
ADOLESCENT PERCEPTIONS OF PARENTAL
BEHAVIORS: ASSOCIATION WITH
ADOLESCENT RELIGIOSITY AS
AN INDICATOR OF
WELL-BEING

By

B. Kay Kelly

Bachelor of Science

Oklahoma State University

Stillwater, Oklahoma

1993

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirement for
the Degree of
MASTER OF SCIENCE
August, 2002

ADOLESCENT PERCEPTIONS OF PARENTAL
BEHAVIORS: ASSOCIATION WITH
ADOLESCENT RELIGIOSITY AS
AN INDICATOR OF
WELL-BEING

Thesis Approved:

Linda C. Robinson

Thesis Adviser

Carolyn S. Henry

B. Hirschlein

Timothy A. Petterson

Dean of Graduate College

ACKNOWLEDGMENTS

I can do all things through Christ who strengthens me. Philippians 4:13

I wish to express my appreciation to my adviser, Dr. Linda Robinson, and committee members, Dr. Carolyn and Dr. Beulah Hirschlein. I am grateful for Dr Robinson's time and assistance and for Dr Henry and Hirschlein's insight and guidance. Dr Henry was always very positive in class.

I wish to express a deep thankfulness to my husband, Herb, the computer nerd. He provided the financial and technical support that I needed. He deserves an honorary degree. In addition, I thank my daughters, Shawna and Sara, who kept telling me I was taking it too serious. They tried humoring me, but I did not always laugh with them. Sara was my counselor.

There are prayer warriors who were important to my degree and thesis. Thanks, Jodie and Teri listened and prayed. My mom and others prayed for me too.

Then there are all of those dear adolescents who have touched my life through the years at Westport Baptist Church. Mark 10: 13-16 and John 15: 16-17. He has chosen me to go, to bear fruit, and to reach out to the children for they are precious to Him.

TABLE OF CONTENTS

Chapter		Page
I. INTRODUCTION		1
Background		1
Adolescent Well-Being		1
Parental Behaviors and Adolescent Social Competence		2
Problem Statement		2
Purpose		3
Theoretical Framework		3
Hypotheses		5
Definition of Terms		6
Outline of Study		7
II. LITERATURE REVIEW		8
Conceptualizations of Religiosity		8
The Importance of Religiosity as an Indicator of Well-Being		12
Religiosity as an Indicator of Well-Being in Adolescents		13
Adolescent Development and Outcomes		15
Perceptions of Parental Behaviors		17
Parental Behaviors and Adolescent Well-Being		21
Demographic Variables		25
Summary		26
III. METHODOLOGY		27
Research Design		27
Sample.....		28
Data Collection		30
Instruments		33
Analysis		34
Summary		35
Chapter		Page
IV. RESULTS		36
Analysis.....		36
Summary		41

V. DISCUSSION AND IMPLICATIONS	44
Discussion	45
Implications for Practice	54
Implications for Research.....	55
REFERENCES	58
APPENDIXES	69
APPENDIX A- LETTER AND ASSENT FORMS	70
APPENDIX B-INSTRUMENTS.....	74
APPENDIX C-INSTITUTIONAL REVIEW BOARD APPROVAL FORM	83

LIST OF TABLES

Table	Page
I. Summary of Sample of Frequencies and Percentages.....	29
II. Summary of Frequencies and Percentages of Denominations	31
III. Summary of Frequencies and Percentages of Attendance	32
IV. Means, Standard Deviations, Theoretical Ranges, and Actual Ranges for Adolescent Perceptions of Parental Behaviors and Dimensions of Religiosity	37
V. Correlations, Means, and Standard Deviations for Variables, Girls	42
VI. Correlations, Means, and Standard Deviations for Variables, Boys	43

Chapter I

INTRODUCTION

Background

Adolescence is a time full of dramatic developmental challenges. This transition from childhood to adulthood involves social, cognitive, and biological changes (Grotevant, 1998). Holmbeck, Paikoff, and Brooks-Gunn (1995) indicated that the cumulative changes adolescents experience may result in psychological problems. Moreover, adolescent overall psychological well-being is related to adolescent perceptions of parental behaviors (Goldstein & Heaven, 2000). However, emotional well-being acts as a buffer against the effects of stressful events (Frankel & Hewitt, 1994). Thus, parents and other interested adults need to know and understand factors associated with adolescents' well-being.

Adolescent Well-Being

Donahue and Benson (1995) identified three broad dimensions of adolescent well-being. *Prosocial* well-being was comprised of volunteering and/or helping others. Adolescent *mental health* included self-esteem and suicidal tendencies. The adolescent *at-risk* category consisted of substance abuse, sexual activity, and violent and other delinquent actions. In a project on positive youth development, Moore and Gleib (1995) identified six positive behaviors as indicators of well-being: close parent-child relations; personal satisfaction; neighborhood/civic involvement; very low or no depression; spirituality; and a concern and commitment about social injustices. Another study

conceptualized adolescent well-being with assessments of delinquency; depression; economic stability; education achievement; and teen sexual activity, pregnancy, and child bearing (Harris & Marmer, 1996).

Parental Behaviors and Adolescent Social Competence

As reported by Gunnoe, Hetherington, and Reiss (1999), parental religiosity and parenting style were related to adolescent social responsibility. Gunnoe et al. listed various prosocial behaviors that were similar to those associated with adolescents with authoritative parents. They found not only an association between parental religiosity and parenting styles but also a direct association between parental religiosity and adolescent competence. Gunnoe et al. briefly referred to other studies associating adolescent religiosity with prosocial attitudes, adjustment, and behavior. Adolescents' religiosity is positively related to prosocial attitudes and behaviors (Donahue & Benson, 1995). Johnson, Li, Larson, and McCullough (2000) reviewed literature and reported a negative association between religion and delinquency.

In addition, Field, Diego, and Sanders (2001) found that adolescents who had considered suicide rated their family relationships as low; family relationships consisted of quality of mother-adolescent relationship, intimacy with both parents, and closeness to siblings. Field et al. emphasized that parent-child intimacy and family relationships are seldom addressed in literature on adolescent suicidal ideation.

Problem Statement

During the past 20 years, many researchers have focused on adolescent development as well as parent-adolescent relations (Holmbeck et al., 1995). Adolescence continues to be a challenging time for not only the child and parents but also family

scholars and government agencies (DiClemente et al., 2001; Donahue & Benson, 1995; Grotevant, 1998). Researchers have investigated adolescents' perceptions of parenting behaviors and adolescents' outcomes, social competence, or behaviors (Henry, Sager, & Plunkett, 1996; Rodgers, 1999; Wenk, Hardesty, Morgan, & Blair, 1994). Others have studied religion and well-being (Maton & Wells, 1995; Witter, Stock, Okun, & Haring, 1985), religion and health (Idler, 1987; Jessor, Turbin, & Costa, 1998), or perceptions of parenting practices and adolescent risk taking behaviors (Luster & Small, 1994; Miller, Davies, & Greenwald, 2000; Miller, Forehand, & Kotchick, 1999). However, there appears to be a lack of studies on adolescent perceptions of parental behaviors and their association with adolescent religiosity as an indicator of well-being.

Purpose

The purpose of this study is to examine the extent to which there are associations between adolescents' perceptions of parenting (childrearing) behaviors and adolescents' reports of religiosity as an indicator of well-being. A review of the existing literature implies that both adolescent perceptions of parenting behaviors and adolescent religiosity are related to positive outcomes for adolescents. Therefore, it is possible that adolescent perceptions of parenting behaviors are related to the development of adolescent religiosity. Thus, the current study will examine the relationships between adolescents' perceptions of parental support, monitoring, induction, and punitiveness and adolescent religiosity as an indicator of well-being in adolescents.

Theoretical Framework

Cognitive social learning theory posits that human development or socialization is based upon a triadic reciprocal model (Bandura, 1986; Miller, 1993). The learning

context consists of the person along with cognitive and other personal characteristics, his/her behavior, and the environment. Bandura stated that these three factors are interdependent and reciprocally related to each other.

In the family setting (environment), the child (person) and his/her cognitive and other factors prompt certain experiences, thoughts, and behaviors that in turn are related to the environment. For instance, perceptions of parental behaviors in the environment are associated with the adolescent's behavior. When an adolescent perceives a parent as being supportive, the adolescent processes this environmental factor cognitively which, in turn, is related to the adolescent's behavior. The adolescent may strive to please the parent for repeated or ongoing support. The adolescent's positive behavior fosters positive feedback from the environment such as parental responses or feedback perhaps in the form of increased emotional support. The perceived positive feedback continues between the environment and the person. In this example, the environment is related to the person's thought process that is associated with his/her behavior. Positive environmental response produces further motivation to continue reinforced behavior.

The interactions between the person, environment, and behavior are mutual; however, they are not necessarily fixed or equal according to Bandura (1986). Thus, these reciprocal or bi-directional interactions fluctuate due to the diversity of environments, persons, and behaviors. From a social learning perspective, adolescent perception of various parenting behaviors may be associated with two dimensions of adolescent religiosity. In an environment of parental support, monitoring, and induction, an adolescent may perceive certain behaviors, including religious involvement, to be more desirable than others. As the adolescent engages in religious activities and

traditions, he/she may experience increased environmental support as well as internalization of beliefs.

Hypotheses

The following hypotheses concerning adolescent perceptions of parental behaviors and adolescent extrinsic and intrinsic religiosity, indicators of well-being, are based upon previous research and the above theoretical framework.

1. Perceptions of parental support will be negatively associated with adolescent extrinsic religiosity for boys and girls.
2. Perceptions of parental support will be positively associated with adolescent intrinsic religiosity for boys and girls.
3. Perceptions of parental induction will be negatively associated with adolescent extrinsic religiosity for boys and girls
4. Perceptions of parental induction will be positively associated with adolescent intrinsic religiosity for boys and girls.
5. Perceptions of parental monitoring will be negatively associated with adolescent extrinsic religiosity for boys and girls.
6. Perceptions of parental monitoring will be positively associated with adolescent intrinsic religiosity for boys and girls.
7. Perceptions of punitiveness will be positively associated with adolescent extrinsic religiosity for boys and girls.
8. Perceptions of mother punitiveness will be negatively associated with intrinsic religiosity for boys and girls.

Definition of Terms

Adolescent Well-being

The general welfare or well-being of adolescents consists of three broad dimensions identified by Donahue and Benson (1995) as prosocial, mental health, and at-risk. Similarly, Moore and Gleib (1995) categorized six aspects of well-being as follows: close parent-child relations, personal satisfaction, civic and neighborhood participation, very low or no degree of depression, a committed interest on social issues, and spirituality. In this study, well-being refers to a combination of previous conceptualizations of well-being consisting of mental, physical, and psychological welfare as well as social competence of adolescents. The specific indicator of adolescent well-being focused upon in this study is adolescent religiosity.

Parental Behaviors

Induction. As a form of psychological control, induction is utilized by parents to reason with the adolescent about parental expectations (Peterson & Hann, 1999). It is a form of rational control in which parents explain how the adolescent's behaviors have consequences for others as well as him/herself (Peterson & Hann; Peterson & Rollins, 1987). In other words, parents use logical reasoning.

Monitoring. Holmbeck et al. (1995) indicate monitoring is parents' awareness of their adolescent's activities, companions, and location. Supervision of adolescents and reinforcement of guidelines without overcontrol are important monitoring practices (Peterson & Hann, 1999).

Punitiveness. Peterson and Rollins (1987) defined punitiveness as an excessive form of control. Parents who use physical or verbal excessive control without explanations are using punitiveness (Peterson & Hann, 1999).

Support. Peterson and Hann (1999) conceptualize support as parental acceptance, both physical and verbal affection, nurturance, and warmth being shown toward the child.

Religiosity

Extrinsic religiosity. Extrinsic oriented religion describes the religiosity of those who attend church for their own personal or self-focused benefit (Allport & Ross, 1967). Its values are instrumental and utilitarian (Kahoe, 1985). Religious involvement may serve a social function (Allport & Ross; Kahoe).

Intrinsic religiosity. Intrinsic religiosity is an internalization of beliefs (Allport & Ross, 1967). Others describe this dimension as being devoted or privately connected to the religious beliefs and commitment (Ellison, Gay, & Glass, 1989; Kendler, Gardner, & Prescott, 1997; King, Elder, & Whitbeck, 1997; Litchfield, Thomas, & Li, 1997).

Outline of Study

This project reviews literature related to perceptions of parental behaviors, adolescent well-being and religiosity, and the cognitive social learning theory in Chapter Two. The sample, methods, and procedures of the study are explained in Chapter Three. Analyses of data are reported in Chapter Four. Chapter Five includes the study's findings and implications for practice and future research.

Chapter II

LITERATURE REVIEW

Conceptualization of Religiosity

Unidimensional Conceptualizations

Religiosity is conceptualized and measured in various ways. Church attendance and salience of religion were the most common conceptualizations in measuring religiosity in a review of 40 studies on religiosity and delinquency (Johnson et al., 2000).

Researchers often utilize frequency of church attendance as an indicator of religiosity (Bahr et al., 1998; Blyth & Leffert, 1995; Brewster, Cooksey, Guilkey, & Rindfuss, 1998; Donahue & Benson, 1995; Ellison, Boardman, Williams, & Jackson, 2001; King et al., 1997; Schnittker, 2001; Stark, 1996; Thornton & Camburn, 1989; Wallace & Forman, 1998; Whitbeck, Yoder, Hoyt, & Conger, 1999). Stolzenberg, Blair-Loy, and Waite (1995) focused on religious participation, which included being a church member and/or knowing about meetings and activities; thus, they emphasized social and organizational aspects rather than individual or personal behavior. Baumer and South (2001) measured adolescent religiosity based on a single question on frequency of church attendance. Ellison et al. (1989) incorporated a nine-point scale for frequency of attendance to measure participatory (public) religiosity.

Many researchers refer to private aspects of religiosity when posing questions concerning the importance of religion in a person's life (Bahr et al., 1998; Cook, 2000; Donahue & Benson, 1995; Jang & Johnson, 2001; Thornton & Camburn, 1989; Wallace

& Forman, 1998; Whitbeck et al., 1999; Witter, 1985). The prominent question for private religiosity is, "How important is religion in your life?" questions are usually five-point scale items with answer options ranging from 1 (*not important at all*) to 5 (*very important*) (Jang & Johnson; Schnittker, 2001) or very similar items (Wallace & Forman).

