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Religion in the Family: A Typology of Family Religious Environment

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RELIGION IN THE FAMILY:

A TYPOLOGY OF FAMILY

RELIGIOUS ENVIRONMENT

by

Gerald E. Mucha

A Thesis Submitted to the Faculty of the
Graduate School of Loyola University of Chicago
In Partial Fulfillment of the Requirements
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VITA

The author, Gerald Edward Mucha, is the son of Edward and Alice (Stan) Mucha. He was born on May 26, 1949 in Chicago, Illinois.

After finishing elementary school in Westchester, Illinois, he entered Fenwick High School, Oak Park, Illinois and graduated in 1967.

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In 1973, he entered the Loyola University Graduate School Sociology Department. From 1974 to 1975 he worked as a Graduate Research Assistant on the Intergenerational Transmission of Values Study under its co-directors, Drs. R. Block and L. Langman.

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CHAPTER I

ESTABLISHING A DEFINITION OF FAMILY RELIGIOUS ENVIRONMENT

The purpose of the present study is to examine religion as it exists in the family unit. More specifically, the basic concern of this research is with triadic family units and the construction of a typology that will differentiate between different kinds of family religious environments. At the outset, four major steps were envisioned to accomplish this purpose. First, it is necessary to examine theories and relevant research findings regarding the conception of religion as a multi-dimensional concept, since it is precisely a multi-dimensional definition of religion which underlies the present study. Second, we must specify the variables whose measurement should indirectly assess the existence of religiosity in its various dimensions. Third, the interrelationships between these selected variables will need analysis and interpretation. Fourth, on the basis of this analysis, a typology of family religious environments (FRE) will be constructed and the implications of this typology discussed.

The first section of this paper, therefore, takes up the concept of multi-dimensionality as it applies to the definition of religion as a social phenomenon. Once a clear definition of religion is specified, it will be possible to identify the variables and formulate hypotheses pertinent to the interrelationship of these variables in the family triadic unit. In this way, the concept of family religious environment will be tested for its theoretical and empirical validity.

The Multi-Dimensional Approach to Religious Research

Religious expression considered as a multi-dimensional phenomenon has been a persistent theme in sociological studies. To Lenski, in his classic The Religious Factor (1961), it meant the difference between doctrinally orthodox and devotionally religious respondents. Hassenger (1964) defined types of religious behavior as moralistic, apostolic, intellectual, or humanistic, depending on the characteristics exhibited. For Carrier (1965) the plurality of religious expression could be encompassed by referring to three overlapping areas - communal, civil, and supernatural.

Using a factor analytic approach to the study of religion, Tapp (1971) found two major categories of religious items -

- a) those concerned with theological questions, institutionalized belief systems, and their relation to a concept of personal morality, and
- b) those concerning the influence of religion on social behavior, i.e., social morality. These findings involve two types of relational structures, namely between religion and belief/behavior patterns directed towards personal salvation, and belief/behavior patterns directed towards social interaction.

Perhaps the most used and well-constructed theoretical framework describing the multi-dimensional approach to religious research, was put forth by two long-standing proponents of this concept, Charles Glock and Rodney Stark. In their seminal work,

Religion and Society in Tension (1965), they define religion as:

...what societies hold to be sacred, (it) comprises an institutionalized system of symbols, beliefs, values, and practices focused on questions of ultimate meaning.

Following this definition, they set forth the particular dimensions defining religious commitment (i.e., expression):

- a) Ideological -- those elements of religion directly related to belief systems, i.e., general precepts.
- b) Ritualistic -- the practice of religion, in both public (i.e., attendance) and private (i.e., prayer) modes.
- c) Experiential -- incidents occurring during the course of one's religious commitment directly interpreted as contact with a transcendent force.
- d) Intellectual -- possession of knowledge regarding religion, which extends beyond the bounds of general precepts, and may encompass the details of faiths other than one's own.
- e) Consequential -- the effects on one's daily behavior following from religious commitment.

This framework of dimensions was a modification of one proposed by Fukuyama (1960). In the latter's work, the intellectual dimension was referred to as the "cognitive", and the consequential eliminated entirely. Fukuyama did not relate religion to other spheres of social life, since he felt that any influence it had on culture, group social life, and socialization lay outside the scope of religious research.

Glock and Stark, however, do attempt to tie religion to every day life through their proposed consequential dimension. Theirs is a true multi-dimensional approach to religious research which considers, belief, experience, ritual, detailed knowledge, and social behavior/attitudes as contributing, in an important fashion, to the "what" of religion. In reflecting on their dimensional framework, one can begin to see how methods of operationalizing these concepts begin to emerge quite naturally.

Operationalization of the proposed dimensions was carried out by Faulkner and DeJong (1966), through the use of scales. The results were somewhat disappointing since the ideological dimension correlated highly with all others except the consequential, but no strong inter-correlations existed between the others. In fact, the consequential dimension did not relate to any of the dimensions, ie., the attempt to link religion to everyday social life was not successful.

Clayton (1969) replicated the original study, and found the same pattern of results. The Faulkner/DeJong scales were criticized as unidimensional (Weigert and Thomas, 1969), and quickly defended (Faulkner and DeJong, rejoinder, 1969). Yet, the consequential dimension remained stubbornly unrelated to the other more distinctly religious areas described in the dimensional framework.

The original scales were modified and used in a study (Gibbs and Crader, 1970), which was later replicated (Clayton and Gladden, 1974). The results, however, were discouragingly similar to those yielded by the original Faulkner/DeJong studies. One conclusion was that the ideological dimension formed the nexus around which the others clustered. But the consequential dimension still defied analysis, let alone yielding results which related it to other dimensions in the framework.

The problem of relating religion to social behavior, through empirical analysis of the consequential dimension, is an issue which has continually plagued religious researchers using the multi-dimensional approach. Cline and Richards (1965) found no relationship between one group of items tapping ideological (belief) and ritual (practice) dimensions, and another tapping the consequential dimension. Even our original theorists, Glock and Stark, were not immune to methodological problems with this factor. In their work, American Piety (1968), all dimensions except the consequential were operationalized, perhaps indicating some reluctance on their part to deal with the problem of relating religion to other spheres of social life.

Conclusions regarding the above empirical attempts to confirm the Glock/Stark framework may be summarized as follows:

- a) In no case were the researchers highly successful

in operationalizing all dimensions listed. The only area where any measureable success at operationalization was exhibited was the ideological. This may indicate that researchers find it relatively simple to analyze the religious beliefs of respondents, since they are easy to gain access to. However, it may also point up the disturbing fact that religious studies exhibit little understanding on the part of their authors of religious expressions falling outside of belief structure.

- b) Especially prevalent, was a total inability on the part of these researchers to effectively tap the consequential dimensions. Thus, no relationships could be established between religion and other areas of human behavior.

What are some of the possible reasons for the perplexing results yielded by studies attempting to operationalize the Glock/Stark framework?

One of the reasons for the above findings may simply be due to poor selection of survey items by researchers. Even though, as was mentioned above, Glock/Stark dimensions suggested their own operationalization, this is not to say that the task of operationalization was made any easier.

Considering the dominant influence of the ideological dimension in the correlational matrices of items used above, an obvious assumption would be that religious researchers have a much better understanding of the belief structures of religion than they have of other dimensions. In other words, the inherent linkage between definition and operationalization has here caused a problem. While most religious researchers understand the ideological, ie., belief, dimension, the question still remains as to how adequately they understand the other dimensions. For example, what are reasonable parameters to use when attempting to tap the intellectual dimension? Would it be enough to require that a Protestant respondent possess an intimate knowledge of the structure of other Protestant faiths, or would he also have to be intimately familiar with non-Christian faiths, before a researcher could conclusively determine that he had uncovered an intellectual dimension to the respondent's religion? The choice of parameters would fix the definition of the dimension, and consequently, its operationalization.

Another reason for the findings of studies using the Glock/Stark framework may be the lack of some intervening elements (ie., variables) tying together the experiential, intellectual, and ritual dimensions, and then relating them to the ideological on the one hand, and the consequential on the other. This would

explain the somewhat unilateral relationship which the ideological dimension, as nexus of the dimensional framework, had with the other dimensions, and the total isolation of the consequential dimension from the rest. Two studies address this area with interesting results.

Davidson (1972) found respondents could be classified in terms of their adherence to primarily vertical or horizontal belief structures. Vertical beliefs stressed the personal consequences for individuals that religion offered, eg., comfort in suffering, or hope of salvation. Horizontal beliefs, on the other hand, stressed more of the social consequences wrought on individuals by their religion, eg., an orientation towards social action, or confrontation of social problems and issues. The author concluded by saying that religion, as transmitted by church groups, stressed the personal consequences of religion, rather than the social.

Important here was addition of group context as a variable in this multi-dimensional study of religion. The influence of the religious group an individual finds himself a part of while practicing his faith, is not analyzed in the studies presented earlier. Extrapolating from Davidson's findings and relating them to the Glock/Stark framework, we may say that they indicate a linkage of ideological with consequential dimensions. That is, a person adhering to a vertical belief

structure, would be more likely to manifest little of the consequential dimension which was not related to church-centered activities (ie., perhaps the consequential dimension would be completely overshadowed by the ritualistic). While an individual adhering to a horizontal belief structure might exhibit the effect of his religion on the consequential dimension through distinctly non-religious activities and attitudes. Both types, however, would be influenced in their choice of belief structure by their particular religious group context.

Along the lines of this discussion, Lane (1966) found the consequential dimension, pertaining to social matters, that individuals exhibited was not related to the official stance a particular church took on these matters, reflected in its pastor's sermons. Instead, any selected individual's values or attitudes on these social matters most clearly resembled those of his fellow members in the church body. Here, again, the influence of the ideological dimension (and others) on the consequential was mediated by the type of social group the church member existed in.

The findings described above may point to the absence of some variable clearly needed in multi-dimensional religious research. Certainly survey items administered to individual self-respondents would tap the ideological dimension quite well. This was illustrated by the review of previous studies, and can

be assumed true for the following reasons,

- a) As mentioned above, belief structures form that dimension most easily understood by religious researchers, and hence well operationalized.
- b) The ideological dimension, ie., belief structure, can be construed as the minimum framework an individual requires to identify with a religious body.

Expanding on b), we may say that the ideological dimension seems to be dominant, since it lies so close to that surface in the structural fabric of a multi-dimensional phenomenon tapped by instruments researchers now use. However, a belief structure may form only the outer skeleton of religion, the other dimension being the inner supporting material which lends substance to one's behavioral and attitudinal commitment to that belief network.

In other words, to truly examine the interrelations of various facets posited by a multi-dimensional definition of religion, research must be carried out so as to include the element of group context as it provides the linkage between various dimensions, and the glue which they are held together. The mediating influence a religious group has on the facets of religious expression exhibited by an individual, is a formative one, establishing the mechanism of religious socialization, and as such cannot be neglected in religious studies.

White (1968) addresses the issue of the importance which analysis of the group context in religious studies holds. He opposes what is termed "psychological consonance" theories of religion. The latter, he feels, have been used too often by researchers who view the phenomenon of religion as an individual generated theology which somehow nebulously influences behavior (ie., the individual attempts to establish consonance with respect to his religious values and social behavior). Instead, White states that the relationship between religious values and behaviors can best be explained by what he terms an, "Interaction Approach." That is, religiously oriented values and behavior are generated, maintained, and sanctioned within a group context. This, he feels, is what Lenski's "Religious Factor" actually consists of.

What has been said thusfar, is that religion is multi-dimensional, that it pervades all levels of the social structure, and that it seems the element of group life cannot be neglected in research directed towards confirming religion's multi-dimensional characteristics. How do these conclusions then, relate to the present study?

Since the major task of this study is to establish a network of variables defining a family religious environment, an approach which sees religion as multi-dimensional is indispensable. And, by focusing on the family unit the social struc-

tural level of the study is clearly defined. Finally, at this point the assumption is made that the dynamics of the group context, argued for above as essential for linking these dimensions, exists in the family unit as they exist in the church social membership structure. The influence of group processes in the family, may indeed be present in a greater degree than they are in a religious group.

The next section of this paper will examine the variables to be used in the construction of FRE's and put forth relevant hypotheses regarding their interrelations.

Variables to be Used in Constructing Family Religious Environment Types (FRE's)

Since the data for the present study represent only a small part of a much larger research project involving the analysis of intergenerational value transmission patterns, choice of variables for the construction of family religious environment types was limited. Unfortunately, this situation made it impossible to operationalize all dimensions of the Glock/Stark framework of religiosity. The following concepts, therefore, will be analyzed with respect to the construction of family religious environments, using data from those triadic units sampled:

- a) Denominational membership (ideological dimension).

- b) Attendance patterns (ritualistic dimension).
- c) Religious beliefs/attitudes - i.e., self assessment of religiosity, importance of religion in daily life, need for religious instruction of children, conservative precepts (ideological, consequential dimensions).
- d) Marriage patterns - interdenominational vs. homogeneous marriage units (consequential dimension).

Each of these areas, and the variables comprising them will be found in Appendix A. Additionally, the Glock/Stark dimension operationalized by a particular composite of variables will be noted. We turn now toward a discussion of each area in turn, and to its importance as a component of the family religious environment construct.

Denomination

This concept is most often defined in terms of a person's reported membership in a particular religious group. Denomination very often serves as the key variable in religious research for a number of reasons.

First, it serves the minimum need for a classification schema of various respondents in a religious study.

By reporting membership in a particular body, a respondent establishes a sort of skeletal structure for his religion, which is made fuller by his particular patterns of religious expression. This conceptualization of the denominational element was discussed in the previous section. There, it was noted that the ideological dimension (here defined principally by denominational membership, with its accompanying belief structures) provided the framework which the other dimensions, and the inclusion of a group context variable, "fleshed out".

Second, self-reported denominational affiliation is one of the most easily operationalized religious variables. Definitions of various religious groups are readily available through relating particular doctrines to their respective denominational titles. It thus becomes natural for religious researchers to classify different types of religious bodies using only their differing precepts.

Finally, denomination used in studies of marital or family units makes the presence or absence of potential inter-denominational conflicts readily evident. A researcher may impute conflict to the family unit by determining whether denominational differences exist between spouses, or between parents and children.

Let us now examine a number of studies which use denominational membership as a variable, and see how their various findings relate to the present research.

Glock and Stark's (1968) work, "American Piety" found that while most Protestant denominations had become relatively homogeneous with respect to doctrines, patterns of religious expression found within any particular denominations had become increasingly different. They termed this phenomenon the "New Denominationalism". This finding supports the view that a denomination provides only the framework for religion. Within this skeletal structure of doctrine, analysis must be directed to the myriad of forms religious expression may take, depending on the mix of dimensions and the type of group dynamics present.

Along these same lines, Lenski (1962) finds that membership in a congregation (ie. particular denomination) creates a subculture of beliefs, attitudes, and social relations between kin and friends, which foster and preserve specific patterns of religious involvement. And, Vernon (1968) finds there exists a need to study that group of respondents classified as "Nones" (claiming no denominational memberships), since they often exhibit behavior which is religious in nature, but not bounded by a particular faith.

Two other areas of religious research contain studies attempting to relate denominational membership to socio-economic status (SES) or family environment. No relationship between religious membership and SES was found (Goldstein, 1969; Gockel, 1969), while families with children tended to be characterized by denominational affiliation (Nash, 1968) and offspring who exhibited little family and peer independence (Peterson, 1968).

The above research yields the following conclusions pertinent to the present study -

- a) The lack of connection between denomination and SES begins to delineate areas of social life not affected by an individual's religion, thus allowing the boundaries of the consequential dimension to come into focus more clearly.
- b) Family religious life, where manifested, points to a stable unit in which religious socialization mechanisms operate.

Attendance Patterns

Frequency of attendance self-reported by the religious respondent is usually the second most common index, after denomination, used in assessing religiosity. Like denominational membership, attendance is readily operationalized, and

hence lends itself to comprehensible definition even on a nominal level (ie., attends vs does not attend). However, the variable also suffers from limitations in analytical usefulness as Bender (1968) found when his research yielded the conclusion that no distinct personality differences existed between attenders compared with non-attenders. These results point to a need for a multi-dimensional approach to religion since attendance, like denomination, cannot be used exclusively as the index of religious involvement. Together with denomination, attendance patterns begin the "fleshing out" of that skeletal structure of religion, and lay the foundation on which superstructure considered of other dimensions may rest.

