

Perceptions of Intergenerational Bonds:
The Comparison Between Grandfathers and their Adult Grandchildren

Alan C. Taylor

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Michael J. Sporakowski, Ph.D., Chair

Katherine R. Allen, Ph.D.

Rosemary Blieszner, Ph.D.

Jay A. Mancini, Ph.D.

Karen A. Roberto, Ph.D.

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Alan C. Taylor

Department of Family and Child Development
Virginia Polytechnic Institute and State University

(Abstract)

The purpose of this study was to explore the perceptions held by grandfathers and their adult grandchildren and to compare their perceptions of bonding within their intergenerational relationships. The sample consisted of 8 Latter-Day Saint grandfathers residing in Virginia and West Virginia who were between 62 and 88 years of age. For each grandfather interviewed, an adult grandson and an adult granddaughter over the age of 21, living within 250 miles, were also interviewed.

The study was guided by two theoretical frameworks: a phenomenological perspective and symbolic interactionism. In addition, ideas, from attachment and social support, also contributed to the formation of the study. Finally, conceptual ideas from a preliminary model of intergenerational bonding were involved in the development and implementation of this study. The study was conducted utilizing a qualitative method of inquiry. Data were collected through qualitative in-depth interviews, and the schedules were developed by the researcher.

First, both grandfathers and their adult grandchildren reported similar perceptions concerning areas such as the emotional closeness they experienced within the intergenerational relationship, the importance of knowing one's ancestors, and the grandfather's influence on the grandchildren's values and beliefs. Not all perceptions were found to be similar among the intergenerational groups however.

Second, grandfathers and their adult grandchildren reported being highly involved in intergenerational activities. The most frequently mentioned type of activity reported was recreational/outdoor activities. Gender differences were found and discussed regarding the activities mentioned by grandsons and granddaughters.

Third, four themes emerged from these data, three of which seemed to promote intergenerational closeness. They included: engaging in frequent contact, serving one another, and being a part of a conversational family. The fourth theme regarded the strong application of LDS religious principles within these grandfather-adult grandchild relationships. Implications and future research directions are also discussed.

Dedicated with love and sincere
appreciation to
my father, Robert,
---the grandfather of my children.
May his legacy live on.

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Chapter 1 INTRODUCTION

Demographic changes within the past 40 years, such as an increase in the divorce rate and an increase in longevity, have prompted family scholars and gerontologists to focus greater attention on multi-generational bonds. Compared to a few decades ago, a greater number of scholars have recently centered their efforts on the dynamics of grandparent-grandchild relationships (Robertson, 1996; Smith, 1991). More than fifty-three million Americans are grandparents (Dychtwald & Flowers 1989), with 70 % being older than 50 years of age (Strom & Strom, 1995). Researchers have shown that grandparents are influential to the development of identity (Boon & Brussoni, 1996; Cherlin & Furstenberg, 1986; Kornhaber, 1996) and the formation of values, ideals and beliefs of grandchildren (Kornhaber, 1996; Kornhaber, 1985; Kornhaber & Woodward, 1981; Kornhaber, 1996; Roberto & Skoglund, 1996; Roberto & Stroes 1992). The emotional bonding between a grandparent and grandchild has even been advocated by scholars as being second only in emotional importance to that of the parent-child bond (Kornhaber, 1996; Kornhaber & Woodward, 1981). In addition, the interactions between grandparents and grandchildren play an important part in one another's lives (Baranowski, 1982). Some scholars have theorized that the grandparent-grandchild bond may be even more significant in adult relationships than in childhood (Hagestad, 1981; Troll, 1980).

Surprisingly, with a few exceptions, researchers have devoted little attention to the proliferation of grandparent-adult grandchild relationships in today's population (Pruchno, 1995). Hodgson (1995) found that a large proportion of adult grandchildren maintain consistent contact with their closest grandparents on a regular basis, which would appear to support the idea that these types of intergenerational bonds continue with surprising strength into adulthood.

Researchers have found that religious values play an important role in motivating grandparents and grandchildren to develop and maintain intergenerational bonds (Kornhaber & Woodward, 1981; McCready, 1978; McCready & Greeley, 1975, McCready & McCready, 1973). Conroy and Fahey (1985) explained that grandparents perform a specific role and function from a Christian perspective. This role involves passing on religious traditions and influencing the

values of the coming generations. One particular Christian religious sect that has promoted and encouraged the building and maintaining of such intergenerational relationships is The Church of Jesus Christ of Latter-day Saints (LDS), commonly known as the Mormon church. According to Packer (1980), the Mormon church has spent millions of dollars towards the establishment of genealogical libraries for member and non-member use throughout the world. These libraries have been built in order for people to gather information about their ancestral lineages. This religious organization also encourages its members to forge connections and bonds with their ancestors and family members, with the knowledge that they may live together as one connected family in the after-life for eternity (McConkie, 1979; Smith, 1976).

Problem and Purpose

Within the LDS culture exists a patriarchal-type perspective of the responsibilities held by LDS fathers and grandfathers. These LDS males have been instructed and counseled by their church leaders to accept responsibility for the spiritual well-being of the family (The Church of Jesus Christ of Latter Day Saints, 1978). Related to this responsibility is the need for members to connect, both literally and emotionally, with their ancestral lineage through the sealing together of families across generations for time and all eternity (Packer, 1980). These sealing processes are ceremonial ordinances performed within the walls of their temples, buildings in which only worthy members of the LDS church are permitted to enter. Worthy members are those people who are following the commandments of God as outlined by the LDS church.

With this responsibility and expectation on the shoulders of LDS males, it is important to know how fathers and grandfathers are connecting to their ancestors and other generations outside of this LDS sealing practice. In the past decade, research on fathers has become more expansive and well-established in the literature on families (Palm, 1997; Snarey, 1997). However, within the general grandparenting literature, there is the lack of information concerning grandfathers in particular (Roberto, 1990; Robertson, 1996). Research on grandfathers is very limited compared to the research that has been done on grandmothers, grandparents as a couple, and grandchildren

(Robertson, 1996). In addition, researchers have paid little attention to the grandparent-adult grandchild relationship and the dynamics occurring within it (Pruchno, 1995).

The majority of previous studies examining intergenerational relationships have only looked at the perceptions of either a grandparent or a grandchild (Boon & Brussoni, 1996; Hartshorne & Manaster 1982; Hodgson, 1992; Langer, 1990; Webb, 1985). Recently, the call has been made for more attention to grandparent-grandchild relationship studies that examine these types of connections from the perspectives and views of all members involved within the relationship (Smith, 1995). A few studies, however, have provided reciprocal data that do reflect all individuals within the investigated relationship (Hagestad, 1985; Kivnick, 1985). The samples for these studies consisted of one grandparent or a grandparent couple and a single grandchild. Hagestad (1985) found that grandparents have influential links to same-sex children and grandchildren. In addition, she found that the widest spectrum of influence was reported in families where a grandson was a son of a son. Among grandmothers, the most involved and influential communication appeared to be with the daughters of daughters. Using a sample of young adult grandchildren, Roberto and Stroes (1992) reported that both grandsons and granddaughters perceived grandmothers as being more influential in their lives than grandfathers.

A perspective that has been neglected in the literature involves the intergenerational relationships a grandparent has with multiple adult grandchildren. To my knowledge, scholars thus far have investigated the reciprocal perceptions held by grandfathers, grandsons, and granddaughters in relation to each other. Knowing these similarities and differences may help us better understand how intergenerational ties are built and maintained by those involved in such relationships.

As far as the religious link discussed concerning the LDS church and its emphasis on genealogical issues, I believe it would be rare to find many active LDS church members who do not see the significance of building strong intergenerational relationships with their ancestors, living or deceased. This belief stems from the continual emphasis by LDS religious leaders placed on developing one's lineage consciousness (Packer, 1980). Given the potential

importance of intergenerational bonds to members of the LDS religion, a central issue would be how LDS grandfathers, grandsons, and granddaughters develop and maintain intergenerational relationships that are meaningful and eternal. In a more general sense, it is important to examine both generational similarities/differences as well as gender similarities/differences and how grandfathers interact with and influence granddaughters and grandsons. This is significant because within this study I found slight variances between family members from different generations and in the experiences of men and women and the construction of meaning within their intergenerational relationships. These differences may affect how grandfathers, grandsons and granddaughters build and maintain future multi-generational ties.

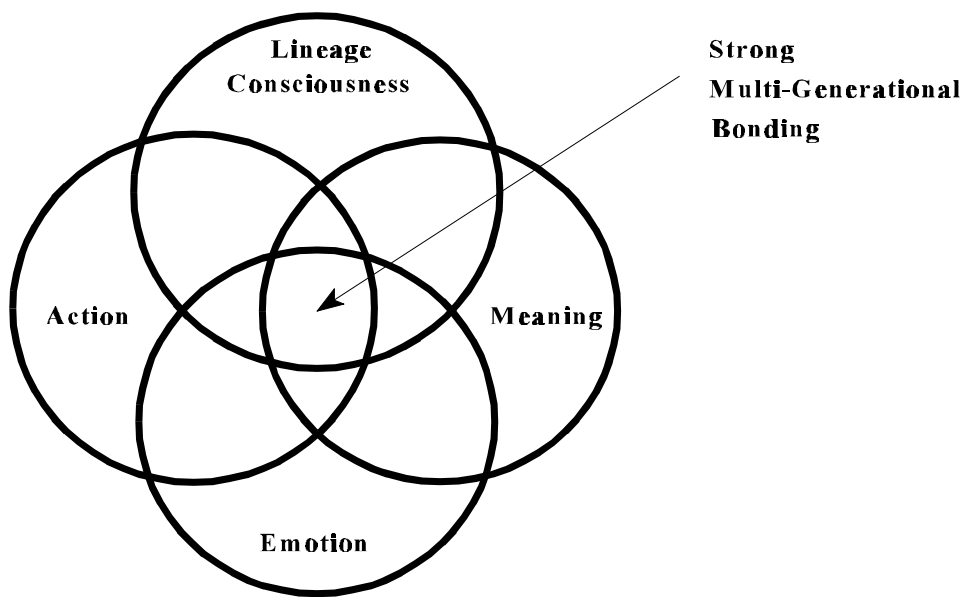


Figure 1.1 Multi-Generational Bonding Model

Scholars studying intergenerational relationships have recently stressed that little research has been guided by theories or conceptual frameworks and that most research has been problem-solving in nature (Mancini & Blieszner, 1989; Robertson, 1995; Smith, 1995) . In an attempt to respond to this critique, I have developed a first level conceptual model of intergenerational bonding. For the purposes of this model, intergenerational bonding is defined as the emotional closeness, connectedness, and the kinship ties that exist among extended family members over more than one generation. This conceptual model was generated in part as a result of a preliminary study in which male prison inmates were found to have fewer and less influential ties with their grandparents and great-grandparents than did a non-inmate sample with similar demographics (Taylor, 1996). I have tried to ascertain which elements may contribute to the building and maintaining of intergenerational ties, and I have included these within this conceptual model based on my personal and research experiences.

