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Perceived autonomy and intimacy in family of origin experiences and selected demographic factors as contributors or detractors to the retention of ethnic identity.

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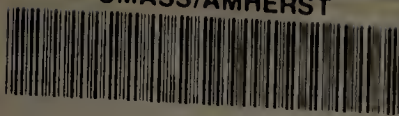
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PERCEIVED AUTONOMY AND INTIMACY IN FAMILY
OF ORIGIN EXPERIENCES AND SELECTED DEMOGRAPHIC
FACTORS AS CONTRIBUTORS OR DETRACTORS TO THE
RETENTION OF ETHNIC IDENTITY

A Dissertation presented

by

ALFRED A. D'AMATO

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirement for the degree of

DOCTOR OF EDUCATION

May 1991

EDUCATION

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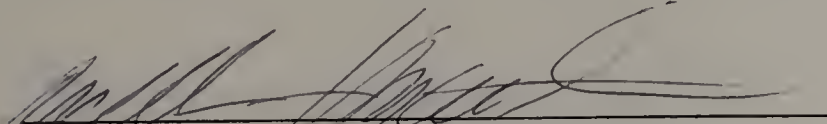
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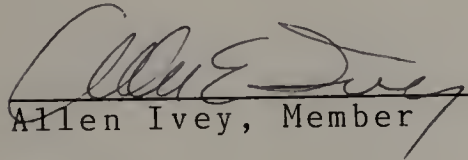
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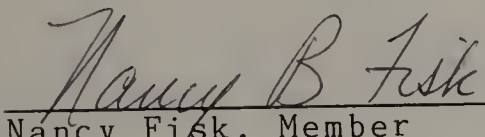
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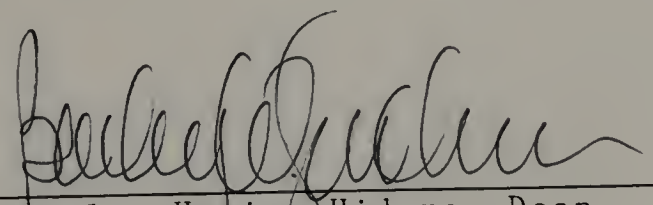
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ABSTRACT

PERCEIVED AUTONOMY AND INTIMACY IN FAMILY OF
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FACTORS AS CONTRIBUTORS OR DETRACTORS TO
THE RETENTION OF ETHNIC IDENTITY

MAY 1991

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The purpose of this dissertation was to investigate whether perceived autonomy and intimacy in family of origin experiences contributed to the retention of an individual's ethnic identity. The hypothesis under investigation focused on the predictive relationship of these variables with a sample of 195 Roman Catholic parishioners representing the following ethnic groups: Irish, Italian, Puerto Rican, Polish and French.

The sample included 43 Irish Americans, 35 Italian Americans, 36 Puerto Rican Americans, 41 Polish Americans and 40 French Americans. The subjects

completed a mailed a questionnaire packet concerning family of origin and ethnic identity characteristics and experiences.

The findings indicated that autonomy and intimacy were significant in predicting the retention of an individual's ethnic identity in varying degrees and within specific populations.

High intimacy and low autonomy were found to be significant in predicting the retention of ethnic identity for the entire sample group.

Autonomy and intimacy were found to be significant in predicting the retention of ethnic identity for the Polish sample group.

High intimacy and high autonomy were found to be significant in predicting the retention of ethnic identity for the men in the sample.

Although the findings suggest that perceived autonomy and intimacy in family of origin experiences contribute to the retention of an individual's ethnic identity in varying degrees and in different populations, the contradictory results amongst the subgroups examined raise some questions as to the

data's reliability. It is speculated that perceived autonomy and intimacy in family of origin experiences may have more to do with personal identity development and that religion, rituals and traditions have more of an impact on the acquisition and retention of ethnic identity.

Implications for further research are discussed.

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C H A P T E R I

INTRODUCTION

Problem Statement

One of the principle developmental tasks facing each person as they move through their family of origin life cycle is that of defining and claiming their identity and autonomy. Given the impact this process has on identity formation (Boszormenyi-Nagy & Spark, 1973; Bowen, 1976; Framo, 1976), the question this study is concerned with is the influence these experiences have on an individual's ethnic identity. Thus, the purpose of this dissertation is to investigate whether perceived autonomy and intimacy in family of origin experiences contribute to or discourage the retention of an individual's ethnic identity. Anthropologists have studied ethnicity at a societal level (Barth, 1969; A. Cohen, 1974; Devos & Romanucci-Rossi, 1975; Moerman, 1965) and a number of sociologists have argued the importance of studying it at an individual and familial level (Alba & Chamlin, 1983; Gist & Dworkin, 1972; Okamura, 1981; Portes, 1984) yet few studies of this kind exist (White-Stephan & Stephan, 1989).

The data necessary for this study was gathered from a sample of parishioners from five Roman Catholic parishes throughout Western Massachusetts, each representing one of the following ethnic groups: Irish, Italian, Puerto Rican, French and Polish. Three questionnaires were mailed to the participants to gather demographic information, data on their perceived family of origin experiences and familial and miscellaneous factors pertaining to their ethnic identity development.

Significance of the Problem

The pace of inquiry into the concept of ethnicity has accelerated in the past twenty years to keep up with the growing number of ethnic groups in the United States. Research on ethnicity can be found in the fields of biology, anthropology, social psychology, psychology, psychiatry, medicine, sociology and most recently, marriage and family therapy. Harvard University Press published the Harvard Encyclopedia on American Ethnic Groups in 1980 to synthesize the contributions social and behavioral scientists have made on the origins,

history and present status of the more than 100 ethnic groups in the United States. Presently, 1 in 4 Americans defines himself or herself as Hispanic or non-white. If the current trends in immigration and birth rates continue, the Hispanic population will increase by an estimated 21%, the Asian presence by 22%, Blacks by almost 12% and Whites by little more than 2% when the 20th century ends. The phrase "Browning of America" has been used to illustrate this phenomenon, which closely parallels the wave of immigration the United States hosted in the 20's and 30's from Eastern Europe. This surge of ethnic influence has generated a growing ethnic market for diversified goods, products and customs. Increased attention has been given to such issues as renewing ethnic pride, discovering the delight of ethnic cuisines, ethnic music, nightclubs and the creation of ethnic dolls.

Despite these developments, there is an increasing number of interethnic marriages which have left the status of the ethnic identities in these relationships in question (Crestor & Leon,

1982). In fact the children from interethnic marriages are likely to marry someone outside their ethnic group as well (Alba & Golden, 1986; Tinker, 1973). Stephan-White and Stephan (1989) suggests that interethnic marriages have faded ethnic boundaries resulting in multiethnic identification or no identification at all.

The empirical investigations on ethnic identity have found it to be subjective, unstable and reciprocal in nature (White-Stephan & Stephan, 1989). It has typically been examined from an anthropological and sociological perspective. Little is written about familial factors that contribute to the evolution or extinction of ethnic identity. Even less is known about how family of origin experiences influence this process. Yet the development of autonomy and intimacy within an individual's family of origin are considered key factors in identity formation (Boszormenyi-Nagy and Spark, 1973; Bowen, 1978; Framo, 1976). Part of this differentiation process involves selecting from one's ethnic

traditions those values a person wishes to retain and carry on (McGoldrick, Pearce and Giordano, 1982). This raises the question of whether a person who has individuated from his or her family of origin and remained close to that family will continue to identify with the family's ethnic group? Might the absences of either variable or both variables somehow influence the degree of ethnic retention or extinction?

This study was an attempt to examine the apparent relationship between perceived autonomy, intimacy and ethnic identity as a means for increasing our understanding of family of origin experiences and ethnic identity development.

Limitations

Given the multiple factors that typically influence ethnic identity formation, this study will highlight only familial and cultural factors in its examination of these issues. The sample was restricted to Roman Catholic parishioners within specific ethnic parishes in Western Massachusetts for two reasons: first, each parish contained a high concentration of specific ethnic-Americans;

second, religion has been found to be a force that strengthens ethnic identification (McGoldrick, Pearce and Giordano, 1982).

The instruments used in this study had no previous evidence of validity and reliability.

Family of Origin/Ethnic Identity

The first part of this section will consist of an overview of autonomy and intimacy in family of origin experiences and identity formation as it is depicted in the literature. It is important to note that this overview will mirror culture specific values that reflect Western thinking on family functioning. The second part will review past research on ethnicity and ethnic identity and outline the rationale for examining these issues.

The classic literature regarding identity formation and family of origin experience has its roots in the work of Sigmund Freud. His writings focused on two particular issues: (1) the mechanistic, biological motivation for stage specific behaviors of psychosexual development and (2), the static, fixed nature of early life

experiences that influence personality in exactly the same manner over time (Hall, 1954). This, coupled with his mapping of the mind's intrapsychic spheres (Id, Ego & Superego) became the basis for psychoanalytic theory. Despite its pioneering influence, Freudian theory came under considerable criticism from subsequent practitioners and writers, resulting in a more refined, contemporary theory of dynamic, systems regulated relationships among family members. Neo-Freudians such as Harry Stack Sullivan redefined Freud's work, emphasizing the significance of social interaction in individual development.

One of the earliest and most influential revisions of Freudian theory was Fairbairn's (1954) object relations model of personality development. Dismissing Freud's ideas about biological drives, Fairbairn emphasized the importance of parental acceptance or rejection of a child's behavior. He surmised that these interactions were retained as "introjects" that subsequently influenced the

child's cognitive and affective functioning, as well as her or his perception of self and others.

Framo (1976) has been widely recognized as one of the first researchers to bridge the gap between traditional psychoanalytical and systemic models of therapy with particular attention on the influence of family of origin experiences. He stressed the need for both closeness and separation in relationship with an individual's parents during the evolution of their identity to avoid the potential for alienation and ensure "a strong sense of self" (p. 134). Framo contends that these intrapsychic processes are sustained by the family and can be the basis for further autonomy from or fusion to the family.

The significance of intergenerational influence on individual and family life development can be seen in Bowenian theory, which like Framo's theories, synthesizes elements of psychoanalytic and systemic theory. Bowen (1978) emphasized the differentiation of self or removing oneself from intense parental attachment as a key ingredient in achieving autonomy and self sufficiency.

Boszormenyi-Nagy (1973) expanded on the influence of one's family of origin across and within generational boundaries. His focus on dialectic interactions featured complementary elements of superiority and inferiority in relationships between members that frequently ascribed roles such as "scapegoat" (inferiority) or "parentified child" (superiority). These roles would appreciably effect self concept during childhood and later in adult life.

Williamson's Personal Authority in the Family System (P.A.F.S.) model (1981) offers an intergenerational perspective on the influence of the family in personal development. In this model, he contends that the presence of an intergenerational hierarchy creates structure for decision making, discipline, nurturance and other parental activities. He emphasizes, however, the importance of its gradual dissipation for the adolescent and young adult who are attempting to become autonomous from their family. Williamson emphasizes the importance of establishing

"a peerism" relationship with their parents in order to achieve autonomy and maintain intimacy among family members.

The early literature on family of origin experience suggests individuation from both parents as a key element in identity formation (Boszormenyi-Nagy & Spark, 1973; Satir, 1972). The recent literature suggests striking a balance between autonomy and intimacy as two key factors in this process (Framo, 1976; Schaefer & Olson, 1981). Jacob (1975) found that in his review of 57 studies of family health conducted between 1958 and 1974, autonomy was characterized by clarity of expression, personal responsibility, respect for other family members, an openness to others in the family and openly dealing with separation and loss. Intimacy was developed by encouraging a wide range of feelings, creating a warm atmosphere in the home, effective conflict resolution, developing sensitivity in and towards family members and believing in the goodness of human nature. Several studies on ethnicity have identified similar characteristics as essential

ingredients in the development of an individual's ethnic identity (Klein, 1980; Cobb, 1972; Giordano & Riotta-Sirey, in press).