Alston (1971) for example, found differences in social variables associated with attendance. He notes that over time, attendance has decreased in those groups exhibiting the following characteristics - a) Catholics, Methodists, and Presbyterians in denomination, b) Residence in non-South areas, c) Education at college level or above, and d) Occupation and income in the professional and \$10,000+ groups respectively. Here, attendance, a religious variable, has had its relationship to the social structure elaborated in a fashion which subtly points in the direction of conceptualizing religiosity as multi-dimensional.

Belief Structures

Those belief/attitude networks directly related to religious expression are the product of denominational membership and the particular group dynamics found to exist in a religious body. Through the structure of doctrines it represents, denominational membership provides the skeletal framework for the multi-dimensional definition of religion. Group structure serves as the mediating element connecting doctrine with religious beliefs, attitudes and behaviors (additionally, it relates religion to areas of non-religious social behavior). Together they give shape and substance to the ideological dimension directly, and the other dimensions indirectly.

The following areas of the family religious environment are affected by these variables:

- a) The degree to which self-religiosity perceived by individuals taken separately and in combination form the family unit;
- b) The perceived importance of religion in a child's education, especially as these attitudes are held by parents;
- c) The importance of religion in daily life as it relates to both the practice of ritual (religious behavior)

and one's daily social conduct (non-religious behavior).

- d) The particular style of religious belief orientation - ie., a traditionalist/conservative, basically fundamental view vs. a liberal/intellectual, modernistic view of religion.

Here, the multi-dimensional framework of religion begins to manifest itself in the way it affects the religious environment of the family unit.

Interdenominational Marriage

Interdenominational marriage as a variable is useful for the following reasons.

At marriage, spouses bring into the marital bond each one's expression of religion, which combines to form the family religious environment system. The importance of this system cannot be underestimated, since it forms the context, or space, in which religious socialization operates to influence the particular modes of religious expression children will later exhibit.

Research in the area of interdenominational vs. homogeneously religious marriages is extensive, with studies falling into two general categories; one focussed on the effects in the marital unit itself, the other directed towards an

analysis of the effects wrought on the family unit. ie., parents and children interacting.

Monahan (1971) for instance, found that different racial groups exhibited different patterns of religious intermarriages. Among blacks, intermarriage occurred most often between Baptists and Methodists (these particular denominations being overrepresented in this racial group). For whites, it was Catholics who had the highest frequency of religious intermarriage, while Presbyterians, Lutherans, and Jews remain the most religiously endogamous.

Similarly, research by Thomas (1951) indicated that the major factors determining the frequency of religious intermarriage were social structural in nature. These factors are the percentage of Catholics in the total population of an area, the presence or absence of cohesive ethnic groups in an area, and the socio-economic status of the Catholic population of a community. The findings relate to Monahan's work in that they pertain to the group most likely to intermarry religiously, ie., Catholics.

The existence of various patterns of religious intermarriage must be examined together with the effects on the marital unit caused by differing patterns of religious expression between spouses coming into contact with one another. What are the

dynamics of this inter-action? And further, are there pressures toward denominational conformity on each spouse, since it can be assumed that the existence of interdenominational marital units will have some effect on the stability of the family religious environment, ie., the context in which religious socialization of offspring occur. Previous research findings seem to affirm the existence of these pressures toward conformity.

Greeley (1971) shows, for example, that despite the numerous findings pointing to widespread intermarriage patterns, the trend over time has been towards eventual denominational homogeneity of the marital unit. Among Catholic-Protestant marriages the conversion of one spouse occurs in the direction of the former denomination, while in Protestant marriages in which spouses have different faiths, the trend seems to be in the direction of homogeneity achieved by both spouses choosing membership in a religious body different from that which each brought to the marriage initially.

According to Salisbury (1969) the factors most influencing the decision of one spouse to convert to the other's faith were religious identity (especially with respect to Catholic vs. Protestant faiths), gender (ie., men vs. women), and social status of the husband (professional vs. non-professional).

Taking a different approach, Crockett, et.al., in two separate studies (1967,1969) confirmed the following hypotheses relating to pressures toward conformity of faith in the marital unit.

- 1) The majority of spouses changing religious affiliation will do so in the direction of homogeneity.
- 2) Most conversions will take place early in marriage, ie., shortly after marriage or before the birth of the first child.
- 3) The frequency of church attendance will be greater for wives if they share the same denomination as that of their husbands (this hypothesis held only for non-Catholic couples).
- 4) Where affiliation change occurs, it will be towards the denomination of the spouse with the higher educational level.

These findings strongly support the point noted above that movement toward denominational homogeneity is related to the attempt to provide a stable family religious environment (ie., a context or space) in which religious socialization of

children occurs most efficiently. Related to these attempts to analyze the pressures toward conformity as they relate to a stable religious family environment (and its consequent effects on socialization), Bescanceney (1965) found the categorization of marriage units into their interdenominational characteristics over time provided a useful analytical schema. His typology ~~separates~~ marital units interdenominational at the time of marriage, but homogeneous later, from those remaining interdenominational over time.

The first type would focus attention on the dynamics of interaction involved when the differing faiths of the spouses make contact. The second type would lead to an analysis of the effects of an existing interdenominational marriage on the religious socialization of the offspring. This topic is the second category into which interdenominational marriage research falls.

The preceding discussion has established the existence of various interactional dynamics resulting from the contact of different faiths at the time of marriage, and the pressures which often cause the marital unit to move toward religious homogeneity. Where the marriage remains interdenominationally religious, we may expect differential patterns of religious socialization to occur, and hence different modes of religious expression to be

exhibited by children. This follows from the above discussion on the possible effects an interdenominational bond may have on the context of family religious environment. Religious studies on the effects of interdenominational marriage on family religious behavior support the thesis that there exists a relationship between the two.

In religiously homogeneous marriages, Lenski (1953) finds that spouse's religious interest seems to be much higher than that found in interdenominational units. He goes on to stress the need for more analysis directed toward assessing the strength of religious influence in family units (i.e., its effects on socialization) as a factor of the type of marital religious bond.

Earlier research by Landis (1949) again reflects the relationship between parental religion and family religious environment. His results showed that areas of greatest friction in interdenominational marriages occurred over decisions regarding the religious education of the children. Especially, in Protestant-Catholic marriages, where this conflict was great, frequency of divorced increased. This strongly supports our position above that the parental unit is driven to attain homogeneity in order to provide a stable religious family environment in which religious socialization may successfully occur. We may extend this point by assuming that were the

family religious environment is not particularly stable (ie., because of interdenominational differences) children may follow one or the other parent's religious lifestyle or may in some cases adhere to neither of the spouses' faith.

Religious studies seem to be only scratching the surface of parent/child religious relations in the family, and we are just beginning to collect all those elements which influence this interaction. One factor determining the modes of religious expression exhibited by children as a product of parent's religion(s) are the denominations present in the family. For example, Croog and Teele (1967) found that Catholic sons of the interdenominational marriages exhibited greater frequencies of attendance than their Protestant peers. However, Protestant sons of Catholic-Protestant marriages attended religious services more frequently if the father was Protestant. Salisbury (1970), also found that Catholic offspring of interdenominational marriages had greater frequencies of church attendance than Protestant children, regardless of the denomination of the father, with female children attending more often than males. But his results also noted the greater influence of a Protestant father or Catholic mother on the denomination of the children, but not the converse pattern.

In summarizing the preceding examination of research directed toward dynamics of interdenominationally religious units, we may note the following.

- 1) While interdenominational marriage is frequently found, and in many cases persists over time, there seem to be very real pressures existing in the family unit which compel spouses to consider moving toward homogeneity of faith.
- 2) These pressures toward attaining homogeneity exhibit various characteristics. The usually occur early in marriage, seem to be affected by social factors (eg., husband's SES or education) and/or denominational patterns (eg., Catholic-Protestant vs. Protestant-Protestant units), and pertain to decisions regarding the religious education of the children.
- 3) Finally, the characteristics of those dynamics involved in pressures toward denominational homogeneity seem to center around the need for a stable family context within which children may be subjected to the religious socialization system.

Concluding this section, it will be useful to consider how Yinger (1968) defines interdenominational marriage. For him, this concept is delineated within the family unit by more than just different denominations between spouses. The concept of interdenominational marriage also involves the differing modes of religious expression even spouses of the same faith may manifest. These patterns of religious expression held by each parent in the family unit will have a differential effect on the religious socialization of the children. In other words, the multi-dimensionality of each parent's religiosity has an effect on the Family Religious Environment (FRE).

The next area will examine the dynamics of religion in the family, in an attempt to further define the parameters of family religious environment types (FRE's).

Religion in the Family Unit

So far we have dealt with the characteristics of religion we would expect to find in a family unit (in the case of this study, the unit is triadic). We observed that religion can be considered as a multi-dimensional phenomenon, with various facets of attitudes, behaviors, and identities manifested as individuals engage in religious expression.

Insofar as this study focuses on a triadic family unit, it is clear that each member of this unit will express his/her own multi-dimensional religiosity. Some families may be characterized by a high similarity between religious dimensions of each member. Others may exhibit widely different dimensions in each individual, and a great variety of interpersonal dynamics producing these differences.

Another area dealt with earlier which can be applied to our discussion of religion in the family concerns the religiosity of partners in the marital unit. Each parent's mode of religious expression interacts with that of the other's and together exert some influence on the socialization space making up the family religious environment. It is in this environment that religious socialization of children occurs. When parents are religiously homogeneous, we can assume a different pattern of influence on the socialization space than when they are interdenominationally married. This assumption would hold both in the case of interdenominational marriages defined traditionally (ie., partners of different faiths) or in the manner Yinger defines them (ie., including those marriages where partners are of the same faith, but different with respect to practices).

What are the kinds of results we could expect from the mechanism of religious socialization differentially impacted by the parental unit? In families where the marital unit is religiously homogeneous, we would expect great similarity between the religious expression of parents and children. Where the parental unit is interdenominational, however, a variety of results may be found, eg., children leaning toward the faith of one parent rather than the other, or rejecting the religion of the parents entirely.

Thus, the concept of Family Religious Environment emerges as a particularly important topic for research, especially in terms of its impact on socialization processes. The family represents a socialization which creates and maintains its own "socialization space", whose function is to provide an area in which interaction between members takes place, generating religious belief, attitudes, and behaviors in children, while at the same time, maintaining parents' modes of religious expression. This last statement will serve as the definition of Family Religious Environment (FRE) in the present study. The model in Appendix B, illustrates our definition of the FRE.

To further elaborate on our definition of Family Religious Environment, we may say that in it are found primarily religious elements, ie., denominational identity, attendance patterns,

belief/attitude structures, knowledge of one's own and others' faiths, etc. But since religion in this study has been defined as a multi-dimensional phenomenon, a "consequential" (to use Glock/Stark terms) area is included in the FRE.

The existence of this particular dimension indicates that religion in the family (as found in the FRE) should be, and indeed will be, tied to other forms of family and individual attitudes, beliefs, and behaviors falling outside of the boundaries of religion. An analysis of this latter area would make an extremely valuable contribution to religious research.

With the definition of Family Religious Environment (FRE) established, the next step is to see what religious research has to say about its characteristics. Reviewing studies of religion in the family thus, yields three distinctive attributes held by the FRE.

First, FRE is multi-dimensional, ie., each parent and child in the family unit exhibits a pattern of religious expression which is multi-faceted. Weiting's research (1975) illustrates this point by concluding that while beliefs and symbolic meanings between generations are relatively similar, institutional involvement in religion is more traditional for parents than children. In Glock/Stark terms, the ideological dimension of the family unit may be the same for all members,

while the other dimensions may differ between them. Weiting feels that research on religion in the family suffers from the lack of an intrafamilial approach. The present study, using triadic units, seeks to overcome this problem.

Second, the Family Religious Environment is related to stability in the family unit for purposes of religious socialization. For example, Weigert and Thomas in two related studies (1970, 1972) uncovered the relationship between the family environment and religiosity in children. They found that in those family environments characterized by high control (HC) and high support (HS), together molding adolescent behavior, the highest religiosity scores were found (ie., great similarity between parent and child religious expression). Similarly, Fichter (1962) found that "religious families" (defined as practicing common prayers together) exhibited an environment whose great stability aided the socialization process. Not only is there a strong relationship between the stability of the family environment and the FRE, but this relationship seems to be bidirectional, with pressures early in marriage operating both to aid movement toward a unified parental religious image (ie., denominational homogeneity) and to eliminate possible friction between spouses which would disturb the normal family environment and hinder socialization.

Carrying this argument further, we may say that religion aids, and is aided by a stable family unit. The success or failure of religious socialization, measured by the similarity or lack of between parents' religion and childrens', may well point to similar results in other areas of value transmission.

Third, the FRE continues as a significant social fact for a considerable length of time. Balswick, Ward and Carlson (1975) found that theological belief structures of college students remained constant (and conservative) over time, while socio-political value/attitude constellations liberalized drastically. They conclude their discussion with two alternative theses:

- a) religious areas in a person's life are not related to his socio-political sphere, and
- b) the stability of religious values point to the long-standing, dramatic influence religious socialization has in the family, and choose the second as the best explanation for their findings.

Studies by Stanley (1965) and Hastings and Hoge (1970) also confirm the longevity of the FRE, by tying together concepts of a stable family environment and a high degree of adolescent religiosity, extending into early adulthood.

Now that the characteristics of Family Religious Environments have been presented, we turn our attention to religious research analyzing differing patterns on interaction and influence between parents' religious expression, and that of their children. In this way, the internal workings of the "socialization space" have light shed on them. To do this, two major studies of religion in family units have been chosen to have their findings discussed - namely Strommen, et al. (1972) in research on Lutheran generations, and MacCready (1975) in an unpublished dissertation on intergenerational religious value transmission.

Strommen's findings are as follows:

- 1) Respondents reported that the two greatest influences on their religious life were mother and father, in that order respectively.
- 2) Respondents' religious belief structures were related to mother's beliefs (ie., ideological dimension), but to father's church activity (ie., ritualistic dimension), rather than his beliefs.
- 3) A positive evaluation of church and family life was associated with a positive identification with one's parents.

- 4) On the other hand, a strong Peer Orientation was characterized by a rejection of the family unit as a source of influence on one's behavior. Here Strommen found that such an orientation was discovered more frequently among college students than high school counterparts. The former exhibited attendance patterns, while the latter's attendance resembled that of parents.

A number of inferences may be drawn from these findings. The result described in #3 points to our characteristic of FRE related to the stability of the family unit and its connection with religious socialization. In an indirect way, it may also indicate that lack of friction between parental religious lifestyles can yield positive familial attitudes in the adolescent. Another attribute of Family Religious Environment confirmed by this research is the time span of its influence. Note in #4 that adolescent religious behavior patterns were similar to parents' at least until the end of high school. Presumably, this influence extended into college years wherever it was not weakened by a strong peer orientation. Where the respondent identified more with his peers, it seems a break with FRE occurred, as illustrated by the college respondent's

dissimilar attendance pattern when compared with those of his parents.

Many of the statements made earlier in our discussion of the dynamics of that social system we are calling FRE are confirmed by Strommen's work. For instance, differential patterns of religious socialization impinge on the child from each of his parents uniquely taken. Mother's beliefs, but father's practices are the elements found to relate with the child's religious behavior. Where the family unit is stable the FRE flourishes, and children's modes of religious expression resemble those of their parents. In an unstable family environment, one finds adolescent respondents possessing a strong peer-orientation, and religious behavior different from that of parents. Here, it may be assumed that Family Religious Environment, if it exists, does so with great difficulty and ineffectively impacts socialization processes.

MacCready's findings, on the other hand, enable us to view a different set of dynamics in the social system of the FRE. His conclusions are listed below.

- 1) The strongest influence on an individual's devotional behavior comes from the devotional behavior of his parents.

