Father-child religious transmission from Adolescence to Young Adult: The moderating effect of father-child relationship quality

by

Bornell Nicholson

B.A, Wheaton College, 2015
M.A., Wheaton College Graduate School, 2017

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of College and Health Sciences
College of Human Ecology

KANSAS STATE UNIVERSITY
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Abstract

Fathers play a significant role in the continuation of adolescent to young adults' religiosity. Fathers transmit their religiosity through communicating beliefs and modeling practices (e.g., praying, attending church, engaging in other religious rituals). As adolescent transition to young adulthood, they seek increasing independence and seek a faith that is their own. Parents have a significant influence during this time. A small body of research demonstrates that fathers play a unique role in the development of offspring religiosity. What is less known is under what conditions father religiosity predicts young adult religiosity? Utilizing two waves from the Add Health data I test the moderating influence of father-child relationship quality on the link between fathers' religiosity and young adults' religiosity among a sample of 242 father-child dyads. Results indicate that Wave I father religiosity predicted Wave III young adult religiosity. However, father-child relationship quality, was not found to significantly moderate the association between father and young adults' religiosity. Implications for parents, clergy, and therapists/counselors are discussed. Future research is needed to examine other potential moderators of the father-child religious transmission.

Keywords: father-child relationship quality, religiosity, fathers, young adults, adolescents

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Table of Contents

List of Figures

List of Tables

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Dedication

To Melissa Ludzack. My fiancé, my support, and my very best friend. I would not have made it through my PhD without you. If I could share half of my degree/title with you, I would in a heartbeat. Thank you for your grace, patience, and kindness. I dedicate this “little paper” to you!

Chapter 1 - Introduction

Literature on the transition from adolescence to young adulthood emphasizes how critical this phase is for the development of religiosity. Gunnoe and Moore (2002) define religiosity as attending religious services, praying, and honoring religion/belief. Pearce and colleagues (2019) offer five dimensions of religiosity—(a) religious beliefs, (b) religious exclusivity, (c) external practice, (d) personal practice, and (e) religious salience. These definitions help flesh out the complexity of such a construct--which is the focus of my study. During these transitional years for adolescents, religiosity was significantly associated with moral development (King & Boyatzis, 2015), fewer decreasing negative behaviors (Pope et al., 2014), greater self-control (McCullough & Willoughby, 2009), and associated with gender (Sumerau et al., 2016) and race (Burdette & Hill, 2009; Butler-Barnes et al., 2017).

Prior research has identified family members (Caputo, 2004; Maslak, 2001; Gunnoe & Moore, 2002) as major influencers on a child's religiosity. Family members serve a significant role in the development of adolescent religiosity because of the transmission of religious thought and practice through communication and modeling (Bengtson et al., 2009). Research has repeatedly linked parent religiosity with child religiosity (Patacchini & Zenou, 2016). This may stem from the understanding that parents' own practice and beliefs serve as "cognitive anchors" for child religious development (Ozorak, 1989). Furthermore, among religious young adults, parents were identified as central for their religious socialization (Golo et al., 2019)—albeit less so than adolescents' reports (see Desmond et al., 2010). In terms of intergenerational transmission of religious beliefs, 82% of Jews, 85% of Muslims, 62% of Evangelical Protestants, and 43% of Catholics' adolescents internalize their parents' religion (Chen & VanderWeele, 2018). At no point does parental influence become obsolete in their child's development. Which

makes them of primary interest to try to understand the development of adolescent to young adult religiosity.

Research has highlighted that peers also have an important influence on adolescent religious development due to adolescents' strong desire to be an "insider" (Templeton et al., 2017). However, for the purposes of this study, the focus will be on the influence parents have in shaping adolescent and young adult religiosity.

Much of the research on the influence of parent religiosity on children has focused primarily on mothers (Boyatzis & Janicki, 2003; Leonard et al., 2013). Fortunately, meaningful research has increased relative to the influence of fathers' religiosity on offspring outcomes, such as religious socialization (Acock & Bengtson, 1978), social responsibility (Gunnoe et al., 1999), adolescent internalization of parent's religiosity (Flor & Knapp, 2001), and religious beliefs and practices (Halgunseth et al., 2016). Yet much remains to be learned regarding the processes that predict whether children will internalize father religiosity and the contextual influences on the likelihood of this transference. In this study I seek to expand upon current understanding of the father-child religiosity transmission by examining the impact of the father-child relationship on the likelihood of transference.

Chapter 2 - Literature Review

Religiosity on Adult Quality of Life

Adults' quality of life is positively impacted by their religiosity. Adherence to religion, and young adults practicing religiosity matters for life satisfaction. Young adults who perceived a closeness with a higher power (e.g., God) are more likely to have better life satisfaction (Peacock & Poloma, 1999). More recent research indicated that religious commitment and social support significantly predicted young adults' life satisfaction, above and beyond race and gender (Fife et al., 2011). For Muslim (Abdel-Khalek, 2010), Jewish/Arab (Abu-Raiya & Agbaria, 2016), and Christian college students (Yoo, 2017) religiosity positively predicted their quality of life. Thus, regardless of which religion a young adult ascribes to, this matters across a variety of different aspects.

A review of the literature over approximately the past 10 years (2007-2017) indicated that religiosity was associated with health benefits across the quality of life domains (e.g., psychological, physical, social, and spiritual functioning; Counted et al., 2018). In Cragun and colleagues' (2016) study on religiosity and health, they found that religiosity directly predicted social health, and indirectly positively affected physical and mental health. Religion offers a sense of belonging to a people group with shared ideas and lifestyles. Religion impacts how people respond to anxiety, fear, hopelessness, death, and many other aspects. Furthermore, religiosity has been positively associated with lower depressive symptoms (Gwin et al., 2019).

There is, however, a small body of literature that suggests that religiosity is not linked to life satisfaction. Habib, Donald, and Hutchinson (2018) reported that non-religious individuals express satisfaction with their lives just as often as religious individuals. Chesser, Swanson, Garey, and Hood (2018) studied young adults and found that the predictors of life satisfaction

(i.e., meaning in life and emotion regulation strategies) lay outside of religious frameworks. It is noteworthy to point out, however, that Habib et al., (2018) only utilized a cross-sectional, correlational design, and they identified the need for longitudinal research. Chesser et al., (2018) narrowly defined religiosity by only measuring religious attribution. Contrary to these two studies, there is a larger body of research positively linking religiosity to life satisfaction and quality of life among young adults (Peacock & Poloma, 1999; Abdel-Khalek, 2010; Fife et al., 2011; Abu-Raiya & Agbaria, 2016; Yoo, 2017; Counted et al., 2018; Gwin et al., 2019). Thus, continuing then to investigate the major influence of religiosity honors how significant it is for many young adults. I am attempting to take a top-down approach for this study. Religiosity already affects many aspects of young adults' lives, to take one step up, I will focus here on what influences young adults' religiosity.

Religiosity on Adolescent Quality of Life

Adolescents are also greatly influenced by religiosity. Religion matters for adolescent's because it affects multiple aspects of an adolescents' life. Pearce, Uecker, and Denton (2019) posit that there were three main areas in which religion influences adolescents. First, authors noted religion shapes adolescents' moral order. The concept adolescents had of good and bad was influenced by religious adherence. Practically this means religion influences what is considered right and wrong behavior. Pearce et al., noted beliefs in favor of pre-marital sexual encounters, substance use (alcohol and drugs), and viewing pornography as being buffered by adolescents' religiosity (Pearce et al., 2019). Secondly, religion shaped adolescents' learning competencies. Such competencies included leadership skills, learning the value of being able to give back, confidence, and generosity. Adolescents, influenced by religion, also learned to cope with adversities and tended to seek higher education. The final way Pearce, Uecker, and Denton

(2019) identified that religion shaped adolescents is through social and organizational ties. Religion served as a place of belonging, provides a "high network closure", and set up role models for adolescents.

