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Families Talking About Faith: Factors Affecting Spiritual Disclosure in Christian Families

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Abstract

Some families speak frequently and openly about their spirituality, while other families find it difficult to spiritually disclose to each other, even if they highly value faith. This qualitative study explores the factors that both help and hinder Christian families with adolescents in the act of spiritual disclosure. Interviews were conducted with 11 pairs of siblings from Messiah College and online surveys were sent to the parents of the siblings. Four distinct themes emerged from both the interviews and the surveys: authoritative parenting as helpful to spiritual disclosure; a difference in core beliefs as a cause of tension; the importance of bi-directional reciprocity in disclosure; and how the stage of adolescence, with its focus on identity formation and individuation, may provide a unique set of challenges regarding spiritual disclosure.
Families Talking About Faith: Factors Affecting Spiritual Disclosure in Christian Families

Some families communicate easily, mothers and daughters chatting late into the night, children and parents surrounding the dinner table, deep in discussion. Other families live together in silence; when sitting across the table from each other, no one even knows how to start a conversation. And yet there are other families who foster an atmosphere of warmth and caring, but do not seem able to discuss certain topics, such as spirituality. These families may be strong Christians; however, they still struggle to disclose spiritual thoughts. What prevents families such as these from speaking openly about religion, about something important to them? What factors cause families to be able to openly discuss their thoughts and opinions with each other?

The body of research on religion and families tends to focus on the intergenerational transmission of religious values. Only infrequently does it address communication about spirituality within the nuclear family, or what is called spiritual disclosure, “the interpersonal aspect of religion and spirituality” (Brelsford, Marinelli, Ciarrochi, & Dy-Liacco, 2009, p. 150). Researchers frequently suggest that families with a high communication orientation – or inclination to discuss and debate issues – produce children with religious tendencies similar to their parents (Boyatzis & Janicki, 2003). Recently there seems to be a trend towards viewing healthy religious transmission as bi-directional versus unidirectional, meaning that both “children and parents are mutually active in their religious communication and both behave in ways that may ultimately influence the other” (Boyatzis & Janicki, 2003, p. 254). Baumbach, Forward, and Hart (2006) support this idea, to an extent, by suggesting that parents with an authoritative style of parenting tend to transmit their religious beliefs to their children to a greater

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1 While the terms “religion,” “spirituality,” and “faith” can all have different connotations, in this discussion they will be used interchangeably.
degree than do parents with other parenting styles. Authoritative parents tend to foster discussion – by asking open questions and refraining from giving their opinions immediately – and look for input from their children, which suggests a bi-directional relationship. Other research indicates that children who feel supported by their parents and have a warm, caring relationship with them are more likely to embrace their parents’ beliefs (Bao, Whitbeck, Hoyt, & Conger, 1999). Whether a family possesses a high communication style, open to discussion and disagreement, and practices authoritative parenting seems to be an indicator of the transmission of religious beliefs from parents to children.

A typical by-product of authoritative parenting and a high communication orientation is greater overall quality of the parent-child relationship, which is another factor that appears to enhance spiritual disclosure. Whether or not adolescents respect their parents and perceive parents as tolerant and respectful of their beliefs can affect how much parents and adolescents self-disclose spiritually (Brelsford & Mahoney, 2008). Whether mothers and adolescents are close, whether they share thoughts and opinions with each other and spend significant time together, has also been shown to have an effect on the level of spiritual disclosure in the family (Breldford, et. al, 2009). Therefore, when a mother has a healthy relationship with her adolescent, that adolescent is more likely to spiritually disclose to the mother. Brelsford and Mahoney (2008) agree, saying, “less spiritual disclosure could signal a lower quality of relationship even if overt agreements about religion or spirituality are rare” (p. 63). The quality of the relationship between parents and children, as well as how adolescents perceive their parents, seems to play a significant role in how families communicate about religion.

A factor that tends to decrease the likelihood of religious transmission and communication, according to the research, is parents who dogmatically adhere to their religious
beliefs (or possess a high level of religiosity). Such dogmatism may be manifested in instituting strict rules and restrictions on their adolescents or in a “black and white” way of speaking about spirituality, which tends to minimize open dialogue. Or, it could be that the entire family holds onto the same beliefs with a similar level of dogmatism and, therefore, sees no need to openly discuss those beliefs. Interestingly, though, research points to an inverse relationship between high religiosity in parents and low religiosity in children (Myers, 1996). The greater the parents’ religious beliefs, the less religious the children become. Flor and Knapp (2001) build on this idea by suggesting that if parents are highly religious and do not have bi-directional spiritual discussions as a family, children deem religion less important.

This tendency for adolescents of highly religious parents to become less religious could partially be due to parents who indoctrinate rather than seek to cultivate their child’s spiritual beliefs. When parents hold a belief strongly, it is natural for them to want their child to also possess that belief and, consequently, they may utilize tactics akin to indoctrination. This indoctrination may not be intentional, but instead can occur through the unspoken rules of the family. Despite the possibility of such indoctrination being unconscious, Boyatzis and Janicki (2003) suggest that such methods are far from effective. Parents who successfully converse with their children about spirituality are those who “cultivate rather than indoctrinate their child’s views” (p. 254). In a study by Lees and Horwath (2009), 40 adolescents between the ages of 13 and 15 told researchers that “religious parents could also be bad parents by being over zealous, too dogmatic…a religious parent who was a bad parent might not intend to do this but be driven by religious motives” (p. 169). Thus, if parents tend to be dogmatic in regards to religious beliefs, it is more likely that they will unconsciously shut down open communication about spirituality with their children.
This research project examines the factors that affect familial sharing, spiritual disclosure, and intergenerational transmission. A gap seems present in the literature surrounding this topic, which this study hopes to address through the unfolding of themes or trends within the data collected from participants. The phenomenon of spiritual non-communication is particularly fascinating in families who are religious and committed to the Christian faith, yet somehow find it difficult to talk about spirituality as a family. The parents likely converse about spiritual issues with their friends and colleagues and the children likely speak, perhaps a bit more tentatively, to their peers about religious issues, but as a family spirituality is rarely spoken of, especially not on a personal level. Family members do not share how they feel God may be speaking to them or what they are learning about God, they do not discuss how they view God, or how they view the practice of Christianity. Why is this? What might cause a family either to find spiritual disclosure easy or to find it difficult?

