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FAMILY DEEPENING: A QUALITATIVE INQUIRY
INTO THE EXPERIENCE OF FAMILIES
WHO PARTICIPATE IN SERVICE
MISSIONS

by

Alexis Palmer

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

Brigham Young University

April 2005

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BRIGHAM YOUNG UNIVERSITY

GRADUATE COMMITTEE APPROVAL

of a thesis submitted by

Alexis Palmer

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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As chair of the candidate's graduate committee, I have read the thesis of Alexis Palmer 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

FAMILY DEEPENING: A QUALITATIVE INQUIRY INTO THE EXPERIENCE OF FAMILIES WHO PARTICIPATE IN SERVICE MISSIONS

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Department of Recreation Management and Youth Leadership

Master of Science

The purpose of this study was to discover what families perceive as the benefits of participating in family volunteering; specifically service missions and the substantive impact the experience had on the families. A grounded theory approach was used. Five families were identified through a criteria-based snowball sampling technique. The data were analyzed using constant comparison. Based on the data analysis a core category emerged that encapsulated the result of the family service experience. The core category was coined, “family deepening.” Family deepening encompassed the essence of the process the families in this study experienced. In order to achieve family deepening the participants in this study participated in a purposive, unique, shared, interactive, and challenging experience. Additionally, they experienced sacrifice. All these attributes appeared to contribute to the process of achieving a family deepening experience.

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Table of Contents

List of Tables	vii
List of Figures	xi
Family Deepening: A Qualitative Inquiry into the Experiences of Families	
Who Participate in Service Missions	
Abstract	2
Introduction	3
Review of Literature	5
Methods	14
Emerging Grounded Theory	22
Discussion	36
Recommendations, Implications, and Conclusions	40
References	43
Appendix A Prospectus	54
Introduction	55
Review of Literature	61
Methods	84
References	94
Appendix A-1a Informed consent (adult)	105
Appendix A-1b Informed consent (child)	108

List of Tables

Table	Page
1 Interview Schedule.....	50

List of Figures

Figures	Page
1 Emerging Grounded Theory Family Deepening Model	53

Running head: FAMILY DEEPENING

Family Deepening: A Qualitative Inquiry into the Experience of Families

Who Participate in Service Missions

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2 Family Deepening

Abstract

The purpose of this study was to discover what families perceive as the benefits of participating in family volunteering; specifically service missions and the substantive impact the experience had on the families. A grounded theory approach was used. Five families were identified through a criteria-based snowball sampling technique. The data were analyzed using constant comparison. Based on the data analysis a core category emerged that encapsulated the result of the family service experience. The core category was coined, “family deepening.” Family deepening encompassed the essence of the process the families in this study experienced. In order to achieve family deepening the participants in this study participated in a purposive, unique, shared, interactive, and challenging experience. Additionally, they experienced sacrifice. All these attributes appeared to contribute to the process of achieving a family deepening experience.

Key Words: family volunteering, family deepening, relational deepening, family leisure

Introduction

In 1994, the United Nations declared that families are the basic unit of society, and thus require special attention (Bowen & McKechnie, 2002). Subsequently, considerable research over the last 20 years has focused on understanding family dynamics and strengthening families (Doherty, 1997; Freeman & Zabriskie, 2003; Stinnett & DeFrain, 1985). Families who are considered to be strong by family researchers exhibit qualities such as showing commitment to the family, expressing affection, demonstrating appreciation, engaging in positive communication, working together, and having the ability to cope with stress and crisis (Stinnett & DeFrain, 1985).

Leisure researchers have also closely examined the role of leisure in strengthening families. Research suggests that participation in family leisure positively affects family outcomes and family functioning (Hawks, 1991; Holman & Epperson, 1984; Orthner & Mancini, 1991), improves quality of life for families (Smith, 1997; Theilheimer, 1994), enhances collective efficacy (Wells, Widmer, & McCoy, 2004), and improves parent adolescent communication (Huff, Widmer, McCoy, & Hill 2003). When families engage in leisure that is planned for the purpose of achieving specific goals, families are strengthened (Shaw & Dawson, 2000).

Shaw and Dawson (2001) proposed that when families engaged in purposive leisure they experienced an increase in communication, enhanced interactions, and development of family cohesion. Traditionally, leisure has been associated with activities that are intrinsically motivating, freely chosen, and benefiting the person engaging in the leisure (Mannell & Kleiber, 1997). Family leisure, however, has not necessarily

4 Family Deepening

encompassed that definition (Shaw & Dawson, 2001). Many times parents initiate a family leisure activity that will end in a specific outcome such as enhanced family functioning and improved familial interactions (Shaw & Dawson, 2001). For some families, family leisure may be more purposive and less intrinsically motivating or freely chosen than personal leisure (Shaw & Dawson, 2001).

One leisure activity that may be a form of purposive leisure is volunteering. Individuals who volunteer often do so with a specific purpose or goal in mind (Basok, Llean, & Malesovic, 2002). Their motivations may include increasing socialization with others, improving time spent with family members, developing leadership skills, or finding balance and renewal (Jenner, 1981; Lopez & Safrit, 2001; Morros, 2001). If individuals benefit from volunteering in their leisure time, it is likely that families who engage in volunteering will also receive considerable benefits that will strengthen their family.

While the impact of volunteering on individuals has been studied extensively, little empirical research exists focusing on the experience of family volunteering. The purpose of this study was to explore what families consider the benefits to be of participating in family volunteering with specific focus on service missions and the substantive impact the experience had on the families. In order to examine the family service mission a phenomenological approach based on semi-structured in-depth interviews was used.

Review of Literature

Literature regarding family strengths, family leisure, purposive leisure, and volunteerism was examined. Due to the qualitative nature of this study the literature review was intended to enhance my awareness of the phenomenon I was researching, thus increasing theoretical sensitivity (Strauss & Corbin, 1990). Through this literature review I have read various theories, research, and documents that have sensitized me to the phenomenon I am studying. This sensitization has allowed me to gain insights throughout the research, provide meaning to the data, and increase my understanding of the data (Strauss & Corbin, 1990).

Family Strength

Stinnett and DeFrain (1985) identified six qualities common to strong families. These qualities were derived after 20 years of research on more than 16,000 families throughout the world. Characteristics of strong families include a high level of commitment to family members, expressed appreciation and affection, positive communication, spending time together, a sense of spiritual well-being, and the ability to cope with stress and crisis.

Out of Stinnett and DeFrain's (1985) study two models of family strength were created; Stinnett and DeFrain's (1985) Family Strengths Model and Olson, Russell, and Sprenkle's (1989) (as cited in Olson & DeFrain, 1994) Circumplex Model of Family Systems. These two models have similar dimensions in terms of defining family strength. The Family Strengths Model focused on level of commitment, time together, and the ability to cope with stress as well as express appreciation and affection for family

6 Family Deepening

members. The Circumplex Model of Family Systems focused on levels of cohesion and adaptability as well as the quality of communication within the family. The family strengths framework assisted in the development of these two models.

The family strengths models have been used to study families that include children with a physical or learning disability, blended families, and families who are at risk of future negative outcomes (Amerikaner & Omizo, 1984; Johnson, LaVoie, & Mahoney, 2001; Pink & Smith-Wampler, 1985; Powell & Batsche, 1997). These studies focused on examining the potential strengths that existed in a family that may be experiencing deficits, and the types of interventions that can be used to help strengthen a family.

There has been little empirical research, however, that discusses what families may do to strengthen their family. Doherty (1997) recommends the importance and necessity of families intentionally creating opportunities to be together in order to strengthen the family. The intentional opportunities may be through family celebrations, special occasions, community involvement, and everyday family rituals such as playing games together or reading bedtime stories in order to strengthen the family. Additionally, Freeman and Zabriskie (2002) identified a strong positive relationship between participation in outdoor family recreation and improving family strength. Therefore, one such action that families may take to improve their family strength is to intentionally participate in family leisure with specific outcome goals in mind.

Family Leisure

Family leisure has been defined as, “time that parents and children spend together in free time or recreational activities” (Shaw, 1997, p. 98). Family leisure has been a topic of study for over 60 years and the research, including the definitions and conceptualizations of family leisure, continues to evolve (Freysinger, 1997; Hawks, 1991; Holman & Epperson, 1984; Orthner & Mancini, 1991). Several researchers have conducted detailed reviews of research focusing on families and their leisure. The reviews indicate that leisure behavior can positively affect family outcomes and family functioning (Hawks, 1991; Holman & Epperson, 1984; Orthner & Mancini, 1991). Subsequently, research suggests that there are many benefits families may receive when participating in leisure activities. Those benefits include enhancing cohesion and adaptability (Freeman & Zabriskie, 2003; Smith, 1997; Zabriskie & McCormick, 2001), improving development of relationships within the family (Couchman, 1982; Groves, 1989), fostering communication and enhancing values (Huff, Widmer, McCoy, & Hill, 2003; Orthner, Barnett-Morris, & Mancini, 1994; Smith, 1997), increasing collective efficacy (Wells, Widmer, & McCoy, 2004), and creating family unity (Hart, 1984).

Family leisure benefits. Several recent studies have focused on how leisure effects family functioning, specifically cohesion, adaptability, and communication. Zabriskie and McCormick (2001) reported that families who engaged in specific leisure activities had higher levels of cohesion or adaptability depending upon the leisure activity the family participated in. The two leisure patterns examined were core and balance leisure activities. Core leisure patterns are activities that are spontaneous and frequent, require

8 Family Deepening

little planning and resources, and most often take place at home. Balance activities, however, are less frequent and are unique experiences that usually happen away from home (Zabriskie & McCormick, 2001). Specifically, Zabriskie and McCormick (2001) found that core leisure activities were more strongly related to family cohesion than balance leisure activities.

In studying adoptive families, Freeman and Zabriskie (2003) indicated that family leisure involvement was a predictor of family functioning from the perspective of not only the parents but also their children. The children's perspective indicated that core leisure activities were more important to family functioning than balance activities. Yet, the parent data indicated that both core and balance leisure activities played an important role in the family.

Huff et al. (2003) found that when families participated in challenging recreation activities such as hiking and camping in the wilderness, building shelters, cooking with Dutch ovens, or making Native American crafts, parent-adolescent communication improved. The improved communication manifested itself through increases in interpersonal trust, support, affection, and kindness, and also through reduction in family conflict. These improvements in communication brought about an increase in family cohesion for that study's participants. Similarly, Orthner et al. (1994) stated that family leisure created opportunities for communication, an exchange of new ideas, the development of new roles, and increased relational cohesion; all of which are beneficial attributes when one is concerned with strengthening the family.

Other research has examined how leisure develops skills within a family and promotes values. According to Smith (1997), skills such as problem solving, decision making, and cooperation within the family are enhanced through family leisure. Hart (1984) indicated that leisure activities such as rappelling create an opportunity for family members to use specific skills such as decision making that would help them in completing their task. Participation in family leisure activities that were values based such as ropes courses or rappelling increased family unity and the willingness of families to play together. Couchman (1982) suggests that family leisure has the potential to strengthen communication and relationships within the family by recognizing the value of each family member, strengthening the confidence and identity of each family member, and spending time with each other.

While leisure benefits the family as a group, benefits to individual family members vary depending on age and stage in the life cycle (Orthner et al., 1994). During childhood, leisure provides trust between the child and the environment. As children transform from childhood to adolescence, leisure provides opportunities to learn new skills, and achieve independence and interpersonal competence. During young adulthood, intimacy among family members is created, as well as attachments and commitments. In middle adulthood, family leisure helps to foster communication. In later adulthood, intimacy is maintained through shared experiences and memories (Orthner et al., 1994).

Given the many benefits families receive from participating in family leisure experiences, leisure is an effective tool for strengthening the family (Couchman, 1982). Families can be strengthened through leisure's ability to increase family communication,

10 Family Deepening

help develop life skills, creating family unity, and facilitate enhanced family functioning. These benefits were not necessarily the motivator to participate in family leisure, but rather the outcome of the participation. Benefits derived from participating in family leisure may be intensified when leisure is purposefully participated in to achieve family goals (Shaw & Dawson, 2001).

Purposive leisure. Traditional definitions of leisure emphasize free choice, intrinsic motivation, and personal enjoyment of the leisure activity (Mannell & Kleiber, 1997). Considering the definitions of personal and family leisure, Shaw and Dawson (2001) determined that the current definitions did not adequately characterize family leisure due to the fact that many times parents who are engaging in family leisure do not freely chose to do a specific activity. Additionally, children are not necessarily intrinsically motivated to participate in family leisure. Family leisure involves work and at times there may be a lack of enjoyment (Shaw, 1997; Shaw & Dawson, 2001). Thus, family leisure does not necessarily conform to the traditional conceptions of leisure (Shaw & Dawson, 2001).

Shaw and Dawson (2001) found in their study that many times the parents often sacrificed their joy in order to teach their children. Their family leisure became purposeful by focusing on specific goals. Therefore, Shaw and Dawson (2001) recommended that family leisure be viewed as a form of purposive leisure, “which is planned, facilitated, and executed by parents in order to achieve particular short- and long-term goals” (p. 228). In their study the participants’ short-term goals focused on enhancing family functioning, such as improved interactions and increased

communication among family members. The participants' long-term goals focused on developing family cohesion.

Shaw and Dawson (2001) suggested that purposive leisure may not be limited to just family activities such as family leisure. It is possible that other family activities, such as volunteering, are also purposeful even though they do not fit the traditional idea of leisure. Therefore, volunteering may also be seen as a form of purposive leisure.

