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The Relationship Between Parent and Adolescent Levels of Religiosity and  
Quality of the Parent-Child Relationship

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## Abstract

The present study retrospectively explored the difference and similarities in religious beliefs between female Muslims during adolescence, and their parents; and how the similarities/differences relate to the quality of the parent-child relationship. It was hypothesized that religious similarity between a parent and adolescent would be positively correlated with the quality of the parent-child relationship. Similar levels of religiosity between the mother and adolescent was positively related to the positivity of the mother-daughter relationship. The number of similar religious practices followed by the father and daughter was also positively related to the positivity of the father-daughter relationship. In addition, implications of this study and future suggestions for research are discussed in this paper.

## The Relationship Between Parent and Adolescent Levels of Religiosity and Quality of the Parent-Child Relationship

The parent-child relationship during adolescence is one that differs for every parent and adolescent. Some adolescents mostly get along with their parents, while other adolescents are in constant conflict with their parents. Some parents are supportive and kind, while others may not understand their adolescent's behaviors and reject them as a result. There are many factors that contribute to the positivity/negativity or quality of the parent-child relationship during adolescence. Factors may include parental support or the influence of the adolescent peer group, among other variables. Literature that describes these factors will be discussed further in this paper. One factor that there is a lack of ample discussion on is religion and how it affects the dynamics of the parent-child relationship. The current study aims to explore the relationship between levels of religious observance in adolescents and their parents. This study also aims to look at the relationship between differing and similar levels of religiosity between adolescents and parents, and the quality of the parent-child relationship. The current research is specifically concerned with female Muslim adolescents.

### *The Parent-Child Relationship*

A considerable amount of research indicates that the parent-child relationship is very influential for adolescents. Hair, Jager, and Garrett (2002) found that the quality of this relationship can affect the attitudes and behaviors of adolescents across many domains. Specifically, the quality of the parent-child relationship can affect the adolescent's peer interactions, sexual behaviors, education, and problem behaviors. The effect of these behaviors and attitudes in adolescence may then possibly carry into adulthood. For example, regular drug use in adolescence may result in drug addiction or dependence later in life. Although this study

delves deeply into the effects of the parent-child relationship, it does not explore the factors that affect the parent-child relationship itself.

Molen, Hipwell, Vermeiren, and Loeber (2011) posit that the quality of the parent-child relationship is affected by the parent's own childhood and history. The authors conclude that maternal behavior problems prior to age 15, as well as maternal depression, can lead to harsh parenting and unsupportive attitudes toward the daughter(s). This in turn can cause disruptive behavior within the adolescent daughter, which can create conflict in the mother-daughter relationship. Conflict in this relationship may lead to more negative behavior from the mother towards the adolescent, which in turn can create more negative behaviors on the adolescent's part. This may turn into a cycle of negativity, chaos, and conflict, and can possibly lead to problem behaviors in adulthood for the adolescent.

Research concerning mother-adolescent conflict asserts that adolescents often have common goals when resolving conflicts with their mothers. Common concerns include gaining maternal support and understanding, avoiding further conflict, and maintaining a positive relationship with the mother. In addition to those goals, the adolescent often wishes to express his or her independence and autonomy (Lundell, Grusec, McShane, & Davidov, 2008). Although the two previous articles study conflict in the mother-adolescent relationship, they do not focus on the specific factors that may lead to the conflict, besides the desire for autonomy. Religion and difference in moral values in particular were not studied, and neither was the father-adolescent relationship. The current study aims to examine these areas in order to provide a fuller picture of the parent-child relationship during adolescence.

*Religion and Adolescents*

According to James Fowler's Theory of Faith Development, there are seven stages of faith. In the context of Fowler's theory, faith is not only limited to religious devotion, but extends to secular faiths, such as "Marxism, existentialism, materialism, etc." (Muuss, 1996, p. 264). In regards to Fowler's theory, the adolescent is in Stage 3: Synthetic-Conventional Faith. The early adolescent (around age 13) starts off this stage viewing his/her own faith system as being similar to everyone else's. This stage is titled "synthetic" because major faith elements are simply absorbed from those around the adolescent, without much questioning. As the adolescent matures, he/she will go through an identity crisis, and ask questions such as "Who am I?"; "Who is God?" and "Who am I in relationship to God?" (Muss, 1996, p. 273). The adolescent often tries to answer these questions by looking to parents, clergy, and peers for guidance and support.

Kelley (2008) found correlations between religiosity/spirituality, the parent-child relationship, and life satisfaction in adolescents. Whereas previous studies have focused mostly on the relationship between spirituality and life satisfaction, this study included the added variable of the parent-child relationship. The study confirmed previous findings that religion and spirituality in adolescence correlate inversely with depression symptoms, suicide attempts, and drug/alcohol abuse. Adding to previous literature, Kelley's research asserted that a positive parent-child relationship correlated positively with high levels of religious/spiritual beliefs and life satisfaction. The quality of the parent-child relationship was measured by the Parental Bonding Instrument and the Parental Spiritual Transparency Scale (PSTS). The PSTS was used to "gauge the adolescents' perception of their parents' willingness to discuss and support their religiosity and spirituality, [and] how comfortable they feel having those discussions," (Kelley, 2008, p. 28).

