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AN EXAMINATION OF THE RELATIONSHIP BETWEEN FAMILY

OF ORIGIN RITUALS AND YOUNG ADULT ATTACHMENT STYLE

by

Melissa M. Homer

A thesis submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Master of Science

Department of Recreation Management and Youth Leadership

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BRIGHAM YOUNG UNIVERSITY

GRADUATE COMMITTEE APPROVAL

of a thesis submitted by

Melissa M. Homer

This thesis has been read by each member of the following graduate committee and by majority vote has been found to be satisfactory.

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Date	Ramon B. Zabriskie

Date	Dennis L. Eggett

BRIGHAM YOUNG UNIVERSITY

As chair of the candidate's graduate committee, I have read the thesis of Melissa Homer in its final form and have found that (1) its format, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

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ABSTRACT

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RITUALS AND YOUNG ADULT ATTACHMENT STYLE

Melissa M. Homer

Department of Recreation Management Youth Leadership

Master of Science

The purpose of this study was to investigate the relationship between family of origin rituals and young adults' attachment style when controlling for parents' attachment style. The sample consisted of 222 paired young adults and one parent (representing 208 families) from 36 different states. Family of origin rituals were measured using the Family Ritual Questionnaire (FRQ) and attachment was measured using the Experiences in Close Relationships Revised (ECR-R) questionnaire. Results indicated a negative relationship between family of origin ritual meaning and young adult attachment anxiety. Results also indicated that family of origin ritual meaning significantly predicted young adult anxiety after controlling for parent attachment.

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An Examination of the Relationship between Family of Origin Rituals and Young

Adult Attachment Style

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Abstract

The purpose of this study was to investigate the relationship between family of origin rituals and young adults' attachment style when controlling for parents' attachment style. The sample consisted of 222 paired young adults and one parent (representing 208 families) from 36 different states. Family of origin rituals were measured using the Family Ritual Questionnaire (FRQ) and attachment was measured using the Experiences in Close Relationships Revised (ECR-R) questionnaire. Results indicated a negative relationship between family of origin ritual meaning and young adult attachment anxiety. Results also indicated that family of origin ritual meaning significantly predicted young adult anxiety after controlling for parent attachment.

Introduction

The Carters are a skiing family, the Whites a praying family, and the Davisons a river-running family. It is not unusual for people to describe their family in terms of their family rituals because "families frequently describe their qualities in terms of the rituals they maintain" (Wolin & Bennett, 1984, p. 403). Subsequently, family rituals can serve as a window into the identity of a family. These "repetitious, highly valued, symbolic family occasions are the core of family culture" (Wolin & Bennett, p. 402). Within the family, rituals often occur as a part of family leisure time. This leisure time, however, is more structured than many other forms of leisure as it is repeated, coordinated, and has meaning for the family (Doherty, 1997). Shaw and Dawson (2001) proposed the term purposive family leisure to more accurately describe family leisure. Purposive leisure is planned and organized by parents with the specific goal of increased family functioning. Because family rituals are, by definition, more coordinated and repeated than other family activities, family rituals may be a form of purposive family leisure.

It has been suggested that leisure is one of the most important forces in forming family relationships and strong family bonds (Orthner & Mancini, 1990). During the formative years, a child learns about relationships from the relationship the child experiences with his or her parents (Bowlby, 1982). From this parent-child relationship, children learn the degree to which they can depend on others, and form beliefs about how people personally respond to them (Bartholomew & Horowitz, 1991). From these beliefs, children form attachment working models, or psychological frameworks for organizing beliefs and expectations about attachment relationships. These attachment working

models, formed in childhood, continue into adulthood where they are instrumental in the formation and success of adult relationships (Bowlby, 1973; Hazan & Shaver, 1987; Kobak & Sceery, 1988).

Researchers suggest that there is a relationship between attachment formation and family rituals (Kelly, 2002; Leon & Jacobvitz, 2003). Family rituals benefit family relationships in many ways. They have been identified as a dimension of strong families (Kelley & Sequeira, 1997), and they help families establish family identity and create feelings of belongingness (Fiese, 1992; Fiese et al., 2002; Wolin & Bennett, 1984). Family rituals also promote family interaction and strong family relationships. Subsequently, family rituals may be related to family members' formation of attachment working models. As a result of their effect on the formation of working models, family rituals may consequently influence young adult attachment styles. Therefore, the purpose of this study was twofold: first, to investigate the relationship between family of origin ritual patterns and young adults' attachment style; and second, to determine if there is a relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style.

<div align="center">Literature Review</div>

Family Leisure

The value of family leisure experiences has been widely acknowledged by both professionals and families, and researchers consistently report a positive relationship between family leisure and family life satisfaction and stability (Orthner & Mancini, 1990). Holman and Epperson (1984) stated that "both families and professional family

helpers see joint leisure time as an important element in promoting marital and family quality" (p. 285). Subsequently, leisure and recreation experiences seem to play a central role in the family experience and family strength (Orthner & Mancini). "The home is the most common locale and family members are the usual companions for most kinds of weekday, weekend, and vacation leisure" (Kelly, 1978, p. 48). Similarly, the family is the context for all leisure activities that adults rank as most important to them except solitary reading (Kelly). Family leisure time is at the core of individual's leisure patterns, and it remains important throughout the life cycle (Orthner & Mancini, 1990).

Current definitions of personal leisure typically emphasize freedom of choice, intrinsic motivation, and enjoyment as central to leisure experiences. Shaw and Dawson (2001) suggested that such conceptions of personal leisure may not, however, be descriptive of all family leisure. Therefore, Shaw and Dawson recommended applying the term purposive leisure to family leisure as it more accurately captures the meaning of family leisure for parents. Purposive leisure is planned, facilitated, and executed by parents to achieve such goals as improved family functioning through improved interaction and communication, intergenerational transmission of healthy lifestyle behaviors and moral values, and increased cohesion based on feelings of family unity.

Similar to Shaw and Dawson's (2001) description of purposive leisure is Doherty's (1997) description of the intentional family. Members of intentional families work and plan towards building and maintaining family ties. They also create meaningful activities to help family members bond, and to create a strong family identity (Doherty).

According to Doherty, an intentional family is a ritualizing family, and it is through

family rituals that families build and maintain family ties.

Rituals

Family rituals are a form of symbolic activity that convey identity and a sense of

belonging to family members (Segal, 2004). Wolin and Bennett (1984) proposed that

rituals are repetitious, highly valued, and symbolic family occasions that form the core of

family culture. Rituals, therefore, transmit families' values, attitudes, goals, and

paradigms (Bossard & Boll, 1950; Wolin & Bennett, 1984).

Aspects of rituals. According to Doherty (1997), there are three key aspects of a

family ritual and each must be present for an activity to be considered a family ritual. The

first aspect of a ritual is that it must be coordinated. If only one member of the family eats

a meal everyday it is not a family ritual, however, if the whole family gets together

everyday to eat dinner it is likely a ritual. The second characteristic of a ritual is that it is

a repeated activity. One family dinner would not constitute a family ritual, but a daily

family dinner the family anticipates and organizes would likely be a ritual. The final

qualification of a ritual is that the activity has meaning and significance for the

participants. For example, if upon returning home everyday a husband's greeting to his

wife expresses affection and has symbolic meaning, his return greeting can become a

ritual. If, however, upon returning home he goes about his business only greeting her

when they pass, his return home would not be a ritual activity as it is not symbolic and

his actions are primarily instrumental, not meaningful.

The meaning and significance of rituals appears to be central to family rituals, and researchers have demonstrated the degree of meaning in a ritual can be measured and described by two factors (Fiese & Kline, 1993; Markson & Fiese, 2000). The first factor is *ritual meaning*; it measures the symbolic significance of family rituals. The second is *ritual routine*; it measures the prescribed roles and routines of family activities, and indicates the degree to which rituals have lost their symbolic meaning and function almost as routines.

Several studies link family life satisfaction more strongly with a ritual's meaning than with the actual ritual itself (Marks, 2004). Family rituals provide symbolic and emotional meaning that conveys family identity and family values. Family ritual meaning is also negatively related to anxiety and positively related to lovability in family members. In contrast, rituals high in their degree of routine (and low in their level of meaning) have been found to be positively related to anxiety and negatively related to feelings of lovability (Fiese & Kline, 1993). In addition to these findings regarding the benefits of family ritual meaning, a more general look at family rituals has uncovered several additional benefits of family rituals in the areas of family relationships and family stability.

Ritual benefits. Rituals are a dimension of strong families (Kelley & Sequeira, 1997) and they bring about feelings of support and bonding between family members (Sanguinetti, 2001). Rituals help establish family identity by clarifying expected roles, delineating boundaries, defining family rules (Wolin & Bennett, 1984), and creating feelings of belongingness (Fiese, 1992). Researchers have also found a significant

positive relationship between family rituals and family cohesion (Hammond, 2001;

Schrader, 1997).

Based on these findings it seems that family rituals are a forum in which family

interactions take place and through these interactions family members create family

relationships. Consequently, these ritual interactions may affect the way children develop

and learn about attachments and relationships with others.

Attachment Theory

Attachment theory was initially conceived as a general personality development

theory focusing primarily on mother-infant attachments (Bowlby, 1981). According to

attachment theory, children's behavior is oriented toward keeping them within proximal

distance to their caretaker to promote "felt security" based on parent's responsiveness

(Bowlby, 1982; Bretherton, 1985; 1992).

Working models and infant attachment. A parent's degree of responsiveness to a

child has a profound impact on the child's developing personality (Bowlby, 1973; Collins

& Read, 1990). The quality of the infant-caregiver relationship is determined by the

caregiver's responsiveness to the child, and the degree to which the infant comes to view

the caregiver as a source of security (Ainsworth, Blehar, Waters, & Wall, 1978). Based

on the quality of the infant-caregiver relationship the child creates beliefs and

expectations about relationships; these beliefs are known as *working models*. Bowlby

(1973) identified the two main facets of children's developing working models:

"(a) whether or not the attachment figure is judged to be the sort of person who in

general responds to calls for support and protection; [and] (b) whether or not the

self is judged to be the sort of person towards whom anyone, and the attachment

figure in particular, is likely to respond in a helpful way" (p. 204).

These working models serve as a relationship heuristic providing the child with rules

about relationships and attachments (Kobak & Sceery, 1988). The operation of these

working models in an individual's relationships creates an individuals attachment style

that persists into later years.

Adult attachment dimensions. A basic tenet of attachment theory is that

attachment relationships continue to be important throughout the life span, and research

has found that attachment styles formed through relationships with early primary

caregivers continue into adulthood (Ainsworth, 1982; Hazan & Shaver, 1987). As a

result, several researchers have translated the infant attachment styles into terms,

dimensions and descriptions appropriate for adult relationships (Collins & Read, 1990;

Hazan & Shaver, 1987; Simpson & Rholes, 1998).

Brennan, Clark, and Shaver (1998) suggested that there are two fundamental

dimensions of adult attachment. One dimension is attachment-related anxiety. People

high on this dimension tend to worry about whether their partner is available and

responsive. The second dimension is attachment-related avoidance. People high on this

dimension are not comfortable opening up to or depending on others (Fraley, 2004).

Attachment style and romantic relationships. These attachment styles exert a

pervasive influence on romantic relationships because they reflect the individual's view

of the rewards and dangers of intimate relationships (Feeney & Noller, 1990). Hazan and

Shaver (1987) proposed that Bolwby's (1969) attachment model could illuminate certain

aspects of both adolescent and adult romantic love, and explain certain behavior and experiences of individuals in romantic relationships. "Avoidant adults, for example, are reluctant to self-disclose and become psychologically intimate with romantic partners; anxious-ambivalent adults are prone to jealousy and obsessive preoccupation with romantic partners; secure adults tend to view their partners as trustworthy friends" (Shaver et al., 1996, p. 582).