Volunteerism

Almost all of the research literature on volunteering has centered on individual volunteers (Arai & Pedlar, 1997; Basok et al., 2002; Des Maria, Yang, & Farzanehkia, 2000; Dorsch, Rienner, Sluth, Paskevich, & Chelladurai, 2002; Hamilton & Fenzel, 1987; Henderson, 1981; Jenner, 1981; Lopez & Safrit, 2001; Morros, 2001). Research literature consistently suggests that individuals who volunteer receive numerous benefits. Arai and Pedlar (1997) examined citizen participation, or volunteering, as a leisure activity. The participants in the study indicated that as a result of their volunteering experience they learned and developed new skills, became more vocal in the community, discovered balance and renewal in their lives, experienced feelings of accomplishment, and helped in the development of the community. Other benefits found in adult volunteers included feelings of well-being and increased ego development (Morros, 2001), personal satisfaction, and growth (Lopez & Safrit, 2001).

Additional research suggests that adults' impetus to volunteer was often due to the opportunity of participating in interesting work, the chance to associate with other people, a wish to accomplish a task, personal religious beliefs, feeling connected with the

12 Family Deepening

community, a desire for personal growth, and a desire to increase satisfaction with their life (Basok et al., 2002; Jenner, 1981; Lopez & Safrit, 2001). Similarly, Henderson (1981) found that adult 4-H volunteers most frequently reported their reason for volunteering was to be with family members and to help others.

In contrast to adults, young people who participated in volunteer programs such as service-learning activities through schools, community based organizations, and businesses, perceived the benefits of volunteering to be that they developed leadership, decision-making, and life skills (Des Maria et al., 2000). Volunteering also impacted their learning and the view of their community (Des Maria et al., 2000). The benefits young people received from volunteering served as an impetus for future volunteering. Consequently, young people volunteered because of the positive emotions they felt, the passion they had about an issue, job opportunities, belief in a cause, exploration of individual strengths, development and use of skills, a desire for new experiences, the opportunity it provides to strengthen a resume, and the influence of friends and religion (International Year of Volunteers, n.d.; Points of Light Foundation, 2001). Although youth and adults traditionally volunteer individually many are beginning to volunteer with their family.

From 1991 to 1998 families who volunteered in the United States increased from 22% to 28% (Jalandoni & Hume, 2001). Increased interest in volunteering as a family has spurred research on the benefits families receive from volunteering. One recent exploratory study from The Center for Urban Policy and the Environment at Indiana University-Purdue (Littlepage, Obergfell, & Zanin, 2003) examined family volunteering

and the impact volunteering had on families. Of the families surveyed, 43% volunteered with their family at least every few months, or on a regular basis. The families indicated various benefits of volunteering such as more freely communicating with each other, sharing of values, and spending quality time together. Most of the families indicated they wanted to volunteer because of a sincere concern for others. The types of volunteer activities reported in the study varied from serving at a homeless shelter to fundraising for an impoverished nation. Families also indicated they participated in international volunteering or family service missions.

Family service missions. A family service mission is defined as a family participating jointly in a volunteer activity providing aid to other communities, not including their own community, at a domestic or international level for an extended time period. Although there is no research specifically addressing family service missions, many organizations have been created to help establish and coordinate service missions for families. Through these organizations, families have the opportunity to volunteer together at an international or domestic level. Families sacrifice their money and time to participate. Most service missions require an average fee of \$1,000-\$2,000 per person. The duration of service missions typically vary from one week to a month, depending upon the amount of time a family wants to volunteer. Families have the opportunity to participate in a variety of volunteer activities such as building schools, clinics, churches, and community centers, teaching or mentoring children or adults, developing recreation activities for the community, assisting in health care, and working with the environment (Cross Cultural Solutions, n.d.; Idealist, n.d.)

14 Family Deepening

Similar to individuals, families choose to volunteer together for a number of reasons, some of which include: to help those in need, to develop a new perspective on life, or due to an interest in a specific activity (Littlepage et al., 2003). Subsequently, families most likely choose to participate in family service missions for specific reasons including perceived benefits to the family. These benefits, however, have not been substantiated; therefore, as families increasingly become involved in volunteer activities such as family service missions, the need to identify the benefits a family service mission can provide also increases. Families who choose to engage in family volunteering do so in order to give back and achieve specific objectives or goals, thus engaging in purposive leisure. Research has previously determined that family leisure is one way to strengthen a family.

Methods

Rationale for Qualitative Approach

There is a scarcity of research on families who participate in family volunteering, and there is no theory guiding research on family volunteering; therefore, a phenomenological approach based on in-depth interviews was used to explore the research question. Henderson (1991) stated, "Interviewing is the best method for pursuing a subject in-depth, operating in a discovery mode, and creating interaction with an individual" (p. 71). A phenomenological approach allowed for an examination of experiences through detailed descriptions provided by the study participants. Henderson also stated, "The in-depth interview also provides data for translating research hypotheses into grounded theory" (p. 71).

Grounded theory is a methodology for analyzing data that has been systemically collected (Glaser & Strauss, 1967, Strauss & Corbin, 1990). Grounded theory is commonly thought of as a qualitative method, yet it is a methodology that can be applied to both qualitative and quantitative data (Glaser, 1998). Strauss and Corbin (1990) indicate the primary difference between a descriptive study and a study that has developed grounded theory is that grounded theory creates concepts, gives conceptual labels to the data, and places interpretations on the data.

Grounded theory emerges conceptually through constant comparative analysis (Glaser & Holton, 2004). Glaser and Holton make clear that grounded theory is not findings, facts or description, but rather “conceptualizations integrated into theory –a set of plausible, grounded hypotheses” (p. 11). It is modifiable as new data emerges from literature, future research, and comments made by colleagues. It is, therefore, up to that individual who questions the data to modify the theory by also using the constant comparative method and interlacing the new data into the conceptual theory (Glaser & Holton, 2004). Glaser and Holton stress that the goal of grounded theory is not an “accurate description, but a conceptual theory abstract of time, place and people” (p. 11). Therefore, in an effort to examine the phenomenon of family service missions the process of developing grounded theory was used in this study.

Selection of Study Participants

Families who have participated in service missions were identified through a criteria-based snowball sampling technique. Once interviewed, families were asked if they knew of any other families who had also participated in family service missions.

16 Family Deepening

Four families were initially selected to participate in the study and saturation was achieved with five families. For the purpose of this study, saturation was achieved when no new descriptive codes were created or themes emerged.

Specific criteria to identify study participants were families who had, (a) participated in an international or domestic service mission, (b) participated in the service mission for at least five consecutive days in order to ensure that the family was immersed in the service experience, (c) participated in the service mission within the last five years (1998-2004), increasing the likelihood of recalling the service mission, (d) participated with at least two family members in order to gain a family perspective, (e) children at the time of the service mission were at least five years of age or older, thus improving their ability to recall and talk about the experience, and (f) at least two members of the family who participated in the service mission were available to interview in order to stimulate past memories. The interviews were conducted face-to-face. Family members were interviewed together. Interviews were tape recorded and transcribed verbatim.

Anonymity was ensured through the use of pseudonyms.

Interview Schedule

The interview questions were divided into three sections (see Table 1). The first section focused on questions about the types of family activities they participated in and the impact these activities had on the family. The second section was related to family volunteering and the experience of participating in a family service mission. The third section focused on demographics or background questions such as age, length of service

mission, and number of children/siblings. The interview questions were open-ended, neutral, singular, and clear (Lincoln & Guba, 1985).

The interview questions were refined by giving a copy of the interview schedule to ten individuals not familiar with the research. The ten individuals were asked to evaluate and interpret each question in regards to clarity, tone, and meaning. The individuals provided a detailed interpretation of each question. The questions continued to develop until there was a consensus among the interpreters regarding the clarity, tone, and meaning of each question.

Data Collection and Analysis

Semi-structured interviews were conducted using standardized open-ended questions. The interview also consisted of looking through photos that were taken during the service mission and recording the conversations that took place while looking at the pictures. Journal accounts about the service mission were also read and excerpts were copied from the journals to help in analyzing the data.

Establishing trustworthiness was achieved by meeting the criteria of credibility, applicability, consistency, and objectivity (Henderson, 1991; Lincoln & Guba, 1985; Riddick & Russell, 1999). Credibility was addressed through prolonged engagement, persistent observation, triangulation of methods, and member checking (Henderson, 1991; Lincoln & Guba, 1985; Riddick & Russell, 1999). Member checking was conducted by providing participants transcripts of their interview. The transcript indicated questions, insights, and interpretations that the coder had for the participants. The participants were asked to agree or disagree with the interpretations, answer any

18 Family Deepening

clarifying questions and verify if the interpretations accurately reflected the participant's experience. Triangulation of methods was used to verify the consistency of the findings and to increase validation and verification (Lincoln & Guba, 1985; Riddick & Russell, 1999). The triangulation of methods included interviews, observations, and anecdotal records such as a journal and a photograph album.

Applicability was addressed by developing a thick and thorough narrative description of the findings through etic and emic statements (Henderson & Bialeschki, 2002). Emic statements are ideas expressed by the participants and etic statements are data expressed in the researcher's language (Henderson & Bialeschki, 2002). Consistency and objectivity in the study was achieved by having an external auditor verify the process of the research and the themes (Lincoln & Guba, 1985; Riddick & Russell, 1999). The external auditor was involved throughout the research project. As codes and themes were developed the external auditor continually evaluated the transcripts and the methods involved in collecting and analyzing the data. The external auditor reviewed the final themes and verified the narrative. An audit trail was also used so the external auditor could follow the methods used in conducting the research, and the thought process in developing the themes (Lincoln & Guba, 1985).

The computer program QSR NVivo was used to organize the data. Notes from the researcher's interviewer journal were recorded as memos in QSR NVivo. The background and demographic information of the interviewees were put into an organization table.

Constant comparison was used to increase credibility of the study and guide the data analysis (Glaser & Holton, 2004; Glaser & Strauss, 1967; Henderson, 1991; Henderson & Bialeschki, 2002; Lincoln & Guba, 1985). Glaser and Holton (2004) state, “The constant comparative method enables the generation of theory through systematic and explicit coding and analytic procedures” (p. 15). There are four steps commonly used in constant comparison (Glaser & Strauss, 1967; Henderson, 1991; Strauss & Corbin, 1990).

The first step in constant comparison is to reduce, code, and then display the themes that emerge from the data. This was achieved by using descriptive open line-by-line coding (Glaser & Holton, 2004; Henderson, 1991; Strauss & Corbin, 1990). The coding was descriptive, interpretive, and explanatory in order to maintain the rich meaning of the data (Henderson, 1991; Strauss & Corbin, 1990). The descriptive codes attached meaning in relation to the phenomenon being studied. The data was then examined at a deeper level using interpretive and explanatory codes (Henderson, 1991).

The second step in constant comparison is to organize the codes into concepts and categories (Glaser & Holton, 2004). This was achieved through axial coding which identified the possible relationships between the open codes and helped in creating concepts and categories (Babbi, 2002; Henderson & Bialeschki, 2002; Lincoln & Guba, 1985; Strauss & Corbin, 1990; Riddick & Russell, 1999). Memoing was also used throughout the coding process to help in generating ideas about the codes, discover properties that existed within specific categories and developed relationships that existed between certain codes (Henderson & Bialeschki, 2002; Lincoln & Guba, 1985; Riddick

20 Family Deepening

& Russell, 1999). Memos were also used in facilitating ideas into concepts and integrating the concepts into theory (Glaser & Holton, 2004).

The third step in constant comparison is to delimit and refine the themes, identify disconfirming evidence, and find diversity in the data. This helped in analyzing the families, improving the interpretations of the research, and discounting any spurious relationships (Henderson, 1991). Finally, the fourth step is to provide example from the data to explain how the themes were created (Glaser & Strauss, 1967; Henderson & Bialeschki, 2002; Henderson, 1991; Lincoln & Guba, 1985).

Through the constant comparative analysis a core variable emerged. Glaser and Holton (2004) describes a core variable as,

...any kind of theoretical code—a process, a condition, two dimensions, a consequence, a range and so forth. Its primary function is to integrate the theory and render it dense and saturated...It relates meaningfully and easily with other categories. It has clear and grabbing implications for formal theory (p. 15).

As the categories become saturated and the relationships among the categories become clear a core variable emerges (Glaser & Holton, 2004). The core variable relates to all other categories previously analyzed (Glaser & Holton, 2004). The core variable is often named by using a gerund, a verb ending in “ing” (B. Glaser, personal communication, October 29, 2004). By using a gerund to name the core, the name reflects the essence of the core.

After analyzing the data a core variable emerged that encapsulates the result of the family service experience. The gerund I gave the core variable is family deepening.

Family deepening effectively encompasses the families' experience and surpasses what was previously known about family strengths and family volunteering. It was derived after thoughtful analysis of the data and followed the constant comparative method.

Demographics of Study Sample

Five families were interviewed for this study. Twenty of the 36 individuals who participated in the service missions were interviewed. The families in the study sample participated in their service missions between 1998 and 2004. The White family took their four sons, ages 5 to 15, to Colonia Juarez, Mexico for 5 days. While in Mexico they organized and distributed food, clothing, and toys to needy families in the area.

Mrs. Hansen and her 15-year-old daughter went to Bermejillo, Mexico for 8 days. They coordinated a women's education conference, volunteered at a local orphanage, coordinated a clothing drive, painted a school, and stocked a community food pantry.

The Jones family also went to Bermejillo, Mexico on a separate service mission from the Hansen's. They volunteered their time for 8 days building bathrooms for the local residents. Mr. and Mrs. Jones accompanied their 9 children, ages 20-36, and one grandchild, age 8, on the mission.

The Smith family spent 30 days in Guatemala traveling around the country giving musical concerts and teaching piano lessons to local villagers. Prior to going on the service mission, they collected 40 portable piano keyboards that they donated to various Guatemalan villages. The Smith's took their family of 8 children (7 daughters and 1 son) on their service mission. They ranged in age from 6 to 18.

