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How Adolescent-Parent Relationships Effect Adolescent Religiosity

Thomas Clanton, Corliss Outley, Kyle Woosnam, William McIntosh

INTRODUCTION

- Religion and religious programming allow for the intersection of social leisure ideals with a positive developmental environment.
- This study analyzes data from the National Study of Youth and Religion (NSYR) in order to determine if an adolescent's relationship with his or her parents has an impact on the religiosity of adolescents between the ages of 17-24 years old.
- Utilizing the NSYR, adolescent-parent relationships and adolescent religiosity were measured using 24 indicators from the survey

SURVEY INSTRUMENT

The National Survey of Youth and Religion (NSYR) wave 3.

This extensive longitudinal study collected in depth qualitative and quantitative information from 3,290 American youth from 2002-2012.

METHODS

Maximum likelihood exploratory factor analyses were run on 12 items from the NSYR measuring adolescent-parent relationships and on 12 items measuring adolescent religiosity. After running the factor analyses, index scores of each factor were calculated by taking the averages of the response scores on the particular questions measured in each factor. Once these index scores were calculated, multiple regressions were run on all the adolescent-parent factors against the factors measuring adolescent religiosity. These regressions were run to discover a correlation between adolescent-parent relationships and adolescent religiosity of adolescents 17-24 years old.

RESEARCH HYPOTHESIS

Hypothesis 1:

The scale items measuring adolescent-parent relationship (based on selected items from the NSYR) will be multi-dimensional, yielding numerous factors (that will serve as independent variables for this study).

Hypothesis 2:

The scale items measuring adolescent religiosity (based on selected items from the NSYR) will be multi-dimensional, yielding numerous factors (that will serve as dependent variables for this study).

Hypothesis 3:

Each of the resulting adolescent-parent relationship factors will significantly predict each of the resulting adolescent religiosity factors.

RESULTS

Table 1. Regression of Adolescent-Parent Relationships on Adolescent Religious Importance

Predictors	Beta	Standard Beta	P value	T value	R2 (n)
Mother-Adolescent Relationships	.214	.145	.004	2.859	.071 (n=412)
Father-Adolescent Relationships	.226	.185	<.001	3.654	.071
Parental Visitation	-.009	-.006	.898	-.129	.071

Table 2. Regression of Adolescent-Parent Relationships on Adolescent Respect for Religion

Predictors	Beta	Standard Beta	P value	T value	R2 (n)
Mother-Adolescent Relationships	.152	.121	.037	2.093	.050 (n=327)
Father-Adolescent Relationships	.176	.162	.005	2.851	.050
Parental Visitation	-.043	-.038	.498	-.679	.050

CONCLUSION

- The study determined that the closer an adolescent is to their parents the more likely they are to have respect for religion and to find it important. This is important for faith based youth workers to understand as they seek to establish positive environments for youth and religious development.
- Faith Based Youth workers should prioritize parental engagement

How Adolescent-Parent Relationships Effect Adolescent Religiosity

Thomas Clanton, Corliss Outley, Kyle Woosnam, William McIntosh

Literature:
All in orange

INTRODUCTION

- For families, religious programming provides spaces to interact with other families that have similar belief systems.
- For youth, those who report higher religious importance also express a higher level of personal meaning and prosocial behavior (King and Furrow, 2004, p. 704).
- Religion and religious programming allow for the intersection of social leisure ideals with a positive developmental environment.
- This study analyzes data from the National Study of Youth and Religion (NSYR) in order to determine if an adolescent's relationship with his or her parents has an impact on the religiosity of adolescents between the ages of 17-24 years old.

Utilizing the NSYR, adolescent-parent relationships were measured using 12 indicators from the NSYR, such as "how close do you feel to your mother?" or "how often do you talk to your father?" Adolescent religiosity was also measured using 12 indicators from the NSYR, such as "how important is religious faith in shaping how you live your daily life?" or "how often do you pray by yourself alone?" Exploratory factor analysis revealed two major factors describing adolescent religiosity: adolescent religious importance and adolescent respect for religion. The EFA also revealed three factors for adolescent-parent relationships: mother-adolescent relationships, father-adolescent relationships, and parental visitation. These factors were tested against the two factors of adolescent religiosity to determine the effect of adolescent-parent relationships on adolescent religiosity.