Eric Erikson (1950) Margaret Mead (1948) and Geoffrey Gores (1948) defined identity "as a process located in the core of the individual and his/her communal culture" (p. 278). They proposed that the terms "identity" and "identity crisis" grew out of the experience of emigration, immigration and Americanization. Sluzki's (1979) "Stages of the Migration Process," described the stress and potential conflicts individuals and families faced when they immigrated across cultures and regions within cultures. The first stage, or Preparatory Stage is the family's commitment to immigrate. This could be seen in the form of letters to family or friends in the host country, applications for visas or other actions confirming their intent to migrate. The catalyst for such a move often pertained to dissatisfaction with the religious, political and/or economic conditions in the country of origin (Duncan, 1933).

The second stage is the transition itself, or The Act of Migration, whereby the family made their move to determine whether their expectations would be met. Theorists agree that the style of migration varied, depending on the pre-migration/host society conditions. If a family sought to escape the bonds of religious and/or political persecution in their homeland, the urgency to migrate might force them to indiscriminantly settle in a region of the host country that is incompatible with their ethnic needs.

The Period of Overcompensation, is the third stage, whereby the family attempts to reevaluate its ethnic norms, values, interactional styles, rituals and goals with the host society. Sluzki described the immigrant's subscription to the host society's reality via "instrumental" and "affective" rules (p. 383). The former dealt with the present-future oriented activities that established connections with the host environment. The latter centered on present and past oriented affective activities that sustained connections with the family of origin.

The most potentially disruptive stage in the immigration process is the Period of Decompensation or Crisis. The family faced the challenge of reformulating their own reality, defining the family's ethnic identity and its compatibility with the new environment.

During these stages, many immigrants were faced with prejudice and discrimination by the host society and the dilemma to assimilate or preserve ancestral beliefs and customs. Tomasi (1970) noted that the established groups viewed ethnicity as:

"...a survival of primary quasi-tribal loyalties which can only have a dysfunctional place in the achievement oriented, rationalized and impersonal relationships of the modern bureaucratic order" (p. 118).

For many, to assimilate meant extinguishing their ethnicity as well as their identity for the empty promise of successful assimilation, equality and opportunity. Mead (1948) and Gore (1948) found that first generation immigrants who did not assimilate became the objects of disdain by their American born children who rejected them as role models and authority figures. For some, this combination of

internal imbalance and a stress-producing environment led to an "identity crisis" and emotional breakdown. The beliefs and values that were the cornerstone of their ethnic group/identity were challenged. Hitte (1933) stated that assimilation is an impossible task for first generation immigrants. He wrote:

"...divesting one's self of a certain deep rooted pattern of ideas, sentiments, traditions, interests and an acceptance of and participation in a new spiritual inheritance cannot be accomplished completely in a generation. Even the second generation cannot fully assimilate" (p.67).

Yet Sluzki (1979) believed there were consequences for second generation family members if the process is delayed. Whatever had been avoided by the first generation would appear in the second generation generally as "a clash between the generations" (p.387).

In order to negotiate this transition, McGoldrick (1983) proposed "a pattern of biculturality" which involves the transmission of stories, traditions and rituals from one's country of origin and at the same time learning the ways of the new culture. This approach evolved with each successive generation as

they acquired a facility with the host society's language and made new connections through work and social organizations such as churches, schools and other government agencies. It has become the goal in socializing non-white children in the United States (Ramirez, 1977; Ramirez & Castenada, 1974; Ramirez & Price-Williams, 1974), despite the uncertainty of its overall impact. Some writers have suggested that it contributes to higher self esteem, greater understanding and higher achievement than others (Ramirez, 1983). Others have associated it with insecurity, anxiety, increased emotionality, distrust, hostility and defensiveness (Childs, 1943; Goodman, 1964; Lewin, 1948; Mussen, 1953; Paz, 1961; Stevenson & Stewart, 1958).

Summary

It is quite clear that a thorough understanding of ethnic socialization can only come from considering how the variables outlined in this chapter interact and influence each other. It is beyond the scope of this study to examine all of these variables. The examination of autonomy

and intimacy as significant factors in individual identity development and individuation from one's family have been the focus of recent family of origin research in the field of family therapy. This, coupled with the emerging interest in ethnic identity formation makes the topic of this dissertation a timely and salient one to examine. It is important to note here that these theories and the following terms are based on Western thinking and do not consider the variance that exists with these concepts across cultures.

Definition of Terms

Autonomy is defined as an individual's ability to establish a self within their family of origin where affection and obligation are present but not at the expense of their present family or self integrity (Jacob, 1975).

Intimacy is defined as the ability to express a wide range of emotions that promote sensitivity in and towards family members and believing in the goodness of human nature (Jacob, 1975).

Ethnicity is defined as both a conscious and unconscious process that fulfills a deep psychological need for identity and historical continuity (McGoldrick, Pearce & Giordano, 1983).

Ethnic Identity refers to an individual's acquisition of thoughts, feelings and behaviors associated with their ethnic group's customs and identity (White-Stephan & Stephan, 1989).

Family of origin refers to the emotional atmosphere, interpersonal relationship patterns, role related behaviors, expectations and rules of order that characterize relationships within the family in which an individual was raised (Bowen, 1976, 1978; Framo, 1976).

C H A P T E R I I

REVIEW OF THE LITERATURE

The underlying assumption of examining the relationship between autonomy and intimacy in family of origin experiences and ethnic identity formation is that one may regulate the degree of development in the other (Phinney and Rotherman, 1987). Several studies have suggested that people secure in their ethnic identity act with greater freedom, flexibility and openness (Klein, 1980; Giordano and Riotta-Sirey (in press); Cobb, 1972). Within a familial context, this process takes the form of an individual who has been able to establish a sense of self within their family of origin before leaving it. He or she do not have an urgent need to either be with or separate from his or her parents. Affection and obligation are present but not at the expense of their present family and/or self integrity (Framo, 1976). Williamson refers to this as "personal authority" or the task of establishing a peerhood with one's parents and maintaining an emerging self empowerment that permeates into that person's daily life/relationships.

Underpinning this process is a synthesis of individuation and intimacy that allows for "the freedom, flexibility and openness" to be close to others, with boundaries that can be initiated or terminated at will (McGoldrick, Pearce & Giordano, p. 5).

Although the process of achieving autonomy and intimacy is universal, its characteristics vary from culture to culture. Autonomy within an Italian-American or Puerto-Rican household may be moving into an apartment upstairs from one's parents (Giordano, 1986; Maldonado-Sierra & Trent, 1960). An Irish-American may feel differentiated if she/he relocates to a different town, state or country (McGoldrick, Pearce & Giordano, 1982).

French-Americans tend to express feelings of intimacy and attachment nonverbally. This expression may take the form of family reunions and gatherings whereby direct demonstration of emotions are avoided, with fragile issues treated in a joking, offhanded manner (Langelier, 1982). Polish-Americans characterize intimacy via respect that binds the

family in mutual and reciprocal behaviors that offer support and collaboration, all in the name of love (Mondykowski, 1982).

What may further complicate this process is the individual's degree of acculturation in American mainstream living. Is he or she a recent immigrant from their country of origin or a second, perhaps third generation ethnic American? It is apparent that these factors play key roles in this multidimensional process.

The literature review will be divided into three sections: the first section will review the various definitions used in the study of ethnicity; the influence of religion on ethnic evolution; the importance of ethnic identity development; the form that social relationships take within ethnic groups. The second section will examine the different ethnic groups cited in this study and how they define autonomy and intimacy within their culture. The third section will present and critique research concerned with the Family of Origin Scale (F.O.S.).

It is important to note here the danger of reporting research concerned with ethnicity. The

ethnic differences described in the family therapy literature embody common cultural stereotypes, yet suprisingly little empirical data exists that supports these notions (McGoldrick & Rohrbaugh, 1987). The results of these studies can be misinterpreted and used as a way of stereotyping people according to their ethnic background. This researcher would like to inform the reader that the literature review should be understood as an examination of behavioral tendencies that are attributed to ethnic groups in general and that there are several other factors, such as family of origin experiences that influence an individual's thoughts, feelings and actions.

Ethnicity

Few researchers of ethnic relations have ever defined the meaning of ethnicity in their studies. Isajiw (1974) examined 65 sociological and anthropological studies dealing with one or another aspect of ethnicity and found only 13 studies that included some definition of ethnicity; 52 had no explicit definition at all. Its absences may have

had to do with wanting to avoid too narrow or general a definition, limiting its scope or meaning in the study. Studies generally examined ethnicity among tribal societies in remote corners of the world, ethnic or "national" groups in Europe, the ethnics who immigrated to America and the subsequent generations that assimilated decades later. Anthropological studies focused on discrete tribal groups, the cultures they bore and how the various groups interacted. Naroll (1964) came up with six criteria for defining an ethnic unit: (1) distribution of particular traits being studied, (2) territorial ambiguity, (3) political organization, (4) language, (5) ecological adjustment, (6) local community structure.

The European usage of ethnicity usually refers to ethnic groups and their political and often territorial boundaries. Membership within these groups is often ascribed or self ascribed, creating a social identity which is used to orient oneself to other individuals either within the group or outside the group. The intragroup ethnic

linkage serves to organize contacts between persons who have established enduring interpersonal ties, creating a social order from which they can organize their daily lives. This community then concentrates its existence within comparatively permanent territorial boundaries, establishing criteria for inclusion and exclusion within the group to insure ethnic continuity (Handleman, 1977). Francis (1947) described these groups as "a nation which has not yet become fully conscious of itself" (p. 395). Thus, the term "nation" or "nationality" was used in place of ethnicity. (Note: the word "ethnicity" is derived from the Greek, "ethnikos" meaning "nation" which comes from the Latin, via French, which is "to be born").

These European ethnics immigrated to the United States because of their dissatisfaction with the religious, social, economic and political conditions in their homeland (Duncan, 1933). Assimilation theorists argued that many immigrants blended into the host culture (Gordon, 1964; 1978; Hirshman, 1983; Yinger, 1981), creating the

infamous "melting pot" theory. Pluralists believed that many immigrants retained several aspects of their cultures and identities, using it as a means of resource mobilization (Jenkins, 1983; Olzak, 1983). Underpinning both conditions is the influence of religion on this process. Within Catholicism, "ethnoreligious" faith was an expression of allegiance to the ethnic group that preserved the faith of the old country against the dissolvent powers of assimilation (Stout, 1975; p. 205). Greeley (1972) noted that these individuals were socialized to be Polish Catholics, Irish Catholics, Italian Catholics, French Catholics thus distinguishing themselves not only from other religious groups but also from Catholics of other ethnic backgrounds (p. 125). This socialization represented three successive stages that American ethnoreligion takes. According to Stout (1975), the first stage involved the ethnic group concentrating its attention around both ecclesiastical and national origin as a means of adaptation to the host country. The second stage

represented the integration of the immigrant units into what could roughly be labeled a Protestant-Catholic-Jewish-Black ethnoreligion. In this stage, the ethnic group expanded on the basis of broad religious faith and on the basis of race. For example, English, Welsh, Scotch-Irish, Swedish, Norwegians identify as "white Protestants," as opposed to Blacks, Catholics or Jews. In the third stage, Protestants, Catholics, Jews and Blacks identified as Americans and their ethnoreligion became oriented around a national identification with the "American way of life" (p. 208). It is clear that ethnicity and religion bonded as a force that strengthened ethnic identification (McGoldrick, Pearce and Giordano, 1982).