22 Family Deepening

The Miller family took 4 of their 8 children, ages 11-17, on a service mission to Bolivia. They spent 2 weeks traveling around the countryside of Bolivia providing dental clinics to villagers. Mr. Miller, a dentist, has created an organization that will help in continuing their efforts of providing dental clinics throughout the world. They plan on going, as a family, on another service mission to Russia and China. For ease of readability and to ensure anonymity the mother and father are referred to as Mr. or Mrs. followed by the pseudonym of the family.

Emerging Grounded Theory

During the data analysis a core variable emerged that captured the impact of the family service mission on the families. As families talked of the profound impact family service missions had on their family, it became clear that more was at issue than what was captured by the concept “family strengths.” Therefore, I coined the phrase, “family deepening,” to describe this effect. The phrase was chosen after thoughtful and careful analysis of the data and followed the constant comparative method. Family deepening synthesizes the many perceived benefits the families experienced while on their service mission and what was still salient to them as long as five years after the experience.

The participants in this study used terms such as “felt closer,” “built bonds,” “brought us together,” “strengthened relationships,” “meaningful,” “memorable experiences,” “relationship building,” “appreciation of family,” “communication,” “caring for others,” and “empowering” to describe the collective impact of the volunteer experience on their family. Stinnett and DeFrain (1985) used the term “family strengths” to describe six characteristics of strong families: a high level of commitment to family

members, expressed appreciation and affection, positive communication, spending time together, a sense of spiritual well-being, and the ability to cope with stress and crisis. But the term “family strengths” does not capture the range of benefits or depth of responses expressed by the families in the present study. The term family deepening more fully captures the profound impact the service mission had on the families and the perceived benefits received from the experience. Dimensions of this family deepening process include participation in a purposive, unique, shared, interactive, and challenging experience. Additionally, the experience required sacrifice (Figure 1).

The terms used to describe the family deepening process were derived from the constant comparative method of coding and placing the codes into categories (Glaser & Holten, 2004). As relationships became clear between the categories the theory of family deepening emerged. The following quotes illustrate each category that contributed to the emerging theory of family deepening.

Purposive

The first attribute of family deepening was that the experience had a purpose or was purposefully selected for family participation. As with purposive leisure (Shaw & Dawson, 2001), the families in this study engaged in a family service mission for specific reasons. The parents wanted to achieve goals such as to teach humility to their children, encourage their children to show gratitude for the blessings in their lives, and to make a difference in others lives through service. Additionally, the parents wanted their children to be a part of something larger than themselves and experience other cultures. Thus, going on a family service mission was a way to achieve those goals. The service mission

24 Family Deepening

became a purposive leisure activity. All of the families talked about how they wanted to show gratitude for the numerous blessings they have been given and teach their children to realize those blessings. Mr. White stated:

I wouldn't call us massively affluent, but by worldly standards we do very well and we felt a need to teach the children a sense of how blessed we are. A sense of gratitude and a sense of generosity. Not that the children are particularly bad in those areas, there is just a real need to teach and experience that.

Mrs. Hansen also had a specific reason for why she wanted her daughter to accompany her on a service mission to Mexico. Her daughter explains:

I came home during the summer and I was in my snotty teenage years. My mom thought I needed some help. I was just 14 then and kind of snotty and selfish so my mom wanted me to come with her and have this humbling experience.

Mrs. Hansen added, "I also wanted her to see how other people live who really have to struggle."

Mrs. Jones discussed her reason for going on a family service mission,

That was our main purpose. To make a change in people's life by the service we gave and make a difference. I also had such wonderful experience the first time I went to Mexico on my own of building relationships with the people I stayed with and felt so close to them that I just thought that would be a great thing for my family. Plus we have been blessed so much that we talked from time to time about wanting to have an opportunity to give back.

The family members who were the impetus for the families' involvement in the service mission had an initial belief about the effects such a family activity would have on each family member. Most participants reported having a definite purpose in participating in the service mission, aside from the benefit and service they would render to others. Each clearly stated that the primary intent for eliciting family involvement was to create experience that would enrich their children and broaden their appreciation and understanding. It became clear that these participants considered family service missions as the only way to provide such an experience for their family.

Unique Experience

The second attribute in the process of achieving family deepening was having a unique experience. All of these families chose to leave the comforts of their home, their friends, their culture, and in some cases part of their family to experience the unknown. This unique experience intensified the impact which the service mission had on the families. It was unlike any previous family experience.

All of the families discussed how their service mission was different from their typical and traditional family vacation. Many of the families described traditional family vacations they have taken. Some of the vacations were international travel, cruises, and amusement parks. Other families went on road trips every summer or to visit family in other locations. Unlike the scenario in these situations, where the vacationing family interacts mainly with themselves, the family service mission allowed these families to interact with their surroundings and make connections with other people. Overall, the families' goal in going on a service mission was to provide service, whereas the family

26 Family Deepening

vacation goals were relaxation, tourism, and fun. The focus on service made it different from their other family vacations, and provided a unique experience for participants.

Mr. Miller described this difference:

We have been on vacations to places where we just go and sightsee and it's not the same feeling. It's almost like you are traveling inside of a bubble and you are a tourist. Even though you can see out of the bubble nobody else comes in. It's like this force field around you. You are protected. You are a tourist. But when you go down and serve with the people you are forced to interact with them and that's why you love them.

Similarly, Mr. Jones stated, "Well, it was a whole different experience. This was a service opportunity. That other stuff [family vacations] is only a thing for pleasure, self-gratification. The whole idea for this trip was to give back in a very small way."

The families also experienced the uniqueness of a family service mission as they immersed themselves in the culture. All of the families in this study stayed with local families or in local hotels. They ate indigenous food and participated in traditional games with the people they served. The Miller family commented on the variety of food they ate:

Lots of the food was actually pretty good (father). We ate rodents, like armadillos (son 3). And big rats. [father laughs] Luckily the lighting wasn't too good so you really couldn't see what you were eating (father). One thing I ate had fur on it (son 2).

The Hansen family, who were in Mexico, also discussed the cultural nuances of eating:

So of course we didn't know the customs. They wouldn't eat with us. We had to eat by ourselves and then they would eat afterwards (mother). They would sit there and watch us eat. Just to make sure we liked it (daughter). They didn't give you any utensils so what do you do with the tortillas? Are you supposed to wrap everything up? How do you eat this soup they served with no utensils (mother)? At first we ate everything like we were eating burritos. They laughed at us. We found out you tear the tortillas into pieces and scoop it. You use that as a spoon (daughter).

Mrs. Hansen and her daughter concluded that their most meaningful talks and greatest laughs were while they were staying with their host family. Many nights they would laugh themselves to sleep because of the braying donkey by their bedroom window or reminiscing on not knowing how to eat soup without a spoon. Their relationship was deepened through their unique experience.

Shared, Interactive Experience

The third attribute in the process of achieving family deepening was participating in shared, interactive experiences. The experience of the family service mission was not just a shared experience, but one where each member of the family interacted with each other. The families in this study discussed the importance of the service mission being a shared, interactive experience that resulted in several benefits to the families.

Specifically, they said they strengthened their familial bonds, increased family communication, and created memories they would share exclusively with one another forever. According to Mrs. Smith:

28 Family Deepening

It's a bonding thing. Even though it has been six years now, it is still just one of those bonding things that included our young children as well as our older children. There is the relationship that goes on as you do things together that develops. You just remember those things you work on hard as a worthwhile goal forever, and they always tie you together no matter how many years down the road it is.

Similarly, Mr. White stated:

Really, you can do anything together as a family. The shared experience is always fun. That's what bonds you in life. Having a body of experiences that you have shared and memories that have come together. They are bonding, regardless of how much you like or dislike someone.... You know you can say they are all vacations and they can always be fun things and I think there needs to be a lot of that, but having some shared experiences that are positive, but not necessarily so easy is also in the same ballpark.

Communication was also increased among family members while having the opportunity to volunteer together. One of the Jones' daughters explained how going on a family service mission without her spouse gave her a chance to increase her communication with her family of origin:

I am married and when he's [her husband] around me I usually just turn to him and pay all my attention to him. It was nice, because I could have one-on-one talks with my family and I didn't have to worry or take care of him.

In addition to the shared, interactive experience of the volunteer activities, they also had interactive experiences through family leisure. The families participated in a variety of leisure activities such as fiestas, local festivals, sightseeing, outdoor recreational outings, and shopping. Mr. White recognized the need to balance the volunteer activities with other leisure activities. He stated, “The Mathew’s family, who coordinated our service mission, understands that balance too. We would spend up to 8 hours delivering and taking things around and working each day, but we also spent plenty of time having meals together and sending the kids out to play.” Mrs. Miller explained, “We did some shopping and sightseeing and things together. It was just fun to be together as a family.” Mrs. Miller’s son commented, “We hiked up to this great waterfall and waded down the river. It was really fun.” While looking through some pictures of the service mission Mrs. Jones recalled, “In the evening we had a basketball game. The Americans against the Mexicans. They loved that!”

One outcome of the interactive shared experience was that relationship building took place. Through the interactive shared experiences the families not only developed relationships within their own family, but they also developed relationships with those they served. Mr. Miller extensively explained the relationship building aspect of the service mission:

When you go down and serve with the people you are forced to interact with them and that’s why you love them. That’s what life is all about. Making connections with people. I mean, you are serving people and the bubble of being a tourist is shattered. You have basically broken the bubble and let people in and it’s a whole

30 Family Deepening

different experience. You feel differently about people when you have allowed them into your space and you share things with them. We could take our kids to Bolivia as tourists and it would have been a much different experience than if we had gone and served. They wouldn't have felt the same way. You know when I was a kid we went to Mexico and most of the time we went as tourists. This one time we went down to help with a church party. It was such a connection. We were eating their food and helping with their church party. It wasn't a tourist thing. I just remember watching how loving people were and thinking, 'Boy, I want that in my life. I want to be able to give my kids a taste of that later on.' That started a desire that changed my life.

Many of the families commented on how the local community in which they were serving were very supportive of the families being in their community. The Smith family journal and photo album stated, "Lovely, hot Retalhuleu. We were not initially scheduled to perform or teach here, but when the [church] members heard we were coming, they chipped in to provide us accommodations in this lovely motel. We felt humbled." The Jones' son also commented on how the local people helped with the service projects:

It was great for them [locals] to see our family build the bathrooms and to have them work side by side with us. They all tried to do little things to help. They are encouraged to help us as much as they can.... The little nine year old boy, who we were building the bathroom for, was out there working hard too.

It is apparent from these accounts that the families engaged in a shared, interactive experience. These families strengthened their familial bonds, increased family

communication, and created memorable experiences. These benefits were not achieved solely through the performance of service, although that was a major part of the experience. Those benefits were also achieved through the family leisure they participated in while on the service mission, as well as through their interaction with the local people whom they were serving.

Challenging Experience

The fourth attribute in the process of experiencing family deepening was participating in a challenging experience. Participating in an international service mission lended itself to many challenges. These families recognized the challenges they faced while volunteering in a foreign country such as the climate, the food, the language barrier, the culture, the length of travel, the physical labor of the volunteer activities and the living conditions. Mr. Jones discussed how this experience was physically draining for his family, “Probably for some, I won’t say for all, but probably for some this might have been the hardest week of actual physical labor they had done in their lives.” An excerpt from the Smith family scrapbook indicated how the climate affected their family, “There were definitely low points due to the heat and the long drives, sometimes two hours each way.” The mother and daughter from the Hansen family described their living conditions:

They didn’t even have glass in their window. It was like shutters and right outside of the window, seriously, roosters, donkeys (mother)...There were bars [in the window] (daughter)...So, this is what happens. You lie down to go to sleep at about 11:00 and immediately the donkey starts braying (mother)...And the dogs

32 Family Deepening

and then all the dogs in the neighborhood get going (daughter)...One leads to another. So, all night long we were tossing and turning and tossing and turning and it was uncomfortable anyway because we didn't know for sure....We were on this bed and we didn't know if it had lice (mother).

In addition to the difficulties centered on living in a third world country the families also faced impediments in the logistics of organizing the mission, specifically for the mothers. Mrs. Smith explained:

Just the logistics were difficult as far as getting food prepared....I sort of put the whole thing together, the teaching and helping the children and keeping their morale up, too. It's hard work the whole time and it sounds fun but it was really hot and long hours. So, that was a challenge.

Mrs. Jones explained:

I'll tell you what the hardest thing for me was...XXXX [director of the project] had asked us to do some classes. I had worked so hard to prepare all the materials I was going to use for them from jump ropes to baking materials to all this stuff I was doing for various activities. The doctor [the other director of the project] said he really didn't like classes, so he really didn't communicate with the church leaders there. The poor church leaders didn't even know we were doing it. I don't know, but that was a lot of stress for me that they were having a hard time communicating. It had ended up just fine. Trying to make sure that got pulled off. One person didn't want us to really do it, and yet, we had done all this work and

preparation so we could do it, because another person told us to do it. So, that was really frustrating.

Mrs. Miller also had similar feelings. She stated:

It was stressful too, for me, because I was trying to help arrange the sleeping accommodations and making everyone happy. These guys were all working and I was off trying to find bedding and somewhere to put them and buying mattresses and things for them to sleep on so that was stressful. But that was pretty much just one day and after that it was pretty nice.

