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**Family Rituals and Adolescence: A Study of the Relationship
Between and Adolescent's Race, Gender, Parental Marital Status,
and the Amount of Ritual in His/Her Family**

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**FAMILY RITUALS AND ADOLESCENCE:
A STUDY OF THE RELATIONSHIP BETWEEN AN ADOLESCENT'S
RACE, GENDER, PARENTAL MARITAL STATUS, AND THE
AMOUNT OF RITUAL IN HIS/HER FAMILY**

KIM HUNZIKER, BA

**An Abstract Presented to the Faculty of the Graduate School of
Lindenwood College in Partial Fulfillment of the Requirements for the
Degree of Master of Arts**

1996

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This study explores the relationship between an adolescent's gender, race, parental marital status, and the self-reported level of ritual in his or her family. Participants included 37 White, and African American youth from age 13 to 18, who were active in either a suburban church youth group or an urban community center. Each participant completed a demographic profile and the Family Routine Questionnaire. A T-Test and a chi-square were performed to compare a number of the independent variables (gender, race, and parental marital status) to the dependent questionnaire scores. The results of the T-Test indicate a statistically significant difference in the Total Setting Score based on race, and in the Ritual Meaning Score based on gender.

A Thesis Prepared in the Faculty of the Graduate School of
Lindenwood College in Partial Fulfillment of the Requirements for the
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A STUDY OF THE RELATIONSHIP BETWEEN
AN ADOLESCENT'S RACE, GENDER, PARENTAL MARITAL
STATUS, AND THE AMOUNT OF RITUAL IN HIS/HER FAMILY**

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1996

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DEDICATION

To my parents, Kent Hamilton Hunziker and Barbara Bearse Hunziker,
who would accept nothing less than my best, who believe in me, and
who lovingly did my laundry while I worked on a Master's degree!
And to my brother, Scott Hamilton Hunziker. I miss you.

TABLE OF CONTENTS

CHAPTER I	INTRODUCTION	1
	Purpose	1
	Research Questions	1
	ACKNOWLEDGMENTS	2
CHAPTER II	LITERATURE REVIEW	4
	Bonnie M. Rudden, my friend and colleague on the journey. . . thank you for all the support, and cups of tea, and rides to class!!	
	Thanks also to Carol, Sue, Andrea, and Phil who hung in there with me through this whole process.	
	Views of Rituals	10
	Rites of Passage	11
	Families	16
	Societies	17
	Function	26
	Healthy Families	17
	Adolescence	18
	Importance of Ritual	20
CHAPTER III	STUDY DESCRIPTION/METHODS	23
	Subjects	24
	Instruments of Data Collection	25
	Procedures	27

TABLE OF CONTENTS

CHAPTER I.	INTRODUCTION	1
	Purpose	1
	Research Questions	2
	Hypotheses	2
CHAPTER II.	LITERATURE REVIEW	4
	Rituals	4
	Ritual in Families	5
	Types of Rituals	7
	Purposes of Rituals	9
	Styles of Rituals	10
	Rites of Passage	11
	Families	15
	Structure	15
	Function	16
	Healthy Families	17
	Adolescence	19
	Importance of Ritual	20
CHAPTER III.	STUDY DESCRIPTION/METHODOLOGY	23
	Subjects	24
	Instrument of Measurement	25
	Process	27

CHAPTER IV.	RESULTS	29
CHAPTER V.	DISCUSSION	32
	Limitations	34
	Further Research Possibilities	34
	Therapeutic use of Rituals	35
APPENDIXES		
	A. Personal story of ritual	38
	B. Cover Letter & Permission Slip	40
	C. Demographic Cover Sheet	42
	D. Family Routine Questionnaire	43
	E. Bibliography of Resources	51
REFERENCES		54
VITA AUCTORIS		59

LIST OF TABLES

TABLE 1 -	Ritual Process Paradigm	14
TABLE 2 -	Settings and Dimensions of Family Ritual Questionnaire	26
TABLE 3 -	Descriptive Statistics for Dependent Variables	29
TABLE 4 -	Correlation Matrix	29
TABLE 5 -	T-Test Matrix for Total Setting Scores	30
TABLE 6 -	T-Test Matrix for Ritual Meaning Scores	31
TABLE 7 -	Major Categories for Designing Rituals	36

Christmas Dinner

There was never such a goose. Bob said he didn't believe there ever was such a goose cooked. Its tenderness and flavor, size and cheapness, were the themes of universal admiration. Eked out by apple sauce and mashed potatoes, it was sufficient dinner for the whole family; indeed, as Mrs. Cratchit said with great delight (surveying one small atom of a bone upon the dish), they hadn't ate it all at last! Yet everyone had enough, and the younger Cratchits in particular were steeped in sage and onion to the eyebrows! But now, the plates being changed by Miss Belinda, Mrs. Cratchit left the room alone-too nervous to bear witness-to take the pudding up, and bring it in. . .

Hallo! A great deal of steam! the pudding was out of the copper. A smell like washing day! That was the cloth. A smell like an eating-house and a pastry-cook's next door to each other, with a laundress's next door to that! That was the pudding! In a half a minute Mrs. Cratchit entered-flushed, but smiling proudly- with the pudding, like a speckled cannon-ball, so hard and firm, blazing in half of half quartern of ignited brandy, and tealight with Christmas holly stuck into the top.

At last the dinner was all done, the cloth was cleared, the hearth swept and the fire made up. The compound jug being tasted, and considered perfect, apples and oranges were put upon the table, and a shovelful of chestnuts on the fire. Then all the Cratchit family drew round the hearth in what Bob Cratchit called a circle, meaning a half a one, and at Bob Cratchit's elbow stood the family display of glass-two tumblers and a custard-cup without a handle.

These held the hot stuff from the jug, however, as well as golden goblets would have done and Bob served it out with beaming looks, while the chestnuts on the fire sputtered and cracked noisily. Then Bob proposed:

"A merry Christmas to us all, my dears. God bless us!"

Which all the family re-echoed.

"God bless us, every one!" said Tiny Tim, the last of all.

- - Charles Dickens, *A Christmas Carol*, pp. 127 - 130.

This Rhythm or That Rut

I am writing this in praise of routine. One might expect such a piece from a person who has been away from his work for a long time. But even professional wanderers cannot enjoy life without a regular rhythm, I think. These vagabonds will boast that they do not sleep two nights in the same bed. However, they don't tell us that they always sleep on their right side and never on their back. They hate to admit they are in a rut.

If life without rules were possible, it would certainly be boring. It would be like music without rhythm and worship without liturgy; it would have neither pep nor point.