Multidimensional Conceptualizations

Many researchers consider religiosity to have multiple dimensions. Allport and Ross (1967) identified two dimensions of religiosity that have been used extensively in the scholarship of religiosity: extrinsic and intrinsic religiosity. Kahoe (1985) viewed extrinsically oriented persons as self-serving and intrinsically oriented persons as more personally aligned with their religion's beliefs and creeds. Analyzing the two religious orientations, Kahoe perceived the difference between extrinsic and intrinsic religious orientations as behavior consequences.

Extrinsic religiosity. Allport and Ross (1967) stated that extrinsically religious people attend church for their own benefit. They turn to God, but they do not turn away from themselves (Allport & Ross). Frankel and Hewitt (1994) explained this dimension as more ritualistic in nature. Allport and Ross explained extrinsically oriented persons are those who find religion as serving other ultimate interests. They hold values that are utilitarian and instrumental. For example, going to church to see friends partially represents the extrinsic dimension (Gorsuch & Venable, 1983). Hence they have not necessarily internalized the church's beliefs.

Intrinsic religiosity. Intrinsic religion involves internalizing religious beliefs resulting in living one's religion (Allport & Ross, 1967). Intrinsic religiosity appears to

be comparable to private religion. For instance, Litchfield et al. (1997) replaced “try to live a Christian life” with “think about religion” within their study’s dimension of private religiosity. Frequency of prayer and closeness to God comprised the items for devotional (private) religiosity in a study on religious commitment (Ellison et al., 1989). Another approach considered prayer as non-organized religiosity (Ellison et al., 2001). In a research project concerning the association between religion and depression, Schnittker (2001) considered spiritual help-seeking as well as salience of religion.

In their research on university students’ religiosity, Frankel and Hewitt (1994) considered intrinsic, inward, and private dimensions of religiosity as comparable or equivalent measurements. Likewise, they indicated that extrinsic, outward, and public measured the same religiosity aspects based upon their examination and comparison of others’ research findings. One study on adolescent religiosity and substance use included three factors to measure the degree of religiosity and omitted terms such as *public*, *extrinsic*, and *intrinsic* (Miller et al., 2000). They categorized the factors into *personal devotion*, *personal conservatism*, and *institutional conservatism*. Importance and value of religion compose the personal feelings and commitment dimension in another study not utilizing the term *intrinsic* (King et al., 1997). These measures correlate with Allport’s (1967) intrinsic religiosity or belief and commitment. On the other hand, intrinsically religious oriented people are those who internalize teachings. To illustrate, one intrinsic item assessed the importance of spending time alone in prayer and private thought (Gorsuch & Venable, 1983).

In addition, researchers measure private or personal religiosity with questions concerning prayer frequency, closeness to God, frequency of Bible reading, and time

spent thinking about religion (Ellison et al., 2001; Ellison et al., 1989; Litchfield et al., 1997). Moreover, Idler (1987) conceptualized private religiosity based on subjects' depth of religiousness as well as degree of comfort and strength from religion. In their research on adolescent delinquency and religiosity, Benda and Corwyn (1997) included evangelism as well as financial support and time spent in Bible study and prayer. To enhance assessment of adolescent religiosity, researchers pose questions about religious plans such as going on a mission, getting married in the temple, and remaining active in church (King et al., 1997; Litchfield et al.).

Affiliation. Furthermore, several studies incorporated affiliation as a variable in religiosity dimensions (Ellison et al., 1989; Miller et al., 2000; Wallace & Forman, 1998). For example, Thornton and Camburn (1989) used religious preference in their study on adolescent religious participation and its correlation with sexual behavior attitudes.

Measurements and Instruments. Gorsuch and Venable (1983) revised Allport's (1967) instrument to accommodate younger subjects. The Age-Universal I-E Scale (Gorsuch & Venable) is more age-appropriate and flexible for older children as well as adults responding to questions to evaluate religiosity and its development. The revision is valid when compared to Allport's scales. Maltby and Lewis (1996) revised Gorsuch and Venable's instrument. The more recent version addresses issues concerning a wide range of ages as well as for the religious and the non-religious. Schumm, Hatch, Hevelone, & Schumm (1991) adapted a version of Gorsuch and Venable's scale. Erickson (1992) measured subjects' religiosity and development with a 38-item instrument, "Mature Faith," which was correlated with intrinsic religiosity and

uncorrelated with extrinsic religiosity. Thus instruments have been developed and revised for more accurate measures of the multidimensions of religiosity.

The Importance of Religiosity as an Indicator of Well-Being

Well-Being

In their study of adult religious involvement, Ellison and George (1994) found favorable social support and social ties positively related to their subjects' well-being. Ellison et al. (2001) found that adults' frequency of church attendance and well-being were positively associated. Likewise, findings from a study of adults revealed that religious involvement buffers against or lessens psychological distress (Williams, Larson, Buckler, Heckmann, & Pyle, 1991). In addition, Idler (1987) found an inverse association between religiosity depression in the elderly. More specifically, men who are involved in public and private religion indicated less disability than those who are not religiously involved. Net effects of religion on adult psychological well-being is positive (Ellison et al., 2001). In their analysis, Kendler et al. (1997) found that a high degree of personal religious devotion is a buffer against depression for female adults. Other researcher have studied religiosity and adolescent well-being (Donahue & Benson, 1995; Markstrom, 1999; Whitbeck et al., 1999).

Adolescent Well-Being

Church attendance is a protective factor concerning adolescent health behaviors according to Jessor, Turbin, and Costa (1998). Moreover, church sponsored programs are effective with preventative outreach efforts (Maton & Wells, 1995). For example, churches aim specific programs toward at-risk families to assist in educational and financial matters as well as the spiritual realm of life. Thus, child and adolescent

development may be enhanced through church programs. Religiosity is associated with adolescent positive development and outcomes such as prosocial attitudes and behaviors as well as decreased risky behavior (Donahue & Benson, 1995; Gunnoe et al., 1999). In addition, Schumm et al. (1991) stated how parents pursue churches' assistance with their children's socialization concerning prosocial values. Small and Supple (2001) include religious institutions as a community setting that may uphold young peoples' development and well-being. Thus, adolescent religiosity is positively related to prosocial attitudes and behaviors. In other words, adolescent religiosity is inversely associated with adolescent delinquency, premarital sexual activities, suicidal thoughts and attempts, and substance abuse (Donahue & Benson).

Religiosity as an Indicator of Well-Being in Adolescents

In a study from the 1991 General Society Survey, Musick (2000) noted that church attendance predicts life satisfaction for older adolescents and adults. Researchers view religion as a community resource or protective factor for families and children (Maton & Wells, 1995). Similarly, there is a positive association between well-being and religious involvement according to Ellison et al. (2001) who utilized data from the 1995 Detroit Area Study. Furthermore, religiosity has a negative association with early adolescent sexual intercourse (Whitbeck et al., 1999). Markstrom (1999) found that adolescents' self-esteem in the school setting was higher for those who were more frequent in church attendance compared to those who were less frequent in church attendance. However, Markstrom did not find a significant association between general self-esteem and frequency of church attendance. Blyth and Leffert (1995) revealed that the involvement of youth in religious services is significantly related to the health of the

community. They considered youth religious participation as an important community involvement strength encompassing aspects such as youth in religious institutions, connections to adults, presence of prosocial behaviors, and parental involvement in activities.

On the other hand, Maton and Wells' (1995) research on religion revealed positive as well as negative potential influences on well-being. For example, religion may be temporarily beneficial and then have the opposite effect on some adolescents according to Donahue and Benson (1995). Although religion may help temporarily constrain deviant behavior, there are subsets of adolescents who may misbehave in an extreme manner at a later time. They suggested additional research. Furthermore, parishioners may sense unwarranted stress or pressure about more involvement as well as guilt and shame about sin (Ellison & Levin, 1998). In addition, other researchers have examined and analyzed dimensions of adolescent religiosity and related adolescent behaviors (Jessor et al., 1998; Litchfield, et al., 1997; Thornton & Camburn, 1989).

Yet, Ellison et al. (1989) found net positive effects between devotional (private) aspect of religion and life satisfaction. Stolzenberg et al. (1995) stated that being involved in religious activities is part of an individual's socialization and well-being. A religious person may perceive a higher degree of self-worth, self-efficacy, and self-esteem (Ellison & Levin, 1998). These perceptions are associated with his/her mental health (Ellison et al., 2001). In addition, being part of a religious organization adds to the self-worth of teens. Religiosity encourages self-regulation that is related to decreased negative and increased positive behaviors (Cook, 2000). General life satisfaction, an aspect of well-being, is significantly related to the frequency of religious activity

attendance (Ellision et al., 1989). An adolescent's religiosity is positively associated with prosocial behavior (Donahue & Benson, 1995). For example, adolescent empathy was positively associated with intrinsic religiosity in conjunction with family functioning (Robinson, Henry, Plunkett, McMichael, & Huey. 1998).

Religion and Adolescent Outcomes

Substance Abuse

Bahr et al. (1998) suggested that religious involvement for adolescents is one important preventative measure against drug use. They also stated that adolescents active in religious organizations are less likely to choose friends who are using alcohol or drugs than adolescents not active in religious activities. More specifically, high school students with high religiosity are less likely to use alcohol or drugs compared to high school students without high religiosity (Bahr et al.; Jang & Johnson, 2001). Similarly, Miller et al. (2000) found that all three religiosity dimensions, personal devotion, personal conservatism, and institutional conservatism, were inversely associated with adolescent alcohol use, and two dimensions, personal devotion and institutional devotion, were inversely associated with adolescent contraband drug use. Another study revealed that alcohol and nicotine use and dependency are strongly and inversely associated with one dimension of religiosity, personal devotion (Kendler et al., 1997).

Sexual Behavior

Whitbeck et al. (1999) found that adolescent religiosity had a strong negative association with early sexual activity. Billy, Brewster, and Grady (1994) included both community and individual religiosity as variables related to adolescent females' sexual activity levels. Another research project revealed that adolescents who value their

religion are less likely to experience risk-taking sexual behavior compared to adolescents who do not value religion (Thornton & Camburn, 1989). Their results indicate that denominational affiliation may be associated with adolescents' attitudes.

Nevertheless, it is adolescents' participation in religious activities that is a factor related to adolescents' sexual behaviors. For instance, Brewster et al. (1998) found that White fundamentalist girls in Protestant denominations were less prone to be sexually active than girls involved in other religious beliefs. Another study of three ethnic groups of adolescents revealed that European American boys and Latinos with a low degree of religiosity were more prone to sexual activity than African American boys with a low degree of religiosity. However, a low self-rated adolescent religiosity was not a significant risk factor for Latinas as it was for African American and European American girls (Perkins, Luster, Villarruel, & Small, 1998).

Deviant Behavior

For their study on adolescent deviant behavior, adolescent religiosity, and parental behaviors, Litchfield et al. (1995) included church attendance, scripture and prayer time as well as lifestyle, and religious plans to measure adolescent religiosity. They found that adolescent religiosity is inversely associated with deviant behavior, such as hitting someone, lying, stealing, or skipping school; using tobacco, alcohol, or drugs; being involved in sexual activity; or participating in vulgar language or watching adult rated movies. Johnson et al. (2000) found 75% of the studies (published from 1985 to 1997) they reviewed disclosed that religion is inversely associated with juvenile deviant behavior such as illicit drug use, theft, truancy, or violence. Moreover, adolescents more involved in religious organizations are unlikely to have associations with adolescents

involved in delinquent behavior compared to adolescents less involved in religious organizations (King et al. 1997). Similarly, Stark (1996) found that for high school seniors in this nation as a whole, there is a strong negative correlation between church attendance and getting into serious trouble with the law. Results from another study revealed that individual religiosity buffers adolescent perceptions of neighborhood disorder and illicit drug use (Jang & Johnson, 2001).

Psychosocial Development

Adolescents experience processes of identity development. Donelson (1999) noted that researchers have neglected empirical studies on religion's role in identity formation. However, Markstrom (1999) found that boys not in a church youth group experienced the highest levels of foreclosure, and girls not in a church youth group experienced the lowest levels of foreclosure. Foreclosure is an identity status that indicates immature development and a dependency upon others (Werner-Wilson, 2001). Boys in a Bible study group were associated with the highest levels of the *hope* construct of adolescent psychosocial maturity, and girls not in a Bible study group were associated with the lowest levels of this same construct (Markstrom).

Perceptions of Parental Behaviors

Three decades ago, Weigert and Thomas (1972) found an association between adolescent religiosity and adolescent perceptions of both parental support and control. They extended research on adolescent socialization and behaviors.

After an analysis of high school seniors' data on religion and delinquency, Stark (1996) suggested that parental behavior indirectly shaped the adolescent view of alcohol use. For instance, findings concerning various regions of the United States were

confusing. Therefore, Stark continued examining possible factors that would indirectly shape or be associated with adolescent consumption of alcohol. As a result, Stark suggested the home environment as one of the factors involved in an adolescent's attitudes and behaviors concerning alcohol consumption.

Support

Parental behaviors include support as well as control (Barnes, Reifman, Farrell, & Dintcheff, 2000; Holmbeck et al., 1995; Peterson & Hann, 1999). These and other researchers utilize terms such as *acceptance*, *nurturance*, *physical* and *verbal affection*, and *warmth* for *parental support* (Peterson & Rollins, 1987). Similarly, Litchfield et al. (1997) classified *acceptance*, *approval*, *love*, *nurturance*, *warmth*, and *support* as components of *connection*. Additional terminology on parental support includes companionship, encouragement, general support, rejection, and physical affection (Henry, Wilson, & Peterson, 1989; Peterson & Hann). Henry et al. (1996) revealed that parental support is consistent transmission of encouragement, physical affection, positive affect, praise, and warmth from parents toward their adolescents. To measure parental support, Small and Luster (1994) evaluated adolescents' perceptions of the parent-child relationship.