Through this sifting process and reflection, I propose that action, meaning, and emotion must accompany lineage consciousness in order for grandparent-grandchild relationships to result in strong intergenerational bonds (see Figure 1). I first came upon this term, lineage consciousness, when reading Doxey's (1993) Master's thesis entitled The genogram: A tool for increasing lineage consciousness. For the purposes of the present study, I have adopted a definition similar to the one she constructed for this term. Lineage consciousness is defined as the awareness of family relationships across generations. Lineage consciousness is the familiarity and knowledge of ancestral legacy. It is a consciousness of family connections in historical perspective. Family connections are the positions people hold in regard to their places on a family tree. An individual with a strong lineage consciousness is one who knows of her heritage, her roots, and familial history. Lineage consciousness is more than just knowing one's ethnic background, it includes knowing the names of parents, grandparents and great-grandparents and their places on a family tree. I view lineage consciousness as an important element in the attainment of intergenerational bonding because a person can be aware of several generations of family members without necessarily being emotionally connected or bonded to them.

According to this model, action is defined as the activities performed by an individual or group of individuals with the intent of further connecting with one's ancestors. The activities one does to enhance an intergenerational relationship can be considered action. Action can be considered doing a wide range of activities which may include letter writing, visiting, reading ancestral journals, phone calls, retelling and contemplating family stories, and attending religious services together. The list of activities that can enhance an intergenerational relationship has the potential of being endless. The effectiveness of the activity towards strengthening intergenerational bonds depends on the other elements of emotion and meaning. An individual's intentions of building and maintaining an intergenerational bond which include conducting activities involving one's lineage consciousness, positive emotions, and significance, have a greater opportunity of enhancing the intergenerational relationship.

The concept of meaning, in regard to this study, is equivalent to having significance or purpose. According to a phenomenological approach, when something is meaningful, it is important, worthwhile and useful (Schultz, 1967). A meaningful intergenerational relationship is one that is purposeful and important to one or all individuals involved. For example, although a grandparent/grandchild relationship might exist in which both family members find meaning and importance in their interactions with one another, other grandparent/grandchild relationships may be more one-sided. Perhaps a grandfather suffering from Alzheimer's disease may not recognize or experience the same meaning and importance as his grandchild in regard to their interactions, although the grandchild tries diligently to maintain the relationship.

Closely related to meaning is the element of emotion. For this study, emotion is defined as the affect or feelings within a particular situation. According to Berscheid (1983), there are two potentially important dimensions necessary in defining a close relationship. One of these is the "magnitude of affect", or the emotional energy, within a relationship. The second dimension is the "hedonic sign of affect" or the pleasurable or unpleasurable of a relationship. These feelings can only be personally evaluated due to the individualistic interpretation involved

(Hutchins & Cole, 1986). Obviously, these emotions and feelings are internally interpreted and perceived or understood only by the individual experiencing them. Feelings and emotions are real and cannot be denied. However, the challenge for researchers is that these same emotions are difficult to analyze and quantify (Gaylin, 1979). It was my goal, as a researcher, to ask questions and probe in such a way that the true feelings and opinions of the individual being interviewed would be expressed clearly and succinctly.

I believe that an intentional “bond building” activity, without being accompanied by positive feelings and significant meaning, presents the possibility that the bonds within the intergenerational relationship will only be minimally strengthened. However, this same intentional activity involving lineage consciousness, complete with positive emotions and a sense of meaning, presents a greater possibility of stronger intergenerational bonding among those individuals involved in the relationship. Even in conflictual intergenerational relationships, intentional activities, with the purpose of closer bonding, may serve to start the mending process between family members.

In this study, I explored perceptions held by LDS grandfathers, and their grandsons and granddaughters, concerning their intergenerational connections. For this exploration, I investigated the individuals’ perceptions according to their lineage consciousness, their actions, and the meanings and emotions they experience. The findings helped me develop a better understanding of the impact grandfathers have towards both their grandsons and granddaughters. More specifically, these findings helped form a greater understanding of the impact an LDS religious context has on an intergenerational kinship. In addition, the findings resulting from this research have strengthened my understanding of the dynamic interactions that occur within intergenerational relationships and helped determine if my first level multi-generational model can be further developed.

Theoretical Frameworks

A phenomenological perspective was used as a theoretical foundation in this study.

Phenomenology focuses on an experience and the meaning inherent in that experience as it is described by the people living it (Berman, 1994; Giorgi, 1992). Schutz (1967) explained that meaningful experiences are grasped reflectively and are perceived to be significant. The investigation of the conceptual model discussed earlier, which classifies action, meaning, emotion, and lineage consciousness as essential components of building bonds, is best studied through a phenomenological lens. At this early, exploratory stage of development of the conceptual model, individuals' experiences and opinions expressed in their own words are of vital importance.

With this phenomenological understanding, only grandparents and grandchildren can reflectively determine what they deem meaningful within their intergenerational relationships. It is through their voice of interpretation that activities or action can be described as being meaningful, not through the observation of a third party. Thus, it is then the researcher's responsibility to listen to the voices of grandchildren and grandparents in order to better understand which actions, experiences, or activities have been internally perceived as meaningful and which have not been deemed meaningful within these intergenerational relationships.

Symbolic interaction is an additional framework that was utilized along with the phenomenology perspective. Symbolic interaction is a social-psychological perspective that also attaches great importance to meaning. According to LaRossa and Reitzes (1993), individuals exist in a symbolic environment and are acting within and reacting to that environment. As the name suggests, symbolic interactionism focuses on the connection between symbols (i.e., shared meanings) and interactions (i.e., verbal and nonverbal actions and communications). An important aspect of this perspective, involving grandparent-grandchild relationships, consists of the act of role making and role expectations. The concept of roles, both role making and role expectations, provides an element that is not explicitly evident in the theoretical framework of phenomenology. Role making refers to the process by which individuals define situations and

construct roles to enhance themselves or the individuals within a relationship. The individuals define and decide which roles are appropriate and functional for the self as well as the other individuals within the relationship. In addition, roles and their perceived performance are examined in a way that the individuals within the relationship develop criteria and expectations concerning specific roles. A consensus of these expectations is important so that all of the individuals within the relationship are satisfied and know what the duties of these roles entail.

The following is an example of how this perspective could be implemented in grandfather-grandchild relationships. At some point, grandfathers and their grandchildren have to determine and establish the roles they will perform within their intergenerational relationships. They must decide which roles will be evident and appropriate. In addition, they will later evaluate the roles they take upon themselves (Stryker & Statham, 1985). These meanings as they are understood by the grandfathers, as well as their grandchildren, will eventually influence how they perform these roles. For example, the role of kinkeeper is somewhat ambiguous in that it can encompass a variety of activities, from genealogist to organizer to storyteller and so on. When a grandchild decides to take upon herself the role of kinkeeper (Bahr, 1976; Cohler & Grunebaum, 1981), this grandchild must decide what is expected by others and self in accordance with this role. Also, this grandchild must come to an understanding of what this role means to her identity and the symbolic meaning it may have to others within the intergenerational relationship.

Attachment is also an important perspective I have incorporated within this proposal. Bowlby's (1969) attachment theory involves the terms secure base, separation and loss, felt security, and exploration. Initially, this theory of child development was based on infant-caregiver relationships. According to Mancini and Sandifer (1994), attachment is the opportunity to display emotions and feelings of security and connectedness with another individual. Schaffer and Emerson (1964) studied the development of social attachment from early infants to 18 months of age. They found that by 18 months of age, infants were not solely attached to one individual, but were attached to as many as five or more people (fathers, siblings, grandparents, or even a regular babysitter). This social attachment at an early age has been examined

frequently in adult attachment studies (West & Sheldon-Keller, 1994) According to West and Sheldon-Keller (1994), attachment in adults must be defined for investigation primarily in terms of function. The achievement of felt security can also be connected and attributed to the idea of social support (Starker, 1986). Starker (1986), in her review of social support research, found many scholars associating the word support with expression of love, understanding and friendship. Other studies have defined social support in terms of emotional support that included intimacy and attachment, reassurance, and being able to confide in and rely on another (Starker, 1986).

With the theoretical foundation having been introduced above, below are the research questions by which this study was guided. The findings and discussion sections will be organized around the information discovered concerning these questions.

Research Questions

- How do LDS grandfathers' perceptions of intergenerational bonding compare to the perceptions held by their adult grandchildren?
- How do LDS grandfathers perceive their influence on grandsons compared to granddaughters?
- How do grandchildren perceive the influence of their LDS grandfathers within their intergenerational relationships?
- How do LDS grandfathers and grandchildren build and maintain their intergenerational relationships?
- What activities are perceived by adult grandchildren to be effective in building and maintaining intergenerational relationships?
- What activities are perceived by LDS grandfathers to be effective in building and maintaining intergenerational relationships?
- How do adult grandsons perceive their connections to their LDS grandfathers compared to the perceptions held by adult granddaughters concerning their relationship with their grandfather?

Chapter 2 REVIEW OF LITERATURE

Introduction

The following chapter will summarize the literature currently available on grandparent-grandchild relationships. I will first discuss the term bonding and how it has been utilized in the grandparenting literature. Secondly, I will address the historical development of studying grandparenthood and some of the classical literature concerning grandparents. Next, I will examine more closely today's grandparents. This will include the meaning surrounding grandparenthood, the styles and roles of grandparents, adult grandchildren and their relationship with grandparents, and the influences grandparents have concerning identity development and the transmissions of values. Fourth, I will discuss the gender differences which have been discovered concerning grandmothers and grandfathers. Following that, I will describe what minimal information we have about grandfathers and their connectedness to grandchildren. I will then explain how grandparents and grandchildren utilize religion in their intergenerational relationships. I will also examine the Mormon culture in regards to the priority it places on multi-generational relationships. Following the examination of religious issues, I will then review literature regarding attachment and social support and how they relate to intergenerational connections. Finally, I will discuss the literature concerning the connection between leisure, time use, and activities.