The youth of Western Europe, we thought, had broken all the rules to live a wild and woolly life. Now it is reported that Protestant kids in France and Holland are falling in love with monasteries. I have never lived in a monastery, but I know of retreats where as rigid discipline is imposed. There's something very comforting about seasons and rules decreed by higher orders for our well-being. The reliable rhythms of rising, praying, eating, and working by the sound of a bell is like a sturdy embrace that gives security to the drifter.

Muslims have a rhythm in their religious living that can make us envious. I have seen them in mosques, markets, and airports. They pray when it is time to pray.

Our ancestors prayed at the sight of food on the table. I still do that. But I hear of many that don't. Many Christians are admitting that they should pray more and, perhaps, sing more, but they don't know how to manage their time. Some say that a call to prayer and worship twice a week is one too many. It infringes on their freedom.

And we are free, of course. But just as nearly as every one of us needs an alarm clock to get out of bed and punch a clock to get to work on time, so we need a bell to call us to prayer and a siren that indicates that we should pause for a doxology.

We need a spiritual routine to get us out of a bad rut. Ultimately it is a choice between one routine and another.

-- Andrew Kuyvenhoven, *Go for the Goal* (in *Covenant Keeping: Sharing the Family Story*, 1986, CRC Publications, p. 29)

CHAPTER I: Introduction

The story of the Cratchits' Christmas and the essay on ruts and routines direct attention to the significance of ritual in the daily and seasonal lives of families and individuals. Ritual and routine is evident in patterns of life. Some routines are intentional and sacred; others are spontaneous and accidental. This research explores a small aspect of the question of the importance of ritual in the lives of adolescents and whether or not it is related to the structure of their families and to their race.

This study examines the meaning and definition of ritual in relation to family life. Adolescent development is addressed related to race and family background. Following the presentation and analysis of the research, questions are raised and suggestions made for further exploration. Finally, a small section exploring the therapeutic use of rituals is included.

Purpose

The purpose of this study was to explore the relationship between an adolescent's report of his/her family's ritual life and the structure and racial background of that family. Students from a predominantly African American community center and students from a suburban all-white church youth group were selected to participate in this study.

Research Questions. The primary questions addressed in this small body of research are as follows:

- Does an adolescent's gender, race, and parents' marital status relate to his or her self-reported level of family ritualization?
- Is there a significant difference between the average scores in adolescents' self-reported level of family ritualization grouped by gender, race, and marital status of parents?

Hypotheses. The null hypotheses for these questions are as follows:

1. There is no relationship between an adolescent's gender and a total score for ritualization across all settings as measured by the FRQ.
2. There is no relationship between an adolescent's parents' marital status and a total score for ritualization across all settings as measured by the FRQ.
3. There is no relationship between an adolescent's race and a total score for ritualization across all settings as measured by the FRQ.
4. There is no relationship between an adolescent's gender and the score for the Ritual Meaning factor of the FRQ.
5. There is no relationship between an adolescent's parents' marital status and the score for the Ritual Meaning factor of the FRQ.
6. There is no relationship between an adolescent's race and the score for the Ritual Meaning factor of the FRQ.

7. There is no significant difference between the average Total Setting Score for male and female adolescents.
8. There is no significant difference between the average Total Setting Score for African American and white adolescents.
9. There is no significant difference between the average Total Setting Score for adolescents whose parents were married to one another and those who were not.
10. There is no significant difference between the average Ritual Meaning Score for male and female adolescents.
11. There is no significant difference between the average Ritual Meaning Score for African American and white adolescents.
12. There is no significant difference between the average Ritual Meaning Score for adolescents whose parents were married to one another and those who were not.

CHAPTER II: Literature Review

Rituals

"Rituals are consistent reminders to us of life's inevitable movement through time" (Imber-Black & Roberts, 1992, p. 14).

According to Cole (1990)

it is through a sense of ritual that the chaotic becomes organized, that impulses become self-regulated; indeed, there is a kind of process to the increasing complexity of life. . . [Ritual is also] a recognition of the need to mirror inner order: the unfolding of natural process in all things. . . People develop rituals, in part, because randomness always seeks order. (p. 13)

A great deal of the research and writing about rituals (Fiese, Hooker, Kotary, Schwagler, 1993; Fiese & Kline, 1993; Whiting, 1988) refers in some measure to the seminal work of Otto van der Hart. In his book Rituals as Psychotherapy: Transition and Continuity, van der Hart (1983) defined ritual as

. . . prescribed symbolic acts that must be performed in a certain way and in a certain order, and may or may not be accompanied by verbal formulas.

Besides the formal aspects, an experiential aspect of rituals can be distinguished. The ritual is performed with much involvement. If that is not the case, then we are talking about empty rituals.

Certain rituals are repeatedly performed throughout the lives of those concerned; others, on the contrary, are performed but only once (but can be performed again by other people). (pp. 5-6)

Rituals are evolved symbolic acts that hold each aspect of preparation and production as important and there is often a guiding metaphor for all ritual that may or may not include words (Roberts, 1988). Rituals are present acts that symbolically tie the participants to the past and to the future. (Rosenthal & Marshall, 1988). Repetition is evident in rituals through content, form, or the occasion. There should be enough room in the ritual experience for the incorporation of multiple meanings and a variety of levels of participation (Roberts, 1988).

Ritual in families. Cheal (1988) presented an overview of three theories of family ritual that are derived from an understanding of the sociology of social order. Modern families are for the most part no longer bound by economic necessity. Family ties are more and more voluntary and are "maintained by personal and social bonds that are defined in interaction rituals" (Cheal, 1988, p. 632). One concept of family rituals as tension management mechanisms comes from the structural-functional theory of ritual. According to the structural-functional theory, "interpersonal rituals deal with the crises of individual adjustment that occur in differentiated social systems" (p.

633). These rituals help to stabilize and normalize relational ties that are strained for any number of reasons.

The constructionist view of family ritualizing, claims that in any society "it is the systems of symbols used in social interaction that maintain social order. Symbols define patterns with reference to ultimate values. That is not only in personal crisis, when the meanings of established practices are put into question, but it is also the case for routine interactions that make up everyday life" (p. 637). Rituals are used to restore order and continuity.

Finally, the mobilization theory holds that "interaction rituals have important structural effects in stratified societies by tying some people together and by setting them apart from others" (Collins, in Cheal, 1988, p. 639). The best example of an interaction ritual based on the mobilization theory is a family reunion.

Cheal (1988) addressed the conclusions to which each of these theories leads:

The structural-functional theory of ritual has focused on the resolution of interpersonal strains, in which family rituals are seen as mechanisms for tension management.

Constructionist theory, on the other hand, emphasizes the uses of rituals in validating the specialized meanings employed in private relationships. Finally, mobilization theory has sought to

show how interactions in successive ritual encounters sustain group loyalties and commitments. (p. 641)

Fiese (1994) states that family ritual "may prove to have the strongest effect on adults and children during times of stress or transition." (p. 5)

Rituals serve as a buffer against the stressor for the family. In earlier research Fiese (1993) found evidence for the role of family rituals in protecting children from the effects of family alcoholism.