In their study of the association between parental support and adolescent life satisfaction, Young, Miller, Norton, and Hill (1995) found variations between adolescent boys' perceptions of mother support and father support as well as variations between adolescent girls' perceptions of mother support and perceptions of father support. Although Small and Luster (1994) had separate items for adolescent perceptions of mother support and adolescent perceptions of father support, they totaled and averaged

the means to provide a total score for parental support. Also, they collected data on parenting behaviors from parents' self report instruments rather than adolescent perceptions of parenting behaviors. Longmore, Manning, and Giordano (2001) found significantly different parenting strategies for boys and girls. Parenting behaviors in their study consisted of punitiveness, support, and monitoring.

Sixth graders' perceptions of supportive families are negatively associated with emotional distress (Wentzel & McNamara, 1999). From their three wave study, Young, et al. (1995) reveal a positive correlation between adolescents' perceptions of life satisfaction and parental support. Barber, Chadwick, and Oerter (1992) found that parental support (specifically, general support, physical affection, and companionship) are significantly associated with adolescent self-esteem. Adolescent alcohol misuse and parental support are significantly linked but only when mediated by monitoring (Barnes et al., 2000).

Control

Parental control is an attempt to influence or modify the child's internalization and behavior (Peterson & Hann, 1999). Litchfield et al. (1997) conceptualize control as regulation. Two firm parental control subdimensions are induction and monitoring, and two excessive aspects are punitiveness and (psychological) overcontrol (Henry et al., 1996; Peterson & Hann).

Phares and Renk (1998) reported varied degrees of positive and negative affect (as links to adolescent psychological adjustment) associated with adolescent perception of mother control and father control. For instance, greater levels of adolescent perceptions of father control were not associated with negative affect. On the other hand,

greater levels of perceived mother control were associated with negative affect. Similarly, Rodgers (1999) found that girls' perceptions of father's control are associated with sexual risk taking. According to the findings, teen girls who perceive greater father control compared to those who do not perceive greater father control demonstrate higher levels of risk taking in their sexual behavior. Rodgers found no significant relationship between the girls' sexual risk taking and their perceptions of mother control. However, Phares and Renk reported that their results were comparable for both daughters and sons concerning affect, control, and acceptance.

Induction. As a form of control, induction employs parental reasoning and explaining (Henry et al., 1996; Peterson & Rollins, 1987). In other words, parents utilize rational control (Henry & Peterson, 1995; Peterson & Leigh, 1990). Induction consists of the adolescent being made aware of consequences resulting from his/her particular behaviors (Peterson & Hann, 1999). In addition, adolescents and college students consider induction as sensitive and fair discipline according to Barnett, Quackenbush and Sinisi (1996).

Parental induction is a predictor of adolescent conformity to parents' expectations and a component of social competence (Henry et al., 1989). Induction promotes adolescent social competence (Henry & Peterson, 1995). Furthermore, Henry et al. (1996) found that parental induction is associated with adolescent perspective taking, a dimension of empathy.

Goldstein and Heaven (2000) reported that adolescent girls perceived a higher degree of parental induction and reported lower levels of delinquency compared to adolescent boys' perceptions and reports. Thus, it appears there are differences in

adolescent perceptions of parental behaviors according to the gender of the adolescent. In addition, there may be a difference between the association of girls' perceptions of parental behaviors such as induction, punitiveness, and support and the girls' self-reported delinquency and the association of boys' perceptions of parental behaviors and boys' self-reported delinquency.

Monitoring. Parental monitoring, supervision, and involvement include how much parents are dedicated to their parental roles through knowing where their children are and being involved with them (Holmbeck et al., 1995; Longmore et al., 2001). Peterson and Hann (1999) explained monitoring or supervision as a behavioral control. Parents monitor young children through confinement in playpens and protection from dangerous activities or situations. Later, parents supervise adolescents' dating and peer associations, oversee their entertainment and leisure time, and set and reinforce guidelines and rules.

Peterson and Hann (1999) indicated that proper or sufficient parental monitoring cultivates social competence in adolescents. In their study of youth development and community strengths, Blyth and Leffert (1995) found a higher level of parental monitoring in those communities that were rated healthiest than in those that were rated average or the least healthiest (those with the most problem behaviors exhibited). These researchers used parental monitoring as a component of community strengths regarding youth outcomes. In addition, Phares and Renk (1998) found that when an adolescent perceived a higher level of paternal control compared to an adolescent with perceptions of lower levels of paternal control, the child reported a higher degree of positive affect.

On the other hand, inadequate parental monitoring is associated with adolescent problem behavior (Barnes et al., 2000). Adolescents who perceived low parental monitoring were more likely to develop risky behaviors compared to adolescents who perceived higher levels of parental monitoring according to DiClemente et al. (2001). These risk taking behaviors consist of alcohol and/or marijuana use, multiple sex partners, and a tendency toward violence. For instance, Barnes et al. cited monitoring as a critical variable in their study on adolescents' alcohol misuse. In addition, Longmore, et al. (2001) emphasized the importance of parental monitoring of preadolescents as a vital component in sound foundations that assist in the delay of adolescent sexual activity. Perception of parental monitoring is a predictor of less frequency of sexual activity and fewer sex partners for the adolescents (DiClemente, et al.; Luster & Small, 1994; Miller et al., 1999; Upchurch et al., 1999). Thus, adolescents are at less risk for sexually transmitted diseases. Similarly, Rodgers (1999) found a strong association between parental monitoring and less adolescent sexual risk taking.

However, Whitbeck et al. (1999) stated that the relationship between maternal monitoring and adolescent sexual activity decreased over time during the adolescent's high school years. Phares and Renk (1998) found differences between maternal and paternal monitoring effects. On the other hand, Wenk et al. (1994) found that the ongoing emotional involvement of both parents is important for an adolescent's well-being.

Nevertheless, Holmbeck et al. cautioned against overly involved parents. Excessive control does not promote adolescent individuation and social competence (Peterson & Hann). They explained that extreme parental control and punishment inhibit

prosocial characteristics. Thus, parents need to be flexible as children make the transition through adolescence.

Excessive Control

Overcontrol or excessive control is a form of parental psychological control. Adolescent behavior problems were associated with the adolescent's negative feelings toward the mother when the adolescent perceived excessive levels of maternal control (Phares & Renk, 1998). Similarly, Upchurch et al. (1999) reported that adolescent problem behavior is associated with parental overcontrol. For example, this parental behavior is related to adolescent early onset of sexual behavior. In a study to clarify inconsistent findings, researchers reported no significant relationship between maternal control and the daughter's depression in Caucasian and Latino clinically referred girls (Finkelstein, Donenberg, & Martinovich, 2001). However, they found an inverse relationship between parental control and depression in African-American adolescent girls. Yet, parental control at a moderate level is associated with higher religiosity in young adult children (Myers, 1996). Therefore, parents need to be aware of the balance of control.

Punitiveness. Punitiveness is a type of physical or verbal excessive control that lacks rational reasoning or explanations (Peterson & Hann, 1999). In other words, parents incorporate coercion or assert power without the accompaniment of positive information (Peterson & Rollins, 1987). Many parents who expect their children's absolute compliance utilize this type of control to reinforce their children's conformity (Henry et al., 1989).

Coercive approaches, such as punitiveness, appear to be counterproductive in fostering social competence (Peterson & Hann, 1999). For instance, adolescents who perceive parental punitiveness were less likely to conform than those who perceive parental firm control. Thus, perceptions of parental punitiveness may lead to adolescent deviance (Henry et al., 1989). Harsh and inconsistent parental practices are significantly associated with young adolescent boys' tobacco use (Melby, Conger, Conger, & Lorenz, 1993). Wallace and Forman (1998) emphasized the detrimental choice of smoking as an adolescent. Hence, it is a costly compromise of their physical well-being.

Parental Behaviors and Adolescent Well-Being

Wenk et al. (1994) reported that children's perceptions of their parents' involvement is positively associated with adolescent well-being. Moreover, parents indirectly influence their children's social competence at school (Wentzel & McNamara, 1999).

Adolescent Well-Being and Social Competence

Social competence refers to a person's overall achievement, independence, locus of control, moral and prosocial development, and self-esteem (Eisenberg, & Fabes, 1998; Peterson & Rollins, 1987). Francis and Brown (1991) stated that parents still influence teenagers. For instance, they found that parental church attendance is related to church attendance of eleven-year-olds as well as sixteen-year-olds. Both parents' influence is stronger than just one parent's influence. In contrast, Carlo, Fabes, Laible, and Kupanoff (1999) discussed and reported unclear results and unexplored realms concerning the family's role in early adolescents' moral and prosocial development. They hesitated in claiming that certain parenting practices and behaviors are strongly associated with early

adolescent development because early adolescence is a dynamic phase in the child's development, parent-child relationships, sibling interactions, and peer relationships. However, in a study of neighborhood and family environments, Uphurch, Aneshensel, Sucoff, and Levy-Storms (1999) found that the family plays a strong part in adolescents' lives. To illustrate, adolescents with perceptions of parental overcontrol are more likely to experience sexual activity at younger ages than adolescents with perceptions of parental firm control. The influence of family process is more important than family structure on adolescent sexual behavior (Miller et al., 1999).

Furthermore, Litchfield et al. (1997) found that observed parents' behaviors, such as firm control and maternal support, positively related to the adolescents' self-reported public and private religiosity as well as their religious plans. For instance, researchers found that parental regulation and support are associated with adolescent religiosity. An adolescent's religiosity is strongly linked to family, peer, and community influences (Kendler et al., 1997). From their study on twins, Kendler et al. disclosed the similarity of results of the two siblings. Phares and Renk (1998) found that adolescent perception of a higher degree of maternal control was related to a greater level of negative affect while adolescent perception of a higher degree of paternal control was linked to a greater level of positive affect. Thus, adolescents may perceive mother and father parental behaviors differently. The present study's hypotheses were partially based upon these findings of possible differences in perceptions.

Demographic Variables

Prior research shows that demographic variables may clarify variations in the findings between gender of adolescent and gender of parent. These variables consist of

age, grade, sex, race, parents' marital status, and guardianship. Demographic variables were chosen in order to explore the differences between boys and girls' perceptions of parenting behaviors as well as the differences between mother and father parenting behaviors. Parenting behaviors involved biological parents; therefore, parental marital status and guardianship were needed.

Previous research and findings reviewed above reveal various parental behaviors, dimensions of religiosity, and adolescent outcomes. Although many researchers have studied adolescent perceptions of parenting practices, adolescent behaviors, and religious orientations, there needs to be more studies on the relationship between adolescents' perceptions of parenting and adolescent religiosity (as an indicator of adolescent well-being). As a result of more research, analyses, and evaluations, additional knowledge and understanding of adolescent well-being may be available for parents, family life educators, and others such as school teachers and youth leaders. Findings may provide insight or supplement the present information toward enhancing adolescent well-being.

Summary

The literature review included existing information and findings on conceptualizations of religiosity, the importance of religion during adolescence as an indicator of well-being, adolescent well-being, and adolescent development and outcomes. This chapter also included a review of literature on parenting behaviors, adolescent perceptions of parenting behaviors and the demographic variables. Chapter Three describes the research design, sample and subjects, data collection, instruments, and analyses in this study.

Chapter III

METHODOLOGY

Research Design

The present study is correlational, and the unit of analysis is the individual adolescent. The secondary data is from a larger longitudinal study of adolescent well-being. The current study is cross-sectional. Parameters were based upon adolescents' report of parental marital status so the subsample would consist of adolescents who report on their perceptions of biological mother only, biological father only, both biological parents or adoptive parents' behavior. In addition, sex of the adolescent was important due to previous findings concerning variations between boys and girls' perceptions and outcomes.

Consideration of prior scholarship concerning adolescent well-being, religiosity, and parenting behaviors led to the following conceptual hypotheses in the current study:

1. Perceptions of parental support will be negatively associated with adolescent extrinsic religiosity for boys and girls.
2. Perceptions of parental support will be positively associated with adolescent intrinsic religiosity for boys and girls.
3. Perceptions of parental induction will be negatively associated with adolescent extrinsic religiosity for boys and girls.
4. Perceptions of parental induction will be positively associated with adolescent intrinsic religiosity for boys and girls.

5. Perceptions of parental monitoring will be negatively associated with adolescent extrinsic religiosity for boys and girls.
6. Perceptions of parental monitoring will be positively associated with adolescent intrinsic religiosity for boys and girls.
7. Perceptions of punitiveness will be positively associated with adolescent extrinsic religiosity for boys and girls.
8. Perceptions of mother punitiveness will be negatively associated with intrinsic religiosity for boys and girls.

Sample

The sample consisted of 217 students and was a subsample of 886 ninth and tenth graders from a study concerning adolescents and their families living in three non-metropolitan communities with populations between 6,500 and 7,600. They are located in a southwestern state and are not part of larger metropolitan cities. The communities do not have military bases or universities. The present study included those adolescents who described their biological parents as married, divorced, or separated. In addition, the subsample of 217 ninth and tenth graders were living with both biological parents, biological father only, biological mother only, or adoptive parents. They responded to self-report questionnaires at school during their English classes. Subjects' responses reflect the following demographics (see Table I): 14.79 was their mean age with standard deviation of .75 and a range of 14 - 17; 129 (59.4 %) were ninth graders, and 88 (40.6 %) were 10th graders; 121 (55.8 %) were girls, and 96 (44.2 %) were boys; 158 (72.8 %) were White, 25 (11.5 %) were Native American, 8 (3.7 %) were African American, six (2.8 %) were Hispanic, four (1.8 %) were Asian, 11 (5.1 %) were "other,"

Table I: Summary of Sample Frequencies and Percentages

	N	%
Sex		
Girls	121	55.8
Boys	96	44.2
Grade		
9	129	59.4
10	88	40.6
Race		
White	158	72.8
Native American	25	11.5
African American	8	3.7
Hispanic	6	2.8
Asian	4	1.8
Other	11	5.1
Missing	5	2.3
Parents' Marital Status		
Both Biological Parents	170	78.3
Biological Father Only	13	6.0
Biological Mother Only	31	14.3
Adoptive Parents	3	1.4
Parents' Marital Status		
Married	172	79.2
Divorced	34	15.7
Separated	11	5.1
Total	217	100.0

and five (2.3%) did not indicate race/ethnicity. Of the 217 adolescents in the subsample, 170 (78.3 %) resided with both biological parents, 13 (6.0 %) resided with biological father only, 31 (14.3 %) resided with biological mother only, and three (3) (1.4 %) resided with adoptive parents. Their parents' marital status was as follows: 172 (79.2%) were married, 34 (15.7%) were divorced, and 11 (5.1%) were separated.