On another study by Desrosiers, Kelley, and Miller in 2011, the researchers studied the links between parent and peer relationships, and relational spirituality in adolescents. Relational spirituality is “the experience of an ongoing dynamic personal relationship with God,” (Desrosiers et al., 2011, p. 39). Parent-child relationships were assessed on the domains of care (warmth, empathy, etc.) and overprotection (either controlling or encouraging the adolescent to be independent). Both parental and friend spiritual support were assessed, as well as the participant’s (the adolescent’s) level of relational spirituality. The results confirmed the findings of Kelley’s study in 2008 in that parental support was significantly positively associated with relational spirituality in the adolescent.

The two studies previously mentioned both found that a parent’s openness to discussing, accepting, and supporting their child’s beliefs is positively correlated with the adolescent’s level of religiosity and spirituality. It is clear that parents play an important role in the adolescent’s values. However, these studies only focused on *parental religious transparency* and parental bonding when measuring the quality of the parent-child relationship. The present study aims to research how the parent’s *own level of religiosity* (and not simply just a parent’s openness to religion) correlates with the adolescent’s level of religiosity.

In 2006, Schwartz conducted a study that was similar to the ones conducted by Kelley (2008) and Desrosiers et al. (2011). However, in addition to taking into account faith support from friends and parents, Schwartz took into account faith modeling by friends and parents. As seen in previous studies, faith support from friends and parents correlated positively with increased religious belief and commitment on the adolescent’s part. Schwartz also found that faith modeling behaviors, such as “showing faith by word and deed, consistency in how they live out their faith, etc.” also correlated positively with the adolescent’s religious belief and

commitment (Schwartz, 2006, p. 321). Although this study gives insight into a relationship between faith support, faith modeling, and religious belief and commitment, it does not include discussion of the parent-child relationship, and how the quality of this relationship relates to the other variables. Furthermore, only Christian youth were included in this research, which results in a lack of generalizability to other populations.

There has been a fair amount of research conducted on the transmission of religious values. Clark, Worthington, and Danser (1988) studied the parental factors that affect the transmission of religious values from parents to first-born adolescent males. Overall, it was found that an increase in parent-son agreement was associated with an increase in the adolescent's religious belief. Father's were found to influence their sons heavily in religious practices. If fathers had a high church attendance and high rate of other religious practices, the sons were more likely to do the same. Mothers had a smaller effect on their son's religious beliefs and practices (than fathers), but nonetheless mother-son agreement did correlate positively with the adolescent's religious beliefs.

Although there has been much research conducted on relationships between religiosity, parental factors, and adolescent beliefs, there is a dearth of research on the relationship between religious similarity/differences and the parent-child relationship. Iglesias (2010) acknowledged the lack of knowledge in this area, and conducted research on how different parent-child dynamics affect children's internalization of religious beliefs. Most of the children in this study shared the same religious beliefs as their parents. The ones who did not share the same religious beliefs as their parents came from families who did not regularly observe all religious practices. Communication style was very important to internalization of religious beliefs. Parents who communicated their religious beliefs to their children in a supportive and understanding manner

were more likely able to instill the beliefs in their children, as opposed to parents who were more controlling in their teaching. This research confirmed previous findings that mothers were more likely to transmit religious beliefs and ideas, whereas fathers had a more crucial role in transmitting religious behaviors and practices. Overall, parent-child relationships that included support, understanding, and transparency fostered the child's internalization of religious beliefs. Although this study included individuals from a wide range of faiths (both religious and non-religious), it only included children between the ages of 10 and 12 years.

On the other end of the age spectrum, Sechrist, Sutor, Vargas, and Pillemer (2010) studied the relationship between religious similarity and the quality of the mother-child relationship later in life. Unlike most of the studies previously mentioned, this study interviewed the mothers instead of the children. The mothers were asked about perceptions of religious similarity, the level of affection, and the level of conflict between them and their children. The quality of the mother-child relationship was measured through levels of conflict and levels of affection. Consistent with the researchers' hypothesis, perceptions of religious similarity were positively related to levels of affection between mother and child. Perceptions of religious similarity also predicted lower levels of conflict between the mother and child. The overall finding of this study was that perceptions of religious similarity correlate positively with the quality of the mother-child relationship in later life.