Although every family experienced various difficulties while participating in the service mission, the experience was meaningful and worthwhile and the family benefited from the service. Mrs. Smith illustrated this point when she said, “There is just something about getting to do the services together that even in spite of all the difficulties it just makes it worth it. It is something that none of us are ever going to forget. I think it really did strengthen our relationships.” Her daughter echoed her mother’s sentiments:

It was hot and humid. I had never been in humidity before. I also think that just when we were hot in the car it was really difficult for my family. We would move over and one person would say, “You’re touching my seat belt!” I am sure you know if you have brothers and sisters what it is like to be in a car with your whole family. But it was fun. There were fun times every single day. Those outweighed the times when you couldn’t feel the air conditioning in the car, or you couldn’t move, or you were hungry and all you could eat was ham sandwiches, but it was definitely a positive thing.

34 Family Deepening

Finally, a son from the Jones family explained:

I think it brought us together. You're hot and tired and hungry and you still have differences because you are brothers and sisters, and you get over them quick and by night time you are all hanging out together and laughing together and playing games. It was just a neat bonding experience to kind of look after one another and help one another. Some had advantages over the others [his siblings] where they knew the language so it was everyone holding each others hands.

Although the families experienced many challenges and difficulties while on their service mission they felt it was still a worthwhile experience. Through the challenges many meaningful moments were exchanged between family members. The difficulties facilitated an opportunity for the kind of communication interaction that contributed to the deepening process.

Sacrifice

A final attribute common to all of these families' experiences was the concept of sacrifice. All of these families had to sacrifice time, money, and the comforts of home to serve. The Hansen family commented on how the daughter's school grades suffered from going on the service mission and missing a week of school, Mrs. Hansen stated, "She did have to make everything up and that was stressful (mother)." Mrs. Hansen's daughter continued, "It was right before the end of the term. I was getting bad grades because of this trip (daughter)."

The Hansen's discussed the sacrifice of giving up the comforts of home. "You can't flush toilet paper. There is a garbage can next to the toilet and that's where you put

your toilet paper after going to the bathroom. You can't drink the water and the showers (daughter)...A trickle and cold (mother)." Additionally, the Jones' daughter also commented on the lack of the comforts of home, "The house we stayed in didn't have a toilet seat." Mr. Miller described their living conditions:

There were no hotels or anything like that. Half of our group was staying in a cabin we rented. There were huge bugs dropping in their hair all night. Frogs in the toilets. Some of them stayed crouched under a table all night with a sheet. There were frogs that would jump out between their legs every time they went to the bathroom."

Financial sacrifice was required by all the families to participate in their service mission experience. Mrs. Smith stated,

Financially I wish we could do that all the time. We had sold our house and moved into a smaller and less expensive house and so we just earmarked that money and said this is a time we are all together as a family before our children leave.

Mrs. Hansen also commented on the expensive nature of a family service mission, "It was an expensive trip. We spent about \$1500 for the two of us to go. That's a lot of money."

As has been illustrated each attribute contributed to family deepening. The purposive experiences enriched the family and broadened their appreciation and understanding. The unique experience brought families together through a new culture and new opportunities. The shared, interactive experience strengthened familial bonds,

36 Family Deepening

increased family communication, and created memorable experiences. The challenging experience, although at times was difficult was a worthwhile experience where meaningful moments were created. The sacrifice was manifested through finances, and the emotional and physical comforts of home. All of this coupled together contributes to the overall effect that family service missions have to engender family deepening.

Discussion

Although the term family strength existed in the literature, it did not capture the experience of the families in this study. The term family deepening, however, encompassed the essence of the process these families experienced. Family deepening was not a specific action but rather a process. It described the impact that the family service mission had on the families in this study. The impact was facilitated through participating in a purposive, unique, shared, interactive, and challenging experience. Additionally, the experience required sacrifice. The concept of family deepening, with its five salient attributes, appeared to transcend traditional benefits associated with family leisure. For these reasons the term family deepening was used to describe the experiences of the families in this study.

One element of the family deepening process, shared, interactive experience, included not only the volunteer activities, but time spent recreating together at the end of the day or on a “free” day. It produced numerous benefits within the families such as strengthened familial bonds, increased family communication, and created long-term memories they would share exclusively with one another. These benefits were similar to previous research focusing on family leisure. Others have found that benefits of

participating in family leisure included increases in quality communication, improvement of relationships, development of familial bonds, and enhancement of cohesion (Freeman & Zabriskie, 2003; Groves, 1989; Huff et al., 2003; Smith, 1997; Zabriskie & McCormick, 2001). Utilizing family leisure in a variety of settings continues to provide benefits to families, whether through a service mission or basic family leisure activities experienced at home.

The need to balance family volunteering, specifically family service missions, with family leisure was evident due to the benefits the families in this study received from their shared leisure activities. Specifically, the development of relationships between family members and those being served was a critical component of the shared, interactive experience. The impact left on these families from the enhanced relationships resonated with them even after they returned from the service mission. Had the families engaged in their volunteer activities for an extended period of time without including family leisure, to offset the physical and emotional work they participated in, the family deepening experience may not have produced the same benefits as the families who participated in other family activities besides volunteering.

Another salient attribute to the family deepening process was participating in a challenging experience. A similar term to a challenging experience found in the literature is that of challenge education. Challenge education is used to increase the self, to learn and grow, and to progress toward the realization of one's potential (Miles & Priest, 1990; Priest & Gass, 1997). It is also used to facilitate cohesiveness, to develop trust, to increase communication, to learn problem solving skills, and to improve the overall

38 Family Deepening

function of a team (Smith, Roland, Havens, & Hoyt, 1992). A challenge education activity involves participating in new tasks, taking risks, developing trust, sharing, and exploring the unknown (Smith, et al., 1992). Essentially, challenge education program facilitators use challenge education experiences as a way to strengthen a person. From this we see that the family service missions may result in similar benefits and outcomes for participants as challenge education.

The service mission itself was a unique experience for all these families. At the time of the interviews, each family had only been on one family service mission. Some of the families indicated that they were planning on participating in future service missions in different locations from their first service mission. Although uniqueness was a salient attribute for these families who engaged in their first family service mission, it is unclear how continued participation may affect the influences originally attributed to this factor's influence on the process of family deepening.

The concept of sacrifice was a prominent theme for these families. Most often family sacrifice is discussed in the literature as a negative aspect of daily life. Specifically, the literature discusses how minority families must sacrifice aspects of their culture too assimilate to the dominant culture in the United States (Blum, 1984; Suarez-Orozco, 1987) or the sacrifices families make when they have a loved one serving in the military (Hatch, 2002). The literature also focuses on family sacrifice in terms of family-to-work conflict and work-to-family conflict (Reid, 2000; Samborn, 2000). Parents often must sacrifice their career for their family or vice versa. Additionally, leisure literature looks at the sacrifices individuals make in regards to their personal leisure when caring

for their families. Most often, due to an ethic of care, women make more sacrifices of not engaging in personal leisure (Bialeshki & Michener, 1994; Dupuis & Samle, 2000; Rogers, 1999). Subsequently, family sacrifice or individual sacrifice is typically viewed as a negative aspect of life. Time, goals, activities, relationships are domains of life often sacrificed in order to pursue additional domains. Often the sacrifices are not a collective family experience as it was for the families in this study.

For the families in this study sacrifice was a salient attribute to the family deepening experience. The families in this study all chose to sacrifice something in order to be apart of an experience that was larger than themselves. It was not just one member of the family sacrificing; the whole family sacrificed to accomplish a specific goal. Although at times the sacrifice was difficult, such as living in poor conditions or going without material goods in order to save money for the service mission, overall it was a positive experience. Sacrifice contributed significantly to the family deepening process. These sacrifices were perceived by the families in this study as central to their experience of serving. Additionally, the families may have perceived their sacrifice as a positive experience due to their Christian view of life. All of these families saw themselves as highly religious and valued Christian teachings.

It is unclear at this time which of the five factors identified as being crucial to family deepening plays the most significant role in the deepening process. Indeed, it may be that the most important attribute varies from family to family, and may even vary depending upon the perceptions of the family. For example, a family who feels they are sacrificing a great deal when they go without running water may gain greater benefit

40 Family Deepening

from sacrifice than a family who faces more arduous deprivations. It is these very questions that lead to the conclusion that further research is warranted to gain a more complete understanding of not only the benefits of family deepening, but also the contributing factors to this newly identified emerging grounded theory.

Recommendations for Future Research

Further research is needed to clarify the emergent theoretical framework of family deepening. Primarily, the family deepening process must be examined among different family structures. The families in this study were all a part of a traditional family with a mother and father present in the home. In order to validate this emerging theory, it must be applied to a variety of family systems such as families who are blended, divorced, single-parents, and adoptive. In addition, all the families in this study were high functioning, upper-middle class, and saw themselves as highly religious. The theory also must be tested on families engaging in activities such as family camps, family vacations, or other experiences that encompass the varying elements of the deepening process. The duration of the activity may also affect the deepening experience.

As additional studies are conducted, new conceptual categories related to family deepening may emerge. Indeed, a characteristic of grounded theory is that it should be easily modifiable “if an incident comes the researcher’s way that is new, he or she can humbly, through constant comparisons, modify the theory to integrate the new property of a category” (Glaser, 1998, p. 13). Further research is needed to clarify the complex and dynamic nature of the family deepening process. In depth examination of the interrelationships of each attribute of this emergent theoretical framework including

hypothesis testing will aid in refining and understanding of the family deepening experience.

Research on family deepening should not be limited to just families. Family deepening naturally lends itself to a formal grounded theory that is generalizable and substantive to other relational units. Regardless of the type of relationship, a deepening experience may be achieved by following the process of participating in a purposive, unique, shared, interactive, self-sacrificing, and challenging experience. These relational units may consist of working relationships, universities that want to create a cohesive student government or resident hall experience, athletic teams trying to achieve synergy, or other relational units that may benefit from a deepening experience. Additionally, there may be benefits to utilizing this process when working in the therapeutic field. Specifically, working with individuals who have difficulty establishing relationships may profit from engaging in a relational deepening process.

Implications

This body of research will add to the limited literature on family volunteering. As community based organizations and municipalities begin to recognize the importance of addressing families' needs, the feasibility of including volunteering in family programming may be discussed. Additionally, applying the family deepening process to other relational units will provide another avenue for recreational professionals and other community agencies to find ways to strengthen any type of family or interpersonal relationship, regardless of its structure. Furthermore, raising awareness of the similar benefits found in family volunteering and family leisure will aid in the increase of

42 Family Deepening

recreational programs focused on volunteering as well as provide additional support for the importance of family recreation.

Conclusion

The most significant implication of the emerging grounded theory presented in this study is the concept of family deepening. Strengthening the family has previously been used to describe the impact of families' experiences in leisure settings. Family deepening, however, goes beyond the description of strengthening the family. Family deepening encompasses attributes that are salient to process. Family deepening synthesizes previous family research literature and explains the impact the service mission experience had on the families in this study. Additionally, the theory is easily modifiable and transfers to other relational units in society. The families in this study participated in an experience that resonated with all who took part in the service mission. They used a variety of words to capture the experience, yet there was not one word that summed up their experience. Family deepening is not just a word, but a process that these families engaged in. It was a process that significantly impacted every member of the family. Indeed, the Smith's daughter said it best when describing her family service mission experience, "It was one of the defining moments in our family."

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44 Family Deepening

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48 Family Deepening

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50 Family Deepening

Table 1

Interview Schedule

Family activities:

1. Tell me a little bit about yourself.
2. Where did you grow up?
3. What do you enjoy doing in your free time?
4. What is your current occupation?
5. Where did you go to school?
6. What is your current grade in school?
7. How long have you lived in _____ ?
8. Tell me a little bit about your current family.
9. How many children/siblings are in the family?
10. What are the ages and gender of the children/siblings?
11. What type of activities do you currently do together as a family?
12. How do these activities affect your relationship with your family?
13. Is it important for you to participate in activities together as a family? If so, why? If no, why not?

Family volunteering:

1. How did you hear about volunteering on a family service mission(s)?
2. Who participated in the family service mission(s)?
3. Where did you go on your family service mission(s)?

4. How did your family decide to go on a family service mission(s)
5. Why did your family choose this type of family service mission(s)? (in regards to location, organization, and service activities)
6. Tell me about the activities you participated in on your service mission(s)?
7. How did volunteering together as a family affect your relationship with your family during the actual service mission(s)?
8. What were the most difficult things for you?
9. What were the most difficult things for your family?
10. How did volunteering together as a family affect your relationship with your family once you returned from the service mission(s)?
11. Describe an experience your family had during the service mission(s) that affected your family.
12. How did this experience, either positively or negatively, affect your family?
13. Tell me about any other benefits of participating in a family service mission.
14. Has participating in a family service mission strengthened you individually? If so, how?
15. Has participating in a family service mission strengthened your family? If so, how?
16. Tell me why your family chose to volunteer for a service mission rather than going on a family vacation or participating in other family recreation activities during the same time period?
17. Would you participate in another family service mission? Why or why not?