Students responded to items on the standard fact sheet to indicate religious denomination and weekly attendance of both worship services and church activities such as Bible study, youth group, or other classes. Summaries of these items are in Tables Two and Three.

Data Collection

Superintendents and principals of participating schools were contacted concerning permission for data collection. The data collection process was done in two visits to each of the schools. Students received information about the study and assent forms for themselves as well as consent forms and letters for their parents during the initial visit (see Appendix A). Researchers returned to the school approximately a week later and collected parental consent and adolescent assent forms from student participants and administered self-report instruments (see Appendix B).

Table II: Summary of Frequencies and Percentages of Denominations

Denomination	Frequency	%
Assembly of God	10	4.6
Christian Church	32	14.7
Presbyterian	3	1.4
Latter Day Saints	1	.5
Other	12	5.5
Baptist	72	33.2
Church of Christ	9	4.1
Lutheran	3	1.4
Jehovah's Witness	2	.9
Catholic	22	10.1
Episcopal	1	.5
Methodist	25	11.5
Not applicable-do not attend	22	10.1
Did not respond	3	1.4
Total	217	100.0

Table III: Summary of Frequencies and Percentages of Attendance

Weekly	Worship Attendance	%	Church Activities	%
0	39	18.0	68	31.3
1	81	37.3	69	31.8
2	64	29.5	48	22.1
3	11	5.1	5	2.3
4	15	6.9	19	8.8
5	1	.5	2	.9
6	0	0	3	1.4
7	1	.5	0	0
8	0	0	0	0
9	0	0	0	0
No response	5	2.3	3	1.4
Total	217	100.0	217	100.0

Instruments

The respondents answered a standard fact sheet for demographic information and existing instruments for perceptions of parental behavior and adolescent religiosity (see Appendix B). Students responded to the Parental Behavior Measure (Peterson, 1982) to report their perceptions of parental behaviors. Although this instrument consisted of additional scales, the present study utilized support, induction, monitoring, and punitiveness. Measures included items for the students' perceptions of mother's support (4 items), father's support (4 items), mother's induction (5 items), father's induction (5 items), mother's monitoring (6 items), father's monitoring (6 items) mother's punitiveness (7 items), and father's punitiveness (7 items). These were Likert-type scales with responses ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Parental support, for example, included "This parent seems to approve of me and the things I do." An induction item was "This parent tells me how good others feel when I do what is right." One of the monitoring items was "This parent knows where I am after school." The first item for adolescent perceptions of parental punitiveness was "This parent is always finding fault with me."

In an earlier study, Henry et al. (1996) reported Cronbach's alpha for the following Parental Behavior Measure subscales: support was .81, induction was .86, and punitiveness was .85. Another study with adolescent perception of parental monitoring scales reported an alpha of .68 for monitoring (Miller, 1999). The current study separated parental behaviors for mother and father as well as boys' perceptions and girls' perceptions. In the current study, reliability analyses were run separately for boys and girls' perceptions of parenting behavior variables. Cronbach's alphas for variables

measuring boys' perceptions were as follows: mother's support .82; father's support .85; mother's induction .77, father's induction .77, mother's monitoring .82, father's monitoring .80, mother's punitiveness .69, and father's punitiveness .73. Alphas for girls' perceptions were: mother's support .78, father's support .79, mother's induction .78, father's induction .80, mother's monitoring .85, father's monitoring .87, mother's punitiveness .78, and father's punitiveness .75.

Information on adolescent self-reported extrinsic religiosity and intrinsic religiosity was collected through Schumm et al.'s (1991) modified version of Gorsuch and Venable's (1983) Age Universal I and E scales. The instrument consisted of 11 five-point Likert scales ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Extrinsic religiosity assessment consisted of five items. For example, the first item was "I go to church because it helps me make friends." Intrinsic religiosity consisted of six items such as "It is important to me to spend time outside of church in private thought and prayer." Gorsuch and Venable reported initial alphas of .75 and .68 for extrinsic and intrinsic religiosity, respectively. The overall project, from which the data for the current study is derived, yielded Cronbach's alphas of .62 for extrinsic and .80 for intrinsic religiosity scales. In the current study alphas for extrinsic and intrinsic religiosity were .54 and .75 for males and .57 and .75 for females, respectively.

Analysis

Theoretical ranges, actual ranges, means, and standard deviations of the variables were also computed. Each variable was separately analyzed for girls and boys. One-tailed Pearson correlations were conducted to determine if hypothesized relationships were significantly related. Two-tailed independent *t*-tests were performed to determine if

the differences between extrinsic religiosity totals for girls and boys were due to sample error or not. This inferential statistical procedure also examined the differences between intrinsic religiosity totals for girls and boys.

As disclosed earlier in the literature review, many studies do not distinguish between gender differences in either adolescent perceptions and related outcome or perceived mother parenting behavior and perceived father parenting behavior. Therefore, the present study analyzed these separately. This project considered girls' perceptions of maternal behaviors, boys' perceptions of maternal behaviors, girls' perceptions of paternal behaviors, and boys' perceptions of selected paternal behaviors of support, induction, monitoring, and punitiveness.

Summary

Chapter One presented the background and purpose along with definitions and eight hypotheses. The literature review in Chapter Two consisted of existing literature on religiosity, parental behaviors, and adolescent well-being. Chapter Three included information on the research design, sample, instruments, and analysis. Chapter Four reveals the results of the analysis of the data. Chapter Five presents a discussion of the findings and implications.

Chapter IV

RESULTS

The current study examined adolescent perceptions of both mother parenting behaviors and father parenting behaviors in relation to extrinsic and intrinsic adolescent religiosity. This was done in order to determine if an association exists between adolescent perceptions of the parenting behaviors and adolescent self-reported religiosity as an indicator of well-being. Religiosity was viewed as multidimensional, encompassing extrinsic and intrinsic dimensions. This chapter discloses the study's findings concerning the eight hypotheses.

Analysis

Means, Standard Deviations, and Ranges

For an evaluation of adolescent perception of the parenting behaviors and self-reported adolescent religiosity, computations of means, standard deviations, theoretical ranges, and actual ranges of variables were conducted. Resulting figures on the variables are shown in Table Four.

T-tests

Two tailed independent *t*-tests were run to compare boys' and girls' means for extrinsic religiosity and intrinsic religiosity. Boys reported higher levels of extrinsic religiosity than girls ($t = 3.27, p \leq .01; M = 13.58, 11.70$, respectively). However, their means for intrinsic religiosity did not differ.

Table IV: Means, Standard Deviations, Theoretical Ranges, and Actual Ranges for Adolescent Perceptions of Parental Behaviors and Dimensions of Religiosity.

Variable	Theoretical Range	Actual Range	Mean	SD
Mothers' Support	4-20	4-20	17.06	3.20
Fathers' Support	4-20	4-20	16.36	3.62
Mothers' Induction	5-25	5-25	17.56	4.17
Fathers' Induction	5-25	5-25	17.15	4.30
Mothers' Monitoring	6-30	6-30	25.37	4.64
Fathers' Monitoring	6-30	6-30	24.19	5.28
Mothers' Punitiveness	7-35	7-34	19.08	5.69
Fathers' Punitiveness	7-35	7-31	18.86	5.62
Extrinsic Religiosity	5-25	5-25	12.48	3.75
Intrinsic Religiosity	6-30	8-30	22.34	4.82

Bivariate Correlations

Pearson's coefficient correlations were used to examine relationships between perceptions of parental behaviors and adolescent religiosity as the indicator of adolescent well-being. Correlations were computed for eight parental behavior variables and extrinsic and intrinsic religiosity variables. The one-tailed bivariate correlations of the variables for girls' perceptions of both father and mother behaviors are separate from the correlations of the variables for boys' perceptions of both father and mother behaviors. Correlations, means, and standard deviations for girls and boys are shown in Tables Five and Six, respectively.

Hypothesis one proposed that perceptions of parental support would be negatively associated with adolescent extrinsic religiosity for boys and girls and was partially supported. Boys' perceptions of mothers' support were significantly but negatively associated with extrinsic religiosity for boys ($r = -.25, p < .05$). The relationship between perceptions of mothers' support and extrinsic religiosity for girls ($r = -.11$) was not significant. Perceived fathers' support was not significantly related to extrinsic religiosity for boys ($r = -.18$) nor for girls ($r = -.08$). Thus, the results showed the hypothesized significantly and negatively relationship between parental support and extrinsic religiosity only in the mother-son dyad.

Hypothesis two proposed that perceptions of parental support would be positively associated with intrinsic adolescent religiosity for boys and girls and was partially supported. Girls' perceptions of father's support and mother's support were significantly associated with intrinsic adolescent religiosity for girls ($r = .42, p < .01$; $r = .29, p < .01$, respectively). However, perceived parental support was not significantly related to

intrinsic religiosity for boys ($r = .10$, $r = .11$, father and mother, respectively). Thus, results supported the hypothesized positive relationship of parental support to intrinsic religiosity in the mother-daughter and father-daughter dyads.

Hypothesis three predicted that perceptions of parental induction would be negatively associated with adolescent extrinsic religiosity for boys and girls and was partially supported. Boys' perceptions of mothers' induction was significantly and negatively associated with extrinsic religiosity for boys ($r = -.31$, $p < .01$). However, boys' perceptions of fathers' induction were not significant in relation to boys' extrinsic religiosity ($r = -.16$). In addition, girls' perceptions of parental induction were not significantly related to girls' extrinsic religiosity ($r = .15$, $r = .06$, father's and mother's, respectively). Thus, one hypothesized negative relationship of parental induction and extrinsic religiosity was supported only in the mother-son dyad.

Hypothesis four, perceptions of parental induction will be positively associated with adolescent intrinsic religiosity for boys and girls, was only partially supported. Perceptions of mother's induction were related to intrinsic religiosity for girls ($r = .26$, $p < .01$) although perceptions of fathers' induction were not significantly related to girls' intrinsic religiosity ($r = .16$). Also, boys' perceptions of parental induction failed to reach significance in relation to intrinsic religiosity ($r = -.10$, $r = -.13$, father's and mother's induction, respectively). Thus, one hypothesized positive relationship of parental induction and intrinsic religiosity was supported only in the mother-daughter dyad.

Hypothesis five proposed that perceptions of parental monitoring would be negatively associated with adolescent extrinsic religiosity for boys and girls and was partially supported. Pearson' correlations found significant negative associations

between boys' perceptions of both mother's monitoring ($r = -.25, p < .05$) and father's monitoring ($r = -.24, p < .05$) and extrinsic religiosity for boys. In addition, there was a significant association between girls' perceptions of father's monitoring and extrinsic religiosity for girls ($r = -.22, p < .05$) but not for perceived maternal monitoring and extrinsic religiosity for girls ($r = -.11$). Thus, three hypothesized negative relationships of parental monitoring and extrinsic religiosity were supported in the father-daughter, father-son, and mother-son dyads.

Hypothesis six proposed that perceptions of parental monitoring would be positively associated with adolescent intrinsic religiosity for boys and girls and was partially supported. Significant positive associations were found between girls' perceptions of mother's monitoring ($r = .42, p < .01$) and father's monitoring ($r = .51, p < .01$) and intrinsic religiosity for girls. However, perceived parental monitoring was not related to intrinsic religiosity for boys ($r = .09, r = .06$, father's and mother's, respectively).

Hypothesis seven proposed that perceptions of parental punitiveness would be positively associated with adolescent extrinsic religiosity for boys and girls but was not supported. Pearson's correlations were as follows: perceptions of mother's punitiveness and extrinsic religiosity for girls and boys ($r = -.04, r = .08$, respectively) and perceptions of father's punitiveness and extrinsic religiosity for girls and boys ($r = 0.0, r = .12$, respectively).

Hypothesis eight predicted that perceptions of parental punitiveness would be negatively associated with adolescent intrinsic religiosity for boys and girls but was not supported. Correlations were as follows: perceptions of mother's punitiveness and

intrinsic religiosity for girls and boys ($r = -.02$, $r = -.15$, respectively) and father's punitiveness and intrinsic religiosity for girls and boys ($r = -.18$, $r = -.20$, respectively).

Summary

This chapter presented means, standard deviations, and both theoretical and actual ranges of the 10 variables in the study. Chapter Four also included results of the t -tests, bivariate correlations, and results concerning the hypothesized relationships. Chapter Five discusses the study's results and provides implications.