After studying the literature several factors emerged that appear to contribute to this phenomenon. This study seeks to ascertain whether these themes (or new themes) emerge within the data collected. Firstly, it seems that families that hold beliefs dogmatically are perhaps more prone to struggle with spiritual disclosure than are moderately dogmatic families. Parents who dogmatically hold on to their religious convictions tend to find a greater sense of identity in those beliefs. Thus, to communicate openly with their children on certain issues of spirituality, and perhaps open themselves up to some disagreement from their children, might seem too threatening. To safeguard their beliefs and the beliefs they want the family to embrace, the parents might shut down attempts at open, honest communication from their adolescents.

Secondly, if parents firmly ascribe to certain beliefs, it might become an unspoken family rule for everyone to embrace those same beliefs. If a belief is espoused dogmatically by everyone
in the family, there might not seem to be any reason to discuss other alternatives or the possibility of that belief being misguided or mistaken. It might simply be assumed that everyone in the family agrees with a certain belief and, thus, there is no reason for discussion. Consequently, in such situations, open communication is lacking.

This ties in to the third possible factor: lack of open and bi-directional discussion about the topic. Due to the intensity of parents’ convictions, perhaps in some families children feel that to begin a conversation about religion, to ask some of the perplexing questions they have, would not actually be a conversation, but would rather evolve into the parent giving a lecture. This relates back to the idea of cultivation versus correction. If parents consistently try to correct or inform their adolescent’s thoughts and beliefs rather than hearing their adolescent’s opinions, bi-directional conversations do not occur. In such situations, true discussion, real questions, and mutual sharing are stymied.

A fourth potential factor is the quality of the relationship between family members, especially between parents and adolescents. A high quality relationship in this discussion is operationalized as high in self-disclosure, safety, warmth, and respect, and low in distance and contempt. As previously stated, parents and children who do not possess a healthy relationship tend to self-disclose less in general and, thus, less about spiritual matters, as well. If there is tension or simply distance between family members, disclosure of any kind is unlikely to occur since the individuals might not find the family a safe or warm environment in which to be vulnerable. In these families perhaps there is a lack of respect between parents and children, questions are met with contempt or ridicule, or there is such distance between family members that ordinary conversations are difficult.
And fifthly, the quality of the relationship between parents and adolescents seems to depend heavily on what parenting style the parent or parents adopt. If parents utilize authoritarian techniques, including rigidity, restrictions, and high levels of demandingness, children often do not feel able to communicate openly with their parents. Those who practice an authoritative parenting style, which involves showing affection, providing support and guidance, and showing interest in their adolescents, tend to have healthier relationships with their adolescents. Consequently, it seems that parents with an authoritative parenting style will be more likely to communicate honestly and openly with their children.

These are only a few potential factors that may either prevent or encourage spiritual disclosure in religious families. This research study explores whether these, or other, factors affect familial spiritual disclosure. The study focuses specifically on obtaining both the perceptions and information held by college-age students concerning their family’s communication about spirituality, as well the perceptions of their parents. In this study, attention will focus on the children’s perceptions during adolescence, as well as on their current perceptions, and their explanations concerning why or why not they discussed spirituality as a family. Adolescence (defined as the ages between 13 and 18) is “the peak period of religious instability over the life course” (Regnerus & Burdette, 2006, p. 175). Consequently, it seems likely it would also be the time when spiritual disclosure would be most difficult. Since adolescents are working through issues of identity and faith more so than they are in other stages of life, the struggles surrounding spiritual disclosure will likely be intensified and brought to the surface during this time (Armet, 2009; Hargie, Tourish, & Curtis, 2001). Therefore, it could be a fruitful period of life to study. While this study does not capture the thoughts of youth currently in the midst of adolescence, the hope is that the one to four years removing them from
adolescence will provide them with added insight into the reasons they may have struggled (or still do struggle) to talk about spirituality. The slight age gap can be viewed as a limitation or as a possible source of additional insight.

Additionally, the study primarily focused on the perceptions of the college-age students rather than their parents. Past research has tended to focus more on the perceptions of parents instead of their children. According to Regnerus and Burdette (2006), “few studies have incorporated adolescent perspectives on family relations” (p. 177). Bao, Whitbeck, Hoyt, and Conger (1999) also report that “children’s perceptions of the parent-child relationship are more meaningful than parents’ reports of the parent-child relationship” (p. 364). Therefore, due to the lack of research on the adolescent perspective and the seeming weight their perceptions have on family dynamics, it seems there is a need to focus the study more heavily around the area of adolescence than parenthood.

This exploratory study seeks to provide insight into the act of spiritual disclosure and to provide clues as to whether the factors mentioned in the literature also emerge in this study. Some of the themes present in current research on this topic surround parenting style, bidirectional reciprocity, dogmatism, and relational closeness. Consequently, the data is approached with some questions in mind, though its analysis is certainly not limited to these questions but rather to what themes emerge: Does parenting style affect communication? Does bi-directional reciprocity increase a family’s likelihood to have open discussions about spirituality? Do unspoken family rules about spirituality inhibit open communication? Does a family’s level of dogmatism about spirituality affect their ability or desire to communicate? Does the level of closeness between parents and adolescents play a role in spiritual disclosure?
Method

Participants

A total of 32 individuals participated in this research study. The population included 11 pairs of siblings currently enrolled at Messiah College, or the equivalent of 22 individuals. All were enrolled as students at the college during the time in which the study took place and were between the ages of 18 and 22. Additionally, 10 parents (a total of 10 individuals) took part in the study. All participants came from some type of Christian background, including denominations such as Presbyterian, Brethren in Christ, non-denominational, and Methodist. Eight of the students were male; 14 were female. Gender of the parents was unknown. Eight students were seniors, five were juniors, two were sophomores, and seven were first years. Some diversity in terms of ethnicity and socioeconomic status existed.

Material

Semi-structured verbal interviews were administered to the sibling pairs, each interview lasting anywhere between 50 and 75 minutes. Broad, exploratory questions were asked, often followed by other follow-up questions. For instance, after asking a broad question, such as “Did you disagree with your parents on some religious or theological issues?” follow-up questions were then asked depending on the answer given, such as “If yes, did you feel you could discuss those differences with your parents? Why or why not?” or “What did those conversations look like?” Examples of other interview questions include “When your family talked about faith, were you an active participant in the conversation?” and “Did you feel you were able to negotiate with your parents about the rules or restrictions placed upon you?” Since the interviews were
exploratory, follow-up questions varied depending on the responses of the participants. See Appendix A for the full list of interview questions.