Research has shown notable links between religion and adolescents' health and overall well-being. Adolescents who attend religious revival services report a reduction in alcohol and drug consumption, as well as improved family life and quality of life, as a whole (Jeynes, 2005). Engaging in religious practices, such as praying and attending religious services, also meets adolescents' emotional needs. Regnerus (2003) studied religious influence on adolescent and found several positive outcomes such as: physical and emotional health, education, volunteering and political involvement, and family well-being. Eryilmaz (2015) studied the relationship between religious activities and high schoolers' perception of well-being. She concluded that engaging in religious activities for adolescents (a) meets the need for building intimacy with someone, (b) gives them sense of security, (c) instills hope, (d) fosters good manners, (e) makes them feel rewarded, and (f) helps them cope with stress. Thus, religion and religiosity is not simply a set of rule for adolescents, it has impacts how they interact and navigate relationships. As can be seen by these findings, the significant benefit religiosity offers to adolescents' quality of life is quite well established in the literature.

Erikson's Psychosocial Developmental Theory

Erik Erikson, an American-German developmental psychologist, expanded on Freud's psychosexual stages. His eight stages, from birth to death, depict how an individual progresses in life. Each of these psychosocial stages represents a crisis the individual needs to overcome. Once victorious, the individual progresses hierarchically to the next stage. Erikson's stages co-occur with specific age ranges and represent developmental milestones. These stages are trust vs.

mistrust (birth to 12 months), autonomy vs. shame/doubt (1-3 y/o), initiative vs. guilt (3-6 y/o), industry vs. inferiority (6-12 y/o), identity vs. role confusion (12-18 y/o), intimacy vs. isolation (20's- early 40's), generative vs. stagnation (40's- mid 60's), and integrity vs. despair (mid 60's to end of life).

I focus in this paper on the developmental phases of adolescence and young adulthood. A developmental challenge of adolescence is deciding what they believe and developing their own ideologies. Erikson (1968) theorized that adolescents strive towards fidelity—the psychosocial crisis of finding identity or facing role confusion. In this stage, adolescents are yearning for knowledge, for reflecting on issues, for finding meaning (Erickson, 1968). Adolescents are asking the essential question of "who am I?" These questions reach to the core of who they are, helping them develop their own self-concept.

Erikson (1968) describes young adults in a crisis of intimacy or isolation. Having gained a sense of identity from adolescence, the individual seeks to share an intimate relationship with another. This closeness can be impacted by the success or failure of navigating the previous stage. For instance, young adults that have strong self-concepts tend to have stronger relationships, leading to increased intimacy. Such intimacy can then buffer against the sting of isolation and loneliness.

Faith Developmental Theory

The maturing of religious beliefs, or faith development, is a critical task for adolescent and young adult development. In his seminal work Fowler (1981) created faith development theory (FDT) for categorizing individuals across the lifespan. Influenced by Kohlberg's (1976) theory of moral development, Erikson's (1968) psychosocial development, and Piaget's (1970) cognitive development stages, Fowler's (1981) *Stages of Faith* is not a particular set of beliefs

but rather a universal activity of meaning making. Faith Development Theory includes a generic understanding of how faith develops emotionally, cognitively, and morally (Fowler & Dell, 2006). This theory extends beyond that of Christianity, Islam, Buddhism, and other organized religions.

Fowler's pre-stage, *Primal Faith* (or *Undifferentiated Faith*), though not empirically grounded, posits a general hopefulness of infants towards the safety of their environment; reminiscent of Erikson's (1968) trust vs. mistrust stage. Stage one, *Intuitive-projective,* characterizes how children view the world as egocentric. Right and wrong is governed by rewards and punishment. Stage two, *Mythic-literal,* denotes that children to young adolescents identify with grand stories in their faith tradition, and are able to internalize faith symbols in more than one dimension. Stages three and four will be covered a bit more in depth below. Stage five, *Conjunctive,* emerges in midlife, with the mastery over multiple perspectives. Faith at this stage transcends rational thought to include the "unconscious" of human knowing. The final stage, *Universalizing,* develops towards the end of life. In this stage individuals deepen their faith to be inclusive of all being. Some constitute this as the Enlightenment phase. Individuals treat any person with compassion and view them as a part of a universal community, treating them with the universal principles of love and justice. This stage is said to rarely be reached.

Adolescents.

The third stage, *Synthetic-conventional faith,* applies to adolescents. Here adolescents work towards discerning meaning and patterns of thinking. Borrowing from Erickson's (1968) crisis for identity, Fowler (1981) notes adolescents focus on meshing past and future selves together to strive towards truth. Here adolescents are constructing attachment with values and beliefs that are con-forming (forming with) most significant peers, family members, and trusted

adults. Concepts of a higher power (e.g., God) are very much colored by one's personal and emotional qualities, meaning that personal relationship qualities experienced by adolescents are extended and projected onto their higher power. Adolescents' inability for third-person perspective inhibits a self and other distinction in clarity of identity. In other words, adolescents readily seek confirmation for their beliefs and identity.

Young adults.

The fourth stage, *Individuative-reflexive*, typically takes place during the late adolescent into early adult years. Fowler (1981) theorized that young adults are in a contemplative stage of reflection regarding their religious and spiritual beliefs. Not only are they wrestling with the religious beliefs of their parents, young adults are also navigating their commitment to peers, and what they believe. Fowler (1981) then notes that young adults need to work towards personalizing their faith, becoming ever more independent. Who am I apart from being a son/daughter, brother/sister, or friend? Who am I beyond my education, work, or relationships? These difficult questions characterize young adults' struggle forwards (Fowler, 1981). Lim and Putnam (2010) built on this idea from Erikson (1968) and Fowler (1981) suggesting that stronger relationships with religiously like-minded individuals leads to increased relationship satisfaction and closeness.

Parental influence on Adolescent Development

Adolescents develop rather unique qualities from their relationships with each of their parents. Positive parenting, when accompanied with clear rules and limits helps children and adolescents know how to navigate emotional expression at home (Morris et al., 2017). Mothers have a crucial role in adolescent development. Commonly, mothers have been known to influence child emotional development (Cooke et al., 2016). Practically this can play out in

adolescents' expressions of anger. Mothers model and coach adolescents toward socially acceptable ways of expressing their anger (Houltberg et al., 2016). Maternal parenting also has a significant impact on adolescents' mental well-being. When mothers display non-judgmental acceptance, adolescents' experience fewer symptoms of depression and anxiety (Geurtzen et al., 2015). Thus, the maternal influence on adolescents' emotional and mental well-being is vital.

Fathers also have a significant effect on adolescent development, though in a different manner. First, fathers uniquely impact child social development (Rice et al., 1997; Feldman et al., 2013). Researchers indicate adolescents' social competence is better predicted by attachment to fathers rather than mothers; which leads to adolescents having better emotional adjustment (Rice, Cunningham, & Young, 1997). Feldman and colleagues (2013) studied parent-specific reciprocity (i.e., engaging in social exchange) with their child from infancy to adolescents. These authors found that paternal reciprocity (e.g., stimulatory activity of giving-and-receiving) not only increased a child's social competence, it also shaped adolescents' dialogue skills.