52 Family Deepening

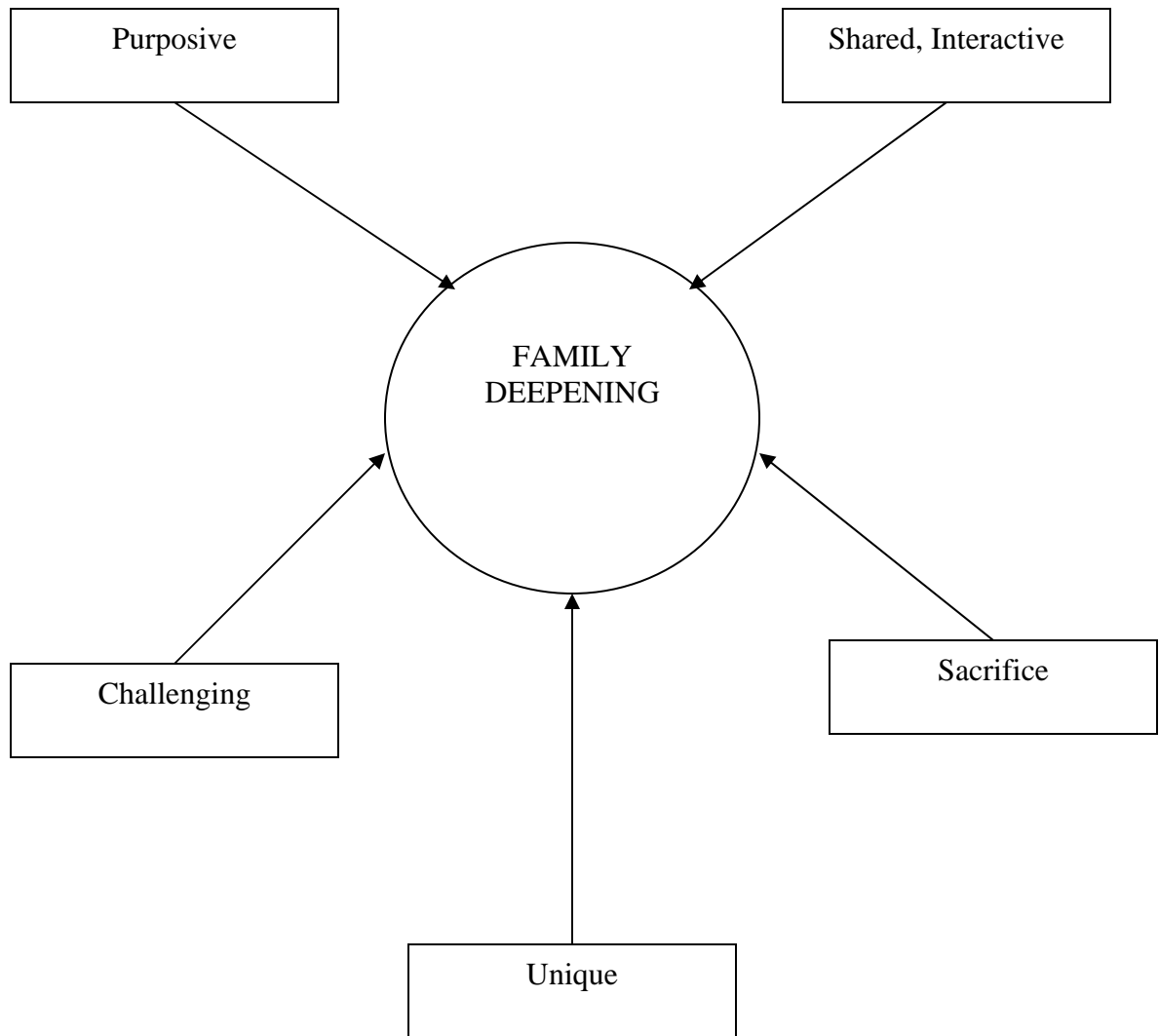
18. What other types of volunteering activities have you participated in as a family either before your service mission or since you have returned from the service mission?

Demographics and background information:

1. How old are you?
2. How old were you when you participated in the service mission?
3. What was the duration of your service mission?
4. Where do you currently reside?
6. Do you have any questions for me?

Figure 1

Emerging Grounded Theory Family Deepening Model



Appendix A

Prospectus

Chapter 1

INTRODUCTION

Recently, a national movement began to encourage families to volunteer. Organizations such as the Points of Light Foundation and the International Year of the Volunteer were created in order to provide opportunities for individuals to volunteer and to educate communities on volunteering. Statistics have shown that family volunteering is on the rise in the United States. In 1991, 22% of Americans volunteered with a family member. In 1995, 23% of Americans volunteered with their family members. By 1998, (the most recent survey on family volunteering through the Independent Sector) 28% of Americans volunteered with family members (Jalandoni & Hume, 2001).

There is a lack of empirical research regarding family volunteering. Family leisure and family work, however, are two activities similar to family volunteering. Family leisure and family work have been found to strengthen the family. Research indicates that there are many benefits families receive when participating jointly in leisure and work. Those benefits include greater cohesion and adaptability (Freeman & Zabriskie, 2003; Smith, 1997; Zabriskie & McCormick, 2001), development of positive relationships within the family (Ahlander & Bahr, 1995; Couchman, 1982; Groves, 1989; Grusec, Goodnow & Cohen, 1996; Kelly & Kelly, 1994), fostering communication and enhancing values (Couchman, 1982; Goodnow & Warton, 1991; Huff, 2002, Manwaring & Bahr, 2003; Smith, 1997), increasing collective efficacy (Wells, 2001), strengthening of families through involvement with community (Theilheimer, 1994), and creating family unity (Hart, 1984). Leisure and work are two activities closely related to

56 Family Deepening

volunteering; therefore, the benefits families experience while participating jointly in leisure and work may also occur with families who volunteer together.

Problem Statement

The problem of this study is to discover what families perceive as the benefits from participating in family volunteering; specifically service missions and the substantive impact the experience has on the families. The problem will be addressed by using a phenomenological approach based on in-depth semi-structured face-to-face interviews with families who have participated in a domestic or international family service mission.

Guiding Research Question

1. How does participating in a family service mission help strengthen the family?

Purpose of Study

If families realize the benefits that can occur through participating in a family service mission, they may be more likely to seize the opportunity to volunteer together as a family, specifically a family service mission. This study will also help volunteer managers and recreation coordinators develop activities that can benefit both the family and the community. In addition, it will allow for collaborative efforts between various governmental agencies, non-profit organizations, and individual citizens.

Significance of the Study

Recently, a national movement began to encourage individuals, families, and communities to join together in volunteer efforts (Points of Light Foundation, n.d.). One national program recently implemented, with the purpose of focusing on family

volunteering, is the Family Matters program sponsored by Points of Light Foundation and the Volunteer Center National Network. Family Matters claims that through volunteering, families are strengthened by “promoting positive values, creating new opportunities to communicate and focusing on the importance of teamwork” (Points of Light Foundation, n.d.). In 1994, the Gallup Survey on Family Volunteering indicated that 98.3% of nonprofit organizations that used family volunteers reported benefits to families greater than volunteering alone. These benefits include greater communication, increase in spending time together, and the ability to problem solve together as a family.

In fact, family volunteering has been on the rise in the United States. In 1991, 22% of Americans volunteered with a family member. By 1998, (the most recent survey on family volunteering through the Independent Sector) 28% of Americans volunteered with family members (Jalandoni & Hume, 2001). Robert Goodwin, CEO of the Points of Light Foundation and Volunteer Center National Network has commented on the increase in family volunteering, “We have noticed a 25% increase in volunteering through our national Family Matters volunteer program. When families of all types and sizes unite in service to others it strengthens the family unit, the community and ultimately the nation” (Independent Sector, 2001).

Family volunteering not only benefits the family, but also the corporations who employ these families. Corporations that sponsor volunteer efforts among employees report benefits to their businesses such as greater employee commitment, improvement in community relations, and more productive employees (Conference Board Survey, 1997). In 1994, the Gallup Survey on Family Volunteering (Points of Light Foundation, n.d.)

indicated that 98.3% of non-profits that used family volunteering reported benefits to families greater than volunteering alone. These benefits include greater communication, increase in spending time together, and the ability to problem solve together as a family.

Although considerable research already focuses on the family, researchers continue to identify possible activities that will help strengthen families to better withstand the negative influences they face. Family leisure and family work are two activities that have been found to positively influence and strengthen the family (Amerikaner & Omizo, 1984; Farrel & Barnes, 1993; Knaub, 1985; Lavee & Olson, 1991; Zabriskie & McCormick, 2001). Families participating in service missions as a family volunteering experience may also receive the same benefits as families who participate jointly in leisure and work. It is critical, therefore, to examine families participating in a variety of activities including volunteerism.

In addition, there is no known research or theory regarding family service missions. It is hoped that by conducting research on family service missions utilizing a phenomenological approach emerging grounded theory may be developed. The emerging theory will help guide future research on family service missions.

Delimitations

The study is delimited to:

1. Families who have volunteered together on an international or domestic service mission for at least five consecutive days.
2. Families who have participated in a service mission within the last five years, 1998-2004.

3. Participated with at least two family members on the service mission.
4. Families had children at the time of the service mission who were at least 12 years of age or older.
5. The data will be collected during the dates of May 10th, 2004 and August 1, 2004.
6. The sample size will include at least four families who have participated in service missions.

Limitations

This study will be limited by the following:

1. The perceptions of each coder and the external auditor.
2. The language used in asking the questions (Henderson, 1991).
3. The language of the participants used to articulate their responses (Henderson, 1991).
4. The openness of the participants in their responses (Henderson, 1991).

Assumptions

This study will be conducted based upon the following assumptions:

1. The interviewer will not lead the interviewee in responding to the questions.
2. At least four families will provide saturation in responses to the questions.

Definition of Terms

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

60 Family Deepening

Family. Any group of two or more people who consider themselves to be family: parents, children, siblings, foster parents, grandparents, aunts, uncles, cousins, friends, and any others who consider themselves family (Bowen & Mckechnie, 2002).

Family leisure. Time that parents and children spend together in free time or recreational activities (Shaw, 1997).

Family service mission. As a family participating jointly in a volunteer activity providing aid to other communities, not including their own community, at a domestic or international level for an extended time period.

Family volunteering. As a family with two or more members of the family (e.g., siblings, mother/son, father/daughter, husband/wife) offering voluntarily their time, skills, and talents.

Family work. Work required to care for and maintain a household and a family.

Volunteering. An uncoerced helping activity that is engaged in not primarily for financial gain and not by coercion or mandate (Van Til, 1988).

Chapter 2

REVIEW OF LITERATURE

The problem of this study is to discover what families perceive as the benefits they receive from participating in family volunteering; specifically service missions and the substantive impact the experience has on the families. The purpose of this chapter is twofold. First, this chapter examines the literature important to achieving a greater understanding of families. Second, this chapter examines the literature I view as relevant to family volunteering, thus establishing theoretical sensitivity in the hopes of creating emerging grounded theory (Strauss & Corbin, 1990). Through this literature review I have read various theories, research, and documents that have sensitized me to the phenomenon I am studying. This sensitization has allowed me to gain insights throughout the research, provide meaning to the data, and increase my understanding of the data (Strauss & Corbin, 1999).

The literature review, therefore, is divided into the following seven sections: (a) a brief review of family systems theory; (b) research on family strengths; (c) family leisure and the benefits of family leisure; (d) family work and the benefits families receive from working together; (e) an introduction of the concept of serious leisure with an exploration of how volunteering may qualify as serious leisure; (f) benefits of volunteering for individual family members; and (g) family service missions and organizations that create and arrange family service missions. The chapter concludes with a summary of the literature reviewed.

Family Systems Theory

Historically, researchers have used general systems theory to examine the dynamics and functions of groups and families. After approximately 50 years of using general systems theory in research that included families it was realized that a theory specific to families and their functioning was needed. This recognition brought about family systems theory (Whitchurch & Constantine, 1993). The notion that the family can be viewed as a system is based on at least three assumptions. The first assumption is that the structure of all families is an open sociocultural system. Second, every family undergoes development that requires restructuring. Third, families adapt to circumstances so as to maintain continuity and enhance the growth of each member (Caligiuri, Hyland, Joshi, & Bross, 1998; Minuchin, 1974).

Family systems theory focuses on the relationship between the individual benefits of experiences and systemic strength within a family. This relationship is based on the Laws of Composition and Decomposition which concludes that the whole is greater than the sum of its parts (Fingerman & Bermann, 2000). Thus, the family is affected not only by the behavior of its members, but also by their collective experiences (Caligiuri, et al., 1998). Families are open, by nature, to outside influences, whether through individual members or through the system as a whole (Weinberg, 1996).

Family Systems Theory provides a holistic perspective for looking at people and behavior. It focuses on examining the family level versus examining each individual family member. This approach examines family behavior in terms of cohesion, adaptation to stress and change, family communication and other factors that may

strengthen a family (Fingerman & Bermann, 2000; Whitchurch & Constantine, 1993). Family communication, cohesion, and adaptability are a few factors that contribute to the strength of a family. Researchers have also indicated several other qualities that also add to a family's strength.

Family Strength

Stinnett and DeFrain (1985) have identified six qualities that are common to strong families. These qualities were derived after 20 years of research on more than 16,000 families throughout the world. The qualities that emerged from the research were commitment, appreciation and affection, positive communication, time together, spiritual well-being, and the ability to cope with stress and crisis.

Out of the Stinnett and DeFrain (1985) study two models of family strength were created; the Stinnett and DeFrain's (1985) Family Strengths Model and Olson, Russell, and Sprenkle's (1989) (as cited in Olson & DeFrain, 1994) Circumplex Model of Family Systems. These two models have similar dimensions in terms of defining family strength. Family Strengths Model focuses on commitment, time together, ability to cope with stress, and an expression of appreciation and affection, while the Circumplex Model of Family Systems focuses on cohesion, adaptability, and communication. These two models have assisted in the development of the family strengths framework.

The family strengths framework has been used to analyze families that include children with a physical or learning disability, blended families, and families who are at risk in regards to negative outcomes (Amerikaner & Omizo, 1984; Johnson, LaVoie, & Mahoney, 2001; Pink & Smith-Wampler, 1985; Powell & Batsche, 1997). These studies

64 Family Deepening

focus on examining the potential strengths that exist in a family that may be experiencing deficits, and the types of interventions that can be used to help strengthen a family.