Similarly, Collins and Read (1990) found that participants with a secure attachment style had a higher sense of self-worth, greater self-confidence, and were more expressive. Their beliefs about the world were also positive, and they viewed people as dependable and trustworthy. Individuals with secure attachments were also characterized by demonstrating less game playing and more selflessness in their relationships. The romantic relationships of secure individuals tended to last longest, while romantic relationships of anxious ambivalent individuals were the least enduring (Feeney & Noller, 1990; Hazan & Shaver, 1987). These findings regarding the positive relationship quality of securely attached individuals suggest that securely attached individuals are more successful in their romantic relationships.

In contrast, individuals with a more anxious attachment style demonstrated very different behavior than securely attached individuals (Collins & Read, 1990). Individuals with an anxious attachment style had negative views of themselves and others, including lower self-worth and sense of control. They were also more likely to have an obsessive, dependent style of relationship. Given the attachment style's effect on relationship

formation and relationship quality, factors that influence the creation of an individuals'
attachment style are important to investigate.

Factors Affecting Attachment Style

　　Parents' attachment. Researchers found that one factor influencing whether
children develop a secure or insecure attachment style is parents' attachment style
(Pederson, Gleason, Moran, & Bento, 1998; Van IJzendoorn, 1995; Ward & Carlson,
1995). The effect of parents' attachment style on children is powerful enough that
parents' attachment style predicts approximately 25% of the variation in infant
attachment (Van IJzendoorn). One reason for this is that parents express their attachment
style in how responsive they are to their children (Hammond, 2001; Ward & Carlson,
1995). For example, securely attached parents are able to interpret their children's
attachment signals more accurately, and are more willing to react promptly and
adequately to children's needs, than are insecure parents (Van IJzendoorn).

　　These parent-child interactions, however, are not a sufficient explanation for
children's attachment style, as parental attachment style explains only one fourth of the
variation in children's attachment security. This suggests that there are other variables
influencing children's attachment style, one of which may be family ritualization.

　　Attachment and rituals. Several studies have found a relationship between
parents' attachment and family rituals. Leon and Jacobvitz (2003) proposed that adult
attachment is an important predictor of family ritual quality. They found that couples'
attachment was associated with the family's pattern of ritualization. Similarly, Thalhuber
(2002) examined the relationship between adult attachment style and the quality of family

rituals, and found that maternal insecure attachment was associated with higher routinization of family rituals.

Not only is there a relationship between parents' attachment style and rituals, but along with other family of origin characteristics, rituals affect family members' relationship beliefs. Kelly (2002) investigated the contribution of family of origin structure (divorced or intact marital status of parents) and family of origin characteristics (including family rituals) in predicting adult-children's attachment style. She found that family of origin characteristics (such as family rituals), rather than its structure (parent's marital status), predicted positive and negative relationship communication strategies, relationship beliefs, and fear of intimacy in adult children. In addition, positive family of origin characteristics, including family rituals, was more predictive of relationship beliefs and fear of intimacy in adult children than the absence or presence of negative family of origin characteristics.

In addition to these studies, the characteristics and benefits of rituals suggest that they could be associated with attachment formation. Children's family life and family interactions are important in their creation of attachment working models (Bowlby, 1982). Because family ritualization is associated with family functioning, family bonding, and family cohesion, family rituals may be a key process in the formation of the family relationships that are central to the creation of children's attachment working models (see Figure 1). These are the same attachment working models that are carried into adulthood and used to interpret and respond in adult relationships.

Summary and Hypotheses

Leisure typically plays a central role in family experiences, and for most parents and children, leisure activities are family centered activities. Often, leisure that takes place in the home is purposive in nature and is planned and facilitated by parents to promote beneficial family interactions. One form of purposive leisure is family rituals. Rituals are meaningful family activities that are repeated and coordinated among family members. Rituals are a quality of strong families, and because they facilitate meaningful interaction family rituals are an important aspect of family relationships.

Children learn about relationships from their parents' responsiveness. From these interactions children create beliefs and expectations about how people respond to them and how people interact in relationships in general. These beliefs and expectations are carried into adulthood where they become an influencing factor in the success of romantic relationships.

One factor affecting the creation of children's attachment working models is parents' attachment style. Parents' attachment style, however, explains only a portion of the variance in children's attachment style and a large amount of the variance is unexplained, indicating that other variables may play a role in children's formation of attachment working models. Due to the influence that rituals have on family cohesion and family bonding, family rituals may be one significant variable in relationship formation, and consequently, the formation of children's attachment representations. Based on the literature and these possible relationships, this study was designed to test the following hypotheses:

Hypothesis 1. There is a positive relationship between family of origin rituals and young adult attachment style.

Hypothesis 2. There is a positive relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style.

Methods

Sample

According to Erickson's (1959) theory of psychosocial development the most important developmental task for young adults is to achieve intimacy with others. Because achieving intimacy is the primary developmental task for young adults, attachment should be more pronounced in individuals in this stage than individuals in other developmental stages, making young adults well suited for attachment research.

The sample consisted of 222 paired samples each consisting of one parent and one young adult. These paired samples represented 208 families due to multiple observations of more than one young adult and more than one parent from a family. The participants were from 36 different states in the Unites States, 4 from Canada, and 2 from other countries. Participants were a convenience sample recruited via email beginning in college classes in 12 colleges throughout the United States. Young adults ranged from 17 to 31 years of age with a mean age of 21.46 years ($SD = 2.38$). The young adult sample consisted of 22% male and 78% female participants. Parents' ages ranged from 39 to 66 years of age with a mean age of 49.49 years ($SD = 5.60$). The parent sample consisted of 28% male and 72% female participants. The majority of the parents were Caucasian (89%), with 2% Hispanic, 5% African-American, and 4% other ethnicities. Parent

household annual incomes ranged from less than $10,000 to over $150,000; 55% made less than $70,000. Of the parents, 77% percent had four years, or less, of post high school education and 33% had more than four years of post high school education. The majority of the parents were married (88%), 8% were divorced, and the other 4% were single, unmarried, separated, or widowed.

Measures

The online questionnaire contained two instruments and a section of demographic questions. The first section measured family of origin rituals using the Family Ritual Questionnaire (FRQ). The second section assessed adult attachment style as measured by the Experiences in Close Relationships Revised (ECR-R) questionnaire.

Family of origin rituals. Family of origin rituals were assessed using the FRQ (Fiese & Kline, 1993), a 56-item questionnaire based on the Wolin and Bennett Family Ritual Interview (Wolin & Bennett, 1984). The FRQ assesses family rituals in seven settings: dinner time, weekends, vacations, annual celebrations, special celebrations, religious celebrations and cultural traditions. The FRQ also measures family rituals on eight dimensions: occurrence, roles, routines, attendance, affect, symbolic significance, continuation, and deliberateness.

Each question on the FRQ has two descriptions of a family routine or tradition. The participants chose which of the two descriptions most accurately described the participant's family of origin. The participant then decided if that description was "really true" or "sort of true" of his or her family of origin. For example, question one has two descriptions "Some families regularly eat dinner together" and "Other families rarely eat

dinners together." After deciding which description was most like the participant's family, the participant decided if that description was really true or sort of true for his or her family.

Two components of family rituals measured by the FRQ have been established using factor analysis (Fiese & Kline, 1993). A Family Ritual Routine score was obtained by summing the responses to the roles and routines dimensions, and a Family Ritual Meaning score was obtained by summing responses to occurrence, attendance, affect, and symbolic significance questions. The routine score summarized the enactment of the rituals through roles and routines, the meaning score summarized the meaning ascribed to rituals (Fiese, 1992).

Evidence of construct validity of the FRQ has been demonstrated through "significant correlations found between established measures of family organization and negative correlations with anxiety and physical symptoms" (Fiese & Hooker, 1993; Fiese & Kline, 1993). A test-retest reliability coefficient of .88 was established over a 4-week period (Fiese & Kline). Internal consistency coefficients on all the dimensions and settings of the FRQ have ranged from .52 to .90 (Markson & Fiese, 2000). Internal consistency coefficients tested for this study were consistent with previous results ranging from .54 to .78.

Attachment. A measure of attachment was obtained using the ECR-R (Fraley, Waller, & Brennan, 2000). The ECR-R is a 36-item self-report attachment measure. The ECR-R assesses basic orientation towards closeness and distance in romantic relationships (Lopez & Hsu, 2002). The ECR-R yields scores on two subscales that

measure attachment avoidance (discomfort with closeness and discomfort with depending on others) and attachment anxiety (or fear of rejection and abandonment).

To complete the ECR-R, participants were asked to think about their close relationships without focusing on a specific person, and were asked to rate how accurately each item describes the participant's close relationships (e.g., "I worry a lot about my relationships"). The participant rated how strongly they agreed with the statement on a seven-point scale ranging from "disagree strongly" to "agree strongly."

Brennan, et al. (1998) report Cronbach alphas of .94 and .91 for the Avoidance and Anxiety scales of the ECR-R, and found that the scale scores correlated in expected directions with scores on touch aversion and postcoital emotions. Internal consistency tested for this study indicated a Cronbach alpha of .94 for avoidance and .93 for anxiety.

The final section of the questionnaire was a series of demographic questions including questions regarding the participant's gender, age, ethnicity, marital status, year in school, and parents' marital status.

Procedures

Young adults were asked through email to participate in the study and were asked to forward the email to their parents asking them to also participate. In the email, the young adults and parents were given the website address where the questionnaire could be taken. Upon entering the website, participants were asked to enter the last four digits of the parents' home phone number. This number was used to both identify the participants (no names were used) and to match the parents' and young adult's responses to each other. The first section of the questionnaire was the consent form indicating that

participation was voluntary and that submission of the questionnaire implied consent.

Following the informed consent form the participants completed the research

questionnaire. The final page was a reminder to the young adults to forward the email to

their parents. The results of the questionnaires were then emailed to the researcher.

Data Analysis

The data were analyzed using the statistical package SAS. The researchers

reviewed the data for missing responses or data entered incorrectly, and examined the

data for skewing and multicollinearity. Descriptive statistics were computed for the FRQ

and ERC-R total and subscale scores as well as the demographic information. A variety

of preliminary analyses were performed before hypothesis testing. The first was an

ANCOVA to ensure that the parents and young adults reported their family rituals

similarly, the second was a backwards selection to determine if the demographic

variables were significant predictors of young adult family ritual scores, and the third was

an ANCOVA to verify if there was a relationship between young adult attachment and

parent attachment before controlling for that relationship.

The hypothesis that there was a positive relationship between young adults'

attachment style and their family of origin rituals was tested through pairwise correlations

performed on the FRQ subscale scores and the young adult's ECR-R subscale scores.

They were tested at the $p < .01$ level of significance to correct for the multiple

correlations performed.

To test the hypothesis that there was a positive relationship between family of

origin rituals and young adult attachment after controlling for parents' attachment style,

an ANCOVA was performed using the categorical variables of gender, parents' marital status and young adult's marital status, and the continuous variables of the young adult's FRQ subscale scores and the parents' ECR-R subscale scores as the independent variables with the dependant variables of the young adult's ECR-R subscale scores. They were tested at the $p < .01$ level of significance to correct for the multiple analyses performed.

<div align="center">Results</div>

General Ritual and Attachment Findings

Young adult scores on the Family Ritual Questionnaire (FRQ) ranged from 92 to 208 for the FRQ total score ($M = 149.69$, $SD = 23.37$), 16 to 45 for the ritual routine score ($M = 31.09$, $SD = 5.99$), and 39 to 112 for the ritual meaning score ($M = 81.49$, $SD = 14.49$). Parent scores on the FRQ ranged from 85 to 223 for the FRQ total score ($M = 155.21$, $SD = 24.58$), 17 to 55 for the routine score ($M = 32.50$, $SD = 6.24$), and 46 to 112 for the meaning score ($M = 84.36$,

$SD = 14.15$).

Young adult scores on Experience in Close Relationships Revised (ECR-R) ranged from 36 to 195 for ECR-R total score ($M = 98.59$, $SD = 35.90$), 18 to 104 for attachment anxiety score ($M = 51.11$, $SD = 20.67$) and 18 to 113 for attachment avoidance score ($M = 47.47$, $SD = 20.63$). Parent scores on the ECR-R ranged from 36 to 177 for the total ECR-R score ($M = 81.69$, $SD = 35.06$), 18 to 104 for anxiety score ($M = 38.32$, $SD = 18.44$), and 18 to 99 for avoidance score ($M = 43.37$, $SD = 20.85$).