Table V.: Correlations, Means, and Standard Deviations for Variables, Girls

(n =121)

Variables	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1. Mothers' Support	1.00									
2. Fathers' Support	0.73**	1.00								
3. Mothers' Induction	0.49**	0.44**	1.00							
4. Fathers' Induction	0.34**	0.63*	0.76**	1.00						
5. Mothers' Monitoring	0.55**	0.51**	0.50**	0.41**	1.00					
6. Fathers' Monitoring	0.44**	0.60**	0.41**	0.49**	0.60**	1.00				
7. Mothers' Punitiveness	-.29**	-.28**	0.00	-.10	-.17*	-.21*	1.00			
8. Fathers' Punitiveness	-.28**	-.38**	-.06	-.20*	-.26**	-.21*	0.87**	1.00		
9. Extrinsic Religiosity	-.11	-.08	0.06	0.15	-.11	-.22*	-.04	0.00	1.00	
10. Intrinsic Religiosity	0.29**	0.42**	0.26**	0.16	0.42**	0.51**	-.02	-.18	-.27**	1.00
Mean	17.44	16.52	18.16	17.40	26.52	24.13	19.42	18.98	11.70	24.67
S D	2.87	3.44	3.90	4.22	3.88	5.66	5.91	5.50	3.58	4.74

* $p \leq .05$. ** $p \leq .01$. (one-tailed)

Table VI.: Correlations, Means, and Standard Deviations For Variables, Boys

(n = 96)

Variables	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1. Mother Support	1.00									
2. Father Support	.79**	1.00								
3. Mother Induction	.52**	.39**	1.00							
4. Father Induction	.47**	.54**	.86**	1.00						
5. Mother Monitoring	.60**	.49**	.30**	.25*	1.00					
6. Father Monitoring	.50**	.57**	.32**	.39**	.78**	1.00				
7. Mother Punitiveness	-.32**	-.37**	-.08	-.13	-.28**	-.22**	1.00			
8. Father Punitiveness	-.15	-.30**	-.06	.04	-.22**	-.20*	.86**	1.00		
9. Extrinsic Religiosity	-.25*	-.18	-.31**	-.16	-.25*	-.24*	.08	.12	1.00	
10. Intrinsic Religiosity	.11	.10	-.13	-.10	.06	.09	-.15	-.20	.04	1.00
Mean	16.57	16.16	16.78	16.84	23.91	24.27	18.66	18.71	13.58	21.63
S D	3.53	3.84	4.41	4.42	5.11	4.80	5.42	5.79	3.73	4.57

* $p \leq .05$. ** $p \leq .01$. (one-tailed)

Chapter V

DISCUSSION AND IMPLICATIONS

The current study was conducted to examine the extent to which there are associations between adolescent perceptions of parental behaviors and adolescent self-reported religiosity as an indicator of well-being. Parenting behaviors consisted of mothers' and fathers' support, mothers' and fathers' induction, mothers' and fathers' monitoring, and mothers' and fathers' punitiveness. Dimensions of adolescent religiosity were extrinsic and intrinsic religiosity. Analyses were conducted separately for mother-daughter, mother-son, father-daughter, and father-son dyads.

Chapter One introduced adolescent challenges and well-being. The first chapter also included the problem statement, purpose, and the theoretical framework, cognitive social learning theory. Next, hypotheses and definitions were presented. Chapter Two reviewed the existing literature relating to adolescent well-being, extrinsic and intrinsic religiosity, and perceptions of parental behaviors. Literature on parental behaviors consisted of support, induction, and monitoring as well as punitiveness. Chapter Three presented aspects on the research design, sample, instruments, and analysis. Chapter Four revealed the results of the analyses in relation to the partially supported hypotheses. This chapter consists of a discussion and implications for practice and future research.

Discussion

Results of the present study provided partial support for hypothesized relationships between ninth and tenth graders' perceptions of parental behaviors and reports of extrinsic and intrinsic religiosity. Particularly, in the mother-daughter dyad daughters reported greater levels of intrinsic religiosity when they perceived their mothers as higher on support, induction, and monitoring. In the father-daughter dyad, daughters reported greater levels of intrinsic religiosity when they perceived their fathers with higher support and monitoring. Moreover, daughters who saw their fathers as using greater monitoring reported lower levels of extrinsic religiosity. Although the mother-daughter relationships did not show a significant relationship between parental behaviors and extrinsic religiosity, significant correlations were found in the mother-son dyad. In other words, sons who saw their mothers as higher in support, induction, or monitoring reported lower extrinsic religiosity. In addition, sons who perceived their fathers as higher in monitoring reported lower levels of extrinsic religiosity. The following sections present and discuss the findings in greater detail.

Overview of Findings

For Hypothesis One, boys' perceptions of mother's support were related to boys' extrinsic religiosity. Adolescent boys who perceived low levels of maternal support reported a higher degree of extrinsic religiosity than those who perceived high levels of maternal support. Hypothesis Two's partial support consisted of a significant and positive relationship between adolescent girls' intrinsic religiosity and girls' perceptions of both mother and father's support. Girls perceiving higher levels of maternal support and paternal support reported higher degrees of intrinsic religiosity.

Girls and boys' perceptions of mother's induction were associated with adolescent religiosity. For Hypothesis Three, boys who perceived higher degrees of maternal induction compared to boys who did not perceive higher degrees of maternal induction reported greater levels of extrinsic religiosity. Girls' perceptions of maternal induction were significantly and positively associated with intrinsic religiosity. Adolescent girls who perceived higher levels of maternal induction reported greater levels of intrinsic religiosity concerning Hypothesis Four.

Adolescent perceptions of parental monitoring were significantly related to both boys and girls' extrinsic religiosity. Boys' perceptions of both maternal and paternal monitoring were negatively associated with extrinsic religiosity as predicted in Hypothesis Five. Similarly, girls' perceptions of paternal support were negatively related to extrinsic religiosity. Those adolescents perceiving low levels of paternal monitoring reported high levels of extrinsic religiosity, but only boys perceiving low levels of mother's support reported high levels of extrinsic religiosity. Hypothesis Six was partially supported by adolescent girls' perceptions of both maternal and paternal monitoring. Girls perceiving higher degrees of parental monitoring indicated greater levels of intrinsic religiosity compared to those perceiving lower degrees of parental monitoring.

Perceptions of parental punitiveness did not relate to either dimension of adolescent religiosity for boys or girls. Adolescents did not report a varied level of intrinsic or extrinsic religiosity whether they perceived high or low parental punitiveness as predicted in the last two hypotheses.

Religiosity and Perceptions of Parental Behaviors

Previous studies found associations between perceptions of parental behaviors and religiosity for girls and boys (Bahr et al., 1998; Litchfield et al., 1997; Weigert & Thomas, 1972).

Extrinsic Religiosity. This study found that extrinsic religiosity for boys was significantly and negatively related to four perceptions of parental behaviors. Boys' perceptions of maternal support, maternal induction, maternal monitoring, and paternal monitoring were significantly and negatively related to boys' extrinsic religiosity. When boys perceived higher maternal support, they reported lower extrinsic religiosity. Those reporting higher extrinsic religiosity perceived lower maternal support. Likewise, boys' perceptions of higher maternal induction were associated with lower extrinsic religiosity. Lower perceptions of parental monitoring were significantly and negatively related to boys' extrinsic religiosity also. Perhaps these findings of significant and inverse relationships indicate that boys turn to the religious environment for a sense of belonging, support, and nurturance in order to seek the satisfaction of these unmet needs. Conversely, when boys perceive parents as involved, they may be less inclined to focus on the extrinsic nature of religious involvement.

Analysis revealed a negative relationship between extrinsic religiosity for girls and adolescent perceptions of father's monitoring. Interestingly, this was the only parental behavior which was significant in relation to girls' extrinsic religiosity. Adolescent girls who perceived low paternal monitoring reported higher levels of extrinsic religiosity. On the other hand, when girls reported higher levels of paternal monitoring, they were less likely to be extrinsically religious. Perhaps, girls attend

church to fulfill the need of a sound or securely fixed environment where they perceive someone will show a concern and interest in them. Yet, adolescent girls may not be as extrinsically focused when they perceive paternal monitoring as providing a secure foundation.

Intrinsic Religiosity. Intrinsic religiosity for boys was not related to perceptions of parental behaviors. Correlations between boys' perceptions of parental behaviors, support and monitoring, and intrinsic religiosity for boys were in the predicted positive direction, but they were not significant. Boys' perceptions of parental induction were inversely but insignificantly correlated with intrinsic religiosity. Similarly, Pearson's coefficient revealed inverse and insignificant correlations concerning perceptions of punitiveness and boys' intrinsic religiosity. Apparently, whether boys' perceptions of the parental behaviors in this study are high or low, boys' intrinsic religiosity does not reflect an association with them. Other specific factors must be related to intrinsic religiosity for boys.

On the other hand, girls' intrinsic religiosity was significantly and positively associated with their perceptions of most parental behaviors. Girls' perceptions of parental support were positively and significantly related to intrinsic religiosity. When girls perceived higher levels of parental support, parental monitoring, and mother's induction, they reported high degrees of intrinsic religiosity. Girls perceiving lower levels of parental support and monitoring as well as maternal induction reported lower intrinsic religiosity. Perhaps such parental behaviors meet needs that promote or set foundations for intrinsic religiosity for girls. Through their support and monitoring, parents may encourage the inward development of religiosity. These parental behaviors

may foster in adolescent girls a perspective on religion that emphasizes the internalization of and connection to religious beliefs and commitments. Thus, parental involvement that is warm, supportive, but firm provides a secure foundation for adolescent religious development.

Gender Differences

The present study found variations between male and female perceptions of parental behaviors. This is consistent with findings of previous researchers (Barnett et al., 1996; Goldstein & Heaven, 2000; Wenk, et al., 1994). Goldstein and Heaven reported a stronger correlation between adolescent girls' perceptions of parental induction compared to adolescent boys' perceptions of parental induction and adolescent emotional well-being.

The internalization of beliefs and commitment to spiritual growth are involved in intrinsic religiosity. T-tests in this study indicated that intrinsic religiosity for boys and girls did not differ. However, none of the parental behaviors were related to boys' intrinsic religiosity. Thus, for boys' intrinsic religiosity, factors other than parental behaviors should be examined. However, adolescents girls' internal emphasis on spiritual growth and commitment appears to be significantly related to parental involvement, particularly in terms of support, induction, and maternal monitoring.

Perceptions of Parental Behaviors and Adolescent Well-Being.

As Goldstein and Heaven (2000) stated, whether perceptions of parental behaviors are correct or not, they are important in young people's psychological health as a whole. Findings from the current study provide support for existing scholarship on

parental behaviors in relation with adolescent outcomes (Bahr et al., 1998; Barnes et al., 2000; Baumer & South, 2001; Wenk et al., 1994).

Parental Support. Perceptions of parental support and adolescent well-being are related. Boys perceiving parental support are less likely than those sensing low support to be involved in risk-taking behaviors. Boys' perceptions of parental support are negatively associated with sexual activity and its related risks (Luster & Small, 1994) and with tobacco use (Melby et al., 1993).

This study found significant associations between perceptions of parental support and religiosity. Boys perceiving low support from their mothers reported high extrinsic religiosity. This finding may indicate that boys are searching for the fulfillment of support or connection that is lacking. On the other hand, intrinsic religiosity and girls' perceptions of parental support were significantly and positively associated. Girls perceiving higher parental support reported higher intrinsic religiosity in the present study. Perhaps this relationship indicates girls with high parental support perceive a secure environment. Because of their perceptions of secure foundations, girls with perceptions of high parental support and secure environments pursue inward spiritual growth.

Parental Induction. Perceptions of parental induction are associated with adolescent well-being. For example, girls' perceptions of parental induction significantly correlated with girls' social worth, a dimension of self-esteem (Barber et al, 1992). Girls perceiving parental induction rated themselves higher than those perceiving low parental induction. Henry et al. (1996) found an association between adolescents' perceptions of parental induction and higher degrees of perspective taking. The current study extends

the scholarship on parental induction and adolescent well-being to the area of religious development. Boys' perceptions of maternal induction were significantly related to extrinsic religiosity. Boys who perceive higher levels of induction from their mothers reported lower levels of extrinsic religiosity and boys who perceived lower maternal induction reported higher levels of extrinsic religiosity. Henry and Peterson (1989) stated that this parental behavior concerning rational control is usually associated with adolescent feelings that are positive. Perhaps the lack of maternal induction found in this study indicates that boys are seeking positive experiences; therefore, their involvement in church and related activities is focused on social benefits. Volunteers and staff may provide explanations and utilize consequences that parental induction would normally offer.

This study's correlations revealed that girls' perceptions of maternal induction were significantly and positively related to intrinsic religiosity. Girls perceiving induction from their mothers reported high levels of intrinsic religiosity. Because induction is a form of parental explanation or rationale concerning adolescents' behavior and consequences, it may set the stage for girls to internalize religious beliefs, values, and expectations. They may tend to become involved inwardly through Bible study, prayer, and internal emphasis.

Parental Monitoring. Perceptions of parental monitoring appear to be relevant in this study. Correlations revealed significant associations between adolescent extrinsic and intrinsic religiosity for boys and girls and adolescent perceptions of parental monitoring. These findings corroborate with previous literature (Bahr et al., 1998; DiClemente et al., 2001). Melby et al. (1993) found that boys' tobacco use is negatively

related to boys' perceptions of parental monitoring. Boys who report higher levels of parental monitoring report less tobacco use than boys with perceptions of low parental monitoring. Miller et al. (1999) found that perceptions of mother's monitoring are significantly and negatively associated with adolescent sexual risk-taking. More specifically, girls' perceptions of maternal monitoring have a negative association with sexual activity and its related risks (Small & Luster, 1994). Girls perceiving maternal monitoring delay the onset of sexual activities and have fewer partners. Hence, there is an association between perceptions of parental monitoring and adolescent well-being. The findings of the current study corroborate the role of parental monitoring in relation to adolescent well-being.

Particularly, boys' extrinsic religiosity and their perceptions of parental monitoring were significantly and negatively associated. Boys who reported higher levels of monitoring reported lower levels of extrinsic religiosity in this study. Boys who reported extrinsic religiosity perceived lower levels of both maternal and paternal monitoring. Parental monitoring may provide a greater sense of stability or accountability. Thus, lower levels of parental monitoring may result in boys seeking environments that provide monitoring, supervision, and involvement.

Parental Punitiveness. Other studies have found that perceptions of parental punitiveness were related to adolescent well-being. Bronstein et al. (1996) explained that perceptions of overcontrol such as punitiveness and negativism appear to be damaging to male adolescents' cognitive development and social competence. However, female perceptions of parental punitiveness were related to female adolescent school social

competence (peer popularity). Bronstein et al. clarified that girls seek fulfillment of needed or desired social support perceived as being unfulfilled by parents.

Conversely, the current study found no relationship between boys' or girls' perceptions of parental punitiveness and adolescent religiosity. These findings are consistent with Goldstein and Heaven (2000) who found no relationships between adolescent perceptions of punitiveness and delinquency or between perceptions of punitiveness and well-being. Peterson and Leigh (1990) stated that adolescents perceive parental coercive or punitive behaviors as unnecessary. They appear to comply with the current authority of the parent, but this is only short-lived. This perceived parental behavior usually fails to assist the adolescent with self-responsibility. Peterson and Rollins (1987) stated that a high level of punitiveness was a factor in adolescents developing different views from their parents' expectations

Theoretical Application

Extrinsically religious persons emphasize social benefits of their religiosity. They attend church and church related activities to meet their needs for belonging and connection. Whereas extrinsic religious tends to be higher when parental involvement and support are perceived as lower, the triadic reciprocal model (Bandura, 1986; Miller, 1993) may be used to explain this relationship. For instance, the extrinsically religious adolescents perceive lower parental involvement and/or support. Alternatively, they may perceive the church environment as one that helps meet their needs. In that case, the adolescents' perceptions of the home and church environments may result in the behavior of greater church involvement. When this involvement provides gratification for the

adolescent, the likelihood of continued attendance (behavior) is reinforced. As a result, adolescents continue to seek what they may get out of church attendance or involvement.