Additionally, a link to an online survey, administered by Qualtrics, was e-mailed to all parents. Questions asked of parents were similar in nature to those asked of the sibling pairs, however, there were fewer questions, making for a less extensive survey. Some questions asked include “How often did you talk about spirituality (or faith or religion) together as a family when your children were adolescents?” “Did your adolescents have the ability to influence your beliefs?” See Appendix B for the complete survey.

**Procedure**

A list of all of the siblings currently enrolled at Messiah College was obtained from the Registrar’s Office. An e-mail was then sent to each of the sibling pairs listed, asking them to give an hour of their time to participate in the study and also informing them that, should they agree to participate, their parents would be asked to take part in the study via an online survey (see Appendix C for sample recruitment e-mail). Due to low response after the initial recruitment e-mail, second and third e-mails were sent in January and then again in early February. Mutually convenient times to meet were scheduled with those sibling pairs that responded. All interviews took place in a neutral and quiet location, mainly conference or resource rooms in Boyer Hall. Prior to beginning the interview, an Informed Consent Form was administered, per the regulations of the IRB (See Appendix E for the Informed Consent Form). At the close of the interview, the sibling pairs were asked to provide their parents’ e-mail address(es). Shortly after the sibling interviews, parents were sent an e-mail explaining the project, asking for their participation, and including the link to the online Qualtrics survey, which was comprised of
open-ended questions in order to mirror the narrative style of the sibling interviews (see Appendix B for sample recruitment e-mail to parents).

All of the interviews were recorded with a voice recorder and then transcribed. Transcriptions were coded and thus did not contain any personal identifiers. The voice recorder, transcriptions, and informed consent forms were stored in a lock box in the locked office of Dr. Michelle Knights (advisor to this project). Electronic copies of the transcriptions were secured as password-protected files. Participants were asked permission before starting the recording device and, if permission was granted, were informed that they could turn off the device at any point throughout the interview. Online surveys were not submitted anonymously (though minimal identifiers were attached to each survey). Those taking online surveys were fully informed of the purpose of the study and the ways in which the information they provided would be used and stored. Their completion of the survey constituted informed consent.

Results

Sibling Pair Interviews

Analysis of all of the 11 sibling interview transcriptions yielded four main repeating topics, or four broad subjects that interviewees continually mentioned in response to interview questions. Under each main topic area, several smaller repeating ideas evidenced themselves.

Authoritative parenting.

With the exception of two sibling pairs, all other interviewees seemed to have experienced authoritative parenting throughout adolescence, as indicated by responses highlighting communication, trust, respect, and expanding independence as some of the most important components of the parent-child relationship.
“There’s a lot of mutual respect…it was authoritative, like we would obey them, but it wasn’t so much dictative, like ‘you can’t do this.’ It was more like if it came up we would talk about it and it wasn’t an issue” (Interview 002).

“Not so much strict rules, but you know, respecting yourself and family and the decisions you make” (Interview 012).

Ten of 11 sibling pairs considered their parents’ rules or expectations reasonable, fair, just, and as an indication of the love and concern their parents held for them.

“There were fewer rules, but they still like enforced them, like it wasn’t a whole lot of nit-picky rules or stuff. Like once we gained their trust, I’d say they were pretty open with us, [we] had our independence” (Interview 003).

“They taught us discipline and it was fair and it was just” (Interview 009).

“Never did I feel that our parents didn’t love us and when they disciplined us it was out of love” (Interview 011).

Additionally, many interviewees spoke of their parents as guides or people they would go to for advice and wisdom.

“I think getting advice from him [dad]…when he did give you that little nugget, you really cherished it” (Interview 010).

“I have such an open mind, like, I like sucking the information out of our parents. I’m like ‘What do you think of this?’ Like I can sit and talk to them all day” (Interview 004).

Lastly, the great majority of interviewees discussed the support their parents displayed in almost whatever endeavor they pursued.

“They just praised us when we were good, they supported us when we were going through the hard times and the good times, it wasn’t just during the good times that they were there for us, it was the good and the bad, in all aspects of life. Faith, school, athletics, etc.” (Interview 011).

“They were constant in their support” (Interview 010).

The two sibling pairs who did not report authoritative parenting spoke of their parents with word such as: suspicious, inconsistent, protective, unreasonable, unfair, and distrustful.
However, they also reported experiencing some elements of authoritative parenting, such as high levels of support, care, and respect.

**Core beliefs.**

Almost every interviewee, with the exception of two individuals, said their core beliefs, and many of their fringe beliefs, aligned closely, if not completely, with their parents’ beliefs. Core beliefs seemed to be described as essential tenants of faith, such as beliefs surrounding salvation and sin. Fringe beliefs seemed to be non-essential beliefs, such as those regarding baptism, denominational preference, etc.

“We always had the same [beliefs]” (Interview 001).

“I would say I agree with them theologically on most things” (Interview 008).

“We have the same core beliefs” (Interview 004).

“There might be some very minute details we disagree on, but when it comes to base stuff I explicitly trust what they say” (Interview 005).

“It’s kind of just accepted that we believe the same thing” (Interview 002).

Two interviewees did mention, however, that their core beliefs did not always completely align with their parents’ core beliefs, and that this disparity created tension and either guarded or heated communication. Both participants also mentioned that they disagreed with their parents over what beliefs constituted core beliefs.

“I feel like it [differing views] does kind of hold me back in that I feel like I’m more picking and choosing now, um, you know like when I disagree sometimes I’ll say I disagree and sometimes I’ll just sit there and… listen” (Interview 003).

How strongly parents – and interviewees – adhered to these core beliefs varied. Eight of the 11 sibling pairs said their parents held to their convictions strongly, but with flexibility and a willingness to continue learning and growing.
“They’re not so stuck in their ways that I feel the need to enlighten them” (Interview 007).

“They’re not empty-minded and they’re not close-minded” (Interview 005).

“They both have very strong convictions in the sense of how their faith informs how they should be living. But I see it as something that is continually being influenced, so, you know, open to hearing other perspectives or…willing to glean new understanding” (Interview 012).

The other three sibling pairs reported feeling that their parents possessed absolute convictions that were difficult to sway.

“Dad’s so butt-headed about things and he’s very very like set in his ways, like almost too much sometimes, and I would just, I would kind of bash heads with him” (Interview 010).

“They already have their belief and they’ll stick to it” (Interview 004).