Ethnic identity for subsequent generations of ethnic-Americans has been historically viewed as a transient phenomenon that can range from a tenuous, nominal association to a strong, committed alliance. The empirical literature on ethnic identity has revealed three characteristics. First,

ethnic identity is subjective, whereby the individual identifies and/or ascribes which ethnic group she/he will affiliate with based on factors such as objective criteria (i.e., parent's ethnicity; language, religion and style of living) and the culture they were born in (Barth, 1969; Cohen, 1974; van den Berghe and Primov, 1974). Second, ethnic identity is often unstable with individuals changing identities in response to developmental and environmental changes. Paden (1967) referred to this as "situational ethnicity". Third, ethnic identity is a joint process whereby the group or individual and outsiders determine the individual's ethnic identity (Isaacs, 1975; van den Berghe and Primov, 1974). Greeley (1969, 1978 and 1981) reported that ethnic values and identifications are retained for many generations after immigration and play a significant role in family life and personal development throughout the life cycle (Lieberman, 1974; Teper, 1977; Gelfund and Kotzik, 1979) yet these same ethnic-Americans may be most susceptible to the conditions cited above, creating

a transient ethnicity that dissipates as he or she assimilates and ethnic boundaries disappear.

May (1983) stressed the importance of resolving this dilemma because of the disparity between ethnic groups in this country and throughout the world. Gourevitch (1978) emphasized the need to balance the present with a continuity of our heritage to insure the integrity of one's ethnic identity. She added that "covering or denying one's background tends to diminish one's self concept and that of others" (p. 230). The result may be the receipt of negative or distorted images of their ethnic background and/or the acquisition of values from the larger society that conflict with those of their family, leading to a sense of inferiority and self-hate that can create aggressive behavior and discrimination toward other ethnic groups (McGoldrick, Pearce and Giordano, 1983).

The assimilation of ethnic characteristics and feelings of belonging are maintained within the family system. Minuchin (1974) referred to this context as a natural social group whose organization and structure

screen and qualify family member experiences. These experiences are filtered through ethnic beliefs and values that maintain patterns of interaction both inside and outside the family and ethnic group context. Within this context, parental influence impacts the ethnic child's acquisition of language, customs and rituals, as well as implicit assumptions regarding the nature of social relationships and the rules that govern them (Fongas, 1979; Harre, 1980; Triandis, 1972). These assumptions take the form of behavior patterns that vary from culture to culture.

The family provides the context and training for the development of social relationships. These relationships can be organized in the following ways: individual versus group-oriented; active versus passive; authoritarian versus egalitarian; expressive versus restrained (Rotheram & Phinney, 1986). For the purposes of this study, this researcher will examine the emphasis placed on individual

orientation and group affiliation, since they parallel the study variables of autonomy/intimacy.

In group affiliation, the culture emphasizes assimilation, cooperation and interpersonal relationships. Cultures such as the Japanese, Italian, Mexican, Hawaiian and Puerto Rican cultures would promote this form of orientation (Rotheram & Phinney, 1986). Other cultures, such as mainland American and Western European cultures promote individual accomplishment, competition and independence from the group (Burger, 1973; Dore, 1958; Gallimore, Boggs and Jordan, 1974; Kerlinger, 1951). Within the United States, the research suggests that Black and Hispanic Americans are more oriented towards the family/ethnic group and white-American children are more oriented toward individuation and independence (Burger, 1973; Dore, 1958; Mock and Tuddenham, 1971).

Studies conducted with individuals whose orientation was toward group affiliation tended to be more attentive to the feelings and attitudes

of other people than to objective aspects of a situation. Gibbs (1980) and Hofstede (1984) found that Mexican-American and Black adults must establish an interpersonal relationship before instrumental tasks can be accomplished in either therapy or work settings. Other studies have also found a more prosocial, intimate rapport among Mexican-American, Indian and Black children than their white counterparts (Knudson, 1979; Batchold, 1982).

Several studies have suggested that American and Western European children are encouraged to be autonomous and decisive while Polynesian and Mexican-American children are far more collaborative and cooperative (Stewart, 1972; Graves and Graves, 1976).

Based on the results of these studies, one might conclude that group oriented individuals may be more likely to retain their ethnicity over time because of their affiliation with both family/ethnic group, yet there are no studies available to support this hypothesis. The next section of this review

will examine characteristics of each group as they apply to family of origin experiences and ethnic identity.

Ethnic Groups

Irish-Americans-issues such as autonomy and intimacy within the Irish culture represented a polarity that Irish-American families are often associated with. McGoldrick (1982) found that Irish-Americans deal with psychological and physical problems silently, through emotional and/or physical distancing. For some, autonomy may have taken this form as a means of dealing with familial stress. Irish-American husbands were generally viewed as "shadowy or absent figures", using avoidance to deal with familial stress (McGoldrick, 1983, p. 321). On the other hand, Irish-American women enjoyed a great deal of independence. In fact, they reported a greater degree of independence than woman in other ethnic groups (Biddle, 1976; Kennedy, 1978; Walsh and Walsh, 1973). This independence may take the form of familial management, further education and

career advancement. Blessings (1980) found a significant proportion of Irish-American women in both professional and white collar jobs.

Irish-Americans reportedly place little emphasis on closeness and romance (McGoldrick, 1982). This often translated into marital partners resigning themselves to an emotionally distant relationship. Thus, intimacy was generally absent within the family system and replaced with hospitality, charm and a strong sense of ethnic identification.

Although the Irish may be categorized as an individually oriented ethnic group, there is a great deal of ethnic pride associated with being "Irish". It is as though their "avoidance" or "independence" reinforces a sense of autonomy that for men keep them emotionally restrained and "respectable" and women independent, powerful and resourceful (McGoldrick 1982, p. 311). Ironically, this "sense of autonomy" provides an intimacy with their culture that promotes group solidarity and a determination that fosters their ethnic identity.

Italian-Americans-the Italian culture concentrated much of its orientation around the family and the resources it provided for its members. Autonomy may have been viewed as disloyal and perhaps a reason for expulsion if significantly contrary to the family's belief system. Attempts by second generation Italian-American children (girls, in particular) could be viewed by their parents as unnecessary due to their concern for the influence of outside authorities. This suspicion was often fueled by the constant influx of foreigners, changing governments and overwhelming natural disasters their parents witnessed growing up and living in Italy.

Generally, Italian-American men were considered the head of the household, regulating the family system as a peripheral member who could come and go as he pleased without any opposition from his wife. This autonomy was culturally defined and reinforced within the Italian-American community as an ethnically acceptable role for him to play.

Italian-American wives and daughters were generally confined to the household. McGoldrick and Rotunno (1982) described Italian-American wives and mothers as the "heart" of the household, managing the emotional issues that were present within the family system (p. 347). Autonomy was culturally unacceptable and potentially insulting in the eyes of the family and extended family and community. Daughters were expected to conform to a subordinate role in the family, modeling their mother's expertise in household and culinary skills.

Intimacy within an Italian-American household may be expressed through an extensive network of extended family members such as maternal/paternal aunts, uncles, cousins and grandparents, all of whom represent the resources that provide mutual support and opportunity for its members.

Italians may be categorized as a group-oriented ethnic group whose identity is derived from its affiliation with the family. Movement away from this familial constellation may disrupt the delicate, intrafamilial balance that promotes

ethnic identity formation, leaving it tenuous and susceptible to dissolution.

Puerto Rican-Americans-the ethnic structure of the Puerto-Rican family system is similar to that of the Italian-American system. Traditionally, it is patriarchal with the Puerto Rican husband in charge of protecting and providing for his family. The Puerto Rican wife is responsible for the upkeep of the home and attending to the needs of her husband and children. As in the Italian household, Puerto Rican men are ethnically sanctioned to come and go as they please without opposition from their wives. This autonomy may take the form of "combining virtue, courage, romanticism and fearlessness" to preserve dignity, honor and respect from others, which is the hallmark of the Puerto-Rican male's ethnic identity (Abad, Ramos and Boyce, 1974).

Intimacy within the Puerto-Rican family system is often expressed in the same way as the Italian-American family system does. The use of extended family members in time of need is the cornerstone of their culture, which values family unity, welfare and honor.

Puerto-Ricans may be categorized as a group oriented ethnic group that sanctions intense family ties and relationships in their quest for respectability amongst family members and within their ethnic community. Puerto Rican females may preserve their ethnic identity by intimately overseeing this intrafamilial network, while Puerto Rican males define their ethnicity on the basis of a culturally sanctioned autonomy that is in service of the family.

Polish-Americans-autonomy and intimacy within a Polish-American family can be characterized as acts of love and respect. Both husband and wife are given equal status in their relationship, a condition that has been lacking, especially for the wives, in the previously mentioned ethnic groups. Although Polish-American husbands are still considered the authority in the family, wives are expected to stand up for themselves and have a voice in their marriage. Love is expressed in the form of action that endorses respect and collaboration that is in the best interest of the family. Mondykowski (1982)

noted that Polish-American identity is defined by the "ability to function" and "doing" rather than being (p. 400).

This proactive stance is tempered with some suspicion, especially if the family member is operating outside the family system, where centuries of exploitation by Polish nobility in their homeland surfaces and becomes associated with present day nobility and opportunities for advancement. Despite their willingness to express emotions both inside and outside the family system, it may serve a secondary gain for creating distance if their suspicion intensifies, or fear of dependency on others evolves.

To either be taken advantage of or become dependent upon strikes a chord within members the Polish-American community as they view themselves as being self sufficient. Thus, autonomy and intimacy are ethnically and emotionally intertwined as a group oriented basis for self and familial identification.

French Americans-autonomy within the French-American family is usually reserved for the

husband/father who exercises authority and created security for the family. It also served to discreetly stimulate his self importance whenever his wife and/or family was in need of his authority. French-American wives were viewed as an emotional force and source of support, mediating family relationships and preventing direct confrontations. Thus, intimacy was often reduced to managing household activities, planning leisurely activities and rearing and educating their children. French-Americans were generally viewed as emotionally inexpressive. Feelings of attachment and intimacy were communicated non-verbally in forums such as family reunions and gatherings.

As an ethnic group, French-Americans may be viewed as group oriented, defining much of their identity on the basis of honesty, loyalty and hard work.

Family of Origin Scale

Despite the significant amount of family of origin theory and paradigm available to both researchers and clinicians, limited attention has

been given to developing assessment tools for their use.

The Family of Origin Scale (F.O.S.) was developed by Hovestadt, Anderson, Piercy, Cochran and Fine (1985) to measure perceived levels of health in an individual's family of origin. Although it was intended as a clinical assessment tool, its use was expanded to include applied research studies.

Fine and Hovestadt (1984) administered the F.O.S., the Rational Behavior Inventory (Shorkey and Whiteman, 1977) and a Semantic Differential Perception of Marriage Scale to 184 single university freshman and sophomores. They found that individuals who perceived their families of origin as healthy were more positive toward marriage than were those who perceived their family of origin as unhealthy. They added that these same individuals scored higher on their level of rationality than those who perceived their family of origin as unhealthy.

Holster (1982) examined the perceived health in the family of origin of 25 male members of alcohol

distressed families. A significant difference, ($t [48] = 3.20, p < .01$) in perceived health of the family of origin was revealed between men in non-alcohol distressed marriages ($x = 140.24$) and men in alcohol-distressed marriages ($x = 119.76$).

Andrasi (1986) found that 38 adult children of alcoholics were significantly less favorable in their ratings of their families of origin ($p < .001$) than a comparison group of 94 subjects.