Bonding

The term "bonding" was first introduced by Klaus and Kennell (1976) and referred to the unique developmental changes thought to occur at birth and have a lasting effect on subsequent parent-child relationships and child development (Goldberg, 1983). According to Saxton (1996), a bond is anything that ties, binds or fastens together. Bonding is a function of attachment, and is most commonly used in describing the close, intimate attachment that develops between a primary caregiver and an infant (Goldberg, 1983; Klaus & Kennell, 1976; Worobey, 1989). With this in mind, Saxton also explained that bonds can be applicable to relationships outside of the most common caregiver-infant scenario. A paired bond is a special manifestation of a primary relationship. A paired bond may be a special relationship, asexual in nature, between family

members or between companions or friends. On the other hand, a paired bond may be sexual, meaning erotic, such as the bond between lovers.

Using Saxton's definitions, intergenerational bonds would consist of paired bonds.

Intergenerational bonds are defined as the emotional closeness, the connectedness, and the kinship ties that exist among extended family members across more than one generation. When one is bonded to another, one may feel and understand the meaning or significance of this relationship. Several recent studies on intergenerational relationships use the terms bonds and bonding explicitly in describing these kinship ties (Boon & Brussoni, 1996; Hodgson, 1992; Langer, 1990). The most common intergenerational tie, outside the parent-child bond, is the bond between grandparents and their grandchildren. The term multi-generational bond can then be referred to as the ties and emotional closeness that connect several generations.

Historical/Classical Grandparenting Literature

Abraham (1913/1955) was one of the first writers to address the social implications of grandparents living in three-generation households - - he labeled them "troublemakers". Additional articles about grandparents appeared in the 1930s and 1940s which also portrayed grandparents as negative influences (Smith, 1991). These articles were written by clinicians and psychiatrists who portrayed grandparents as having a very negative influence on other generations. The publications depicted grandmothers as individuals who interfere with mothers' child rearing practices (Strauss, 1943; Vollmer, 1937). During the 1950s, a more balanced view of grandparents began to emerge. There were still articles that presented grandmothers as being negative influences, however, there were also more positive reports as well (Staples, 1952). These more positive articles portrayed grandmothers as individuals who were able to keep up with the times and who had made the transition to being less involved in child rearing roles (Staples & Smith, 1954).

It was then in the 1960s that the literature began to present grandparents in a more positive light (Smith, 1991). Grandparents were able to separate themselves from the very formal role that

they had held for years and assume a more exciting role of “fun-seeker” with their grandchildren (Apple, 1956; Neugarten & Weinstein, 1964). The literature of the 1970s portrayed grandparents much more positively than in previous decades (Robertson, 1976). Grandparents were considered a “vital connection” to their grandchildren’s development (Kornhaber & Woodward, 1981). It was during this time period that Tinsley and Parke (1984) emphasized the importance of grandparents as support and socialization providers.

In the 1980s, “the new American grandparent” was identified (Cherlin & Furstenberg, 1986), and a comprehensive review of methodological issues and research concerns regarding grandparent-grandchild relationships was developed (Mangen, Bengtson, & Landry, 1988). One of the concerns was that the majority of research on grandparents was conducted from the view of one grandchild or a grandmother. These methodological concerns are still evident in many of the grandparenting studies found in today’s literature (Roberto, 1990). Finally, in the early 1990s, a series of studies on intergenerational relationships from several international cultures were compiled to give a more global perspective of grandparent-grandchild ties (Smith, 1991).

Grandparenting

According to Aldous (1985), not enough is known about the great number of grandparents in the United States. Currently, accurate information concerning their age, gender, and social composition is not readily available. Robertson (1996) stated that approximately 25 citations have been added to the grandparenting literature since 1985. She also expressed that these findings and a description of contemporary grandparenthood remain tentative, incomplete and contradictory. The following summary contains information collected about grandparents regarding: (1) the meaning associated with being a grandparent; (2) the styles and roles performed; (3) their relationships with adult grandchildren; and finally, (4) their influences on identity and values.

The meaning of grandparenting. According to Roberto (1990), the research concerning the meaning of being a grandparent has been based primarily on the perspective of one grandparent,

specifically that of a grandmother. This perspective has been researched through the descriptive accounts of the grandparents and the extent of their involvement with their grandchildren.

Robertson (1977) assessed the personal meanings (meeting individual needs) and the social role meanings (meeting social norms) grandparents used to describe relationships with grandchildren. This information yielded four styles of grandparenting: (1) apportioned (high on both personal and social role meaning), (2) remote (low on both types of meaning), (3) individualized (high on personal only), and (4) symbolic (high on social only).

Based on in-depth interviews with 286 grandparents, Kivnick (1982, 1983) identified five dimensions of meaning that grandparents hold in terms of their interactions with their grandchildren. All of the grandparents sampled made reference to each of the five dimensions, however, each grandparent did emphasize one dimension as being more prominent than the other four. The first dimension is the valued elder, which places the grandparent as a resource for the grandchild. The second dimension is immortality through clan, which empowers individuals with personal feelings of immortality through continuity. Responsibility for family well-being is third, and it entails family connection and continuity. Next, is re-involvement in personal past, and it allows for the reliving of moments from a grandparent's early life. The final dimension is indulgence which encompasses attitudes of leniency toward grandchildren.

Styles and roles of grandparents. Neugarten and Weinstein (1964) studied the variety of styles that grandparents include in their intergenerational relationships, based on a sample of 70 middle-class grandparent couples. These scholars were able to categorize five distinct styles that grandparents incorporate into their relationships based on interactions with their grandchildren. These self-explanatory roles included: formal, fun-seeker, distant figure, surrogate parent, and reservoir of family wisdom. It was found that these styles of grandparenting were somewhat contingent upon the age of the grandparent. For example, the distant figure pattern which is characterized by psychological distance from the child was more prominent in grandparents below the age of 65.

Based on the interviews of 300 grandchildren, Kornhaber and Woodward (1981) also suggested a number of direct roles played by grandparents. These roles include: being a family historian or link to the past; a mentor and teacher; a role model for the family and society; a nurturer of emotional and physical well-being; a playmate; a wizard and magician to provide imagination experiences; and finally, a hero who can be looked up to.

Resulting from research by Cherlin and Furstenberg (1985), two main aspects of grandparent-grandchild relationships were distinguished. The two aspects included those relating to the exchange of services and those relating to exerting parental type influence. Using the measurement of scales for these two aspects, Cherlin and Furstenberg added a measure of infrequency/frequency of contact which resulted in the development of a five-fold typology. This typology included: influential (high on both the exchange of services and parental influences), supportive (high on the exchange of services), authoritative (high on parental influence), passive (low on both the exchange of services and parental influence, with frequent contact), and detached (low on both the exchange of services and parental influence, with infrequent contact).

Utilizing their previous research, Cherlin and Furstenberg (1986) identified three styles of grandparenting, based on responses from a sample of 510 grandparents. These styles include: remote, companionate, and involved. The remote grandparents interact with grandchildren in an unattached and distant way. They also have little direct contact with their grandchildren. The companionate grandparents interact with grandchildren in a relaxed, affable manner, but takes almost no direct responsibility for them. Finally, involved grandparents take an active role in raising grandchildren. They also considerably influence their grandchildren's socialization and express definite expectations for their behavior.

Adult grandchildren

Bengtson and Harootyan (1994) found 56% of people aged 65 years of age or older have at least one adult grandchild. With this in mind, it is surprising that little attention has been made to

investigate the grandparent-adult grandchild relationship and the dynamics occurring within it (Pruchno, 1995). In addition, most of the information we do have from grandparent-grandchild relationships comes from the perspective of the grandmother. To be able to understand and describe the whole intergenerational relationship, scholars must involve the perceptions of grandchildren as well (Roberto & Stroes, 1992).

Ramirez-Barranti (1985) stated that what we know about the bonds between adult grandchildren and their grandparents is limited and usually comes from the perspective of the grandparent. Challenging assumptions based on the findings from prior research of young grandchildren, studies (Hartshorne & Manaster, 1982; Langer, 1990) have reported evidence that intergenerational relationships endure and can maintain their intensity as grandchildren grow into adulthood. According to Hodgson (1995), a large proportion of adult grandchildren maintain consistent contact with their closest grandparents on a regular basis. Most of the 208 adult grandchildren reported that their relationships with their grandparents are close and enduring. This finding supports the idea that these types of intergenerational bonds continue with surprising strength into adulthood.

Roberto and Stroes' (1992) sample of 142 college students report that their current interactions with grandparents were infrequent, but that they perceived their grandparents as being influential in their value development. Based on this assumption, as grandchildren enter late adolescence and young adulthood, they tend to place more energies into personal growth and relationships outside of the family. However, according to Roberto and Stroes (1992) grandchildren are not withdrawing from their grandparents. Many adult grandchildren seem to be reevaluating their intergenerational relationships and are looking at the relationships with their grandparents from a different perspective. The findings suggest that as grandchildren mature into adulthood, they tend to form more voluntary relationships with their grandparents rather than those based strictly on familial obligation.

According to Cherlin and Furstenberg (1986), as grandchildren enter adulthood and begin to bear their own children, the grandparent-grandchild relationship begins another phase or dimension. With greater distances being common and a greater variability in the frequency of contact, relationships between grandparents and their adult grandchildren have become more symbolic.

Cross-sectional studies consistently indicate that older grandchildren are less involved with their grandparents than are younger individuals (Hodgson, 1992; Johnson, 1983; Kivett, 1991; Thomas, 1986). Despite this finding, Roberto and Stroes (1992) found the majority of adult grandchildren in their sample perceived their grandparents as having active and influential roles in their lives. In another study, Roberto and Skoglund (1996) found that adult grandchildren perceive their grandparents as having some influence on their values, ideals and beliefs. These findings resulted from a sample of 52 college students who had at least one living grandparent and great-grandparent. Respondents were found to engage in more frequent contact, share more activities, and be more influenced by their grandparents than by their great-grandparents. However, both grandparents and great-grandparents provided a lineage link that is essential for the transmission of a family's history and values (Roberto & Skoglund, 1996).

Influences of Grandparents

Identity development. Grandparents have been found to directly influence their grandchildren by serving both as general role models for grandchildren and more specifically as caregivers and playmates (Kornhaber & Woodward, 1981). Values, ethnic heritage, and family traditions are transmitted across generations (Tinsley & Parke 1984). Grandparents have been found to be influential in the development of identities and the transmission of traits, values, attitudes and skills to their grandchildren (Boon & Brussoni, 1996; Cherlin & Furstenberg, 1986; Kornhaber & Woodward, 1981).

According to Ramirez-Barranti (1985), when an individual does not have intergenerational family relationships, a lack of cultural and historical sense of self result. A lack of bonds, especially at the intergenerational level, may yield a less developed sense of identity. Through

relationships with those of previous generations, a better grasp of who we are and where we come from can be obtained.

In a study of adolescents and young adults, Robertson (1976) found that those in her sample desired and expected their grandparents to be bearers of family history. Transmitting knowledge about cultural and familial roots may be the most important and influential way grandparents can impact an adolescent's search for identity.