Although parenting behaviors were not related to boys' intrinsic religiosity, paternal support and induction, as well as maternal monitoring, were positively related to girls' intrinsic religiosity. Thus, girls who perceive their parents to be connected and involved in their lives are more likely to internalize religious beliefs, values, and expectations. From the perspective of the triadic reciprocal model, girls cognitively process or internalize the beliefs and attitudes from perceptions of parental behaviors. In turn, the adolescents' behaviors are associated with perceptions and cognition. When adolescents perceive certain parental behaviors such as high support, induction, or monitoring, these perceptions are related to how the adolescents behave. Their behaviors are associated with their extrinsic and/or intrinsic religiosity. Their attendance or personal devotions also relate to the environment at home and church.

Church environments are associated with the avoidance of deviance (Donahue & Benson, 1995; Johnson, et al., 2000; Litchfield et al., 1995) and prosocial attitudes and behaviors (Gunnore et al., 1999). This study found that adolescent perceptions of parental behaviors are associated with religiosity for boys and girls. Understanding roles of parental behaviors in relation to adolescent religiosity may help buffer adolescents from negative environmental influences and foster prosocial attitudes and behaviors.

Implications for Practice

This study found that boys' perceptions of parental behaviors are associated with extrinsic religiosity. Church leaders may develop and present programs to enhance parental knowledge and behaviors in order to foster nurturing and involved parent-child

relationships, especially parent-son relationships, in order to help boys identify with intrinsic dimension of faith development. Girls' extrinsic religiosity was associated with paternal monitoring. This study's findings indicate that girls may seek the unfulfilled monitoring through extrinsically oriented religious involvement. They experience a lack of paternal monitoring and continue to pursue that sound environmental aspect. This is an area for church youth leaders to address and develop programs and workshops. They can encourage fathers to attend parenting workshops concerning the knowledge and importance of behaviors such as monitoring. This study showed that perceptions of paternal support were significantly associated with intrinsic religiosity for girls. Church leaders may address parent-adolescent relationships when designing programs to enhance adolescent religiosity.

Girls perceiving high support from both parents reported high degrees of intrinsic religiosity. High levels of intrinsic religiosity indicate girls' perceptions of parental support, maternal induction, and parental monitoring lay secure foundations and stability for girls to develop inward spiritual growth. Intrinsic religiosity components, devotion and commitment, were negatively associated with substance abuse (Miller et al., 2000). Consistent with these findings, intrinsic religiosity can be a protective factor for adolescents. Through parenting workshops and one-on-one contact with parents, church leaders (staff and lay persons) may enhance efforts in educating and role modeling to equip parents with necessary skills for adolescent religiosity and well-being.

Implications for Future Research

This study utilized data from ninth and tenth graders from concentrated area in a southwestern state. The findings may not be generalized to other locations. Therefore,

future studies should examine adolescent religiosity in various locations as well as variations in religiosity according to age and gender of adolescents. In addition, researchers may examine the differences among religious groups. These suggested studies may provide better understanding of adolescent religiosity and its underlying factors to assist religious education leaders as well as pastors and youth ministers in various religions. The present did not include

Longitudinal studies may assist in revealing the chronology of association between adolescent perceptions of parenting behaviors and adolescent religiosity. Finding co-existing variables at the time of this association may enlighten family scholars and counselors about adolescents' interrelationships and related issues. Additionally, more research is needed to examine the possibility that boys go to the religious environment for a sense of belonging/nurturance that their homes lack. These concepts were beyond the scope of the present study.

Cross-sectional studies may find relationships between a dimension of adolescent religiosity and adolescent perceptions of one parenting behavior in one region of the United States but not in another region. Further research may reveal variances compared to the present study's findings.

Perhaps moderating variables are related to adolescent religiosity. Researchers may study parental religiosity and its relationship with adolescent religiosity. Parental religiosity may be associated with perceptions of parental behaviors as well as religiosity transference to the adolescent. Pastors and other religious leaders would benefit from research findings. Church teachers and leaders may focus Bible studies and seminars

toward adult and parent development for transmission of religious beliefs and commitments to children.

Pearson's correlation coefficients did not reveal relationships between boys' perceptions of parental behaviors and intrinsic religiosity. More research concerning adolescent boys who perceive low levels of mother's support is needed. Findings may reveal other factors to address. Leaders serving in faith-based organizations can benefit from research findings concerning other underlying factors related to boys' intrinsic religiosity.

As revealed from *t*-test results, there was no significant difference between boys and girls' intrinsic religiosity. However, there was a significantly positive relationship between intrinsic religiosity for girls and perceptions of various parental behaviors. Other factors must be related to boys' intrinsic religiosity. Traditional socialization as well as biological differences may account for these variances between boys and girls' intrinsic religiosity in relationship to perceptions of parental behaviors.

Additional research may assist family scholars with a better understanding of adolescent religiosity and how it may relate to parental behaviors. Other aspects may correlate with adolescent religiosity. Parents' religiosity may be associated with parental behaviors. Perhaps a higher level of perceived parental support relates to the parents' religiosity. Transmission of religiosity from an extrinsic and/or intrinsic religious parent to adolescents is a similar area for future study.

REFERENCES

- Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology, 5*, 432-443.
- Bahr, S. J., Maughan, S. L., Marco, A. C., & Li, B. (1998). Family, religiosity, and the risk of adolescent drug use. *Journal of Marriage and the Family, 60*, 979-992.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Barber, B. K., Chadwick, B. A., & Oerter, R. (1992). Parental behaviors and adolescent self-esteem in the United States and Germany. *Journal of Marriage and the Family, 54*, 128-141.
- Barnes, G. M., Reifman, A. L., Farrell, M. P., & Dintcheff, B. A. (2000). The effects of parenting on the development of adolescent alcohol misuse: A six-wave latent growth model. *Journal of Marriage and the Family, 62*, 175-186.
- Barnett, M. A., Quackenbush, S. W., & Sinisi, C. S. (1996). Factors affecting children's, adolescents', and young adults' perceptions of parental discipline. *The Journal of Genetic Psychology, 157*, 411-424.
- Baumer, E. P., & South, S. J. (2001). Community effects on youth sexual activity. *Journal of Marriage and the Family, 63*, 540-554.
- Benda, B. B., & Corwyn, R. F. (1997). Religion and delinquency: The relationship after considering family and peer influences. *Journal for the Scientific Study of Religion, 36*, 81-92.

- Billy, J. O. G., Brewster, K. L., & Grady, W. R. (1994). Contextual effects on the sexual behavior of adolescent women. *Journal of Marriage and the Family*, *56*, 387-404.
- Blinn-Pike, L. (1999). Why abstinent adolescents report they have not had sex: Understanding sexually resilient youth. *Family Relations*, *48*, 295-301.
- Blyth, D. A., & Leffert, N. (1995). Communities as contexts for adolescent development: An empirical analysis. *Journal of Adolescent Research*, *10*, 64-87.
- Brewster, K. L., Cooksey, E. C., Guilkey, D. K., & Rindfuss, R. R. (1998). The changing impact of religion on the sexual and contraceptive behavior of adolescent women in the United States. *Journal of Marriage and the Family*, *60*, 493-504.
- Bronstein, P., Duncan, P., D'Ari, A., Pieniadz, J., Fitzgerald, M., Abrams, C. L., et al. (1996). Family and parenting behaviors predicting middle school adjustment: A longitudinal study. *Family Relations*, *45*, 415-426.
- Carlo, G., Fabes, R. A., Laible, D., & Kupanoff, K. (1999). Early adolescence and prosocial/moral behavior II: The role of social and contextual influences. *Journal of Early Adolescence*, *19*, 133-147.
- Cook, K. W. (2000). You have to have somebody watching your back. *Adolescence*, *35*, 717-730.
- DiClemente, R. J., Windwood, G. M., Crosby, R., Sionean, C., Cobb B., Harrington, K., et al. (2001). Parental monitoring: Association with adolescents' risk behaviors. *Pediatrics*, *107*, 1363-1368.
- Donahue, M. J., & Benson, P. L. (1995). Religion and the well-being of adolescents. *Journal of Social Issues*, *51*, 145-160.

- Donelson, E. (1999). Psychology of religion and adolescents in the United States: Past to present. *Journal of Adolescence*, *22*, 187-204.
- Eisenberg, N., & Fabes, R. A. (1998). Prosocial development. In W. Damon and N. Eisenberg (Eds.), *Handbook of child psychology: Volume 3, Social, emotional, and personality development* (5th ed., pp. 701-778). New York: John Wiley.
- Ellison, C. G., Boardman, J. D., Williams, D. R., & Jackson, J. S. (2001). Religious involvement, stress, and mental health: Findings from the 1995 Detroit Area Study. *Social Forces*, *80*, 215-249.
- Ellison, C. G., Gay, D. A., & Glass, T. A. (1989). Does religious commitment contribute to individual life satisfaction? *Social Forces*, *68*, 100-123.
- Ellison, C. G., & George, L. K. (1994). Religious involvement, social ties, and social support in a southeastern community. *Journal for the Scientific Study of Religion*, *33*, 46-61.
- Ellison, C. G., & Levin, J. S. (1998). The religion-health connection: Evidence, theory, and future directions. *Health Education and Behavior*, *25*, 700-720.
- Erickson, J. A. (1992). Adolescent religious development and commitment: A structural equation model of the role of family, peer group, and educational influences. *Journal for the Scientific Study of Religion*, *31*, 131-152.
- Field, T., Diego, M., & Sanders, C. E. (2001). Adolescent suicidal ideation. *Adolescence*, *36*, 241-248.
- Finkelstein, J. -A. S., Donenberg, G. R., & Martinovich, Z. (2001). Maternal control and adolescent depression: Ethnic differences among clinically referred girls. *Journal of Youth and Adolescence*, *30*, 155-171.

- Francis, L. J., & Brown, L. B. (1991). The influence of home, church, and school in prayer among 16-year-old adolescents in England. *Review of Religious Research, 33*, 112-122.
- Frankel, B. G., & Hewitt, W. E. (1994). Religion and well-being among Canadian university students: The role of faith groups on campus. *Journal for the Scientific Study of Religion, 33*, 62-73.
- Goldstein, M., & Heaven, P. C. L. (2000). Perceptions of the family, delinquency, and emotional adjustment among youth. *Personality and Individual Differences, 29*, 1169-1178.
- Gorsuch, R. L., & Venable, G. D. (1983). Development of an "Age Universal" I-E scale. *Journal for the Scientific Study of Religion, 22*, 181-187.
- Grotevant, H. D. (1998). Adolescent development in family contexts. In W. Damon and N. Eisenberg (Eds.), *Handbook of child psychology: Volume 3, Social, emotional, and personality development* (5th ed., pp. 1097-1149). New York: Wiley.
- Gunnoe, M. L., Hetherington, E. M., & Reiss, D. (1999). Parental religiosity, parenting style, and adolescent social responsibility. *Journal of Early Adolescence, 19*, 199-225.
- Harris, K. M., & Marmer, J. K. (1996). Poverty, paternal involvement, and adolescent well-being. *Journal of Family Issues, 17*, 614-640.
- Henry, C. S., & Peterson, G. W. (1995). Adolescent social competence, parental qualities, and parental satisfaction. *American Journal of Orthopsychiatry, 65*, 249-262

- Henry, C. S., Sager, D. W., & Plunkett, S. W. (1996). Adolescents' perceptions of family system characteristics, parent-adolescent dyadic behaviors, adolescent empathy. *Family Relations, 45*, 283-292.
- Henry, C. S., Wilson, S. M., & Peterson, G. W. (1989). Parental power bases and processes as predictors of adolescent conformity. *Journal of Adolescent Research, 4*, 15-32.
- Holmbeck, G. N., Paikoff, R. L., & Brooks-Gunn, J. (1995). Parenting adolescents. In M. H. Bernstein (Ed.). *Handbook of Parenting: Volume 1. Children and parenting* (pp. 91-118). Mahwah, NJ: Erlbaum.
- Idler, E. L. (1987). Religious involvement and the health of the elderly: Some hypotheses and an initial test. *Social Forces, 66*, 226-238.
- Jang, S. J., & Johnson, B. R. (2001). Neighborhood disorder, individual religiosity, adolescent use of illicit drugs: A test of multilevel hypotheses. *Criminology, 39*, 109-143.
- Jessor, R., Turbin, M. S., & Costa, F. M. (1998). Protective factors in adolescent health behavior. *Journal of Personality and Social Psychology, 75*, 788-800.
- Johnson, B. R., Jang, S. J., Larson, D. B., & Li, S. D. (2001). Does adolescent religious commitment matter: A reexamination of the effects of religiosity on delinquency. *Journal of Research in Crime and Delinquency, 38*, 22-44.
- Johnson, B. R., Li, S. D., Larson, D. B., & McCullough, M. (2000). A systematic review of religiosity and delinquency literature. *Journal of Contemporary Criminal Justice, 16*, 32-52.