The research conducted by Iglesias (2010) and Sechrist et al. (2010) both made valuable contributions to the study of religion and the parent-child relationship. However, one study focuses on children between the ages of 10 and 12, and the other focuses on children who are being interviewed in later life (ages 40+). According to Fowler (Muuss, 1996), an adolescent's religious thinking is different from that of younger children's, and older adults; they are in



different stages of faith development. Due to this and the lack of research in this area, it is necessary to further study the relationships between religious similarity/differences and the quality of the parent-child relationship in the adolescent age range.

### *Islam*

Islam is a religion with many principles and guidelines for everyday living. There are many major practices that Muslims follow, such as: refraining from eating pork (or any products from pigs) and drinking alcohol, refraining from eating non-halal food (halal is similar to the concept of kosher food), praying five times a day, fasting during the holy month of Ramadan, and celebrating the two major Eid holidays. Muslim women also dress modestly, and at their most modest are required to cover their hair with a scarf (hijab), and wear clothing that covers their skin down to their wrists and down to their ankles (Al-Allaf, 2008). Ramadan is a period of 30 days where Muslims must fast from sunrise to sunset. The month of Ramadan is followed by one of the Eid holidays, which is a celebration of food and family after a month of fasting. The second Eid holiday celebrates the resources that individuals have, and it is celebrated by distributing meat to the less fortunate (charity and those stricken by poverty).

In the researcher's various personal experiences, most Muslims (regardless of their level of religious observance) at least observe the period of fasting and the two Eid holidays. Most Muslims also do not eat pork. However, because of the contrasting Western culture, many youth in the United States do not pray five times a day or wear hijab, but do experiment with alcohol. This often clashes with the religious practices and values of their parents. As previous studies have shown, increased levels of conflict relate negatively to the quality of the parent-child relationship.

*The Present Study*

This brings the discussion to the current subject of research. Many female Muslim adolescents and young adults in the United States are children of immigrants. As a result of growing up in the U.S., these adolescents may have different beliefs and values than their parents. This may be due to several factors, such as the difference in schooling in the U.S. as opposed to their parents' experience in school, or due to the difference in culture between the United States and their parents' country of origin. These differences in values may range from what adolescents think is acceptable to wear, to what they think are appropriate activities to partake in, and also religious beliefs and values, etc.

The current study aims to retrospectively explore the difference and similarities in religious beliefs between female Muslim adolescents and their parents. How religious were these women as adolescents, compared to their parents? Furthermore, how many religious practices did they observe as adolescents, as opposed to their parents? Lastly, the relationship between similarities/differences in religious observance between the parents and adolescents, and the quality of the parent-child relationship will be discussed. The mother-daughter and the father-daughter relations will be studied separately.

Although it focused on older participants, the research conducted by Sechrist et al. (2010) did find that perceived similarity in religious beliefs correlated positively with lower levels of conflict in the mother-child relationship. The study by Schwartz in 2006 also found that faith modeling by parents and friends was positively associated with religious belief and commitment in adolescents. Due to the findings from the literature, there were two main hypotheses for the present study. It was firstly hypothesized that the level of religiosity between each of the parents and the adolescent would be positively related. That is to say, the higher the mother's or father's

level of religiosity is, the higher the adolescent's religiosity will be. It was also hypothesized that similarities between mother-daughter and father-daughter religious practices would positively correlate with the level of positivity in the mother-daughter and father-daughter relationships, respectively.

### Methods

All APA ethical guidelines were followed while conducting this study.

#### *Participants*

Participants included 13 Muslim females between the ages of 18 and 22 years old in New York City. Due to its retrospective nature, this study did not include adolescents themselves.

#### *Materials*

The researcher used an original questionnaire called the Religious Observance Questionnaire (ROQ), which can be found in the Appendix. It is comprised of 13 questions and asked each participant retrospectively about her level of religious observance as an adolescent, her parents' individual levels of religious observance, and her relationship with each of her parents during her adolescence.

#### *Measures*

The ROQ quantitatively measured a) the adolescent's, mother's, and father's level of religiosity, b) the number of religious practices observed (followed) by each the adolescent, mother, and father, and c) the level of positivity in the mother-child and father-child relationships.

Levels of religious observance of the adolescent, mother, and father were measured by Questions #1, 4, and 6, respectively. These questions were scored on a scale of 1-4, with 1

denoting the lowest level of observance (not observant at all), and 4 denoting the highest level of observance (extremely observant).

The numbers of religious practices followed by the adolescent, mother, and father were measured by Questions #2, 5, and 7, respectively. Religious practices included: 1) not eating pork, 2) eating halal food, 3) not drinking alcohol, 4) praying every day, 5) fasting during Ramadan, and 6) wearing hijab (wearing hijab is only applicable to daughter and mother).

The quality of the mother-daughter and father-daughter relationships was measured by Questions #8 and 10. These questions asked the participant to rate their relationship with their parents as being mostly positive, mostly negative, mixed, detached, or to mark “other.”

The ROQ also asked about the reason for the participant’s observance of religious practices and whether the participant viewed religion as having an effect on the parent-child relationship. Lastly, the questionnaire included open-ended questions that elaborated on the answers to quantitative measures.