Canfield (1983) administered the F.O.S., the Healthy Family Functioning Scale (H.F.F.S.) (Sennott, 1981) and the Personal Information Scale to 171 subjects who were married and residing in a household with their spouse and at least one child under the age of 18. He found a significant correlation between F.O.S. scores measuring levels of perceived health in the family of origin of subjects and H.F.F.S. scores measuring levels of perceived health in the subject's current family ($r [169] = .48, p < .01$).

Mangrum (1988) compared the ratings of 158 adult male prison inmates on the F.O.S. with those

of a large group (442) of college students. He reported significant differences between the two groups on 36 of the 40 test items as well as on the mean ratings for the entire scale.

Finally, Lee, Gordon and O'Dell (1989) reported that scores of 100 psychotherapy patients were significantly different from those of a similar number of non-patients on all the subscales of the F.O.S.

The conclusions of the data generated from these studies have been tentative because of the absence of empirical evidence on the scale's validity and utility across populations. Lee, et. al. (1989) reported that standardization samples have been small and limited to only total F.O.S. scores. Yet the scale has been shown to differentiate across clinical populations such as married couples, adult children of alcoholics, psychotherapy patients and prison inmates.

Another concern has been the reliance on self report measures as the primary source of data. Hovestadt, et. al. (1985) acknowledge how it is

"susceptible to distortion over time and life experience, yet views the subject's account as their perceived reality, which are as important and accessible to communicating and understanding one's family of origin experiences" (p. 295).

Lee, Gordon and O'Dell (1989) proposed assessing the scale's "subparts" differentially to further determine its utility (p.20). This researcher chose to highlight the variables of autonomy and intimacy partly for this reason, as well counter the author's use of "healthy" as a study variable. It is this researcher's belief that "health" is a culturally defined variable and therefore, preferred using the scale's subparts as an alternative without compromising the study's internal validity.

Summary

This chapter has been an attempt to review literature on data pertaining to ethnicity, ethnic identity and the Family of Origin Scale. Their importance lies in the fact that these variables might assist clinicians and researchers in uncovering information that can further our understanding of the family of origin and its

impact on an individual's development in a host of forums, one such forum being ethnic identity formation.

Additional significance lies in the evolving role of ethnic identity and how it shapes our perceptions of our identities and those of different ethnic groups. This is of particular importance given the tenuous state of ethnic relationships both within the United States and throughout the world at this time.

It is apparent that there are several factors that contribute to these variables both separately and jointly. It is beyond the scope of this study to examine all the variables that may contribute to this multidimensional process, yet preliminary steps must be taken in a manner that isolate variables for study before extensive research can be done. This study is an attempt to take a step in that direction.

The following chapter will review the procedure and criteria for identifying, gathering and analyzing the data.

C H A P T E R I I I

METHODOLOGY

The purpose of this section is to describe the procedure and criteria used to identify, gather and analyze the data for this study. The first section will focus on the nature of the study. Next, there will be a description of the procedure used in selecting the sample and of the sample used in the study. Following that will be a review of the instruments used in the study, with examples of questions and formats from each instrument. This chapter will also include the limitations of the study. Finally, there will be a description of how the data was collected and analyzed and the specific hypotheses of the study.

Nature of the Study

This is a replication and extension study on perceived autonomy and intimacy in family of origin experiences and whether they contribute to or discourage the retention of an individual's ethnic identity. The study will replicate the format of an investigation conducted by Canfield (1981) on

perceived health of family of origin experiences as predictors of current family functioning. In this study, Canfield's use of the Healthy Family Functioning Scale (H.F.F.S.) will be replaced with an Ethnic Identity Scale (E.I.S.: White-Stephan & Stephan, 1989) to measure ethnic identity retention.

Subject Selection

The procedure of selecting subjects for this study had two components. The first involved a random sample of parishioners from five Western Massachusetts Roman Catholic parishes, each representing the following ethnic groups: Irish, Italian, Puerto Rican, Polish and French. Every third name was selected from each parish registry until a total of 75 names were gathered. The selections were conducted with the permission and assistance of the pastor and/or resident priests.

Additionally, a supplemental procedure was used to gather subjects through the use of sign up sheets that were posted throughout each participating parish.

Roman Catholic parishes were chosen as a population source for this study because of the high concentration of specific ethnic-Americans within each parish. Furthermore, religion has been found to be a source that strengthens ethnic identification (McGoldrick, Pearce and Giordano, 1982).

A cover letter introducing the nature of the study, instructions on how to participate and an assurance of confidentiality was sent to the 75 prospective participants in May/June, 1990 (Appendix, A). Attached to this letter was a response card they were to return, indicating their willingness or refusal to participate in the study (Appendix B). Willing participants were sent a second cover letter (Appendix C) thanking them for their participation in the study as well as encouragement to complete the enclosed questionnaires thoroughly. They were also given a phone number to call should any questions arise regarding the instruments and informed of a forthcoming presentation conducted by the researcher for interested parishioners on the outcome of the study.

A self addressed stamped envelope was included to facilitate returns.

The attached questionnaire packets consisted of the Personal Information Form (P.I.F.), the Family of Origin Scale (F.O.S.) and the Ethnic Identity Scale (E.I.S.). Each scale had a brief abstract describing the instrument and instructions on how to complete it.

A total of 375 cover letters with response cards were mailed throughout the five participating parishes. Thirty-one percent (119) of the response cards were returned indicating an interest in the study. Twelve percent (45) preferred not to participate in the study. The remaining fifty-six percent (211) did not respond at all. The postings generated an additional 104 interested parishioners.

Based on these responses, 223 questionnaire packets were mailed out. Two hundred and thirteen of these packets were returned resulting in a ninety-five percent response rate. Of this total, eighteen packets had to be eliminated because of incomplete information.

Most subjects had positive responses to the questionnaires and appreciated the opportunity to participate in the study. A small portion of the sample felt that the questionnaires were too long (total of 29 pages), which may explain why eighteen packets were returned incomplete. They were ultimately excluded from the sample.

The process for selecting the sample and gathering the data lasted approximately five months (May-September, 1990).

Sample

There was a total of 195 completed questionnaire packets received. One hundred packets were derived from the random sample and ninety-five from the postings.

The sample consisted of 43 parishioners from the Irish parish (22%); 35 parishioners from the Italian parish (18%); 36 parishioners from the Puerto Rican parish (18.5%); 41 parishioners from the Polish parish (21%) and 40 from the French parish (20%).

As shown in Table 1, eighty-seven percent (170) of the parishioners identified with the ethnic group represented in their parish, while the remaining

thirteen percent (25) identified as multi-ethnic (24) or Yankee (1).

TABLE 1

Ethnic Parish: Ethnic Identification N=169

Ethnic Group	Ethnic Parish/Identity		Multi	Yankee
	Number	%		
Irish	29	62%	38%	0
Italian	35	100%	0%	0
Puerto Rican	32	88%	12%	0
Polish	33	82%	18%	1
French	40	100%	0%	0

As shown in Table 2, seventy-two percent of the sample (141)* fell within the 36 year old and older range.

TABLE 2

Age N=195

Age range	Frequency	%
Under 21	6	3.1%
21-25	12	6.2%
26-30	20	10.3%
31-35	16	8.2%
36-45	50	25.6% *
46-55	35	17.9% *
56-over	56	28.7% *

Instrumentation

The Personal Information Form (P.I.F.) is contained within the Appendix. It was a survey developed by Canfield (1983) to collect demographic data. It consists of eighteen questions pertaining to the subject's family of origin and current family. They include data on family of origin

size, family of origin socioeconomic status, family of origin religious behavior, parental divorce history, birth order, current family size, current family socioeconomic status, current family religious behavior and divorce history of the subjects.

The P.I.F. items were approved by three faculty members in the Department of Counseling and Guidance at East Texas State University as acceptable for the collection of data related to the current family and family of origin of subjects who participated in the Canfield study.

The subject in this study was instructed to check off, circle or write in the answer that most accurately reflected their response to questions asked. Sample questions are:

- | | | |
|-------------------------|------|------|
| 9. Including yourself, | ___1 | ___5 |
| spouse/partner, how | ___2 | ___6 |
| many members are | ___3 | ___7 |
| currently living in | ___4 | ___8 |
| your household? | | |
| 11. Including yourself, | ___1 | ___5 |
| how many members of | ___2 | ___6 |
| your family were | ___3 | ___7 |
| living in the house- | ___4 | ___8 |
| hold when you were | | |
| growing up? | | |

The Family of Origin Scale (F.O.S.) is contained in the Appendix. It was developed by Anderson (1980) to assess perceived levels of health in an individual's family of origin. The scale consists of forty items arranged in a Likert-type format with a score range from 1 to 5 on each item. Thus, the lowest possible total score is 40 and the highest possible total score is 200.

The subject was instructed to circle the number that corresponded with their degree of agreement or disagreement. Sample questions are:

Statement	<hr/>				
	Str			Dis	Str.
	___Agree___	___Agree___	___Neut___	___Agree___	___Dis.
3. In my family, we encouraged one another to develop new friendships.	5	4	3	2	1
13. Resolving conflicts in my family was a very stress- ful experience	5	4	3	2	1

The instrument is composed of two subscales based on the theoretical dimensions of "autonomy" and "intimacy." For the purpose of this study, these variables separated and according to a paradigm constructed by Anderson et al.(1985) that divided the item scales into "high" and "low" (p.291).

For the subscales of autonomy and intimacy, the lowest possible score was 40, which indicated a low level of both variables in the subject's family of origin. The highest possible score was 200, which indicated a high level of these variables in the subject's family of origin.

The paradigm items reflected the degree of autonomy and intimacy encouraged ("high") or discouraged ("low") within the family. The lowest score for each item was 0 and the highest score was 50. Variable constructs that characterized "high autonomy" or "HigAuto" were clarity of expression, responsibility, respect for others, openness to others and the acceptance of separation and loss.

A sample item is as follows:

Statement	<hr/>				
	Str			Dis	Str
	Agree____	Agree__	Neut__	Agree__	Dis
14. My family was receptive to the different ways various family members viewed life.	5	4	3	2	1

Variable constructs that characterized "low autonomy" or "LowAuto" were ambiguity, irresponsibility, absences of self expression, distrust toward others, denial of separation and loss.

A sample item is as follows:

Statement	<hr/>				
	Str			Dis	Str
	Agree____	Agree__	Neut__	Agree__	Dis
37. My parents discouraged us from expressing views different from theirs.	5	4	3	2	1

Variable constructs that characterized "high intimacy" or "HigInt" were expressing a wide range of feelings, warm mood and tone, successful conflict

resolution, empathy and trust.

A sample item is as follows:

Statement	<hr/>				
	Str			Dis	Str
	Agree_____	Agree__	Neut__	Agree__	Dis
40. I remember my family as being warm and supportive.	5	4	3	2	1

Variable constructs that characterized "low intimacy" or "LowInt" were a narrow range of feelings, absence of warm mood and tone, absence of conflict resolution, empathy and trust. A sample item is as follows:

Statement	<hr/>								
	Str			Dis	Str				
	Agree	_____	Agree	__	Neut	__	Agree	__	Dis
33. My family believed that people usually took advantage of you.	5		4		3		2		1

Validation of the F.O.S. consisted of soliciting the opinion of six nationally recognized authorities in the field of marriage

and family therapy research [1]. Sixty prospective test items were compiled by Anderson (1980) and twenty graduate students in the field of marriage and family therapy. The authorities rated each item using a Likert scale format to the extent that each reflected the appropriate construct. Following its administration to forty-one psychology graduate students, a total score test-retest reliability coefficient of .97 was obtained, in addition to subscale coefficients of .94 for autonomy and .96 for intimacy (Anderson, 1980: 37). Subsequent evaluation of the F.O.S. (Hovestadt, et.al., 1983) yielded an internal consistency reliability of .75 and a standard item alpha of .97 using Cronbach's coefficient alpha. The Ethnic Identity Scale (E.I.S.) is also contained in the Appendix. For the purpose of this study, the instrument was revised from the original scale developed by White-Stephan and Stephan (1989) to correspond with family of origin data. The first

- [1] Alan J. Hovestadt Ed. D., East Texas State University; William T. Anderson Ed. D., Texas Women's University; Fred P. Piercy, Ph. D., Purdue University; Samuel W. Cochran Ph. D., East Texas State University and Marshall Fine Ed. D., University of Guelph.

part of this nineteen page questionnaire is comprised of a Likert-type scale format. This section consisted of sixty-three questions pertaining to the respondent's family of origin experiences, which included factors such as culture, physical appearance, socioeconomic status, perceived acceptance by their ethnic group, degree of parent's ethnic identification. The scale's score ranged from 1, which indicated a high score and 5 as a low score. Thus, a total score that was low indicated a strong ethnic identity and a high score as a weak ethnic identity.