The study determined that adolescent-parent relationships have a significantly positive effect on adolescent religiosity of adolescents 17-24 years old. The closer an adolescent of this age is to their parents the more likely they are to have respect for religion and find it important. This is important for faith based youth workers to understand as they seek to establish positive environments for youth and religious development.

SURVEY INSTRUMENT

The National Survey of Youth and Religion (NSYR) wave 3.

This extensive longitudinal study collected in depth qualitative and quantitative information from 3,290 American youth from 2002-2012. The study provided quality big picture information on youth and their relationship to religion in America.

METHODS

Maximum likelihood exploratory factor analyses were run on 12 items from the NSYR measuring adolescent-parent relationships and on 12 items measuring adolescent religiosity. After running the factor analyses, index scores of each factor were calculated by taking the averages of the response scores on the particular questions measured in each factor. Once these index scores were calculated, multiple regressions were run on all the adolescent-parent factors against the factors measuring adolescent religiosity. These regressions were run to discover a correlation between adolescent-parent relationships and adolescent religiosity of adolescents 17-24 years old.

RESULTS

Hypothesis 1:

The scale items measuring adolescent-parent relationship (based on selected items from the NSYR) will be multi-dimensional, yielding numerous factors (that will serve as independent variables for this study).

Adolescent-parent relationships were measured by examining twelve items; frequency of technology based communication with parents, frequency of face-to-face interaction closeness to parents, relationship quality, frequency of personal/private communication, and perceptions of understanding. The factor analysis yielded three interpretable factors: mother-adolescent relationships, father-adolescent relationships, and parental visitation.

Father-adolescent relationships accounted for 38.70% of the variance, mother-adolescent relationships accounted for 19.91% of the variance, and parental visitation accounted for 14.46% of the variance. Overall, 73.07% of the variance in adolescent-parent relationships was explained by the three factors.

Hypothesis 2:

The scale items measuring adolescent religiosity (based on selected items from the NSYR) will be multi-dimensional, yielding numerous factors (that will serve as dependent variables for this study).

Adolescent religiosity includes twelve indicators; belief in God, religious truth, importance of faith in your daily life, closeness to God, frequency of prayer, frequency of scripture reading, respect for religion in America, general respect for religion, turn-off of religion, religious attendance, irrelevance of religion, and Sunday school attendance. These questions serve as the dependent variables in the analysis.

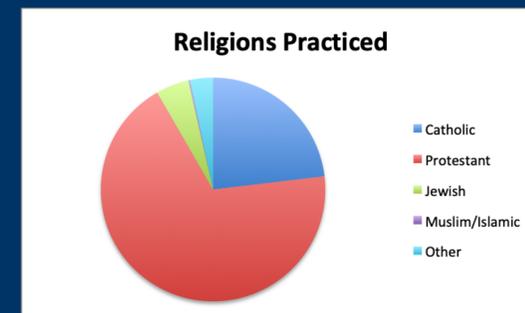
The factor analysis yielded two interpretable factors: adolescent religious importance and adolescent respect for religion. Adolescent religious importance accounted for 46.68% of the variance, and adolescent respect for religion accounted for 15.61% of the variance. Overall, 62.29% of the variance in adolescent religiosity was explained by the two factors.

Hypothesis 3:

Each of the resulting adolescent-parent relationship factors will significantly predict each of the resulting adolescent religiosity factors.