Types of rituals. There are four types of rituals (Imber-Black and Roberts 1992, Wolin & Bennett, 1984). The day to day essentials of eating, sleeping, hellos, and good-byes are the daily events that give rhythm to life. They mark transition from one part of the day to the other, and give meaning to the family group. "Because daily rituals happen frequently, they offer more possibilities for spontaneity than a ritual that only occurs once or twice a year. There is also the likelihood that they will fall into set patterns over time without people becoming aware of how fixed they are " (Imber-Black & Roberts, 1992, p. 15).

The second and third types of rituals are holidays. The family traditions mark the inside calendar. These are the rituals that are unique to a given family and are passed on from one generation to the next. The holidays that a culture shares together compose the outside calendar for a family. These are secular and non-secular rituals that communities share in common such as Christmas, Passover, and the Fourth of July. The fourth type of ritual are the life-cycle rituals which

mark the passing of changes from birth to death (Imber-Black & Roberts, 1992; Wolin & Bennett, 1984).

In addition to the four types of rituals described by Imber-Black and Roberts, Parker and Horton (1996) suggested that the most complex rituals are the spontaneous ones that

we create consciously or unconsciously to help us deal with personal crisis or mark major changes in our lives. . . Such rituals may be evolved intuitively, adapted from ceremonies of other cultures, or developed from therapy, meditation, dreamwork or journaling. (p. 85)

After sorting through all of their resources on the nature of rituals, Parker and Horton (1996) extrapolated "three prevalent foci or tributaries of ritual activity" (p. 87). The first of these liberation rituals which are paradoxical in the sense that they use a form of destruction to lead to a sense of healing. The liberation rituals serve the purpose of release from past behaviors (e.g., shame, old ways) and by relegating previous pain to the past, the healing ritual allows the participant to embrace the future with new eyes, new hope.

Transformation rituals are another type of ritual that are similar to those described later as "rites of passage." These are rituals that announce and bring about change in the cycle of life. Finally, the third focus of ritual are the celebration or commemoration ones which are forms of worship in the most basic understanding of that word.

Worship is understanding the "worth-ship" of something, and thus celebrating it (Parker & Horton, 1996).

Please see Appendix A for a description of ritual in the life of this author that taps into each category described above.

Purposes of rituals. In their book, Rituals for Our Times, Imber-Black & Roberts (1992) claim that there are five different purposes of ritual: relating, changing, healing, believing, and celebrating. Relating rituals help examine support relationships and help remind individuals of their inclusion in a family or community. "Rituals can help us to see aspects of our relationships and enable us to rework relationship patterns, rules, roles, and opportunities " (p. 28). Changing rituals are used to make and mark transitions. "Simply knowing which rituals lie ahead during a day, a year, or a lifetime stills our anxiety. Change is *enacted* through rituals and not simply talked about - couples don't change from being single to being married by talking about marriage, but rather by a ceremony. . . ." (p. 32).

Healing rituals serve to help with the recovery from betrayal, trauma, or loss. "Rituals to initiate healing following a death are found in every culture and religion " (p. 36). The believing rituals give voice to beliefs and make meaning. "Those rituals that remain alive and meaningful continue to connect with deeply held beliefs and values. Vibrant rituals have room for the variations that can express changing

norms and opinions while still anchoring us with a sense of shared history " (p. 46).

The rituals of celebration affirm deep joy and honor life with festivity. Imber-Black and Roberts (1992) wrote that the celebration aspect of rituals is often the most visible and dramatic marker of individual, family, and community continuity and change. As we announce who we are and who we are becoming through the joyful and celebratory moments of ritual, we also connect with a sense of humanity through time. We can celebrate the accomplishments of an individual life, the positive elements of a relationship, the warmth and caring in a family. (pp. 52-53)

Styles of rituals. Families can engage in different styles of ritual: minimized, interrupted, rigid, obligatory, imbalanced, and flexible (Imber-Black & Roberts, 1992). In families where rituals are minimized, any other event can pull them away from a planned ritual. The result is that the family loses its sense of self. Underritualized families reflect disengaged dysfunction (Hecker & Shindler, 1994). In families where rituals have been interrupted by a trauma or significant life change it is a signal to pay attention to the crisis (Imber-Black & Roberts, 1992). Sometimes these interrupted rituals are never resumed once the life-event has settled. New rituals may have to be created to fill the void. With rigid rituals, there is almost no room for something

new to happen. Every aspect of the ritual and routine are highly prescribed and predictable. "When rituals are obligatory, participants celebrate events more out of a sense of obligation than with any other sense of meaning. . . [they] offer no room for spontaneity or playfulness, and are generally experienced as quite stressful by participants" (p. 66). These rituals are often reflective of a family that is enmeshed (Hecker & Shindler, 1994).

An imbalanced ritual style can occur within a generation, as when a couple celebrates only according to the ways of the husband's family of origin, or between generations, as when all of the rituals are organized for the children's needs only, or only for the grandparents' requirements, rather than for all the generations. (Imber-Black & Roberts, 1992, p. 69)

Finally, flexible rituals capture and express changes while still offering a sense of continuity and connectedness through time (Imber-Black & Roberts, 1992). When scheduling rituals and assigning roles, the flexible family is adaptable. It has the ability to change its rules, responsibilities, and power structure in response to situational or developmental stresses in the family (Olson, Sprenkle, & Russell, 1979).

Rites of passage. The life-cycle rituals (Imber-Black & Roberts, 1992; Roberts, 1988) or rites of passage function, as a support for major transitions through life. Rites of passage are rituals that address the

need to mark those transitions. There is a strong movement in the African-American community to formalize the process of passing from childhood into adulthood. This formalization is taking the form of rites of passage programs, in such places as churches, community centers, juvenile detention centers, etc. (Quinn, Newfield, & Protinsky, 1985; Rubin, Billingsly, & Caldwell, 1994; Warfield-Coppock, 1992)

A great deal of literature addressing the process of rites of passage refer to Arnold van Gennep's three stages (Blumenkrantz & Gavazzi, 1993; Butler & Glennen, 1991; Dunham & Kidwell, 1986; Fasick, 1988; Kobak & Waters, 1984; Larson, 1988; Mason, 1993; Quinn, Newfield, & Protinsky, 1985; Roberts, 1988;). The first stage is that of separation. The individual is severed from his/her status in the community. Oftentimes this involves the physical removal of the individual from the rest of the community. The second stage is the marginal or liminal stage. Essentially this is being in "limbo;" having neither the status of the old (e.g., childhood) nor that of the new (e.g., adulthood). This is the stage at which learning the rules for the new role takes place. In the final transition stage, the individual is reintegrated into the community with a new role, status, and/or identity.