According to Stone, (1988) the particular human chain we belong to is central to our individual identity. In order for individuals to know themselves, they seem to need to know about their ancestors. Not to know their ancestry is to live with some of the disorientation and anxiety of the amnesiac. This could be a possible explanation of why there is a persistent need in adopted children to know more about where they really come from (Stone, 1988).

Sherman (1990) interviewed eight multi-generational families in which he used the genogram to solicit generational stories. He concluded that family narratives offer a window through which one may view past and present family relationships. Multi-generational bonds, at least to some degree, may be necessary to establish a sense of self. In addition, familial stories of one's ancestors seem to contribute to the molding and shaping of identity.

According to Mead (1974), grandparents may be the key agents in restoring a sense of continuity in their young adult grandchildren's lives. Grandparents are representations of continuity in that they have lived through and adjusted to more change than any generation in history. As "living repositories of change," grandparents are best able to help adolescents and young adults know who they are by providing them with direct connections to the past, a sense of continuity over time, and a sense of sureness about facing the future (Mead, 1974, p. 70).

Transmission of values and beliefs. Researchers have also shown that grandparents are influential in the transmitting of values, ideals and beliefs of grandchildren (Kornhaber, 1985,

1996; Kornhaber & Woodward, 1981; Roberto & Skoglund, 1996; Roberto & Stroes 1992). Grandparents, especially grandmothers, have been found to be influential in their grandchildren's value development (Roberto & Stroes, 1992). In addition, grandchildren reported that their grandparents have at least some influence on their values and ideals (Roberto & Skoglund, 1996). This actively influential role displaces the myth that grandparents have a "roleless role", as described by McPherson in 1981 (p. 62).

After examining data from a three generational sample of grandparents, parents and married grandchildren, Aldous and Hill (1965) reported that values were transmitted more effectively through the generations via same-sex lineage (i.e., mother to daughter) than cross-sex lineage. They also discovered that certain traits are more commonly transmitted through generations than are others. A few specific traits found to be transmitted multi-generationally are religious affiliation and achievement in occupation and education. Aldous and Hill (1965) submitted that the family is represented as "the central mechanism for the transmission of culture" (p. 471). Children are taught in families "the criteria of mate selection, methods for maintaining the authority necessary to raise children, and techniques for encouraging group unity". (p. 471) It would appear that it is through our families and our family heritage that we learn our core life values and beliefs.

In addition, Ramirez-Barranti (1985) also found that the quality of the relationship between grandchildren and their grandparents aids in the development of positive attitudes towards aging. The type of grandparents children become is partially dependent on the perceptions of their own grandparents, their parents' attitude toward grandparents, and the stereotypes of grandparents created by society and the media.

Grandparents have influenced grandchildren by role modeling and facilitating the transmission of knowledge, values and skills (Kornhaber, 1985). Robertson (1996) indicated that grandparents also help bring to the multi-generational relationship a set of historical and experiential events that shape the meaning and essence of the life course for them. These grandparents have

developed a life script that they often pass to the young (Robertson, 1996). McCready (1985) reported that grandparents provide models that are real and symbolic and put grandchildren in touch with the “generative chain” to which the family belongs.

In sum, the research literature appears to indicate that grandparents can be influential in some of the formation and development of a grandchild’s identity. In addition, generational transmission of certain attitudes and behaviors is affected by the multi-generational bonding in families. These attitudes and behaviors include viewpoints toward aging, grandparenting styles, values, achievement, and the teaching of specific skills.

Finally, a limitation in the literature involves methodological issues. The methodological considerations used in researching grandparent-grandchild relationships seem to be somewhat short-sighted in that they fail to investigate the many participants involved in the intergenerational relationship. As was indicated, intergenerational relationships tend to be viewed from only the grandmother’s perspective or from the perspective of only the grandchild (Roberto, 1990).

Gender Issues in Grandparenting

Recently, the call has been made for more attention to grandparent-grandchild relationship studies that investigate intergenerational connections from the perspectives and views of all members involved within the relationship (Smith, 1995). A few studies, however, have provided reciprocal data that do reflect all individuals within the investigated relationship (Hagestad, 1985; Kivnick, 1985). These studies sampled one grandparent or a grandparent couple and a single grandchild.

Hagestad (1985) found that grandparents have influential links to same-sex children and grandchildren. In addition, she found that the widest spectrum of influence was reported in families where a grandson was a son of a son. Among grandmothers, the most involved and influential communication appeared to be with the daughters of daughters. Using a sample of

young adult grandchildren, Roberto and Stroes (1992) reported that both grandsons and granddaughters perceived grandmothers as being more influential in their lives than grandfathers.

Thomas (1986a) did research on the age and gender differences in grandparenting satisfaction involving 277 grandparents. He discovered that grandfathers were somewhat less satisfied with grandparenthood than grandmothers. In addition, he also found that the grandfathers in this sample talked more about the responsibilities they felt toward their grandparenting role than did grandmothers.

Therefore, it would appear that a perspective that has been neglected in the literature involves the intergenerational relationships a grandparent has with multiple adult grandchildren. To my knowledge, no studies thus far have investigated the reciprocal perceptions held by grandfathers, grandsons, and granddaughters in relation to each other. Knowing these similarities and differences may help us better understand how intergenerational ties are built and maintained by those involved in such relationships.

Grandfathers

Within the grandparenting literature, there is a lack of information concerning grandfathers (Roberto, 1990; Robertson, 1996). Grandfathers may receive less attention because they are shorter-lived and less likely to volunteer for research studies on family issues (Baranowski & Schilmoeller, 1991). Cunningham-Burley (1987) labeled grandfathers' family roles as incidental, peripheral, nebulous, and invisible. However, exhibiting school achievement, positive emotional adjustment, high self-esteem and positive interpersonal and familial relationships in the lives of grandchildren has been linked to a close relationship with their grandfathers (Thomas, 1984; Tinsley & Parke, 1987).

Some scholars have found that grandfathers believe they are of more value to grandsons than granddaughters (Atchley, 1980; Hagestad, 1985). On the other hand, Baranowski (1990), in his study of 106 grandfathers, examined the meaning of grandfatherhood and the nature of the

grandfather-grandchild relationship as an exchange. He found that the majority of men in his sample did not feel they could be of more help and value to grandsons compared with granddaughters. A follow-up study by Baranowski and Schilmoeller (1991) found no gender effects on activities that grandfathers did with grandchildren.

In a cross-cultural study comparing the “centrality” of the grandfather role among older African-American and Anglo-American men, Kivett (1991) found the grandfather role to be more central to black men than to white men. It was also found that certain factors predicting the degree of interaction vary by race. Some racial differences observed were household structure, help given to grandchildren, association with grandchildren, affection towards grandchildren, and the expectations for themselves and their grandchildren. Similarities observed included the amount of help received by grandchildren and the importance placed on the grandfathering role.

Kivnick (1983) examined the meaning of grandparenthood held by 286 grandparents. She found that grandfathers were influenced by experiences and relationships with past generations of grandparents. According to Kivett’s (1985) sample of 99 grandfathers, approximately 93% of the grandchildren with whom the grandfather had the most contact were also the closest geographically. In addition, it was found that the grandfathers in this study placed less importance on their grandfathering role than on other role responsibilities such as the father role, leisure user role, and church participant.

Grandparents and Religion

Researchers have found that religious values play an important role in motivating grandparents and grandchildren to develop and maintain intergenerational bonds (Kornhaber & Woodward, 1981; McCready, 1978; McCready & Greeley, 1975, McCready & McCready, 1973). Conroy and Fahey (1985) explained that grandparents hold a specific role and function from a Christian perspective. This role involves passing on religious traditions and influencing the values of the coming generations. Aldous and Hill (1965) indicated that religious affiliation, marital

interaction, achievement in occupation and education were all characteristics commonly transmitted through generations.

Kornhaber (1993) surveyed 100 middle-class Caucasian grandmothers and found the 73% reported having learned religion from their grandparents and 49% reported teaching religious beliefs to their grandchildren. Of these 100 grandmothers, 16 said that their children had chosen a different religion but had allowed them to teach their own to their grandchildren. Only four of these children incorporating different faiths in their families did not allow the grandparents to teach their religious beliefs to their grandchildren.

The Church of Jesus Christ of Latter Day Saints (LDS), commonly known as the Mormon church, has promoted and encouraged the building and maintaining of multi-generational relationships. According to Nelson (1994), the LDS church has funded and built over 2,000 genealogical libraries around the world. These libraries, specifically designed to aid its users in locating their ancestors and their vital information are open to benefit both members and non-members.

This religious organization also encourages its members to forge connections and bonds with their ancestors and family members, with the knowledge that they may live together as one connected family in the after-life for eternity (McConkie, 1979; Smith, 1976). This connection is both a literal and emotional connection.

Worthy Latter-day Saints are encouraged to be sealed to their spouses in LDS temples. The ordinance of sealing means that wives and husbands become eternal companions and the children born into that union are connected to them eternally as part of the family unit (Hunter, 1971). Through the power of the Priesthood, which worthy male LDS members hold, all temple ordinances are performed. A temple sealing, although performed on earth, is valid in the hereafter as well. Scriptural support of this concept can be found in the Holy Bible. Matthew 16:19 reads, “Whatsoever thou shalt bind on Earth shall be bound in Heaven.” Temple sealings

do not just include one's nuclear family. One can be sealed to one's forebearers and to one's descendants as well. Ideally, family units can be sealed until the whole family of God is bound and connected in heaven as well as on earth (Nelson, 1994). Another scripture that comments on this idea is found in Malachi 4:6 (Holy Bible, King James Version). It reads,

I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.

According to Smith (1976), the word 'turn' in this verse, should be translated as 'bind', or seal. Members of the LDS church, believe that Elijah has already returned to the earth and that this intergenerational phenomena has already begun. For this reason, LDS church members are actively involved in trying to connect with their familial predecessors.

There is another similar reason why members of the LDS church spend a lifetime tracing their genealogical roots and building a lineage consciousness. Basic to all Christian understanding is the belief that baptism is essential to entering the kingdom of God (Nelson, 1994). Jesus (John 3:5, King James Version) said: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Members of the Mormon church believe that when Elijah appeared on the earth over 150 years ago, he instructed church members to perform baptisms by emersion for those who have passed away. Without the proper baptism by one that holds the authorized priesthood of God, any ancestors not baptized would be unable to enter into His presence. Therefore, this is the other purpose of the Mormon temples: (1) to be sealed together as families and generations for eternity, and (2) to perform baptisms for ancestors who have died (Smith, 1976).