A multiple regression analysis was conducted to evaluate how well the adolescent-parent relationships measures predicted adolescent religious importance. The predictors were the three adolescent-parent factors, while the criterion variable was the adolescent religious importance index. The linear combination of adolescent-parent relationships was significantly related to the religious importance index, $F(3,409) = 10.460, p < .001$. The R2 was .071, indicating that 7.1% of the religious importance index in the sample can be accounted for by the linear combination of adolescent-parent relationship measures. On the basis of these correlational analyses, father-adolescent relationships and mother-adolescent relationships are marginally effective of adolescent religious importance.

A multiple regression analysis was conducted to evaluate how well the adolescent-parent relationships measures predicted adolescent respect for religion. The predictors were the three adolescent-parent factors, while the criterion variable was the adolescent respect for religion index. The linear combination of adolescent-parent relationships was significantly related to the respect for religion index, $F(3,324) = 5.700, p < .001$. The R2 for this sample was .050, indicating that 5.0% of the respect for religion index in the sample can be accounted for by the linear combination of adolescent-parent relationship measures. On the basis of these correlational analyses, father-adolescent relationships and mother-adolescent relationships are marginally effective of adolescent religious importance.



CONCLUSION

Two factors of adolescent religiosity emerged from the data analysis. These factors were religious importance and respect for religion. In regard to these two factors, adolescent parent relationships significantly effected the development of these two factors.

This study supports the prevailing sentiment that parents have a positive impact on their adolescents. The data also suggests that parents are vital in the religious development of their youth. Adolescents attend more religious services with their mothers and experience more religious teachings from their mothers (Varon and Riley, 1999). Religious fathers eat more meals with their family and are more involved in doing service projects with their children Wilcox (2002). This gives fathers more of a chance to have an influence on the lives of their children throughout their development and just like with the mother these influences in younger adolescents still have an impact on the way the older adolescents perceive religion (King & Roeser, 2009). These are a just a few example of how parents can have a positive effect on their adolescent's religious development and how religion can have a positive impact on family and youth development.

Faith based youth leaders looking to improve adolescent connection to religion can utilize this information in their ministries and programs. They must understand the way adolescents relate to religion and must seek parental support to initiate positive development.

As you prepare your poster, please consider the following suggestions from the reviewers: 1) Please make it clear how religiosity is connected to leisure. It is, and I know the abstracts limit your words, but this clear connection needs to be substantiated. 2) How would your finding be implemented in practice?

Religion has generally been seen as a positive factor in family and youth development. For families, religious programming provides spaces for families to interact with other families that have similar belief systems. For youth, those who report higher religious importance also express a higher level of personal meaning and prosocial behavior (King and Farrow, 2004, p. 704). Religion and religious programming allow for the intersection of social leisure ideals with a positive developmental environment.

The relationship between adolescents and their parents has a significant impact on their positive development into adulthood. This study analyzes data from the National Study of Youth and Religion (NSYR) in order to determine if an adolescent's relationship with his or her parents has an impact on the religiosity of adolescents between the ages of 17-24 years old.

Utilizing the NSYR, adolescent-parent relationships were measured using 12 indicators from the NSYR, such as "how close do you feel to your mother?" or "how often do you talk to your father?" Adolescent religiosity was also measured using 12 indicators from the NSYR, such as "how important is religious faith in shaping how you live your daily life?" or "how often do you pray by yourself alone?" Exploratory factor analysis revealed two major factors describing adolescent religiosity: adolescent religious importance and adolescent respect for religion. The EFA also revealed three factors for adolescent-parent relationships: mother-adolescent relationships, father-adolescent relationships, and parental visitation. These factors were tested against the two factors of adolescent religiosity to determine the effect of adolescent-parent relationships on adolescent religiosity.

The study determined that adolescent-parent relationships have a significantly positive effect on adolescent religiosity of adolescents 17-24 years old. The closer an adolescent of this age is to their parents the more likely they are to have respect for religion and find it important. This is important for faith based youth workers to understand as they seek to establish positive environments for youth and religious development.

Methods and Materials

Survey instrument:

The National Survey of Youth and Religion (NSYR) wave 3.