Dunham, Kidwell, and Wilson (1986) maintained that:

Rites of passage contribute to the stability of a society by offering a constant, and differentiated, definition of the self, a self that is insured by and adequate social support process.

Moreover, rituals and rites of passage require communication and mediation between people of different roles or status within the society, enhancing the organization of the society and the orientation of its members to whatever tasks are necessary for the perpetuation of the system. Rites of passage typically confront the young person with threats and mysteries which are sharply out of the pattern of daily life in childhood and beyond the possibility of understanding. Relief is offered only in acceptance of the beliefs, authority, and power of the group. The rite of passage creates insecurity and then offers security through conformity. (p. 143)

Dunham et. al., (1984) introduced an advanced paradigm to better describe the rite of passage process. They called their fourteen step process The Ritual Process Paradigm. Table 1 lists the steps, names, and definitional comments.

The description of the Ritual Process Paradigm is useful for understanding the details of each step involved in the transition of the rite of passage.

Table 1

Ritual Process Paradigm

(Dunham, Kidwell, & Wilson, 1984, p. 146)

	Step	Generic Name	Equivalent or Related Concepts
I Preparation	1	old support group	
	2	old identity	old role, old self, old identity, old habit
	3	old identity completion	low activation; consonance; confirmation; positive reinforcement
II Separation	4	new environmental demands	high activation; dissonance; destabilization. new social pressures
	5	liminality	marginal or uncertain status; cognitive dissonance
	6	activation	fear; anxiety
	7	agony	depression; preoccupation; crisis
III Transition	8	numinosity	awe; respect; fear of God; openness to unknown or growth; tolerance; humility; "gong to seek one's fate"
	9	accommodation	cognitive closure; paradigm shift
	10	ecstasy	elation, celebration
IV Reincorporation	11	transcendence	enter new moral order; name change or Baptism or religious confirmation; intending of new cognitive form
	12	new identity	new role; habit; new self
	13	new support group	new models; bonding
	14	identity reinforcement	moderating of activation; assimilation, consonance; restabilization

Families

The family is the first social organization with which humans come into contact. Families are the first classroom of life and often the most significant one. "It is within the family that we imbibe and incorporate skills and knowledge that will one day enable us to live outside it" (Scarf, 1995, p. xxxiv).

Structure. Families are comprised of a number of different members. Typically there are one or more adults, who may or may not be married to one another, and any number of children who are siblings, step siblings and/or cousins. In some families, extended family members such as grandparents, aunts, and uncles also live in the household.

In a study exploring the dynamics of successful single parenting, Olson & Haynes (1993) found that the following themes contributed to calling that parenting situation successful:

- (1) acceptance of responsibility and challenges of single parenthood;
- (2) prioritization of the parent role;
- (3) consistent, nonpunative discipline;
- (4) emphasis on open communication;
- (5) ability to foster individuality within a supportive family unit;
- (6) recognition of the need for self-nurturance;
- (7) dedication to rituals and traditions. (p. 262)

Scarf (1995) has given up on trying to distinguish families according to structure. Her criteria for understanding and organizing

thoughts and research about families is by how well they function. She found that the structure of families varies too widely and that structure has little to do with how successfully the family operates.

Function. Families come in all shapes and sizes. In her book, Traits of a Healthy Family, Delores Curran (1983) outlined what were once the traditional functions of a family:

1. Economical survival. The family had a primary bread-winner and a helpmate, and children to support who eventually added to the income production.

2. Protection. Family members needed each other for protection from threats outside their circle. The family protected the most vulnerable members and taught them survival skills.

3. Passing on the religious faith. Before the tradition of "Sunday School" it was the family's responsibility to pass on the stories of the faith.

4. Education of the young. Children were taught the trades of their parents so that they might have a viable livelihood when they came into adulthood.

5. Conferring status. In more stratified cultures, and times, the role that one's family played in the community was important in dictating the role each individual played, as well as his/her reputation.

The functions and definition of family have changed considerably over the years. Curran (1983) quoted Dr. Urie

Bronfenbrenner's definition of family as a "group which possesses and implements an irrational commitment to the well-being of its members" (p.71). The United Church of Christ Plan of Work (1991) describes families as "persons bound together by blood ties or mutual commitment that are sustained by shared and common hope" (p.8)

Healthy families. Curran (1983) surveyed approximately 500 family and mental health therapists on what they think are the top fifteen traits of healthy families. Her book argued that the healthy family:

1. communicates and listens.
2. affirms and supports one another.
3. teaches respect for others.
4. develops a sense of trust.
5. has a sense of play and humor.
6. exhibits a sense of shared responsibility.
7. teaches a sense of right and wrong.
8. has a strong sense of family in which rituals and traditions abound.
9. has a balance of interaction among members.
10. has a shared religious core.
11. respects the privacy of one another.
12. values service to others.
13. fosters family table time and conversation.

14. shares leisure time.

15. admits to and seeks help with problems. (pp. 26-27)

These traits are listed in order of the frequency of response (i.e., communication was the most popular trait chosen by the professionals surveyed).

Maggie Scarf (1995) formed a slightly different conclusion about what makes families healthy. She used the Beaver's System Model, an assessment device used for clinical and research purposes to make sense of data she had already begun to collect on families. Three core concerns for families emerged in her research: power, intimacy, and conflict. How families dealt with these types of issues determined where they would fall on a continuum of both competence and functioning. The most troubled families being on one end of the continuum and healthy, more productive families on the other. Level 5 families were the least functional. Scarf described them as the family in pain: "Ghost-Ridden, Leaderless, Confused ." The level 4 family was the polarized family: "The Tyrant and His Subjects ." Level 3 families were rule-bound where a "stable, nontyrannical form of governance emerges; the problem of intimacy is resolved. " (p.208) And levels 1 and 2 families were "Adequate" and "Optimal" - "Where boundaries are clear, conflicts are resolvable; as one ascends toward the top of the family competence continuum, a trust that good things will happen in human encounters grows and prevails" (p. 340) .

Adolescence

Adolescence is the developmental stage between childhood and adulthood. Adolescents are stuck "in-between." They have not yet been granted the rights and privileges of adulthood, yet are expected to be more responsible than children. They are sometimes children and sometimes adults stuck in the same body (Lax & Lussardi, 1988).

Erikson (1959) stated that the adolescent mind is essentially a mind of the moratorium, a psychosocial stage between childhood and adulthood, and between the morality learned by the child, and the ethics to be developed by the adult. It is in an ideological mind - and, indeed, it is the ideological outlook of a society that speaks most clearly to the adolescent who is eager to be affirmed by his peers, and is ready to be confirmed by rituals, creeds, and programs which at the same time define what is evil, uncanny, and inimical. (p. 128)

The dangers facing contemporary American adolescents are formidable. Teenagers are "at-risk" for a number of reasons, and ironically, this is one of the healthiest times to be alive! There are no longer the looming threats of disease to physical well-being that there once were in our history. The woes that plague this generation are primarily social: Adolescent pregnancy, physical, emotional, sexual abuse; crime, delinquency,; substance abuse, etc. (Rubin, Billingsley,

Caldwell, 1994) All of these social ills tax the ability of the family to compensate, and oftentimes the family is a part of the problem.