- Kahoe, R. D. (1985). The development of intrinsic and extrinsic religious orientations. *Journal for the Scientific Study of Religion, 24*, 408-412.
- Kendler, K. S., Gardner, C. O., & Prescott, C. A. (1997). Religion, psychopathology, and substance use and abuse: A multimeasure, genetic-epidemiologic study. *American Journal of Psychiatry, 154*, 322-329.
- King, V., Elder, G. H., Jr., & Whitbeck, L. B. (1997). Religious involvement among rural youth: An ecological and life-course perspective. *Journal of Research on Adolescence, 7*, 431- 456.
- Litchfield, A. W., Thomas, D. L., & Li, B. D. (1997). Dimensions of religiosity as mediators of the relations between parenting and adolescent deviant behavior. *Journal of Adolescent Research, 12*, 199-226.
- Longmore, M. C., Manning, W. D., & Giordano, P. C. (2001). Preadolescent parenting strategies and teens' dating and sexual initiation: A longitudinal analysis. *Journal of Marriage and the Family, 63*, 322-335.
- Luster, T., & Small, S. A. (1994). Factors associated with sexual risk-taking behaviors among adolescents. *Journal of Marriage and the Family, 56*, 622-632.
- Maltby, J., & Lewis, C. A. (1996). Measuring intrinsic and extrinsic orientation toward religion: Amendments for its use among religious and non-religious samples. *Personality and Individual Differences, 21*, 937-946.
- Markstrom, C. A. (1999). Religious involvement and adolescent psychosocial development. *Journal of Adolescence, 22*, 205-221.

- Maton, K. I., & Wells, E. A. (1995). Religion as a community resource for well-being: Prevention, healing, and empowerment pathways. *Journal of Social Issues, 51*, 177-193.
- Melby, J. N., Conger, R. D., Conger, K. J., & Lorenz, F. O. (1993). Effects of parental behavior on tobacco use by young male adolescents. *Journal of Marriage and the Family, 55*, 439-454.
- Miller, K. S., Forehand, R., & Kotchick, B. A. (1999). Adolescent sexual behavior in two ethnic minority samples: The role of family variables. *Journal of Marriage and the Family, 61*, 85-98.
- Miller, L., Davies, M., & Greenwald, S. (2000). Religiosity and substance use and abuse among adolescents in the national comorbidity survey. *Journal of American Academy of Child and Adolescence Psychiatry, 39*, 1190-1197.
- Miller, P. H. (1993). *Theories of developmental psychology (3rd ed.)*. New York: Freeman and Company.
- Moore, K. A., & Gleib, D. (1995). Taking the plunge: An examination of positive youth development. *Journal of Adolescent Research, 10*, 15-40.
- Musick, M. A. (2000). Theodicy and the life satisfaction among black and white Americans. *Sociology of Religion, 61*, 267-287.
- Myers, S. M. (1996). Interactive model of religiosity inheritance: The importance of family context. *American Sociological Review, 61*, 858-866.

- Perkins, D. F., Luster, T., Villarruel, F. A., & Small, S. (1998). An ecological, risk-factor examination of adolescents' sexual activity in three ethnic groups. *Journal of Marriage and the Family, 60*, 660-673.
- Peterson, G. W. (1982). *Parental behavior measure*. Unpublished manuscript, Department of Child and Family Studies, The University of Tennessee, Knoxville.
- Peterson, G. W., & Hann, D. (1999). Socializing children and parents in families. In M. Sussman, S. K. Steinmetz, & G. W. Peterson (Eds.), *Handbook of marriage and the family* (2nd ed., pp. 327-370). New York: Plenum Press.
- Peterson, G. W., & Leigh, G. K. (1990). The family and social competence of adolescence. In T. P. Gullotta, G. R. Adams, & R. Montemayer (Eds.), *Developing social competency in adolescence* (pp. 97-138). Newbury Park, CA: Sage.
- Peterson, G. W., & Rollins, B. C. (1987). Parent-child socialization as symbolic interaction. In M. C. Sussman & S. K. Steinmetz (Eds.), *Handbook of marriage and the family* (pp. 471-508). New York: Plenum Press.
- Phares, V., & Renk, K. (1998). Perceptions of parents: A measure of adolescents' feelings about their parents. *Journal of Marriage and the Family, 60*, 646-659.
- Robinson, L. C., Henry, C. S., Plunkett, S. W., McMichael, B. J., & Huey, E. (1998, November). *Family functioning, adolescent religiosity, and adolescent empathic concern*. Poster session presented at the National Council on Family Relations Annual Conference, Milwaukee.

- Rodgers, K. B. (1999). Parenting process related to sexual risk-taking behaviors of adolescent males and females. *Journal of Marriage and the Family*, 61, 99-109.
- Schnittker, J. (2001). When is faith enough? The effects of religious involvement on depression. *Journal for the Scientific Study of Religion*, 40, 393-411.
- Schumm, W.R., Hatch, R. C., Hevelone, J., & Schumm, K. M. (1991). Attrition and retention among Christian Church (Disciples of Christ) congregations in three metropolitan regions: A mail survey of 1,149 active and inactive members. In D. N. Williams (Ed.), *A case study of mainstream Protestantism* (pp. 521-553). Grand Rapids, MI: Williams B. Eerdmanns.
- Small, S. A., & Luster, T. (1994). Adolescent sexual activity: An ecological, risk-factor approach. *Journal of Marriage and the Family*, 56, 181-192.
- Small, S., & Supple, A. (2001). Communities as a system: Is a community more than the sum of its parts? In A. Booth, & A. C. Crouter (Eds.), *Does it take a village? Community effects on children, adolescents, and families* (pp. 161-174). Mahwah, NJ: Erlbaum.
- Stark, R. (1996). Religion as a context: Hellfire and delinquency one more time. *Sociology of Religion*, 57, 163-173.
- Stolzenberg, R. M., Blair-Loy, M., & Waite, L. J. (1995). Religious participation in early adulthood: Age and family life cycle effects. *American Sociological Review*, 60, 84-103.
- Thornton, A., & Camburn, D. (1989). Religious participation and adolescent sexual behavior and attitudes. *Journal of Marriage and the Family*, 51, 641-653.

- Upchurch, D. M., Aneshensel, C. S., Sucoff, C. A., & Levy-Storms, L. (1999).
Neighborhood and family contexts of adolescent sexual activity. *Journal of Marriage and the Family*, *61*, 920-933.
- Wallace, J. M., & Forman, T. A. (1998). Religion's role in promoting health and reducing risk among American youth. *Health Education and Behavior*, *25*, 721-741.
- Weigert, A. J., & Thomas, D. L. (1972). Parental support, control and adolescent religiosity: An extension of previous research. *Journal for the Scientific Study of Religion*, *11*, 389-393.
- Wenk, D., Hardesty, C. L., Morgan, C. S., & Blair, S. B. (1994). The influence of parental involvement on the well-being of sons and daughters. *Journal of Marriage and the Family*, *56*, 229-234.
- Wentzel, K. R., & McNamara, C. C. (1999). Interpersonal relationships, emotional distress, and prosocial behavior in middle school. *Journal of Early Adolescence*, *19*, 114-125.
- Werner-Wilson, R. J. (2001). *Developmental-systemic family therapy with adolescents*. New York: Haworth.
- Whitbeck, L. B., Yoder, K. A., Hoyt, D. R., & Conger, R. D. (1999). Early adolescent sexual activity: A development study. *Journal of Marriage and the Family*, *61*, 934-946.
- Williams, D. R., Larson, D. B., Buckler, R. E., Heckmann, R. C., & Pyle, C. M. (1991). Religion and psychological distress in a community sample. *Social Science and Medicine*, *32*, 1257-1262.

- Witter, R. A., Stock, W. A., Okun, M. A., & Haring, M. J. (1985). Religion and subjective well-being in adulthood: A quantitative synthesis. *Review of Religious Research, 26*, 232-240.
- Young, M. H., Miller, B. C., Norton, M. C., & Hill, J. E. (1995). The effect of parental supportive behaviors on life satisfaction of adolescent offspring. *Journal of Marriage and the Family, 57*, 813-822.

APPENDIXES

APPENDIX A

DATE

Dear Parents,

Your son or daughter has been asked to participate in a study conducted by the Department of Family Relations and Child Development at Oklahoma State University, Stillwater, OK. This study is designed to examine how selected family, community, and demographic (e.g. age, gender) factors relate to indicators of well-being for adolescents in rural Oklahoma communities. The study is designed to have two separate collection dates for information gathering. The dates will be approximately two years apart.

Your son or daughter would be asked to complete self-report questionnaires regarding the following variables: family flexibility, bonding, hardiness, coherence, celebrations, routines, adolescent depression, self-esteem, empathy, religiosity, interest in others, conformity to parent's expectations, autonomy, and satisfaction with family life; parental support and control behaviors; parent-adolescent communication; and resources in the community. You, their parent and/or legal guardian, have the right to grant permission for your son or daughter to participate in this study. A consent form is included in this letter for you to inspect and sign should you consent for your son or daughter to participate in this study. Please take time to look over this information.

Sincerely,

Carolyn S. Henry, Ph.D.
Associate Professor
and Interim Department Head

Linda Robinson, Ph.D.
Associate Professor

PARENT INFORMED CONSENT FORM

I _____, hereby give permission for my child
(print name)

_____ to participate in the following research study conducted by
(print name)

Carolyn Henry, Ph.D., Linda Robinson, Ph.D., and assistants of their choosing. I understand that my son's or daughter's participation in this project will take approximately 50 minutes of each point of collection and that there will be two points of collection. The first point of collection will be on _____ during my son's or daughter's _____ class. The second point of collection will be approximately two years after the first collection date and will be completed in a similar fashion. I authorize the use of data collected in this project as a part of a study on the family and community resources for youth in rural Oklahoma. Also, I authorize the use of the data in future research studies.

This study is designed to examine how selected family, community, and demographic (e.g. age, gender) factors relate to indicators of well-being for adolescents in rural Oklahoma communities. Specifically, the instrument will look at the following variables: family flexibility, bonding, hardiness, coherence, celebrations, routines, adolescent depression, self-esteem, empathy, religiosity, interest in others, conformity to parent's expectations, autonomy, and satisfaction with family life; parental support and control behaviors; parent-adolescent communication; and resources in the community. The results will be used to expand the knowledge base of current family and community resources in the lives of rural Oklahoma youth.

ASSURANCE OF CONFIDENTIALITY

I understand my son's or daughter's name will not be identified with any data collected in the study and the questionnaires will be considered for confidential research use only. I understand this consent form will be kept within a locked file cabinet in a secured office and will also be kept separate from the questionnaires' responses. The collected data will be viewed only by members of the current or future research teams who are authorized by the project director and who have signed an agreement to assure the confidentiality of information about the participants. I understand that my son's or daughter's participation is voluntary, that they are free to not respond to any item, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and son's or daughter's participation in this project at any time without penalty after notifying the project director.

I may contact **Carolyn Henry, Ph.D.** or **Linda Robinson, Ph.D.** at (405) 744-5057. I may also contact **Gay Clarkson**, IRB Executive Secretary, Oklahoma State University, 305 Whitehurst, Stillwater, OK 74078; (405) 744-5700 as a resource person.

I have read and fully understand this form. I sign it freely and voluntarily. A copy has been give to me.

Date: _____

Signed: _____
(Signature of parent authorizing permission for son or daughter to participate)

Signed: _____
(Signature of investigator/witness)

ADOLESCENT ASSENT FORM

I _____, hereby agree to participate in the following research
(*print name*)

conducted by **Carolyn Henry, Ph.D.**, **Linda Robinson, Ph.D.**, and assistants of their choosing. The research procedure will involve completing self-report questionnaires concerning the various aspects of my family and community. I understand that my participation in this project will take approximately 50 minutes at each point of collection and that there will be two points of collection. The first point of collection will be on _____ during my _____ class. The second point of collection will be approximately two years after the first collection date and will be completed in a similar fashion. I authorize the use of data collected in this project as a part of a study on the family and community resources for youth in rural Oklahoma. Also, I authorize the use of the data in future research studies.

This study is designed to examine how selected family, community, and demographic (e.g. age, gender) factors relate to indicators of well-being for adolescents in rural Oklahoma communities. Specifically, the instrument will look at the following variables: family flexibility, bonding, hardiness, coherence, celebrations, routines, adolescent depression, self-esteem, empathy, religiosity, interest in others, conformity to parent's expectations, autonomy, and satisfaction with family life; parental support and control behaviors; parent-adolescent communication; and resources in the community. The results will be used to expand the knowledge base of current family and community resources in the lives of rural Oklahoma youth.

ASSURANCE OF CONFIDENTIALITY

I understand my name will not be identified with any data collected in the study and the questionnaires will be considered for confidential research use only. I understand this consent form will be kept in a locked file cabinet in a secured office and will also be kept separate from the questionnaires' responses. The collected data will be viewed only by members of the current or future research teams who are authorized by the project director and who have a signed agreement to assure the confidentiality of information about the participants. I understand that my participation is voluntary, that I am free to not respond to any item, that there is not penalty for refusal to participate, and that I am free to withdraw my consent and participation in this project at any time without penalty after notifying the project director.

I may contact **Carolyn Henry, Ph.D.** or **Linda Robinson, Ph.D.** at **(405) 744-5057**. I may also contact Gay Clarkson, IRB Executive Secretary, Oklahoma State University, 305 Whitehurst, Stillwater, OK 74078; **(405) 744-5700** as a resource person.

I have read and fully understand this form. I sign it freely and voluntarily. A copy has been given to me.