Several preliminary investigations were performed before hypothesis testing to account for possible confounding variables. The first preliminary investigation was performed to ensure that parents and young adults reported family rituals similarly. Results of an ANCOVA indicated that all of the parent scores on the FRQ (total and subscales) were significant predictors of the young adult scores on the FRQ ($p = <.0001$ level). As a result of this finding the subsequent analyses on family of origin rituals were performed using the young adult FRQ scores (unless otherwise specified), as their responses were indicative of both parents' and children's perceptions of family rituals.

A second preliminary analysis using backwards selection was used to determine if any of the demographic variables (parent marital status, parent gender, young adult gender, parent income, the number of children in the family of origin, parent years married, and parent education) were significant predictors of young adult family ritual scores. The following factors were significant: the number of years the parents were married significantly predicted young adults' ritual scores for the religious rituals setting ($F(1, 197) = 7.29$, $p = .0076$), and parents' gender significantly predicted young adults' rituals score for the vacations setting ($F(1, 217) = 8.89$, $p = .0032$) with fathers reporting higher scores on the vacation setting. Parents' level of education significantly predicted young adults' ritual deliberateness score—the advanced preparation and planning associated with an activity— ($F(1, 208) = 7.08$, $p = .0084$), young adults' ritual affect score—the emotional investment in an activity— ($F(1, 208) = 8.98$, $p = .0031$), ritual occurrence score—how often an activity occurs— ($F(1, 206) = 8.03$, $p = .0051$), and the young adults' ritual meaning score ($F(1, 208) = 11.41$, $p = .0009$). Young adults' gender

significantly predicted young adults' ritual occurrence score, ($F(1, 206) = 7.45$, $p = .0069$) with the women reporting higher ritual occurrence. The young adults' anxiety score significantly, negatively predicted young adults' ritual occurrence score ($F(1, 206) = 10.32$, $p = .0015$), and young adults' ritual significance score—the attachment of meaning to a score— ($F (1, 207) = 9.27$, $p = .0026$).

The third preliminary analysis was performed to verify that there was a relationship between parents' attachment and young adults' attachment before controlling for that relationship (Hypothesis 2). Results of an ANCOVA determined that parent anxiety was a significant predictor of young adult anxiety ($F(1, 220) = 8.54$, $p = .0038$). This represents a positive relationship between parent anxiety and young adult anxiety. There was not a significant relationship between parent avoidance and young adult avoidance ($F(1, 220) = 1.34$, $p = .2482$) or parent ECR-R total score and young adult ECR-R total score ($F(1, 220) = 5.02$, $p = .0261$).

Hypothesis Testing

To address the first hypothesis, pairwise correlations were calculated to examine the relationship between family of origin ritual total and subscale scores and young adult attachment total and subscale scores. Results indicated that young adults' total FRQ score was negatively correlated with young adult anxiety ($r = -.2534$, $p = .0001$), and total ECR-R score ($r = -.2142$, $p = .0013$) (Table 1). Family ritual meaning was negatively correlated with young adult anxiety ($r = -.2708$, $p = .0001$), and with total attachment score ($r = -.2367$, $p = .0004$). Results for young adults did not indicate a relationship

between family ritual scores and young adult avoidance or family ritual routine and young adult anxiety or avoidance.

The second hypothesis predicted a relationship between young adult attachment and family of origin rituals after controlling for parent attachment. Results of an ANCOVA determined that after controlling for parent attachment scores (anxiety and avoidance), that family of origin ritual meaning significantly predicted young adult anxiety ($F(1, 217) = 11.07$, $p = .0010$), but did not significantly predict young adult avoidance, although it approached significance ($F(1, 217) = 5.43$, $p = .0207$). These numbers represent a negative relationship between ritual meaning and attachment scores. Ritual routine did not significantly predict young adult anxiety ($F(1, 217) = .10$, $p = .756$) or young adult avoidance scores ($F(1, 217) = 3.09$, $p = .0803$).

Discussion

The purpose of this study was to investigate the relationship between family of origin ritual patterns and young adults' attachment style. Results indicated that there is a relationship between family of origin rituals and young adult attachment; and the relationship is still present after controlling for parent attachment. To more fully explicate this study, the findings regarding the hypothesis testing and the findings regarding family of origin rituals and young adult attachment style are discussed. Implications of the research and recommendations for future research are also addressed.

Hypotheses

Findings regarding the first hypothesis indicated that as the meaning in family rituals decreased, young adult attachment anxiety increased. In other words, the more

meaningful family of origin rituals were, the less anxious those children were in relationships as adults. Consequently, the more meaningful the family of origin rituals the more those children were able to make healthy secure attachments as adults. These results are supported by Fiese and Kleine's (1993) conclusions that family ritual meaning is negatively related to general anxiety and positively related to lovability in family members. In addition, ritual routine was not related to young adult attachment, thus supporting findings that it is the ritual meaning, as opposed to empty routine, that is an important dimension of family rituals (Marks, 2004).

These findings indicate that if parents create family rituals that are meaningful and increase the meaning in family rituals (as opposed to rituals being rigid and hollow), their children will more likely be able to create meaningful relationships later in life. Because their family of origin had meaningful family rituals, as young adults they will likely have a more secure attachment style, which is associated with a higher sense of self-worth, greater self-confidence (Collins & Read, 1990), and longer lasting relationships (Feeney & Noller, 1990; Hazan & Shaver, 1987).

Results of this study, however, did not indicate a relationship between family of origin rituals and young adult avoidance. The reason for lack of findings regarding attachment avoidance may be in part because avoidant individuals are less attentive to material with emotional, attachment related themes, and as a result, avoidant individuals have greater difficulty recalling such material (Edelstein et al., 2005). Family rituals are meaningful because of the emotion they carry. For this reason, the participants who had high levels of attachment avoidance may have had difficulty accurately remembering the

emotion and attachment related aspects of family ritualization, aspects that are central to family rituals.

As a follow-up to the first hypothesis, findings of the second hypothesis indicated that, after controlling for parent attachment, which has been found to be related to young adult attachment (Pederson, et al., 1998; Van IJzendoorn, 1995; Ward & Carlson, 1995) and family ritualization (Thalhuber, 2002), family of origin ritual meaning still significantly predicted young adult anxiety. In other words, higher levels of meaningful family ritualization predicted less attachment anxiety in young adults regardless of parent attachment style.

These findings are useful to therapists and other professionals who work with families. If a therapist was concerned with attachment related insecurity in children he or she could help the family create meaningful family rituals to help children create secure attachment styles. Family workers who are concerned with children's insecure attachments will often try to improve parent's relationships and interactions with their children, because parent attachment has an impact on the parent child relationship and subsequently affects children's attachment. Attachment style is considered highly stable, and for this reason it may be difficult to change parents' attachment. Starting a family ritual may be an easier way of affecting parent child interactions than trying to change parent attachment.

Therapists trying to treat families with attachment disorders often try to create interventions in the parent-child relationship. One of the interventions they apply to families is to create a co-construction of meaning between parents and children (Hughes,

2004). Helping a family establish family rituals may be one way of encouraging this co-construction of meaning in the dyadic relationship. Consequently, creation of meaningful family rituals may be a way to influence children's attachment even if the parent's attachment style is a potential risk factor.

General Ritual and Attachment Findings

Parent and young adult attachment. As researchers suggest (Van Ijzendoorn, 1995; Ward & Carlson, 1995), parent anxiety was a significant predictor of young adult anxiety. According to attachment theory, people with high attachment anxiety tend to worry about whether their partner is available and responsive. Parents with high attachment anxiety may act with a lot of attachment anxiety in their relationships with their children, thus teaching their children that such anxious interactions are how to perceive and behave in relationships. This frequent exposure to attachment anxiety may cause children to internalize the attachment anxiety.

In contrast, parent avoidance did not significantly predict young adult avoidance. According to attachment theory, people with high attachment avoidance are not comfortable opening up to or depending on others (Fraley, 2004). These avoidant feelings may not have been as outward and evident in the parents' interactions with children, and may have resulted in a lack of children's internalization of attachment avoidance.

Demographic factors. There were some unexpected findings in the analysis of the demographic information in relation to the young adult ritual scores; parent marital status, parent income, and the number of children in the family were not significant predictors of young adult family ritual dimensions or settings. These findings indicate

that these aspects of family of origin structure are not important factors in family
ritualization. This supports Kelly's (2002) findings that family of origin characteristics
(such as family rituals) rather than its structure (parent's marital status) predicted positive
and negative relationship communication strategies, relationship beliefs, and fear of
intimacy in adult children.

These findings regarding the non-significance of family structure are encouraging
for less traditional families such as single parent families, lower income families, and
larger families. Parent income surprisingly did not predict the family vacation score
which indicates that the cost of the vacations and the elaborateness of family vacations
may not be as important as other factors such as the meaning of the vacation. These
findings are surprising as lower income is often seen as a leisure constraint (Dattilo,
Dattilo, Samdahl, & Kleiber, 1994), although this may be due to many important family
rituals not being dependent on family income (e.g., family dinners or family religious
rituals).

In contrast to family structure and income, parent education, however, was a
significant predictor of several aspects of family rituals: ritual deliberateness, ritual
affect, ritual meaning, and ritual occurrence. Perhaps this is because educated parents are
more aware of the options open to them within the realm of family togetherness and are
better able to understand parenting within family leisure. Larson, Gillman, and Richards
(1997) found a relationship between mother's education and mother's and adolescent's
freedom during family leisure. Parental education may allow parents to overcome leisure
constraints because they have more experience in problem solving and analytical

thinking. They would then be able to find alternative methods of creating family rituals and would be able to overcome possible constraints to family rituals.

Based on the impact of parent's education level on family of origin ritual deliberateness, affect, meaning, and occurrence scores, further research is warranted to increase our understanding of how parents' education level affects family ritualization. Further research may indicate whether this relationship is due to a matter of educated parents having more problem solving skills to negotiate ritual constraints, or whether it is a matter of educated parents knowing more ways to enact family rituals, or perhaps another factor altogether. This might help professionals know how to help less educated parents who may be at a disadvantage; findings may indicate, for example, that family professionals need to particularly assist less educated parents to know how to create family rituals or how to negotiate family ritual constraints. Findings may also indicate that parents are unaware of how their attachment patterns and interactions with their children affect their children's attachment. This will direct professionals to help parents be educated about their interactions with their children and how these interactions affects their children's ability to have secure relationships as adults.

Parent and young adult perceptions. The finding that parent ritual responses significantly predicted young adult ritual responses signifies that parents and young adults perceive their family of origin rituals similarly. This lends credence to the FRQ; it reliably measured the same family rituals from a parent and young adult perspective. It also gives evidence of inter-rater reliability between a parent and a young adult reporting family rituals.

Recommendations

Findings that family of origin ritual meaning significantly predicted young adult anxiety implies that it is beneficial for family professionals to help families create meaningful family rituals. For family therapists and family professionals to be able to help families create meaningful family rituals, more information is needed on what makes a ritual meaningful. Further investigation into how to create meaningful rituals will yield information that can be applied to families to assist them in creating meaningful family rituals that may better protect family members from insecure attachment patterns.

The findings that family rituals and parents' attachment significantly predicted young adult anxiety, but did not predict young adult avoidance, should be further investigated as well. These finding are contrary to other findings and general beliefs about young adult attachment. Children's attachment is commonly found to be affected by parent attachment and there has not been any distinction between anxiety and avoidance. There has been research on the different consequences of relationship anxiety and avoidance, but there has not been research into the separate creation and transmission of the two factors. Based on these unexpected findings that indicated a difference in the transmission of attachment anxiety and avoidance, further investigation on how the two factors of anxiety and avoidance are diversely affected and created would be beneficial. This research suggests that the transmission and the factors that contribute to anxiety and avoidance may not be as simple and one-dimensional as previously conceived.