Racism and sexism are other sources of stress for the young person. Studies conducted in 1983 and 1986 by Martinez and Dukes (1991) supported the view that institutionalized racism and sexism result in lower self-esteem among minorities.

In an article in Christianity Today about a program designed to interrupt the cycle of despair for young African-American males by taking young men through rites of passage program, an observation was made that something peculiar happens in the life of many young African-American boys in elementary school: "they lose their spirit and will to achieve. A combination of negative social structures and institutional racism seems to destroy the motivation and self esteem of African- American boys as early as the fourth grade" (Moeller, 1994. p. 17).

Importance of ritual in the lives of adolescents. On the one hand adolescence is viewed as a "no man's land"; a solo struggle to pass from childhood to adulthood and on the other, the transition of adolescence is marked by a number of ritualized experiences (Dunham et.al., 1986).

Delaney (1995) talked about the attempt of young people to initiate themselves into adulthood through "first times" (i.e., adult behaviors such as smoking, drinking, sexual acting out). This change

in status, however, can only be acknowledged by peers since they have to hide the behavior from the rest of the community. Without the participation of an elder in the rites and rituals there is a loss of the sense of continuity, and the ritual then, is empty.

Graduation from high school is typically seen as a rite of passage for adolescence. Delaney (1995) argued that this may not be enough for some youth. She says that

often, important aspects of their development have never been addressed, as a result, the transition remains incomplete. It is possible that this omission is, in part, responsible for the lack of direction some youths experience and the apprehension with which they contemplate the future. . . often [they] are not equipped with the necessary components of a stable adult personality, such as well-reasoned moral code, a faith or world view which sustains them during crisis and perhaps most importantly, a positive and cohesive self-image. . . inspite of the presence of many elements common to rites of passage such as traditional robes, ceremonial structure, and speeches congratulating the students and welcoming them into adulthood, graduation may lack depth of meaning for the students [author's emphasis]. (p. 894)

"In work with children of color, especially adolescents, fostering a sense of empowerment is one of the most essential components in

developing a strong identity" (Gibson, 1993, p. 388) Empowerment theory is based on the assumption that "the capacity of people to improve their lives is determined by their ability to control their environment, connect with needed resources, negotiate problematic situations, and change existing social situations that limit human functioning" (Hansenfeld in Gibson, 1993, p. 388).

Empowerment, helping people feel a sense of control can happen in many different ways. Social workers help find resources, teachers guide the way through education, families can be supportive, and the therapists can, among other things, help families and youth gain a sense of empowerment by giving voice to myths in the form of healthy rituals.

The following section describes the research conducted by the author to explore the relationship between the demographics of a select group of adolescents and their scores from the Family Routine Questionnaire.

CHAPTER III: Study Description/Methodology

The purpose of this study was to explore the relationship between an adolescent's report of his/her family's ritual life and the structure and racial background of that family. Students from a predominantly African American community center and students from a suburban all-white church youth group were selected to participate in this study.

The primary questions addressed in this body of research are as follows:

- Does an adolescent's gender, race and parents' marital status relate to his or her self-reported level of family ritualization?
- Is there a significant difference between the average scores in adolescents' self-reported level of family ritualization grouped by gender, race, and marital status of parents?

The null hypotheses for these questions are as follows:

1. There is no relationship between an adolescent's gender and a total score for ritualization across all settings as measured by the FRQ.
2. There is no relationship between an adolescent's parents' marital status and a total score for ritualization across all settings as measured by the FRQ.
3. There is no relationship between an adolescent's race and a total score for ritualization across all settings as measured by the FRQ.

4. There is no relationship between an adolescent's gender and the score for the Ritual Meaning factor of the FRQ.
5. There is no relationship between an adolescent's parents' marital status and the score for the Ritual Meaning factor of the FRQ.
6. There is no relationship between an adolescent's race and the score for the Ritual Meaning factor of the FRQ.
7. There is no significant difference in the average Total Setting Score for male and female adolescents.
8. There is no significant difference in the average Total Setting Score for African American and white adolescents.
9. There is no significant difference in the average Total Setting Score for adolescents whose parents were married to one another and those who were not.
10. There is no significant difference in the average Ritual Meaning Score for male and female adolescents.
11. There is no significant difference in the average Ritual Meaning Score for African American and white adolescents.
12. There is no significant difference in the average Ritual Meaning Score for adolescents whose parents were married to one another and those who were not.

Subjects

The subjects of this study consisted of both White and African American adolescents grades 7 through 12. Forty-six students

participated and 9 questionnaires were rejected for being incomplete, leaving a total of 37 in the data set. Their ages ranged from 13 to 18 with the average (mean) age as 15.02 years. Grades ranged from 7th to 12th with a mean of 9.32. There were 19 female and 18 male participants; 20 students were African American and 17 were White. Fifteen students lived with both parents who are still married to one another. Twenty-two of the students' parents are no longer married to each other, and those young people live with a variety of different relations.

Instrument of Measurement

The Family Ritual Questionnaire (also referred to as the Family Routine Questionnaire and/or the FRQ, see Appendix A) is a 56 item forced-choice format grouped in seven sets of questions that examine "two major components of family rituals: where rituals occur (i.e., the settings) and the behaviors involved in performing them (i.e., the dimensions) (Fiese & Kline, 1993, p. 290)." See Table 2 for a brief description of the settings and dimensions of the FRQ.