- 2) Social class has little or no influence on religious behavior. (This supports research noted earlier which found little or no relationship between denominational membership and SES).
- 3) Wives influence religious behavior of husbands, more than husbands influence wives.
- 4) Fathers influence the religious behavior of their children, regardless of sex, more than mothers do.
- 5) Family variables may be used to delineate the influences on devotional behavior patterns since they do so as well as individual variables.

Because the strongest influence on an individual's pattern of religious expression comes from his parents, we again encounter the emergence of the FRE concept as it acts on parents and children together. The latter, through the wife's influence on her husband's religion, will exert a significant impact on the religious socialization of the children, assuming the marital unit is homogeneously religious. However, with respect to the parental unit and its place in the structure of the Family Religious Environment, MacCreedy shows that homogeneous families may not be characterized by a direct correspondence between religious expression of parents and children, taken dimension by dimension for all members. For instance, where

the parental unit is religiously homogeneous, value transmission and behavioral patterns are imparted to children through the father. Finally, because family variables were found to exert a significant influence on devotional behavior, we would expect such lines of influence to be weakened in families with interdenominational spouses, or in those where friction in the general family environment moves children towards a peer-group orientation.

Concluding this section, it is clear that research analyzing religion in the family allows for the emergence of our concept of Family Religious Environment, as well as lending some form to it. The findings discussed illustrate a number of relationships between the religiosity of parents and children with respect to beliefs and attendance patterns. One major weakness of all the studies previously discussed, however, is that they fail to analyze the religious environment of the family from a multi-dimensional approach. The present study seeks to overcome this problem by examining the multi-dimensionality of religious expression in the father, mother and child separately, as well as that of the family unit as a composite of its members.

Major Assumptions

The following assumptions form the foundation for the present study.

- 1) Religion is defined as multi-dimensional, with the Glock/Stark framework used as the theoretical basis for this definition. Due to limitations not all Glock/Stark dimensions will be operationalized. One important area in the present definition, however, is the consequential dimension. Previous research did not successfully operationalize this dimension, nor did it establish its place in the Glock/Stark construct.
- 2) Religion's effect on areas of social behavior (and here it is assumed to have an effect) can only be analyzed if the element of group context in which it exists is included. The social group, whether a church body, or in this case, a family unit mediates and provides a linkage between a person's faith, and his behavior and attitudes. It generates and maintains through the socialization process distinct patterns of religious behavior, and has a measureable effect on non-religious behavior.

- 3) In the marital unit where spouses are interdenominationally religious there exists pressures causing them to seek religious homogeneity. Presumably, homogeneity of the parental unit aids in the achievement of a stable family religious environment where children undergoing socialization exhibit similar patterns of religious expression as those of their parents.
- 4) Two types of familial situations work against the attainment of a stable family religious environment. Either the maintenance of an interdenominational unit, or the appearance of parent-child conflict leading to the latter's movement toward peer-group orientation and a rejection of the family, may serve to disrupt the family religious environment, rendering it incapable of providing a "socialization space".
- 5) The dynamics of interaction in the family unit with respect to religiosity argue for a multi-dimensional approach to the analysis of family religious environment. This is because even

where families are denominationally homogeneous, other dimensions of parental religious expression may differ between spouses. The latter situation causes differential patterns of influence flowing from each parent to the child during religious socialization.

In the present study, the concept of Family Religious Environment (FRE) will be defined as -

"... a social system found in the family unit which creates and maintains its own "socialization space", whose function is to provide an area in which interaction between members takes place, generating religious beliefs, attitudes, and behaviors in children, while at the same time maintaining parents' modes of religious expression." (see pg. 30)

The sections to follow will describe those various questionnaire items relating to religion found in the major study, which will be used in the present research. The relationship of parental religious dimensions to adolescent religious dimensions will be examined, to elaborate the structure of the FRE. Once the necessary elements of the FRE are established, the typology may be constructed and evaluated as to its theoretical usefulness.

CHAPTER II

Survey Questionnaire Items and the Operationalization of Religious Dimensions in Family Members

All survey items used to operationalize various Glock/Stark dimensions are taken from a larger study designed to assess intergenerational value transmission.¹ The original study consisted of one self-administered youth questionnaire, two different self-administered parent questionnaires for each spouse, and an open-ended interview with each parent (covering those areas of importance in his/her life history). Those items listed in Appendix A constitute a portion of the youth and one of the parental instruments, which attempt to assess the denomination, attitudes, beliefs and behaviors associated with religion.

The sample of triadic family units was selected by randomly sampling the 1971 and 1973 graduating classes of three Midwestern and three Western high schools located in major Standard Metropolitan Statistical Areas (SMSA). Once a student had been selected for the survey, both he/she and the parents were solicited for the survey. The result was a group of 404 family units, not all of which were intact, i.e., both parents present.

¹The Intergenerational Transmission of Values Study (Public Health Service Grant #1, RO:MH24263-02).

A glance at Appendix A shows that, using the available items, three Glock/Stark dimensions are operationalized - namely, the ideological, ritualistic, and consequential. Since the author did not design the religious items in the original study, the intellectual and experiential dimensions were not included.

The ideological dimension was defined earlier as those elements of religion directly related to belief systems, ie., general precepts. A major item subsumed under this definitional category is the respondent's denominational affiliation, both currently and during childhood. By allowing a self-report of the religion under which a respondent was raised, the original survey provided important data which will be used later to differentiate homogeneous from interdenominational marital units. Also included under this dimension are the following Likert scale-type items:

- a) A traditional definition of Godhead, whose shape is defined through biblical references (BIBLGOD).
- b) A traditional "First Parents" view, ie., the belief that all peoples evolved in the manner described by Old Testament writings (ADAMEVE).
- c) The belief in the Pentacostal gift of Glossolalia (ie., "speaking in tongues") described in New Testament writings (HOLYSPT).
- d) Strong devotion to the Savior as the source of all needs satisfaction (JESUS).

The previous items delineate what may be described as a traditional, or Fundamentalist; orientation towards Christian belief systems. Those respondents reporting agreement with these statements will most likely be members of conservative Protestant or Catholic denominations. On the other hand, those disagreeing with these items would be characterized as having a non-traditional Christian, an Atheist, an Agnostic, a Jewish or a non-religious bent in their daily lives.

A second dimension, the ritualistic, is defined in the Glock/Stark framework as the practice of religion, in both public (ie., attendance at services) and private (ie., prayer) modes. The former type is represented here by respondents' self-reports regarding frequency of attendance at religious services both at the present time, and during childhood. Relating this dimension to the ideological, we may assume that persons claiming membership in major denominations would most likely practice their religion publicly, while those belonging to non-Christian religions or claiming no affiliations, would not. This may not hold true for all respondents, as evidenced by Vernon's (1968) study supporting that respondents classified as "Nones" with respect to denominational affiliation may nonetheless exhibit ritualistic behavior.

Operationalization of the third dimension, the consequential, posed some problems in the current research. Defined by Glock/Stark as the effects on one's daily behavior following from religious commitment, it implies the necessity to use items defined as non-religious, ie., political, social, etc. Since the choice of items for this study was confined to those inherently religious in orientation, some redefinition of the consequential dimension was needed. Hence, for present purposes, the consequential dimension was operationalized using items which are religious in scope, but mutually exclusive from all other dimensions. Under this category fall the following -

- a) Respondents' self-conception of religiosity, ie., the degree to which they consider themselves religious (RELIG).
- b) Respondents' attitudes regarding the necessity for religious instruction of children (RELINST).
- c) Respondents' attitudes on the importance of religion in one's daily life (RELDAY).
- d) Respondents' attitudes towards the need for institutionalized religion to aid in the search for the transcendental (SEEKGOD).

The items described above really do little violence to the original concept of the consequential for the following reasons.

First, while these variables relate to areas distinctly religious in nature, they cannot be included in the other Glock/Stark concepts. Second, they relate to areas which can logically be considered as outgrowths of religious commitment. For example, a respondent would have had to go through a religious socialization process to form either positive or negative attitudes towards the religious instruction experienced, the importance of religion in life, and a personal degree of religiosity. Third, all of the variables are assumed to be related to general family environment and in particular to its religious sphere, (ie., the focus of this study).

The fourth concept, interdenominational marriage (vs. homogeneously religious marriage), will be operationalized using a combination of spouses' current and childhood religious affiliations. The method of operationalization will be described later. For our present purposes, however, we can relate the area of interdenominational marriage directly to the consequential dimension, and indirectly to all other dimensions, since they are present in the multi-dimensional expressions of religion each spouse brings into the marital unit. As it relates to the consequential dimension, interdenominational marriage patterns have a direct and significant impact on the religious environment of the family, and the modes of expression exhibited by its members. These effects relate to the

definition of the consequential dimension - ie., effects on one's daily behavior following from religious commitment - but add the important component of interaction between the family members' individual consequential dimensions.

CHAPTER III

Building the FRE Typology

An Examination of the Characteristics of Religious Expression Found in the Traidic Family Units

Now that the operationalization of major Glock/Stark dimensions has been described, we may proceed with an examination of the youth and parent responses to religious items in our survey. In this way, each family member's multi-dimensional pattern of religious expression can be delineated, and a general overview of our sample in relation to the operationalized dimensions will be obtained. Appendic C, containing sets of tables describing response patterns to items in the ideological, ritualistic, and consequential dimensions will serve as the source material for the discussion which follows.

The ideological dimension consists of responses to items tapping current and childhood denominational affiliations. Chart 1 illustrates the large number of reported denominations, a number so large in fact has to cause some difficulty in analysis. The problem has been remedied however, by classifying all responses into five major categories of religion-Protestant, Catholic, Jew, Other and None (or no formal religion). While handling the data in this manner causes detailed information to vanish, the loss is not critical,

since the thrust of the present study is an examination of denominational membership as an element of the Family Religious Environment (FRE), and it is assumed that the presence or absence of such affiliation will have the major effect on the latter, rather than the particular set of precepts held.

Looking at Tables 1, 2, and 3 it is clear that the majority of youth and parent respondents fall into three major religious groups found in American society, namely - Protestants, Catholics, and Jews. Over two-thirds of youths, and over three-fourths of our parents in the sample, are found in these groups indicating that the majority of our respondents profess denominational membership.²

In comparing the changes in membership from childhood to the present, an interesting pattern, repeated in both youth and parent respondents, emerges. All major religious groups have lost members, who now profess no religious affiliation. Among youths, the Catholic group experienced the largest loss, while for parents the largest loss was in the Protestant group. This pattern indicates that our present sample has experienced a shift from specific denominational groups, and a consequent weakening of the ideological dimension.

² Because of the small number of respondents reporting "Other" denominations, this category was collapsed into the "none" category in all subsequent tables and analyses.

That is, it seems reasonable to assume that a person's moving out of a specific religion to a "none" category implies a loss of support for major doctrinal value systems which may have had a stabilizing influence on the FRE social system. Put in other terms, the loss of a structure of values connected to particular denominations may weaken the religious socialization mechanism found in the family.

A similar pattern emerges in Tables 4, 5, and 6 which present current and childhood attendance patterns for our triadic family members. Here it is the ritualistic dimension which is weakened by a change from frequent to infrequent attendance at religious services over time. The percentages of youth and parent respondents changing to infrequent or never categories is quite large. Again, we would expect this weakened dimension of religiosity to have some effect on the family religious environment.

Expanding on our examination of responses to the ideological dimension items, we note the existence of relatively consistent patterns. Tables 7, 8, and 9 contain the four items used to elaborate on the ideological sphere of family religious environment. While youth, father and mother respondents agree fairly strongly with a traditional definition of a godhead (64%, 77%, and 71% respectively)³ and a

³ Reported percentages are the sum of "strongly agree" and "agree" responses in all of the following tables examined.

"First Parents" view of Adam and Eve (45%, 56% and 58% respectively), their responses to more contemporary ideological items are weaker. Little agreement is found with the statement regarding the Pentecostal gift of glossolalia (28%, 32%, and 29% respectively). This result may be due to: a) lack of understanding on the part of survey participants as to what the question really meant, b) the proportion of non-Christian denominational affiliations currently reported, or c) merely the fact that this item itself is a poor choice for the operationalization of the ideological.⁴ Similarly, the item defined as "seeing Jesus as the source of all need satisfactions" may also be a poor choice for the ideological dimension (reported percentages of agreement are 34%, 40%, and 45%), since most people in contemporary American society are reluctant to accept such sweeping generalizations.

To summarize the pattern of responses noted above, we may say that certain long-standing religious precepts, e.g., the acceptance of a biblical definition of God, are

⁴ In a discussion of this problem with Dr. R. Block, co-director of the ITV study, he noted that the RELINST through SEEKGOD items were originally designed to resemble a Guttman-type scale. Thus, contemporary items were expected to elicit positive response only from individuals characterized by a high degree of religiosity. The current study has dissembled the original scale and reclassified these items.

useful in tapping the existence of the ideological dimension of religion while other items, requiring a more detailed knowledge of Christian teachings, may not be able to usefully operationalize a particular Glock/Stark concept. Regarding the relationship of the reported data to the ideological dimension of the FRE, it can be reasonably concluded that even with the movement of respondents from major religious categories to a "none" group, these residual religious values, a product of long-term religious socialization, indicate the existence of this dimension in our triads.

The discussion thus far would seem to indicate that the ideological and ritualistic dimensions in the family religious environment (FRE) have weakened over time. Since the consequential dimension, by definition, is inextricably tied to the other dimensions, and would serve at least indirectly as a measure of their strength, we would expect a similar pattern of responses in this area. An examination of Tables 10, 11, and 12, operationalizing the consequential disapproves this assumption.

Youth, together with their parents, strongly agree with the statements that religious instruction for children is important, and that religion should be an important influence in daily life (all percentages exceed 50%). Youth

and their fathers, however, see a lesser need than do mothers for religion within the context of an institutional group (68%, 60%, vs. 77%). The data point up the pressure of a rather strong consequential dimension in the family triads of our sample, and indicate that religion has had a significant impact on family life. This conclusion is also supported by the frequency with which respondents classify themselves as very greatly or moderately religious compared to "not religious".

The existence of homogeneously religious or interdenominational marriage patterns in the parental units of the sample is the fourth area of the Family Religious Environment (FRE). Table 13 was constructed by grouping intact parental units (ie., both parents present) into various categories on the basis of current and childhood denominations reported by each spouse. The data show that: 1) Marital units in the sample are overwhelming homogeneous (81.7%); 2) 60.7% of these homogeneous units contain parents whose denomination has not changed from childhood, while 8.5% of fathers and 12.5% of mothers belonged to faiths other than those they currently hold with their spouses; and 3) Currently, 18.3% of the sample remains interdenominationally married.

Based on research findings in studies on inter-denominational marriage patterns, their effects on religious socialization of children, and general family stability, several interpretations of these data are reasonable. First, among homogeneously religious partners, less friction will exist (ie., differences) as to the modes of religious socialization exerted on offspring (re: Landis, 1949). Second, a greater interest in religion will be manifested by both spouses, and this condition should significantly impact the religious socialization carried on in the FFE (re: Lenski, 1953). And third, where conversion of one spouse occurred, it was in the direction of homogeneity, and usually generated by pressures to attain and preserve a stable family environment in which religious training may take place (re: Crockett, et.al., 1967, 1969). This last condition seems reasonable since previous research has uncovered no other plausibly compelling reasons for spouses to change their denominational affiliations at the time of marriage.

The findings of this section can be briefly summarized below.

In the triadic family units:

- a) Reported denominational membership falls into three dominant categories - Protestant, Catholic, and Jew.

- b) Family units exhibit a movement from reported denominational affiliation and frequent attendance patterns in childhood to "none" (or NO Formal Religion) and infrequent attendance patterns currently.
- c) "Traditional" religious precepts comprising the ideological dimension show strong patterns of agreement across all members of the triadic family unit, while "contemporary" attitudes/beliefs are not similarly adhered to.
- d) Items used to establish the consequential dimension of the FRE are strongly agreed to by all family members. This is due to the long-standing religious socialization processes each parent and child have been exposed to during the course of life.
- e) Homogeneously religious couples predominate, with spouses holding differing faiths before marriage converting to those yielding homogeneity and family stability.

