 and ending with age 17. Please indicate the length of time the person identified at the start of each line lived in your family home, *using your age as the indicator*..

   Example: If your mother married your stepfather when you were 10, and he was in your family home until you were 15, then the line would look like this:

   Stepfather: _____
   7 8 9 10 11 12 13 14 15 16 17

Please continue

Complete as many of these as are appropriate to your family between your ages of 7 and 17:

Birth/Adoptive Father:

7 8 9 10 11 12 13 14 15 16 17

Birth/Adoptive Mother:

7 8 9 10 11 12 13 14 15 16 17

Stepfather: (draw multiple lines if more than one stepfather)

7 8 9 10 11 12 13 14 15 16 17

Stepmother: (draw multiple lines if more than one stepmother)

7 8 9 10 11 12 13 14 15 16 17

Live-in Significant Other or Partner of Parent:(draw multiple lines if more than one)

7 8 9 10 11 12 13 14 15 16 17

Other adult members of household: (please identify on blank line)

_____

7 8 9 10 11 12 13 14 15 16 17

_____

7 8 9 10 11 12 13 14 15 16 17

Questionnaire 2

Religious Background and Behavior.

1. Which of the following best describes you at the present time? (Check one)

_____ Atheist • I do not believe in God.
_____ Agnostic • I believe we can't really know about God.
_____ Unsure • I don't know what to believe about God.
_____ Spiritual • I believe in God, but I'm not religious.
_____ Religious • I believe in God and practice religion.

2. For the **past year**, how often have you done the following? (Circle one number for each line)

	Never	Rarely	Once/ month	Twice/ month	Once/ week	Twice/ week	Almost daily	More than once/ day
a. Thought about God	1	2	3	4	5	6	7	8
b. Prayed	1	2	3	4	5	6	7	8
c. Meditated	1	2	3	4	5	6	7	8
d. Attended worship service	1	2	3	4	5	6	7	8
e. Read-studied scriptures, holy writings	1	2	3	4	5	6	7	8
f. Had direct experiences of God	1	2	3	4	5	6	7	8

3. Have you **ever** in your life:

	Never	Yes, in the past, but not now	Yes, and I still do
a. Believed in God?	1	2	3
b. Prayed?	1	2	3
c. Meditated?	1	2	3
d. Attended worship services regularly?	1	2	3
e. Read scriptures or holy writings regularly?	1	2	3
f. Had direct experiences of God?	1	2	3

Questionnaire 3

Family Ritual Questionnaire

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

On the top of each page you will find a heading for a family setting. Think of how your family typically behaved during the time when you were growing up (i.e., between **7 and 17** years of age). Think of how your family typically acted or participated during these event. Read the two statements and choose the one that is most like your family. After choosing the statement that is most like your family, decide if the statement is really true or sort of true for your family. Circle the letter that best describes your family as it was during the years specified above.

When thinking of your family, think of yourself, your siblings, and your parents. Some of the settings may also include other family members such as grandparents, aunts, uncles, and cousins. However, try to answer the questions as they best relate to your family between your ages of **7 and 17**.

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

EXAMPLE:

FOR OUR FAMILY REALLY TRUE	SORT OF TRUE				FOR OUR FAMILY SORT OF TRUE	REALLY TRUE
A	B	In some families one person does the dishes.	BUT	In other families everyone does the dishes.	C	(D)
(A)	B	In some families there is little planning around breakfast.	BUT	In other families there is a lot of planning around breakfast.	C	D

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

Take a moment now to remember what it was like to live in your household when you were between the ages of 7 and 17.

When you are ready, please turn the page and continue.

DINNER TIME

Think about a typical dinner time in your family.

FOR OUR FAMILY					FOR OUR FAMILY	
really true	sort of true				sort of true	really true
A	B	1. Some families regularly eat dinner together.	BUT	Other families rarely eat dinner together.	C	D
A	B	2. In some families every-one has a specific role and job to do at dinner time.	BUT	In other families people do different jobs at different times depending on needs.	C	D
A	B	3. In some families dinner time is flexible. People eat whenever they can.	BUT	In other families everything about dinner is scheduled; dinner is at the same time every day.	C	D
A	B	4. In some families, every-one is expected to be home for dinner.	BUT	In other families you never know who will be home for dinner.	C	D
A	B	5. In some families people feel strongly about eating dinner together.	BUT	In other families it is not that important if people eat dinner together.	C	D
A	B	6. In some families dinner time is just for getting food.	BUT	In other families dinner time is more than just a meal; it has special meaning.	C	D
A	B	7. In some families dinner time is pretty much the same over the years.	BUT	In other families dinner time has changed over the years.	C	D
A	B	8. In some families there is little planning around dinner time.	BUT	In other families dinner time is planned in advance.	C	D

WEEKENDS

Think about a typical weekend with your family.