This extensive longitudinal study collected in depth qualitative and quantitative information from 3,290 American youth from 2002-2012. The study provided quality big picture information on youth and their relationship to religion in America.

Methods:

Maximum likelihood exploratory factor analyses were run on 12 items from the NSYR measuring adolescent-parent relationships and on 12 items measuring adolescent religiosity.

After running the factor analyses, index scores of each factor were calculated by taking the averages of the response scores on the particular questions measured in each factor.

Once these index scores were calculated, multiple regressions were run on all the adolescent-parent factors against the factors measuring adolescent religiosity. These regressions were run to discover a correlation between adolescent-parent relationships and adolescent religiosity of adolescents 17-24 years old.

Results

State three hypothesis and results

Hypothesis 1: The scale items measuring adolescent-parent relationship (based on selected items from the NSYR) will be multi-dimensional, yielding numerous factors (that will serve as independent variables for this study).

Hypothesis 2: The scale items measuring adolescent religiosity (based on selected items from the NSYR) will be multi-dimensional, yielding numerous factors (that will serve as dependent variables for this study).

Hypothesis 3: Each of the resulting adolescent-parent relationship factors will significantly predict each of the resulting adolescent religiosity factors.

Descriptives

	N	Percent
Sex		
Male	1232	48.7
Female	1300	51.5
Age		
17 or 18 years	492	19.4
19 years	501	19.8
20 years	542	21.4
21 years	517	20.4
22 years	416	16.4
23 or 24 years	64	2.6
Religion		
Catholic	412	16.3
Christian/Another kind of Christian/Protestant	1222	48.3
Jewish	85	3.4
Muslim/Islamic	4	.2
Another religion	59	2.3

Adolescent-parent relationships were measured by examining twelve items; frequency of technology based communication with parents, frequency of face-to-face interaction closeness to parents, relationship quality, frequency of personal/private communication, and perceptions of understanding. These twelve indicators included in table 2.

In order to address hypothesis 1, an exploratory factor analysis (EFA) was run for the 12 items of adolescent-parent relationships. The dimensionality of the 12 items measuring adolescent-parent relationships addressing the first hypothesis was analyzed using maximum likelihood factor analysis.

Based on the factor solution, three factors were rotated using a Varimax rotation procedure. The rotated solutions, as shown in table 2, yielded three interpretable factors: mother-adolescent relationships, father-adolescent relationships, and parental visitation.

Father-adolescent relationships accounted for 38.70% of the variance, mother-adolescent relationships accounted for 19.91% of the variance, and parental visitation accounted for 14.46% of the variance. Overall, 73.07% of the variance in adolescent-parent relationships was explained by the three factors.

Table 2. Factor Loadings for Each Parent Child Relationship Item

Factors			
Item Description	Father-Adolescent Re-	Mother-Adolescent Re-	Parental Visitation
During the past month, about how often have you talked on the phone, emailed, or messaged with [MOTHER 1]? Would you say that it has been since you moved away from [MOTHER 1]	.004	.601	.412
How close or not close do you feel to [MOTHER 1]?	.144	.892	.088
Generally, how well do you and [MOTHER 1] get along?	.107	.860	-.003
How often do you talk with [MOTHER 1] about personal subjects?	.166	.829	.087
How much does [MOTHER 1] understand you?	.184	.796	-.063
During the past month, about how often have you talked on the phone, emailed, or messaged with [FATHER 1]? Would you say that it has been since you moved away from [FATHER 1].	.628	-.028	.478
How close or not close do you feel to [FATHER 1]?	.908	.119	.099
Generally, how well do you and [FATHER 1] get along?	.842	.158	.018
How often do you talk with [FATHER 1] about personal subjects?	.835	.185	.051
How much does [FATHER 1] understand you?	.835	.162	-.038
Over the past month, would you say you have seen [MOTHER 1] since you moved away from [MOTHER 1]	-.035	.156	.910
Over the past month, would you say you have seen [FATHER 1] since you moved away from [FATHER 1]	.168	.004	.899

Adolescent religiosity includes twelve indicators; belief in God, religious truth, importance of faith in your daily life, closeness to God, frequency of prayer, frequency of scripture reading, respect for religion in America, general respect for religion, turn-off of religion, religious attendance, irrelevance of religion, and Sunday school attendance. These questions serve as the dependent variables in the analysis. Each of these indicators are measured in table 3.