Interaction Patterns of Religious Dimensions in Members of the Family Triads

The previous two sections dealt with the operationalization of those Glock/Stark dimensions used in this study and

general response patterns of family members to items comprising the four major areas of family religious environment. To continue the construction of an FRE typology, the next step is to examine the interaction patterns between religious dimensions found in each member of the family triad. What this will yield is a measure of the multi-dimensional religiosity (expressed through the dimensions operationalized) of each member of the family unit. Then, by taking the collective result of these individual measures the FRE typology may be established.

An examination of the relationships between the religious dimensions found in each member of the family unit requires a measure of association with the following characteristics -

- a) The ability to be used on ordinal level data (ie., all items comprising the Glock/Stark dimensions used are ordinal in nature, with the exception of denomination).
- b) Symmetry (ie., ability to measure association regardless of direction), since what is being examined are interaction patterns, and not casual linkages between dimensions.
- c) The ability to handle numerous ties in ranks (due to the small number of ordinal categories for each variable, and the size of the sample).

Clearly, the statistic possessing all of the above characteristics is Gamma (G), defined by Loether and Mc Tavish (1974) as -

"... a frequently used symmetrical measure for the association of two ordinal variables ... which eliminates the problem of ties. (it) can always achieve the limiting values of -1.0, or +1.0 regardless of the number of ties." (pg. 228)

Gamma (G), in fact, is particularly useful in the present study when handled in correlation matrix form. It allows patterns of relationships between items within a dimension, and between items comprising different dimensions, to emerge. The approach can be explained by the following steps.

First, sets of items will be grouped under the dimensions they operationalize (eg. attitudes toward religious instruction of children is an item operationalizing the consequential dimension). Next, a mean gamma coefficient (\bar{X}_G) will be determined for each dimension. This mean will be computed by summing the G's of all item pairs and dividing by the total number of pairs produced. Finally, a mean gamma coefficient reflecting the associations of pairs by dimensions will be produced.

Using the above approach on MATRIX 1, containing Zero-order gammas of youth items shows -

MATRIX 1: ZERO-ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS),
ARRANGED BY GLOCK/STARK DIMENSION.

		RITUAL- ISTIC				IDEOLOGICAL				CONSEQUENTIAL			
		YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD			
RITUALISTIC	YCHURCH		.47	.38	.28	.47	.63	.60	.57	-.34			
	YBIBLGOD			.82	.57	.69	.58	.69	.69	-.28			
	YADAMEVE				.62	.66	.51	.59	.60	-.29			
IEDOLOGICAL	YHOLYSPT					.50	.43	.34	.48	-.07			
	YJESUS						.63	.59	.73	-.22			
	YRELIG							.63	.69	-.36			
	YRELINST								.70	-.33			
CONSEQUENTIAL	YRELDAY									-.26			
	YSEEKGOD												

- a) A strong association between items comprising the ideological dimension. The mean gamma coefficient $(\bar{X}_G) = .64$.
- b) In the consequential dimension, those items concerned with self-concept of religiosity, religious instruction for children, religion's influence in daily life are strongly related to one another $(\bar{X}_G) = .67$. Throughout the current analysis, these items will be referred to as "positive" consequential items, since agreement with them focuses religion in the family, and indicates an institutional orientation to religious expression. On the other hand, attitudes toward seeking a god-figure outside of organized religion will be referred to as a "negative" consequential item. In this case, the latter relates to the "positive" items in this dimension only moderately $(\bar{X}_G) = -.32$.
- c) The ritualistic dimension, reflected by reported attendance patterns is strongly associated with the "positive" consequential dimension $(\bar{X}_G) = .60$, and moderately associated with its "negative" counterpart $(\bar{X}_G) = -.34$. It is also moderately associated with the ideological dimension $(\bar{X}_G) = .40$.

- d) The "positive" consequential dimension is strongly related to the ideological $(\bar{X}_G) = .57$, while the "negative" is weakly related $(\bar{X}_G) = -.22$.

Both mother and father patterns of multi-dimensional religiosity are highly similar to those found for youth. For mother's items (MATRIX 2) -

- a) Ideological dimension items, $(\bar{X}_G) = .67$.
 b) "Positive" consequential dimension, $(\bar{X}_G) = .64$;
 "Negative" consequential, $(\bar{X}_G) = -.17$.
 c) Ritualistic - Ideological association $(\bar{X}_G) = .48$.
 d) Ritualistic - "Positive" consequential association,
 $(\bar{X}_G) = .56$;
 "Negative" consequential, $(\bar{X}_G) = -.04$.

And, for father's items (MATRIX 3) -

- a) Ideological dimension items $(\bar{X}_G) = .66$.
 b) "Positive" consequential dimension, $(\bar{X}_G) = .61$;
 "Negative" consequential, $(\bar{X}_G) = -.23$.
 c) Ritualistic - Ideological association, $(\bar{X}_G) = .49$.
 d) Ritualistic - "Positive" consequential association,
 $(\bar{X}_G) = .63$; "Negative" consequential, $(\bar{X}_G) = -.26$.
 e) "Positive" consequential - Ideological association,
 $(\bar{X}_G) = .58$; "Negative" consequential, $(\bar{X}_G) = -.07$.

MATRIX 2: ZERO-ORDER GAMMAS OF MOTHER RELIGIOUS VARIABLES (ITEMS),
ARRANGED BY GLOCK/STARK DIMENSION.

		RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
		MCHURCH	MBIBLGOD	MADAMEVE	MHOLYSPT	MJESUS	MRELIG	MRELINST	MRELDAY	MSEEKGOD
RITUALISTIC	MCHURCH		.56	.52	.31	.54	.58	.56	.53	-.21
	MBIBLGOD			.86	.52	.80	.55	.61	.75	-.12
	MADAMEVE				.58	.69	.50	.55	.72	-.09
IDEOLOGICAL	MHOLYSPT					.55	.34	.24	.45	.11
	MJESUS						.62	.56	.78	-.07
	MRELIG							.55	.61	-.18
	MRELINST								.76	-.23
CONSEQUENTIAL	MRELDAY									-.10
	MSEEKGOD									

MATRIX 3: ZERO-ORDER GAMMAS OF FATHER RELIGIOUS VARIABLES (ITEMS),
 ARRANGED BY GLOCK/STARK DIMENSION.

		RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
		FCHURCH	FBIBLGOD	FADAMEVE	FHOLYSPT	FJESUS	FRELIG	FRELINST	FRELDAY	FSEEKGOD
RITUALISTIC	FCHURCH		.56	.50	.32	.56	.72	.59	.59	-.26
	FBIBLGOD			.80	.58	.74	.79	.65	.75	-.21
	FADAMEVE				.55	.65	.64	.56	.70	-.15
IDEOLOGICAL	FHOLYSPT					.61	.45	.32	.42	.21
	FJESUS						.63	.43	.66	-.14
	FRELIG							.56	.61	-.12
	FRELINST								.65	-.28
CONSEQUENTIAL	FRELDAY									-.28
	FSEEKGOD									

To summarize the above associations, the patterns of relationship within dimensional variables (items) and between dimensional variables (items) are highly similar for each member of a family triadic unit.

First, the items constituting the ideological and consequential dimensions are strongly associated with one another, within dimension, the one exception being the "negative" consequential item (ie., a search for faith outside of organized religion). Second, ritualistic dimension (ie., attendance patterns) is moderately associated with the ideological, but strongly associated with "positive" consequential items (self-religiosity, religious instruction for children, and the importance of religion in daily life). Finally, the "positive" area of the consequential dimension is strongly associated with the ideological.

What conclusions can be drawn from the above patterns of association between dimensions? And further, what is their significance for the family religious environment concept put forth?

Considering the above findings in light of the problem of operationalizing Glock/Stark religious dimensions, it seems clear that the items chosen sufficiently satisfy the needs of the present study. In only one case, ie., the "negative" consequential item, did an item chosen to operationalize a particular dimension not related to others within the dimension.

Associations between dimensions clearly emerged in the correlation matrices, further supporting the conclusion that the choice of items used to operationalize multiple dimensions of religiosity was adequate. The problem of high correlation between items suggesting that certain items could be interchanged as measures of the same dimensional attribute, does not warrant consideration here due to the limit on G between pairs of items (ie., never exceeding .70).

An important result of the above discussion is that the patterns emerging between the consequential and other dimensions in the present study differ from earlier research attempts to operationalize Glock/Stark concepts. Earlier in this paper, an argument was presented for the importance of examining the links between the consequential dimension and others within a group context. Here, the family triadic unit provides that context, and the consequential element of religious expression shows an association with other dimensions.

All of the above conclusions indicate the viability of the Family Religious Environment (FRE) construct. Since the variables used are ordinal in nature and range from strong agreement to strong disagreement, or frequent to infrequent attendance, the correlation matrices examined indicate that families -

- a) Showing agreement with ideological and consequential items, and frequent attendance, the FRE will be characterized by a strong religious orientation across all dimensions and triadic family members.
- b) Where the FRE exhibits disagreement with these dimensions, plus infrequent attendance, it is characterized by a weak orientation across all dimensions and family members.

Searching for Significant Items Within the Multi-Dimensional Religiosity of Individual Family Members

The steps taken thusfar have involved a description of the operationalization of Glock/Stark dimensions, an examination of the response patterns of triadic family members to items comprising these dimensions, and the investigation of patterns of associations between items within a particular dimension and between the dimensions themselves.

Before proceeding to construct a typology of FRE, it is necessary to identify the key variables within each family member's multi-dimensional religiosity. That is, there may be certain items in the gamma matrices examined previously whose impact on an individual's measure of religiosity warrants their being weighted when constructing the typology.

The weighting process would reflect the significantly greater importance these items carry in an assessment of an individual's religiosity, over the others used to operationalize the various religious dimensions.

To begin testing the effects of variables assumed to strongly impact the associations between dimensions, a particular gamma matrix must be conceptualized as a pool of interaction effects between items and/or dimensions. When the effect of a variable is removed from the matrix (ie., its effect is "controlled"), one of three possible patterns of associations emerges. The first pattern displays no impressive changes in the associations between the items and/or dimensions when the effect of one variable was removed. This situation would indicate that the variable whose effect was controlled did not have a measurable impact on the pool of interaction effects the gamma matrix represented. A second pattern would be one where all, or a large number, of the gamma coefficients in the original matrix decreased in magnitude. Such a pattern would indicate that the variable whose effect was being controlled exerted an enhancing influence on the associations between the remaining pairs of variables. The final pattern which might emerge would be one where the removal of a particular variable's effect would cause the original gammas between pairs to increase, thus indicating

that the variable controlled for had a suppressor effect on the associations of the others. The first pattern, if exhibited, would indicate that the weight used for that variable when constructing the FRE typology be equal to the other variables (items) in various dimensions (ie., it be unweighted). The other two patterns would indicate that the variable whose effects were controlled for be either positively or negatively weighted during the construction of the FRE typology.

In general, the principle observed in the selection of particular variables for positive or negative weighting will be that their effect on the associations between pairs yield a minimum $\pm .10$ change from the original gamma (ie., where no controls were present), and that a number of associations be affected (ie., usually more than five).

The variables chosen for this part of the analysis were the following. For youths, two different categories of variables were selected -

- a) youth denomination, attendance patterns, and self-conception of religiosity, and
- b) father and mother's denomination, attendance patterns, and self-conception of religiosity, each taken separately.

In selecting the youth variables for control, the rationale used was one which took into account the impact that denominational membership and attendance had in forming the level of religiosity in an individual. The latter situation was amply illustrated by studies previously cited in this paper. Self-concept or religiosity was also seen as being an important by-product of religious socialization. That is, its strength or weakness (ie., one considered himself religious or not) was assumed to be directly proportional to the importance religion has during childhood. Similarly, the father and mother items were chosen with the same type of assumption, ie., where religiosity of one or both parents was readily apparent, it would tend to strengthen the child's orientation towards his faith during socialization into a religious value structure.

Those items selected for control during the examination of parental matrices of associations between dimensions were denominational membership, attendance patterns, self-conception of religiosity, and the presence or absence of interdenominational marriage units for fathers and mothers respectively. Again, the same rationale used in selecting the youth variables held here, with the exception of interdenominational marriage. Since the latter had little or no association with youth religion variables, it was assumed to have no real effect if controlled for in youth gamma matrices.

Turning now to Matrices 4 through 21, we may examine the change in patterns of associations yielded by controlling for the effects of specific variables.

Matrix 4, illustrating the effect of controlling for youth denominational membership on the pool of youth variables, clearly shows this item's important contribution to the measurement of youth religiosity. When controlling for denomination, fourteen pairs of associations show a decrease from their original gamma values. Denominational membership, therefore, appears to enhance the relationship between multiple religious dimensions; its greatest influence seems to be to reduce the relationship between the ideological and consequential dimensions (8 pairs of associations affected). An obvious interpretation of these results is that particular denominational memberships (or their absence) serve to strengthen the ties between religious values (ideological) and their manifestation in daily life (consequential). This conclusion supports the position advanced earlier in this paper that denomination provides a skeletal framework which the other dimensions help "flesh out", to provide a total and wholistic view of an individual's multi-dimensional religion.

Matrix 5, showing the effect of controlling for youth's attendance patterns, has a similar configuration to the previous matrix. Here, control on the ritualistic dimension again yields

MATRIX 4: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS) ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF YOUTH'S PRESENT DENOMINATION (YOWNREL).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	YCHURCH	YBIBLGOD	YADAMEVE	YGOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH	.39	.25	.25*	.36*	.58	.53	.49	-.28
	YBIBLGOD		.78	.46*	.63	.47*	.63	.64	-.24
	YADAMEVE			.55	.55*	.33*	.49*	.49*	-.25
IDEOLOGICAL	YHOLYSPT				.36*	.30*	.21*	.33*	-.04
	YJESUS					.49*	.53	.64	-.18
	YRELIG						.55	.59*	-.30
	YRELINST							.64	-.28
CONSEQUENTIAL	YRELDAY								-.26
	YSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 5: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF YOUTH'S PRESENT ATTENDANCE (YCHURCH).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL		
	YBIBLGOD	YADAMEVE	YHOLYSPT	YJOSUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
YBIBLGOD		.79	.57	.66	.45*	.58*	.60	-.14*
YADAMEVE			.63	.62	.40*	.50	.55	-.17*
YHOLYSPT				.50	.38	.23	.45	.05
YJESUS					.53*	.48*	.64	-.08*
YRELIG						.46*	.56*	-.21*
YRELINST							.60*	-.16*
YRELDAY								-.13*
YSEEKGOD								

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*INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO_ORDER MATRIX.

a pattern of weakened associations between the consequential and ideological dimensions (8 pairs affected, 14 pairs overall changed significantly). Thus, attendance greatly influences the multiple dimensions of youth religiosity in that, the degree to which a youth in the sample is religiously oriented (measured by the strength of the associations between dimensions) is proportional to the strength of the ritualistic dimension, ie. whether church services are a part of his life.

Matrix 6, showing the effect of controlling for the final youth variable selected - self-conception of religiosity - yields yet another notable pattern. Here, the relationships of the ritualistic dimension to both the ideological and consequential are weakened (7 pairs of associations affected, 12 overall). The greatest changes occur in the ritualistic - ideological association with Y CHURCH - YBIBLCOD, YCHURCH - YADAMEVE, and YCHURCH - YJESUS pairs exhibiting Gamma decreases of .22, .21 and .22 respectively. Hence a person's feelings about the degree of his religiosity help tie together its dimensions. While causal chains are not postulated in the present study, it seems reasonable to assume that self-religiosity is a chronological successor to development of ideological and consequential dimensions, formed through socialization in religious values and strengthened by attendance patterns during childhood.

MATRIX 6: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF YOUTH'S PRESENT RELIGIOSITY (YRELIG).

		RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL		
		YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH		.25*	.17*	.11*	.25*	.45*	.43*	-.22*
	YBIBLGOD			.78	.48	.58*	.62	.62	-.20
	YADAMEVE				.55	.55*	.51	.55	-.23
IDEOLOGICAL	YHOLYSPT					.39*	.23*	.40	-.04
	YJESUS						.45	.64	-.11*
	YRELINST							.64	-.26
CONSEQUENTIAL	YRELDAY								-.20
	YSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 7: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF FATHER'S PRESENT DENOMINATION (FOWNREL).