**Bi-directional reciprocity.**

Many of the interviewees seem to have experienced some, but not all, elements of bi-directional reciprocity. Those participants who felt comfortable expressing their opinions and asking questions of their parents all seem to have felt respected by their parents in some manner, even if the conversations were not completely bi-directional. Respect seems to have been conveyed by parents listening attentively, asking questions, not judging, asking for their adolescent’s opinions, openess to listen to and cultivate their thoughts, and sharing of their own spiritual struggles with their adolescents.

“My parents’ spirituality is a very real thing…I see them as like real people in a struggling relationship with God, so like…I think that’s helped me, like I’ve been able to face uncertainty in my spirituality as I grow up because I know that my parents have. And that makes it easier for me to talk about spiritual things with my parents because they understand” (Interview 009).

“Mom is open to listening, she’ll agree with you for the most part; she won’t disagree with what you say, she’ll either agree with you or offer a counterpoint” (Interview 010).
“Dad has never judged me once for anything, and he completely listens and he gives supportive advice, nothing like ‘Oh, you shouldn’t have done that’” (Interview 001).

“My dad wouldn’t just say ‘This is what I know’ or ‘This is what Scripture says, this is how we should act,’ but would bring up questions and share questions of his own and ask for my opinion or how I was feeling” (Interview 012).

“They would understand, talk it through, they wouldn’t say like ‘You’re wrong’ or something like that. They definitely are respectful of my opinions” (Interview 002).

Four of the 22 participants mentioned feeling somewhat disrespected during conversations, usually by only one, not both, of their parents. This disrespect evidenced itself in a lack of bi-directional reciprocity, such as the parent’s failure to listen and then engage with the opinions and thoughts of their adolescents, as well as in a tendency to lecture, correct, and judge.

“What irks me is when he is faking it – you can always tell when someone is fake listening to you. I called him recently and the majority of the time he didn’t respond to me… he must have been doing something else” (Interview 009).

“And that’s what is the most frustrating thing about our dad, like he doesn’t even listen sometimes, and you’re just kind of like ‘Just let me present my case, you know, just hear me out’” (Interview 010).

My dad would have said something to correct us [if we said something he didn’t agree with]; he would say ‘This is what you need to do’” (Interview 004).

“Dad judges really quickly” (Interview 009).

**Adolescent individuation and identity formation.**

Sixteen of the 22 interviewees said that during adolescence both maturity and a deep interest in spirituality tended to be absent. Many spoke of adolescence as a time for individuation and identity formation, which often entailed a general difficulty in communication and a lack of interest in or thinking about spirituality. In response to the questions pertaining to their current views and opinions, many participants mentioned how they felt the maturity they gained in the
few years since adolescence has helped them have deeper and more respectful conversations with their parents about spirituality.

“When I was an adolescent I didn’t really, I didn’t look into that kind of stuff [religious beliefs, theology] as much, I mean there were times I was completely on fire for God, but like… coming to college I’m realizing the debates within theology are amazing and I never took part in that in high school. I didn’t necessarily care” (Interview 010).

“When I was younger, basically I accepted what I was told, I didn’t really ask very many questions” (Interview 011).

“I think, just in adolescence you have a lot of issues and you’re just trying to figure yourself out and so sometimes working on relationships is really difficult” (Interview 005).

“I, as an adolescent, didn’t really pursue really anything in-depth. I was very content with the way things were. My life was stable, my life was happy, I did well, I had friends, like everything was good, so I never really needed to pursue anything in-depth. Especially as an adolescent, I wasn’t even aware that that was an option” (Interview 008).

“I think now that I’m older I understand more of what is going on, but when we were younger I think we just listened to them” (Interview 004).

Several participants also discussed how their lack of maturity or desire to individuate themselves from the family may have contributed to a tendency on their part to approach conversations without much sensitivity or respect. Such an approach could often shut down conversations.

“But I think I have to be careful to make sure I’m not attacking them – which I’m really not. But just making sure it doesn’t sound that way” (Interview 007).

“Sometimes my approaches to [expressing a difference in opinion] wouldn’t be the best. I would sort of be argumentative instead of just sort of responsible about change. Instead of effecting managing it I would sort of just, like throwing rocks at a glass house, I could break things” (Interview 011).

“I think as we become more perceptive and more listen than speak, I think it’s helping them [parents] take part in that dialogue. And it just comes with having wisdom to listen before you talk, because I know when I was younger I’d want to
tell you what I thought. But it takes a really special person to listen and then respond” (Interview 010).

Parent Surveys

The online surveys completed by the parents yielded results fairly similar to the reports of the sibling pairs in the four main topics.

Authoritative parenting.

Parents generally spoke of setting expectations, rather than rules, in place for their children in order to move their adolescents towards independence. Additionally, several mentioned the importance of trust, support, and respect in the parent-child relationship – all characteristics of authoritative parenting.

“By the time our children reach their teen years, we ease up on ‘rules’ and encourage them to spread their wings and be more independent.”

“We wanted the children to live by a set of principles and not just a set of rules.”

“They could count on me to be there. They knew I would always have their back and pick them up if they fell.”

“They knew our expectations and did a wonderful job maintaining that trust.”

Core beliefs.

Similar to the responses of the sibling pairs, most parents spoke of convergence of beliefs; almost all parents felt their adolescents agreed with them in terms of religious and spiritual convictions.

“I can’t recall disagreements on particular theological issues.”

“It usually ended up [during a disagreement] that once it was re-worded and explained better, then there was no more disagreement, and sometimes we figured out that we were both saying the same thing, just in different ways.”

“We all believe the same basic things.”
“We are seeing more and more of our [parents’] beliefs being fleshed out as they are growing in faith in God.”

“Our children seemed to take on our spiritual and theological issues so there wasn’t much disagreement.”

“There was some testing and questioning of certain aspects of the Gospel that are open for interpretation.”

Two of the ten parents indicated that at times they disagreed with their adolescents on issues that they do not consider core. In such situations, the parents indicated they welcomed the disagreement.

“There are still some issues that we don’t agree on. In that case, we just agree to disagree. It is hard to agree when the Bible can be interpreted in a variety of ways.”

“I love a great conversation when we can agree to disagree!”

**Bi-directional reciprocity.**

The majority of the parents pointed to mutuality (i.e. listening, asking questions, engaging in dialogue) and an openness to engage with their adolescents as reasons for having a close relationship with their children and as ways to facilitate conversations about spirituality. Several also mentioned their willingness to learn and allow their beliefs to be influenced by their children, indicating a somewhat reciprocal relationship.