Fathers' engagement with their adolescents has a significant influence on other aspects of adolescents' development. Adolescents risk behaviors decrease when they have a more positive relationships with their fathers (Bronte-Tinkew et al., 2006). Furthermore, adolescents who felt a close connection to their fathers showed a decrease in alcohol use (Goncy & van Dulmen, 2010) and pre-marital sex (Baker et al., 2018; Guilamo-Ramos et al., 2018). On the other hand, improper fathering can have a reverse effect on adolescents. Fathers that exerted more over-control in parenting directly predicted adolescents having higher levels of anxiety (Verhoeven et al., 2012). In addition, East, Jackson, and O'Brien (2006) summarized literature surrounding fathers' absences in relation to adolescent development. They concluded that adolescents who

did not have a father present had lower self-esteem, increased rates of teen pregnancy and drug use, as well as emotional and behavioral problems.

For the purposes of understanding fathers' role in adolescents' lives more in-depth — beyond social, mental, and positive behavioral outcomes—it is worthwhile to take a closer examination of several key elements of the father-child relationship.

Father-Adolescent Relationship Quality

Two areas of father-child relationships have been shown to be particularly important: involvement and closeness.

Father involvement.

Father involvement has been well documented as an important part of this parent-child dyad. Lamb, Pleck, Charnov, and Levine's (1987) triadic model asserted father involvement as being a combination of engagement, accessibility, and responsibility. Fathers' involvement in adolescents' lives, has been a crucial component for adolescent males' school success (Taylor, 2019). It has also positively predicted fewer sexual partners for adolescent to emerging adult females (Charles, 2019).

Father closeness.

The closeness adolescents feel towards their fathers significantly impacts multiple areas of their lives. Risch, Jodl, and Eccles (2004) studied the relationship quality of father-adolescent dyads. They concluded that adolescents (mainly males) who felt close to their father figures had an increased confidence and better attitudes towards emotional intimacy. Other research confirmed that adolescents who perceive greater connection with their fathers reported having greater overall well-being (Brotherson et al., 2003) and self-esteem (Bulanda & Majumdar,

2009). Paternal closeness for adolescents was also positively associated with delays in sexual debuts (Guilamo-Ramos, et al., 2012) and fostered abstinence from alcohol (Habib et al., 2010).

More recently, Trahan and Cheung (2018) asserted that depending on the different phases of a child's life, attachment to their father and the perceived closeness may vary. They note that when fathers perceive stronger attachments to their children earlier in life, it predicts more positive quantity and quality of fathers' behaviors (e.g., play, caregiving, & involvement) with their older children. The sense of connection between fathers and adolescents accentuates that quality of the dyadic relationship. For instance, father authoritarianism (characterized by low warmth) has been shown to decrease adolescents' feelings of connectedness and overall reports of relationship quality. On the other hand, positive attachment, by means of fathers "activating" their adolescents (i.e., encouraging risk taking and overcome obstacles, which opens children to the world, teaches them obedience, and develops their socioemotional skills) challenges them to regulate their emotions autonomously through less explicit structure (Van Lissa et al., 2019).

Parent's Religiosity and Child Outcomes

Parental religiosity has been shown to have a number of benefits for children. Smith (2003) argues that religiosity, alone, has been shown to yield various positive outcomes for adolescents: moral directives, role models, community and leadership skills, and coping skills. Adolescents of religious parent are more socially responsible (Gunnoe et al., 1999), are less likely to engage in risky behaviors (Stearns & McKinney, 2018), more likely to attain education (Regnerus, 2003), have better health-related quality of life (Mirghafourvand et al., 2018), and have overall better psychological well-being (Butler-Barnes et al., 2017).

Religious beliefs and practices are a major part of the transmission and internalization of values from parents to adolescents (Dudley & Dudley, 1986; Flor & Knapp, 2001; Dollahite et

al., 2019). The way parents adhere to their religious values and practice their beliefs at home has a significant impact on their family (Bengtson et al., 2017). Lynn, Grych, and Fosco (2016) suggested that when fathers incorporate religious beliefs into their parenting, they tend to be more involved with their children. For example, fathers that viewed their parenting as a "sanctified role" increased in paternal involvement, over simply considering themselves religious (Lynn et al., 2016).

Transmission of Parent Religiosity to Adolescents

Research highlights the positive correlation of parental religiosity with child religiosity (Stearns & McKinney, 2019). Parents serve as a close, strong influence for children formulating their ideologies (Ozorak, 1989). Ozorak (1989) further argued that parents serve as "cognitive-anchors" for children. Parents who share their beliefs with their children maximize the transmission of their religiosity (Myers, 1996). Also, parents who hold strong religious group identification positively influence adolescents to have strong religious identification for themselves (Verkuyten et al., 2012). Furthermore, adolescents have a higher likelihood of being religious when their parents are consistent in attending religious institutions (i.e., church) matched with their belief in the importance of religion (Bader & Desmond, 2006). As they observe their mother *and* father attending church, adolescents are more likely to practice their own religion by attending church (Francis & Casson, 2019). More recently, faith is readily passed along from parent to adolescent when there is a high level of family religious practices already occurring (Goodman & Dyer, 2019).

Literature does seem conflicting, however, related to which parent is more influential in adolescents' religious development. Kieren and Munro (1987) surmised that both mother and father religious activities were linked to both sons' and daughters' religious activity; but fathers'

religious practices were the only link to daughters' religious practices. On the other hand, Halgunseth and colleagues (2016) found that mothers' beliefs linked to both sons and daughters' beliefs. However, fathers' beliefs were only linked to beliefs of sons. Interestingly though, when studying parenting religious practices, the authors found that it was the fathers' practices that were more predictive of both sons' and daughters' religious practices (Halgunseth et al., 2016). These incongruencies highlight the need for more research in relation to parent-adolescent religiosity transmission.

No research could be found that examined father religiosity as the sole parental influence in transmitting religiosity to offspring; though recent research has investigated religious transmission longitudinally across adolescence to young adulthood (Hull 2015). Hull (2015) found that both mother and father religiosity and relationship quality have concurrent and longitudinal effects, significantly predicting child's religiosity in adolescents and early adulthood. This study opens the door for investigating these two constructs religiosity and relationship quality for father-adolescent dyads alone. Still no studies have been found that solely investigates fathers' religiosity as it transmits to offspring, overtime. I seek to build off Hull's (2015) study by adding father-child relationship quality as a moderator to understand the context surrounding the transmission of parent religiosity to their children. Does a better relationship with a parent increase the likelihood of young adults inheriting their fathers' religiosity?

Parent-Child Relationship and Adolescent Religiosity

Research has investigated the link between parent-child relationship quality and religiosity. Researchers suggest that parents who are perceived as more religious are also rated as having more effective parenting characteristics (Blake Snider et al., 2004). Leonard and colleagues (2013) found that for emerging adults it was attachment to their fathers that predicted

their religiosity. Other research signifies that it is the father-child relationship that is influential in the spiritual individuation of adolescents (Desrosiers et al., 2011). Further, these authors assert that fathers often provide a more secure base for adolescents from which spiritual individuation can evolve.