A few limitations of the present study merit further research on this topic. The sample for this study was predominantly female. This indicates a potential for female bias. Due to the sample size, however, it is believed that the number of men is large enough to be adequately representative. Both male and female young adults were recruited for the study, but 78% of participants who volunteered were women indicating a possible self-selection bias. The young adults recruited the parents themselves, and it was assumed that the young adults would recruit the parent they were closest to and most accustomed to asking for assistance which would likely be their primary caregiver. It was appropriate to have the primary caregiver respond because that is the parent whose attachment has the most powerful effect on the young adults' attachment and on the family of origin rituals. It is not surprising that there were more mothers than fathers as many children view their mother as their primary caregiver. Findings regarding the lack of evidence for the transmission of father attachment (Miljkovitch, Pierrehumbert, Bretherton, & Halfon, 2004) also support the predominance of mother respondents. This is also appropriate in regards to investigating family of origin rituals because mothers are believed to be the keepers of the family rituals (Doherty, 1997). The predominance of mothers, however, limits the information regarding fathers. Based on these possible limitations, further research focusing on men and fathers would be beneficial to better understand the fathers' role in attachment transmission and men's perceptions of family rituals.

Of the parent sample 88% were married. Because the findings of this study were based primarily on two parent families, the findings may not be generalized to other

populations including single and divorced parents. Consequently, findings from the

current study should be interpreted with caution until more research can be done

investigating family of origin rituals in single and divorced-parent families.

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Table 1

Young Adult Attachment and Ritual Pairwise Correlation Coefficients

Variable	Anxiety	Avoidance	ECR Total
Young Adults (n = 222)			
Occurrence	-0.33914**	-0.20268*	-0.31168**
Roles	-0.03993	0.09658	0.03250
Routines	-0.17753*	-0.05205	-0.13211
Attendance	-0.15209	-0.14783	-0.17249*
Affect	-0.19216*	-0.10646	-0.17179
Significance	-0.27368**	-0.11320	-0.22259**
Continuation	-0.19040*	-0.08476	-0.15831
Deliberateness	-0.15016	-0.07670	-0.13051
Dinner	-0.20054*	-0.13459	-0.19278*
Weekend	-0.20306*	-0.07707	-0.16118
Vacation	-0.12508	0.00705	-0.06796
Annual	-0.19327*	-0.10731	-0.17291*
Special	-0.18884*	-0.12482	-0.18043*
Religious	-0.17025	-0.08298	-0.14569
Cultural	-0.18857*	-0.07749	-0.15308
Meaning	-0.27077**	-0.14058	-0.23665**
Routine	-0.11855	0.02899	-0.05159
FRQ Total	-0.25342**	-0.11891	-0.21421*

*$p < .01$ **$p < .001$

Attachment & Rituals Model

Learn about relationships

Parent's Attachment Style

Teaches children about relationships, closeness, and loved ones responsiveness

Young Adult's Attachment Style

Context of relationships

Family Rituals

Instrumental in creating family relationships. Associated with family cohesion, and family bonding,

?

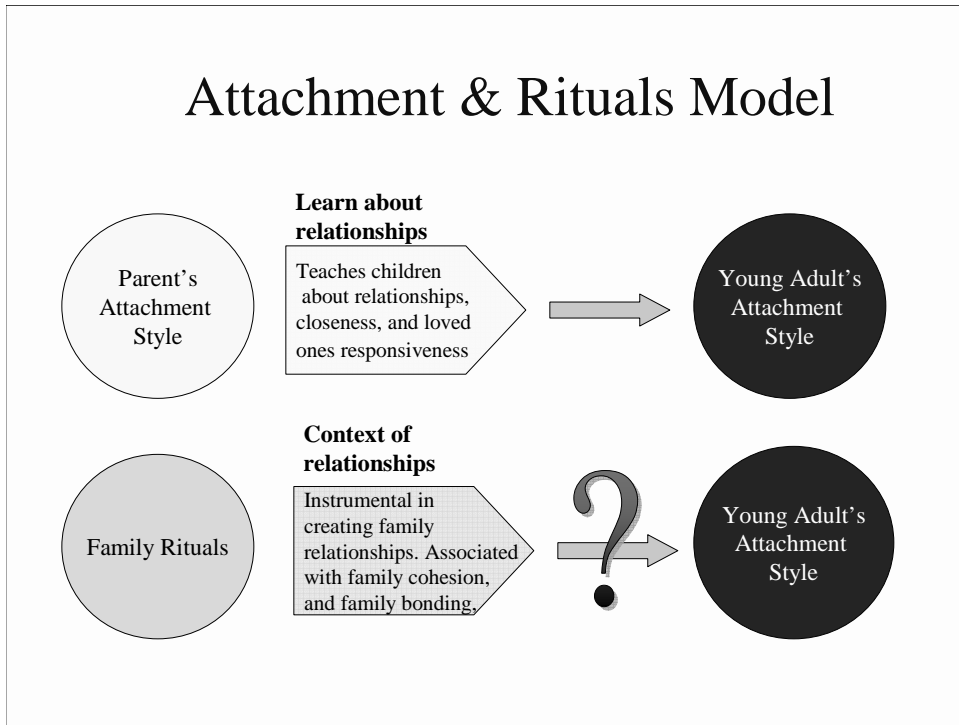Young Adult's Attachment Style

Figure 1.

Attachment and Rituals Model

Appendix A

Prospectus

Running head: RITUALS AND RELATIONSHIPS

An Examination of the Relationship between Family of Origin Rituals and Adult

Attachment Style

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Chapter 1

Introduction

The Carters are a skiing family, the Whites a praying family, and the Davisons a river running family. It is not unusual for people to describe their family in terms of their family rituals because "families frequently describe their qualities in terms of the rituals they maintain" (Wolin & Bennett, 1984, p. 403). Subsequently, family rituals can serve as a window into the identity of a family. These "repetitious, highly valued, symbolic family occasions are the core of family culture" (Wolin & Bennett, p. 402). Within the family, rituals often occur as a part of family leisure time. This leisure time, however, is more structured than many other forms of leisure as it is repeated, coordinated, and has meaning for the family (Doherty, 1997).

Shaw and Dawson (2001) proposed the term purposive family leisure to more accurately describe family leisure. Purposive leisure is planned and organized by parents with the specific goal of increased family functioning. Because family rituals are, by definition, more coordinated and repeated than other family activities, family rituals may be a form of purposive family leisure.

It has been suggested that leisure is one of the most important forces in forming family relationships and strong family bonds (Orthner & Mancini, 1990). During the formative years, a child learns about relationships from the relationship the child experiences with his or her parents (Bowlby, 1982). From this parent-child relationship children learn the degree to which they can depend on others, and form beliefs about how people personally respond to them (Bartholomew & Horowitz, 1991). From these beliefs,

children form attachment working models, or psychological frameworks for organizing beliefs and expectations about attachment relationships. These attachment working models, formed in childhood, continue into adulthood where they are instrumental in the formation and success of adult relationships (Bowlby, 1973; Hazan & Shaver, 1987; Kobak & Sceery, 1988).

Researchers suggest that there is a relationship between attachment formation and family rituals (Kelly, 2002; Leon & Jacobvitz, 2003). Family rituals benefit family relationships in many ways. They have been identified as a dimension of strong families (Kelley & Sequeira, 1997), and they help families establish family identity and create feelings of belongingness (Fiese, 1992, 2002; Wolin & Bennett, 1984). Because family rituals promote family interaction and strong family relationships, family rituals may be related to family members' formation of attachment working models. As a result of their effect on the formation of working models, family rituals may consequently influence young adult attachment styles.

Statement of the Problem

The first problem of this study is to investigate the relationship between family of origin ritual pattern and young adults' attachment style. The second problem of this study is to examine if there is a relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style.

Purpose of the Study

The purpose of this study is to provide further information regarding the relationship between family of origin rituals, and young adults' attachment style in order

to enable recreation therapists, professionals who work with families, and parents to more effectively improve family relationships and family members' subsequent young adult relationships.

Significance of the Study

Researchers have regularly found a positive relationship between family leisure and family life satisfaction (Orthner & Mancini, 1990; Zabriskie & McCormick, 2001). Family leisure experiences play a central role in the family experience and in family strength (Orthner & Mancini), and shared leisure time is one of the 15 qualities most commonly found in healthy families (Curran, 1983).

Parents, however, often have to work towards achieving strength promoting family leisure, and one way they do this is through purposive family leisure. Purposive family leisure is planned and organized by parents with the specific goals of improved family functioning through enhanced interaction and communication, intergenerational transmission of moral values, and increased cohesion based on feelings of family unity (Shaw & Dawson, 2001).

One way that families participate in purposive family leisure may be through family rituals. According to Doherty (1997), families need to be intentional about their interactions to avoid the tendency towards weakening family relationships and family dissolution. This is done through family ritualization.

This family ritualization helps create meaning in family leisure activities in a way that helps family members create strong family bonds and a strong family identity (Doherty, 1997). Family rituals have been shown to influence feelings of support,

connection, and bonding between family members (Sanguinetti, 2001). These feelings of belongingness created by family rituals provide a sense of family identity among family members (Viere, 2001), and strengthen family relationships (Sanguinetti).

Another family of origin characteristic affecting family relationships and family processes is family members' attachment style. Parent-child interactions have a significant effect on the development and maintenance of children's attachment working models (Izard & Haynes, 1991). These working models are carried into adulthood and have been linked to romantic love style, development of romantic relationships, and overall relationship quality in adults (Berman & Sperling, 1994).

Hazan and Shaver (1987) found that individuals with a secure attachment style had lower rates of divorce than individuals with anxious and ambivalent attachment styles. In addition, their relationships tend to endure longer than anxious and avoidant individuals and they describe their important love relationships in positive terms such as happy, trusting, and friendly.

One factor affecting the creation of these attachment working models is parents' attachment style. Parents' attachment style is expressed in their responsiveness to their children which then influences the creation of children's attachment style (Hammond, 2001; Ward & Carlson, 1995). However, parents' attachment style explains only a portion of the variance in children's attachment style and a large amount of the variance is unexplained, indicating that other variables may influence the formation of children's attachment working models. Little research has been done regarding other family characteristics that could affect children's attachment style, but given what is known

about family rituals' effect on family cohesion and family bonding, family rituals may be one of the family characteristics associated with children's attachment.

Leon and Jacobvitz (2003) stated that future studies investigating the relationship between adult attachment and ritual quality would be useful in answering questions regarding "the role of family ritual quality in the intergenerational transmission of attachment" (p. 429). Because of the lack of research investigating the possible relationship between family rituals and attachment this study is needed to gain information regarding the role of family rituals in the formation of individuals' attachment style.

Delimitations

This study will be delimited to the following:

1. This study will include approximately 300 college-aged individuals and at least one of their parents.

2. Family ritual patterns will be measured using the Family Ritual Questionnaire (Fiese & Kline, 1993) with parents answering in regards to when the young adult was a child at home, and the young adults answering in regards to when he or she was a child growing up at home.

3. Dimension of adult attachment style will be obtained using the Experience in Close Relationships Revised (Fraley, Waller, & Brennan, 2000).

4. Participants will complete the questionnaires online.

5. Data will be collected over a three-month period from September, 2005 to November, 2005.

Limitations

This study will be limited to the following factors:

1.	Individuals who are unable to gain online access will not be able to participate in the study.

2.	Parents without computers in the home will have a difficult time participating in the study.

3.	 Participants in this study will consist of a convenience sample and snowball sample of college students and their parents; therefore, generalizability of the results will be limited.

4.	 For some individuals, responses to the Experiences in Close Relationships questionnaire may be influenced by recent relationship experiences that may not be indicative of typical attachment practices.

5.	Due to the sample being primarily recruited through college classes, the sample may consist of individuals from a limited range of income and education levels.

Assumptions

This study will be conducted based on the following assumptions:

1.	Participants will be able to accurately recall their family ritual experience in their family of origin.

2.	Participants will complete the questionnaires accurately and honestly.

3.	The Family Ritual Questionnaire and the Experience in Close Relationships Revised will reliably and validly measure the constructs they are intended to study.