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

VACATIONS

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

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

ANNUAL CELEBRATIONS

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

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

SPECIAL CELEBRATIONS

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

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

RELIGIOUS HOLIDAYS

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

FOR OUR FAMILY					FOR OUR FAMILY	
really true	sort of true				sort of true	really true
A	B	1. Some families rarely celebrate religious holidays.	BUT	Other families regularly celebrate religious holidays.	C	D
A	B	2. In some families there are no set jobs; people do what they can during religious holidays.	BUT	In other families everyone has a certain job to do during religious holidays.	C	D
A	B	3. In some families there is a set routine during religious holidays; everyone knows what to expect.	BUT	In other families there are few routines during religious holidays; activities vary from year to year.	C	D
A	B	4. In some families everyone is expected to be there during religious holidays.	BUT	In other families it is hard to know who will be around; whoever can will show up.	C	D
A	B	5. In some families religious holidays are more casual; there aren't a lot of strong feelings.	BUT	In other families religious holidays are times of strong feelings and emotions.	C	D
A	B	6. In some families religious holidays have special meaning for the family.	BUT	In other families religious holidays are more just like a day off.	C	D
A	B	7. In some families religious holidays are traditional, with activities passed down generations.	BUT	In other families religious holidays shift across the years.	C	D
A	B	8. In some families there is little planning or discussion around religious holidays.	BUT	In other families there is a lot of planning and discussion around religious holidays.	C	D

CULTURAL AND ETHNIC TRADITIONS

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

FOR OUR FAMILY					FOR OUR FAMILY	
really true	sort of true				sort of true	really true
A	B	1. Some families observe cultural traditions.	BUT	Other families rarely observe cultural traditions.	C	D
A	B	2. In some families there are set jobs for people to do during these events.	BUT	In other families there are no set jobs during these events.	C	D
A	B	3. In some families there is flexibility in the ways these events are observed.	BUT	In other families there are set routines and everyone knows what to expect during these events.	C	D
A	B	4. In some families everyone is expected to attend these events.	BUT	In other families only a few members may attend to represent the family.	C	D
A	B	5. In some families these events are very emotional and family members experience strong emotions.	BUT	In other families these are more casual events with family members less emotionally involved.	C	D
A	B	6. In some families these events don't have much meaning for the family.	BUT	In other families these events take on a special meaning and significance.	C	D
A	B	7. In some families these events have stayed pretty much the same across generations.	BUT	In other families these events are flexible and change over the years.	C	D
A	B	8. In some families little planning on the part of the family; details are left up to people outside the family.	BUT	In other families there is a lot of planning and discussion among family members.	C	D

Questionnaire 4

NEO PI-R/Openness to Experience

Instructions

Please read all these instructions carefully before beginning. Mark all your answers on the spaces provided to the side of each question.

Please read each item carefully and blacken the one answer that best corresponds to your agreement or disagreement.

① = Strongly Disagree
② = Disagree
③ = Neutral
④ = Agree
⑤ = Strongly Agree

1.	Blacken ① if the statement is definitely false or if you **strongly disagree.**	① ② ③ ④ ⑤
2.	Blacken ② if the statement is mostly false or if you **disagree.**	① ② ③ ④ ⑤
3.	Blacken ③ if the statement is about equally true or false, if you cannot decide, or if you are **neutral** on the statement.	① ② ③ ④ ⑤
4.	Blacken ④ if the statement is mostly true or if you **agree**.	① ② ③ ④ ⑤
5.	Blacken ⑤ if the statement is definitely true or if you **strongly agree**.	① ② ③ ④ ⑤

There are no right or wrong answers, and you need not be an "expert" to complete this questionnaire. Describe yourself honestly and state your opinions as accurately as possible.