### *Procedure*

All recruited participants were given the ROQ to take home, and fill out with no time restrictions. Once completed, the participants returned the ROQ back to the researcher.

## Results

### *Level of Religious Observance*

It was originally hypothesized that the levels of religious observance between the individual parents and adolescent would be associated positively. Mothers received a mean of 3.46 and fathers received a mean of 3.23 on the 1-4 scale (Questions #1, 4, and 6). Daughters (the participants) scored a mean of 2.88 on the 1-4 scale. The distribution of religious observance

scores can be seen in Figure 1. Both mothers (53.8% of mothers) and fathers (46.2% of fathers) mostly received a 4, while daughters mostly scored a 2 (38.5% of daughters).

The correlation between a mother's level of observance and the daughter's level of observance was not significant. The correlation between a father's level of observance and the daughter's level of observance was also insignificant.

### *Religious Practices Followed*

The number of religious practices followed by the mothers had a mean of 5.00 practices. The fathers' number of religious practices followed had a mean of 4.08, and the participants averaged 3.46 religious practices followed. Figure 2 shows the distribution of the number of religious practices followed by mothers, fathers, and the participants. Because fathers only had five possible religious observances (they are missing the "wore hijab" option), while the mothers and daughters had six possible observances, the graph shows the percentage (instead of raw numbers) of mothers, fathers, or daughters who practiced each number of observances. This allows for a true comparison between the numbers of practices each of the three types of individuals followed. It can be seen from the graph that mothers mostly followed all six out of six practices (38.5% of mothers) and fathers mostly followed all five out of five practices (46.2% of fathers). The participants themselves mostly followed five out of six practices (38.5% of daughters).

The number of religious practices observed by the mother and the number of practices observed by the daughter were correlated positively, and the relationship was significant ( $r = .52, p = .035$ ). It was also found that the correlation between the father and daughter variables was significant ( $r = .60, p = .016$ ).

### *Religious Similarity and Quality of Parent-Child Relationship*

Religious similarity was calculated from Questions #1, 4, and 6. The similarity between the parent and the adolescent was measured by taking the difference between the parent's and adolescent's score on the 1-4 scale. For example, if both the mother and the adolescent scored 4 (extremely religious), the difference between their scores would be 0. A zero indicates that both scores were the same, and therefore the mother's and child's levels of religious observance are extremely similar. However, in order to keep the similarity scale in a left to right order, the 0 would be scored on a reverse scale. Because no parent-child dyad had a greater difference than two scale points, a 0-2 scale was used for the reverse score. Therefore, a 0 would be translated into a 2, a difference of one scale point between parent and child would remain a 1, and a difference of two scale points would be translated to a 0. In this order, the 0 would indicate the most difference, while the 2 indicated the most similarity, with 1 indicating a middle ground.

The quality (positivity) of the parent-child relationship was measured on a 1-4 scale, using Questions #8 and 10. If the participant described their relationship with their parent as "detached", it was scored as 1, "mostly negative" was scored as 2, "mixed" was scored as 3, and "mostly positive" as 4.

The correlation between similarity in mother and daughter levels of religiosity, and the quality of the mother-daughter relationship was significant ( $r = .56, p = .024$ ). These variables were positively related. The correlation with the father-daughter relationship was insignificant.

### *Number of Similar Religious Practices and Quality of Parent-Child Relationship*

The second hypothesis in this study was that that similarities between parent and child religious practices would positively correlate with the level of positivity in the mother-daughter and father-daughter relationships. The number of similar religious practices was calculated by

summing the choices from Questions #2, 5, and 7 that were endorsed for both the parent and child. The correlation between the number of similar religious practices and the quality (positivity) of the mother-daughter relationship was not significant. However, the number of similar practices shared by the father and daughter, and the quality of the father-daughter relationship were positively related and significant ( $r = .57, p = .022$ ).

### Discussion

Previous studies have found significant associations between an adolescent's religious belief and observance, and the parent-child relationship. These associations have also been linked to the adolescent's current life satisfaction, as well as the positivity of the future parent-child relationship. Studies concerning religious transparency and openness to the discussion of religion found that these variables were associated with lower levels of conflict and higher levels of affection in the parent-child relationship. However, much of the previous research does not take into account the levels of similarity or difference between parent and adolescent religious beliefs or practices.

The present study sought to examine the relationship between similarity/difference in religious beliefs/practices and the quality of the parent-child relationship in female Muslims during adolescence. The first hypothesis was that the level of religiosity between the parent and the adolescent would be positively related. However, the correlation between the mother's level of observance and the daughter's level of observance was found insignificant. The same applies to the correlation between the father and daughter variables. This finding contradicts previous studies, such as when Clark et al. (1988) found that the mother's level of religiosity was positively associated with the son's religious beliefs.