4.	Participants' responses to the questionnaires will not be influenced by social desirability.

Hypotheses

The study is designed to test the following null hypotheses:

1.	There is no relationship between family of origin rituals and young adult attachment style.

2.	There is no relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style.

Definition of Terms

The following terms are defined to clarify their use in this study:

Attachment: The propensity of individuals to make strong affectional bonds with others (Bowlby, 1969).

Attachment style. Categorical groups that reflect different patterns of attachment relationships with others (Wikipedia, 2005).

Family of origin. The family in which the study participant grew up (including foster parents or guardians who raised the child).

Family ritual. "Repeated and coordinated activities that have significance for the family" (Doherty, 1997, p. 10).

Young adults. Individuals between the ages of 18 to 29.

Chapter 2

Review of Literature

The first problem of this study is to investigate the relationship between family of origin ritual patterns and young adults' attachment style. The second problem of this study is to determine if there is a relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style. In order to investigate these relationships this chapter will discuss the literature related to the topics of family rituals and young adult attachment with specific focus on family leisure, rituals, attachment theory, and factors affecting attachment style.

Family Leisure

The value of family leisure experiences has been widely acknowledged by both professionals and families, and researchers consistently report a positive relationship between family leisure and family life satisfaction and stability (Orthner & Mancini, 1990). Holman and Epperson (1984) stated that "both families and professional family helpers see joint leisure time as an important element in promoting marital and family quality" (p. 285). Subsequently, leisure and recreation experiences seem to play a central role in the family experience and family strength (Orthner & Mancini).

"The home is the most common locale and family members are the usual companions for most kinds of weekday, weekend, and vacation leisure" (Kelly, 1978, p. 48). Similarly, the family is the context for all leisure activities that adults rank as most important to them except solitary reading (Kelly). Family leisure time is at the core of

individual's leisure patterns, and it remains important throughout the life cycle (Orthner & Mancini).

Current definitions of personal leisure typically emphasize freedom of choice, intrinsic motivation and enjoyment as central to leisure experiences. Shaw and Dawson (2001) state, however, that such conceptions of personal leisure may not be descriptive of all family leisure. For example, research focusing on mothers' experience in family leisure indicate that family leisure requires a great deal of work for parents as the organizers and implementers of family leisure time (Shaw, 1992). Therefore, Shaw and Dawson (2001) suggest applying the term purposive leisure to family leisure as it more accurately captures the meaning of family leisure for parents. Purposive leisure is planned, facilitated and executed by parents to achieve such goals as improved family functioning through improved interaction and communication, intergenerational transmission of healthy lifestyle behaviors and moral values, and increased cohesion based on feelings of family unity.

Similar to Shaw and Dawson's (2001) description of purposive leisure is Doherty's (1997) description of the intentional family. Members of intentional families work and plan towards building and maintaining family ties. They also create meaningful activities to help family members bond, and to create a strong family identity (Doherty). According to Doherty an intentional family is a ritualizing family, and it is through family rituals that families build and maintain family ties.

Rituals

Family rituals are a form of symbolic activity that convey identity and a sense of belonging to family members (Segal, 2004). Wolin and Bennett (1984) propose that rituals are repetitious, highly valued, and symbolic family occasions that form the core of family culture. Rituals, therefore, transmit families' values, attitudes, goals, and paradigms (Bossard & Boll, 1950; Wolin & Bennett, 1984).

Aspects of rituals. According to Doherty (1997), there are three key aspects of a family ritual and each must be present for an activity to be a family ritual. The first aspect of a ritual is that it must be coordinated. If only one member of the family eats a meal everyday it is not a family ritual, however, if the whole family gets together everyday to eat dinner it is likely a ritual.

The second characteristic of a ritual is that it is a repeated activity. One family dinner would not constitute a family ritual but a daily family dinner the family anticipates and organizes would likely be a ritual.

The final qualification of a ritual is that the activity has meaning and significance for the participants. For example, if upon returning home everyday a husband's greeting to his wife expresses affection and has symbolic meaning, his return greeting can become a ritual. If, however, upon returning home he goes about his business only greeting her when they pass, his return home would not be a ritual activity as it is not symbolic and his actions are primarily instrumental, not meaningful.

The meaning and significance of rituals appears to be central to family rituals, and researchers have demonstrated the degree of meaning in a ritual can be measured and

described by two factors (Fiese & Kline, 1993; Markson & Fiese, 2000). The first factor is *ritual meaning*; this factor measures the symbolic significance of family rituals. Second is *ritual routine*; this factor measures the prescribed roles and routines of family activities and indicates the degree to which rituals have lost their symbolic meaning and function almost as routines.

Although routines are both observable and repeated they are not considered rituals. Routines lack the symbolism and meaning that rituals possess (Keltner, Keltner, & Farran, 1990). Routines are those activities that we have to do rather than want to do (Viere, 2001) and are descriptive of the work of daily living (Howe, 2002). "Routines give life order, whereas rituals give life meaning" (Fiese, 1992; Segal, 2004 p. 500). Routines have the potential to become rituals if they become meaningful, and rituals can become routine if they become hollow and devoid of meaning (Boyce, Jensen, Sherman, & Peacock, 1983). Another important distinction that can be made between rituals and routines is that many of the positive relationships between rituals and family functioning do not exist for family routines (Fiese et al., 2002).

Several studies link family life satisfaction more strongly with a ritual's meaning than with the actual ritual itself (Marks, 2004). Family rituals provide symbolic and emotional meaning that conveys family identity and family values. Family ritual meaning is also negatively related to anxiety and positively related to lovability in family members. In contrast, rituals high in their degree of routine (and low in their level of meaning) have been found to be positively related to anxiety and negatively related to feelings of lovability (Fiese & Kline, 1993). In addition to these findings regarding the

benefits of family ritual meaning, a more general look at family rituals has uncovered several additional benefits of family rituals in the areas of family relationships and family stability.

Ritual benefits. Rituals are a dimension of strong families (Kelley & Sequeira, 1997) and they bring about feelings of support and bonding between family members (Sanguinetti, 2001). Rituals help establish family identity by clarifying expected roles, delineating boundaries, defining family rules (Wolin & Bennett, 1984), and creating feelings of belongingness (Fiese, 1992). Researchers have also found a significant positive relationship between family rituals and family cohesion (Hammond, 2001; Schrader, 1997).

Rituals act as a form of stabilization in families; when families face times of crisis and stress, the predictability and stabilizing influence of rituals can help ground the family and maintain a level of constancy (Wolin & Bennett, 1984; Viere, 2001). In addition to times of crisis, rituals can help families negotiate normative transitions (Viere). For example, Fiese and Hooker (1993) found that family rituals helped parents make a successful transition to parenthood. They found that maintenance rituals gave couples an opportunity to renew the marital relationship that is often neglected during child rearing years. In addition to there being several different benefits of family rituals there are also several types of family rituals that vary in their flexibility and cultural influence.

Types of rituals. Wolin and Bennett (1984) identified three types of family rituals. The first is family celebrations. Family celebrations are those activities that are widely

practiced in the culture and are special in the family as well. This category includes rites

of passage such as weddings, annual religious holidays such as Christmas or Hanukah,

and secular holidays such as New Years. These activities and their symbols are relatively

standard and help to identify the family as a part of the larger cultural group.

The second type of family ritual is family traditions. Family traditions are less

culture specific than family celebrations. They do not have the same level of

standardization as family celebrations and are more idiosyncratic. There is a high level of

choice in these activities. Included in this category are such activities as vacations and

family reunions.

The third type of family ritual and the least deliberate is patterned family

interactions. Patterned family interactions are the rituals that occur the most frequently

and are the least consciously planned. These family interactions are often considered

ordinary aspects of daily activity and include a regular dinnertime, bedtime rituals for

children, and other customary leisure activities such as family walks, and family movie

nights. These activities must still have the three characteristics identified earlier

(coordination, repetition, and meaning) to be a ritual; if not, they are a routine (Doherty,

1997).

These three types of rituals can be used by families to create a tapestry of family

rituals that is unique to each family. Rituals may receive varying emphasis in different

families in their creation of a pattern of symbolic interactions. This pattern of family

rituals is a forum in which family interaction takes place, and through these interactions

family members create family relationships. Consequently, these ritual interactions may

affect the way children develop and learn about attachments and relationships with others.

Attachment Theory

Attachment theory was initially conceived as a general personality development theory focusing primarily on mother-infant attachments (Bowlby, 1981). According to attachment theory, children's behavior is oriented toward keeping them within proximal distance to their caretaker to promote "felt security" based on parent's responsiveness (Bowlby, 1982; Bretherton, 1985; 1992).

A parent's degree of responsiveness to a child has a profound impact on the child's developing personality (Bowlby, 1973; Collins & Read, 1990). The quality of the infant-caregiver relationship is determined by the caregiver's responsiveness to the child, and the degree to which the infant comes to view the caregiver as a source of security (Ainsworth, Blehar, Waters, & Wall, 1978). Based on the quality of the infant-caregiver relationship the child creates beliefs and expectations about relationships; these beliefs are known as *working models*.

Working models and infant attachment style. The environment of parental responsiveness provides a context in which the child can organize his or her relationship experience (Kobak & Sceery, 1988). The beliefs and expectations that the child develops help the child create a psychological organization of attachment relationships called working models. Bowlby (1973) identified the two main facets of children's developing working models:

"(a) whether or not the attachment figure is judged to be the sort of person who in general responds to calls for support and protection; [and] (b) whether or not the self is judged to be the sort of person towards whom anyone, and the attachment figure in particular, is likely to respond in a helpful way" (p. 204).

These working models serve as a relationship heuristic providing the child with rules about relationships and attachments (Kobak & Sceery, 1988). The operation of these working models in an individual's relationships creates an individual's attachment style.

Ainsworth et al. (1978) explored differences in children's attachment style. She studied infants' reactions to separation and reunion with their mother in a laboratory setting. Ainsworth et al. found three different attachment patterns: secure, anxious/avoidant, and anxious/ambivalent. Consistent with Bowlby's theory (1969), these patterns were closely connected with caretaker's warmth and responsiveness (Ainsworth et al.; Collins & Read, 1990). Children classified as securely attached welcomed their mother after separation and sought comfort from their mother when distressed. Infants classified as anxious-ambivalent demonstrated ambivalence towards their mothers and an inability to be comforted upon reunion with the mother. Infants classified as avoidant evaded proximity or interaction with the mother upon reunion (Ainsworth et al.).

Similar to infant's attachment, Collins and Read (1990) found that adult attachment has the goal of "felt security" achieved by close and secure relationships with others. They also found evidence that similar to children, differences in adult attachment were related to working models of self and of relationships.

Adult attachment dimensions. A basic tenet of attachment theory is that attachment relationships continue to be important throughout the life span, and research has found that attachment styles formed through relationships with early primary caregivers continue into adulthood (Ainsworth, 1982; Hazan & Shaver, 1987). As a result, several researchers have translated the infant attachment styles into terms, dimensions and descriptions appropriate for adult relationships (Collins & Read, 1990; Hazan & Shaver, 1987; Simpson & Rholes, 1998).

Brennan, Clark, and Shaver (1998) suggest that there are two fundamental dimensions of adult attachment. One dimension is attachment-related anxiety. People high on this dimension tend to worry about whether their partner is available and responsive. The second dimension is attachment-related avoidance. People high on this dimension are not comfortable opening up to or depending on others (Fraley, 2004). Based on these dimensions, Brennan et al. (1998) created a two-dimensional model that conceptualized the structure underlying attachment orientations. Different attachment style classifications used by various researchers to explain the same relationship processes can be clarified when incorporated into Brennan et al.'s two-dimensional attachment model (see Figure 1).