Table 2

Settings and Dimensions of Family Ritual Questionnaire
(Fiese & Kline, 1993 p. 291)

Settings & dimensions	Definition
Settings	
Dinnertime	Shared family meal
Weekends	Leisure or planned activities that occur on nonworking days
Vacations	Events or activities surrounding a family vacation
Annual celebrations	Yearly celebrations: birthdays, anniversaries or first day of school
Special celebrations	Celebrations that occur regardless of religion or culture: weddings, graduations or family reunions
Religious holidays	Religious celebrations: Christmas, Chanukah, Easter, or Passover
Cultural & ethnic traditions	Celebrations tied to cultural and ethnic groups: naming ceremonies, wakes, funerals, or baking particular ethnic foods
Dimension	
Occurrence	How often activity occurs
Roles	Assignment of roles and duties during activities
Routine	Regularity in how activity is conducted
Attendance	Expectations about whether attendance is mandatory
Affect	Emotional investment in activity
Symbolic significance	Attachment of meaning to activity
Continuation	Perseverance of activity across generations
Deliberateness	Advance preparation and planning associated with activity

The Family Routine Questionnaire (Appendix C) is an unpublished instrument developed by Barbara H. Fiese, and Christine A. Kline (1993), of the Department of Psychology at Syracuse University. In order to establish internal reliability and validity, the creators conducted four studies. The first one "examined internal

consistency of the items and assessed construct validity against the "Family Environment Scale" (FES; Moos & Moos in Fiese & Kline, 1993 p. 293). In the second study, Fiese and Kline replicated for the internal consistency of the first and also evaluated the relation between the FRQ and the respondent scores on measures of self-esteem and anxiety. The third study assessed the test-retest reliability over a four week period. In the final study, they evaluated the relation of scores among family members (Fiese & Kline, 1993). According to the general discussion portion of this article, the FRQ "evidenced good psychometric properties with adequate levels of internal consistency and test-retest reliability" (Fiese & Kline, 1993, p. 297). The researchers also discussed suggestions for further research, such as broadening the sample base to include other racial representation, and doing more with siblings in the within-family assessments.

Process

Letters explaining the study and a permission slip (see Appendix B) were sent home with all potential participants. The permission slip, signed by parents or guardians, was returned on the day that the questionnaire was administered. There were two groups each of African American students and White students. The African American students were all active in two different United Church of Christ community centers in the city of St. Louis, Missouri. The White students were all active in a local church youth program at a United

Church of Christ in the county of St. Louis. The researcher worked as an employee of the county church where the White youth were active, and as a volunteer at the community centers where the African American youth were active.

The FRQ and a demographic cover sheet (see Appendix D) were given to each student in a group setting on four different occasions.

Each administration was done prior to a youth meeting or class conducted at either the community center or the church. Instructions were given for the creation of the identification code and how to fill out the cover sheet. The instructions for the questionnaire were read to the students and then further explanation was given (see discussion for concerns about format and ability to follow instructions for instrument) as needed. The students took approximately 20 minutes to one half hour to complete the questionnaire.

There are a number of different scoring options for the FRQ. Each individual setting and dimension has a score. Then the setting scales can be summed for an total setting score. There are also two separate factors that can also be scored. The first is the Ritual Meaning factor and is calculated by summing the occurrence, affect, symbolic significance, and deliberateness scores. The second factor, the Ritual Routine score is calculated by summing the roles and routines scores.

CHAPTER IV: Results

The following table (Table 3) outlines the descriptive statistics for the dependent variables of this study.

Table 3

Descriptive Statistics for Dependent Variables

Variable	Mean	Std Dev	Minimum	Maximum	Number
Setting Score	134.84	24.48	73.00	198.00	37
Ritual Meaning	69.05	15.04	32.00	104.00	37

Table 4 below presents a matrix representing the correlation between the independent variables of age, grade, gender, race, and whether or not the subjects' parents were married by the dependent variables of the setting score and the ritual meaning factor score.

Table 4

Correlation Matrix

	Age	Grade	Gender	Race	P Married
Setting Score	-.2383	-.2490	.3114	-.3352	-.2839
Ritual Meaning	-.1692	-.1609	.4191*	-.2447	-.1403

Number of cases = 37 1-tailed significance: * -.01 ** -.001

According to these figures, approximately 16% of the variation in the ritual meaning factor scores can be attributed to gender. This is the only significant result which can reject the null hypothesis that

there is no relationship between gender and ritual meaning factor scores. The results fail to reject all other null hypotheses, so there is no support for the assumption that there is a relationship between the measured scores (dependent variables) for setting and ritual meaning and the demographic data (the independent variables) of the student sample (except the aforementioned ritual by gender).

To further explore the relationship of the total setting scores and the ritual meaning scores to gender, race, and parents' marital status a T-Test was conducted with the scores and each variable. See the tables below for the results.

Table 5

T-Test Matrix for Total Setting Scores

TOTAL SETTING df=35(equal)	MALE	FEMALE	A AMER	WHITE	NOT MARRIED	MARRIED
cases	18	19	20	17	22	15
mean	127.111	142.157	142.300	126.058	140.500	126.533
std dev	20.574	26.131	21.967	24.984	23.908	23.658
t-value		-1.94		2.10		1.75
2-tail sig		.061		.043		.089
p		NS @ .05		.05		NS @.05

NS = not significant

Table 6

T-Test Matrix for Ritual Meaning Scores

RITUAL MEANING <i>df=35 (equal)</i>	MALE	FEMALE	A AMER	WHITE	NOT MARRIED	MARRIED
cases	18	19	20	17	22	15
mean	62.666	75.105	72.400	65.117	70.772	66.533
std dev	10.600	16.333	13.697	15.988	15.687	14.177
t-value		2.73		1.49		.84
2-tail sig		.010		.144		.407
p		.01		NS @ .05		NS @ .05

NS = not significant

The null hypothesis stated that there are no statistical differences among the sample means of each group for the total setting score and the ritual meaning score was supported in all but two cases. There was a significant difference in the setting scores between the African American ($m=142.3$) and white ($m=126.1$) students, and between the ritual meaning scores of males ($m=62.7$) and females ($m=75.1$).

In the discussion that follows, consideration is given to how well this research ties into the findings of the literature review. It also draws attention to limitations of the study and other research questions that would be interesting to pursue. Finally, there is some brief information about the therapeutic use of rituals.

CHAPTER V: Discussion

The assumption made at the beginning of this research was that youth who come from homes with both parents married to one another would register higher total setting and higher ritual meaning scores on the Family Routine Questionnaire. Interestingly, this did not prove to be the case. In fact, while not statistically significant, there is a difference in the means of those two groups and the not married group scored higher on both scales. Perhaps this difference can be attributed to the greater number in that group, and thus greater potential for a variety of approaches to family routine.

This study was consistent with literature findings in the area of family structure not being the best indicator of a stable, healthy family (Scarf, 1995). The fact that the mean scores of youth from non two-parent homes seems to suggest that perhaps those families don't take ritual and routine for granted. Assumptions such as this must be made with great caution since the findings of this research do not support a statistically significant difference.

This small body of research supported a statistically significant difference between African American and White youths' scores for total setting. The total setting score simply reflects the number of settings where routine or ritual is practiced. While the literature review did not focus heavily on racial differences in ritual practice, one

could cautiously conclude from cultural observation that perhaps African American families do rely more heavily on ritual and routine than do White families. With a broader study scope this question could be better addressed.

The exceptionally wide margin of youth (22 of the 37 subjects) who come from non-traditional families alone speaks to the importance of nurturing ritual and routine. There are so many stressors in these young people's lives and healthy ritual is one way to help provide some stability.