Sample questions are:

6. If you were writing a description of yourself for someone who didn't know you, would you mention your ethnic group?

_____ Yes, definitely

_____ Yes, probably

_____ Maybe

_____ No, probably not

_____ No, definitely not

25. Which parent are you most similar to in values and beliefs?

_____ Father's values/beliefs

_____ Mother's values/beliefs

_____ Both

For the purposes of this study, the latter part of this questionnaire was revised from the original scale's format, excluding questions on wage earner earnings and parent's education and replaced with open ended questions pertaining to factors that shaped the respondent's degree of identification with their parent's ethnic groups. This section was used to determine the consistency of the subject's earlier responses to ethnic identification with their parent's ethnic group. Sample questions are:

51. What do you think were the most important factors that helped to shape your ethnic identity as a child?

53. If your ethnic identity has changed over time, what factors do you think contributed to that change?
-
-

These data were coded and used in the analysis. Examples of the coding will be given in the analysis section of this chapter. The authors did not give any information regarding the validity or reliability of the E.I.S. however, its use of subjective and situational data may compensate for the instrument's limited use and questionable validity.

Limitations

It is apparent that a person's level or intensity of ethnic identification with a particular ethnic group can vary from a tenuous, nominal association to a strong committed alliance. Relevant issues such as political, geographical, socioeconomic factors (country of origin; present setting) are key elements in this process. Although they were implied indirectly in the data, they were excluded from the study because of the enormity of

including and controlling these variables. Thus, the scope of this study is limited to familial factors that may influence the retention of an individual's ethnic identity.

The strength of this sample is also its weakness. The use of Roman Catholic parishioners from the general population suggested a true representation of the population as a whole. Yet, the parishioners affiliation with the Roman Catholic church may have biased their responses in favor of ethnic identification (McGoldrick, Pearce and Giordano, 1983).

Another limitation was the use of volunteers gathered from the postings distributed throughout the participating parishes. The additional time and expense for a second random sampling were the reasons for the use of this supplemental procedure. Although volunteers are rarely representative of the population as a whole, it would be pointless to reject the data generated from their responses given the limited sample size from the random sample.

The instruments used in this study also represent another limitation in this study. The Family of Origin Scale (F.O.S.) and Personal Information Form (P.I.F.) have had limited follow up to determine their validity and reliability. The Ethnic Identity Scale (E.I.S.) has no previous evidence of validity and reliability.

Both the independent variables (F.O.S./P.I.F.) and dependent variables (E.I.S.) in this study are based on the subjects' reflections of their past experiences. Human memory is often inaccurate in accounting the experiences being measured here. In addition, it is difficult to know all the influences affecting these complex variables.

In summary, the exclusion of quantitative, sociopolitical and economic variables, the use of Roman Catholic parishioners and the bias it may create, the use of volunteers and the absences of validity and reliability for some the instruments used are considered limitations in this study.

Data Analysis

All the responses to the questionnaires were coded and analyzed using cross tabulations and related measures of association according to the SPSSX (Statistical Package in the Social Sciences, Nie et al., 1975) package. A descriptive analysis of the total sample was done using percentages, means, frequencies and standard deviation. This provided a profile of subjects by sex, age, parish, ethnic group.

The subjects were categorized into particular ethnic groups based on two factors: ethnic parish affiliation and self reported ethnic identity. Each subject was given a four digit I.D. number. The first three digits identified the subject and the fourth digit her/his parish. The parish coding was as follows: (1) Irish; (2) Italian; (3) Puerto Rican; (4) Polish; and (5) French.

The subject's self reported ethnic identity was based on their response to question #5 on the Personal Information Form:

5. What ethnic group (e.g.,
Irish-American, Afro- American, Italian-American,
Chinese-American, etc.) Please specify, _____

The analyses consisted of primary and secondary variables. The primary variable analysis consisted of an analysis of variance (ANOVA) of the mean scores for ethnic identity, autonomy and intimacy for the entire sample group, each of the five ethnic group and the male and female members of each group. Additionally, a multiple regression analysis of ethnic identity, autonomy and intimacy was conducted for the entire sample group, each of the five ethnic groups and the male and female members of each group.

The analyses included an examination of primary and secondary variables. The primary variable analysis consisted of a multiple regression analysis of autonomy, intimacy and ethnic identity for the entire group sample

A secondary analysis was conducted on variables from the Ethnic Identity Scale (E.I.S.) to determine the correlation between the subject's individual and familial ethnic characteristics as a child and as an adult. A sample question is as follows:

27. In the neighborhood you lived in when you were growing up, how often did you have contact with neighbors from the following ethnic groups?

	Very Freq.	Freq.	Occ.	Rarely	Never
Mother's ethnic group	_____	_____	_____	_____	_____
Father's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

28. In the neighborhood you lived in as an adult, how frequently have you had contact with neighbors from the following ethnic groups?

	Very Freq	Freq	Occ	Rarely	Never
Mother's ethnic group	_____	_____	_____	_____	_____
Father's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

Summary

This chapter outlined the procedure that was used to identify, gather and analyze the data for this study. Quantitative measures were used to gather demographic and statistical data from the 195 Roman Catholic parishioners who represented Irish, Italian, Puerto Rican, Polish and French ethnic groups.

An analysis of variance (ANOVA) on the mean scores for ethnic identity, autonomy and intimacy, multiple regression analysis and correlation coefficients were used to examine the variables that made up this study. The next chapter will present the result of the analyses.

C H A P T E R I V

RESULTS

This chapter examines the results of the analyses conducted on the responses to the research questionnaires obtained from the 195 Roman Catholic parishioners that participated in this study. The independent variables were perceived autonomy and perceived intimacy in family of origin experiences. The dependent variable was ethnic identity. The intent was to determine whether an individual who had individuated from his or her family of origin and yet remained close to them would retain his or her ethnic identity.

The analysis was divided into primary and secondary variables. The primary variables examined the relationship between perceived autonomy and intimacy in family of origin experiences and ethnic identity retention. To determine this, an analysis of variance (ANOVA) was conducted on the mean scores for ethnic identity, autonomy and intimacy for each of the ethnic groups and the male and female members of each group.

Additionally, three multiple regression analyses were conducted on each of the ethnic groups and the male and female members of each group using the variables perceived autonomy, perceived intimacy, perceived high autonomy, perceived high intimacy, perceived low autonomy and perceived low intimacy as the independent variables and ethnic identity as the dependent variable.

The ANOVA did not find a significant difference among the mean scores for each of the subgroups measured.

The multiple regression analysis found that of the women, Irish, Italian, Puerto Rican and French members of the sample group, autonomy and intimacy were not significant factors that contributed to the retention of their ethnic identity. The entire sample group, the Polish sample group and the men in the sample did perceive autonomy and intimacy as significant factors that contributed to the retention of their ethnic identity.

The secondary variables in this study consisted of a correlation between the subject's individual, familial and ethnic experiences both as a child and as

an adult. The analyses suggested a strong correlation between childhood and adult familial and ethnic experiences.

The following sections will feature these results and a brief discussion of the analysis.

Primary Variables

This section will contain the mean scores for ethnic identity, autonomy and intimacy for each ethnic group and for the male and female members of these groups followed by an analysis of variance (ANOVA) for these mean scores.

TABLE 3

Summary of Ethnic Identity Mean Scores

ETHNIC GROUP	N	<u>X</u>	MALE	FEMALE
Sample group	(195)	159.5		
Irish	(43)	156.5	150.7	159.6
Italian	(35)	161.1	156.1	163.2
Puerto Rican	(36)	153.2	157.5	150.6
Polish	(41)	153.2	152.7	153.4
French	(40)	163.0	161.8	163.9

TABLE 4

Anova Table: Ethnic Identity by Ethnicity and Gender

<u>SOURCE OF VARIATION</u>	<u>SUM OF SQUARES</u>	<u>DF</u>	<u>MEAN SQUARED</u>	<u>F</u>	<u>SIGNIFICANT F</u>
Main effects					
Ethnicity	2975.455	4	743.864	1.26	.288
Gender	197.806	1	197.806	.335	.563
2-way interaction					
Ethnicity by gender	1121.851	4	280.463	.475	.754
Residual	95009.855	161	590.123		
Total	99220.643	170	583.651		

An analysis of variance (ANOVA) was conducted on ethnic identity mean scores by ethnicity and gender to compare the differences in the scores for these variables. As shown in table 3 and 4, the analysis did not indicate a main effect or interaction between these variables at the .05 level (.288; .563; .754).

TABLE 5

Summary of Autonomy Mean Scores

ETHNIC GROUP	N	<u>X</u>	MALE	FEMALE
Sample group	(195)	59.7		
Irish	(43)	57.8	60.3	56.1
Italian	(35)	60.7	62.4	60.0
Puerto Rican	(36)	60.0	60.5	59.8
Polish	(41)	60.7	60.9	60.6
French	(40)	60.2	59.8	60.5

TABLE 6

Anova Table: Autonomy by Ethnicity and Gender

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANT F
Main effects					
Ethnicity	212.035	4	53.009	1.408	.234
Gender	55.235	1	55.235	1.467	.228
2-way interaction					
Ethnicity by gender	114.013	4	28.503	7.57	.555
Residual	6061.813	161	37.651		
Total	6439.789	170	37.881		

An analysis of variance (ANOVA) was conducted on autonomy mean scores by ethnicity and gender to compare the differences in the scores for these variables. As shown in Table 5 and 6, the analysis did not indicate a main effect or interaction between these variables at the .05 level (.234; .228; .555).

TABLE 7

Summary of Intimacy Mean Scores

ETHNIC GROUP	N	X	MALE	FEMALE
Sample group	(195)	59.2		
Irish	(43)	57.1	59.1	56.1
Italian	(35)	59.1	59.5	59.0
Puerto Rican	(36)	60.9	63.2	59.6
Polish	(41)	59.3	58.0	59.9
French	(40)	59.7	60.5	59.0

TABLE 8

Anova Table: Intimacy by Ethnicity and Gender

<u>SOURCE OF VARIATION</u>	<u>SUM OF SQUARES</u>	<u>DF</u>	<u>MEAN SQUARE</u>	<u>F</u>	<u>SIGNIFICANT F</u>
Main effects					
Ethnicity	224.077	4	56.019	1.785	.134
Gender	68.031	1	68.031	2.168	.143
2-way interaction					
Ethnicity by gender	138.186	4	34.547	1.101	.358
Residual	5051.578	161	31.376		
Total	5490.000	170	32.294		

An analysis of variance (ANOVA) was conducted on intimacy mean scores by ethnicity and gender to compare the differences in the scores for these variables. As shown in tables 7 and 8, the analysis did not indicate a main effect or interaction between these variables at the .05 level (.134; .143; .358).