The upper left hand quadrant of Brennan et al.'s (1998) model refers to individuals who are securely attached, they are neither anxious nor avoidant about their relationships. The upper right hand quadrant refers to individuals who are preoccupied, this represents individuals who have an anxious and interpersonal (not avoidant) approach; these individuals prefer to rely on others, but are anxious about the

responsiveness of their partner. The lower left hand quadrant represents a dismissingly

avoidant relationship orientation; these individuals have avoidant behavior. They prefer

not to rely on others, but lack anxiety of abandonment. The lower right quadrant

represents a fearfully avoidant relationship style. These individuals prefer not to rely on

others and they tend to worry about whether their partner is available and responsive.

These examples demonstrate that anxiety and avoidance expressed through attachment

style has a considerable effect on individuals' relationships.

Attachment style and romantic relationships. Individual attachment styles exerts a

pervasive influence on romantic relationships because they reflect the individual's view

of the rewards and dangers of intimate relationships (Feeney & Noller, 1990). Hazan and

Shaver (1987) proposed that Bolwby's (1969) attachment model could illuminate certain

aspects of both adolescent and adult romantic love, and explain certain behavior and

experiences of individuals in romantic relationships. "Avoidant adults, for example, are

reluctant to self-disclose and become psychologically intimate with romantic partners;

anxious-ambivalent adults are prone to jealousy and obsessive preoccupation with

romantic partners; secure adults tend to view their partners as trustworthy friends"

(Shaver et al., 1996, p. 582).

Similarly, Collins and Read (1990) found that participants with a secure

attachment style had a higher sense of self-worth, greater self-confidence, and were more

expressive. Their beliefs about the world were also positive, and they viewed people as

dependable and trustworthy. Individuals with secure attachments were also characterized

by less game playing and more selflessness in their relationships. The romantic

relationships of secure individuals tend to last longest, while romantic relationships of anxious ambivalent individuals are the least enduring (Feeney & Noller, 1990; Hazan & Shaver, 1987). These findings regarding the positive relationship quality of securely attached individuals suggest that securely attached individuals are more successful in their romantic relationships.

In contrast, individuals with a more anxious attachment style demonstrated very different behavior than securely attached individuals (Collins & Read, 1990). Individuals with an anxious attachment style had negative views of themselves and others, including lower self-worth and sense of control. They were also more likely to have an obsessive, dependent style of relationship. Due to the effects that attachment style has on relationship formation and relationship quality an important variable in the investigation of attachment style is the factors that influence the creation of individuals' attachment style.

Factors Affecting Attachment Style

Parents' attachment. Research has found that one factor influencing whether children develop a secure or insecure attachment style is parents' attachment style (Pederson, Gleason, Moran, & Bento, 1998; Van IJzendoorn, 1995; Ward & Carlson, 1995). The effect of parents' attachment style on children is powerful enough that parents' attachment style predicts approximately 25% of the variation in infant attachment (Van IJzendoorn). One reason for this effect is that parents express their attachment style in how responsive they are to their children (Hammond, 2001; Ward & Carlson, 1995). For example, securely attached parents are able to interpret their

children's attachment signals more accurately, and are more willing to react promptly and adequately to children's needs, than are insecure parents (Van IJzendoorn).

These parent-child interactions, however, are not sufficient explanation for children's attachment style as parental attachment style explains only one fourth of the variation in children's attachment security. This suggests that there are other variables influencing children's attachment style, one of which may be family ritualization.

Attachment and rituals. Several studies have found a relationship between parents' attachment and family rituals. Leon and Jacobvitz (2003) proposed that adult attachment is an important predictor of family ritual quality. They found that couples' attachment was associated with the family's pattern of ritualization. Similarly, Thalhuber (2002) examined the relationship among adult attachment style and the quality of family rituals and found that maternal insecure attachment was associated with higher routinization of family rituals.

Not only is there a relationship between parents' attachment and rituals, but along with other family of origin characteristics, rituals affect family members' relationship beliefs. Kelly (2002) investigated the contribution of family of origin structure (divorced or intact marital status of parents) and family of origin characteristics (including family rituals) in predicting adult-children's attachment style. Kelly found that family of origin characteristics (such as family rituals) rather than its structure (parent's marital status) predicted positive and negative relationship communication strategies, relationship beliefs, and fear of intimacy in adult children. In addition, positive family of origin characteristics including family rituals was more predictive of relationship beliefs and

fear of intimacy in adult children than the absence or presence of negative family of origin characteristics.

In addition to these studies, the characteristics and benefits of rituals suggest that they could be associated with attachment formation. Children's family life and family interactions are important in their creation of attachment working models (Bowlby, 1982). Because family ritualization is associated with family functioning, family bonding, and family cohesion, family rituals may be a key process in the formation of the family relationships that are central to the creation of children's attachment working models, the same attachment working models that are carried into adulthood and used to interpret and respond in adult relationships.

Summary

Leisure typically plays a central role in family experiences and for most parents and children leisure activities are family centered activities. Often, leisure that takes place in the home is purposive in nature and is planned and facilitated by parents to promote beneficial family interactions.

One form of purposive leisure is family rituals. Rituals are meaningful family activities that are repeated and coordinated among family members. The symbolic meaning in family rituals conveys family identity and family values. Rituals that have become routine, however, lose their meaning, and are not associated with the same benefits as those activities that convey powerful meanings to family members.

There are many benefits of meaningful family rituals. Family rituals can significantly predict family cohesion, and rituals facilitate family members' feelings of

belongingness and a sense of family identity. Rituals also give families a sense of stability during times of family crisis and family transitions. In addition, rituals are a quality of strong families, and because they facilitate meaningful interaction family rituals are an important aspect of family relationships.

Within the parent-child relationship, children learn about relationships from their parents' responsiveness. From these interactions children create beliefs and expectations (attachment working models) about how people respond to them and how people interact in relationships in general. These beliefs and expectations are carried into adulthood where they become an influencing factor in the success of romantic relationships.

One factor affecting the creation of children's attachment working models is parents' attachment style. Parents' attachment style is expressed in their responsiveness to their children which influences the creation of children's attachment style. However, parents' attachment style explains only a portion of the variance in children's attachment style and a large amount of the variance is unexplained, indicating that other variables may have a part in children's formation of attachment working models.

Due to the influence that rituals have on family cohesion and family bonding, family rituals may be one influential variable in relationship formation and consequently the formation of children's attachment representations. Thus, the problem of this study is to investigate the relationship between family of origin ritual pattern and attachment style in young adults, and to examine if there is a relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style.

Chapter 3

Methods

The first problem of this study is to investigate the relationship between family of origin ritual patterns and young adults' attachment style. The second problem of this study is to examine if there is a relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style. This chapter describes the methods that will be used in this study to answer the research questions including sample, measures, procedures, and data analysis.

Sample

The participants of this study will consist of a convenience sample of at least 300 young adults and at least one of their parents. The young adults will be recruited via email through a snowball method beginning in college classrooms throughout the United States.

An important developmental task for this age group (young adults) is to achieve intimacy with others (Erikson, 1959). Because intimacy is the developmental task for young adults, attachment should be more pronounced in individuals in this stage than in individuals in other developmental stages, making young adults well suited for attachment research.

Measures

The online questionnaire will contain two instruments and a section of demographic questions. The first section will test family of origin rituals using the Family Ritual Questionnaire (FRQ). The second section will test adult attachment style which

will be measured using the Experiences in Close Relationships Revised (ECR-R) questionnaire.

Family of origin rituals. A measure of the pattern of family of origin rituals will be obtained using the FRQ (Fiese & Kline, 1993). The FRQ is a 56-item questionnaire based on the Wolin and Bennett Family Ritual Interview (Wolin & Bennett, 1984). The FRQ assesses family rituals in seven settings: dinner time, weekends, vacations, annual celebrations, special celebrations, religious celebrations and cultural traditions. The FRQ also measures family rituals on eight dimensions: occurrence, roles, routines, attendance, affect, symbolic significance, continuation, and deliberateness.

Evidence of construct validity of the FRQ has been demonstrated through "significant correlations found between established measures of family organization and negative correlations with anxiety and physical symptoms" (Fiese & Hooker, 1993; Fiese & Kline, 1993). Internal consistency coefficients of the FRQ have ranged from .52 to .90 (Markson & Fiese, 2000). A test-retest reliability coefficient of .88 was established over a 4-week period (Fiese & Kline).

Each question on the FRQ has two descriptions of a family routine or tradition. After choosing which description is most like the participant's family of origin, the participant will decide if that statement is "really true" or "sort of true" of his or her family of origin. For example, question one has two descriptions "Some families regularly eat dinner together" and "Other families rarely eat dinners together." After deciding which description is most like the participant's family the participant will decide if that description is really true or sort of true for his or her family.

Two dimensions of family rituals measured by the FRQ have been established using factor analysis (Fiese & Kline, 1993). A Family Ritual Routine score can be obtained by summing the responses to the roles and routines dimensions, and a Family Ritual Meaning score can be obtained by summing responses to occurrence, attendance, affect, and symbolic significance questions. The routine score summarizes the enactment of the rituals through roles and routines, the meaning score summarizes the meaning ascribed to rituals (Fiese, 1992).

Attachment. A measure of the attachment dimensions will be obtained using the ECR-R (Fraley et al., 2000). The ECR-R is a 36-item self-report attachment measure. The ECR-R assesses basic orientation towards closeness and distance in romantic relationships (Lopez & Hsu, 2002). The ECR-R yields scores on two subscales that measure attachment avoidance (discomfort with closeness and discomfort with depending on others) and attachment anxiety (or fear of rejection and abandonment). Brennan, Clark, and Shaver (1998) report Cronbach alphas of .94 and .91 for the Avoidance and Anxiety scales of the ECR-R., and found that the scale scores correlated in expected directions with scores on touch aversion and postcoital emotions.

To complete the ECR-R participants will be asked to think about their close relationships without focusing on a specific person, and are asked to rate how accurately each item describes the participant's close relationships on a seven-point scale (e.g., "I worry a lot about my relationships"). The participant will rate how strongly they agree with the statement on a seven-point scale ranging from "disagree strongly" to "agree strongly."

The final section of the questionnaire will be a series of demographic questions including questions regarding the participant's gender, age, ethnicity, marital status, year in school, and parents' marital status.

Procedures

Young adults will be asked through email to participate in the study and will be asked to forward the email to their parents asking them to also participate. In the email the young adults and parents will be given the website address where the questionnaire can be taken. Upon entering the website, participants will be asked to enter the last four digits of the parents' home phone number. This number will be used to both identify the participants (no names will be used) and to connect the parents' and young adult's responses to each other. The first section of the questionnaire will be the consent form indicating that participation is voluntary and that submission of the questionnaire implies consent (see appendix A-1). Following the informed consent form the participants will take the FRQ and then the ECR-R. Following both tests the participants will answer a few demographic questions. The final page will be a reminder to the young adults to forward the email to his or her parents. The results of the questionnaires will be emailed to the researcher.

Data Analysis

The data will be analyzed using the statistical package SAS. The researchers will review the data for any missing responses or data entered incorrectly. The data will also be examined for skewing and outliers. Descriptive statistics will then be performed on the demographic questions and the two instruments. The null hypothesis that there is no

relationship between young adult's attachment style and their family of origin rituals will be tested through pairwise correlation performed on the FRQ subscale scores and the young adult's ECR-R subscale scores. They will be tested at the $p < .05$ level for significance.

To test the null hypothesis that there is no relationship between family of origin rituals and young adult attachment after controlling for parents' attachment style, an ANCOVA will be performed using the categorical variables of gender, parents' marital status and young adult's marital status, and the continuous variables of the young adult's FRQ subscale scores and the parents' ECR-R subscale scores as the independent variables with the dependant variables of the young adult's ECR-R subscale scores.