In the LDS faith, families should not just be connected through temple ordinances, but should also build strong emotional relationships with their ancestors. Our progenitors should be seen as role models for younger church members. Brough (1995) stated,

Yet there is an abundance of role models who can be found much closer and who can have much deeper influence on each one of us. Most of us, with relatively

little effort and much less cost, can provide for our families a veritable list of important role models. This list can be created from a modest search into the lives of our ancestors.

Also, church leaders have encouraged grandparents to be a part of family activities. During a religious conference to all church members, Benson (1989) commented that grandparents can have a strong influence on their grandchildren. Through intergenerational interactions, grandchildren can obtain a perspective of life which can bring them a sense of security, an inner peace, and strength.

Within the LDS culture exists a patriarchal-type perspective of the responsibilities held by LDS fathers and grandfathers. These LDS males have been instructed and counseled by their church leaders to accept responsibility for the spiritual well-being of the family (The Church of Jesus Christ of Latter Day Saints, 1978). It is believed that fathers and grandfathers have been assigned by God to be the spiritual guardians of their immediate and extended families. Fathers and grandfathers are instructed to teach their children and their grandchildren the eternal truths and protect them from any evils that may exist. Related to this responsibility is the need for members to connect, both literally and emotionally, with their ancestral lineage through the sealing together of families across generations for time and all eternity (Packer, 1980).

Empirical research involving LDS intergenerational relationships is practically non-existent. This is surprising, because there seems to exist a strong desire among members of the Mormon church to connect with their past and be sealed together as one large inter-connected, multi-generational family.

Attachment and Social Support

According to Mancini and Sandifer (1994), attachment is “the opportunity to display emotions and feelings of security and connectedness with another individual. Attachment brings the individual to another level of human existence, one of being connected and belonging” (p. 133).

The social attachment exhibited as an infant has been examined frequently in adult attachment studies (West & Sheldon-Keller, 1994).

Attachment in adults must be defined for investigation primarily in terms of function. This function exists in relationships on which feelings of security depend (West & Sheldon-Keller, 1994). The achievement of felt security can also be connected with and attributed to the idea of social support (Starker, 1986). Starker found many scholars associating the word support with expression of love, understanding and friendship. Other studies have defined social support in terms of emotional support that included intimacy and attachment, reassurance, and being able to confide in and rely on another (Schaefer et al., 1981). Whittaker (1983) noted that social support most often occurs within the family context, and among friend and peers.

Grandchildren can greatly benefit from social support within intergenerational relationships. Social support is not only important for the development of the grandchildren, it is as important for the personal development of the grandparent (Cherlin & Furstenberg, 1986)

A major element in grandparent-adult grandchild relations was functional support (Langer, 1990). Intergenerational family functioning generally involves feelings of satisfaction that one member gains for doing things for or caring for the other. This includes not only concrete instrumental assistance, but also emotional support.

Kahn and Antonucci (1980) identified the term “convey of social support” to describe the ever-changing social networks over the life course that are founded on patterns of exchange, which are not reciprocal. As a result of demographic changes, the adult grandchild is now a member of the “convey of social support”. Life-long patterns of interaction with the grandparent are present and these patterns become more evident over time.

Tinsley and Parke (1987) studied the extent to which grandparents function as social agents for their children and their grandchildren. They found that “geographically close grandparents are

involved, appreciated, and active members of the support network of parents with young infants, as well as positive stimulatory agents for babies. “ (p. 263)

A common form of social support from grandparents to grandchildren is emotional support (Tinsley & Parke, 1984). Tinsley and Parke indicated that grandmothers usually supply greater amounts of this type of support than grandfathers. In addition, grandparents, especially grandmothers, indirectly influence their grandchildren through information, advice and the modeling of parental child-rearing skills. Grandmothers can actually help or hinder as they serve as models to novice mothers. Sometimes, they give good parenting advice to the mothers of their grandchildren, while at other times, they give advice that is unwarranted and/or unsolicited.

Activities and Leisure Time

In the previous section, attachment was defined by Mancini and Sandifer (1994) as being an opportunity for an individual to connect emotionally and feel security with another person. These ideas of attachment develop within the framework of time and are activity-oriented. Mancini and Sandifer advocate that leisure episodes provide a medium for the development and maintenance of attachments, which in turn, are significant to well-being. In a study of 75 adults, Kelly, Steinkamp and Kelly (1987) found that family activities that were experienced in the home were related more to well-being than those activities done outside of a family context. Mancini and Sandifer (1994) suggest that intergenerational leisure experiences be further examined, because they may provide a platform for the examination of these family dynamics.

According to Mancini and Orthner (1982), leisure and recreation can be understood and envisioned through four intertwined categories. The parts of this leisure lifestyle include time, activities, preferences, and competence. What time is and how it is perceived directly influences how time will be used. A grandfather may view time as being precious, and hold the attitude that there are only 24 hours in a day to get everything done. In addition, this grandfather may view time as being limiting due to the fact that his life may be coming to a close - therefore, time

could be viewed as being precious. His perceptions of time will influence the way he interacts with his granddaughter according to how much time he plans to spend with her.

Activities consist of three patterns, (1) independent---activities usually done alone, (2) parallel---activities that have the potential for interpersonal interaction, but do not necessarily require one for success, and (3) collaborative---interaction with others (Mancini & Orthner, 1982). All three of these types of activities can be performed by either a grandparent or grandchild in order to build or to maintain a strong intergenerational relationship. Emphasizing activities, Eisenberg (1988) found that the majority of grandchildren mentioned having done the following with their grandparents: having treats, giving a sense of family, imparting family history, taking part in family events, playing games, going on trips, babysitting, making you feel good, giving emergency help, giving personal advice, being someone to talk to, joining in religious activities, and giving advice on school.

According to Tyszkowa's (1991) study of Polish grandchildren and Sticker's (1991) study of German grandchildren, conversations were reported as being the most prominent activities engaged in with grandparents. Webb (1985), in her study of conversational topics, reported that the four most common topics of conversation between grandparents and young adult grandchildren were family, school, education and health.

The third part of a leisure lifestyle is preference (Mancini & Orthner, 1982). Preference refers to the meaning that is perceived about the leisure situation. Also, in regard to preference is whether the time and situation is spent out of choice or out of obligation. There may be situations in which grandparents feel that they have an obligation to spend time with their grandchildren. Conversely, there may be situations when grandparents feel that their interactions with grandchildren are by choice.

The final aspect of a leisure lifestyle is competence (Mancini & Orthner, 1982). Competence refers to whether or not the individual involved feels capable and productive enough to

participate in the leisure activity. Feelings of competency influence how individuals act and react in leisure situations. At times, some grandparents may feel inadequate physically or mentally to participate in certain activities with their grandchildren. An example of an activity that may cause some grandparents to feel inadequate is strenuous outdoor recreational activities, like playing basketball with grandchildren.

Conclusion

From this review of literature, several significant limitations to the current grandparenting literature can be delineated. First, to my knowledge, no researcher has examined the grandparent-grandchild relationship by interviewing multiple grandchildren along with a common grandparent. One major methodological problem is that intergenerational relationships have been viewed primarily through the perspective of one individual. A second limitation involves the lack of information concerning intergenerational relationships from a grandfather's perspective, as well as the lack of information from the viewpoint of adult, non-college age adult grandchildren. More studies are needed which include the perceptions of both grandparents and grandchildren.

In addition, it is evident from the literature that grandparents can be influential in the lives of grandchildren in at least two significant areas. These areas include the development of a grandchild's identity and the transmission of values and beliefs from grandparent to grandchild.

One particular culture that seems to hold in high importance their multi-generational relationships are the members of the Church of Jesus Christ of Latter-day Saints. The priority they place on multi-generational relationships is rooted in their theological beliefs that family relationships extend beyond this earthly dimension.

Another interesting conclusion to come out of the research is that there are same sex links which perhaps bind grandfathers to grandsons and grandmothers to granddaughters. Also related to

gender is the suggestion that grandmothers seem to be more involved in their grandchildren's lives.

Chapter 3 METHODOLOGY

Introduction

A methodology chapter is the heart of a research project. This chapter allows the readers to discern in their own minds the nature of the study presented. In addition, methods chapters also often lead to study replication which serves to continually generate the academic process. Included in this chapter is a synopsis of the sample selection, the procedure implemented for this research, and the methods of analyzing the collected data. Lastly, I will briefly introduce myself, the researcher, a composite of my own unique background and set of human biases, which will help the reader to understand my position as the investigator.

Sample Selection Criterion

The sample of convenience consisted of religiously affiliated grandfathers that have at least one grandson over 21 years of age and one granddaughter, also over 21. The grandfathers were contacted through their affiliation with The Church of Jesus Christ of Latter-day Saints. My initial intent was to locate grandfathers that lived in Southwestern Virginia. However, as I contacted local ecclesiastical leaders, I found that the number of LDS grandfathers that had both an adult grandson and adult granddaughter living within a few hours from each other were few and far between. Therefore, I proceeded to extend my geographic sampling location to include the entire state of Virginia, parts of North Carolina, Tennessee, and West Virginia. Over a 3 week time period, I contacted 18 ecclesiastical leaders who lived in the states of Virginia, West Virginia, North Carolina, and Tennessee. I obtained the names and phone numbers of these leaders from the local ecclesiastical leader for the New River Valley in Virginia. Each of these leaders was informed about the research study and my pursuit of locating 8 to 10 LDS grandfathers whose grandchildren met the age and location criteria. Sixteen of the ecclesiastical leaders contacted are called Stake Presidents who preside over 2500-5000 members of the LDS church residing in a large geographic area. The other two ecclesiastical leaders I telephoned are called Bishops. Bishops in the LDS church preside over 200-400 members living in a smaller geographical area.

After phoning each of the 18 LDS leaders, I was subsequently referred to 15 grandfathers. I contacted each of the 15 grandfathers by phone and described the study to them. I asked each of them if they had an adult grandson and an adult granddaughter living within a few hours from their place of residence. Each referred grandfather was told the purpose of the study, and that I, too, was a member of the Mormon church. They were also informed that one of their church leaders had given me their names. Of the 15 grandfathers contacted, 8 grandfathers fit the criteria of having two grandchildren within the age and residency parameters. All 8 grandfathers meeting these criteria accepted the request to be interviewed and gave me the names and phone numbers of their grandchildren. Several of the grandfathers not fitting the criteria still wanted to be interviewed, expressing a desire to talk with me about the relationships they have with their grandchildren. They were thanked, but were told that the strict criteria for inclusion were essential to the success of this project.

Each of the 8 grandfathers was told in the initial telephone contact that I wanted to meet with them to discuss the relationships they had with the two grandchildren whose names they had previously given me. I explained that I would meet with them anywhere they would feel comfortable discussing these relationships. I suggested to each grandfather that I could drive to his home and talk with him there. All 8 of the grandfathers invited me to their homes. Six of the participating grandfathers resided in locations throughout the state of Virginia, whereas 2 of the grandfathers lived in West Virginia.