Please answer every item. If you make a mistake or change your mind, please erase completely and mark new response clearly.

Please turn the page and continue.

NEO-PI-R

① = Strongly Disagree
② = Disagree
③ = Neutral
④ = Agree
⑤ = Strongly Agree

1.	I have a very active imagination.	① ② ③ ④ ⑤
2.	Aesthetics and artistic concerns aren't very important to me.	① ② ③ ④ ⑤
3.	Without strong emotions, life would be uninteresting to me.	① ② ③ ④ ⑤
4.	I'm pretty set in my ways.	① ② ③ ④ ⑤
5.	I often enjoy playing with theories or abstract ideas.	① ② ③ ④ ⑤
6.	I believe letting students hear controversial speakers can only confuse and mislead them.	① ② ③ ④ ⑤
7.	I try to keep all my thoughts directed along realistic lines and avoid flights of fancy.	① ② ③ ④ ⑤
8.	I am sometimes completely absorbed in music I am listening to.	① ② ③ ④ ⑤
9.	I rarely experience strong emotions.	① ② ③ ④ ⑤
10.	I think it's interesting to learn to develop new hobbies.	① ② ③ ④ ⑤
11.	I find philosophical arguments boring.	① ② ③ ④ ⑤
12.	I believe that laws and social policies should change to reflect the needs of a changing world.	① ② ③ ④ ⑤
13.	I have an active fantasy life.	① ② ③ ④ ⑤
14.	Watching ballet or modern dance bores me.	① ② ③ ④ ⑤
15.	How I feel about things is important to me.	① ② ③ ④ ⑤
16.	Once I find the right way to do something, I stick to it.	① ② ③ ④ ⑤
17.	I enjoy solving problems or puzzles.	① ② ③ ④ ⑤
18.	I believe we should look to our religious authorities for decisions on moral issues.	① ② ③ ④ ⑤
19.	I don't like to waste my time daydreaming.	① ② ③ ④ ⑤
20.	I am intrigued by the patterns I find in art and nature.	① ② ③ ④ ⑤
21.	I seldom pay much attention to my feelings of the moment.	① ② ③ ④ ⑤
22.	I often try new and foreign foods.	① ② ③ ④ ⑤
23.	I sometimes lose interest when people talk about very abstract, theoretical matters.	① ② ③ ④ ⑤
24.	I believe that the different ideas of right and wrong that people in other societies have may be valid for them.	① ② ③ ④ ⑤
25.	I enjoy concentrating on a fantasy or daydream and exploring all its possibilities, letting it grow and develop.	① ② ③ ④ ⑤
26.	Poetry has little or no effect on me.	① ② ③ ④ ⑤
27.	I experience a wide range of emotions or feelings.	① ② ③ ④ ⑤

NEO-PI-R

① = Strongly Disagree
② = Disagree
③ = Neutral
④ = Agree
⑤ = Strongly Agree

28.	I prefer to spend my time in familiar surroundings.	① ② ③ ④ ⑤
29.	I enjoy working on "mind-twister" – type puzzles.	① ② ③ ④ ⑤
30.	I believe that loyalty to one's ideals and principles is more important than "open-mindedness."	① ② ③ ④ ⑤
31.	If I feel my mind starting to drift off into daydreams, I usually get busy and start concentrating on some work or activity instead.	① ② ③ ④ ⑤
32.	Certain kinds of music have an endless fascination for me.	① ② ③ ④ ⑤
33.	I seldom notice the moods or feelings that different environments produce.	① ② ③ ④ ⑤
34.	Sometimes I make changes around the house just to try something different.	① ② ③ ④ ⑤
35	I have little interest in speculating on the nature of the universe or the human condition.	① ② ③ ④ ⑤
36.	I consider myself broad-minded and tolerant of other people's lifestyles.	① ② ③ ④ ⑤
37.	As a child I rarely enjoyed games of make believe.	① ② ③ ④ ⑤
38.	Sometimes when I am reading poetry or looking at a work of art, I feel a chill or wave of excitement.	① ② ③ ④ ⑤
39.	I find it easy to empathize – to feel myself what others are feeling.	① ② ③ ④ ⑤
40.	On a vacation, I prefer going back to a tried and true spot.	① ② ③ ④ ⑤
41.	I have a lot of intellectual curiosity.	① ② ③ ④ ⑤
42.	I think that if people don't know what they believe in by the time they're 25, there's something wrong with them.	① ② ③ ④ ⑤
43.	I would have difficulty just letting my mind wander without control or guidance.	① ② ③ ④ ⑤
44.	I enjoy reading poetry that emphasizes feelings and images more than story lines.	① ② ③ ④ ⑤
45.	Odd things – like certain scents or the names of distant places – can evoke strong moods in me.	① ② ③ ④ ⑤
46.	I follow the same route when I go someplace.	① ② ③ ④ ⑤
47.	I have a wide range of intellectual interests.	① ② ③ ④ ⑤
48.	I believe that the "new morality" of permissiveness is no morality at all.	① ② ③ ④ ⑤