Based on the results of the ANOVA conducted on the sample means for ethnic identity, autonomy and intimacy these variables did not appear to differ (main effect) or interact (2-way interaction) significantly with one another.

The following section will contain the results of the multiple regression analyses that were found to be significant at the .05 level.

In the equation regressing perceived autonomy and perceived intimacy with ethnic identity for the entire sample group (N=195), perceived intimacy was found to be significant in predicting the retention of an individual's ethnic identity within this group. Fifty-nine percent of the variance was accounted for in the regression equation. As shown in Table 9, this regression analysis was found to be significant with $F=12.10$, $p=.0006$.

Sample Group-High Intimacy

TABLE 9
Summary of Regression Analysis
Sample N=195

Variables entered	High Intimacy Ethnic Identity
Multiple R.	.24289
R Squared	.05900
F	12.1
Significant F	.0006

This finding appears to be consistent with the intra-group attachment ethnic group members have for each other. This attachment can serve to preserve cultural traditions, beliefs and values that make up the group's identity. It may also help to provide preferred associates and organize social supports and opportunities for mobility and success (McGoldrick, Pearce and Giordano, 1982; Klein, 1980), which are

ultimately transmitted to the families within these groups (Greeley, 1981, 1978, 1971).

In the equation regressing perceived negative autonomy and perceived negative intimacy with ethnic identity for the entire sample group, perceived negative autonomy was found to be significant in predicting the retention of an individual's ethnic identity within that group. Thirty-six percent of the variance was accounted for in the regression equation. As shown in Table 4, this regression analysis was found to be significant with $F=7.27$, $p=.0076$.

Sample Group-Low Autonomy

TABLE 10

Summary of Regression Analysis

SAMPLE N=195

Variables entered	Low Autonomy Ethnic Identity
Multiple R	.19057
R Squared	.0363
F	7.27
Significant F	.0076

This finding may be particularly relevant for the ethnic groups who recently immigrated to a host country and settled in a region or neighborhood with a population from the same country of origin. Ethnic groups such as Italians, (Ianni-Reuss, 1972; McGoldrick, Pearce and Giordano, 1982), French (Langelier, 1982) and Polish (Mondykowski, 1982) were plagued by centuries of exploitation in their homeland. For some, exposure to the host society during the immigration process triggered suspicions about the host group's intentions, further solidifying the intragroup's boundaries and discouraging individuation from the ethnic group.

In the equation regressing perceived autonomy and perceived intimacy on ethnic identity for the Polish sample, these variables were found to be significant in predicting the retention of an individual's ethnic identity within that group. Twenty-four percent of the variance was accounted for in the equation. As shown in Table 5, this regression analysis was found to be significant with $F = 4.98$, $p = .0132$.

Polish Sample Group-Autonomy/IntimacyTable 11Summary of Regression AnalysisPOLISH N=41

Variables Entered	Autonomy/Intimacy Ethnic Identity
Multiple R.	.49343
R Squared	.24348
F	4.98
Significant F	.0132

This finding appears to be consistent with the Polish belief in "the ability to function" as the basis for ethnic identity (Mondykowski, 1982; p. 400). In the Polish family system, love is expressed in the form of action that fosters respect and collaboration that is in the best interest of the family. The autonomy "to function" appears to contribute to an intimacy that evolves through collaboration with family and extended family members.

In the equation regressing perceived positive autonomy and positive intimacy on ethnic identity for the men in the sample group, both variables were found to be significant in predicting the retention of ethnic identity within that group. Twelve percent of the variance was accounted for in the regression equation. As shown in Table 6, this regression analysis was found to be significant with $F = 4.61$, $p = .0133$.

Sample Group (Male)-High Autonomy/High Intimacy

TABLE 12

Summary of Regression AnalysisMEN N=69

Variables Entered	High Autonomy High Intimacy
Multiple R	.35022
R Squared	.12266
F	4.61
Significant F	.0133

The high autonomy finding appears to be consistent with how society and the field of social science perceive the role of men. From a sociological perspective, the social construction of reality is patriarchal, with men being valued and allowed privileges, such as autonomy that are not available to women (Dodson-Gray, 1982).

The field of social science has viewed the male psyche as evolving through separation from the individual's parents, in particular the mother. Theorist such as Freud, Jung and Erikson have reported that male identity evolves when the individual becomes autonomous from his family of origin.

The high intimacy finding is unusual given the historical view of men as generally being stoic and discouraged from being intimate or open with their feelings. Yet these findings suggest that in this group, it may be significant in predicting the retention of ethnic identity

for the men in this sample. What may have influenced this finding was the strong religious influence that was present in this population. Religion is a force that not only strengthens ethnic identification but also endorses family closeness.

This data does suggest that elements of autonomy and intimacy, either singularly or collectively are significant in predicting the retention of ethnic identity for certain populations. The following section will examine correlations on the subject's familial and ethnic characteristics as an adult and as a child.

Secondary Variables

The secondary variables in this study consisted of a correlation between the subject's individual, familial and ethnic experiences both as a child and as an adult. The correlation coefficient of variables were taken from the Ethnic Identity Scale. The variables are:

Neighborhood(Child)-Neighborhood(Adult);

Religious holiday(Child)-Religious holiday (Adult); Ethnic Food(Child)-Ethnic Food(Adult);

Ethnic National Holidays(Child)-Ethnic National Holidays(Adult); Ethnic Customs(Child)-Ethnic Customs(Adult). The correlations were developed through the use of a Pearson Correlation Coefficients model to explore the relationship between the sample subject's individual, familial and ethnic experiences as a child and as an adult. The data are illustrated in Table 13. It indicates a strong correlation between childhood and adult familial and ethnic experiences.

TABLE 13

Correlation Coefficients of
Childhood, Adult, Familial and Ethnic
Experiences

<u>Neighborhood(Child)-Neighborhood(Adult)</u>							
Grp.	Fem.	Male	Irsh.	Ital.	P.R.	Pol.	Fren.
.4884	.4252	.5826	.6191	.4347	.3727	.6282	.3778

<u>Religious Holiday(Child)-Religious Holiday(Adult)</u>							
Grp.	Fem.	Male	Irsh.	Ital.	P.R.	Pol.	Fren.
.8296	.8895	.7366	.9510	.7953	.7896	.9240	.9624

<u>Ethnic Foods(Child)-Ethnic Foods(Adult)</u>							
Grp.	Fem.	Male	Irsh.	Ital.	P.R.	Pol.	Fren.
.7079	.7287	.6670	.8672	.6080	.6294	.6499	.6218

<u>Eth/Nat Holiday(Child)-Eth/Nat Holiday(Adult)</u>							
Grp.	Fem.	Male	Irsh.	Ital.	P.R.	Pol.	Fren.
.8007	.8177	.7690	.7825	.7132	.6916	.7633	.8054

<u>Ethnic Customs(Child)-Ethnic Customs(Adult)</u>							
Grp.	Fem.	Male	Irsh.	Ital.	P.R.	Pol.	Fren.
.7656	.7950	.7069	.9012	.6553	.7563	.9017	.5235

There is an especially strong correlation between the subject's celebration of religious holidays as a child and as an adult (Grp.: .8296; Fem.: .8895; Males: .7366; Irsh.: .9510; Ital.: .7953; P.R.: .7896; Pol.: .9240; Fren.: .9624), which appears to reflect the strong religious ties this sample population has with its religion and its corresponding influence on ethnic identity. This data supports an earlier reference to the sample group's identification with the ethnicity represented in their respective parishes (See table 1, page 49).

The influence of religion can be seen in the categories ethnic national holidays, ethnic customs and ethnic foods. The strong correlation between religion and these categories further supports the impact religion has on familial and ethnic experiences. These correlations are illustrated in Table 14.

TABLE 14Religion-Ethnicity Correlations

	Grp.	Fem.	Irsh.	Fren.	Pol.
Rel.Hol.	.8296	.8895	.9510	.9624	.9240
Eth. Cust.	.7656	.7950	.9012	.5235	.9017
Eth. Nat.	.8007	.8177	.7825	.8054	.7633

These results support the empirical data on the impact religion, cultural ceremonies and events have on the evolution of ethnic identity (A. Cohen, 1974; DeVos, 1975; Isaacs, 1975; Nagata, 1974; Portes, 1984; Stevens and Swicegood, 1987; van den Berghe and Primov, 1974).

Summary

This chapter examined the results of the analysis conducted on the responses to the research questionnaires obtained from Roman Catholic parishioners that participated in this study. An analysis of variance (ANOVA) was conducted on the mean scores for ethnic identity, autonomy and intimacy for each ethnic

group and for the male and female members of these group. There were no significant differences found between these variables.

The multiple regression analysis found elements of autonomy and intimacy that either singularly or collectively were significant in predicting the retention of an individual's ethnic identity.

Perceived autonomy and intimacy were found to be significant in predicting the retention of an individual's ethnic identity for the Polish sample in this study. Perceived low autonomy and high intimacy were found to be significant in predicting the retention of an individual's ethnic identity for the sample group. Finally, perceived high autonomy and high intimacy were found to be significant in predicting the retention of an individual's ethnic identity for the men in the sample group.

The Pearson Correlation Coefficients found a significant correlation between childhood and adult familial and ethnic experiences.

The next chapter will present a discussion on the significant findings concerning the relationship between perceived autonomy and intimacy in family of origin experiences and the retention of ethnic identity and the relationship between the subject's individual and familial, ethnic experiences as a child and as an adult.

C H A P T E R V

DISCUSSION, IMPLICATIONS AND CONCLUSIONS

This chapter will present a discussion of the significant findings concerning the relationship between the independent variables, perceived autonomy and intimacy in family of origin experiences and the dependent variable of ethnic identity. It will also include a discussion on the findings concerning the correlation between the subject's individual and familial, ethnic experiences as a child and as an adult.

Family of Origin Experiences and Ethnic Identity

It was expected that family of origin experiences would influence ethnic identity retention. Specifically, that a person who individuated from his or her family of origin and yet remained close to it would retain his or her ethnic identity. Based on the theoretical writings and research cited in Chapter II, theorists in both the family therapy field (Williamson, 1981; Framo, 1976;

Hovestadt, et.al., 1985) and the ethnicity and ethnic identity field (Gourvetich, 1973; McGoldrick, Pearce & Giordano, 1982) indicated the importance of preserving some continuity with one's family and heritage. The findings in this study supported these theoretical constructs in varying degrees and within specific populations:

1-High intimacy and low autonomy were found to be significant in predicting the retention of ethnic identity for the sample group.

2-Both autonomy and intimacy were found to be significant in predicting the retention of ethnic identity for the Polish sample group.

3-High autonomy and high intimacy were found to be significant in predicting the retention of ethnic identity for the men in the sample.

The findings offer an understanding of how ethnic groups transmit their beliefs and values to its membership (Greeley 1969, 1978 and 1981). The sample group's results in this study suggest

that positive intimacy and negative autonomy contribute to an intra-group attachment that identify, celebrate and preserve a group's cultural traditions. The emphasis on high intimacy fosters assimilation, cooperation and interpersonal relationships within the group that regulate the manner in which its members relate to each other and to people outside their group. The member begins to self ascribe the doctrine of the group, which translates into a subjective evolution of ethnic identity that they begin to apply in their daily living.

The findings for the Polish sample group supported the theoretical writings on Polish ethnicity (Thomas & Znaniecki, 1919-1920; Mondykowski, 1982; Mostwin, 1980) whereby daily living involved an emphasis on being self sufficient, "to function" in the service of the family. This translates into an intrapersonal and interpersonal solidarity within the family that reflects the subjective nature of Polish

ethnic identity, whereby the autonomy "to function" preserves an intimacy that binds the family together.