“I respect and value their opinions and am open to thinking about faith-related issues in a different light [because of their thoughts and opinions].”

“I feel free to express my opinion to them but they already know it, so I feel it is much wiser to listen to an adolescent because many times what that child needs it just a listening ear and an understanding heart.”

“We were close [with our children] because we took the time to listen and ask questions.”

“Sometimes they can help me to see things in a different way (like from a different perspective or the other side of an issue), and sometimes they will bring
up something I had never thought of before, and sometimes I learn something brand new from them.”

**Adolescent individuation and identity formation.**

The idea of adolescent individuation hindering spiritual conversations did not appear strongly in the parent surveys, however, four of the 10 parents did allude to maturity in thought taking place after adolescence and how that has increased or deepened spiritual conversations.

“They are growing in faith… they ask and initiate more [now].”

“I am finding they have grown a lot on their own in faith and knowledge since early high school.”

“They had some questions [as adolescents] but they weren’t thinking too much on their own.”

“I think that our level of communication has grown in depth rather than width…. Due to the fact that they are away from home now, we don’t have as many opportunities for conversations about their faith. However, when we do have a chance to talk, I am excited about the depth of their beliefs and can see how their thought processes have grown and matured.”

**Discussion**

Despite the limitations of this study, some possible conclusions seem to have emerged that could perhaps become more definitive after further, more extensive research. Firstly, an authoritative style of parenting does seem linked to more frequent occurrence of spiritual conversations, as well as to a greater overall comfort level and openness in regards to spiritual disclosure. Nine of the 11 sibling pairs described an authoritative parenting style and each of those sibling pairs also reported feeling largely comfortable discussing spirituality with their parents. They attributed their openness to feeling supported, loved unconditionally, respected, and given both healthy boundaries and independence – all characteristics of authoritative parenting. Additionally, they spoke of their parents as excellent role models and wise
individuals, as people they would go to for advice and counsel for all life issues, including spirituality. This tendency evidences a secure attachment between parent and child, which is also a characteristic of authoritative parenting. A secure attachment provides a safe base from which the child can explore, question, and become independent – physically, mentally, emotionally, and, perhaps also, spiritually. The experiences of these participants seem to support the idea that the authoritative style of parenting yields the best results in regards to relational closeness, open communication, and fostering independent, responsible emerging adults.

Interestingly, however, of the two sibling pairs who reported more authoritarian parenting methods, only one experienced frustration and discomfort in regards to spiritual disclosure. They mentioned feeling disrespected at times, misunderstood, and unsupported if their endeavors did not align with their parents’ wishes. Consequently, they found it difficult to share intimate details with their parents; rather they would become frustrated and either shut down conversations or allow arguments to develop. But the other sibling pair that seemingly was raised under a more authoritarian style experienced almost total openness with their parents and felt comfortable discussing spirituality. The authoritarian measures utilized by their parents centered mainly on rules and drawing firm, even strict, boundaries and restrictions. Despite the rules, though, both individuals felt respected, supported, and loved by their parents. Thus perhaps rules do not play as great a role in openness as does the presence of mutual respect, support, and unconditional love in the parent-child relationship. Additionally, whether parents and adolescents agree on what the relationship should look like seems most important. If norms and expectations align, tension does not seem to exist to any great extent, even if authoritarian parenting is the norm.

Another factor that appears to play somewhat strongly in spiritual disclosure is that of core beliefs. Most important, it seems, is whether the parents’ and child’s core beliefs align. For
20 of the 22 interviewees, core beliefs remained similar, if not almost completely identical, to their parents’ core beliefs. For those two individuals whose core beliefs differed somewhat from their parents’, communication about spirituality became guarded, less open, or more hostile and argumentative. None of the other 20 interviewees reported significant guardedness or discomfort about spiritual disclosure. This lack of openness, when core beliefs do not align, seems to be the result of an inability (or unwillingness) to understand and relate to one another. Additionally, one of the individuals mentioned feeling frustrated over a difference of opinion in regards to what constitutes a core belief. What a parent may consider core to their faith – such as the issues of predestination, evolution, or homosexuality – the adolescent might not see as core to their faith. Thus, when differences exist over core beliefs or what constitutes a core belief, tension and guardedness seem more likely to result. Again, this seems to support the idea that agreement between parent and adolescent stands as one of the key determining factors in whether spiritual disclosure can occur openly and comfortably.

In the case of these two individuals whose core beliefs did not suitably match their parents’ beliefs, they described their parents as possessing strong, unswayable convictions, or high levels of dogmatism. Not only did they express frustration over the tension of holding different beliefs, but the tension also seemed intensified by their parents’ perceived unwillingness to listen to them and consider their point of view due to the strength of their convictions. Instead, they reported, their parents would respond to their beliefs with distress or anger and might make them feel their opinions were stupid or heretical. Several of the other interviewees also described parents who possessed strong convictions, however for those individuals it did not seem to hinder their relationship or their willingness to disclose spiritually to a great extent. Perhaps, therefore, when core beliefs align, the level of dogmatism parents
display matters little. But in situations where a disparity exists between parent and child core beliefs, strong levels of dogmatism can perhaps intensify and exacerbate the tension already present.

How parents – or adolescents – express their beliefs may be most significant, however. Those individuals, 20 of the 22, who reported feeling open to disclose spiritually and who felt they generally had a healthy, close relationship with their parents also reported moderate to high levels of bi-directional reciprocity. Many spoke of how their parents would listen to them, showing they respected their opinions, or how their parents would ask questions of them, expressing interest in their thoughts. While many interviewees did not feel they could sway their parents’ opinions to any great extent, they did feel their parents respected their beliefs. Feeling respected, but not possessing the ability to sway their parents belief to any great extent ties in with authoritative parenting methods, which promote freedom within boundaries. Parents who shared their spiritual experiences and struggles with their adolescents also tended to have closer, more open relationships. A few of the interviewees mentioned that when their parents shared of their own difficulties and thoughts, that made the relationship more equal, more bi-directional. Oppositely, those two individuals who struggled with their parents seemed to experience more uni-directional communication. Their parents did not appear as willing to listen to them, to ask for their opinion, or to respect their opinion when (or if) it was expressed. Therefore, it seems that bi-directional reciprocity positively influences spiritual disclosure.