Nonetheless, the results are worthwhile to study. It is especially interesting to note that none of the participants rated their level of religiosity as 1 (not observant at all). They also did not rate their mother's or father's level of religiosity as 1. This may have been due to the particular population. Perhaps in a large-scale study with Muslim females, there may be different and potentially significant results.

As for the number of religious practices followed, both the relationships between the mother and daughter, and father and daughter were significant. The number of religious practices followed by the parent was positively associated with the number of religious practices followed by the participant. This aligns with the findings of Clark et al. (1988) and Iglesias (2010). They argued that fathers were more likely to transmit everyday religious practices to their offspring. Although the present study cannot make an argument for causation, the relationship between the numbers of religious practices followed by the father and daughter was more significant than the relationship between the numbers of religious practices followed by the mother and daughter. The correlation for the father-daughter relationship was stronger than that of the mother-daughter relationship as well. However, both relationships were positively correlated and significant.

These findings align with much of the literature that shares the finding that the religious practices of the parents are related to the religious behaviors and practices of the adolescent. After the participants were asked about which religious practices they observed as an adolescent, they were then asked why they followed these practices (Question #3 in the Appendix). 11 out of 13 participants (84.6%) marked choice #3 – “I was religiously observant because my parents wanted me to be (they told me to do these things).” 7 out of 13 participants (53.8%) cited #1 – “I was religiously observant due to my own religious beliefs and values.” No participants cited their peers as influencing their religious habits and observances.



These results fall into line with Fowler's stages of faith development. As discussed previously, Fowler maintains that adolescents are in Stage 3: Synthetic-Conventional Faith. During early adolescence, the individual absorbs major ideas and beliefs about faith from those around him. Parents and role models are particularly important in this stage, because the adolescent will learn about faith from them. The religious ideas of parents and others are not questioned often at the beginning of this stage. This may be why many of the participants in the present study stated that they observed religious practices because their parents told them to do so. Many participants also stated that they observed these practices due to their own beliefs. This may also reflect the norms of Fowler's Stage 3. Although the individual may accept the beliefs of those around him in early adolescence, the individual starts questioning religious beliefs towards late adolescence. This may involve thinking about what the individual's relationship with God is, or may involve the questioning of the faith itself (Muss, 1996, p. 273). Because the questionnaire asks about the adolescent period overall, and does not separate early and late adolescence, the researcher cannot make an assertion about participants that have endorsed both #1 (own beliefs) as well as #3 (parents' orders) as the reason for following religious practices. It would be interesting to ask separately about early and late adolescence, and see how the same participant's reasons for religious observance may have changed from the early to late periods, and if the results align with Fowler's theory.

Another significant finding in this study was between the similarity in mother and daughter levels of religiosity, and the quality of the mother-daughter relationship. Analyses showed that as similarity in the level of religiosity increased between mother and daughter, so did the positivity of the mother-daughter relationship. This finding is in agreement with those of Sechrist et al. (2010). In their study, the researchers found that increasing perceptions of

religious similarity between the mother and child were associated with decreasing levels of conflict and increasing levels of affection. The quality of the mother-child relationship was measured by levels on conflict and affection. The present study did not measure quality of the parent-child relationship in this way; it instead measured the quality of the relationship through the perceived positivity of the relationship. Therefore, because the results show that similarity in level of religiosity and positivity in the mother-child relationship were positively associated, it can be said that in this study, an increase in the level of religiosity was related to an increase in the quality of the mother-child relationship.

The final group of findings in this study related to the second hypothesis. It was hypothesized that similarities between parent and daughter religious practices would positively correlate with the level of positivity in the mother-daughter and father-daughter relationships. The correlation between the mother and daughter variables was not significant. However, the number of similar practices shared by the father and daughter, and the quality of the father-daughter relationship were positively related and significant. Therefore, the hypothesis was confirmed in regards to the father-daughter relationship, but not the mother-daughter relationship. As mentioned previously, research has found that fathers are more influential in the transmission of religious practices, whereas mothers are more influential in the transmission of religious beliefs (Clark et al., 1988). This may possibly serve as one explanation of the results of the current research.

#### *Implications, Limitations, and Future Research*

Implications of this study's findings should be considered. Firstly, as the similarity in mother and daughter levels of religiosity increased, so did the positivity of the mother-daughter relationship. Secondly, as the number of similar religious practices between father and daughter

increased, the positivity of the father-daughter relationship increased. Because these findings confirm those from previous studies, parents may want to take their religious beliefs into account while parenting. This may be true especially for parents who experience high levels of conflict with their adolescents. Because differences in religious beliefs and practices have been linked to higher levels of conflict between parents and adolescents, perhaps the parent can find a way to be more open and accepting of the adolescent's religious beliefs. By creating dialogue about religion and the differences they may have with their child's beliefs, parents can create a more supportive environment for the adolescent, thus potentially reducing levels of conflict. Furthermore, parents and adolescents with similar beliefs can celebrate these similarities, and partake in religious activities together, so as to foster the positivity in their relationship.