The participating grandfathers were all interviewed prior to their grandchildren and were all interviewed in a one-on-one setting in their homes. Each of the grandfathers' interviews lasted approximately 1 hour and 15 minutes.

Each grandfather gave me the names and phone numbers of two grandchildren that fit the required criteria for age and location. In three instances, the grandfathers did not know the telephone numbers of their grandchildren, and I was given the phone numbers of the parents of

these referred grandchildren. Before I interviewed each grandfather, the referred grandchildren were contacted by phone in order to invite and confirm their participation. Sixteen adult grandchildren were referred by the eight grandfathers. All 16 grandchildren fit the criteria for age and location and accepted the invitation to participate in this study as interviewees. Eleven of these grandchildren lived in Virginia, 2 lived in West Virginia, 2 lived in North Carolina, and 1 lived in Maryland.

The adult grandchildren all lived within 250 miles from their grandfathers, with the majority living within 10 miles (See Table 3.1). Two grandfathers, Frank, and Roscoe, had their grandsons and granddaughters living approximately 245 miles from homes. Another grandfather, Kirby, had a grandson living some 175 miles from his place of residence, while his granddaughter lived only 45 miles away. The other 10 adult grandchildren lived within 10 miles

Table 3.1 Location of Grandfathers and the Distance in Miles from their Grandchildren

<u>Grandfathers - Home Town Area</u>		<u>Grandsons</u>	<u>Granddaughters</u>
F1-Colin	Southwest Virginia	5 miles away	5 miles away
F2-Evan	Southwest Virginia	2 miles away	0 miles away
F3-Frank	Southwest Virginia	245 miles away	245 miles away
F4-Roscoe	Southwest Virginia	245 miles away	245 miles away
F5-Kirby	Eastern West Virginia	175 miles away	45 miles away
F6-Geno	Central Virginia	5 miles away	10 miles away
F7-Jake	Eastern Virginia	5 miles away	3 miles away
F8-Lester	Eastern West Virginia	3 miles away	5 miles away

Table 3.2 Demographics of Grandfathers

Age:	Mean : 75.6	Low: 62	High: 88	
Education:	Mean : 10 th grade	Low: 6 th grade	High: 3 yrs college	
Family Income	Mean : \$23,937	Low: \$1500	High: \$75,000	
# of Children	Mean : 4.5	Low: 1	High: 9	Total: 36
# of Grandchildren	Mean : 12.7	Low: 2	High: 50	Total: 102
# of Great-Grandchildren	Mean : 10.37	Low: 2	High: 45	Total: 83
Marital Status:	1 st marriage = 5	Remarried = 2	Widowed = 1	
Total Number of Grandfathers: 8				

of their five grandfathers, with 1 granddaughter, Evan's, actually residing in her grandfather's home.

Sample Description

Grandfathers. The 8 grandfathers in this sample ranged from 62 years to 88 years of age (See Table 3.2). The average age of these grandfathers was 75 years old. The lowest level of education achieved by these grandfathers was 6th grade, while the highest level achieved was 3 years of college/trade school. The mean level of educational achievement for the entire sample of grandfathers was 10th grade. All 8 of the grandfathers interviewed had retired from their employment. In terms of current family income, the lowest amount of money earned in a year was \$1500, while the highest income was \$75,000. The average family income for this sample of grandfathers was \$23, 937. Not surprisingly, the grandfathers had children, grandchildren and great-grandchildren. In terms of children, one grandfather had only one child while the highest number of children a grandfather had was nine. The total number of children the grandfathers had was 36, while the average was 4.5 children per grandfather. In terms of grandchildren, the

lowest number of grandchildren a grandfather reported having was two, while the highest number was 50. The total number of grandchildren the grandfathers in this sample had was 102, with the average being 12.7 grandchildren. Each of the 8 grandfathers had great-grandchildren, ranging anywhere from two to 45 great-grandchildren. The total number of great-grandchildren reported was 83, with the mean number of great-grandchildren being 10.3 per grandfather.

All 8 of the grandfathers had been married at least once. Five of the grandfathers were currently married to their first wives, while 2 grandfathers had been divorced and had since remarried. One of the grandfathers was a widower of just a few years.

As was stated earlier, each of the grandfathers was a member of the Church of Jesus Christ of Latter-Day Saints and considered himself to be an active participator---attending church every week. Two of the grandfathers were born into the LDS church, while the other 6 were converted to the LDS religion while in adulthood. One grandfather was converted to Mormonism when he was 68 years of age, just 10 years ago.

Grandchildren. The 16 grandchildren in this sample ranged in age from 21 years to 35 years old. These ranges were the same for both grandsons and granddaughters. The average age of all of the grandchildren was 27.4 years old. For the grandsons, the average age was 27.5 years old, while the mean age of the granddaughters was very similar at 27.3 years old. In regard to educational level, the lowest level of education achieved by a grandchild was 12th grade, while the highest level achieved by a grandchild was a Masters degree in business. The mean level of education for the entire sample of grandchildren was 2.7 years of college. In terms of the grandson sample, the lowest educational level attained was 12th grade, while the highest was a Masters degree. The mean educational level for these grandsons was 2.3 years of college. Overall, the granddaughter sample had a higher educational level compared to that of the grandson sample. For the granddaughter sample, the educational mean was 3.1 years of college, with the lowest educational attainment being 12th grade and the highest being a granddaughter

who obtained a bachelors degree in Graphic Design, and was currently completing 2 years toward a nursing degree.

In terms of family income for all 16 grandchildren, the lowest amount of money earned in a year was \$6,000, while the highest income was \$150,000. The average family income for this grandchild sample was \$45,125 a year. The grandsons had a higher mean in regard to family income with earnings of \$61,800 per year, with the lowest income being \$7,000 and the highest being \$150,000. The granddaughters, on the other hand, had a mean family income of \$28,375 per year - with the low being \$6,000 and the high being \$60,000.

In term of marital status, 10 of the 16 grandchildren were in their first marriage, while 5 were single, and 1 was in a cohabiting relationship. Breaking this down in terms of grandsons and granddaughters, 5 of the 8 grandsons were currently married to their first wives, while 2 were single and 1 was cohabiting. Of the 8 granddaughters, 5 were currently married to their first husbands, while the other 3 granddaughters were single.

Concerning children, 9 of the 16 grandchildren had children, with the mean number of children for each participating grandchild being 1.4 children. Five of the 8 grandsons had children, with the highest number of children being four. In terms of the 8 granddaughters, 4 had children, with 1 granddaughter having four which ranked as the highest number of children.

Not all of the 16 participating adult grandchildren were members of the LDS church. Fourteen grandchildren were members of the LDS church, with 1 grandson and 1 granddaughter not being affiliated. Of those grandchildren who were members of the church, all of them were born into the church, meaning that their parents were members of the LDS religion prior to their birth. Also, of those 14 grandchildren who are members of the LDS church, only 9 reported being active participants in the LDS religion. The other 5 LDS grandchildren reported not actively participating in the LDS church.

Table 3.3 Demographics of Adult Grandchildren

Age:	Mean : 27.4	Low: 21	High: 35
Grandsons	Mean : 27.5	Low: 21	High: 35
Granddaughters	Mean : 27.3	Low: 21	High: 35
Education:	Mean : 2.7 yrs coll	Low: 12 th grade	High: 6 years/Masters
Grandsons	Mean : 2.3 yrs coll	Low: 12 th grade	High: 6 years/Masters
Granddaughters	Mean : 3.1 yrs coll	Low: 12 th grade	High: 7 years/Bachelors
Family Income	Mean :\$45,125	Low:\$6,000	High:\$150,000
Grandsons	Mean :\$61,800	Low:\$7,000	High:\$150,000
Granddaughters	Mean :\$28,375	Low:\$6,000	High:\$60,000
# of Children	Mean : 1.37	Low: 0	High: 4
Grandsons	Mean : 1.62	Low: 0	High: 4
Granddaughters	Mean : 1.12	Low: 0	High: 4
Marital Status:	Single = 5	1 st marriage = 10	Living together = 1
Grandsons	Single = 2	1 st marriage = 5	Living together = 1
Granddaughters	Single = 3	1 st marriage = 5	Living together = 0
Total Number of Grandchildren: 16 (8 Grandsons and 8 Granddaughters)			

Six of the eight grandsons and granddaughters combinations interviewed were siblings. The other two sets of grandchildren interviewed were first cousins.

Procedure

The mode of inquiry used in this study was qualitative and interpretive in nature. Qualitative inquiry is based on interpretive science. (Jax, 1989). Jax stated that "the intent [is] to interpret the meaning of human experience" (Jax, 1989, p. 65). Coomer and Hultgren (1989) pointed out that a basic interest of interpretative research is to gain greater insight into individual and familial experiences and further enable meaningful interactions. By examining grandfather-grandchildren relationships and their significance to individuals, I believe I have a better understanding of the process involved in developing and maintaining these intergenerational relationships. The type

of qualitative approach used for this research included in-depth interviews with open-ended questions in order that the participants' voices may be heard.

Each of the eight grandfather interviews took place in a one-on-one situation and were held at the participants' homes. I drove 7 miles to 200 miles in order to interview each grandfather. Each grandfather was told that I was willing to conduct the interview at a location which was comfortable and convenient for him. The grandfathers were interviewed before I talked with any of their grandchildren. I did this for the sole reason that they were my initial contacts for the intergenerational groups. Each of the grandfathers' interviews lasted an average of 1 hour and 15 minutes. The grandfathers were told that they might be contacted for additional information after their grandchildren's interviews had been conducted. However, I have not needed to make any additional contacts.

The majority of the grandchildren's interviews took place over the phone. Twelve of the grandchildren were interviewed over the phone, while the other 4 grandchildren were interviewed in their homes. I asked each of the participants if they would prefer that I meet with them personally in a location of their convenience or have a similar interview over the phone. As was stated earlier, the majority wanted to discuss their relationships over the phone. I was somewhat concerned prior to the first phone interview as to how effective a phone interview would be and how dynamic the conversation would turn out. After the initial phone interview, I was relieved to find how open the telephone-interviewed participants were and how smoothly the discussion flowed. All of the telephone interviews were made in the evenings from my home to their homes. All but one telephone interview and each of the face-to-face interview times were scheduled for a later time during the initial phone call inviting them to participate. There was practically no difference between the telephone interviews and the face-to-face interviews in terms of the kinds and amount of information shared. Almost all of the interviews with grandchildren lasted between 45 minutes and 1 hour and 30 minutes.