Date: _____

Signed: _____
(*Signature of participant*)

Signed: _____
(*Signature of investigator/witness*)

APPENDIX B

- | | | |
|---------------------|-------------------------------------------------|-----------------------------|
| 1 Assembly of God | 7 Baptist | 12 Catholic |
| 2 Christian Church | 8 Church of Christ | 13 Episcopal |
| 3 Jewish | 9 Lutheran | 14 Methodist |
| 4 Presbyterian | 10 Bible Church | 15 Community Church |
| 5 Latter Day Saints | 11 Jehovah's Witness | 16 Seventh Day
Adventist |
| 6 Other _____ | 17 Not applicable because I do not go to church | |

10. About how many time a week do you attend worship services?
0 1 2 4 5 6 7 8 9
11. About how many time a week do you go to Bible studies, youth group activities, or other-church related classes?
0 1 2 4 5 6 7 8 9

For this section answer questions about the parent(s), stepparent(s), or guardian(s) **with whom you are currently living.**

12. What is the current employment status of your father/stepfather (male guardian)? Circle your answer.
- | | |
|-------------------------------------------|-------------------------------------|
| 1 Full-time (more than 35 hours per week) | 4 Not employed |
| 2 Part-time (less than 35 hours per week) | 5 Not applicable (no father figure) |
| 3 Not-employed, looking for work | 6 Do not know |
13. If your father/stepfather (male guardian) is employed, what is his job title? Please be specific.
-
14. What does your father/stepfather (male guardian) do? Please give a full description such as: "helps build apartment complexes" or "oversees a sales force of 10 people."
-
15. What is the current employment status of your mother/stepmother (female guardian)? Circle your answer.
- | | |
|-------------------------------------------|-------------------------------------|
| 1 Full-time (more than 35 hours per week) | 4 Not employed |
| 2 Part-time (less than 35 hours per week) | 5 Not applicable (no mother figure) |
| 3 Not-employed, looking for work | 6 Do not know |

16. If your mother/stepmother (female guardian) is employed, what is her job title?
Please be specific.
-
17. What does your mother/stepmother (female guardian) do? Please give a full
Description such as: "helps build apartment complexes" or "oversees a sales
force of 10 people."
-
18. Circle the highest level in school that your mother/stepmother (female guardian)
has completed.
- | | |
|------------------------------------------|-------------------------------------------------------------------------|
| 1 Completed grade school | 5 Some college, did not graduate |
| 2 Some high school | 6 Graduated from college |
| 3 Graduated from high school | 7 Post college education (graduate
school/law school/medical school) |
| 4 Vocational school after
high school | 8 Other training after high school, please
specify, _____ |
| | 9 Do not know |
19. Circle the highest level in school that your father/stepfather (male guardian) has
completed.
- | | |
|-----------------------------------------------------------|--------------------------------------------------------------|
| 1 Completed grade school | 5 Some college, did not graduate |
| 2 Some high school | 6 Graduated from college |
| 3 Graduated from high school
school/law school/medical | 7 Post college education (graduate
school) |
| 4 Vocational school after
high school | 8 Other training after high school, please
specify, _____ |
| | 9 Do not know |
20. On the average, how many hours per day is your father/stepfather (male guardian)
at home, not counting sleeping hours?
- | | |
|-------------------------------|-------------------------------|
| 1 Less than 30 minutes a day | 4 Between 2 and 5 hours a day |
| 2 About one hour a day | 5 More than 5 hours |
| 3 Between 1 and 2 hours a day | 6 Not applicable |
21. On the average, how many hours per day is your mother/stepmother (female
guardian) at home, not counting sleeping hours?
- | | |
|-------------------------------|-------------------------------|
| 1 Less than 30 minutes a day | 4 Between 2 and 5 hours a day |
| 2 About one hour a day | 5 More than 5 hours |
| 3 Between 1 and 2 hours a day | 6 Not applicable |

22. How much time does your father/stepfather (male guardian) actually spend with you personally (include any time that you are together working on projects, chores, etc.).
- | | |
|--------------------------------|---------------------|
| 1 15 minutes a day or less | 4 1-2 hours a day |
| 2 15-30 minutes a day | 5 More than 2 hours |
| 3 30 minutes to one hour a day | 6 Not applicable |
23. How much time does your mother/stepmother (female guardian) actually spend with you personally (include any time that you are together working on projects, chores, etc.).
- | | |
|--------------------------------|---------------------|
| 1 15 minutes a day or less | 4 1-2 hours a day |
| 2 15-30 minutes a day | 5 More than 2 hours |
| 3 30 minutes to one hour a day | 6 Not applicable |
24. If you live in a remarried or a single parent family how frequently do you have contact with the parent you do not live with?
- | | | |
|---------------------|--------------------|------------------|
| 1 Daily | 4 Every few months | 7 Never |
| 2 1-4 times a month | 5 Once a year | 8 Not applicable |
| 3 Every other month | 6 Every few years | |
25. How many miles does your other parent live from you?
- | | | |
|--------------------|------------------|------------------|
| 1 20 miles or less | 3 60-100 miles | 5 Not applicable |
| 2 20-59 miles | 4 Over 100 miles | |
26. If you live with a parent and a stepparent, how many years have they been married to each other?
- _____ Years _____ Not applicable

This section deals with your siblings **both in and outside your home** - brother(s)/sister(s), stepbrother(s)/stepsister(s), adopted brother(s)/adopted sister(s), half brother(s)/half sister(s).

27. List the relationship and age of each sibling and whether or not he/she currently lives in your home.

Relationship	Age	In home?	Relationship	Age	In home?
--------------	-----	----------	--------------	-----	----------

Example: half-brother 17 yes _____

Directions: Think about your relationship with your mother/stepmother (or female guardian) and or father/stepfather (or male guardian). RESPOND REGARDING THE FAMILY WITH WHOM YOU LIVE. Using the scale below, circle the answer that best describes your thoughts and feelings about each parent/stepparent (or guardian).

		SD	D	N	A	SA	
		Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree	
1.	This parent explains to me that when I share things with other family members, that I am liked by other family members.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
2.	This parent seems to approve of me and the things I do.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
3.	When I ask questions, I get honest answers from this parent.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
4.	I am very satisfied with how this parent and I talk together.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
5.	This parent tells me that if I loved him/her, I would do what s/he wants me to do.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
6.	This parent says nice things about me.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
7.	This parent insults me when s/he is angry with me.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
8.	This parent tells me about all the things s/he has done for me.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
9.	This parent will not talk to me when I displease him/her.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
10.	This parent has a tendency to say things to me which would be better left unsaid.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
11.	This parent nags/bothers me.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
12.	This parent tells me that I will be sorry that I wasn't better behaved.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
13.	This parent tells me that someday I will be punished for my behavior.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
14.	This parent is always a good listener.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
15.	This parent explains to me how good I should feel when I do what is right.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
16.	Sometimes I have trouble believing everything this parent tells me.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
17.	This parent is always finding fault with me.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
18.	This parent physically disciplines me.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA

19.	This parent tries to understand my point of view.	Mother Father	SD SD	D D	N N	A A	SA SA
20.	This parent punishes me by sending me out of the room.	Mother Father	SD SD	D D	N N	A A	SA SA
21.	Over the past several years, this parent has explained to me how good I should feel when I share something with other family members.	Mother Father	SD SD	D D	N N	A A	SA SA
22.	This parent complains about my behavior.	Mother Father	SD SD	D D	N N	A A	SA SA
23.	There are topics I avoid discussing with this parent.	Mother Father	SD SD	D D	N N	A A	SA SA
24.	This parent tells me how good others feel when I do what is right.	Mother Father	SD SD	D D	N N	A A	SA SA
25.	This parent punishes me by not letting me do things with other teenagers.	Mother Father	SD SD	D D	N N	A A	SA SA
26.	This parent explained to me how good I should feel when I did something that s/he liked.	Mother Father	SD SD	D D	N N	A A	SA SA
27.	This parent tells me how much s/he loves me.	Mother Father	SD SD	D D	N N	A A	SA SA
28.	This parent can tell how I'm feeling without asking.	Mother Father	SD SD	D D	N N	A A	SA SA
29.	This parent does not give me any peace until I do what s/he says.	Mother Father	SD SD	D D	N N	A A	SA SA
30.	When we are having a problem, I often give this parent the silent treatment.	Mother Father	SD SD	D D	N N	A A	SA SA
31.	I find it easy to discuss problems with this parent.	Mother Father	SD SD	D D	N N	A A	SA SA
32.	I can discuss my beliefs with this parent without feeling restrained or embarrassed.	Mother Father	SD SD	D D	N N	A A	SA SA
33.	This parent punishes me by not letting me do things that I really enjoy.	Mother Father	SD SD	D D	N N	A A	SA SA
34.	I don't think I can tell this parent how I really feel about some things.	Mother Father	SD SD	D D	N N	A A	SA SA
35.	I am careful about what I say to this parent.	Mother Father	SD SD	D D	N N	A A	SA SA
36.	If I were in trouble, I could tell this parent.	Mother Father	SD SD	D D	N N	A A	SA SA
37.	When talking to this parent, I have a tendency to say things that would be better left unsaid.	Mother Father	SD SD	D D	N N	A A	SA SA
38.	I openly show affection to this parent.	Mother Father	SD SD	D D	N N	A A	SA SA
39.	I am sometimes afraid to ask this parent for what I want.	Mother Father	SD SD	D D	N N	A A	SA SA
40.	This parent avoids looking at me when I have disappointed him/her.	Mother Father	SD SD	D D	N N	A A	SA SA
41.	It is very easy for me to express all my true feelings to this parent.	Mother Father	SD SD	D D	N N	A A	SA SA

42.	This parent has made me feel that s/he would be there if I needed him/her.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
43.	This parent knows where I am after school.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
44.	I tell this parent who I am going to be with when I go out.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
45.	When I go out, this parent knows where I am.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
46.	This parent knows the parents of my friends.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
47.	This parent knows who my friends are.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
48.	This parent knows how I spend my money.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
49.	If this parent did not want me to go to a particular movie, then I believe that I would not go.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
50.	If this parent did not like me to talk in certain ways, then I would stop talking in that way.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
51.	If this parent wanted me to go to a different school, then I would go to the school that s/he wants me to attend.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
52.	If this parent wanted me to go around with a particular group of friends, then I would do as this parent wants me to.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
53.	If this parent wanted me to attain a certain level of education, then I would try to attain this level of education.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
54. SA	If this parent wanted me to marry someone in the future, then I would marry that person.		Mother	SD	D	N	A
		Father	SD	D	N	A	SA
55.	I believe that I will live at home as long as this parent wants me to.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
56.	If this parent wanted me to choose a particular career, then I would try to prepare for this career.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA
57.	Generally speaking, I believe that I do most things in the way this parent wants me to.	Mother	SD	D	N	A	SA
		Father	SD	D	N	A	SA

Directions: Everyone has personal viewpoints. There are no right or wrong answers because the questions refer to your own personal values and opinions, which may be very strong. To what extent do you agree or disagree with the following statements about society, the church, and your own beliefs? Please circle your answers.

1	2	3	4	5
Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree

- | | | | | | |
|---|---|---|---|---|------------------------------------------------------------------------------------------------|
| 1 | 2 | 3 | 4 | 5 | 1. I go to church because it helps me to make friends. |
| 1 | 2 | 3 | 4 | 5 | 2. Sometimes I have to ignore my religious beliefs because of what people might think of me. |
| 1 | 2 | 3 | 4 | 5 | 3. It is important to me to spend time outside of church in private thought and prayer. |
| 1 | 2 | 3 | 4 | 5 | 4. I have often had a strong sense of God's presence. |
| 1 | 2 | 3 | 4 | 5 | 5. I try hard to live all my life according to my religious beliefs. |
| 1 | 2 | 3 | 4 | 5 | 6. My religion is important to me because it answers many questions about the meaning of life. |
| 1 | 2 | 3 | 4 | 5 | 7. I would rather join a Bible study group than a church social group. |
| 1 | 2 | 3 | 4 | 5 | 8. Although I am religious, I don't let it affect my daily life. |
| 1 | 2 | 3 | 4 | 5 | 9. I go to church mainly because I enjoy seeing people I know there. |
| 1 | 2 | 3 | 4 | 5 | 10. Although I believe in my religion, many other things are more important in life. |
| 1 | 2 | 3 | 4 | 5 | 11. My relationship with Christ is a vitally important part of my life. |

Original version

Gorsuch, R. L., & Venable, G. D. (1983). Development of an "age universal" I-E scale.
Journal for the scientific study of religion, 22, 181-187

Modified version

Schumm, W. R., Hatch, R. C., Hevelone, J., & Schumm, K. R. (1991). Attrition and retention among Christian Church (Disciples of Christ) congregations in three metropolitan regions: A mail survey of 1,149 active and inactive members. In D. N. Williams (Ed.), *A case study of mainstream Protestantism*. Grand Rapids, MI: William B. Eerdmans.

APPENDIX C

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: 12-11-96

IRB#: HE-97-017

Proposal Title: FAMILY SYSTEM AND COMMUNITY RESOURCES AND
THE ADAPTATION OF YOUTH IN RURAL OKLAHOMA

Principal Investigator(s): Carolyn S. Henry, Linda C. Robinson

Reviewed and Processed as: Full Board

Approval Status Recommended by Reviewer(s): Approved

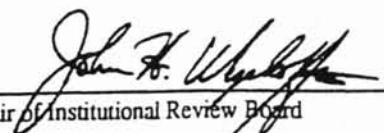
ALL APPROVALS MAY BE SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD
AT NEXT MEETING, AS WELL AS ARE SUBJECT TO MONITORING AT ANY TIME DURING
THE APPROVAL PERIOD.

APPROVAL STATUS PERIOD VALID FOR ONE CALENDAR YEAR AFTER WHICH A
CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD
APPROVAL.

ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR
APPROVAL.

Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval
are as follows:

Signature:


Chair of Institutional Review Board

Date: December 23, 1996

VITA 2

B. Kay Kelly

Candidate for the Degree of

Master of Science

Thesis: ADOLESCENT PERCEPTION OF PARENTAL BEHAVIORS:
ASSOCIATION WITH ADOLESCENT RELIGIOSITY AS AN
INDICATOR OF WELL-BEING

Major Field: Family Relations and Child Development

Biographical:

Personal Data: Born in Clay County, Missouri, on August 28, 1951, daughter of Billy Ray and Elizabeth Jane Turner. Married to Herb S. Kelly in 1972. Mom of Shawna M. and Sara B. Kelly

Education: Graduated from Excelsior Springs High School, Excelsior Springs, Missouri in May, 1969; received Basic Certificate from American Institute of Banking in 1974 from the New Orleans, Louisiana Chapter; received Associate Degree in Accounting from Tulsa Junior College, Tulsa, Oklahoma, May, 1989; Bachelor of Science degree in Accounting from Oklahoma State University, Stillwater, Oklahoma, May, 1993. Completed the requirements for the Master of Science degree with a major in Family Relations and Child Development at Oklahoma State University in August, 2002.

Experience: Extensive volunteer positions in preschool, children, and youth at Westport Baptist Church, Cleveland, Oklahoma from April 1979 through present; Girl Scout troops in Cleveland, Oklahoma; and Shining Waters Service Unit in Pawnee County, Oklahoma from 1985 through 2001. Employee at Tulsa Community College West Campus Store from August, 1996 through January, 2000. Prior employment involved banking and finance.

Professional Accomplishment: Certified Public Accountant, Fall 1993.