In a study of religious discord and parent-adolescent relationship, Stokes and Regneru's (2009) findings were unexpected. They discovered that "religious change over time in the lives of adolescents corresponded to improved parent–child relations, especially an increase in the importance of religion (not necessarily attendance) to the adolescent" (p. 166). Meaning that as adolescents become more religious, their relationship with their parents improves. This positive correlation may be due to the importance of religion to adolescents becoming more consistent with their the importance of religion to their parents.

Moderation in Father-Child Religious Transmission

I have established above that fathers' religiosity is important for child religiosity. In addition, I have summarized research that indicates the significance of the father-child dyad in promoting positive child outcomes. In order to understand religious transmission more fully I investigate how father religiosity transfers to young adults by examining potential moderators of this association. Moderation asks under what specified conditions a given predictor is related to an outcome. And when would this relationship between the predictor and outcomes take place? To my knowledge the few studies that have examined father-child relationship quality as a moderator of the association between variables, have not examined it in relation to religiosity (see Schofield et al., 2008; Lucas-Thompson & Granger, 2014).

Currently, research is scarce on identifying moderating factors of fathers' religious transmission to their children. To my knowledge only one study was found which has examined

the moderators of religious transmission (e.g., Bao et al., 1999). Bao and colleagues note that perceived parental acceptance moderated the transmission of religious beliefs and practices to adolescents, when comparing mothers to fathers. They found that mothers' influence exceeded that of fathers when adolescents perceived their parent as accepting (Bao et al., 1999). While helpful to understand that perceived acceptance moderates religious transmission, Bao and colleagues (1999) only sampled a single wave of data. More current research focusing on what moderates the relationship between father-child religious transmission longitudinally is needed. With a longitudinal approach understanding of religious development through adolescence to young adulthood may become clearer.

Chapter 3 - Present Study

In this study I seek to investigate how father-child relationship quality moderates the link between father and child religiosity overtime. Research questions include:

a. Is father religiosity during offspring adolescence predictive of offspring religiosity in young adulthood?
b. Does father-adolescent relationship quality moderate parent-adolescent religiosity transmission?

There is strong evidence that father religiosity (Hull, 2015) and father-child relationship quality (DeMaris, Mahoney, & Pargament, 2011), separately, are predictive of child religiosity. However, the intersection of these variables to predict child religiosity has not been examined previously, by focusing solely on fathers. The following hypotheses will be tested:

H1: Higher reports of fathers' religiosity at Wave I will be positively linked to high reports of young adult's religiosity at Wave III.

H2: Father-child relationship quality will moderate the association between father religiosity and offspring religiosity.

H2a) Father religiosity (Wave I) will be significantly positively related to offspring young adult religiosity (Wave III) when father-child relationship quality is high.

H2b) Father religiosity (Wave I) will not be significantly related to offspring religiosity (Wave III) when father-child relationship quality is low.

This study will shed light on the importance of the father-child relationship in the transmission of parent to child religiosity. Findings may equip parents, therapists/counselors, and clergy with information useful to help families support the development of child religiosity.

Chapter 4 - Methods

Data & Participants

For this study I utilize Waves I (1994-95) and III (2001-2002) of the National Study on Adolescent to Adult Health (Add Health) public use data. Add Health is a longitudinal analysis of a nationally representative sample of adolescents enrolled in 7th to 12th grade in 1994. The final sample was limited to cases where fathers self-identified as one of three father roles: biological, adoptive, or foster at Wave I and cases where data were available at Wave III (*N* = 242).

Demographic Characteristics

Of the 242 adolescents included in the study the average age of participants at Wave I was 15.04 years old (*SD* = 1.71; Range = 11-20 years old). Respondents in Wave I were evenly split across the 6 grade levels (7th grade – 12th grade), with most Adolescents in 10th grade (18.9%). Adolescents were grouped into 4 religious groups: Protestant (57.4%), Catholic (18.7%), No Religion/Atheist (16.5%), and Other Religion (7.4%) (See Table 1).

Fathers completed the parent questionnaire at Wave I. The average age for fathers was 43.32 years old (*SD* = 7.03; Range = 20-75 years old). Father participants identified as White (69.2%), followed by Black (15.4%), Asian (2.4%), Native American (5.8%), and Other (5.4%), with 3 respondents identifying as Multiracial. Fathers were grouped into 4 religious groups: Protestant (61.5%), Catholic (23.7%), No Religion/Atheist (7.4%), and Other Religion (7.7%) (See Table 1) (See Table 1). More than 63.5% of fathers had at least a high school education, with 21% of fathers having graduated college. Average household income was $50,000 (*SD* = $52K; Range $0-$500K).

Young adults were sampled in Wave III (*Male* = 71.2%, *Female* = 28.8%). The average age for young adults was 21.82 (*SD* = 1.81; Range = 18-28). Young adult participants identified as White (69.2%), followed by Black (16.8%), Asian (3.9%), Native American (8.2%), and Other (1.8%). Young adults were grouped into 4 religious groups: Protestant (48%), Catholic (16.5%), No Religion/Atheist (26.9%), and Other Religion (8.6%) (See Table 1).

Measures

The following measures were used and included in the present study (also see Appendix A).

***Father religiosity*.**

The latent variable father religiosity was measured by three items: "How often have you gone to religious services in the past year?", "How important is religion to you?", and "How often do you pray?" The first two items were rated on a four-point scale (1= *not very religious* to 4= *very religious*). The third item, "How often do you pray?" was rated on a five-point scale, which I reverse scaled so that a higher rating indicated greater frequency (1= *never* to 5 = *at least once a day*). The scale had good inter-item reliability for fathers (α = .70).

Father perception of father-child relationship quality.

Fathers' perception of father-child relationship quality involved two indicators: involvement and closeness.

Involvement. One item was used to measure involvement: "you and your adolescent make decisions about (his/her) life together." This item was rated on a five-point scale, which I reverse scaled so that a higher rating indicated greater frequency (1 = *never* to 5 = *always*).

Closeness. One item was used to measure fathers' perception of father-child closeness: "You get along well with (him/her) [your adolescent]". This item was rated on a five-point scale,

which I also reverse scaled so that a higher rating indicated greater frequency (1 = *never* to 5 = *always*).

Young adult religiosity.

Young Adult religiosity, in Wave III, was measured by four indicators: (a) religious importance, (b) religious beliefs, (c) religious persona, and (d) frequency of prayer.

Religious importance. Four items were combined to measure religious importance. Items included: "How important is your religious faith to you?", "How important is your spiritual life to you?", and "To what extent are you a spiritual person?" Items were asked on a four-point scale (0 = *not important* to 3 = *more important than anything else*). This scale was derived by taking the mean of the items. Inter-item reliability was fair (α = .69).

Religious beliefs. Young Adult religious beliefs was measured by three question items. These included: "What seem to be coincidences in my life are not really coincidences; I am being "led" spiritually", "I employ my religious or spiritual beliefs as a basis for how to act and live on a daily basis", and "Angels are present to help or watch over me." All items were rated on a five-point scale and were recoded to indicate that the higher the rating the more agreeable respondents were to the item (1 = *strongly disagree* to 5 = *strongly agree*). This scale was derived by taking the mean of the items. Inter-item reliability was good (α = .75).

Religious Persona. One item was used to measure self-idenfiying as a religious person: "To what extent are you a religious person?" This item was rated on a four-point scale (0 = *not religious at all* to 3 = *very religious*).

Frequency of prayer. Religiosity frequency was measured by one item: "How often do you pray privately, that is, when you're alone, in places other than a {church / synagogue/

temple/ mosque/ religious assembly}?" This item was measured on a seven-point scale (0 = *never* to 7 = *more than once a day*).