Unfortunately, there was 1 grandson who initially said that he would talk to me, but then missed two face-to-face interview appointments. After several weeks of trying to get in contact with him, and having already interviewed his grandfather and sister, I called his house and he answered the phone. I asked him again about his possible participation, and he quickly responded by saying he was too busy to meet with me. Being prepared with the electronic recording devices for a phone interview, I then requested if I could ask him some questions, right then, over the phone, instead of meeting with him at his home. He said that would be okay, and we then proceeded to talk for 20 minutes, which turned out to be the shortest of the 16 grandchildren's interviews. I was relieved that we finally talked because I felt that I really needed to hear about his side of the intergenerational relationship as I had already interviewed his grandfather.

There were two sets of informed consent forms and interview schedules, one set was given to the grandchildren and another was designed for the grandparents. Even though there were two designed interview schedules, the grandfather and grandchild questions were very similar in nature and purpose.

Before any of the grandfather interviews began, the participants were required to read and sign a consent form (APPENDIX A). After signing the consent form, each of the grandfathers was then asked demographic questions involving his age, marital status, level of education, number of children, and grandchildren, etc. (APPENDIX C). The grandfathers were also initially asked to fill out, from memory, a family tree with as many of the names of their parents, grandparents and great-grandparents as they could remember. They were then asked a series of open-ended questions regarding the relationships they have with their ancestors, in particular those dealing with their grandparents (APPENDIX D). The grandfathers were then asked questions, from an interview schedule that I had developed, about the relationships they have with their grandchildren, specifically the two I was to interview at a later date. We discussed the activities they had done and currently do with these grandchildren, as well as the emotions and meanings held in regard to these interactions. The interview ended with several questions concerning how

satisfied they were in the relationships they had with their grandchildren and what things they would do differently, if they could do this over again.

The format for the 16 grandchildren's interviews was very similar to that of the grandfathers. Before any of the interviews with grandchildren began, they were required to read and sign a consent form (APPENDIX B). For those being interviewed over the phone, the informed consent form was read and acknowledged prior to asking any questions. After signing or acknowledging the consent form, each of the grandchildren was asked demographic questions involving his or her age, marital status, level of education, number of children, grandchildren, etc. (APPENDIX E). The grandchildren were also initially asked to fill out, from memory, a family tree with as many of the names of their parents, grandparents and great-grandparents as they could remember. They were then asked a series of open-ended questions, from an interview schedule I had developed, which regarded the relationships they had with their grandparents and great-grandparents (APPENDIX F). The grandchildren were then asked questions about the relationship they share with their grandfather, specifically the one I had previously interviewed. We discussed the activities they have done and currently do with this particular grandfather, as well as the emotions and meanings held in regard to these interactions. The interview ended with several questions concerning how satisfied they were in their relationships with their grandfathers and what things they would do differently as a younger grandchild and what they would do differently as an adult grandchild.

Each of the interviews, both those that were face-to-face and those that occurred by telephone, was tape recorded. The participant's ID number was labeled on the tape and on the family tree. Names of the participants were coded by a family ID number and it was also noted on the tape whether the respondent was a grandfather, grandson or granddaughter. The transcriptionist and I were the only individuals with access to the tape recordings, and the tapes containing the interviews will be erased when the analysis is completely concluded. The transcriptionist, my wife Kelly, was asked to transcribe each taped interview utilizing only the ID numbers indicated on the tapes. We discussed the importance of keeping the names and comments of the

participants confidential. Throughout the transcription process, Kelly was able to ask me any questions about format issues and unclear sentences. This enabled me to listen to the tapes in order to clarify comments and also to read the transcriptions for complete accuracy. The individual's ID number was written on each transcription, and then filed under the intergenerational family number. Each family file had the transcription, the family tree, the demographic responses and the signed consent form of each participating grandfather, grandson and granddaughter of one family. The transcriptions were made in order to read and re-read carefully the responses of the people being interviewed, and to better extract the meanings that exist from their responses.

Pilot Interview

To assure that my instrument was an effective tool in investigating grandfather-adult grandchild relationships, I conducted a pilot interview series. I interviewed one grandfather and two of his adult grandchildren (one male and one female) for this preliminary portion of the study. Each of the participating individuals was asked to respond to the open-ended questions in the interview schedule. At the end of the pilot interviews, overall, I found the interview schedule to be effective. However, I did recognize that some of the questions were repetitive or were just being asked in a slightly different manner. The participants mentioned that they had already answered these repeated questions and wanted to know whether they should just repeat similar answers. Even though the main structure of my interview schedule remained intact, the results of this pilot helped me to focus and narrow my questionnaire, which in turn helped me eliminate repetitious questions. Minor adjustments to the interview schedule procedures and any open-ended questions were made and implemented for this study accordingly.

Data Analysis

Based on the qualitative form of inquiry, the types of activities and the meanings associated with these activities, as reported by each participant, were examined using an open-coding procedure. Open coding was part of the analysis that pertains specifically to the naming and categorizing of

phenomena through the close examination of data. During this entire procedure, the data were reduced into distinct parts, closely examined, and then compared for similarities and differences.

Consistent with the qualitative methodology described by Strauss and Corbin (1990), the data coding process was developed over time and reflects a series of modifications based on repeated readings of the data. Codes were developed, and I maintained the data using a software package called NUD*IST (Non-numerical Unstructured Data Indexing Searching and Theorizing) (Richards & Richards, 1994). NUD*IST was utilized to help organize, identify and categorize recurring themes from the transcribed interviews.

Questions were asked about the phenomena reflected in the data. Throughout this process, my own and others' assumptions about resulting phenomena were questioned and explored, with the idea that this inquiry would lead to new discoveries (Strauss & Corbin, 1990).

Open-coding was utilized to discover the patterns or themes which existed in the open-ended response portion of the interviews. Responses were not put into prearranged categories, but rather were placed into categories that developed from the comments and interview responses themselves. Responses that were mentioned frequently, by more than one subject, were then discussed and examined. Similarities and differences of the responses from each sample group were also examined.

The transcripts were read and analyzed in distinct comparison groups. The first comparison was to identify differences in the perceptions of the impact of intergenerational ties and the activities performed to build and maintain these ties held by grandfathers and their grandchildren collectively. For general perceptions, I examined the differences in the perceptions of lineage consciousness regarding meaning and importance, emotional connectedness, emotions felt during interaction, and the meanings of being a grandfather and adult grandchildren. Secondly, I examined the perceptions of the grandfather's influence on the grandchildren's identities, and on their values and beliefs. I then examined the activities shared in the grandfather/grandson

relationships vs. those experienced in the relationships of grandfathers and their granddaughters. The final comparison was gender-oriented. I examined the differences of perceptions involving meaning, emotions, and activities experienced by grandsons and granddaughters concerning their intergenerational ties.

Interviewer

Analytic procedures for this study were of a qualitative nature which required interpretation on the part of the investigator. Thus, it may be beneficial to disclose some information about myself, as the investigator, in order for interested readers to be aware of any possible biases in the analysis.

I am a 30 year-old male graduate student finishing a doctorate degree in Family Studies from Virginia Polytechnic Institute and State University. I have a B.S. and an M.S. degree from Brigham Young University, an LDS sponsored university.

I have gained an interest in the topic of this study from two sources. First, I was involved in a research project in 1993 which investigated family stories and multi-generational bonds and how they can be more readily facilitated through future generations. Secondly, I focused my Master's thesis on the strength of multi-generational bonding in families with prison inmates compared to a similar non-inmate sample.

In terms of this study, I come into it with a bias. I am an active member of The Church of Jesus Christ of Latter Day Saints which hails from a religious tradition that values multi-generational bonds. I know the effort and importance that the LDS church puts on its members to build and maintain multi-generational relationships. In addition, I strongly value and have benefitted from the relationships I have established and maintained with my grandfathers, grandmothers, and great-grandparents. My ancestors and the heritage they bring into my life have played an important role in the development of my identity, values, and beliefs. One example to illustrate how important my emotional connection to my ancestors are that my children have been named

after names on my wife's and my family trees. It is important to me and my family to strengthen intergenerational relationships and to incorporate and transmit values and beliefs held by the LDS religion to my children and future grandchildren.

Currently, I have a living grandfather who is a member of the LDS religion. As a youth, I had the opportunity to stay with him and my grandmother on their cattle ranch in Southern Idaho for several months at a time. During the times I was with my grandfather one-on-one, our relationship grew stronger, and we bonded. In addition, I spent a summer in their home when I was 21 years of age working on the ranch. During that summer, as an adult grandchild, my grandfather and I continued to strengthen and maintain the bonds we had initiated years before. I also had the opportunity to know, interact with, and bond with my maternal grandfather until I was 15 years old. The bonding I experienced, with both my living and deceased grandfathers, holds an enormous amount of meaning to me. I feel that these grandfather-grandchild relationships helped me develop my identity and contributed to form the individual I am today. Many of my grandfathers' attitudes and behaviors have been adopted into my current lifestyle and values. I strongly believe that I am sealed and bonded to my grandfathers and all of my other ancestors. I believe I will one day live with all of them, as part of a united multi-generational family in heaven forever.

Specifically, in regard to this study, there are some possible advantages I may have as a member of the LDS church and as a current adult grandson with a living grandfather. The biases I brought into this study have actually been beneficial as an investigator of Mormon grandfathers and their intergenerational ties to adult grandchildren. For example, I know what many Mormon fathers and grandfathers believe in relationships with their posterity. I strongly believe this ideology as well. The participants and I were able to talk openly about the sealings and bondings inherent in a discourse on LDS intergenerational relationships, because we have been to the temple and performed such work for our deceased ancestors. Unlike non-Mormon researchers, I am immersed in these religious endeavors and have participated in all of the ordinances that can be experienced by a worthy member of the church. I feel I can relate to these men and their

grandchildren because I have found, that for the most part, we shared similar values, beliefs and experiences concerning intergenerational relationships.

In terms of this specific study, there could have been several disadvantages that may have arisen from my beliefs and affiliation to the LDS church. There was the possibility that I could have felt too closely related to these grandfathers and assumed they all have the same convictions I have as an active member of the Mormon religion. I believe that I did not fall into that trap. I consciously tried to remember that there is a great deal of variation among members of the LDS church concerning the desire to build and maintain close emotional ties with extended family.

Not all members of the Mormon church have strong relationships with their ancestors and not all desire to maintain intergenerational ties with them. Some of the grandfathers and adult grandchildren I interviewed did not consider intergenerational ties important and even have had somewhat negative experiences with extended family members. I had to continually make it a point during this study to remember that not all grandfather-grandchild relationships have been as healthy and positive as the ones I have experienced.