Although this study had several significant findings, it also had certain limitations. Firstly, the sample size in this study was relatively small compared to those of similar studies. This may have led to findings lacking in generalizability. Although the first hypothesis was not confirmed by this study, perhaps by using a larger sample size, a more accurate correlation can be found. Also, the participants used in this study may not have been diverse enough in order to make this study truly applicable to other populations. Most of the participants were from Barnard College, a competitive college in New York City. Because the participants were not screened for factors such as socioeconomic status or IQ, these variables could have skewed the findings of this research. Although this study may be applicable to the Barnard Muslim population, it may be lacking in external validity.

This study also only considered Muslim females. Therefore, the findings cannot be generalized to Muslim males or individuals of other faiths/religions. In future research, it would be intriguing to compare the results of the same questionnaire between males and females, and

between different faiths/religions. By doing this, it would be possible to see if the findings of the current research extend to other populations, or if they are only significant to Muslim females.

The findings from this study can also be used in the future to explore risky behaviors in female Muslim adolescents. There is a considerable amount of literature on the relationship between adolescent religiosity and risky behaviors. Landor, Simons, Simons, Brody, and Gibbons (2011) conducted a study on the role of religiosity in the parent-child relationship and adolescent risky sexual behavior. They found that parental religiosity moderates adolescent risky sexual behavior through “its impact on authoritative parenting, adolescent religiosity, and adolescent affiliation with less sexually permissive peers, (Landor et al., 2011, p. 296). However, this study does not take into account the similarity or differences between the adolescent’s and parents’ religious beliefs and practices. Future research on the link between similarity/difference in religious beliefs and risky behavior may have profound implications if significant results are found.

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## Appendix

## Religious Observance Questionnaire

ID #:

Age: \_\_\_\_\_

The following survey will ask you various questions about your religious observance and about your parents. All information on this survey will remain confidential. Thank you for your time and participation.

1. On a scale of 1-4, how religiously observant were you as an adolescent?

1	2	3	4
Not observant at all (observed no religious practices whatsoever)	Somewhat observant (observed major holidays, and one or two main practices)	Moderately observant (observed most parts of the religion, but not all; ex. did not eat pork, but also did not pray often)	Extremely observant (tried to maintain Islamic lifestyle as much as possible – no pork or alcohol, prayed 5 times a day, wore the hijab, fasted during Ramadan, etc.)

2. What practices specifically did you observe during your adolescence? Circle all that apply.  
**Skip this question if you circled 1 for the question above.**

- 1 – Did not eat pork
- 2 – Ate halal food (similar to the concept of kosher food)
- 3 – Did not drink alcohol
- 4 – Prayed everyday
- 5 – Fasted during Ramadan
- 6 – Wore hijab

3. What were your reasons for observing these religious practices? Circle all that apply.  
**Skip this question if you circled 1 for Question #1.**

- 1 – I was religiously observant due to my own religious beliefs and values.
- 2 – I was religiously observant because my peers were religiously observant.
- 3 – I was religiously observant because my parents wanted me to be (they told me to do these things).
- 4 – I am not sure why I was religiously observant/ I never thought about this before.
- 5 – Other (please explain): \_\_\_\_\_

4. On a scale of 1-4, how religiously observant was your mother during YOUR adolescence? **Please write N/A if this question is not applicable.** \_\_\_\_\_

1	2	3	4
Not observant at all (observed no religious practices whatsoever)	Somewhat observant (observed major holidays, and one or two main practices)	Moderately observant (observed most parts of the religion, but not all; ex. did not eat pork, but also did not pray often)	Extremely observant (tried to maintain Islamic lifestyle as much as possible – no pork or alcohol, prayed 5 times a day, wore the hijab, fasted during Ramadan, etc.)

5. What practices specifically did your mother observe during YOUR adolescence? Circle all that apply. **Skip this question if you circled 1 for the question above.**

- 1 – Did not eat pork
- 2 – Ate halal food (similar to the concept of kosher food)
- 3 – Did not drink alcohol
- 4 – Prayed everyday
- 5 – Fasted during Ramadan
- 6 – Wore hijab

6. On a scale of 1-4, how religiously observant was your father during YOUR adolescence? **Please write N/A if this question is not applicable.** \_\_\_\_\_

1	2	3	4
Not observant at all (observed no religious practices whatsoever)	Somewhat observant (observed major holidays, and one or two main practices)	Moderately observant (observed most parts of the religion, but not all; ex. did not eat pork, but also did not pray often)	Extremely observant (tried to maintain Islamic lifestyle as much as possible – no pork or alcohol, prayed 5 times a day, fasted during Ramadan, etc.)