Hours of religious activity. One item measured hours of religious activity. The item asked, "In an average week, about how many hours do you spend in religious activities in your home (such as praying, meditating, or reading religious books)?" Hours reported ranged from 0 to 72 hours.

Controls.

The following items were included as controls: fathers' education, fathers' income, young adult age, and young adult sex. Each control was measured by one item.

Analysis plan

The analysis plan was carried out in several steps. First, variables were coded and descriptives analyzed using SPSS 25 (IBM, 2016). Second, structural equation modeling (SEM) was computed using Mplus 8 (Muthén & Muthén, 1998-2017). SEM is a comprehensive statistical approach to testing hypotheses about relations among observed and latent variables (Hoyle, 1995). In my SEM models I began by running the measurement model to determine if the structural model using latent variables was well fitted to the data. With good model fit, I next ran the moderation model. For this second SEM model I included the independent latent variable father religiosity at Wave I, the moderating observed variable father-child relationship quality at Wave I, their interaction term and the latent dependent variable, young adult religiosity at Wave III.

To create the two latent interaction variables, I took the observed variables father religiosity—involvement and closeness—and multiplied each by the three indicators of father religiosity. Because of the scaling difference, the indicators of the predictor and moderators were

standardized before computing the interaction terms as latent constructs (Pitt & DeMaris, 2019). This created six new interaction terms. The three interaction terms of involvement multiplied by church attendance, religious beliefs, and frequency of prayer were then assigned as indicators for the latent interaction variable of father involvement multiplied by father religiosity. The same process was done for the latent interaction variable of father closeness by father religiosity. Fathers' education and income and young adult age and sex were included as controls. (See Figure 2). To account for the missing data in the analyses, I used full information maximum likelihood (FIML), which has been considered to be one of the best methods for handling missing data (Acock, 2005). Model fit was determined by common SEM guidelines (Kline, 2016) with a non-significant chi-square test, root mean square error of approximation (RMSEA) and standardized root mean square residual (SRMR) less than .05, comparative fit indices (CFI) and Tucker-Lewis Index (TLI) higher than .95.

Chapter 5 - Results

Preliminary Analysis

Once all variables were computed in SPSS, I ran frequencies on the data, which showed the variables were normally distributed (i.e., not skewed [± 1] or kurtotic [± 3]).

Young adult reports for Wave III were collected in 2001 and 2002. Past research highlighted the positive association with disasters and religiosity (McIntosh et al., 2011). Thus, due to the attack on the World Trade Center in New York on September 11th, 2001 (9/11), I thought it important to test whether young adults' report of religiosity would differ depending on whether they completed the questionnaire before or after the attack (cf. Cherry et al., 2015). I conducted t-tests between the four indicators of young adult religiosity and post 911 report (0=before 911, 1=after 911). Results of the independent sample t-tests indicated that there were no significant differences in religiosity between young adult reports before and after 9/11. This was true of all four indictors: religious importance (t = -.74, p = .46), religious beliefs (t = -1.14, p = .23), self-identifying as a religious person (t = -1.43, p = .16), and frequency of prayer (t = .58, p = .56).

Prior to running the measurement model, I ran correlations on the included variables (see Table 2). Bivariate correlations indicated there was a significant relationship between indicators of father religiosity and the indicators of young adult religiosity. Father religious attendance was significantly positively associated with all indicators of young adult religiosity: religious importance (r = .35, p < .01), religious beliefs (r = .34, p < .01), self-identifying as a religious person (r = .36, p < .01), and frequency of prayer (r = .35, p < .01). Likewise, father religious importance was also significantly positively associated with young adult religious importance (r = .36, p < .01), religious beliefs (r = .37, p < .01), self-identifying as a religious person (r = .39, p

< .01), and frequency of prayer (r = .36, p < .01). Similarly, father's frequency of prayer was significantly positively associated with all of young adult religiosity: religious importance (r = .32, p < .01), religious beliefs (r = .28, p < .01), self-identifying as a religious person (r = .34, p < .01), and frequency of prayer (r = .39, p < .01).

[Table 2 here]

Furthermore, father religious attendance was also significantly positively associated with father-child closeness (r = .17, p < .05). No significant relationships were found between the indicators of father-child relationship quality and the indicators of young adult religiosity.

Measurement Model

For the initial measurement model I tested how well the indicators loaded on the latent variables, father religiosity and young adult religiosity. All factor loadings were above 0.70, except young adult reports on hours of religious activity (β = .52, p < .001). Due to the low loading, this item was removed from the model (see Figure 1). Results for model fit of the measurement model (with no interaction term or controls) indicated a good model fit ($\chi^2(12)$ = 11.29, p = .50; RMSEA = 0.00 (90% CI [.00 to .06]); CFI = 1.0, TLI = 1.0, SRMR = 0.03).

[Figure 1 here]

Structural Equation Model

I ran the SEM model in a two-step process. In the first phase I analyzed the predictor on the outcome (i.e., father religiosity predicting young adult religiosity) without controls. Output results indicated excellent model fit ($\chi^2(17)$ = 25.96, p = .08; RMSEA = 0.05 (90% CI [.00 to .08]); CFI = 0.99, TLI = 0.98, SRMR = 0.03). I next added the moderators (father-child closeness and father-child involvement) and their interaction terms with father religiosity to the model. The control variables were also included. In the final moderation model, controlling for

father education, father income, young adult age, and young adult sex, results indicated a reasonably acceptable model fit ($\chi_2(133) = 295.31$, $p < .001$; RMSEA = 0.09 (90% CI [.08 to .12]); CFI = 0.87, TLI = 0.85, SRMR = 0.06).

Hypothesis 1

Higher reports of fathers' religiosity at Wave 1 will be positively linked to high reports of young adult's religiosity at Wave III. This hypothesis was supported. Results from the structural equation model (SEM) indicated that father religiosity was significantly associated with young adult religiosity ($b = .48$, $p < .001$, $\beta = .47$). In other words, higher reports of fathers' religiosity at Wave I (i.e., during the child's adolescence) predicted higher reports of young adult religiosity at Wave III.

[Figure 2 here]

Hypothesis 2

Father-child relationship quality will moderate the association between father religiosity and offspring religiosity. This hypothesis had two sub-categories: H2a) Father religiosity (Wave I) will be significantly positively related to offspring young adult religiosity (Wave III) when father-child relationship quality is high, and H2b) Father religiosity (Wave I) will not be significantly related to offspring young adult religiosity (Wave III) when father-child relationship quality is low. Hypothesis 2, with both its sub-categories was not supported by the data. No significant associations were found between the moderator and interaction variables and young adult religiosity. Father-child involvement at Wave I was not significantly associated with young adult religiosity at Wave III ($b = .07$, $p = .29$, $\beta = .08$), nor was father-child closeness ($b = .04$, $p = .53$, $\beta = .05$).

Controls

Two of the four controls were significantly related to young adult religiosity. Fathers' education was significantly associated with young adult religiosity (b = .01, p < .05, β = .07). Higher father education was related to higher young adult religiosity. Interestingly, fathers' income was negatively associated with young adult religiosity (b = -.003, p = .001, β = -.01), indicating young adults from lower income families were more religious than young adults from higher income families.