Barbara Fiese (1992) stated that family rituals encompass several critical domains of family systems. First, family rituals include a strong *generational* component providing a bridge between generations through repetitive shared practices. Second, family rituals provide a sense of *identity* or belonging to a larger family system. Third, the organization of individual family members around rituals may reflect the family's *shared belief system* to the social world. . . . As family rituals clarify roles and ascribe symbolic meaning to patterned interaction, the child's own individual identity may be associated with the level of ritualization experienced in the family. Adolescents who are raised in families that practice regular and meaningful family rituals may

develop a stronger sense of their own identity and feelings of belonging to a larger group. (pp. 151-153)

Limitations

The sample size for this study was small and only represents two racial groups. No data was collected on the socioeconomic status of the students. The subjects were selected from only two mainline Protestant church organizations. This research cannot be generalized for the broader population of students active in church-related youth programs, or beyond any other parameters established by this study.

Administering the measurement was problematic in some cases. The instructions were confusing for some students and only reinterpretation and repetition helped them proceed with answering the questions appropriately. Group administration of the measurement was most efficient for data gathering purposes, but because of the difficulty some students had with the questionnaire, the completion time varied widely and may have put undue stress on the late finishers.

Further Research Possibilities

There are a number of ways this measurement could be used for further research. This researcher would be especially interested to explore the relationship between Family Routine Scores and the scores of a self-esteem assessment tool. The most interesting questions enveloped in the whole field of adolescent study and family ritual

have to do with whether or not routines and rituals make a difference in healthy human development. This particular study only scratches the surface of research possibilities.

Therapeutic use of Rituals

Some of the earliest uses of therapeutic ritual are reported in the work of the Milan Group in the 1970's. Selvini Palazzoli (1977) and her associates first had a very tight working definition of rituals. Early on they emphasized that the "power of the ritual lies in the fact that it is closer to the analogic nonverbal code than to the digital" (Imber-Black, Roberts, & Whiting, 1988, p. 5). Later the Milan group eased up on the definition and use of ritual in family therapy and emphasized instead the "importance of presenting the ritual in the larger frame of positive connotation of the family dilemma" (p. 5).

"Ritual works as both a maintainer and creator of social structure for individuals, families, and social communities, as well as a maintainer and creator of world view" (Roberts, 1988, p. 15).

Other functions of ritual include the ability to work as an intercom between structure and meaning. Ritual can incorporate both sides of contradiction, so that they can be managed simultaneously. Rituals can also serve to support and contain strong emotions as well as facilitate social coordination among past, present, and future and among individual, family, and community (Roberts, 1988).

In an exceptional chapter of the book Rituals in Families and Family Therapy (Imber-Black, Roberts, & Whiting, 1988) one of the editors wrote informative and useful guidelines for designing therapeutic rituals. Whiting outlined the elements of design this way (see Table 7):

Table 7

Major categories for designing rituals

Category I	Category II	Category III
Design Elements	Ritual Technique & Symbolic Actions	Other Design Considerations
A. Symbols 1. Client language 2. Therapist directive 3. Client choice B. Open & Closed aspects C. Time & Space 1. In-session rituals 2. Position of therapist 3. Out-of-Session rituals 4. Alternating in-session & out-of-session rituals	A. Letting Go B. Utilizing differences 1. Reversals C. Giving & Receiving 1. Between family members 2. To the therapist 3. between the therapist and family D. Ritualizing the Game/prescribing the symptom E. Documenting. 1. To enhance commitment 2. To alter patterns of interaction 3. To solidify change	A. Alterations B. Repetition 1. Of Action 2. Of Content: via speech via letter via playful actions C. Combining Themes & Actions D. Use of Teams 1. Family as team

(Whiting, 1988, p. 85)

In the conclusion Whiting (1988) wrote that

[a]lthough there is uncertainty as to the exact nature of the rituals, it is certain that they will be designed to include all of the elements, some ritual techniques or symbolic actions, and an ingredient or two from the other design considerations. (p. 107)

Whiting encourages designers of rituals to ask themselves questions related to each category that will insure that the ritual is complete and therapeutic.

There are many resources (see Appendix E for a bibliography) that address the need for developing rituals in personal and family lives, and provide assistance for doing so. There are secular mental health resources, as well as those that come from the religious traditions. Some focus on inner growth and others support the growth of the family and/or community. It would be wise for therapists in all areas of expertise to become familiar with the use of rituals.

Appendix A

I have always had the sense that ritual was important in the ebb and flow of living. I grew up in a family with subtle rituals and ones we nurtured only after they happened spontaneously for the first time.

I was active in a youth group in high school that was rich in ritual and, for me, those rituals helped provide a sense of continuity and anchoring for my daily life. When I began to work in the church I began to better articulate the importance of marking, naming, giving words and physical shape to experiences. In therapy we call this, among other things, "making the covert overt."

As my first marriage came to a close, I felt a great need to close it the way we had begun it: with our loved ones, in front of God. Our divorce was amicable. My ex husband had finally come to terms with his sexuality and we could no longer remain in a heterosexual partnership. We remained friends and saw divorce as a way of making a slight correction in the dynamics of our relationship. We opted to have an End-of-a-Marriage ceremony in a similar fashion to our wedding, with a small gathering of loved ones. The liturgy is in the United Church of Christ Book of Worship and is based on a Jewish ceremony called a *get* which serves a similar purpose in that religious tradition. We met together with the minister to lay out the worship and my ex and I wrote new promises to one another.

This service as a ritual was important because it addressed our need to end the marriage on our own terms (and not those of the state!) and also served as a way to transform our relationship to each other and to those who stood as witnesses with us.

While this experience of ritualizing the end of our marriage was in small part a tribute to our liberation from a bond that we could not sustain, it was by far a ritual of transformation and of celebration.

I will visit St. James' center on Thursday, April 23rd and have the youth complete the questionnaire during their group program that day. I need a parental permission slip for each youth who is willing to participate in the study. Please use all the attached sheet and turn it in to Jerry Hammett at St. James. If have your son/daughter bring it along on the 25th.

Thank you so much for helping out in this manner! I am really looking forward to working with the data and expect it to have an influence on my future manuscripts. I would be happy to share my findings with anyone who asks. Please don't hesitate to call me if you have any questions or concerns.

Thank you so much for your cooperation!
Sincerely,

Kim Hammett
St. Lucas - 645 22 81
home - 645 24 27

Appendix B

March 1996

Dear Parent/Guardian,

My name is Kim Hunziker, I am the Interim Director of Christian Education and Youth Ministries at St. Lucas UCC and I am a graduate student at Lindenwood College. I am working on a Masters degree in Counseling. I am close to finishing and am currently working on my culminating project (thesis). I am interested in the effects of family routines on the development of adolescents and I would like to have a group of approximately 50 7th - 12th graders do an inventory called the Family Routine Questionnaire (FRQ). I would like to get the youth involved in the program at St. James to help out. I will also have the youth at St. Lucas fill it out. The FRQ will ask the youth to rate a list of family routines according to their experience in your family. I fully expect for there to be a wide range of responses.