Including each family member in a treatment or intervention allows strengths to be developed not only in the individual member of the family, but also within the family system

There has been little empirical research, however, that shows measures a family may take to improve their family strength. Doherty (1997) recommends the importance and necessity of every family intentionally creating opportunities to be together through family celebrations, special occasions, community involvement, and everyday family rituals such as playing games together or reading bedtime stories in order to strengthen the family. One such action that families may take to improve their family strength is participating in purposeful leisure.

Family Leisure

Family leisure has been defined as, “time that parents and children spend together in free time or recreational activities” (Shaw, 1997, p. 98). It has been a topic of study for over 60 years and the research, including the definitions and conceptualizations of family leisure, continues to evolve as families continue to be a system that is closely studied (Freysinger, 1997; Hawks, 1991; Holman & Epperson, 1984; Orthner & Mancini, 1991).

Family leisure research. Several researchers have conducted detailed reviews of research focusing on families and their leisure (Hawks, 1991; Holman & Epperson, 1984; Orthner & Mancini, 1991). The reviews indicate that leisure behavior positively affects family outcomes and family functioning (Hawks, 1991; Holman & Epperson, 1984;

Orthner & Mancini, 1991). The majority of family outcome variables studied include family satisfaction, family interaction, and family stability (Orthner & Mancini, 1991). The effect a leisure activity has on a family and the specific outcome variables, however, depends upon the amount of time the family devotes to the activity (Holman & Epperson, 1984). In addition, experiences such as cultural activities, vacations, and outdoor activities have also been found to have a positive relationship to family quality (Hawks, 1991; Holman & Epperson, 1984).

Most of the early family-related leisure research was exploratory and did not include a theoretical framework. Based on the reviews, several suggestions have been made regarding how to improve the research such as using different leisure variables, using more theoretical based research, using qualitative research to advance theoretical reasoning, and furthering the research on the benefits of family recreation (Hawks, 1991; Holman & Epperson, 1984; Orthner & Mancini, 1991).

Kelly and Kelly (1994) suggest that as leisure research continues, a model based on the domains of work, family/community, and leisure must be used in order to get at the meaning of leisure for individuals. Kelly (1978), in an early study, concluded that leisure is important to family research due to the findings that indicated family activities were the most important activity for adults. As leisure research continues to examine family interactions, Kelly suggests that it is critical to examine association, activity form, and meaning in order to more fully understand family leisure activity.

More recent research indicates that family leisure is not experienced the same by all family members (Freysinger, 1997; Jackson & Henderson, 1995; Larson, Gilman, &

Richards, 1997). Thus, another critical issue in researching family leisure is examining the experience of family leisure of each member of the family in regards to role and gender (Shaw, 1997). Integrating the recommendations of family leisure research will help in gaining deeper understanding of the effects leisure has on various outcome variables, specifically the benefits families receive from family leisure.

Family leisure benefits. Research indicates that there are many benefits families receive when participating in leisure activities together. Those benefits include greater cohesion and adaptability (Freeman & Zabriskie, 2003; Smith, 1997; Zabriskie & McCormick, 2001), improving development of relationships within the family (Ahlander & Bahr, 1995; Couchman, 1982; Groves, 1989; Grusec, et al., 1996; Kelly & Kelly, 1994), fostering communication and enhancing values (Couchman, 1982; Goodnow & Warton, 1991; Huff, 2002, Manwaring & Bahr, 2003; Smith, 1997), increasing collective efficacy (Wells, 2001), strengthening of families through involvement with community (Theilheimer, 1994), and creating family unity (Hart, 1984). Given the benefits families receive from participating in family leisure experiences, leisure may be an effective tool for strengthening the family (Couchman, 1982). Subsequently, several recent studies have focused on the relationship between family leisure involvement and family functioning.

In 2001, Zabriskie and McCormick conducted a study examining the family leisure patterns of undergraduate students at a large Midwestern university and their level of family functioning. The researchers used the FACES II to measure family functioning and the Family Leisure Activity Profile (FLAP) to measure the family's core and balance

activities. Core leisure patterns are activities that are spontaneous and frequent, require little planning and resources, and most often take place at home. Core leisure patterns may include activities such as watching movies or cooking together, playing a card game, and reading. Balance activities, however, are less frequent and are unique experiences that usually happen away from home. Balance leisure patterns may include activities such as family vacations, going on an outing, or camping in the mountains (Zabriskie & McCormick, 2001). Zabriskie and McCormick found a positive correlation between family leisure patterns and family cohesion and adaptability. Specifically, core and balance family leisure activities were significantly related to the family functioning variables of cohesion and adaptability. Core leisure activities, however, were more strongly related to family cohesion than balance leisure activities.

Freeman and Zabriskie (2003) also used the FLAP and FACES II to examine the relationship of family leisure patterns and family functioning among families with adopted children of color. The data in this study were examined from the parent, youth, and family perspective. The data indicated that family leisure involvement was a predictor of family functioning. The youth and family perspectives indicated that core leisure activities were more important to family functioning than balance activities. Yet, the parent data indicated that both core and balance leisure activities played an important role in the family. Thus, family leisure is critical to family functioning from the perspective of both the youth and adults in a family. Family leisure not only increases family functioning, but also provides opportunities to improve values.

According to Smith (1997), values such as problem solving, decision making, and cooperation within the family are enhanced through family leisure. These values not only are apparent within the family, but also emerge within the four dimensions of physical, mental, social, and emotional which are apparent in an individual. Hart (1984) conducted a study of 150 individuals participating in a family camp. The researchers developed conventional activities such as a family talent show, and values activities such as rappelling and ropes courses. The values activities created an opportunity for family members to use specific values such as decision making that would help them in completing their task. The study found that values activities increased family unity and the willingness of families to play together.

Couchman (1982) also indicated that family leisure and relaxation has the potential to strengthen communication and relationships within the family through recognizing the value of each family member, strengthening the confidence and identity of each family member, and spending time with each other. Although research has determined that family leisure benefits the family, individual family members may experience leisure in different ways (Freysinger, 1997; Jackson & Henderson, 1995; Larson et al., 1997; Orthner, Barnett-Morris, & Mancini, 1994).

According to Orthner et al. (1994), leisure experiences benefit family members differently over the life cycle. During childhood, leisure provides trust between the child and the environment. As children transform from childhood to adolescence, leisure provides opportunities to learn new skills, and achieve independence and interpersonal competence. During young adulthood, intimacy among family members is created, as

well as attachments and commitments. In middle adulthood, family leisure helps to foster generativity; and in later adulthood, intimacy is maintained through shared experiences and memories.

Research has indicated that families benefit from participating in family leisure. Family leisure creates opportunities for communication and exchange of new ideas, as well as the development of new roles and relational cohesion (Orthner et al., 1994). Additionally, family leisure increases family functioning and overall strengthens families. Family work has been found to benefit the family in a way similar to family leisure.

Family Work

Research regarding family work is limited (Ahlander & Bahr, 1995; Grusec, Goodnow, & Cohen, 1996; Goodnow & Warton, 1991; White & Brinkerhoff, 1981). Most literature examines family work as a task oriented activity, or discusses the gender bias that occurs from the assignment of family work tasks. There is limited literature, however, that discusses from a philosophical standpoint, the idea of viewing work as a calling, and a way to foster growth and development in individuals (Bahr & Loveless, 2000; Bellah, Madsen, Sullivan, Swidler, & Tipton, 1996; Berry, 1981; Hanningsberg & Ruddick, 1999; Myers, 1983). Subsequently, the literature that focuses on family work as a calling has found similar positive impacts on family strength as in the family leisure literature (Ahlander & Bahr, 1995).

Family work benefits. Family work, when done as a family rather than just by the mother or by a single member of the family, has been found to have a positive impact on

70 Family Deepening

families (Ahlander & Bahr, 1995). Ahlander and Bahr state that family work creates “strong bonds of kinship and friendship” (p. 65).

The benefits of family work, recognized inherently by parents, have been empirically researched. White and Brinkerhoff (1981) discovered four common reasons why parents desire their children to participate in family work: (a) developing skills within the children; (b) contributing to the daily functioning of the family; (c) receiving an extrinsic reward such as an allowance; and (d) learning a specific task such as cleaning or cooking. These four reasons create benefits not only for the children involved in family work, but also for the whole family.

Grusec et al. (1996) also wanted to know why children participate in household work, specifically in children ages 9 to 14 years old. Findings indicated that routine family-care work for older children was positively correlated with their concern for family members. The older children were more likely to show concern for others without being prompted. This study suggests that due to the correlation of family work and concern for others, positive social behaviors will be manifested. Similarly, Goodnow and Warton (1991) found as parents and children work together and learn about everyday life, the desire to care for others naturally evolves. Although family work has created opportunities for families to care for each other, the influences of everyday life is increasingly creating a wedge between families and work.

According to Bellah (1990), the money economy has invaded the family, creating a perception that both parents need to work. Families want things that they do not think they can live without. Parents become slaves to their job, and begin to neglect the family.

He explains that the job culture is over taking the family culture. Children, therefore, are left to fend for themselves. Meals become something to pop in the microwave, and household tasks become neglected. Cooking is no longer done together as a family, and family mealtime is fading away. Yet, as families work together the bonds of the family will be strengthened (Bellah, 1990).

Although it is apparent that participating together in family work strengthens the family, many parents perceive family work as a segregated task. Manwaring and Bahr (2003) conducted a qualitative study examining parents and their beliefs about involving children in family work and paying children to participate in family work. The researchers discovered two principles that might possibly guide family work, the moral family and the market economy. Findings indicated that parents with positive attitudes toward family work implemented techniques from a moral family perspective. Families that embrace a moral family realm develop altruism, concern for others, and self-sacrifice in the family members (Bahr & Bahr, 2001; Manwaring & Bahr, 2003; Myers, 1983). Parents with negative attitudes toward family work used techniques from a market economy. From the view of a market economy, there is a sense of autonomy and self interest. Work is motivated through economic reward, status, and individual achievement (Manwaring & Bahr, 2003).

Three themes evolved about family work from the Manwaring and Bahr (2003) study. First, parental beliefs about family work; second, parental beliefs about resource distribution; and third, parents' goals and resources for socialization. The study indicated that parents who had negative beliefs about family work indicated that the work is done

72 Family Deepening

separately. In this situation, the activity detracts from the unity of the family. Parents in the study who had positive views of family work believed that through family work relationships are strengthened, communication is increased, service is taught, and connections are made to ancestors. Also, as family goals are reached, work becomes playful and fun. In regards to resource distribution, parents who had negative views about family work, paid for at least some of their children's household work. Parents paid their children in order to motivate and compensate the children for their time and energy. Parents used resource distribution as a way to teach children about money management. Paying them for chores replicated the business market economy found in the world. Finally, the parents interviewed indicated a variety of explicit and implicit goals for their children through work. The explicit goals were autonomy and financial independence. The implicit goals recognized by the parents were teaching kindness and helpfulness to their children, as well as implementing a service oriented attitude. As family work continues to be viewed from a market economy perspective, negative beliefs about family work will be perpetuated within families.

It has been suggested, however, that work may be viewed as a calling, a way to serve others; thus, creating positive beliefs about family work (Bellah et al., 1996; Manwaring & Bahr, 2003). "By thus elaborating household chores and obligations, we hope to strengthen the bonds of interest, loyalty, affection, and cooperation that keep families together" (Berry, 1981, p. 155). Nedelsky (1999) stresses that the physical work of caring for others creates, "bonds of connection" (p. 320). As family members are less involved with everyday tasks such as laundry, cooking, and cleaning, the connections that

are created with each other through the work of caring for others is slowly lost (Nedelsky, 1999).

Ahlendar and Bahr (1995) recognize the need to re-conceptualize housework as family work in order to facilitate the transfer of values and beliefs from one generation to the next. The need to rename housework as family work is the bridge that allows a moral discourse to be taught to the family through family work. This “moral discourse” can only be taught if housework transforms to family work. Goodnow (1988) explained that work involves effort, is useful, involves relationships with other people, and requires cooperation (p. 63). When family work is seen in this perspective, families can reap the benefits of family work (Ahlendar & Bahr, 1995, Bellah et al., 1996, Berry, 1981).

Family work and family leisure, as research has indicated, result in numerous benefits for families. Volunteering is an experience that may also benefit families in a similar fashion to family leisure and family work. The concept of serious leisure may help explain how volunteering can be viewed as a leisure activity.

Serious Leisure

The term “serious leisure” is a concept introduced in 1982 by Stebbins. The concept has continued to evolve over the past 20 years. Serious leisure is defined as, “The systematic pursuit of an amateur, hobbyist, or volunteer activity that participants find so substantial and interesting that, in the typical case, they launch themselves on a career centered on acquiring and expressing its special skills, knowledge, and experience” (as cited in Stebbins, 2001, p. 3). Serious leisure is defined by six qualities: (a) occasional need to persevere in a situation; (b) discovery of a “career” in the endeavor; (c) make a

personal effort based on knowledge, training, or skill; (d) experience durable benefits and outcomes such as self-actualization, self-enrichment, self-expression, renewal of self, feelings of accomplishment, social interaction, and belonging; (e) a strong personal identification with the activity; and (f) development of an ethos (Stebbins, 1998, 2001, 2002). Individuals who participate in serious leisure also gain rewards such as personal enrichment, self-actualization, self-expression, self-image, self-gratification, regeneration, financial return, social attraction, group accomplishment, and contribution to the maintenance and development of the groups (Stebbins, 1998, 2001, 2002). Through the definition of serious leisure and the six identifying qualities, Stebbins has indicated three categories that compose serious leisure: hobbyist, amateurism, and career volunteer (Stebbins, 1998, 2001, 2002). For the purpose of this study the focus will center on the category of career volunteering.