Chapter 6 - Discussion

I sought to test whether father-child relationship quality moderated the relationship between father religiosity and young adult religiosity. While no moderating effect was statistically significant, this study has three notable strengths. First, this study moves the field of fatherhood research forward by focusing specifically on the father-offspring dyad, as it relates to religiosity. Second, this investigation moves beyond comparing fathers to mothers, or mothers reporting on fathers, to solely fathers reports as they describe their relationship with, and impact on their young adult offspring. Thirdly, this study took a longitudinal approach to examining religiosity between father-child dyads by utilizing two waves from Add Health data that spanned over seven years.

I found that fathers who are more religious tend to have children who are more religious as young adults. This finding is consistent with past research showing that parents' religiosity has a positive effect on their child's religiosity (Stearns & McKinney, 2019). Specifically, the current findings are consistent with prior research supporting that religiosity of children (here young adult children) is associated with how often fathers attend church (Francis & Casson, 2019), strength of their religious beliefs (Halgunseth et al., 2016) and frequency of their prayer (Hull, 2015). Like Hull (2015), this study takes a longitudinal approach, which helps to address the developmental processes of faith/religiosity (Fowler, 1981). I took this research a step further by testing a moderator in this religious transmission.

What can be concluded from this first finding is that fathers' behaviors, particularly religious behavior significantly affects adolescents. Adolescents observe what their fathers are doing and later imitate. This kind of mimicking happens on a very social level as fathers model (Bandura, 1978) desired behavior. This study also supports Kieren and Munro (1987) and

Halgunseth and colleagues' (2016) previous findings that suggest it is father's religious practices (such as attending church [Francis & Casson, 2019]) more than just beliefs, that impact children.

It is common for families to practice their religion together. Parents and adolescents often attend church together, pray together, and hold similar religious beliefs. For adolescents, religious involvement and practice may be voluntary or involuntary depending on the leadership of the parents. The more fathers engage in these religious activities with their adolescents the more likely adolescents are to continue engagement with these practices on their own as they move into young adulthood. Thus, young adults may not need to continually witness their fathers' religiosity for their fathers to continue to influence the development of young adults' autonomous religious practice or beliefs.

The second hypothesis of my study, *father-child relationship quality will moderate the association between father religiosity and offspring religiosity*, was unsupported. No moderator or interaction term was found to be significantly related to young adult religiosity. To my knowledge this is only the third study that tested father-child relationship quality as a moderator of the association between other variables (see also Schofield et al., 2008; Lucas-Thompson & Granger, 2014). These first two studies were not focused on moderators of religious transference.

This study followed Boa and colleagues' (1999) study of examining moderation of parent-child religious transference. My current study examined the longitudinal effects of fathers' religiosity on their later young adults. Unlike Boa and colleague's (1999) study of adolescent perception of parent acceptance, I attempted to examine multiple components of the father-child relationship quality (i.e., involvement and closeness) to provide more nuanced understanding of the potential moderating influence of different elements of the father-child relationship. Having not found the moderators to be significant longitudinally, it may be the case

that father-child relationship quality may moderate the transference of father-child religiosity, only at one time point (i.e., cross-sectionally). However, perhaps when examined longitudinally the parent-child relationship may not be directly influential to this religious transmission.

In contrast to Boa and colleagues' (1999) study I utilized fathers' self-report for testing the moderator of father-child relationship quality. Boa and colleagues (1999) utilized adolescent reports of the parent-child relationship quality and found significant associations. Using fathers' reports for relationship quality could have been the reason why this current study's findings on moderation were non-significant. Trahan and Cheung (2018) sampled fathers' reports of their attachment to their children and found it only predicted their own quantity and quality of involvement as a parent. When considering the parent-child relationship, it is possible that fathers perceive themselves as having a greater relationship to their adolescent then otherwise would be reported by the adolescent. Adolescent reports may be a better gauge of the relationship.

Furthermore, as adolescents develop and transition into adulthood they move away from parents and more towards individualization (Erikson, 1968). During this transition phase these young adults wrestle with more than just parental religious influence (Fowler, 1981). They internalize more messages from peers (Templeton et al., 2017) than parents. Gradually, as adolescents shift to young adulthood they rely less on parents and become more spiritually individuated (Desrosiers et al., 2011). In this stage, young adults are moving from inherited faith to owned faith (Johnstone, 2009). Young adults, during their freshmen year in college, tend to maintain religious commitments (i.e., beliefs) though decreasing religious engagement (i.e., attendance of religious institutions) (Small &Bowman, 2011).

T-tests were used to determine if the events of 9/11 impacted young adults reporting of religiosity. Results indicated that 9/11 did not have a significant effect on how often young adults attended church, held religious beliefs, identified themselves as religious people, or how frequently they prayed. This finding is significant because such disasters have been linked to religiosity (Cherry et al., 2015). Often disasters tend to significantly increase or decrease individuals' religiosity. These nonsignificant results could be driven by young adults in this study having already solidified their religiosity prior to completion of the survey.

Implications

These findings have implication for parents, clergy, and therapists/counselors. Findings could be used to help fathers understand the importance of how what they are modeling for adolescents impacts adolescents' religious involvement when they are in college (i.e., young adult years). Fathers who desire to influence the religiosity of their children might be encouraged to take their adolescents to religious services, pray together, and discuss the importance of their beliefs with their children. Mothers might be helped to also understand the importance of their husband's influence on their child's religiosity. Particularly for Christian parents (i.e., Protestant and Catholic, since they had the highest percentage of respondents) this study serves as support for the Proverb "Train up a child in the way he [she/they] should go; even when he [she/they] is [are] old he [she/they] will not depart from it." (Prov 22:6). Clergy (i.e., pastors, imams, priests, rabbis, pujari) too can be an outside encourager of parents to practice and talk about their beliefs with their children.

For therapist and counselors, these findings can be helpful in three important ways. First, when discussing cultural context, assessing for level of religiosity is important during an intake. Such an inquiry can provide important information regarding clients' beliefs that they bring into

session, as well as their values and practices outside the office. It could also be important to assess family rules and dynamics around religious observance. Does everyone attend a service together? Who's allowed to skip? What do parents do when adolescents question beliefs? Secondly, therapists/counselors can seek resources for assessing the client(s) through a biopsychosocial-spiritual model (Hodge, 2013) that adhere to the complexity of treating individual clients and family units.

Finally, therapist and counselors should be aware of the potential harmful impact of parental approach to religious transmission on their children. There has been a growing body of literature addressing religious trauma (Panchuk, 2018; Stone, 2013) experienced during the process of leaving a religion. Religious trauma syndrome is the function of The force and abuse used to coerce others around religious practice being enacted on an individual (Winell, 2015). Typically, this is induced by clergy, parents, or other religious authorities utilizing their position of power to prompt fear, submission, or shame. Depending on the rigidity of fathers' religious practices and methods of influence, such traumatization may be experienced by adolescents. This would make it more difficult for young adults to develop spiritual individuation or leave their religion, freely and safely. It is critical for adolescents and young adults to experience and know they are accepted by their fathers (Boa et al., 1999) even as they make their own decisions and practices surrounding religion.

Finally, the two waves utilized in this study were sampled more than 2 decades ago. Thus, the young adults in Wave III could very likely be parents in their 40s, working towards modeling religiosity for their own adolescent children. Having noted the overall general decline in religiosity (Voas & Chaves, 2018), these parents may be currently facing more difficulty

navigating such religious transmission and may need additional supports and guidance from clergy and professionals.