The remaining significant finding in the study pertains to the men in the sample. The high autonomy finding is consistent with how society and the field of social science perceive the role of men. The patriarchal construction of reality condones an independence from which men generally operate. The field of social science proports volumes of studies that endorse a man's individuation from his family as a critical step in the evolution of his identity (Boszormenyi-Nagy & Spark, 1973; Bowen, 1978, Framo, 1976).

These results support commonly held beliefs about how ethnic groups, Polish ethnicity and men function within their context, yet it is important to note that other factors may have contributed to this data. Since a majority of the sample (87%) identified with the ethnicity their parish

represented, one could speculate that their religious affiliation may have influenced their responses in favor of ethnic identification. Another factor to consider is that seventy-two percent of this sample fell within the 36 and over age range (36-45: 25.6%; 46-55: 17.9%; 56 and over: 28.7%). One could speculate a high concentration of first and second generation ethnic-Americans, who according to pluralist theory are likely to retain their ethnic identity (Hitte, 1933; Greeley, 1971).

Of the eight subgroups that were analyzed for this study (entire sample group, men, women, Irish, Italian, Puerto Rican, Polish and French), five did not indicate variables that were significant at the .05 level (women, Irish, Italian, Puerto Ricans and French), thus, it was concluded that perceived autonomy and perceived intimacy in family of origin experiences were not significant factors in predicting the retention of ethnic identity for the members of these groups. Yet the sample size for these groups exceeded, in some cases, those that were significant (i.e., women=126; men

69; Irish Americans=43; Polish Americans=41), thus raising the question of how reliable the significant results were. One could speculate that the variance in the sample and the small size of each group may have lessened the degree of confidence in the stability of the data and that the finding were the result of chance.

Thus, it appears that the findings for the primary variables in this study should be interpreted with some caution until a replication study can be conducted. Despite this, the findings do at least tentatively support the theoretical writings cited in Chapter II on ethnic groups dynamics, Polish ethnicity and the sociological and psychological role of men in society and in the family.

The next section of this chapter will examine the correlation coefficients of the subject's individual and familial, ethnic experiences as a child and as an adult.

Individual and Familial Ethnic Experiences

The secondary variables in this study consisted of correlation coefficient variables that were taken from the Ethnic Identity Scale.

Each variable was developed through the use of a Pearson Correlation Coefficient model to examine the relationship between the subject's individual, familial and ethnic experiences both as a child and as an adult. The variables highlighted factors such as neighborhood, religious holidays, ethnic national holidays, ethnic foods and ethnic customs as experienced by the subject both as a child and now as an adult.

The data indicated a strong correlation between childhood and adult familial and ethnic experiences for the subjects in this study (See Table 13, page 83). Religion was again an important, contributing factor with the subjects in each of the subgroups. They reported strong correlations in celebrating religious holidays as a child and as an adult. These religious ties were also apparent in the corresponding influence it had on ethnicity and ethnic identity (Ethnic customs and Ethnic National holidays) for five of the eight subgroups in the study (See Table 14, page 84).

These characteristics profile the first stage of the ethnoreligious allegiance Stout (1975) described in Chapter II for ethnic-Americans who affiliated with their church and religion to preserve their ethnicity and ethnic identity against the impact of assimilation. Elements such as a high concentration of first and second generation ethnic-Americans, strong ethnic parish affiliation and a strong corresponding influence on factors such as ethnic neighborhood, religious holidays, ethnic national holidays, ethnic customs and foods play a significant role in this sample group's ethnicity and ethnic identity.

Implications

It is apparent that ethnic identity is a complex issue involving several factors that influence its development. This study was an attempt to isolate elements associated with family of origin experiences in hopes of understanding how this context impacts ethnic identity development. Perceived autonomy and perceived intimacy in family of origin experiences were found to be significant in predicting the

retention of ethnic identity in varying degrees and within different populations, however, given the contradictory results, the data should be interpreted with caution until further studies can be conducted.

Thus, future research could be targeted at examining perceived autonomy and perceived intimacy with each ethnic group separately. It would also be interesting to distinguish the random and volunteer samples in future analysis to determine whether there was a significant difference in both samples. This study could also examine gender specific issues that pertain to ethnic identity development as well. Future research using the instruments in this study could serve to further validate their reliability as quantitative measures of family of origin functioning and ethnic identity formation.

Conclusions

The conclusions from this study suggest that perceived autonomy and perceived intimacy may not play as significant a role in ethnic identity formation and retention as anticipated. Based on the results of this study, one could speculate that perceived autonomy

and perceived intimacy may have more to do with personal identity than ethnic identity. Although the results did not generate new information about intrafamilial influence and ethnic identity retention, it did support the role religion, customs and traditions play in preserving ethnic identity. The results from the Pearson Correlation Coefficients suggests that these variables play a critical role in this complex and multidimensional process.

Further theoretical development and research is necessary to get a more thorough understanding of this phenomenon. It is hoped that future investigations will replicate portions of this study so that steps can be taken in that direction.

APPENDICES

APPENDIX A
COVER LETTER 1

May 20, 1990

Dear parishioner:

One of the principle developmental tasks facing each and every person as they go through life is defining and claiming their identity and independence. Although there are several factors that contribute to this process, two significant ones are ethnicity and family of origin experiences.

You were randomly selected from your parish to participate in a study concerning family of origin experiences and ethnic identity. It is designed to determine whether family of origin experiences encourage or discourage the retention of an individual's ethnic identity. You can be assured that there is no risk or distress associated with this study. If you are willing or unwilling to participate, would you please fill out the enclosed card and drop it off in the mail as soon as possible. If you check box A, three questionnaires will be mailed to you. It will take approximately 30-35 minutes to complete. In order to get a true representation of family of origin experiences and their impact on the development of ethnic identity, your cooperation is very important.

Please be assured that your answers will be kept confidential. To insure your privacy, your name will not appear on the questionnaires. Shortly after the study has been completed, I will be offering a presentation to interested parishioners in their respective parishes on the outcome of the study. If you have any questions regarding this, please feel free to contact me at either 732-2909 (Thursdays or Fridays) or 782-3215.

Thank you very much for your attention on this matter.

Sincerely,

Alfred A. D'Amato
M. Ed. L.C.S.W.

APPENDIX B
RESPONSE CARD

June 1, 1990

Dear Mr. D'Amato:

I would (please check one):

- (A) be willing to participate in the family of origin
and ethnic identity study. Please send me the
questionnaire packet ____.
- (B) not be willing to participate in this study ____.

Sincerely,

Please fill in:

Signature Date

Print Name

Address

City/Town, Zip Code

APPENDIX C
COVER LETTER 2

June 26, 1990

Dear parishioner:

Thank you for agreeing to participate in this study. The goal of the research is to increase the understanding of whether family of origin experiences encourage or discourage the development of an individual's ethnic identity. Your answers will provide valuable information about a phenomenon that has been and continues to be of interest to social scientists.

Your cooperation in completing the enclosed questionnaires is the single most important part of this study. It should take approximately 30-35 minutes to complete. The three questionnaires are: 1) the Personal Information Scale; 2) the Family of Origin Scale; 3) the Ethnic Identity Scale. Once completed, the questionnaires can be returned in the self addressed-stamped envelope.

Please be sure to fill out the questionnaires as completely as possible. Be assured that your answers will be kept confidential. To guarantee your privacy, your name will never appear on it.

I ask that you complete and return the questionnaires as promptly as possible. If you should have any questions **about** this, please feel free to contact me at 732-2909 (Thursdays or Fridays) or 782-3215.

Thank you again for your participation.

Sincerely,

Alfred A. D'Amato
M. Ed. L.C.S.W.

APPENDIX D

PERSONAL INFORMATION FORM
(Canfield, 1983)

Instructions: Please circle or write the most accurate answer for each question. Do not put your name on this questionnaire. All information provided is confidential and will be used only for group statistical purposes.

1. Are you currently married _____ Yes
and living with your spouse? _____ No

2. Do you have at least one _____ Yes
child currently living in _____ No
your household?

3. Please indicate your sex? _____ Male
_____ Female

4. What is your age? 1. Under 21 5. 36 to 45
 2. 21 to 25 6. 46 to 55
 3. 26 to 30 7. 56 and
 4. 31 to 35 over.

5. What ethnic group (e.g. Please specify, _____
Irish-American, _____
Afro-American, Chinese-
American, etc.)

6. What is your occupation? _____

7. What is your current annual income?

1. Less than \$7,500.
2. \$7,500 but less than \$15,000.
3. \$15,000 but less than \$25,000.
4. \$25,000 but less than \$40,000.
5. \$40,000 or more.

8. What level of education did you complete?

1. Did not graduate from high school.
 2. G.E.D.
 3. High School.
 4. Junior College (Associates Degree).
 5. Four year college (Undergraduate Degree).
 6. Graduate School.
 7. Other, please specify
-

9. Including yourself, spouse/partner and children, how many members are currently living in your household?

<u> </u> 1	<u> </u> 5
<u> </u> 2	<u> </u> 6
<u> </u> 3	<u> </u> 7
<u> </u> 4	<u> </u> 8

10. Are there any members of you extended family currently living in your household?

Yes, please specify

 No

11. Including yourself, how many members of your family were living in the household when you were growing up?

<u> </u> 1	<u> </u> 5
<u> </u> 2	<u> </u> 6
<u> </u> 3	<u> </u> 7
<u> </u> 4	<u> </u> 8

12. Have you ever been divorced?

_____ Yes

_____ No

13. How often have you had your family of origin?

1. Once a week or more
2. two or three times a month.
3. about once a month.
4. less than once a month.
5. about once a year.
6. never.

14. With which member have you had most contact with:

1. Mother
 2. Father
 3. Sibling
 4. Other (Please specify)
-

15. In your view, how much did your family participate in church or religious activities?

1. Once a week or more.
2. Two or three times a month.
3. About once a month.
4. Less than once a month.
5. About once a year

16. Which of the following income intervals would best describe your family's income when you were growing up?

1. Less than \$10,000.
2. \$10,000 but less than \$20,000.
3. \$20,000 but less than \$30,000.
4. \$30,000 but less than \$40,000.
5. \$40,000 or more.

17. Prior to age 18,
were you the only child
living in your parent's
household?

_____ Yes

_____ No

18. (Answer only if #17 is
no). What was your
placement in your
childhood family:

1. Oldest child
2. Middle child
3. Youngest
4. Other (e.g., second
eldest; third youngest)
please specify_____

Your cooperation in this effort is greatly appreciated

Family of Origin Scale
(Anderson, 1980)

The family of origin is the family in which you spent most or all of your childhood years. This scale is designed to help you recall how your family of origin functioned, with particular emphasis on how autonomy and intimacy were developed during those years. Each family and ethnic group are unique and have their own way of defining these experiences. Autonomy in an Italian-American family may be defined as an adult member of the family living in an apartment upstairs from their parent's home, whereas an Irish-American family may expect their children to move outside the home once they reach adulthood. Intimacy can have a different meaning for different families/groups as well. Puerto Rican-American families may openly, and at times, dramatically express their feelings, while Polish-American families may demonstrate it in the form of deeds to one another.

There are no right or wrong choices in this scale. What is important is that you respond as honestly to them as you can.

In reading the following statements, apply them to your family of origin, as you remember it. Using the following scale, circle the appropriate number. Please respond to each statement.

Key:

5(SA) = Strongly agree that it describes my family of origin.

4(A) = Agree that it describes my family of origin.

3(N) = Neutral.

2(D) = Disagree that it describes my family of origin.

1(SD) = Strongly disagree that it describes my family of origin.