		RITUAL-		IDEOLOGICAL			CONSEQUENTIAL			
		YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH		.49	.38	.25	.45	.65	.66	.57	-.32
	YBIBLGOD			.78	.49	.67	.47	.68	.65	-.29
IDEOLOGICAL	YADAMEVE				.54	.58	.40*	.57	.54	-.34
	YHOLYSPT					.39*	.33*	.20*	.38*	-.06
	YJESUS						.61	.58	.67	-.32**
CONSEQUENTIAL	YRELIG							.64	.67	-.42
	YRELINST								.69	-.35
	YRELDAY									-.33
	YSEEKGOD									

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

** INDICATES THAT THE GAMMA VALUE SHOWN HAS INCREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

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MATRIX 8: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MOTHER'S PRESENT DENOMINATION (MOWNREL).

		RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
		YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH		.47	.34	.26	.44	.64	.60	.56	-.37
	YBIBLGOD			.80	.50	.68	.55	.69	.66	-.34
	YADAMEVE				.55	.59	.50	.57	.55	-.33
IDEOLOGICAL	YHOLYSPT					.36*	.35	.29	.37*	-.10
	YJESUS						.63	.61	.68	-.32**
	YRELIG							.69	.65	-.45
	YRELINST								.71	-.40
CONSEQUENTIAL	YRELDAY									-.37**
	YSEEKGOD									

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* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

**INDICATES THAT THE GAMMA VALUE SHOWN HAS INCREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

Matrices 7 through 13 show the effects on the gamma matrix of youth religious variables yielded by controlling for father and mother items. In general these effects do not approach the magnitude of those produced using youth items. Matrix 7, exhibiting the effects on youth religious dimensions while controlling father's denominational membership shows only one item whose relationship with others weakened - namely, youth's attitudes on the Pentecostal gift of glossolalia (YHOLYSPT). Since this item does not seem to be a suitable measure of the ideological dimension, the results cannot be validly interpreted. One interesting note with respect to this matrix, however, is that here we find the first appearance of a relationship enhanced by the removal of the effects of a particular variable. The negative association between devotion to the Savior (YJESUS) and non-institutional orientation to religion (YSEEKGOD) is strengthened. Nevertheless, removing the effect of father's denomination has no general effect on the matrix of youth dimensions.

A similar, yet weaker pattern of effects is produced when the impact of mother's denomination is controlled (MATRIX 8). The glossolalia item is again affected, as is the devotional and non-institutional relationship. Added to this is an enhancement of the negative association between the attitude towards importance of religion in daily life, and a non-institutional orientation to one's faith. Again, however, no notable effects occur when mother's denomination is controlled.

Matrices 9 and 10, control for father's and mother's attendance patterns. The pattern exhibited in both matrices show the relationship between the ritualistic and ideological or consequential dimensions is weakened. The impact of removing the effects of parental attendance patterns, however, is very slight (only one ideological and two consequential items are affected). For the purposes of typology construction, it seems reasonable to ignore these patterns, and conclude that removing the effects of these variables yields no real changes in the original interaction pool of youth religious variables.

Finally, matrices 11 and 12, where parental variables controlled are father and mother self-concept of religiosity, do not exhibit patterns differing from the original matrices when these effects are removed (only 2 pairs of items change in the first case, and none in the second). Matrix 13, also, shows no real change in the relationships of youth religious dimensions when the effects of parent marital unit type (ie., homogeneous or inter-denominational) are controlled (only one pair of items changed).

Using the same techniques employed to assess the impact of removing the effects specific youth and parent religious variables had on the youth gamma matrix, we may now examine father and mother matrices (using Matrices 14 through 21, following).

MATRIX 9: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF FATHER'S PRESENT ATTENDANCE (FCHURCH).

		RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
		YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH		.38	.34	.30	.35*	.56	.52	.45*	-.22*
	YBIBLGOD			.80	.54	.65	.44*	.65	.61	-.26
	YADAMEVE				.60	.62	.47	.58	.60	-.27
IDEOLOGICAL	YHOLYSPT					.50	.40	.30	.52	-.02
	YJESUS						.59	.49*	.66	-.21
	YRELIG							.49*	.61	-.30
	YRELI								.65	-.24
CONSEQUENTIAL	YRELDAY									-.18
	YSEEKGOD									

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 10: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MOTHER'S PRESENT ATTENDANCE (MCHURCH).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH	.44	.29	.24	.35*	.49*	.51	.44*	-.30
	YBIBLGOD		.77	.52	.67	.51	.67	.67	-.27
IDEOLOGICAL	YADAMEVE			.55	.57	.47	.53	.53	-.24
	YHOLYSPT				.41	.34	.30	.41	-.01
	YJESUS					.55	.49*	.64	-.17
	YRELIG						.52*	.57*	-.31
CONSEQUENTIAL	YRELINST							.68	-.32
	YRELDAY								-.23
	YSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 11: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF FATHER'S RELIGIOSITY(FRELIG).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH	.38	.35	.27	.40	.59	.59	.53	-.30
	YBIBLGOD		.81	.52	.63	.47*	.63	.66	-.30
	YADAMEVE			.57	.64	.48	.55	.61	-.30
IDEOLOGICAL	YHOLYSPT				.49	.45	.23*	.49	.02
	YJESUS					.65	.51	.73	-.25
	YRELIG						.55	.77	-.34
	YRELINST							.68	-.29
CONSEQUENTIAL	YRELDAY								-.29
	YSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 12: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MOTHER'S RELIGIOSITY (MRELIG).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH	.45	.35	.29	.45	.59	.59	.52	-.29
	YBIBLGOD		.82	.59	.69	.52	.68	.63	-.28
IDEOLOGICAL	YADAMEVE			.60	.63	.49	.58	.54	-.30
	YHOLYSPT				.51	.42	.38	.46	-.07
	YJESUS					.60	.62	.72	-.19
	YRELIG						.62	.65	-.28
CONSEQUENTIAL	YRELINST							.71	-.27
	YRELDAY								-.23
	YSEEKGOD								

MATRIX 13: 1st ORDER GAMMAS OF YOUTH RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF PARENTAL INTERDENOMINATIONAL MARRIAGE PATTERNS (INTERDN).

		RITUAL- ISTIC	IDEOLOGICAL			CONSEQUENTIAL				
		YCHURCH	YBIBLGOD	YADAMEVE	YHOLYSPT	YJESUS	YRELIG	YRELINST	YRELDAY	YSEEKGOD
RITUALISTIC	YCHURCH		.43	.40	.26	.47	.67	.58	.54	-.26
	YBIBLGOD			.83	.49	.72	.50	.67	.65	-.40**
	YADAMEVE				.57	.68	.49	.59	.65	-.36
IDEOLOGICAL	YHOLYSPT					.50	.41	.27	.46	-.02
	YJESUS						.65	.53	.71	-.29
	YRELIG.							.64	.75	-.40
	YRELINST								.69	-.34
CONSEQUENTIAL	YRELDAY									-.33
	YSEEKGOD									

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** INDICATES THAT THE GAMMA VALUE SHOWN HAS INCREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

Matrix 14, exhibits the effects of controlling mother's denominational membership, and Matrix 15 the effects of controlling her attendance patterns, on the matrix of religious dimensions. In the first case, removing the effect of denomination weakens relations between items comprising the ideological dimension, as well as those between the ideological and ritualistic. The largest change occurs in the MRELINST - MHOLYSPT pair, where the Gamma decreases by .21. It seems therefore, that again denomination appears to provide the skeletal framework needed to tie other dimensions together (ie., ritualistic and ideological here). To elaborate this point we need consider only how the group context within which one practices religion appears to strengthen relations between multiple religious dimensions in an individual. Denominational membership, indeed, provides this context. In the second case (ie., removing the effect of attendance patterns), the most impressive pattern emerging is one where the relationship between the ideological and consequential dimensions is weakened. One item in the consequential dimension whose positive associations with others in the ideological is especially affected, is that pertaining to attitudes on the importance of religious instruction for children (RELINST). Here, it seems that the relationship between beliefs (ideological) and behavior or attitudes (consequential) depends on attendance patterns. Indirectly, socialization processes (seen through the association between the religious

instruction item and attitude/belief items) as they are tied to specific belief structures are influenced by the combination of interactions between belief, attendance, and behavior or attitudes.

In matrix 16, the effect of mother's self-concept of religiosity is removed. The results are an apparent weakening of the association of the ritualistic with both ideological and consequential. Additionally, there is moderate weakening of the ideological - consequential association. The pattern here supports the statement made above concerning the structure of associations exhibited when ritualistic (attendance), consequential (attitudes, behavior), and ideological (beliefs, values) dimensions are considered. To state this position in other terms, we may say that removing the effect of self-reported degree of religiosity has relatively the same effect on the remaining dimensional items as that shown when attendance was controlled. This suggests that the FRE construct is a viable one, due to the structural relations now being found between dimensions.

Moving on to consider the effects of removing particular father religious variables from the pool of interactions in the matrices, we now turn to examine matrices 17 through 19.

MATRIX 14: 1st ORDER GAMMAS OF MOTHER RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MOTHER'S PRESENT DENOMINATION (MOWNREL).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	MCHURCH	MBIBLGOD	MADAMEVE	MHOLYSPT	MJESUS	MRELIG	MRELINST	MRELDAY	MSEEKGOD
RITUALISTIC	MCHURCH	.43*	.39*	.15*	.51	.65	.46*	.49	-.20
	MBIBLGOD		.79	.37*	.76	.52	.58	.69	-.13
IDEOLOGICAL	MADAMEVE			.45*	.61	.50	.53	.67	-.05
	MHOLYSPT				.38*	.25	.19	.31	.15
	MJESUS					.63	.62	.73	-.13
	MRELIG						.60	.53	-.29
CONSEQUENTIAL	MRELINST							.78	-.18
	MRELDAY								-.13
	MSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 15: 1st ORDER GAMMAS OF MOTHER RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MOTHER'S PRESENT ATTENDANCE (MCHURCH).

	RITUAL- ISTIC	IDEOLOGICAL			CONSEQUENTIAL				
		MBIBLGOD	MADAMEVE	MHOLYSPT	MJESUS	MRELIG	MRELINST	MRELDAY	MSEEKGOD
	MBIBLGOD	.81	.44	.73	.43*	.50*	.68	-.07	
IDEOLOGICAL	MADAMEVE		.51	.60	.37*	.38*	.63	-.03	
	MHOLYSPT			.48	.31	.03*	.33*	.18	*
	MJESUS				.54	.44*	.70	-.03	
	MRELIG					.49	.43*	-.11	
CONSEQUENTIAL	MRELINST						.67	-.11*	
	MRELDAY							-.01	
	MSEEKGOD								

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* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 16: 1st ORDER GAMMAS OF MOTHER RELIGIOUS VARIABLES (ITEMS) ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MOTHER'S RELIGIOSITY (MRELIG).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL		
	MCHURCH	MBIBLGOD	MADAMEVE	MHOLYSPT	MJESUS	MRELINST	MRELDAY	MSEEKGOD
RITUALISTIC	MCHURCH	.44*	.42*	.22	.41*	.41*	.39*	-.16
	MBIBLGOD		.84	.44	.75	.50*	.73	-.13
IDEOLOGICAL	MADAMEVE			.53	.63	.47	.72	-.07
	MHOLYSPT				.51	.14*	.44	.14
	MJESUS					.43*	.72	-.04
CONSEQUENTIAL	MRELINST						.71	-.18
	MRELDAY							-.09
	MSEEKGOD							

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 17: 1st ORDER GAMMAS OF FATHER RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF FATHER'S PRESENT DENOMINATION (FOWNREL).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	FCHURCH	FBIBLGOD	FADAMEVE	FHOLYSPT	FJESUS	FRELIG	FRELINST	FRELDAY	FSEEKGOD
RITUALISTIC	FCHURCH	.48	.38*	.16*	.56	.73	.60	.61	-.27
	FBIBLGOD		.75	.46*	.70	.77	.69	.75	-.23
IDEOLOGICAL	FADAMEVE			.37*	.57	.57	.58	.69	-.22
	FHOLYSPT				.45*	.34*	.29	.31*	-.26
	FJESUS					.62	.53**	.67	-.21
	FRELIG						.64	.62	-.06
CONSEQUENTIAL	FRELINST							.77**	-.28
	FRELDAY								-.34
	FSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

** INDICATES THAT THE GAMMA VALUE SHOWN HAS INCREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 18: 1st ORDER GAMMAS OF FATHER RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF FATHER'S PRESENT ATTENDANCE (FCHURCH).

	IDEOLOGICAL				CONSEQUENTIAL			
	FBIBLGOD	FADAMEVE	FHOLYSPT	FJESUS	FRELIG	FRELINST	FRELDAY	FSEEKGOD
FBIBLGOD	.77	.59	.71	.76	.50*	.65*	-.12	
FADAMEVE		.53	.60	.51*	.43*	.65	-.11	
FHOLYSPT			.62	.44	.21*	.38	-.18	
FJESUS				.48*	.18*	.55*	-.03*	
FRELIG					.30*	.39*	-.09	
FRELINST						.49*	-.15*	
FRELDAY							-.20	
FSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

Matrix 17, where the effect of denomination is controlled for, has only one predominate pattern - i.e., that of the weakening of the associations between the "Pentecostal gift of glossolalia" item and others across dimensions. This pattern is not considered important here due to the problems associated with that item (i.e., HOLYSPT) discussed earlier in this paper.

Matrices 18 and 19, where effects of attendance and self-concept of religiosity respectively, are controlled exhibit patterns which are highly similar to those found when these same variables had their effects removed in the mother matrices.

In the first case (MATRIX 18), removing the effects of attendance has an even greater effect on the reduction of associations between consequential and ideological dimensions that found in the comparable matrix of mother items (9 pairs affected here vs. 7 in the previous matrix). Again, the relationship between the childhood religious instruction item (RELINST) with other dimensional items is affected. The largest changes occur in the FRELINST - FRELIG, FRELINST - FRELDAY, and FRELINST - FJESUS pairs exhibiting Gamma drops of .26, .22 and .25, respectively.

In the second case (MATRIX 19), the pattern of weakened associations between the ritualistic with both ideological and consequential dimensions is repeated, resembling that found in the corresponding mother matrix. The FCHURCH-FBIPLGOD Gamma shows the largest decrease, i.e., .22. Here, however, no weakening

of the ideological - consequential is found. The conclusion to be drawn is that for this particular matrix the pattern is not as pronounced as that found for the mother, but nonetheless, appears significant.

The final matrices in the present discussion are 20 and 21, exhibiting the effects on mother and father religious dimensions when the marital unit type variable (INTERDN) is controlled (ie., homogeneous or interdenominational types). Only one item in the mother matrix is measureably affected, ie., the attitude toward religious instruction for children (RELINST). Here the MRELINST - MJESUS and MRELINST - MSEEKGOD pairs exhibit the largest changes. Their Gammas decrease by .20 and .22, respectively. Indirectly, childhood socialization processes may be affected, depending on the strength of attitudes towards religious instruction, hence, the type of marital unit (ie., homogeneous or interdenominational) is an important component of our FRE construct.

For the matrix of father religious dimensions, the impact of removing the effect of marital unity type (INTERDN) is a general weakening of the associations between the consequential and ideological dimensions. Here again, the variable pertaining to attitudes towards childhood religious instruction (ie., RELINST) is affected, and again the same conclusions may be drawn as those reached in the mother religious matrix case.