Also an indication of the presence of bi-directional reciprocity within many of the families who participated was the manner in which siblings interacted during the interviews. With the exception of two individuals, everyone readily shared and spiritually disclosed in front of their sibling without hesitation. Such openness indicates a moderate to high level of comfort in
regards to disclosing. Additionally, many of the siblings sought each other’s input and asked questions of each other throughout the interview – i.e. “Let me hear your argument.” “Want to tag team this?” “What do you think?” – all conveying respect, consideration, and mutuality.

Another factor that seems to possibly influence the spiritual disclosure of adolescents is the very stage of adolescence itself, which participants suggest is marked by a lack of deep interest in spirituality and a lack of overall maturity. Several interviewees, who had questioned or differed from their parents in regards to core beliefs during their adolescent years, spoke of how they had approached conversations with their parents concerning those beliefs in a judgmental, argumentative, or disrespectful manner. This tendency could stem from the very process of individuation, during which the adolescent seeks to differentiate him or her self from the parental figures. As adolescents who sometimes have yet to learn how best to communicate and who often operate under a more egocentric mindset, the process of individuation may result in conflict or tension. The fact that most participants felt spiritual disclosure had increased or deepened after the adolescent years reinforces the idea that adolescence is a difficult stage that comes with unique trials and tension. Additionally, adolescence exists as a period for identity formation or solidification. As a result many adolescents may not focus in-depth on something such as their spirituality since they wish to remain open, to explore, to learn what sort of identity they want to form. Thus not possessing a significant interest in spirituality, theology, etc. during the adolescent years fits in with the process of adolescent individuation and identity formation.

The results of this study suggest authoritative parenting, similar parent-child core beliefs, and bi-directional reciprocity tend to coexist with higher levels of spiritual disclosure. Oppositely, results also indicate that adolescent individuation and identity formation, authoritarian parenting, disparity between parent and child core beliefs, and uni-directional
communication are linked with lower levels of spiritual disclosure. Though each of these factors has been addressed separately in this discussion, they seem to group together, to interconnect in some way. Parenting style, dogmatism, adolescent identity, and the similarity of beliefs all seem to combine together in a unique fashion for each individual and each family, either promoting spiritual disclosure or hindering it. Since this study possessed several limitations, each of these factors, and the way they interact, would require further study before a definite causal relationship could be pronounced.

One limitation of this study is the small sample size. With only 22 interviewees and 10 parents, making for a total of 32 participants, it is impossible to generalize these results to the population, or even the American Christian population, at large. Additionally, all participants belong to the Messiah College community in some way, and consequently held similar values and religious beliefs. Thus, further research should aim to sample a greater number of participants with greater diversity in terms of religious background, ethnicity, and location. More diversity in terms of the experience of familial spiritual disclosure would also shed further light on these factors. With the exception of two individuals, all participants reported generally positive family experiences. It seems possible that those who had positive experiences felt more comfortable discussing their families and thus responded to the recruitment e-mail and took part in this study. Those who perhaps had more negative, painful, or hurtful experiences may not have been as likely to participate in the study. Thus, developing a method to include participants with both positive and negative experiences in further research would greatly benefit future findings.

The fact that the entirety of the data gleaned from participants was analyzed and coded by only one individual also exists as a limitation. Inter-rater reliability was absent, thus all findings
and interpretations have likely been influenced by that one individual’s expectations, beliefs, and thought processes. A helpful addition in future research would involve implementing inter-rater reliability of some kind.

Age of the participants also served as a potential limitation. All of the interviewees were between the ages of 18 and 22 and, thus, a few years removed from adolescence. Consequently, the way the participants remembered their adolescence could be tainted, in various ways. Some might have glossed over difficulties, some might have inflated the tension experienced, or some may simply not have remembered significant thoughts or events. In the future, researching adolescents directly may provide additional results. And researching entire families in person – being able to observe family dynamics, inflections, facial expressions, etc. – would add tremendously to this area of research.

**Conclusion**

It appears a variety of factors may influence the spiritual disclosure within Christian families with adolescents: Parenting style; similarity of core beliefs; bi-directional reciprocity; adolescent individuation and identity formation. Multiple other factors surely exist, as well. How these factors combine and interact seems to be unique for each family and even for each adolescent within a family. Yet none of these factors stands alone to either completely hinder or completely foster spiritual disclosure. All work together to culminate in either a generally positive or generally negative experience of spiritual disclosure. Though this study cannot yield conclusive results, it has provided a foundation on which future research will hopefully build.
References


Appendix A

Interview Questions for Sibling Pairs

Before starting the interview:

a. Introductions
b. Explain the semi-structured nature of the interview and the outline of the interview (i.e. focusing first on the adolescent period, then on current thoughts and opinions)
c. Administer Informed Consent Forms
d. Ask permission to record the interview; explain the recorder can be turned off at any point if they feel uncomfortable
e. Remind them they can stop the interview at any point

At the end of the interview:

a. Ask them to provide parents’ e-mail addresses.

Adolescent Years:

1. Thinking back to when you were an adolescent (ages 13 to 18), can you tell me a bit about what your family was like?

   Where did you grow up?
   How many siblings do you have?
   Did you live near extended family?
   Were you connected with any specific denomination?
   Did your family attend church frequently?

2. Overall, would you say you had a close relationship with your parents during your adolescent years?

   In what ways were you close? Did you talk a lot? Did you do a lot of things together?
   As an adolescent, what did you most respect about your mom? About your dad?
   Were you closer with one parent than another?
   Why do you think that was?
   If you weren’t close, why do you think that was?
   Did you feel your religious/spiritual beliefs were similar to your parents’ during adolescence?

3. Did you feel your parents placed a lot of rules and restrictions on you when you were an adolescent?

   Did you feel you were able to negotiate with your parents about the rules/restrictions placed upon you?
   Would you have described your parents as flexible?
   Did you feel that your parents respected your opinions or beliefs about faith/spirituality/religion?
Would you say your parents were supportive of you?
Even supportive of something you might have thought or believed that they didn’t agree with?

4. Would you say that faith was important to your family when you were an adolescent?

Did your faith affect your daily life?
How did your family show they valued faith?
How would you define the following words: spirituality; faith; religion?

5. When you were an adolescent, did your family talk about spirituality/faith?

What sort of things did you talk about?
What made it difficult?
What made it easy?
Were there certain people in the family you found it easier to talk to about your faith/spirituality/religion?
Was there a difference between talking to each other and talking with your parents?
Did you share about your spiritual journey with your family/parents?
Were you open & honest with your parents about your religious opinions?