	SA	A	N	D	SD
1. In my family, it was normal to show both positive and negative feelings.	5	4	3	2	1
2. The atmosphere in my family usually was pleasant.	5	4	3	2	1
3. In my family, we encouraged one another to develop new friendships.	5	4	3	2	1
4. Differences of opinion in my family were discouraged.	5	4	3	2	1
5. People in my family often made excuses for their mistakes.	5	4	3	2	1
6. My parents encouraged family members to listen to one another.	5	4	3	2	1
7. Conflicts in my family never got resolved.	5	4	3	2	1

- | | | | | | |
|---|---|---|---|---|---|
| 8. My family taught me that people were basically good. | 5 | 4 | 3 | 2 | 1 |
| | | | | | |
| 9. I found it difficult to understand what other family members said and how they felt. | 5 | 4 | 3 | 2 | 1 |
| | | | | | |
| 10. We talked about our sadness when a relative family friend died. | 5 | 4 | 3 | 2 | 1 |
| | | | | | |
| 11. My parents openly admitted when they were wrong. | 5 | 4 | 3 | 2 | 1 |
| | | | | | |
| 12. In my family, I expressed just about any feeling I had. | 5 | 4 | 3 | 2 | 1 |
| | | | | | |
| 13. Resolving conflicts in my family was a very stressful experience. | 5 | 4 | 3 | 2 | 1 |
| | | | | | |
| 14. My family was receptive to the different ways various family members viewed life. | 5 | 4 | 3 | 2 | 1 |

SA A N D SD

15. My parents encouraged
me to express my views
openly.

5 4 3 2 1

16. I often had to guess at
what other family members
thought or how they
felt.

5 4 3 2 1

17. My attitudes and my
feelings frequently
were ignored or
criticized in the family.

5 4 3 2 1

18. My family rarely
expressed responsibility
for their actions.

5 4 3 2 1

19. In my family, I felt
free to express my own
opinions.

5 4 3 2 1

20. We never talked about
our grief when a
relative or family
friend died.

5 4 3 2 1

	SA	A	N	D	SD
21. Sometimes in my family, I did not have to say anything but I felt understood.	5	4	3	2	1
22. The atmosphere in my family was cold and negative.	5	4	3	2	1
23. The members of my family were not very receptive to one another's view.	5	4	3	2	1
24. I found it easy to understand what other family members said and how they felt.	5	4	3	2	1
25. If a family friend moved away, we never discussed our feelings of sadness.	5	4	3	2	1
26. In my family, I learned to be suspicious of others.	5	4	3	2	1
27. In my family, I felt that I could talk things out and settle conflicts.	5	4	3	2	1

	SA	A	N	D	SD
28. I found it difficult to express my own opinions in my family.	5	4	3	2	1
29. Mealtimes in my home usually were friendly and pleasant.	5	4	3	2	1
30. In my family, no one cared about the feelings of other family members.	5	4	3	2	1
31. We were usually able to work out conflicts in my family.	5	4	3	2	1
32. In my family, certain feelings were not allowed to be expressed.	5	4	3	2	1
33. My family believed that people usually took advantage of you.	5	4	3	2	1
34. I found it easy in my family to express what I thought and how I felt.	5	4	3	2	1

	SA	A	N	D	SD	112
35. My family members usually were sensitive to one another's feelings.	5	4	3	2	1	
36. When someone important to us moved away, our family discussed our feelings of loss.	5	4	3	2	1	
37. My parents discouraged us from expressing views different from theirs.	5	4	3	2	1	
38. In my family, people took responsibility for what they did.	5	4	3	2	1	
39. My family had an unwritten rule: don't express your feelings.	5	4	3	2	1	
40. I remember my family as being warm and supportive.	5	4	3	2	1	

Your cooperation to this effort is greatly appreciated

APPENDIX F

ETHNIC IDENTITY SCALE
(White-Stephen & Stephen, 1989)

Ethnicity represents a basic psychological need for belonging and historical continuity with the culture our families and ancestors identified with. This need takes the form of ethnic values and identifications that shape our identity and how we relate to others. There is increasing evidence that they are retained from generation to generation and play a significant role in influencing our family life and personal development.

The following scale is designed to examine specific familial and cultural factors from your family of origin that influenced your ethnic identity. Please fill in or choose an answer for each question.

1. Are you a U.S citizen?

_____ Yes

_____ No

2. In total, how many years have you lived in Massachusetts?

3. In total, how many years have you lived in the United States?

4. Have you lived any place other than the United States?

_____ Yes

_____ No

5. If you have lived outside the United States, where did you stay? How long did you stay there?

6. If you were writing a description of yourself for someone who didn't know you, would you mention your ethnic group?

_____ Yes, definitely

_____ Yes, probably

_____ Maybe

_____ No, probably not

_____ No, definitely

7. Which ethnic group/s would your maternal grandmother (mother's mother) identify with? _____

8. Which ethnic group/s would your maternal grandfather (mother's father) identify with? _____

9. To what extent did/does your mother identify with her mother's ethnic group?

Identifies Identifies Identifies Identifies Does not
extremely very much somewhat slightly identify

10. To what extent did/does your mother identify with her father's ethnic group?

Identifies Identifies Identifies Identifies Does Not
extremely very much somewhat slightly identify

11. What aspects of your mother's life makes/made her feel a part of :

Her mother's ethnic group _____

Her father's ethnic group _____

12. Which ethnic group/s would your paternal grandfather (father's father) identify with? _____

13. Which ethnic group/s would your paternal grandmother (father's mother) identify with? _____
- _____

14. To what extent did/does your father identify with his father's ethnic group?

Identifies Identifies Identifies Identifies Does not
extremely very much somewhat slightly identify

15. To what extent did/does your father identify with his mother's ethnic group?

Identifies Identifies Identifies Identifies Does not
extremely very much somewhat slightly identify

16. What aspects of your father's life makes/made him feel a part of:

His father's ethnic group _____

His mother's ethnic group _____

17. With whom did you spend most of your time with when you were a child? Please limit your response to two members.

Person(s)

Ethnic group(s)

18. How close did you feel to each of these people?

Extremely	Very	Somewhat	Slightly	Not close
close	close	close	close	at all

_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

19. Which other relatives did you feel quite close to?

1. Maternal (Mother) side of the family

2. Paternal (Father) side of the family

20. Which of your parents did you feel closest to as a child?

_____ Father

_____ Mother

_____ Equal

21. Please mark your degree of facility in each language?

	Extremely fluent	Very fluent	Somewhat fluent	Slightly fluent	Do not speak
Mother's ethnic lang.	_____	_____	_____	_____	_____
Father's ethnic lang.	_____	_____	_____	_____	_____

22. Please mark your mother's degree of facility in her ethnic language.

Extremely fluent	Very fluent	Somewhat fluent	Slightly fluent	Do not speak
_____	_____	_____	_____	_____

23. Please mark your father's degree of facility in his ethnic language.

Extremely fluent	Very fluent	Somewhat fluent	Slightly fluent	Do not speak
---------------------	----------------	--------------------	--------------------	-----------------

_____	_____	_____	_____	_____
-------	-------	-------	-------	-------

24. If a person saw only your last name, which ethnic group would he/she think you belonged to?

_____ Mother's ethnic
group

_____ Father's ethnic
group

_____ Both

25. Which parent are you most similar to in values and beliefs?

_____ Father's values/beliefs

_____ Mother's values/beliefs

_____ Both

26. Which ethnic group do you feel you most resemble physically?

_____ Mother

_____ Father

_____ Both

27. In the neighborhood you lived in when you were growing up, how often did you have contact with neighbors from the following ethnic groups:

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Mother's ethnic group	_____	_____	_____	_____	_____
Father's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

28. In the neighborhood you lived in as an adult, how frequently have you had contact with neighbors from the following ethnic groups?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

29. What is your current religious affiliation? _____

30. In what religious faith were you raised? _____

31. How often did your family participate in the following religious holidays when you were a child?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Christmas	_____	_____	_____	_____	_____
Easter	_____	_____	_____	_____	_____
Chanukah	_____	_____	_____	_____	_____
Easter (Greek Orth.)	_____	_____	_____	_____	_____
Other	_____	_____	_____	_____	_____

32. How often do you now participate in the following religious holidays?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Christmas	_____	_____	_____	_____	_____
Easter	_____	_____	_____	_____	_____
Chanukah	_____	_____	_____	_____	_____
Easter (Greek Orth.)	_____	_____	_____	_____	_____
Other	_____	_____	_____	_____	_____

33. How often did your family eat foods from the following ethnic groups when you were a child?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

34. How often do you now eat each of these types of foods?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

35. How often did you family participate in the following ethnic or national celebrations when you were a child?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Veteran's Day	_____	_____	_____	_____	_____
St. Patrick's Day	_____	_____	_____	_____	_____
Columbus Day	_____	_____	_____	_____	_____
Memorial Day	_____	_____	_____	_____	_____
Other	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

36. How often do you now participate in the following ethnic or national celebrations?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Veteran's Day	_____	_____	_____	_____	_____
St. Patrick's Day	_____	_____	_____	_____	_____
Columbus Day	_____	_____	_____	_____	_____
Memorial Day	_____	_____	_____	_____	_____
Other	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

37. To what extent did your family follow the customs of each of the following ethnic groups when you were a child?

	Very often	Often	Occasion- ally	Rarely	Never
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

38. To what extent do you now follow the customs of each of the following ethnic groups?

	Very often	Often	Occasion- ally	Rarely	Never
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

39. Considering all the close friends you have had during your life, how frequently have your friends been from each of the following ethnic groups?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

40. Considering the close friends you have had as an adult, how frequently have your friends been from each of the following ethnic groups?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

41. How frequently did you date people from each of the following ethnic groups when you were growing up?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Mother's ethnic group	_____	_____	_____	_____	_____
Father's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

42. How willing would you be to marrying a person from the following ethnic group?

	Very frequently	Frequently	Occasion- ally	Rarely	Never
Mother's ethnic group	_____	_____	_____	_____	_____
Father's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

43. How accepted did you feel by each of the following ethnic groups when you were growing up?

	Accepted	Slightly accepted	Neither acc./ or rejected	Slightly rejected	Rej.
Father's ethnic group	_____	_____	_____	_____	_____
Mother's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

44. In what ways did your parents make you feel a part of their ethnic group?

Mother's ethnic group:

Father's ethnic group:

45. How accepted do you now feel by each of the following ethnic group

	Accepted	Slightly accepted	Neither acc./ or rejected	Slightly rejected	Rej.
Mother's ethnic group	_____	_____	_____	_____	_____
Father's ethnic group	_____	_____	_____	_____	_____
Both	_____	_____	_____	_____	_____
Other, please specify	_____	_____	_____	_____	_____

46. What other influences have made you feel a part of their ethnic group?

47. For what reasons have you not felt a part of your parent's ethnic group?

Father's ethnic group:

Mother's ethnic group:

48. With which ethnic group did you most identify with when you were growing up?

_____ Mother's ethnic group

_____ Father's ethnic group

_____ Both

_____ Other, please specify _____

49. Which ethnic group did your brother/s and/or sister/s identify with when they were growing up?

_____ Father's ethnic group

_____ Mother's ethnic group

_____ Both

_____ Other, please specify _____

50. With which ethnic group do you identify with now?

_____ Mother's ethnic group

_____ Father's ethnic group

_____ Both

_____ Other, please specify _____

51. What do you think were the most important factors that helped to shape your ethnic identity as a child?

52. What do you think are the most important factors that have helped to shape your ethnic identity as an adult?

53. If your ethnic identity has changed over time, what factors do you think contributed to that change?

54. In what situations are you most aware of your ethnic identity now as an adult?

Your cooperation to this effort is greatly appreciated

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