Limitations

A few limitations of the current study warrant discussion. The present sample analyzed only 242 fathers with their young adults. Only 346 males responded to the parent questionnaire in Wave I. The size decreased further when I limited my sample to only males who identified themselves as one of three father figures (i.e., biological, adoptive, or foster). Due to the reduced sample size there was simply too much missing data on the adolescent perception of father-child religiosity variables for them to be included.

Secondly, the model fit for the full model was modest. Greater sample size could improve model fit by allowing for the inclusion of additional controls. This model did not control for mother religiosity, which is a well-known contributor of offspring religiosity (Francis & Casson, 2019; Halgunseth et al., 2016; Hull, 2015).

This present study solely focused on father's reports of relationship quality. When investigating a dyadic relationship (i.e., the father-child relationship quality) it would be helpful to include child reports on this relationship as well. Single-item indicators for fathers' involvement and closeness were also a limitation. General disadvantages of single-item indicators include low content validity and lack of measuring internal consistency reliability.

Finally, the age of the data sampled could have been a limitation, since the data were collected approximately twenty years ago. Current research using more up-to-date data (e.g., sampled from 2016) found that religiosity has been declining, even among highly religious participants (Voas & Chaves, 2018) for the past four decades. Thus, my study results may differ

from research today because of decreased likelihood of young adults internalizing their parents' religiosity. Even 20 years ago demographics in Table 1 demonstrate this trend.

Future Research

Including adolescent reports of father-child relationship quality as well as their reports on their own religiosity would extend our understanding of this area of research. This study should also be conducted in the future with a larger sample size, which generally helps to increase statistical power, accuracy of results, and increase generalizability.

A potential control to be added is mother religiosity, young adult race, and religion. Mother's religiosity, as stated above, has been significantly linked to young adults' religiosity (Bengtson et al., 2017).

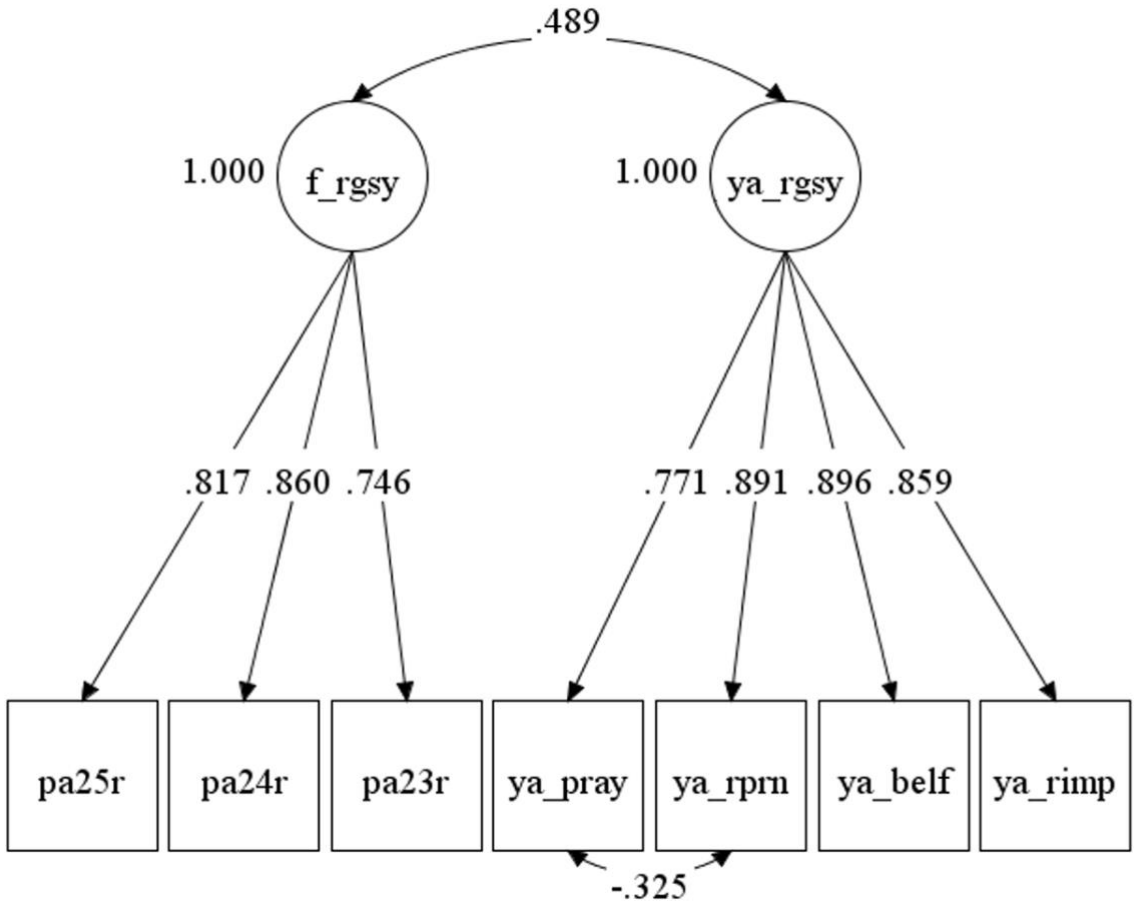
Furthermore, future research should investigate other potential moderators. For example, mother-child relationship quality, race, and religion. Given that the mothers' relationship already has a significant effect on their children (Hart et al., 2019), it may be helpful to note how their influence adjusts or changes the impact of fathers' transmission of religion. Race could also moderate the father-child religiosity transference. Religion, likewise, could be an important moderator since certain religions prescribe stricter standards of belief and practice.

Conclusion

The purpose of this study was to investigate father-child relationship quality as a potential moderator of the father-child religiosity transmission. While no moderating effect was found, this study supports the evidence that fathers' religiosity during their child's adolescence can positively affect their young adults' religiosity, years later. This study helps move the field of fatherhood research forward by uniquely focusing on the father-child dyad, as well as