7. What practices specifically did your father observe during YOUR adolescence? Circle all that apply. **Skip this question if you circled 1 for the question above.**

- 1 – Did not eat pork
- 2 – Ate halal food (similar to the concept of kosher food)
- 3 – Did not drink alcohol
- 4 – Prayed everyday
- 5 – Fasted during Ramadan



8. What was your relationship like with your mother when you were an adolescent?

- 1 – Mostly positive relationship (happy, satisfied, got along well, etc.)
- 2 – Mostly negative relationship (chaotic, full of conflict, disagreement, etc.)
- 3 – Mixed (sometimes positive, sometimes negative)
- 4 – Detached (did not talk much to mother, ignored her, etc.)
- 5 – Other

9. Please elaborate on your answer to the previous question. Describe the characteristics of the relationship with your mother.

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10. What was your relationship like with your father when you were an adolescent?

- 1 – Mostly positive relationship (happy, satisfied, got along well, etc.)
- 2 – Mostly negative relationship (chaotic, full of conflict, disagreement, etc.)
- 3 – Mixed (sometimes positive, sometimes negative)
- 4 – Detached (did not talk much to mother, ignored him, etc.)
- 5 – Other

11. Please elaborate on your answer to the previous question. Describe the characteristics of the relationship with your father.

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12. Do you think your relationships with your parents were influenced by the similarity or difference in your religious observance and values?

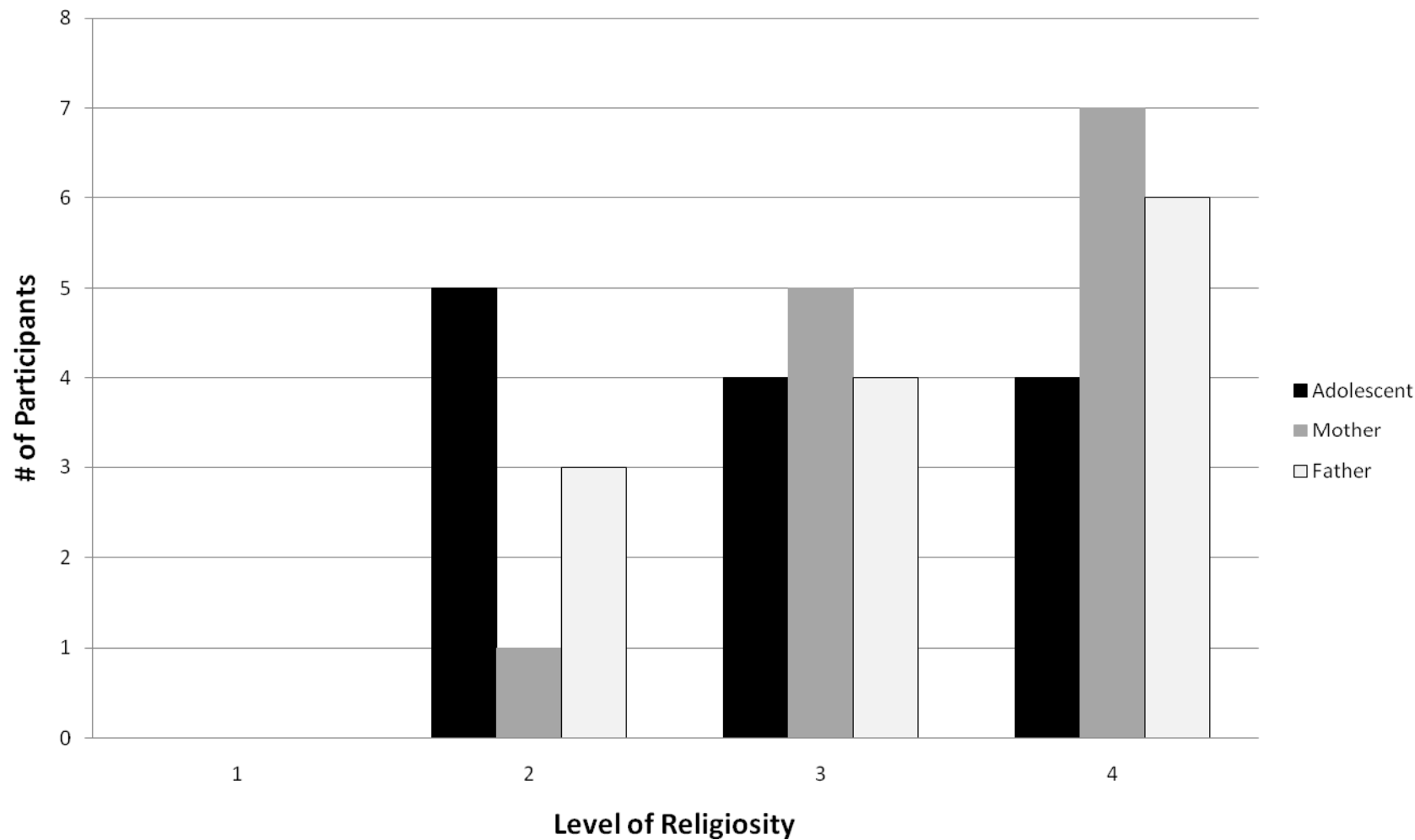
- 1 – Yes
- 2 – No
- 3 – I don't know/ I am not sure

13. If you answered yes to the previous question, please describe in which ways (or how) your relationships with your parents were affected by your religious observance and values.