MATRIX 19: 1st ORDER GAMMAS OF FATHER RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF FATHER'S RELIGIOSITY (FRELIQ).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL		
	FCHURCH	FBIBLGOD	FADAMEVE	FHOLYSPT	FJESUS	FRELINST	FRELDAY	FSEEKGOD
RITUALISTIC	FCHURCH	.34*	.35*	.25	.47	.44*	.45*	-.23
	FBIBLGOD		.75	.54	.65	.61	.69	-.14
IDEOLOGICAL	FADAMEVE			.51	.59	.49	.68	-.14
	FHOLYSPT				.56	.25	.35	.25
	FJESUS					.29*	.58	-.14
CONSEQUENTIAL	FRELINST						.60	-.22
	FRELDAY							-.26
	FSEEKGOD							

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 20: 1st ORDER GAMMAS OF MOTHER RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MARITAL UNIT TYPE (INTERDN).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	MCHURCH	MBIBLGOD	MADAMEVE	MHOLYSPT	MJESUS	MRELIG	MRELINST	MRELDAY	MSEEKGOD
RITUALISTIC	MCHURCH	.47	.47	.26	.54	.67**	.40*	.54	-.23
	MBIBLGOD		.84	.46	.80	.58	.44*	.73	-.03
IDEOLOGICAL	MADAMEVE			.54	.71	.61**	.42*	.76	.05
	MHOLYSPT				.60	.34	.12*	.49	.21
	MJESUS					.67	.36*	.72	.05
	MRELIG						.47	.65	-.19
CONSEQUENTIAL	MRELINST							.62*	-.01
	MRELDAY								.03
	MSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

** INDICATES THAT THE GAMMA VALUE SHOWN HAS INCREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

MATRIX 21: 1st ORDER GAMMAS OF FATHER RELIGIOUS VARIABLES (ITEMS), ARRANGED BY GLOCK/STARK DIMENSION, CONTROLLING FOR THE EFFECT OF MARITAL UNIT TYPE (INTERDN).

	RITUAL- ISTIC	IDEOLOGICAL				CONSEQUENTIAL			
	FCHURCH	FBIBLGOD	FADAMEVE	FHOLYSPT	FJESUS	FRELIG	FRELINST	FRELDAY	FSEEKGOD
RITUALISTIC	FCHURCH	.54	.45	.27	.59	.68	.55	.60	-.09
	FBIBLGOD		.78	.54	.70	.77	.56	.70	-.10*
IDEOLOGICAL	FADAMEVE			.50	.61	.52*	.46*	.65	-.09
	FHOLYSPT				.61	.37	.16*	.35	.31**
	FJESUS					.72	.32*	.65	-.08
	FRELIG						.48	.67	.07
CONSEQUENTIAL	FRELINST							.62	-.32
	FRELDAY								-.13
	FSEEKGOD								

* INDICATES THAT THE GAMMA VALUE SHOWN HAS DECREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

** INDICATES THAT THE GAMMA VALUE SHOWN HAS INCREASED .10 OR MORE FROM THAT IN THE ZERO-ORDER MATRIX.

The previous presentation of results can be briefly summarized as follows.

1. Removing the effect of denominational membership from the pool of interaction effects impacts youth's and mother's religious dimensions, but not father's. For mothers, the relationship between ideological and ritualistic dimensions is weakened; for youths, the relationship between the ideological-consequential dimension are weakened.
2. Removing the effect of attendance patterns weakens the relations between ideological and consequential dimensions in all members of the triadic family unit. For mothers and fathers, the item most strongly affected is the attitude towards the importance of religious instruction for children (ie., a consequential dimension item).
3. Removing the effect of one's self-concept of religiosity from the matrix of religious dimensions weakens the ties of the ritualistic with ideological and consequential for youths, mothers, and fathers. Additionally, there is a moderate weakening of ideological-consequential associations for mothers.

4. Removing the effect of marital unit type (ie., homogeneous or interdenominational) from mother's and father's gamma matrices of religious dimensions weakens the relationship of only one item across all dimensions. That item is the attitude towards the importance of religious instruction for children (ie., a consequential item). Here, it is assumed that this predominant pattern found in both father and mother matrices indicates that marital unit type may indirectly affect patterns of childhood religious socialization. Put in other terms, competing modes of religious expression between interdenominationally-married spouses causes attitudes towards religious instruction of offspring to lose importance in the context of family religious environment.

CHAPTER IV

RESULTS OF THE CLASSIFICATION OF FAMILY UNITS INTO FRE TYPES

The results of this classification process can be presented using the frequency distribution of FRE types found in Appendix F. The discussion below, addressing each of the four major segments of the typology in turn, is focussed on the question of whether or not the classification of our sample of families by FRE type makes conceptual sense in light of the theoretical foundations and major assumptions of the study. All techniques used to construct the typology - ie., statistical computer programs, recoding and value assignments to original variables, and construction of new variables - may be found in Appendix D.

The first segment of the typology contains Types A1 through A8, and has as its major selection criteria a homogeneous marital unit and membership in a minor denominational group (ie., OTHER, NONE).⁵ Only 7 valid cases were used, and of these, 5 are found in Type A8. This type, in addition to the two major criteria mentioned above is characterized by low scores across all three family religious dimension measures. Clearly, in those families.

⁵ Throughout the typology construction only intact family units, ie., both spouses present, were used. This is because the author could find no studies dealing with religion in non-intact families on which to base a discussion of results. Also, to include non-intact units would be to discard the important area of interdenominational marriage and its affect on family religion from the FRE model.

where parents are of the same faith (in this case OTHER or NONE), the religious environment of the family exerts a conforming influence on the religious dimensions exhibited. Here, membership in other than main-line denominational groups yields low religious dimension scores for the family; a condition strengthened by the homogeneous marital unit's affiliations. We would not expect families with an OTHER or NONE affiliation to exhibit high scores on religious dimensions operationalized to tap value/behavior systems exhibited by families adhering to major denominations.

The second segment of the typology contains Types A9 through A16 and has as its major selection criteria a homogeneous marital unit and membership in a major denominational group (ie., PROTESTANT, CATHOLIC, JEW). This segment represents the bulk of that portion of the sample selected for classification in the typology, ie., it represents 71% of the total "units selected" figure. Within the range of types listed, three stand out - A9, A11 and A16 containing 51%, 11% and 12% of the valid cases respectively. Type A9 results are clear. This particular FRE type is characterized by a homogeneous marital unit, membership in a major denominational group, and high scores across all three religious dimensions. The data strongly support the model of FRE with parental homogeneity and major religious denomination reflected in the strength of the religious dimensions in the family. Similarly, Type A11 also manifests the framework of the FRE model except in the area of the

ritualistic dimension. However, the low score on the ritualistic dimension reflects the measures of its components, namely the individual scores of each family member, which are exhibited in Table 15 of Appendix E. Here, less than 50% of youth, mothers and fathers sampled reported frequent attendance at religious services. Thus, Type A11 is still composed of families which may be termed highly religious with respect to their environments, but whose ritualistic behavior is low or non-existent.

Unlike Types A9 and A11, Type A16, containing 12% of the units selected for this segment of the typology, contains families which can be classified as generally low on religiosity. Even though families report homogeneous units and membership in major denominational groups, their scores are in the low category across all religious dimensions. The conclusion here is that these results in fact make conceptual "sense", since reporting membership in a major religious group does not imply the existence of a family religious environment characterized by high religiosity. Here, the linkage between denominational membership and FRE does not exist.

The third major segment of the typology, comprised of Types B1 through B8 does not contain any families from our sample. This can be explained by the fact that no triadic units possessed an interdenominational marital unit and membership in minor denominational groups reported by all family members.

The fourth major segment of the typology consists of Types B9 through B16, which have as their major selection criteria an interdenominational marital unit and members reporting affiliation with a major denominational group. Four of the six valid cases fall into Type B16, with low measures across all three religious dimensions. Clearly these results support earlier assumptions dealing with the friction existing between partners interdenominational unit and the resulting decrease in the overall religiosity of the FRE. If, in fact, denomination had an equally strong influence as marital unit type, we would expect more cases spread throughout the range of types in this segment, confirming moderate to strong measures in some religious dimensions despite differing faiths of the spouses. The latter results are definitely absent, thus strengthening the argument for the negative effect of interdenominational marriage on the FRE.

Concluding this discussion, it is clear that the frequency distribution of families in our sample across FRE types does make sense conceptually in light of earlier theoretical assumptions. Briefly summarizing the results - overall, the existence of an interdenominational marital type or membership in a "minor" (OTHER, NONE) denominational group tends to cluster families of our sample into types exhibiting low scores all three religious dimensions. On the other hand, the presence of an

homogeneous marital unit and membership in a "major" (PROTESTANT, CATHOLIC, JEW) denominational group finds the bulk of families in either a high religiosity type (possibly with a low score on the ritualistic), or low religiosity type (ie., low measures across all three dimensions). Because of the narrowly-defined selection processes only 64% of the sample was chosen for typing and of these, only 56% actually fell into particular types. Other researchers using these techniques have the option of relaxing certain criteria to include a larger portion of their sample of respondents.

CHAPTER V

SUMMARY

The purpose of this study was to examine religion in the family to obtain a model of family religious environment, and to use this model in an attempt to typologize family units with respect to the varying contexts in which religious socialization occurs. To accomplish this task, the phenomenon of religion was viewed as consisting of multiple dimensions of expression, and the Glock/Stark framework of these facets was chosen.

The latter theoretical base had been operationalized in earlier research with little success. Results showed the ideological dimension to be the pivotal one around which the others clustered, but the consequential area of religious expression defied analysis. A key element absent in these studies was a group context, which linked together the various dimensions and allowed the consequential to emerge. White (1968) in fact, with his "Interaction Approach" to religious research, explains how a group provides the linkage between religious values and behaviors. Thus, assuming the dynamics of interaction in a religious body exist in a greater degree between parents and offspring, triadic family units seemed ideal vehicles for carrying a multi-dimensional pattern of religious expression.

Using a sample of such triadic family units which was

part of a larger study on intergenerational transmission of values, several items were chosen to operationalize the ideological, ritualistic, and consequential dimensions of the Glock/Stark framework. The first of these was denominational membership, which provided the skeletal framework of religion, "fleshed out" by the other dimensions. Added to this was ritualistic behavior exhibited by frequency of attendance. A third area was comprised of several belief/attitude items, the product of the interaction between denominational membership and group dynamics of a particular church body. Finally, a fourth area was the type of marital unit existing in the family (ie., homogeneous vs. interdenominational). It is this last area which is crucially important to the concept of family religious environment, since earlier studies had shown great pressures existed on the marital unit to move in the direction of denominational homogeneity. The latter condition seemed to yield a stable family environment within which religious socialization could occur.

Viewing these four areas and their relations within a family unit, the Family Religious Environment concept (FRE) was defined as:

"... a social system found in the family unit which creates and maintains its own 'socialization space', whose function is to provide an area in which interaction between members takes place, generating religious beliefs, attitudes, and behaviors in children; While at the same time maintaining parents' modes of religious expression."

Its characteristics were - a) multi-dimensionality, b) a need for and relationship to stability in the family unit (the latter being a prerequisite for successful religious socialization), and c) a long lifespan, usually reaching into children's college years.

Initial analysis of data showed that the sample of triadic family units had various characteristics. Denominational membership fell into three dominant categories of Protestant, Catholic, and Jew. Over time, the sample members had shown a significant movement from major denominational groups to an "Other" or "None" category, as well as a movement from frequent to infrequent patterns of attendance. Within items operationalizing the ideological dimension, traditional precepts found wide support from all members of the triad, while more contemporary types did not. Variables operationalizing the consequential dimension were strongly agreed to by all family members. Finally, an examination of marital units showed the bulk of the sample was composed of homogeneous types, with many spouses converting at or near the time of marriage to establish denominational homogeneity.

The Gamma statistic was used to examine the interrelationships of religious dimensions in matrices containing items operationalizing them. Overall, it was found that in those families where strong ideological and consequential dimensions were coupled with frequent attendance at religious services (ritualistic dimension), the Family Religious Environment (FRE) will be characterized by stability and religious socialization mechanisms

which are generally effective. On the other hand, where these conditions are absent, it can be assumed that little or no congruence between the religious values and behaviors of family members will be found, and consequently unsuccessful religious socialization may be assumed.

Further analysis of the religious dimension matrices of each family member yielded three key elements - namely, denomination, attendance, and self-concept of religiosity - which were later weighted during typology construction to reflect their significance in the family religious environment.

To construct the FRE typology, individual and family measures on each religious dimension were established. With respect to individuals it was found that - a) median scores on the ideological dimension measure were highly similar for youths and mothers, b) fewer youths and fathers report frequent attendance at religious services than mothers, c) all family members had high median scores on the consequential dimension, d) youth and mothers have the highest overall scores of individual religiosity (ie., all dimensions combined).

Two major selection criteria, denominational group and marital unit type, were combined with the three family religious dimension measures (ie., ideological, ritualistic, consequential) to yield an FRE typology containing 32 classes.

When the sample was tested against the typology, only 64% of the family units were chosen for typing, and of these, only 56% were actually classified. Reviewing the frequency distribution of family units across all classes of the typology yielded the following - a) overall, the existence of an interdenominational marriage type or membership in a "minor" (OTHER, NONE) denominational group tends to cluster families of our sample into types exhibiting low scores across all three religious dimensions, b) on the other hand, the presence of an homogeneous marital unit and membership in a "major" denominational group (PROTESTANT, CATHOLIC, JEW) finds the bulk of families in either a high religiosity type (possibly with a low score on the ritualistic), or low-religiosity type (ie., low scores on all dimensions).

In conclusion, it is clear that the definition of Family Religious Environment, characterized by a view of religion as a multi-dimensional phenomenon, provides a unique approach for examining the context in which religious socialization occurs. The author believes that the usefulness of this method of typologizing FRE lies in its flexibility. That is, any researcher attempting to examine religion as it exists in the family may choose his own set of items operationalizing each of the Glock/Stark dimensions, as well as his own set of selection criteria for establishing a typology. Using a typology constructed by these methods should provide a useful conceptual tool for explaining the dynamics of religious expression in a group context, and fill a gap in the methodology of religious studies.

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APPENDIX A

NOTE

The following pages contain all questionnaire items used in this study, together with their variable names (used for data processing and convenient reference), and grouped according to the particular Glock/Stark dimension operationalized. For each item, one of three prefixes (Y,F,M) is used to denote whether the response to that item was obtained from the youth, father, or mother in the family triadic unit sampled.

Question

Glock/Stark

Dimension

- A. Please look over the list below and indicate your own religious preference and the religion under which you were raised. (OWNREL, PARREL)

	Your Own	Religion	
	Religious Preference	Raised Under	

- | | | | |
|----------------------|------|------|-------------|
| a. Bahai | 1 | 1 | |
| b. Baptist | 2 | 2 | |
| c. Christian Science | 3 | 3 | IDEOLOGICAL |
| etc. | etc. | etc. | |

- B. How often do you attend church or religious service?

(CHURCH)

- 1 - more than once a week.
- 2 - once a week.
- 3 - about twice a month.
- 4 - once a month.
- 5 - several times a year.
- 6 - never.

RITUALISTIC

Question

Glock/Stark

Dimension

C. How often did you attend church or religious services when you were growing up? (KIDREL)

1 - more than once a week.

2 - once a week.

3 - about twice a month.

RITUALISTIC

4 - once a month.

5 - several times a year.

6 - never.

D. Do you consider yourself(RELIG)

1 - very religious

2 - somewhat religious.

CONSEQUENTIAL

3 - not at all religious.