I will visit the St. James Center on Thursday, April 25th and have the youth complete the measurement during their group program time that night. I need a parental permission slip for each youth who is willing to participate in the study. Please tear off the attached sheet and turn it in to Jenny Hummert at St. James or have your son/daughter bring it along on the 25th.

Thank you so much for helping out in this manner! I am really looking forward to working with the data and expect it to have an influence on my future ministries. I would be happy to share my findings with anyone who asks! Please don't hesitate to call me if you have any questions or concerns.

Thank you so much for your cooperation!
Sincerely,

Kim Hunziker
St. Lucas - 843 2100
home - 645 6877

I give my permission and consent for my son/daughter
_____ to complete the Family Routine Questionnaire
on April 25th, with Kim Hunziker. I understand that no personal and
identifying characteristics will be used in this project but that there will
be a cover sheet to fill out that asks demographic questions like age,
gender, family size, marital status of parents, etc.

I have the right to revoke my consent at any time and request that my
son/daughter's information not be used in this study.

signed _____

date _____

Appendix C

ID number (street number + first letter of last name + first 2 letters of first name) _____ (Kim's would be: 6510HKI)

age _____ grade _____

gender _____ race _____

school _____

parental status: are your (biological) parents married to one another?

If not, are they remarried? - Mom? _____

- Dad? _____

And who lives with you in your home right now - please describe in terms of their relationships to you (i.e., my two sisters, mom, grandpa)?

EXAMPLE

STATEMENT	TRUE	FALSE
In some families one person does the dishes.	<input type="checkbox"/>	<input type="checkbox"/>
In other families everyone does the dishes.	<input type="checkbox"/>	<input type="checkbox"/>

Is there anyone who does not live at home with you that you consider a part of your immediate family (i.e., my brother - away at college)

REMEMBER

1. Read both statements that describe the statement that is your family.
2. Decide if the statement is really true or not at all true of your family.
3. Circle the letter which best describes your family.
4. There should be only one letter circled per statement.

Appendix D

FAMILY ROUTINES QUESTIONNAIRE

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

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

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

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

EXAMPLE

FOR OUR FAMILY
VERY SORT OF
TRUE TRUE

A

B

In some families one
person does the dishes.

BUT

In other families
everyone does the
dishes.

FOR OUR FAMILY
SORT OF VERY
TRUE TRUE

C

D

REMEMBER

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

DINNER TIME

Think about a typical dinner time in your family.

For our family
really sort of
true true

A B

— —

1. Some families regularly eat dinner together.

BUT

Other families rarely eat dinner together.

For our family
sort of really
true true

C D

— —

A B

— —

2. In some families everyone has a specific role and job to do at dinner time.

BUT

In other families people do different jobs at different times depending on needs.

C D

— —

A B

— —

3. In some families dinner time is flexible. People eat whenever they can.

BUT

In other families everything about dinner is scheduled; dinner is at the same time every day.

C D

— —

A B

— —

4. In some families, every one is expected to be home for dinner.

BUT

In other families you never know who will be home for dinner.

C D

— —

A B

— —

5. In some families people feel strongly about eating dinner together.

BUT

In other families it is not that important if people eat together.

C D

— —

A B

— —

6. In some families dinner time is just for getting food.

BUT

In other families dinner time is more than just a meal; it has special meaning

C D

— —

A B

— —

7. In some families dinner time is pretty much the same over the years.

BUT

In other families dinner time has changed over the years.

C D

— —

A B

— —

8. In some families there is little planning around dinner time.

BUT

In other families dinner time is planned in advance.

C D

— —

WEEKENDS

Think of a typical weekend with your family.

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

VACATIONS

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

FOR OUR FAMILY
VERY SORT OF
TRUE TRUE

FOR OUR FAMILY
SORT OF VERY
TRUE TRUE

A B 1. Some families regularly BUT Other families rarely
— — spend vacations together. C D

A B 2. In some families BUT In other families people
— — everyone has a job or do what needs to be done
task to do. C D

A B 3. In some families there BUT In other families there are
— — are times for something new set routines on
and there are no routines. C D

A B 4. In some families it is OK BUT In other families it is
— — if some members decide expected that everyone
not to go on the vacation. C D

A B 5. In some families people BUT In other families there is
— — feel strongly that family a more casual attitude
vacations are important towards vacations; no one
family events. C D

A B 6. In some families BUT In other families the
— — vacations are just a family vacation is more
time to relax or catch than a trip; it is a
up on work. C D

A B 7. In some families there BUT In other families vacation
— — is a history and tradition activities are more
associated with "The spontaneous and change
Family Vacation". C D

A B 8. In some families there is BUT In other families there is a
— — little planning around the lot of planning and discussion C D
vacation; we just go. — —

ANNUAL CELEBRATIONS

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

FOR OUR FAMILY
VERY SORT OF
TRUE TRUE

FOR OUR FAMILY
SORT OF VERY
TRUE TRUE

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

SPECIAL CELEBRATIONS

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

FOR OUR FAMILY
VERY SORT OF
TRUE TRUE

FOR OUR FAMILY
SORT OF VERY
TRUE TRUE

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

RELIGIOUS HOLIDAYS

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

FOR OUR FAMILY
VERY SORT OF
TRUE TRUE

FOR OUR FAMILY
SORT OF VERY
TRUE TRUE

A B

1. Some families rarely celebrate religious holidays.

BUT

Other families regularly celebrate religious holidays.

C D

A B

2. In some families there are no set jobs; people do what they can during religious holidays.

BUT

In other families everyone has a certain job to do during religious holidays.

C D

A B

3. In some families there is a set routine during religious holidays; everyone knows what to expect.

BUT

In other families there are few routines during religious holidays; activities from year to year.

C D

A B

4. In some families every one is expected to be there during religious holidays.

BUT

In other families it is hard to know who will be around; whoever can will show up.

C D

A B

5. In some families religious holidays are more casual, there aren't a lot of strong feelings.

BUT

In other families religious holidays are times of strong feelings and emotions.

C D

A B

6. In some families religious holidays have special meaning for the family.

BUT

In other families religious holidays are more just like a day off.

C D

A B

7. In some families religious holidays are traditional with activities passed down generations.

BUT

In other families religious holidays activities shift across the years.

C D

A B

8. In some families there is little planning or discussion around religious holidays.

BUT

In other families there is a lot of planning and discussion around religious holidays.

C D

CULTURAL AND ETHNIC TRADITIONS

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

FOR OUR FAMILY
VERY SORT OF
TRUE TRUE

FOR OUR FAMILY
SORT OF VERY
TRUE TRUE

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

Appendix E

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