Career volunteering. To better understand career volunteering Stebbins distinguished the difference between career volunteering and casual volunteering. Casual volunteering is usually momentary and requires little skill or knowledge, however, it is still satisfying and enjoyable (Stebbins, 1998, 2001). Career volunteering, on the other hand, is the serious leisure form which consists of special skills, knowledge, and experience. The individual who participates in career volunteering finds the volunteering activity substantial and interesting (Stebbins, 1998, 2001). Career volunteering is also motivated by self-interest and gaining personal benefits; the desire to help others, however, is the main motivator (Stebbins, 1998, 2001).

There are instances when volunteering is not a freely chosen activity. There is a clear obligation to be at a specific place and time to perform a certain function. For example, a high school student may be required to complete 20 hours of volunteer time before graduation. This is not a freely chosen activity, but a requirement that must be met in order to achieve a specific goal. Career volunteering, on the other hand, contains choice. At any time the volunteer activity may be stopped, because the activity is freely chosen. Career volunteers also feel the need to persevere and the satisfaction often comes at the end of the activity rather than during it (Stebbins, 2001). Although the term career volunteering is not widely used in leisure research, there have been several studies analyzing volunteering as a leisure activity (Arai & Pedlar, 1997; Chambre, 1987; Henderson, 1981,1985; Stebbins, 1998).

Volunteering as a leisure activity. According to Stebbins (2001), leisure and volunteering are theoretically compatible; yet they are not often researched together. Research has concluded that most people view volunteering as a part of their leisure experience and that volunteering is a highly rewarding form of leisure both for the self and for those they help (Arai & Pedlar, 1997; Chambre, 1987; Henderson, 1981, 1985; Stebbins, 1998).

Stebbins (2001) conducted a study with 44 Canadian French-speaking volunteers working in the communities of Calgary and Edmonton. Two questions were asked of these volunteers: (a) Do you see your key volunteering as a choice or obligation? and (b) Do you see your volunteering as work or leisure? The majority of participants said they began volunteering by choice. A substantial minority said it was out of choice and

obligation. Only four of the 44 respondents said volunteering was purely obligation. Stebbins suggests that perceiving volunteering as a choice or an obligation depends upon the level of freedom the volunteers perceive when leaving the volunteer position. The volunteers indicated that the greater the responsibility involved in the volunteering activity the more like work it became. Many of the respondents in Stebbins' study, however, did not want to classify volunteering with leisure and believed that volunteering is in its own category, neither work or leisure. This would indicate that despite occasional overlap into leisure for certain individuals, volunteering is possibly a category worthy of its own consideration.

Volunteerism

There is a dearth of empirical research literature focusing on family volunteering. The majority of literature has centered on adult and youth volunteers (Arai & Pedlar, 1997; Basok, Llan, & Malesovic, 2002; Des Maria, Yang, & Faranehkia, 2000; Hamilton & Fenzel, 1987; Henderson, 1981; Jenner, 1981; Lopez & Safrit, 2001; Morros, 2001; Dorsch, Riemer, Sluth, Paskevich, & Chelladerar, 2002). Although no known academic literature has been published on family volunteering, there has been literature published through various non-profit organizations focusing on issues specific to family volunteering. The Points of Light Foundation and Volunteer Canada, in conjunction with the International Year of the Volunteer are all non-profit organizations that have published information on family volunteering. The information consists of programs, fliers, and brochures giving ideas on how to implement family volunteering and the

benefits families, communities, businesses, and non-profit organizations may experience through family volunteering.

Statistics on volunteering. The Independent Sector conducted a survey in 2001 through Westat, Inc. focusing on volunteering in the United States. Results indicated 83.9 million adults (44%), ages 21 or older, volunteered in the year 2000. The average hours adults volunteered per week was 3.6, and the total annual hours volunteered was 15.5 billion. Economically, the estimated hourly value of a volunteer's time was \$15.40 per hour with the total dollar value of volunteer time being \$239.2 billion. Women were more likely to volunteer than men, and those who volunteered were more likely to belong to a religious organization than those who did not volunteer. The results from the survey indicated that age, gender, race, or ethnicity did not effect the number of monthly hours volunteered. Although the benefits individuals receive from volunteering were not surveyed, there are studies that have focused specifically on volunteering benefits.

Volunteering benefits. Research has indicated that individuals who volunteer reap numerous benefits. Specifically, a qualitative study conducted by Arai and Pedlar (1997) examined citizen participation as a leisure activity. The citizens in their study volunteered for the "healthy communities" initiative. This initiative is charged with creating healthy and safe environments for adults, youth, and children. Five themes emerged from the study identifying benefits the volunteers received: (a) learning and developing new skills; (b) becoming more vocal in the community; (c) finding balance in their lives and renewal through volunteering; (d) achieving accomplishment through working in a group and recognizing the ability to influence change in a community; and (e) helping in the

78 Family Deepening

development of a community (Arai & Pedlar, 1997). Additionally, other benefits have been found in adult volunteers such as feelings of well-being and an increase in ego development (Morros, 2001).

In contrast to adults, young people who participate in volunteerism, specifically service-learning activities through schools, community based organizations, and businesses, develop leadership, decision-making, and life skills. Volunteering also impacts their learning and their view on the community (Des Maria, Yang, & Farzanehkia, 2000). The benefits adults and young people receive from volunteering also are an impetus for volunteering. Consequently, young people volunteer because of the positive emotions they feel, the passion they have about an issue, job opportunities, belief in a cause, exploration of individual strengths, development and use of skills, new experiences, the opportunity it provides to strengthen a resume, and the influence of friends and religion (International Year of Volunteers, n.d.; Points of Light Foundation, 2001).

Hamilton and Fenzel (1987) conducted a study specifically examining the perceptions of adolescents who volunteered with either a community service project or as a child care volunteer. They found that the girls had a more positive attitude towards volunteering when compared to the boys. They also found that those who participated in community service projects had a more positive attitude than those who were child-care volunteers. The majority of the participants indicated that they would continue to volunteer in the future. Additionally, they became motivated to increase their skills and

knowledge. The adults who supervised the youth in their volunteering indicated that the youth became more confident and were able to make good decisions.

Adults report the desire to volunteer was often due to organizational purposes, opportunity to do interesting work, association with other people, accomplishment in a task, religious beliefs, connecting with the community, personal growth, and satisfaction in their life (Basok et al., 2002; Lopez & Safrit, 2001; Jenner, 1981). Similarly, Henderson (1981) found that adult 4-H volunteers most frequently gave the reason of volunteering to be with family members and to help others.

Family volunteering in the United States. Family volunteering has been on the rise in the United States. In 1991, 22% of Americans volunteered with a family member. In 1995, 23% of Americans volunteered with their family members. Interestingly, 51% of those who did volunteer served with family members. Those who volunteered with their family volunteered in a variety of categories: 22.4% of families volunteer with health organizations, 30.4% with human services, 34.8% with education, 40.9% with youth development, 50.2% with religious organizations, and 50.4% volunteered on their own. In 1998, the most recent survey on family volunteering, 28% of Americans volunteered with family members.

The Center for Urban Policy and the Environment at Indiana University-Purdue (Littlepage, Oberfell, & Zanin, 2003) conducted an exploratory study on family volunteering and the impact volunteering had on families. The families indicated various benefits of volunteering such as more freely communicating with each other, sharing of values, and spending quality time together. Most of the families indicated they wanted to

80 Family Deepening

volunteer because of a sincere concern for others, rather than social reasons. In fact, 43% of families surveyed volunteered with their family at least every few months, or on a regular basis. The types of activities varied from volunteering at a homeless shelter to fundraising for an impoverished nation.

Family service missions. Family service missions is defined as a family participating jointly in a volunteer activity providing aid to other communities, not including their own community, at a domestic or international level for an extended time period. They are also one way families can jointly volunteer to help create a better community. There is no research specifically addressing family service missions. Organizations have been created to help establish and coordinate service missions for families. Some of the organizations that focus on family service missions are Global Citizens Network, Environmental Service Projects Within the Americas, Cross Cultural Solutions, Amizade Volunteer Programs, Earthwatch Institute, Global Volunteers, The Global Village Program, The Center for Humanitarian Outreach and Intercultural Exchange, and Transformational Journeys. Through these organizations, families have the opportunity to volunteer at an international or domestic level. Most service missions require an average fee of \$1,000-\$2,000 per person. Families sacrifice their money in order to participate in a service mission. The duration of service missions last anywhere from one week to a month, depending upon the amount of time a family wants to volunteer. Families have the opportunity to participate in a variety of volunteer activities while on the service mission such as building schools, clinics, churches, and community

centers, teaching or mentoring children or adults, developing recreation activities for the community, assisting in health care, and working with the environment.

Families choose to volunteer together for a number of reasons, some of which include: to help those in need, interest in a specific activity, or to develop a new perspective on life. Subsequently, families also choose to participate in family service missions for a variety reasons. Some families may want to immerse themselves in an unknown culture. Other families may want their children to know what it is like to not have the comforts of home. Additionally, families may want to have an experience that will bring them closer together or to create lasting memories. As families increasingly become involved in volunteer activities such as a family service mission, the need to identify the benefits a family service mission can provide also increases.

Summary

Family Systems Theory helps in understanding the benefits families receive through leisure, work, and volunteering. Family Systems Theory also shows the relationship between the individual benefits of an experience and the systemic strength within a family (Fingerman & Bermann, 2000). The family is affected not only by individual behaviors but also by the collective experiences of the entire family (Caligiuri et al., 1998).

Family leisure research has indicated many benefits families receive from participating jointly in leisure. Some of those benefits are satisfaction with family life, increase in bonding, cohesion, adaptability, development of relationships within the family, increase in communication, and enhancement of values (Couchman, 1982;

Freeman & Zabriskie, 2003; Huff, 2002; Kelly & Kelly, 1994; Smith, 1997; Theilheimer, 1994; Wells, 2001; Zabriskie & McCormick, 2001).

Although family work is less researched than family leisure, there are definite benefits families receive when jointly working together. Those benefits include, creating strong families, developing and cultivating relationships, caring for others, and building family bonds (Bahr & Loveless, 2000; Bellah, 1990; Grusec et al., 1996; Nedelsky, 1999).

The benefits of participating in serious leisure include personal enrichment, self-actualization, self-expression, self-image, self-gratification, regeneration, and accomplishment (Stebbins, 2001). Career volunteering, a type of serious leisure, requires special skills and knowledge (Stebbins, 1998, 2001). Career volunteering is also a freely chosen activity, which coincides with many definitions of leisure. Therefore, individuals who participate in career volunteering may receive the benefits of participating in serious leisure.

Over the past few years, family volunteering has slowly increased throughout the United States (Independent Sector, 2001). Benefits associated with individual volunteers also have potential to be experienced by families who volunteer. These benefits may also be seen within families who participate in family service missions. Through using a qualitative approach, the benefits families receive from service missions may become more recognized as families begin to volunteer together. Therefore, the problem of this study is to discover what families perceive as the benefits they receive from participating

in family volunteering; specifically service missions and the substantive impact the experience has on the families.

Chapter 3

METHODS

This chapter describes the methods used to conduct the study. The purpose of this study is to discover what families perceive as the benefits they receive from participating in family volunteering, specifically service missions and the substantive impact the experience has on the families. The following organizational steps will be used in conducting the study: (a) rationale for qualitative approach, (b) selection of participants, (c) arrangements for conducting the study, (d) interview schedule, and (e) data collection and analysis.

Rationale for Qualitative Approach

There is a dearth of academic research that has been conducted on families who participate in family volunteering, nor is there any guiding theory based on family volunteering; therefore, a phenomenological approach based on in-depth interviews will be used to explore the research question. Henderson (1991) states, "Interviewing is the best method for pursuing a subject in-depth, operating in a discovery mode, and creating interaction with an individual" (p. 71). A phenomenological approach allows for an examination of experiences through detailed descriptions provided by the study participants. Henderson also states, "The in-depth interview also provides data for translating research hypotheses into grounded theory" (p. 71).

Grounded theory is developed from data that has been systemically collected (Glaser & Strauss, 1967, Strauss & Corbin, 1990). Strauss and Corbin indicated the primary difference between a descriptive study and a study that has developed grounded theory is

that grounded theory creates concepts, gives conceptual labels to the data, and places interpretations on the data. Grounded theory is developed through specific steps in developing the research problem and question, creating theoretical sensitivity, coding the data, and analyzing the data through axial coding (Strauss & Corbin, 1990).

Selection of Participants

Families who have participated in service missions will be identified through a criteria- based snowball sampling technique. Organizations that promote and create service missions for families will be contacted to provide the names of families who have participated in domestic or international service missions. Once interviewed, families will be asked if they know of any other families who have also participated in family service missions. Four families will initially be selected to participate in the research. If this number does not achieve saturation then additional families will continue to be selected and interviewed until saturation is achieved. For the purpose of this study saturation will be achieved when no new descriptive codes are created or themes have emerged.

Specific criteria to identify study participants will be families who have, (a) participated in an international or domestic service mission, (b) participated in the service mission for at least five consecutive days in order to ensure that the family was immersed in the service experience, (c) participated in the service mission within the last five years (1998-2004) increasing the likelihood of recalling the service mission, (d) participated with at least two family members in order to gain a family perspective, (e) children at the time of the service mission were at least 12 years of age or older, thus improving their ability to recall and talk about the experience, (f) at least two members of the family who

86 Family Deepening

participated in the service mission are available to interview in order to stimulate past memories.

Arrangements for Conducting the Study

The families will be contacted by the researcher via telephone. A screening interview will take place on the phone to indicate if the families are interested in and qualify for participating in the research. Questions will be asked based on the criteria used to identify families. If the families are interested and they meet the identifying criteria a full interview will be scheduled. The interview will be conducted either via telephone or face-to-face depending upon the location of the family members who participated in the service mission. Family members willing to participate in the full interview will be interviewed together in order to stimulate memories.