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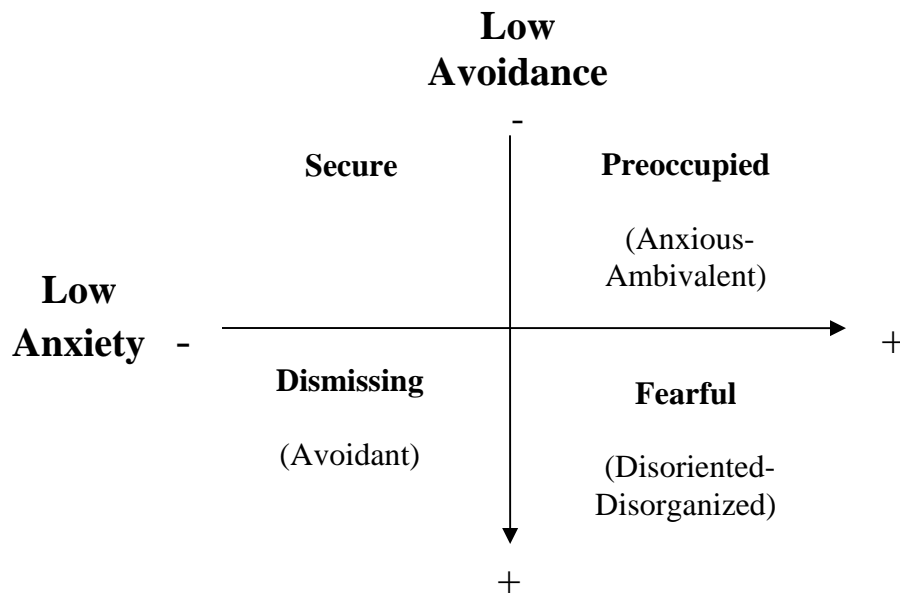
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Figure 1.
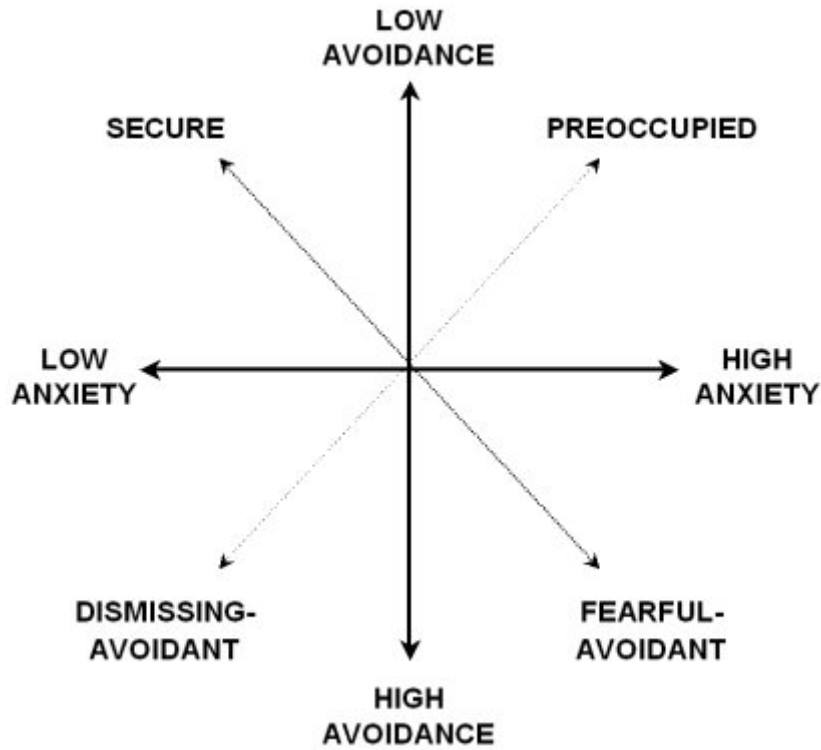
The two-dimensional model of individual differences in adult attachment (Shaver &

Fraley, 2005)

Figure 2.

**Low
Avoidance**

-

Secure   **Preoccupied**

(Anxious-
Ambivalent)

**Low
Anxiety** -   +

Dismissing   **Fearful**

(Avoidant)   (Disoriented-
Disorganized)

+

Depiction of Brennan et al's (1998) two dimensional model with infant attachment classifications

inserted.

Appendix A-1a

Informed Consent

Thank you for participating in this research, your participation is greatly appreciated!
This questionnaire consists of two surveys (92 questions total), and it will take approximately 15-20 minutes to complete. This research is being conducted to better understand the relationship between characteristics of the family young adults grew up in and those young adults' attachment style. A young adult (ages 18-29) and one or both of his or her parents should take the questionnaire, and we will link their responses. There are no known risks for participating in this study. Benefits may come from further understanding the factors influencing attachment security. Participation is voluntary. You may refuse to participate or withdraw at any time without penalty. If you have questions regarding this study you may contact Melissa Homer at 801-422-3215. If you have questions regarding your rights as a participant in research projects, you may contact Dr. Renae Beckstrand, Chair of the Human Subjects Institutional Review Board, 422 SWKT, Brigham Young University, Provo, UT, 84602; phone 801-422-3873. Return of this survey implies your consent to participate in this research.

Parents and young adults, please enter the **last four digits of the PARENT'S home phone number*** in order to match parent and child responses. This number will not be used for identification, but to determine which parent and child responses are from the same family

*If the parents do not have a home phone number please enter the last four digits of the young adult's social security number

In either case please make sure both parents and young adults enter the same number.

Q. PHON
   Last four digits of the PARENT'S home phone number ____

Appendix A-1b

Experiences in Close Relationships Revised

The following statements concern how you feel in romantic relationships. We are interested in how you generally experience relationships, not just in what is happening in a current relationship. Respond to each statement by indicating how much you agree or disagree with it. Write the number in the space provided, using the following rating scale:

1	2	3	4	5	6	7
Disagree			Neutral/			Agree
Strongly			Mixed			Strongly

1. _____ I'm afraid that I will lose my partner's love.
2. _____ I often worry that my partner will not want to stay with me.
3. _____ I often worry that my partner doesn't really love me.
4. _____ I worry that romantic partners won't care about me as much as I care about them.
5. _____ I often wish that my partner's feelings for me were as strong as my feelings for him or her.
6. _____ I worry a lot about my relationships.
7. _____ When my partner is out of sight, I worry that he or she might become interested in someone else.
8. _____ When I show my feelings for romantic partners, I'm afraid they will not feel the same about me.
9. _____ I rarely worry about my partner leaving me.
10. _____ My romantic partner makes me doubt myself.
11. _____ I do not often worry about being abandoned.
12. _____ I find that my partner(s) don't want to get as close as I would like.
13. _____ Sometimes romantic partners change their feelings about me for no apparent reason.
14. _____ My desire to be very close sometimes scares people away.
15. _____ I'm afraid that once a romantic partner gets to know me, he or she won't like who I really am.
16. _____ It makes me mad that I don't get the affection and support I need from my partner.
17. _____ I worry that I won't measure up to other people.
18. _____ My partner only seems to notice me when I'm angry.
19. _____ I prefer not to show a partner how I feel deep down.
20. _____ I feel comfortable sharing my private thoughts and feelings with my partner.
21. _____ I find it difficult to allow myself to depend on romantic partners.
22. _____ I am very comfortable being close to romantic partners.
23. _____ I don't feel comfortable opening up to romantic partners.
24. _____ I prefer not to be too close to romantic partners.
25. _____ I get uncomfortable when a romantic partner wants to be very close.
26. _____ I find it relatively easy to get close to my partner.
27. _____ It's not difficult for me to get close to my partner.

28. _____ I usually discuss my problems and concerns with my partner.
29. _____ It helps to turn to my romantic partner in times of need.
30. _____ I tell my partner just about everything.
31. _____ I talk things over with my partner.
32. _____ I am nervous when partners get too close to me.
33. _____ I feel comfortable depending on romantic partners.
34. _____ I find it easy to depend on romantic partners.
35. _____ It's easy for me to be affectionate with my partner.
36. _____ My partner really understands me and my needs.

Appendix A-1c

Family Ritual Questionnaire

S. Current Family Routines

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

On the top of each page you will find a heading for a family setting. Think of how your family typically acts or participates during these events.

Each question contains two statements regarding your family in these settings. Read the two statements and choose the statement 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. You can only mark one bullet for each question.

Questions come in the following format.
Q. ex1
In our family:
>   one person does the dishes: **really true** —> *statement one*
>   one person does the dishes: sort of true
>   everyone does the dishes: sort of true —> *statement two*
>   everyone does the dishes: **really true**

For the parents: When answering the questions think of your family as yourself, your spouse, and your children. Some of the settings may include other family members such as grandparents, aunts, uncles, and cousins. However, try to answer the questions as they best relate to your family as it was when your young adult was a child at home growing up.

For the young adults: When answering the questions think of your family as yourself, you parents, and your sibling. Some of the settings may include other family members such as grandparents, aunts, uncles, and cousins. However, try to answer the questions as they best relate to your family as it was when you were a child growing up at home.

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

DINNER TIME - Think about a typical dinner time in your family

Q. frqd1
Our family:

        regularly eats dinner together: really true
        regularly eats dinner together: sort of true
        rarely eats dinner together: sort of true
        rarely eats dinner together: really true

Q. frqd2
In our family:

        everyone has a specific role and job to do at dinner time: really true
        everyone has a specific role and job to do at dinner time: sort of true
        people do different jobs at different times depending on needs: sort of true
        people do different jobs at different times depending on needs: really true

Q. frqd3
In our family:

        dinner time is flexible. People eat whenever they can: really true
        dinner time is flexible. People eat whenever they can: sort of true
        everything about dinner is scheduled; dinner is at the same time everyday:
sort of true
        everything about dinner is scheduled; dinner is at the same time everyday:
really true

Q. frqd4
In our family:

        everyone is expected to be home for dinner: really true
        everyone is expected to be home for dinner: sort of true
        you never know who will be home for dinner: sort of true
        you never know who will be home for dinner: really true

Q. frqd5
In our family:

        people feel strongly about eating dinner together: really true
        people feel strongly about eating dinner together: sort of true
        it is not that important if people eat dinner together: sort of true
        it is not that important if people eat dinner together: really true

Q. frqd6
In our family:

        dinner time is just for getting food: really true
        dinner time is just for getting food: sort of true

dinner time is more than just a meal; it has special meaning: sort of true
dinner time is more than just a meal; it has special meaning: really true

Q. frqd7
In our family:
dinner time is pretty much the same over the years: really true
dinner time is pretty much the same over the years: sort of true
dinner time has changed over the years: sort of true
dinner time has changed over the years: really true

Q. frqd8
In our family:
there is little planning around dinner time: really true
there is little planning around dinner time: sort of true
dinner time is planned in advance: sort of true
dinner time is planned in advance: really true

WEEKENDS - Think of a typical weekend with your family

Q. frqw1
Our family:
rarely spends weekends together: really true
rarely spends weekends together: sort of true
regularly spends weekends together: sort of true
regularly spends weekends together: really true

Q. frqw2
In our family:
everyone has a specific job to do on the weekend: really true
everyone has a specific job to do on the weekend: sort of true
there are no assigned jobs on the weekends: sort of true
there are no assigned jobs on the weekends: really true

Q. frqw3
In our family:
there are set routines and regular events on weekends: really true
there are set routines and regular events on weekends: sort of true
there are no set routines or events on the weekends: sort of true
there are no set routines or events on the weekends: really true

Q. frqw4
In our family:
everyone is expected to come to weekend events: really true

everyone is expected to come to weekend events: sort of true

people pretty much come and go as they please: sort of true

people pretty much come and go as they please: really true

Q. frqw5

In our family:

weekends are pretty casual; there are no special feelings about them: really true

weekends are pretty casual; there are no special feelings about them: sort of true

there are strong feelings about spending weekend time together as a family: sort of true

there are strong feelings about spending weekend time together as a family: really true

Q. frqw6

In our family:

spending time together at weekend events is special: really true

spending time together at weekend events is special: sort of true

there are no special family weekend events: sort of true

there are no special family weekend events: really true

Q. frqw7

In our family:

weekend activities have shifted over the years: really true

weekend activities have shifted over the years: sort of true

weekend activities have remained pretty much the same over the years: sort of true

weekend activities have remained pretty much the same over the years: really true