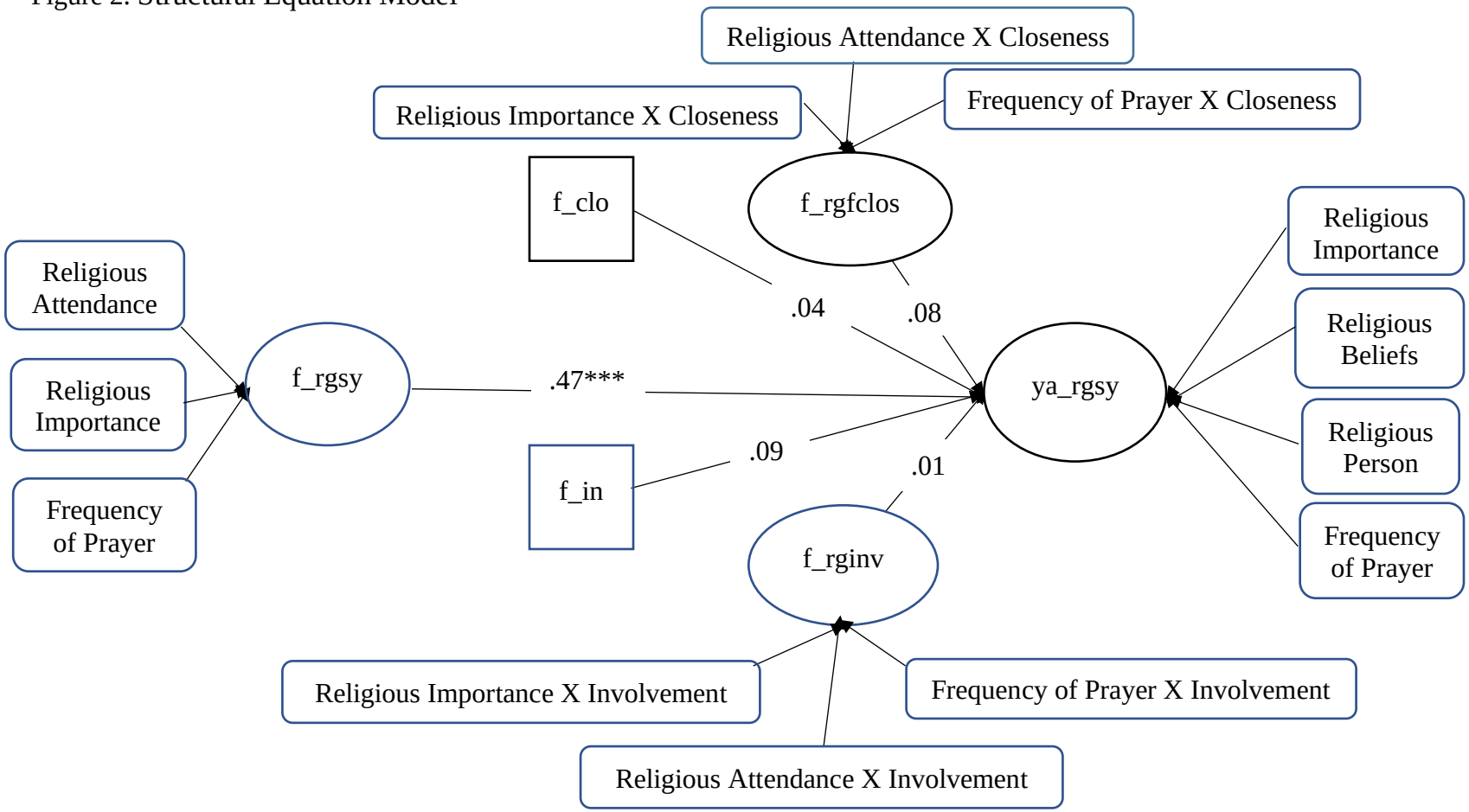
examining religious transmission across time. Further research is needed to investigate other potential moderators of father-child religious transmission.

Figure 1. Measurement Model



Notes: f_rgsy = father religiosity, ya_rgsy = young adult religiosity, ya_pray = young adult frequency of prayer, ya_rprn = young adult self-identifying as a religious person, ya_belf = young adult religious beliefs, ya_rimp = religious importance

Figure 2. Structural Equation Model



Notes: f_clo = father-child closeness, f_rgsy = father religiosity, f_in = father-child involvement, f_rginv = interaction term of father religiosity with father-child involvement, f_rgfclos= interaction term of father religiosity with father-child closeness, f_edu = father education, f_inc = father income, ya_rgsy = young adult religiosity, ya_pray = young adult frequency of prayer, ya_rprn = young adult self-identifying as a religious person, ya_belf = young adult religious beliefs, ya_rimp = religious importance, ya_age = young adult age, ya_sex = young adult sex. ****p* < .001.

Table 1. Descriptives Table

Descriptives (N = 242)

Variables	Adolescent	Father	Young Adult
Religion			
Protestant	54.1%	56.2%	44.6%
Catholic	20.2%	26.4%	18.1%
Other Religion	9%	8.5%	7.9%
No religion	16.7%	8.9%	29.4%
Mean Age	-	44.2 y/o	21.6y/o
Sex			
Male	-	100%	71.2%
Female	-	-	28.8%
Race			
White	-	70%	68.4%
Black	-	10.4%	13%
Asian	-	2.9%	3.4%
Native American	-	9.2%	12.4%
Other	-	7.1%	2.8%
Multiracial	-	0.4%	-

Table 2. Correlation Table

Correlations, Means, and Standard Deviations of indicators of the Predictor, Moderator, and Outcome Variables. (*N* = 242)

Variables	1	2	3	4	5	6	7	8	9	10	11	12
1. Father Involvement	-											
2. Father Closeness	.35**	-										
3. Father Religious Service	.06	.17**	-									
4. Father Religious Importance	-.002	.08	.64**	-								
5. Father Prayer	-.09	.03	.61**	.71**	-							
6. YA Religious Importance	.04	.09	.35**	.36**	.32**	-						
7. YA Religious Beliefs	.07	.05	.32**	.37**	.28**	.83**	-					
8. YA Religious person	.07	.14	.36**	.39**	.34**	.87**	.81**	-				
9. YA Prayer	.12	.15**	.35**	.36**	.36**	.69**	.68**	.60**	-			
10. Father Education	.10	-.01	.09	-.06	.03	.09	-.06	.04	.09	-		
11. Father Income	.08	.03	.03	.01	-.03	-.13	-.14	-.18*	.01	.33**	-	
12. YA Age	-.08	-.031	.04	.12	.02	.13	.17*	.10	.22**	-.003	.07	-
M	3.79	4.26	2.34	3.06	3.73	1.34	2.73	1.20	3.27	5.89	50.93	21.6
SD	.93	.76	1.10	1.03	1.51	.84	1.01	1.02	2.70	2.29	50.33	1.70

Note. $*p < .05$, $**p < .001$

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Appendix A - Study Variables

Father Perception of Father-child Relationship Quality

Subscale Name and Items	Values	Measure
Father-child closeness		
You get along well with (him/her).	1—5	Nominal
Father involvement		
{NAME} and you make decisions about (his/her) life together.	1—5	Nominal

Father Religiosity

Subscale Name and Items	Values	Measure
Parent Religiosity		
How often have you gone to religious services in the past year?	1—4	nominal
How important is religion to you?	1—4	nominal
How often do you pray?	1—5	nominal

Young Adult Religiosity

Subscale Name and Items	Values	Measure
Young Adult Religious Importance		
How important is your religious faith to you?	0—3	nominal
How important is your spiritual life to you?	0—3	nominal
To what extent are you a spiritual person?	0—3	nominal
Young Adult Frequency of Prayer.		
How often do you pray privately, that is, when you're alone, in places other than a {CHURCH / SYNAGOGUE/ TEMPLE/ MOSQUE/ RELIGIOUS ASSEMBLY}?	0—7	nominal

Young Adult Religious Beliefs		
What seem to be coincidences in my life are not really coincidences; I am being "led" spiritually	1—5	nominal
I employ my religious or spiritual beliefs as a basis for how to act and live on a daily basis.	1—5	nominal
Angels are present to help or watch over me.	1—5	nominal
Young Adult Religious Person		
To what extent are you a religious person?	0—3	nominal
Young Adult hours of religious activity		
In an average w eek, about how many hours do you spend in religious activities in your home (such as praying, meditating, or reading religious books)?	0—72	Scale

Controls

Subscale Name and Items	Values	Measures
Parent Income		
About how much total income, before taxes did your family receive in 1994? Include your own income, the income of everyone else in your household, and income from welfare benefits, dividends, and all other sources. -PQ	0—999	scaled
Parent Education		
How far did you go in school? [Give R card #1. Mark only the highest level.]	0—9	nominal
Young Adult Age	18-26	scaled
Calculated Age at Time of Interview-W3	18—28	scaled
Young Adult Sex		
Respondent's Gender-W3	1 = Male 2 = Female	nominal