In order to address hypothesis 2, three exploratory factor analyses (EFA) were run on the 12 items used to measure adolescent religiosity that addressed the second hypothesis. These three analyses were run in order to maximize the efficiency of the data by only utilizing the pertinent data. In the first EFA, three factors were determined by using a principal components factor analysis; however, two items were removed because of low loading and cross loading. The item Irrelevant was removed for low loading (factor 1: -.215, factor 2: -.362, factor 3: .153). The item god_w3 was removed for cross loading (factor 1: .557, factor 2: .435, factor 3: .039). The second EFA still showed three factors but one factor only had one item, so that item was removed. Two items were low loaded in the second analysis and were removed, attend_w3 (factor 1: -.556, Factor 2: -.285, Factor 3: .055) and Turnoff (factor1: -.227, factor2: -.800, factor3: .037).

The third and final EFA analyzed the remaining 7 items measuring adolescent religiosity using maximum likelihood factor analysis. Based on the factor solution, two factors were rotated using a Varimax rotation procedure. The rotated solutions, as shown in table 3, yielded two interpretable factors: adolescent religious importance and adolescent respect for religion. Adolescent religious importance accounted for 46.68% of the variance, and adolescent respect for religion accounted for 15.61% of the variance. Overall, 62.29% of the variance in adolescent religiosity was explained by the two factors.

In order to address hypothesis three, multiple regression analysis was conducted to evaluate how well the adolescent-parent relationships measures predicted adolescent religious importance. The predictors were the three adolescent-parent factors, while the criterion variable was the adolescent religious importance index. The linear combination of adolescent-parent relationships was significantly related to the religious importance index, $F(3,409) = 10.460, p < .001$. The R^2 was .071, indicating that 7.1% of the religious importance index in the sample can be accounted for by the linear combination of adolescent-parent relationship measures. Indices are presented in Table 4 to indicate the relative strength of individual predictors. On the basis of these correlational analyses, father-adolescent relationships and mother-adolescent relationships are marginally effective of adolescent religious importance.

A multiple regression analysis was conducted to evaluate how well the adolescent-parent relationships measures predicted adolescent respect for religion. The predictors were the three adolescent-parent factors, while the criterion variable was the adolescent respect for religion index. The linear combination of adolescent-parent relationships was significantly related to the respect for religion index, $F(3,324) = 5.700, p < .002$. The R^2 for this sample was .050, indicating that 5.0% of the respect for religion index in the sample can be accounted for by the linear combination of adolescent-parent relationship measures. Indices are presented in Table 5 to indicate the relative strength of the individual predictors. On the basis of these correlational analyses, father-adolescent relationships and mother-adolescent relationships are marginally effective of adolescent religious importance.

Lets make these into three columns

Conclusion

Two factors of adolescent religiosity emerged from the data analysis. These factors were religious importance and respect for religion. In regard to these two factors, adolescent parent relationships significantly effected the development of these two factors.

This study supports the prevailing sentiment that parents have a positive impact on their adolescents. The data also suggests that parents are vital in the religious development of their youth. Adolescents attend more religious services with their mothers and experience more religious teachings from their mothers (Varon and Riley, 1999). Religious fathers eat more meals with their family and are more involved in doing service projects with their children Wilcox (2002). This gives fathers more of a chance to have an influence on the lives of their children throughout their development and just like with the mother these influences in younger adolescents still have an impact on the way the older adolescents perceive religion (King & Roeser, 2009). These are a just a few example of how parents can have a positive effect on their adolescent's religious development and how religion can have a positive impact on family and youth development.

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