Question

Glock/Stark

Dimension

E. How strongly do you agree or disagree with the statements listed below?

	Strongly Agree	Agree	Disagree	Strongly Disagree	
a. Every child should have religious instruction. (RELINST)	1	2	3	4	CONSEQUENTIAL
b. God exists in the form in which the bible describes Him (BIBLGOD)	1	2	3	4	IDEOLOGICAL
c. This country would be better off if religion had a greater influence in daily life. (RELDAY)	1	2	3	4	CONSEQUENTIAL
d. All people alive today are descendents of Adam and Eve. (ADAMEVE)	1	2	3	4	IDEOLOGICAL
e. Today, just as at Pentecost, the gift of the Holy Spirit is evidenced by the person speaking in unknown tongues. (HOLYSPT)	1	2	3	4	IDEOLOGICAL
f. Jesus is the complete answer to all of my needs and all of the problems of the world. (JESUS)	1	2	3	4	IDEOLOGICAL
g. A sincere seeker after Jesus can't find him in organized churches. (SEEKGOD)	1	2	3	4	CONSEQUENTIAL

CHART 1: DENOMINATIONAL GROUPS REPORTED BY RESPONDENTS AND
CLASSIFIED INTO MAJOR CATEGORIES OF RELIGIOUS

PROTESTANT

Baptist
 Christian Science
 Covenant
 Episcopalian
 Fundamentalist
 Humanist
 Mormon
 Presbyterian
 Quaker
 Universalist
 Advent Christian
 Adventist
 Assembly of God
 Brethen
 Brethen Church
 Christ Adelpian
 Christian
 Christian Missionary Alliance
 Church of Brethen
 Church of Christ
 Church of God
 Church of God in Christ
 Church of God in Christ - Mennonite
 Church of God of Prophecy
 Congregational
 Community
 Covenant
 Diciples of Chirst
 Evangelical
 Evangelical Reformed
 First Assembly of God
 First Christian
 Free Pentecostal
 Four Square Pentecostal
 Friends
 Grace Brethen
 Independent Fundamental
 Jehovah's Witness
 Latter Day Saints
 Latter Day Saints - Mormon
 Latter Day Saints

CHART 1: (Continued)

OTHER PROTESTANT

Mennonite Brethren
 Mind Science
 Mormon
 Nazarene
 Northern Baptist
 Nedendirurs Gerformer - (South African)
 Pentecostal
 Quakers
 Reformed
 Reformed United Church of Christ
 Religion of Science Church
 Religious Science
 Reformed Church of America
 Salvation Army Church
 Seventh Day Adventist
 Unitarian
 United Church of Christ
 Unity Church of Christ
 Wesleyan
 Other Protestant

CATHOLIC

Greek Orthodox
 Roman Catholic
 Russian Orthodox

JEWISH

Jewish

OTHER

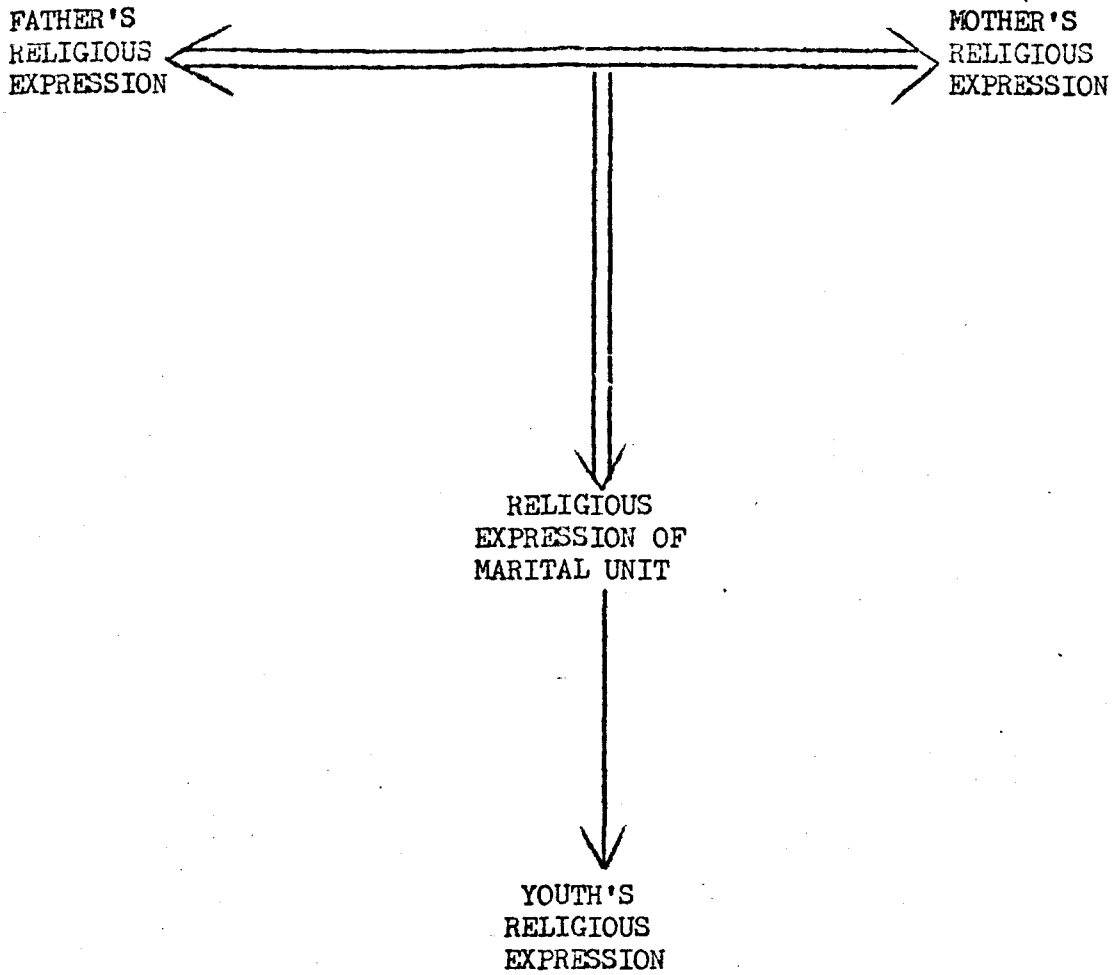
Bahai
 Buddhist
 Other Eastern

NONE/NO FORMAL

Agnostic
 Atheist
 None
 Unclear

APPENDIX B

A MODEL OF FAMILY RELIGIOUS ENVIRONMENT



APPENDIX C

TABLE 1: DENOMINATIONAL MEMBERSHIP REPORTED BY YOUTH RESPONDENTS,
CURRENT AND CHILDHOOD AFFILIATION BY MAJOR CATEGORIES
OF RELIGION, PERCENT CHANGE.

(GLOCK/STARK DIMENSION = IDEOLOGICAL)

DENOMINATION	CURRENT	CHILDHOOD	%CHANGE
PROTESTANT	30.7% (122)	37.6% (150)	-6.9%
CATHOLIC	28.9% (115)	39.1% (156)	-10.2%
JEW	8.5% (34)	13.0% (52)	-4.5%
OTHER	1.8% (7)	.3% (1)	+1.5%
NONE	30.2% (120)	10.0% (40)	+20.2%
	N=398	N=399	

TABLE 2: DENOMINATIONAL MEMBERSHIP REPORTED BY FATHER RESPONDENTS,
CURRENT AND CHILDHOOD AFFILIATION BY MAJOR CATEGORIES OF
RELIGION, PERCENT CHANGE.

(GLOCK/STARK DIMENSION = IDEOLOGICAL)

DENOMINATION	CURRENT	CHILDHOOD	%CHANGE
PROTESTANT	38.6% (123)	42.0% (133)	-3.4%
CATHOLIC	35.4% (113)	38.2% (12.1)	-2.8%
JEW	12.5% (40)	14.5% (46)	-2.0%
OTHER	1.3% (4)	1.3% (4)	0
NONE	12.2% (39)	4.1% (13)	+8.1%
	N=319	N=317	

TABLE 3: DENOMINATIONAL MEMBERSHIP REPORTED BY MOTHER RESPONDENTS,
CURRENT AND CHILDHOOD AFFILIATION BY MAJOR CATEGORIES
OF RELIGION, PERCENT CHANGE.

(GLOCK/STARK DIMENSION = IDEOLOGICAL)

DENOMINATION	CURRENT	CHILDHOOD	%CHANGE
PROTESTANT	37.0% (143)	45.6% (172)	-8.6%
CATHOLIC	37.3% (144)	36.3% (137)	+1.0%
JEW	11.9% (46)	12.5% (47)	-0.6%
OTHER	1.0% (4)	1.3% (5)	-0.3%
NONE	12.7% (49)	4.2% (16)	+8.5%
	N=386	N=377	

TABLE 4: CURRENT AND CHILDHOOD ATTENDANCE PATTERNS REPORTED
 BY YOUTH RESPONDENTS, PERCENT CHANGE.
 (GLOCK/STARK DIMENSION = RITUALISTIC).

<u>FREQUENCY</u>	<u>CURRENT</u>	<u>CHILDHOOD</u>	<u>%CHANGE</u>
MORE THAN ONCE PER WEEK	5.5%	17.7%	-12.2%
ONCE PER WEEK	19.5%	52.9%	-33.4%
ABOUT TWICE PER MONTH	7.7%	7.7%	0
ONCE PER MONTH	3.7%	4.0%	-0.3%
SEVERAL TIMES PER YEAR	30.7%	11.7%	+19.0%
NEVER	32.7%	6.0%	+26.7%
	N=400	N=401	

TABLE 5: CURRENT AND CHILDHOOD ATTENDANCE PATTERNS REPORTED
BY FATHER RESPONDENTS, PERCENT CHANGE.

(GLOCK/STARK DIMENSION = RITUALISTIC)

<u>FREQUENCY</u>	<u>CURRENT</u>	<u>CHILDHOOD</u>	<u>%CHANGE</u>
MORE THAN ONCE PER WEEK	6.0%	15.9%	-9.9%
ONCE PER WEEK	26.3%	49.7%	-23.4%
ABOUT TWICE PER MONTH	3.8%	10.0%	-6.2%
ONCE PER MONTH	5.3%	4.1%	+1.2%
SEVERAL TIMES PER YEAR	34.5%	17.2%	+17.3%
NEVER	24.1%	3.1%	+21.0%
	N=319	N=320	

TABLE 6: CURRENT AND CHILDHOOD ATTENDANCE PATTERNS REPORTED
BY MOTHER RESPONDENTS, PERCENT CHANGE.

(GLOCK/STARK DIMENTION = RITUALISTIC)

<u>FREQUENCY</u>	<u>CURRENT</u>	<u>CHILDHOOD</u>	<u>%CHANGE</u>
MORE THAN ONCE PER WEEK	10.1%	25.4%	-15.3%
ONCE PER WEEK	30.9%	43.5%	-12.6%
ABOUT TWICE PER MONTH	6.8%	7.8%	-1.0%
ONCE PER MONTH	5.7%	3.4%	+2.3%
SEVERAL TIMES PER YEAR	25.7%	17.1%	+8.6%
NEVER	20.8%	2.8%	+18.0%
	N=385	N=386	

TABLE 7: YOUTH RESPONSES TO RELIGIOUS ATTITUDE/BELIEF ITEMS USED TO
 OPERATIONALIZE THE IDEOLOGICAL DIMENSION.

<u>ITEM</u>	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
1. TRADITIONAL DEFINITION OF A GODHEAD. (BIBLGOD) N=394	19.3%	45.2%	22.1%	13.5%
2. TRADITIONAL "FIRST PARENTS" VIEW. (ADAMEVE) N=393	15.8%	28.5%	31.6%	24.2%
3. BELIEF IN THE PENTECOSTAL GIFT OF GLOSSOLALIA. (HOLYSPT) N=379	4.7%	23.5%	42.7%	29.0%
4. STRONG DEVOTION TO THE SAVIOR FOR NEED SATISFACTION. (JESUS)	13.5%	20.7%	39.5%	26.2%

N=400

TABLE 8: FATHER RESPONSES TO RELIGIOUS ATTITUDE/BELIEF ITEMS USED TO
 OPERATIONALIZE THE IDEOLOGICAL DIMENSION.

ITEM	STRONGLY AGREE	AGREE	DISAGREE	STRONGLY DISAGREE
1. TRADITIONAL DEFINITION OF A GODHEAD. (BIBLGOD) N=321	30.5%	46.7%	14.0%	8.7%
2. TRADITIONAL "FIRST PARENTS" VIEW. (ADAMEVE) N=314	21.7%	34.4%	23.9%	20.1%
3. BELIEF IN THE PENTECOSTAL GIFT OF GLOSSOLALIA. (HOLYSPT) N=296	6.8%	25.0%	37.8%	30.4%
4. STRONG DEVOTION TO THE SAVIOR FOR NEED SATISFACTION. (JESUS)	16.2%	23.8%	35.6%	24.4%

N=315

TABLE 9: MOTHER RESPONSES TO RELIGIOUS ATTITUDE/BELIEF ITEMS USED TO
 OPERATIONALIZE THE IDEOLOGICAL DIMENSION.

ITEM	STRONGLY AGREE	AGREE	DISAGREE	STRONGLY DISAGREE
1. TRADITIONAL DEFINITION OF A GODHEAD. (BIBLGOD) N=379	31.4%	40.4%	18.5%	9.8%
2. TRADITIONAL "FIRST PARENTS" VIEW. (ADAMEVE) N=372	27.7%	30.1%	26.6%	15.6%
3. BELIEF IN THE PENTECOSTAL GIFT OF GLOSSOLALIA. (HOLYSPT) N=344	7.8%	20.9%	41.9%	29.4%
4. STRONG DEVOTION TO THE SAVIOR FOR NEED SATISFACTION (JESUS)	23.7%	21.3%	34.9%	20.0%

N=375

TABLE 10: YOUTH RESPONSES TO RELIGIOUS ATTITUDE/BELIEF ITEMS USED TO
 OPERATIONALIZE THE CONSEQUENTIAL DIMENSION.

<u>ITEM</u>	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
1. IMPORTANCE OF RELIGIOUS INSTRU- TION FOR CHILDREN. (RELINST) N=403	28.5%	49.9%	16.6%	5.0%
2. IMPORTANCE OF RELIGION IN DAILY LIFE. (RELDAY) N=396	17.4%	36.9%	35.1%	10.6%
3. ATTITUDE TOWARDS THE NEED FOR INSTITUTIONALIZED RELIGION. (SEEKGOD) N=392	6.9%	25.0%	46.2%	21.9%
	<u>VERY RELIGIOUS</u>	<u>SOMEWHAT RELIGIOUS</u>	<u>NOT RELIGIOUS</u>	
4. RESPONDENT SELF-CONCEPTION OF RELIGIOSITY. (RELIG) N=399	13.0%	62.9%	24.1%	

TABLE 11: FATHER RESPONSES TO RELIGIOUS ATTITUDE/BELIEF ITEMS USED TO
 OPERATIONALIZE THE CONSEQUENTIAL DIMENSION.

<u>ITEM</u>	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
1. IMPORTANCE OF RELIGIOUS INSTRU- TION FOR CHILDREN (RELINST) N=322	47.8%	44.1%	6.2%	1.9%
2. IMPORTANCE OF RELIGION IN DAILY LIFE. (RELDAY) N=322	30.1%	52.5%	13.7%	3.7%
3. ATTITUDE TOWARDS THE NEED FOR INSTITUTIONALIZED RELIGION. (SEEKGOD) N=308	16.2%	23.8%	35.6%	24.4%
	<u>VERY RELIGIOUS</u>	<u>SOMEWHAT RELIGIOUS</u>	<u>NOT RELIGIOUS</u>	
4. RESPONDENT SELF-CONCEPTION OF RELIGIOSITY. (RELIG) N=321	11.5%	72.9%	15.6%	

TABLE 12: MOTHER RESPONSES TO RELIGIOUS ATTITUDE/BELIEF ITEMS USED TO
 OPERATIONALIZE THE CONSEQUENTIAL DIMENSION

<u>ITEM</u>	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>
1. IMPORTANCE OF RELIGIOUS INSTRUCTION FOR CHILDREN. (RELINST) N=386	58.0%	36.0%	4.9%	1.0%
2. IMPORTANCE OF RELIGION IN DAILY LIFE. (RELDAY) N=377	37.2%	49.7%	9.9%	3.1%
3. ATTITUDE TOWARDS THE NEED FOR INSTITUTIONALIZED RELIGION. (SEEKGOD) N=382	8.1%	14.9%	52.8%	24.1%
	<u>VERY RELIGIOUS</u>	<u>SOMEWHAT RELIGIOUS</u>	<u>NOT RELIGIOUS</u>	
4. RESPONDENT SELF-CONCEPTION OF RELIGIOSITY. (RELIG) N=386	17.6%	70.5%	11.9%	

TABLE 13: INTERDENOMINATIONAL AND HOMOGENEOUS MARRIAGE PATTERNS WITH
SPOUSE CONVERSIONS NOTED (INTACT FAMILY UNITS ONLY *)

<u>MARITAL UNIT TYPE</u>	<u>%</u>	<u>N</u>
1. PRESENTLY HOMOGENEOUS, NO CHANGE FROM CHILDHOOD DENOMINATION.	60.7	179
2. PRESENTLY HOMOGENEOUS, FATHER CONVERTS FROM CHILDHOOD DENOMINATION.	8.5	25
3. PRESENTLY HOMOGENEOUS, MOTHER CONVERTS FROM CHILDHOOD DENOMINATION.	12.5	37
4. PRESENTLY INTERDENOMINATIONAL	18.3	54

* NON-INTACT FAMILY UNITS (ie. ONE SPOUSE MISSING) NUMBER 109, OR 27% OF
THE TOTAL SAMPLE (N=404).