Questionnaire 5

STAI Form Y-2

DIRECTIONS

A number of statements which people have used to describe themselves are given below. Read each statement and then circle the appropriate number to the right of the statement to indicate how you ***generally*** feel. There are no right or wrong answers. Do not spend too much time on any one statement, but give the answer which seems to describe how you generally feel.	Almost never	Sometimes	Often	Almost always
1. I feel pleasant ……	**1**	**2**	**3**	**4**
2. I feel nervous ……	**1**	**2**	**3**	**4**
3. I feel satisfied with myself ……	**1**	**2**	**3**	**4**
4. I wish I could be as happy as others seem to be ……...	**1**	**2**	**3**	**4**
5. I feel like a failure ……	**1**	**2**	**3**	**4**
6. I feel rested ……	**1**	**2**	**3**	**4**
7. I am "calm, cool, and collected" ……...	**1**	**2**	**3**	**4**
8. I feel that difficulties are piling up so that I cannot overcome them ...	**1**	**2**	**3**	**4**
9. I worry too much over something that really doesn't matter ……..	**1**	**2**	**3**	**4**
10. I am happy ……	**1**	**2**	**3**	**4**
11. I have disturbing thoughts ……	**1**	**2**	**3**	**4**
12. I lack self-confidence ……	**1**	**2**	**3**	**4**
13. I feel secure ……...	**1**	**2**	**3**	**4**
14. I make decisions easily ……	**1**	**2**	**3**	**4**
15. I feel inadequate ……	**1**	**2**	**3**	**4**
16. I am content ……..	**1**	**2**	**3**	**4**
17. Some unimportant thought runs through my mind and bothers me …	**1**	**2**	**3**	**4**
18. I take disappointments so keenly that I can't put them out of my mind..	**1**	**2**	**3**	**4**
19. I am a steady person ……..	**1**	**2**	**3**	**4**
20. I get in a state of tension or turmoil as I think over my recent concerns and interests ……...	**1**	**2**	**3**	**4**

Questionnaire 6

Consent Form

Consent for Own Participation

We would like you to participate in a research study. The purpose of this study is to gain a better understanding of the elements which work together to make us the unique, resilient individuals that we are. If you decide to participate in this study, your involvement is expected to take around 1 hour of your time, depending on your own work pace. We will ask you to fill out a packet of questionnaires, answering as accurately and thoughtfully as you can.

Your participation is completely voluntary, and you will be free to refuse or stop at any time without penalty. Your grades or class standing will not be affected in any way if you decide to stop. All information will be number coded, unable to be matched to your name, and be held strictly confidential. Your identity as a study participant will not be revealed without your written consent

The questionnaires involved will ask you about your childhood and your current activities. If you decide that you would like to extend your self-exploration beyond your participation in this study, you may wish to contact the Psychology Clinic (940-565-2631) to obtain more information regarding individual counseling services.

Do you have any questions?
If you have any questions later, please feel free to contact us:

Gloria J. Emmett, M. S.
Psychology Department
University of North Texas
940-565-2631

Michael J. Mahoney, Ph.D.
Psychology Department
University of North Texas
940-565-2741

If you agree to participate in this study, please sign BOTH **this copy and the one under this page** on the lines as indicated.

Signature _____ Date _____

Name (printed): _____

Please take a moment to remove BOTH forms from the front of the packet. When you are done with your questionnaire, please **return one consent form** along with your packet. You will keep the other form for yourself.

Welcome to the research project – your participation is greatly appreciated!

This project has been reviewed and approved by the UNT Committee for the Protection of Human Subjects (940/565-3940).

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