6. When your family talked about faith, were you an active participant in the conversation?

Would you have described family conversations about faith/spirituality/religion more like a lecture or more like a dialogue?
How often did you initiate conversations with your family about faith?
If you didn’t feel comfortable initiating conversations, why do you think that was?
If you did feel comfortable, why do you think that was?

7. Did you disagree with your parents on some religious or theological issues?

If yes, did you feel you could discuss those differences in belief with your parents?
If you did have such discussions, what did those conversation look like?
How did you react?
How did your parents react?

8. As an adolescent, how open to change or the possibility of being mistaken would you have considered your parents?

Did you feel you could influence or change your parents’ beliefs at all?
Would you have said your parents had strong convictions?
Were they receptive to your thoughts, even if they were different from theirs?
The Present:

1. Can you tell me a bit about what your family is like now?

   - Where do you live?
   - Do you live near extended family?
   - Are you connected with any specific denomination?
   - Does your family attend church frequently?

2. Overall, would you say you have a close relationship with your parents?

   - In what ways are you close? Do you talk a lot? Do you do a lot of things together?
   - What do you most respect about your mom? About your dad?
   - Are you closer with one parent than another?
   - Why do you think that is?
   - If you aren’t close, why do you think that is?
   - Do you feel your religious/spiritual beliefs are similar to your parents’?

3. Do you feel your parents place a lot of rules and restrictions on you now?

   - Do you feel you are able to negotiate with your parents about the rules/restrictions placed upon you?
   - Would you describe your parents as flexible?
   - Do you feel that your parents respect your opinions or beliefs about faith/spirituality/religion?
   - Would you say your parents are supportive of you?
   - Even supportive of something you might think or believe that they don’t agree with?

4. Would you say that faith is important to your family now?

   - Does your faith affect your daily life?
   - How does your family show they value faith?
   - How would you define the following words: spirituality; faith; religion?

5. Does your family talk about spirituality/faith now?

   - What sort of things do you talk about?
   - What makes it difficult?
   - What makes it easy?
   - Are there certain people in the family you find it easier to talk to about your faith/spirituality/religion?
   - Is there a difference between talking to each other and talking with your parents?
   - Do you share about your spiritual journey with your family/parents?
   - Are you open & honest with your parents about your religious opinions?

6. When your family talks about faith, are you an active participant in the conversation?
Would you describe family conversations about faith/spirituality/religion more like a lecture or more like a dialogue?
How often do you initiate conversations with your family about faith?
If you don’t feel comfortable initiating conversations, why do you think that is?
If you do feel comfortable, why do you think that is?

7. Do you disagree with your parents on some religious or theological issues?

If yes, do you feel you could discuss those differences in belief with your parents?
If you do have such discussions, what do those conversations look like?
How might you react?
How might your parents react?

8. How open to change or the possibility of being mistaken would you consider your parents?

Do you feel you can influence or change your parents’ beliefs at all?
Would you say your parents have strong convictions?
Are they receptive to your thoughts, even if they are different from theirs?
Appendix B

Survey for Parents

Before you Begin

Purpose: The purpose of this study is to explore the factors that both help and hinder the way Christian families talk about their spirituality. Of particular interest to this study is the concept of “spiritual disclosure,” or a more interpersonal sharing about spirituality within a family or between close friends. At the close of this project, the hope is that a better understanding of how to help families communicate and disclose about spiritual thoughts, opinions, beliefs, and questions will be achieved.

Discomforts and Risks: There are no risks in participating in this research project outside of those risks experienced in everyday life. Some questions asked in the survey are personal and might be of a sensitive nature, therefore they could cause discomfort or stir up hard memories.

Benefits: The benefits to you include the possibility of gaining a greater understanding of yourself and the dynamics at play within your family. The benefits to society include gaining a better understanding of what helps families communicate about their spirituality and what hinders families as they seek to talk about their faith. This greater understanding could lead to better church and family education programs, could be incorporated into family science or psychology departments’ curricula, and, most importantly, could help families learn how to better talk about spirituality and share with each other an important aspect of their lives.

Statement of Confidentiality: Your participation in this research is confidential. The data gathered from this survey will stored and secured in a password-protected account. Messiah College’s Institutional Review Board for the Protection of Human Subjects, and the Department of Health and Human Services’ Office for Human Research Protections may review records related to this research study. Beside the principal investigator, Amy Leonard, no one else will have access to the data, with the exception of the faculty advisor to this project, Dr. Michelle Knights. The data collected as a result of this survey will be utilized in both a final paper and a presentation open to the Messiah College community during the spring of 2011. However, no personally identifiable information will be shared in either the paper or the presentation; pseudonyms and coding will be used to keep your identity confidential.

Right to Ask Questions: Please contact Amy Leonard at (704)-649-8537 with questions, complaints or concerns about this research. You can also call this number if you feel this study has harmed you. Questions about your rights as a research participant may be directed to Messiah College’s Office of the Provost at (717)-76-2511 x5375. You may also call this number if you cannot reach the research team or wish to talk to someone else.

Voluntary Participation: Your decision to participate in this research study is voluntary. You can stop and exit the survey at any point. Your completion of this survey is an indication of your informed consent.
1. How do you define each of these words: spirituality; religion; faith?

2. Looking back to when your children were adolescents, would you have said you had a close relationship with them? If no, why not? If yes, in what ways were you close? (i.e. Did you talk a lot? Do a lot of things together?)

3. How important did you find rules to be in raising and guiding your adolescent(s)? Did you create many rules for them to follow?

4. How often did you talk about spirituality together as a family when your children were adolescents? Were you satisfied with how much you talked to your adolescents about spirituality? If you didn’t talk about spirituality, why do you think that was?

5. If you did talk about spirituality as a family, what sort of things did you talk about? (i.e. Theology? Personal experiences with God? Worship?)

6. Did you share with your adolescents about your spiritual beliefs and experiences? Were you open and honest with your family/adolescents about your spiritual opinions?

7. If your family talked about spirituality, who initiated those conversations? You? Your spouse? Your adolescents? Did everyone contribute to the conversations equally, or did certain people talk more?

8. Did you disagree with your adolescents about some spiritual or theological issues? If yes, did you feel you could discuss those differences with your adolescents? What might such a conversation have looked like?