APPENDIX D

"CONSTRUCTING THE FAMILY RELIGIOUS ENVIRONMENT

(FRE) TYPOLOGY: SUMMARY OF TECHNIQUES"

Now that the Glock/Stark dimensions have been operationalized, their interrelationships examined, and significant items within dimensions chosen for weighting during typology construction, the techniques used to define FRE types may now be discussed.

All data used in the present study was analyzed using statistical subprograms of the Statistical Package for the Social Science (SPSS) computer software. During the establishment of the FRE structure, the data transformation commands - RECODE, COUNT, COMPUTE, and IF (a conditional test) - were extensively used. The SPSS manual contains a comprehensive treatment of the operations performed by these commands, and the reader is advised to consult the latter publication to obtain an understanding of how data processing software can be applied to statistical work.⁵ Using the data transformation commands mentioned above, religious variables in this study were handled with the following techniques.

A. Variable recoding operations.

Mother, father, and youth attendance pattern scale values were recoded to reverse the original frequent to infrequent order (ie. recoded values exhibited a higher positive number with greater frequency of attendance).

⁵ Nie, N., H., Hull, C., H., et al., Statistical Package for the Social Sciences, 1975. Chapter 8 contains detailed information on available data modification commands.

"Positive" consequential items and ideological items were similarly recoded, reversing the scale values so that agreement or strong agreement responses were assigned higher positive numbers than disagreement responses.

B. Variable value assignments.

For all triad members reporting a major denominational group (ie. Protestant, Catholic, or Jew) a value of +1 was assigned, while those reporting "Other" or "None" for denomination received a value of 0. This had the effect of ordering all respondents into traditional, mainline institutional denominations vs. non-traditional groups, since an examination of these items of operationalizing the religious dimensions under analysis clearly indicates that their initial design was directed towards measuring the religiosity of the former group.

Marital unit type categories originally established (ie. INTERDN; see Table 13, pg. 135) were collapsed into two major groups, ie. homogeneous and interdenominational.

C. Construction of new variables for use in the FRE typology.

1. Ideological dimension variable (IDEOLG).

This variable was constructed for youth, father, and mother respondents by adding +1 to a base value of zero each time one of the following was present -

- a) strong agreement or agreement on the following ideological items - BIBLGOD, ADAMEVE, HOLYSPT, JESUS (See Appendix A

for a definition of each), b) membership in a major religious group, ie. Protestant, Catholic, or Jew. Additionally, a value of +4 for youths and +2 for mothers was added to the newly-created variable if the previously mentioned denominational membership condition was encountered. This weighting procedure takes into account the importance of denomination in the religious dimension matrices of mothers and youths, discussed in the preceding section. A similar pattern was not found in the case of the father religious dimensions matrix, however.

2. Ritualistic dimension variable (RITUAL).

This variable was constructed for all family members by adding +1 to a base value of zero when the respondent's frequency of attendance was bimonthly or greater. A weight of +4 for youths, and +2 for fathers and mothers, was added to the newly-created variable whenever the latter condition was encountered. As in the previously discussed ideological dimension variable, the weighting operation reflected the importance of attendance patterns in the matrix of religious dimensions for each respondent.

3. Consequential dimension variable (CONSQNT).

The above-named variable was constructed for each member of the triad by adding +1 to a base of zero each time the respondent reported strong agreement, or agreement, with one of the following -

RELINST, RELDAY, SEEKGOD. A special note should be mentioned here regarding the third item, ie. SEEKGOD. Since this variable was defined earlier as a "negative" consequential item, its scale values were not reversed during the recoding process performed on the others. Thus, disagreement, or strong disagreement, yielded high positive scores in the scale, and an indication that the respondent was oriented towards institutionalized religious values.

A weighting process was carried out on the item RELIG, by adding +2 to the CONSQNT value for each family member who indicated a "somewhat religious" or "very religious" stance.

4. Individual multi-dimensional religiosity scores (RELDIMS)

This variable represents a measure of the overall strength of the religious dimensions found in each family member. It was constructed by simply adding the values of the ideological, ritualistic, and consequential dimension scores for a respondent.

Hence, the formula used was -

$$\text{RELDIMS} = \text{IDEOLG} + \text{RITUAL} + \text{CONSQNT}.$$

5. Family religious dimension scores.

a) Family ideological dimension scores (FAMIDEOL).

This measure was obtained by adding together the ideological dimension values for each member of the triad. The formula was -

$$\text{FAMIDEOL} = \text{YIDEOLG} + \text{FIDEOLG} + \text{MIDEOLG}.$$

If the marital unit type for the family triad was homogeneous, a weight of +2 was added to the above value. This weighting process reflects the relationship between marital unit type and strength of family religiosity found in previous research (Lenski, 1953).

b) Family ritualistic dimension score (FAMRITUL).

This variable was constructed by summing the ritualistic dimension scores of youth, father, and mother in each family. The formula was -

$$\text{FAMRITUL} = \text{YRITUAL} + \text{FRITUAL} + \text{MRITUAL}.$$

As in the previous measure, a weight of +2 was added to the above value if the marital unit type was homogeneous.

c) Family consequential dimension score (FAMCONSQ).

This measure was the summed consequential dimension scores for youth, father and mother respectively in each triadic unit. The formula was -

$$\text{FAMCONSQ} = \text{YCONSQT} + \text{FCONSQT} + \text{MCONSQT}.$$

Here again, similar to the previous two measures, a weight of +2 was added to the above value obtained if the marital unit type was homogeneous.

Appendix E contains the range of scores, frequencies, percentage distribution, and median for each newly-constructed variable representing a measure of an individual or family religious dimension.

Briefly reviewing the results yielded by constructing individual measures of each religious dimension, we find that; a) youth and mother median scores on the ideological dimension are quite similar (Table 14), b) fewer youth and fathers reported frequent attendance than mothers (Table 15, 33% and 36% vs. 48%), c) youth, mother, and father median scores on the consequential dimension are just about equal (Table 16), and d) youths and mothers scored highest on overall religiosity with all dimensions combined (Table 17).

Reiterating the purpose of this study, ie. to establish a typology of family religious environment, an examination of Tables 18, 19 and 20 (Appendix E) containing family scores on each dimension provides the framework for the typology. The scores on each dimension can be categorized as low or high, depending on whether they fall below or above the median. Then marital unit type and denominational membership type (ie. major religious group vs. "Other", or "None") are added to the three family religious dimension scores, each triadic unit can be typed using combinations of these five factors.

"Select If" commands of the SPSS software were used to separate triads into marital unit types and major denominational groups, while the "Count" command selected families for the typology based on where they fell with respect to the high-low dimensional dichotomies.

A frequency distribution of our sample across FRE types can be found in Appendix F. Also included in the distribution are the frequencies of units selected (by major selection criteria), valid cases, and missing cases which warrant a brief discussion.

Units selected refers to the result of sorting the family triads in the sample on the basis of the two major selection criteria, marital unit type and denominational group. Using this process, the FRE typology (32 types) is divided into four major segments - a) families containing homogeneous marital units and members reporting affiliation with "minor" denominational groups (ie. OTHER, NONE), b) families containing homogeneous marital units and members reporting affiliation with "major" denominational groups (ie. PROTESTANT, CATHOLIC, JEW), c) families containing interdenominational marital units and members reporting affiliation with "minor" denominational groups, and d) families containing interdenominational marital units and members reporting affiliation with "major" denominational groups. These two major selection criteria were stringently defined so that only those families with intact marital units (ie. both spouses present), and the same denominational group reported across all members were chosen. The latter condition accounts for the fact that when the "units selected" frequencies for the four major segments of the typology are summed, only 260 families of the original sample of 404 are selected for further testing against the other three factors (dimensions

used to classify them in distinct types.

Valid cases are those family units possessing scores on all three dimensions (ideological, ritualistic, consequential), after having passed the first two selection criteria. Missing cases are those families lacking one or more of the three family religious dimension scores. Only valid cases were used for classification. The latter process consisted of a further selection routine which assigned a family unit to a particular FRE type only if it satisfied the three religious dimension conditions of that type. For example, Type A8 characterized a family unit's religious environment as consisting of an homogeneous marital unit, all members reporting affiliation with a "minor" denominational group, and low scores on all three dimensions. If a particular family met the conditions of the first two selection criteria, but whose scores on the latter three measures did not match all those required for a particular type (eg. two or less), it was not included in that type.

APPENDIX E

TABLE 14: VALUES OF THE INDIVIDUAL IDEOLOGICAL DIMENSION VARIABLE
(IDEOLG) FOR YOUTH, FATHER AND MOTHER.

<u>VALUE</u>	YIDEOLG (YOUTH)		FIDEOLG (FATHER)		MIDEOLG (MOTHER)	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
0	59	16	20	7	20	6
1	26	7	43	15	12	4
2	10	3	46	16	8	2
3	9	2	64	22	56	17
4	6	2	66	23	39	12
5	35	10	52	18	61	18
6	61	17			79	24
7	50	14			60	18
8	71	19				
9	38	10				
	N =	365	291		335	
	MEDIAN =	6	3		5	

TABLE 15: VALUES OF THE INDIVIDUAL RITUALISTIC DIMENSION VARIABLE
(RITUAL) FOR YOUTH, FATHER, AND MOTHER.

<u>VALUE</u>	YRITUAL (YOUTH)		FRITUAL (FATHER)		MRITUAL (MOTHER)	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
0	269	67	204	64	201	52
5	131	33	115	36	184	48
N =	400		319		385	

TABLE 16: VALUES OF THE INDIVIDUAL CONSEQUENTIAL DIMENSION VARIABLE
(CONSQNT) FOR YOUTH, FATHER AND MOTHER.

<u>VALUE</u>	YCONSQNT (YOUTH)		FCONSQNT (FATHER)		MCONSQNT (MOTHER)	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
0	25	7	3	1	1	0
1	35	9	10	3	13	4
2	27	7	21	7	15	4
3	5	1	18	6	18	5
4	0	0	17	6	12	3
5	11	3	56	18	74	20
6	139	36	182	59	235	64
	N =	383		307		368
	MEDIAN =	7		6		6

TABLE 17: VALUES OF THE INDIVIDUAL MULTI-DIMENSIONAL RELIGIOSITY
SCORE (RELDIMS).

VALUE	YRELDIMS (YOUTH)		FRELDIMS (FATHER)		MRELDIMS (MOTHER)	
	N	%	N	%	N	%
0	12	3	2	1	0	0
1	20	6	7	2	5	2
2	8	2	8	3	1	0
3	8	2	12	4	6	2
4	3	1	11	4	10	3
5	11	3	10	3	15	5
6	13	4	18	6	8	2
7	16	5	19	7	16	5
8	16	5	28	10	11	3
9	6	2	39	14	24	7
10	6	2	19	7	20	6
11	7	2	19	7	41	12
12	20	6	20	7	28	8
13	15	4	49	17	22	7
14	29	8	25	9	29	9
15	22	6			61	18
16	25	7			35	11
17	11	3				
18	9	3				
19	17	5				
20	23	7				
21	31	9				
22	24	7				
N =		352	286		332	
MEDIAN =		14	9		12	

TABLE 18: VALUES OF THE FAMILY IDEOLOGICAL DIMENSION SCORE (FAMIDEOL).

<u>VALUE</u>	<u>N</u>	<u>%</u>
1	1	0
2	4	2
3	5	2
4	5	2
5	2	1
6	5	2
7	5	2
8	4	2
9	14	6
10	6	3
11	13	6
12	7	3
13	12	5
14	17	8
15	11	5
16	12	5
17	17	8
18	13	6
19	17	8
20	24	11
21	13	6
22	11	5
23	5	2

N = 223

MEDIAN = 16

TABLE 19: VALUES OF THE FAMILY RITUALISTIC DIMENSION SCORE (FAMRITUL)

<u>VALUE</u>	<u>N</u>	<u>%</u>
0	31	11
1		
2	97	33
3	11	4
4		
5	26	9
6		
7	14	5
8	31	10
9		
10	9	3
11	2	1
12		
13	72	24

N =

296

MEDIAN =

5

TABLE 20: VALUES OF THE FAMILY CONSEQUENTIAL DIMENSION SCORE (FAMCONSQ)

<u>VALUE</u>	<u>N</u>	<u>%</u>
4	1	0
5	1	0
6	3	1
7	5	2
8	5	2
9	2	1
10	3	1
11	1	0
12	12	5
13	10	4
14	17	6
15	13	5
16	11	4
17	11	4
18	11	4
19	15	6
20	33	12
21	39	15
22	72	27

N = 265

MEDIAN = 20

APPENDIX F

<u>TYPE</u>	<u>MARITAL UNIT</u>	<u>DENOMINATION</u>	<u>FAMILY IDEOLOGICAL DIMENSION</u>	<u>FAMILY RITUALISTIC DIMENSION</u>	<u>FAMILY CONSEQUENTIAL DIMENSION</u>
A1	H	m	+	+	+
A2	H	m	+	+	+
A3	H	m	+	-	+
A4	H	m	+	-	+
A5	H	m	+	+	+
A6	H	m	+	+	+
A7	H	m	+	-	+
A8	H	m	+	-	-
A9	H	M	+	+	+
A10	H	M	+	+	-
A11	H	M	+	-	+
A12	H	M	+	-	-
A13	H	M	+	+	+
A14	H	M	+	+	+
A15	H	M	+	-	+
A16	H	M	+	-	-
B1	I	m	+	+	+
B2	I	m	+	+	-
B3	I	m	+	-	+
B4	I	m	+	-	-
B5	I	m	+	+	+
B6	I	m	+	+	-
B7	I	m	+	-	+
B8	I	m	+	-	+
B9	I	M	+	+	+
B10	I	M	+	+	-
B11	I	M	+	-	+
B12	I	M	+	-	-
B13	I	M	+	+	+
B14	I	M	+	+	-
B15	I	M	+	-	+
B16	I	M	+	-	-

H = homogeneous
I = interdenominational

M = major
m = minor

+ = high
- = low

FREQUENCY DISTRIBUTION OF FAMILY TRIADS ACROSS FRE TYPES, WITH VALID/
MISSING COUNTS FOR EACH PAIR OF MAJOR SELECTION CRITERIA (ie. MARITAL
UNIT TYPE AND MAJOR RELIGIOUS GROUP).

Marital Unit: Homogeneous

Denomination: Minor (ie. OTHER, NONE)

<u>Type</u>	<u>Frequency</u>
A1	0
A2	0
A3	0
A4	0
A5	1
A6	1
A7	0
A8	5

Total units selected = 11

Valid cases = 7

Missing cases = 4

Marital Unit: Homogeneous

Denomination: Major: (ie. PROTESTANT, CATHOLIC, JEW)

<u>Type</u>	<u>Frequency</u>
A9	67
A10	10
A11	15
A12	3
A13	9
A14	9
A15	3
A16	16

Total units selected = 184

Valid cases = 132

Missing cases = 52

Marital Unit: Interdenominational

Denomination: Minor

<u>Type</u>	<u>Frequency*</u>
B1-B9	0

* None of the family triads in the sample passed selection criteria for entry into this set of FRE types.

Marital Unit: Interdenominational

Denomination: Major

<u>Type</u>	<u>Frequency</u>
B9	0
B10	1
B11	0
B12	0
B13	0
B14	1
B15	0
B16	4

Total units selected = 65

Valid cases = 6

Missing cases = 59

APPROVAL SHEET

The thesis submitted by Gerald E. Mucha has been read and approved by the following committee:

Dr. T. Gannon, Director, Chairman,
Sociology, Loyola

Dr. R. Mc Namara, Assistant Chairman,
Sociology, Loyola

Dr. R. Block, Assistant Professor,
Sociology, Loyola

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts, Sociology.

3-13-78

Date

Thomas H. Gannon

Director's Signature