Each participant will sign a consent form indicating their willingness to voluntarily participate in the study and their willingness to be tape recorded. Pseudonyms will be given to each participant in order to ensure anonymity. Once the interviews are conducted they will be transcribed by the researcher. A duplicate of the interview transcript will be made and the recorded tapes will be kept in a locked office (Henderson, 1991).

Interview Schedule

The questions asked will be divided into three sections. The first section will focus on questions about the types of family activities and the effects these activities have on the family. The second section will be related to family volunteering and the experiences of participating in a family service mission. The third section will focus on

demographics or background questions such as age, income, and number of children/siblings. The sequencing of the questions will evolve with general questions at the beginning of the interview and more specific and direct questions at the end (Henderson, 1991). The interview schedule created for this study will be developed around questions that are direct, indirect, personal, impersonal, retrospective, introspective, and prospective (Lincoln & Guba, 1985). The questions will be framed in the context of past, present, or future, and as experience/behavior, opinion/values, feelings, knowledge/facts/senses, and background/demographics (Patton, 1980, as cited in Henderson, 1991). Questions will be open-ended, neutral, singular, and clear (Lincoln & Guba, 1985; Henderson, 1991).

The interview questions will be validated by giving a copy of the interview schedule to ten individuals not familiar with the research. The ten individuals will be asked to evaluate and interpret each question in regards to clarity, tone, and meaning. The individuals will provide a detailed interpretation of each question. The questions will continue to be developed until there is a consensus among the interpreters regarding the clarity, tone, and meaning of each question.

The interview will begin with the researcher explaining that the purpose of this study is to discuss with families their experiences on family service missions. The researcher will also give background information on how the researcher became interested in qualitative research and in family volunteering.

The first section will focus on family activities:

1. Tell me a little bit about yourself.

88 Family Deepening

Where did you grow up?

What do you enjoy doing in your free time?

What is your current occupation?

Where did you go to school?

What is your current grade in school?

How long have you lived in _____ ?

2. Tell me a little bit about your current family.

How many children/siblings are in the family?

What are the ages and gender of the children/siblings?

3. What type of activities do you currently do together as a family?

4. How do these activities affect your relationship with your family?

5. Is it important for you to participate in activities together as a family? If so, why? If no, why not?

The second section will pertain to volunteering:

1. How did you hear about volunteering on a family service mission(s)?

2. Who participated in the family service mission(s)?

3. Where did you go on your family service mission(s)?

4. How did your family decide to go on a family service mission(s)?

5. Why did your family choose this type of family service mission(s)? (in regards to location, organization, and service activities)

6. Tell me about the activities you participated in on your service mission(s)?

7. How did volunteering together as a family affect your relationship with your family during the actual service mission(s)?
8. What were the most difficult things for you?
9. What were the most difficult things for your family?
10. How did volunteering together as a family affect your relationship with your family once you returned from the service mission(s)?
11. Describe an experience your family had during the service mission(s) that affected your family.
12. How did this experience, either positively or negatively, affect your family?
13. Tell me about any other benefits of participating in a family service mission.
14. Has participating in a family service mission strengthened you individually? If so, how?
15. Has participating in a family service mission strengthened your family? If so, how?
16. Tell me why your family chose to volunteer for a service mission rather than going on a family vacation or participating in other family recreation activities during the same time period?
17. Would you participate in another family service mission? Why or why not?
18. What other types of volunteering activities have you participated in as a family either before your service mission or since you have returned from the service mission?

The third section will focus on demographics and background information:

90 Family Deepening

1. How old are you?
2. How old were you when you participated in the service mission?
3. What was the duration of your service mission?
4. Where do you currently reside?
5. What is the average household income?
6. Do you have any questions for me?

The interview will also consist of looking through photos of pictures that were taken during the service mission(s) and recording the conversations that take place while looking at the pictures. Permission will also be sought to read journal accounts about the service mission(s) and to take excerpts from the journal to help in analyzing the data.

Data Collection and Analysis

Establishing trustworthiness will be achieved by meeting the criteria of credibility, applicability, consistency, and objectivity (Henderson, 1991; Lincoln & Guba, 1985; Riddick & Russell, 1999). Credibility will be addressed through prolonged engagement, persistent observation, triangulation of methods, cross-checking, and member checking (Henderson, 1991; Lincoln & Guba, 1985; Riddick & Russell, 1999). Member checking will be conducted by providing participants transcripts of their interview. The transcript will indicate questions, insights, and interpretations that the coder has for the participant. The participant will be asked to agree or disagree with the interpretations, answer any clarifying questions and verify if the interpretations accurately reflect the participants' experience. Triangulation of methods will be used to verify the consistency of the findings and to increase validation and verification (Lincoln

& Guba, 1985; Riddick & Russell, 1999). The triangulation of methods will include interviews, observations, and anecdotal records such as a journal and photograph album.

Applicability will be addressed by developing a thick and thorough narrative description of the findings through etic and emic statements (Henderson & Bialeschki, 2002). Consistency and objectivity in the study will be achieved by having an external auditor verify the process of the research and the themes. (Lincoln & Guba, 1985; Riddick & Russell, 1999). The external auditor will be involved throughout the research project. As codes and themes are developed the external auditor will continually evaluate the transcripts and the methods involved in collecting and analyzing the data. The external auditor will also review the final themes and verify the narrative. An audit trail will also be used so the external auditor can follow the methods used in conducting the research, and the thought process in developing the themes (Lincoln & Guba, 1985).

To ensure that the participants respond honestly and accurately rapport will be established with the interviewee by providing background information on the study as well as giving time for the interviewee to ask questions before the interview begins (Henderson, 1991; Lincoln & Guba, 1985). Standardized open-ended interview questions as well as probing questions will be used to allow the interviewee to respond honestly and openly (Babbie, 2002; Henderson & Bialeschki, 2002; Henderson, 1991; Lincoln & Guba, 1985; Riddick & Russell, 1999). Standardized open-ended questions allow all respondents to answer the same set of questions, increases the comparability of results, and helps facilitate the organization and analysis of the data (Henderson & Bialeschki, 2002). Permission will be sought to tape record the interviews. If the participants do not

want their interview tape recorded detailed notes will be kept. An interviewer's journal will be used to keep detailed notes of the interview specifically probing questions, thoughts the interviewee had on the interview, thoughts the researcher has, and any evaluative comments (Henderson, 1991; Lincoln & Guba, 1985; Riddick & Russell, 1999). The notes will also include observations during the interview (Henderson, 1991; Henderson & Bialeschki, 2002; Lincoln & Guba, 1985).

The computer program QSR NVivo will be used to organize the data. After the transcription is complete a review of the transcription will be compared with the tape in order to assure accuracy. Notes from the researcher's interviewer journal will be recorded as memos in QSR NVivo. The background and demographic information of the interviewees will be put into an organization table.

Constant comparison will be used to increase credibility of the study and guide the data analysis (Glaser & Strauss, 1967; Henderson, 1991; Henderson & Bialeschki, 2002; Lincoln & Guba, 1985). The first step in constant comparison is to reduce, code, and then display the themes that emerge from the data. This will be achieved by using open line-by-line coding. The coding will be descriptive, interpretive, and explanatory in order to maintain the rich meaning of the data (Henderson, 1991; Strauss & Corbin, 1990). The data will first be coded using open descriptive coding (Henderson, 1991; Riddick & Russell, 1999). The descriptive codes will attach meaning in relation to the original research questions. The data will then be examined at a deeper level by using interpretive and explanatory codes (Henderson, 1991).

The second step in constant comparison is to combine categories and compare them to each other. This will be achieved through axial coding which will identify possible relationships between the open codes and will help in drawing conclusions (Babbie, 2002; Henderson & Bialeschki, 2002; Lincoln & Guba, 1985; Strauss & Corbin, 1990; Riddick & Russell, 1999). Memoing will also be used throughout the coding process to help in generating ideas about the codes, discover properties that exist within a specific category and develop relationships that may exist between certain codes (Henderson & Bialeschki, 2002; Lincoln & Guba, 1985; Riddick & Russell, 1999).

The third step in constant comparison is to delimit and refine the themes, identify disconfirming evidence, and find diversity in the data. Once the interviews are coded, the researcher will explore common themes that were created from the axial coding (Strauss & Corbin, 1990). This will help in analyzing the families, improving the interpretations of the research, and discount any spurious relationships (Henderson, 1991). Finally, the fourth step is to provide examples from the data to explain how the themes were created (Glaser & Strauss, 1967; Henderson & Bialeschki, 2002; Henderson, 1991; Lincoln & Guba, 1985).

To fine tune the data analysis the researcher's memos will be analyzed to ensure validity and reliability of member checks, external auditor, open axial coding, and the researcher's analysis. In order to verify the conclusions of the researcher, member checks will be used, and if any outliers exist they will be re-examined. If necessary the researcher will sample a few more cases.

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Appendix A-1a

Informed Consent to be Included in an Interview as a Research Subject (Adult)

Introduction

You are invited to participate in a research study being conducted by Alexis Palmer, a graduate student at Brigham Young University. The purpose of this study is to discover the benefits families receive from participating in family service missions and the substantive impact the experience has on the families.

Brief description of Study

Interviews will be conducted in order to explore the research questions. Each interview will take approximately 1 hour. If permission is granted the interviews will be tape recorded, if permission is not granted then detailed notes will be made during the interviews. Several questions will be used to explore the family service mission and other family activities. If needed, a follow-up interview will also be conducted to further explore information given in the first interview. The interview will also consist of looking at photos of the family service mission and any other anecdotal records that might have been kept during the family service mission. If permission is not granted to look at the photos and anecdotal records then the interview will end after the last question.

Procedures

You and your family will be one of approximately 6 families interviewed. It will take about 1 hour to complete the initial interview. After the first interview if the researchers desire additional information they will contact you with their request for an additional interview. The interviews will be conducted together with the family members participating in the research all present.

Risks and Benefits

There may be minimal risks related to your participation in this study; the researcher, however, knows of none. Benefits may include recognition of ways to improve family strength and a realization of current strengths within the family.

Participation

Participation in this study is voluntary. You have the right to withdraw at any time with no jeopardy to you or your family.

Confidentiality

The information in this study will be kept confidential. Names will not be recorded with the data and will not be used in any report. A pseudonym will be used to replace your name as your interview is transcribed. The pseudonym will only reflect your gender. Data will be stored securely and only research personnel will have access to it. No reference will be made in oral or written reports that could link you to the study. Once the research is over the tapes will be destroyed.

Question about the research

If you have questions at any time about this study or the procedures, you may contact the researcher, Alexis Palmer at the Department of Recreation Management and Youth Leadership, 273 RB, Brigham Young University, Provo, UT 84602 or call (801) 422-3215, or email ihlialexis@hotmail.com.

Questions about your rights as a research participant

If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact the office for Dr. Renea Beckstrand, Chair of the Institutional Review Board, 422 SWKT, Brigham Young University, Provo, UT 84602; phone (801) 422-3873, renea_beckstrand@byu.edu.

Consent

I have read, understood, and received a copy of the above consent and desire of my own free will and volition to participate in this study.

Study participant's signature _____

Date _____

Investigator's signature _____

Date _____

Appendix A-1b

Informed Consent to be Included in an Interview as a Research Subject (Minor ages 12-18)

Introduction

You are invited to participate in a research study being conducted by Alexis Palmer, a graduate student at Brigham Young University. The purpose of this study is to discover the benefits families receive from participating in family service missions and the substantive impact the experience has on the families.

Brief description of Study

Interviews will be conducted in order to explore the research questions. Each interview will take approximately 1 hour. If permission is granted the interviews will be tape recorded, if permission is not granted then detailed notes will be made during the interviews. Several questions will be used to explore the family service mission and other family activities. If needed, a follow-up interview will also be conducted to further explore information given in the first interview. The interview will also consist of looking at photos of the family service mission and any other anecdotal records that might have been kept during the family service mission. If permission is not granted to look at the photos and anecdotal records then the interview will end after the last question.

Procedures

You and your family will be one of approximately 6 families interviewed. It will take about 1 hour to complete the initial interview. After the first interview if the researchers desire additional information they will contact you with their request for an additional interview. The interviews will be conducted together with the family members participating in the research all present.

Risks and Benefits

There may be minimal risks related to your participation in this study; the researcher, however, knows of none. Benefits may include recognition of ways to improve family strength and a realization of current strengths within the family.

Participation

Participation in this study is voluntary. You have the right to withdraw at any time with no jeopardy to you or your family.

Confidentiality

The information in this study will be kept confidential. Names will not be recorded with the data and will not be used in any report. A pseudonym will be used to replace your name as your interview is transcribed. The pseudonym will only reflect your gender. Data will be stored securely and only research personnel will have access to it. No reference will be made in oral or written reports that could link you to the study. Once the research is over the tapes will be destroyed.

Question about the research

If you have questions at any time about this study or the procedures, you may contact the researcher, Alexis Palmer at the Department of Recreation Management and Youth Leadership, 273 RB, Brigham Young University, Provo, UT 84602 or call (801) 422-3215, or email ihlialexis@hotmail.com.

Questions about your rights as a research participant

If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact the office for Dr. Renea Beckstrand, Chair of the Institutional Review Board, 422 SWKT, Brigham Young University, Provo, UT 84602; phone (801) 422-3873, renea_beckstrand@byu.edu.

Consent

I have read, understood, and received a copy of the above consent and desire of my own free will and volition to participate in this study.

Study participant's signature _____

Date _____

Parent or Legal Guardian _____

Date _____

Investigator's signature _____

Date _____