Q. frqw8

In our family:

there is much discussion and planning around weekends: really true

there is much discussion and planning around weekends: sort of true

there is very little discussion or planning around weekends: sort of true

there is very little discussion or planning around weekends: really true

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

Q. frqv1
Our family:

      regularly spends vacations together: really true
      regularly spends vacations together: sort of true
      rarely spends vacations together: sort of true
      rarely spends vacations together: really true

Q. frqv2
In our family:

      everyone has a job or task to do: really true
      everyone has a job or task to do: sort of true
      people do what needs to be done and take turns: sort of true
      people do what needs to be done and take turns: really true

Q. frqv3
In our family:

      vacations are times for something new and there are no routines: really
true
      vacations are times for something new and there are no routines: sort of
true
      there are set routines on vacation: sort of true
      there are set routines on vacation: really true

Q. frqv4
In our family:

      it is OK if some members decide not to go on the vacation: really true
      it is OK if some members decide not to go on the vacation: sort of true
      it is expected that everyone will go on the vacation: sort of true
      it is expected that everyone will go on the vacation: really true

Q. frqv5
In our family:

      people feel strongly that family vacations are important family events:
really true
      people feel strongly that family vacations are important family events: sort
of true
      there is a more casual attitude towards vacations; no one cares that much:
sort of true
      here is a more casual attitude towards vacations; no one cares that much:
really true

Q. frqv6
In our family:

      vacations are just a time to relax or catch up on work: really true
      vacations are just a time to relax or catch up on work: sort of true

the family vacation is more than a trip; it is a family togetherness time: sort of true

the family vacation is more than a trip; it is a family togetherness time: really true

Q. frqv7
In our family:

there is a history and tradition associated with "The Family Vacation": really true

there is a history and tradition associated with "The Family Vacation": sort of true

vacation activities are more spontaneous and change from year to year: sort of true

vacation activities are more spontaneous and change from year to year: really true

Q. frqv8
In our family:

there is little planning around the vacation; we just go: really true

there is little planning around the vacation; we just go: sort of true

there is a lot of planning and discussion around the family vacation: sort of true

there is a lot of planning and discussion around the family vacation: really true

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

Q. frqa1
Our family:

has regular and several annual celebrations: really true

has regular and several annual celebrations: sort of true

there are few annual celebrations or they are rarely observed: sort of true

there are few annual celebrations or they are rarely observed: really true

Q. frqa2
In our family:

people don't have assigned jobs for each celebration: really true

people don't have assigned jobs for each celebration: sort of true

everyone has a certain job to do during celebrations: sort of true

everyone has a certain job to do during celebrations: really true

Q. frqa3

In our family:

these celebrations have no set routines; it is hard to know what will happen: really true

these celebrations have no set routines; it is hard to know what will happen: sort of true

these celebrations are pretty standard; everyone knows what to expect: sort of true

these celebrations are pretty standard; everyone knows what to expect: really true

Q. frqa4

In our family:

everyone is expected to be there for the celebration: really true

everyone is expected to be there for the celebration: sort of true

annual celebrations may not be a time for all members: sort of true

annual celebrations may not be a time for all members: really true

Q. frqa5

In our family:

there are strong feelings at birthdays and other celebrations: really true

there are strong feelings at birthdays and other celebrations: sort of true

annual celebrations are more casual; people aren't emotionally involved: sort of true

annual celebrations are more casual; people aren't emotionally involved: really true

Q. frqa6

In our family:

birthdays and anniversaries are important milestones to be celebrated in special ways: really true

birthdays and anniversaries are important milestones to be celebrated in special ways: sort of true

not a lot of fuss is made over birthdays and anniversaries; members may celebrate but nothing is particularly special: sort of true

not a lot of fuss is made over birthdays and anniversaries; members may celebrate but nothing is particularly special: really true

Q. frqa7

In our family:

the ways birthdays and anniversaries are celebrated change from year to year: really true

the ways birthdays and anniversaries are celebrated change from year to year: sort of true

there are traditional ways of celebrating birthdays and anniversaries that rarely change: sort of true

there are traditional ways of celebrating birthdays and anniversaries that rarely change: really true

Q. frqa8
In our family:

there is a lot of planning and discussion around these celebrations: really true

there is a lot of planning and discussion around these celebrations: sort of true

there is little planning and discussion around these celebrations: sort of true

there is little planning and discussion around these celebrations: really true

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.

Q. frqs1
In our family:

there are rarely special celebrations: really true
there are rarely special celebrations: sort of true
there are several special celebrations: sort of true
there are several special celebrations: really true

Q. frqs2
In our family:

people don't have certain jobs or roles to do at special celebrations: really true

people don't have certain jobs or roles to do at special celebrations: sort of true

people have certain jobs to do at special celebrations: sort of true
people have certain jobs to do at special celebrations: really true

Q. frqs3
In our family:

there is a set routine at these events; everyone knows what will happen: really true

there is a set routine at these events; everyone knows what will happen: sort of true

there is not a routine; every celebration is different: sort of true

there is not a routine; every celebration is different: really true

Q. frqs4
In our family:
      it is hard to know who will be there; whoever can shows up: really true
      it is hard to know who will be there; whoever can shows up: sort of true
      everyone is expected to attend special celebrations: sort of true
      everyone is expected to attend special celebrations: really true

Q. frqs5
In our family:
      special celebrations are times of high emotions and feelings: really true
      special celebrations are times of high emotions and feelings: sort of true
      special celebrations are pretty low-key; there aren't a lot of strong
emotions: sort of true
      special celebrations are pretty low-key; there aren't a lot of strong
emotions: really true

Q. frqs6
In our family:
      special celebrations have deep meaning for the family: really true
      special celebrations have deep meaning for the family: sort of true
      special celebrations are the same as other occasions: sort of true
      special celebrations are the same as other occasions: really true

Q. frqs7
In our family:
      special celebrations have shifted over the years: really true
      special celebrations have shifted over the years: sort of true
      special celebrations are traditional and may be carried across generations:
sort of true
      special celebrations are traditional and may be carried across generations:
really true

Q. frqs8
In our family:
      there is a lot of planning and discussion around these events: really true
      there is a lot of planning and discussion around these events: sort of true
      there is little planning and discussion around these events: sort of true
      there is little planning and discussion around these events: really true

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

Q. frqr1
Our family:

       rarely celebrates religious holidays: really true
       rarely celebrates religious holidays: sort of true
       regularly celebrates religious holidays: sort of true
       regularly celebrates religious holidays: really true

Q. frqr2
In our family:

       there are no set jobs; people do what they can during religious holidays: really true
       there are no set jobs; people do what they can during religious holidays: sort of true
       everyone has a certain job to do during religious holidays: sort of true
       everyone has a certain job to do during religious holidays: really true

Q. frqr3
In our family:

       there is a set routine during religious holidays; everyone knows what to expect: really true
       there is a set routine during religious holidays; everyone knows what to expect: sort of true
       there are few routines during religious holidays; activities vary from year to year: sort of true
       there are few routines during religious holidays; activities vary from year to year: really true

Q. frqr4
In our family:

       everyone is expected to be there during religious holidays: really true
       everyone is expected to be there during religious holidays: sort of true
       it is hard to know who will be around; whoever can will show up: sort of true
       it is hard to know who will be around; whoever can will show up: really true

Q. frqr5
In our family:

      religious holidays are more casual; there aren't a lot of strong feelings: really true

      religious holidays are more casual; there aren't a lot of strong feelings: sort of true

      religious holidays are times of strong feelings and emotions: sort of true

      religious holidays are times of strong feelings and emotions: really true

Q. frqr6
In our family:

      religious holidays have special meaning for the family: really true

      religious holidays have special meaning for the family: sort of true

      religious holidays are more just like a day off: sort of true

      religious holidays are more just like a day off: really true

Q. frqr7
In our family:

      religious holidays are traditional, with activities passed down generations: really true

      religious holidays are traditional, with activities passed down generations: sort of true

      religious holidays shift across the years: sort of true

      religious holidays shift across the years: really true

Q. frqr8
In our family:

      there is little planning or discussion around religious holidays: really true

      there is little planning or discussion around religious holidays: sort of true

      there is a lot of planning and discussion around religious holidays: sort of true

      there is a lot of planning and discussion around religious holidays: really true

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.

Q. frqc1
Our family:

      observes cultural traditions: really true

      observes cultural traditions: sort of true

rarely observes cultural traditions: sort of true
rarely observes cultural traditions: really true

Q. frqc2
In our family:
there are set jobs for people to do during these events: really true
there are set jobs for people to do during these events: sort of true
there are no set jobs during these events: sort of true
there are no set jobs during these events: really true

Q. frqc3
In our family:
there is flexibility in the ways these events are observed: really true
there is flexibility in the ways these events are observed: sort of true
there are set routines and everyone knows what to expect during these
events: sort of true
there are set routines and everyone knows what to expect during these
events: really true

Q. frqc4
In our family:
everyone is expected to attend these events: really true
everyone is expected to attend these events: sort of true
only a few members may attend to represent the family: sort of true
only a few members may attend to represent the family: really true

Q. frqc5
In our family:
these events are very emotional and family members experience strong
emotions: really true
these events are very emotional and family members experience strong
emotions: sort of true
these are more casual events with family members less emotionally
involved: sort of true
these are more casual events with family members less emotionally
involved: really true

Q. frqc6
In our family:
these events don't have much meaning for the family: really true
these events don't have much meaning for the family: sort of true
these events take on special meaning and significance: sort of true
these events take on special meaning and significance: really true

Q. frqc7
In our family:

        these events have stayed pretty much the same across generations: really true

        these events have stayed pretty much the same across generations: sort of true

        these events are flexible and change over the years: sort of true

        these events are flexible and change over the years: really true

Q. frqc8
In our family:

        there is little planning on the part of the family; details are left up to people outside the family: really true

        there is little planning on the part of the family; details are left up to people outside the family: sort of true

        there is a lot of planning and discussion among family members: sort of true

        there is a lot of planning and discussion among family members: really true

Please mark whether you are a college age young adult or the parent of a young adult
Q. PYA

        Young Adult
        Parent of Young Adult

Young Adult Demographic Information

Gender

      Male   Age: _____

      Female

Marital Status: Separated

      Single - never married   Divorced

      Married   Widowed

      Unmarried - living with partner

If married, how many years: _____

Number of children _____

Ethnicity: Asian

      Caucasian   Pacific Islander

      Hispanic   Native American

      African-American   Other

School Attending: _____

State currently living in:

      _____

Year in School:

      Freshman

      Sophomore

      Junior

      Senior

      Graduate Student

      Graduated

      Not in school

Major: _____

Parent's Demographic Information

Gender
      Male   Age: _____
      Female

Marital Status:
      Single - never married   Separated
      Married   Divorced
      Unmarried - living with partner   Widowed

If married, how many years: _____

Number of children _____

Ethnicity: Asian
      Caucasian   Pacific Islander
      Hispanic   Native American
      African-American   Other

State currently living in: _____

If you have been divorced or separated what was the young adult's age at your divorce or separation _____

If you have remarried, what was the young adult's age when you remarried _____

Please indicate the estimated average <u>annual</u> income for your family when the young adult was a child at home.
      Less than $10,000   61,000 – 70,000
      10,000 – 20,000   71,000 – 80,000
      21,000 – 30,000   81,000 – 100,000
      31,000 – 40,000   101,000 – 125,000
      41,000 – 50,000   126,000 – 150,000
      51,000 – 60,000   Over $150,000

How many years of education do you have beyond highschool, ex: 4 years for bachelors, 6 for masters, etc. _____

THANK YOU FOR YOUR PARTICIPATION IN THIS STUDY!

If you are a young adult, please forward the questionnaire email address to your parent/parents and ask them to take the questionnaire as well.

Q. email
If you would like us to send a follow-up reminder email to them please enter their email address here

_____

THANK YOU FOR YOUR PARTICIPATION IN THIS STUDY!

If you are a young adult, please forward the questionnaire email address to your parent/parents and ask them to take the questionnaire as well.

Q. email
If you would like us to send a follow-up reminder email to them please enter their email address here

_____