9. Did your adolescents have the ability to influence your beliefs?

10. Looking at your relationship with your children now and your communication about spirituality, has anything changed since their adolescent years? If yes, what has changed? And why do you think that change took place?
Appendix C

Sample Recruitment E-mail to Sibling Pairs

Hello _______ and _______ ,

My name is Amy Leonard and I am a senior Human Development and Family Science major. I am contacting you because I am conducting a senior honors project that involves interviewing pairs of siblings currently enrolled here at Messiah. The Registrar’s Office provided me with a list of all the siblings currently at Messiah, which is how I obtained your names.

My research is investigating the factors that affect how families, especially Christian families, talk and communicate about spirituality. And this is where you come in! I am in search of pairs of siblings, such as yourselves, who are willing to meet with me and be interviewed about how your family talked about spirituality during your adolescent years. The interview would take about an hour, and there will be cookies in it for you!

Both of you would need to be present in order for the interview to occur. Also, if you agree to participate, I will be e-mailing a link to a short, 10 question survey to your parents in order to obtain their perceptions about how your family communicates. Your parents would never know your answers, nor would you know their responses.

If you are willing to be interviewed, I would be so appreciative! Please just e-mail me back and let me know if both of you are willing. From there, we can work on scheduling a time. I will be conducting interviews from November through February.

If you have any questions before agreeing to participate, please let me know.

Thank you so much for your time!

Blessings,
Amy Leonard
Appendix D

Sample Recruitment E-mail to Parents

Hello __________,

My name is Amy Leonard and I am a senior Human Development and Family Science major at Messiah College. I am contacting you because I am conducting a senior honors project that your children, _______ and _______, have already taken part in. The research I am conducting investigates the factors that influence how Christian families communicate about spirituality. Completion of my project will culminate in a paper and presentation at Messiah’s campus this spring.

_______ and _______ were kind enough to allow me to interview them about the way your family communicated about spirituality during their adolescent years, and now I would appreciate it if you would be willing to complete a short, 10 question survey about how you perceive the way your family communicated during that period. I am hoping to not only hear the thoughts of children but also the thoughts of their parents.

Here is a link that will take you to the online survey: ___________________. Each of you should complete the survey individually; the survey is designed in such a way as to allow you to access and complete it multiple times from the same computer.

Your survey responses will be securely stored in a password-protected account. No one else, including your children, will see your responses. If I were to use one of your responses in my paper or presentation, it would not be linked to you and your identity would remain confidential.

If you are willing to complete the survey, I would be so appreciative. If you have any questions before deciding to complete the survey, please just let me know. I would be more than happy to answer any questions or address any concerns you may have.

Thanks so much for your time.

Blessings,
Amy Leonard
Appendix E

Informed Consent Form Given to Interviewees

Title of Project: Factors Affecting Spiritual Disclosure in Christian Families

Principal Investigator: Amy Leonard
AL1244@messiah.edu
Cell: 704-649-8537
Box #5856

Advisor: Dr. Michelle Knights
Assistant Professor, Department of Human Development and Family Science
MKnights@messiah.edu
Extension 2190
Box #3047

1. Purpose of the Study:

The purpose of this study is to explore the factors that both help and hinder the way Christian families talk about their spirituality. Of particular interest to this study is the concept of “spiritual disclosure,” or a more interpersonal sharing about spirituality within a family or between close friends. At the close of this project, the hope is that a better understanding of how to help families communicate and disclose about spiritual thoughts, opinions, beliefs, and questions will be achieved.

2. Procedures to be followed:

By participating in this research project, you will be asked to take part in an interview lasting approximately one hour. The interview will be recorded if you are comfortable with that; if you are not comfortable being recorded, the interviewer will instead take notes on your conversation. Additionally, at the close of the interview, the interviewer will ask you to provide the e-mail address(es) of your parent(s) so that they can be contacted about completing an online survey on the same topic of spiritual communication within Christian families.

3. Discomforts and Risks:

There are no risks in participating in this research project outside of those risks experienced in everyday life. Some questions asked are personal and might be of a sensitive nature, therefore they could cause discomfort or stir up hard memories.
4. Benefits:

The benefits to you include the possibility of gaining a greater understanding of yourself and the dynamics at play within your family. The benefits to society include gaining a better understanding of what helps families communicate about their spirituality and what hinders families as they seek to talk about their faith. This greater understanding could lead to better church and family education programs, could be incorporated into family science or psychology departments curricula, and, most importantly, could help families learn how to better talk about spirituality and share with each other an important aspect of their lives.

5. Duration/Time:

This interview, which will last approximately one hour, will complete your participation in this research project. No other time commitment will be asked of you.

6. Statement of Confidentiality:

Your participation in this research is confidential. The data gathered from this interview will be transcribed immediately following the interview and both the voice recorder and the transcription will be stored and secured in the office of Dr. Michelle Knights in a private lockbox. During the transcription process, all information that would personally identify you will be coded and therefore removed from the transcription. Messiah College’s Institutional Review Board for the Protection of Human Subjects, and the Department of Health and Human Services’ Office for Human Research Protections may review records related to this research study. Beside the principal investigator, Amy Leonard, no one else will have access to the data, with the exception of the faculty advisor to this project, Dr. Michelle Knights. The data collected as a result of this interview will be utilized in both a final paper and a presentation open to the Messiah College community during the spring of 2011. However, no personally identifiable information will be shared in either the paper or the presentation; pseudonyms and coding will be used to keep your identity confidential.

7. Right to Ask Questions:

Please contact Amy Leonard at (704)-649-8537 with questions, complaints or concerns about this research. You can also call this number if you feel this study has harmed you. Questions about your rights as a research participant may be directed to Messiah College’s Office of the Provost at (717)-796-2511 x5375. You may also call this number if you cannot reach the research team or wish to talk to someone else.

8. Voluntary Participation:

Your decision to participate in this research study is voluntary. You can stop the interview at any time. You do not have to answer any questions you do not want to answer. If you would prefer to answer a question without the voice recorder on, you can simply turn the voice recorder off yourself or ask the interviewer to stop recording.
You must be 18 years of age or older to consent to take part in this research study. If you agree to take part in this research study and the information outlined above, please sign your name and indicate the date below.

You will be given a copy of this consent form for your records.

______________________________
Printed Name

___________________________  ________________
Participant Signature        Date

The informed consent procedure has been followed.

___________________________  ________________
Person Obtaining Consent (Investigator)  Date