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*Figure 1.* Number of participants in each level of religiosity. Participants were mostly “2 – somewhat observant” during adolescence (38.5%), mothers were mostly “4 – extremely observant” (53.8%), and fathers were mostly “4 – extremely observant” (46.2%) during the participants’ adolescence.

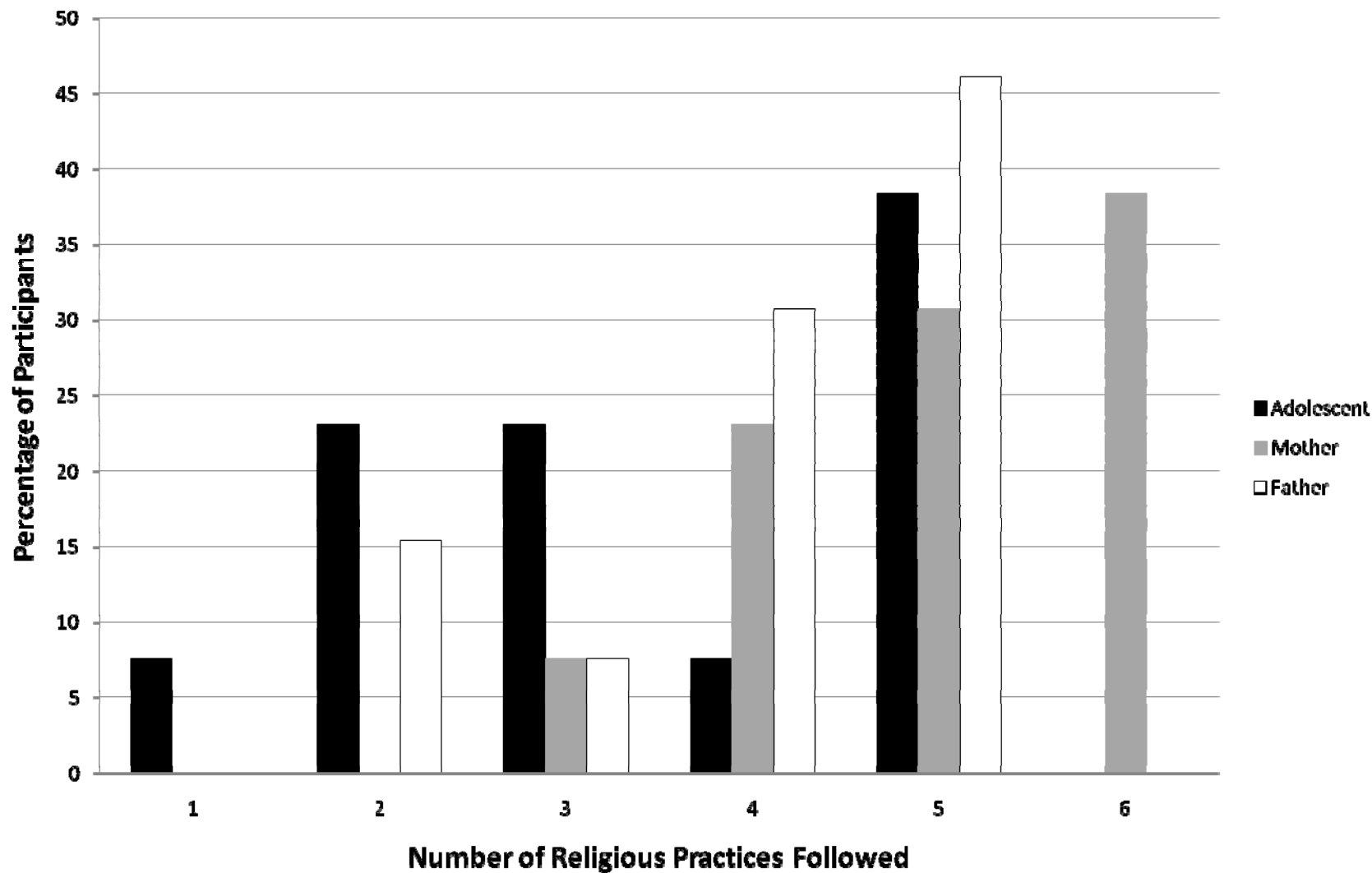


Figure 2. Number of religious practices followed by participants. Participants mostly followed 5 practices during their adolescence (38.5%), mothers mostly followed 6 practices (38.5%), and fathers mostly followed 5 practices (46.2%).