I believe that it is important for the investigators in any project to understand and evaluate recognizable biases that may exist and realize how the biases may eventually affect their project. As I have put this belief into action, I feel that the biases I brought into this study actually have had a more positive influence on this project than a negative one. This belief that my biases actually aided my research will be further explained in the discussion section.

Chapter 4 RESULTS AND FINDINGS

Introduction

In this study, I explored the perceptions held by grandfathers and their adult grandchildren concerning their intergenerational relationships. Through the examination of eight intergenerational families, I heard many explanations of how these relationships were built, maintained, or how they are slowly beginning to erode due to a lack of contact and communication. This study is based upon in-depth interviews with eight grandfathers, eight of their grandsons and eight of their granddaughters. Hearing each of their stories and perspectives enabled me to listen to the individual interpretations of each family member within their respective intergenerational family relationship. Only by hearing the voices of multiple family members' perspectives could I have gotten a true sense of how each relationship was functioning. I was able to hear the opinions of each participant concerning the role he or she played as grandfather or as grandchild. I was able to hear about their connections with their ancestors, what those connections mean to them today, and what these connections may do for them in the future. I was able to hear about many activities that are shared on a daily, weekly and monthly basis in order that these relationships can continue to grow and strengthen. I saw tears fall as several grandsons and granddaughters discussed with heart-felt emotions their grandfathers and what they would have been missing had they never known or interacted with them into adulthood.

These individuals openly shared with me the different ways cross-generational relationships have influenced their lives. I heard of the tender occasions when bonding and emotional closeness with family members had increased, as well as times when painful and disappointing disconnections had occurred. These shared experiences helped me to literally and figuratively enter the lives and emotions of these individuals existing within intergenerational relationships.

Through speaking to multiple family members, I was able to apply the phenomenological assumptions of subjectivity, meaning from experiences, and their understanding of what roles they had held as either grandfathers or adult grandchildren. Each person's interpretation of the

meanings derived from experiences with family members and what they viewed as significant, were important parts of the whole that comprised the grandfather-adult grandchild relationship. As was stated before, there were many similarities reported by each family member involving their experiences within their intergenerational relationships. There were also many differences discussed as well.

Once these family members were located, I was easily admitted into their private lives to hear about and be a part of their intergenerational relationships. This permission to briefly enter into their lives was easily obtained through trust in the confidentiality promised them and perhaps through a sense of pride in telling a stranger, like myself, about their intergenerational relationships. The majority of the individuals were open and forthright in sharing their individual and collective stories and experiences, along with the meanings they held. Although most were very willing to disclose and be explicit concerning their intergenerational relationships, there were one or two participants who seemed to struggle to express their opinions and feelings. One grandson, in particular, seemed to feel uncomfortable in sharing his experiences and emotions concerning the relationship he had with his grandfather.

As I listened to these grandfathers and adult grandchildren describe their intergenerational relationships, several themes began to emerge. The analysis of the data through computer-assisted and manual sorting and interpreting revealed several interesting themes of interactions and perceptions. It is my goal to elaborate on these themes in order to let the voices of the subjects emerge and tell their stories within the thematic topics.

The focus of this study revolves around how the individuals experiencing these intergenerational relationships describe their interactions and experiences within them. The respondents were asked several questions concerning their knowledge and feelings toward their ancestors and concerning their relationships and experiences with either their grandfather or adult grandchildren. They were also asked about the emotions they feel while interacting with their intergenerational family member, as well as the meanings and expectations attributed to the roles

of grandfatherhood and grandchildhood. These respondents were able to express their feelings by telling stories of experiences, as well as by expressing anticipation and optimism for the future of their intergenerational relationships.

This analysis is organized around four general sections. In the first section, I introduce the eight individual family relationships in a manner by which the reader may have a better understanding of how these intergenerational families are currently functioning. These family introductions are derived from my interpretations of the stories they told as well as the experiences and meanings that they were willing to share. I present each family under the heading of Family Biographies.

Within the second section, the general perceptions of each of the respondents concerning their intergenerational relationships are compared and reported. Within this section, the perceptions of emotional closeness, satisfaction, importance of ancestors, emotions, the meaning of grandfathering, and the expectations concerning this ancestral role are individually and collectively analyzed and reported.

The third section includes the perceptions of influence, in particular, the grandfathers' influence on a grandchild's identity and values/beliefs. Within this third section, the responses of grandfathers, granddaughters and grandsons are compared and contrasted according to their perceptions of influence.

Finally, the fourth section involves the activities grandfathers and their adult grandchildren are currently doing or have done in order to build and maintain their intergenerational relationships. Twelve activity themes or categories of activities were derived, constructed and reported in this section. Also included are the activities that grandfathers, grandsons and granddaughters report doing the most. This section concludes with the activities the participants reported they would recommend that future grandfathers do to build and maintain strong relationships.

Within each of these sections, I will focus on the individual intergenerational relationship between each grandfather and grandchild. In addition, I will focus on the grandfathers as a group, as well as examining the grandchildren as a group. Following this, I will discuss the main similarities and differences between each of the two groups. Finally, I will address the differences between the groups of grandsons and granddaughters. At the end of the Findings section, I will discuss any differences existing between non-member and LDS inactive grandchildren compared to those grandchildren who are active in the LDS religion.

Family Biographies

When doing qualitative research, becoming familiar with the participants and their lives puts the information received from interviews into context. The following section will introduce the eight families who participated in this study. Names used are pseudonyms. The general impressions expressed in this section should give a sense of the dynamics experienced in the familial triads used in this research. The impressions expressed were generated after many hours of reading through the transcripts in order to get a sense of each of the intergenerational familial relationships.

Family #1. **Family #1** includes the grandfather of this triad who is a widower of eighty years of age. He was born and raised in an LDS family and is currently an active member. This grandfather has four children and eight grandchildren. The granddaughter and grandson interviewed for this research are siblings, as opposed to cousins. The granddaughter is 29 years of age, is married and has no children. She was also born and raised a member of the LDS church and currently remains an active participant. Her brother, the grandson in this triad, is 24 years old and is also married. He and his wife are expecting their first child. Like his sister, he was born and raised a Mormon, but is currently not an attending member of the LDS church. The family members in this triad live approximately 5 miles away from one another and see each other several times weekly.

What is interesting about Family #1 is that the grandson and granddaughter involved in this research are siblings who lost their father several years earlier. The grandson, in particular, seems to view his grandfather as a surrogate father figure of sorts. He appears to revere his grandfather and values his opinion greatly. The granddaughter in Family #1 also loves her grandfather, but is not so enthusiastic in her admiration for him as is her brother. As for the grandfather's feelings towards his grandchildren, he seems to view his grandson as a "buddy", but appears to deeply appreciate his granddaughter for her services on his behalf. She cleans his home for him on a weekly basis, while both the grandson and granddaughter taxi him around to run errands, attend church, and visit friends and relatives.

Another characteristic of this family is that all three of the people in this triad are consistent at maintaining regular contact with each other. The grandfather's wife passed away recently, and both grandchildren call their grandfather often (almost daily) to check on him and just to talk as well. In addition, these grandchildren often visit face-to-face their grandfather to see how he is fairing and to offer him any help he may require.

One last impression of this family is that their perceptions of each other on the different issues discussed in their interviews are similar. When asked questions concerning how their grandfather may feel about certain topics, the grandchildren's answers often paralleled his responses and visa-versa.

Family #2. The grandfather in **Family #2** is 68 years of age and is in his first marriage. He has three children and three grandchildren. This grandfather converted to the LDS church in 1956, when he was approximately 26 years old, and is currently an active church member. The two remaining members of this familial triad are brother and sister and are not members of the LDS church. The granddaughter is 26 years old and is single, never having been married. The grandson is 23 years old and is living with his girlfriend approximately two miles away from his grandfather's home.

Family #2 has an interesting dynamic in that the granddaughter in this triad lives with her grandparents and has since she turned 18. Grandfather and granddaughter seem to share a very mutually close relationship with one another. They report feeling completely at ease with one another, although their opinions on certain subjects differ at times.

In comparison, the grandson in this family seems to not feel very close to his grandfather at all. All three family members who were interviewed were of the opinion that the grandson did not visit his grandfather as much as he should. The family members' perceptions concerning this issue and other topics as well, seemed to be fairly dissimilar.

The grandfather in this triad seemed to be enthusiastic about his religious beliefs. Neither of his grandchildren are members of the LDS church, and appeared to resent his forthright invitations and subtle innuendos that they convert. The granddaughter, at one point in her interview, even referred to her grandfather as "preachy".

Family #3. The grandfather in **Family #3** is 76 years old and is currently in his first marriage. He has seven children and nine grandchildren. He converted to the LDS church at age 20 and has remained an active member. The grandson and granddaughter in this triad are siblings, and although both were born into an LDS home, neither are active participants in the Mormon church at this time. The grandson in this family is 25 years of age and is currently married with two children. His sister, the granddaughter interviewed for this research, is 21 years old and is single, never having been married. Both live approximately 245 miles away from their grandfather.

Family #3 was a triad that reported having a substantial amount of physical distance between the grandchildren and their grandfather. They reside some four and a half hours away from one another. Neither of the grandchildren reported feeling very emotionally close to their grandfather, and both the grandson and granddaughter attribute this lack of closeness to distance.

Although the three do live some distance apart, each member of the triad commented that the granddaughter in this family was the one most likely to visit her grandfather. The grandfather even voiced that he feels closer to his granddaughter than he does to his grandson because she visits him more often.

Another interesting part of this family's tradition is that the grandfather often sits his grandchildren down to tell them about his past. All three members of this triad mentioned the fact that Grandfather would always sit down with his grandchildren to "talk about the old days", with the focus of these conversations centering on his earlier life and experiences. Although they live a considerable distance away, the family members interviewed commented about how they felt that conversation and communication is vital to a healthy relationship.

Family #4. The grandfather in **Family #4** is 76 years old and is married to his first wife. He has one child and two grandchildren. His family was introduced to the LDS church when he was a child, and he became a member of this religion at age 8. The grandson and granddaughter interviewed for this research are brother and sister. The granddaughter is 30 years old, is married, and has two children. She was raised a Mormon and remains an active participant in the church. Her brother is 21 years old, is single and, although raised in the church, no longer attends. Both the grandson and granddaughter in this triad live some 245 miles away from their grandfather.

This family was unique in that the two grandchildren interviewed for this research are the only two grandchildren this grandfather has. Both grandchildren reported feeling completely emotionally close and perfectly satisfied with the relationships they shared with their grandfather. Their grandfather concurred with this assessment as well. The grandfather in this family is very committed to maintaining frequent contact with his grandchildren by visiting them often and calling regularly.

The grandfather and his wife spend a lot of one-on-one time with both their grandson and granddaughter. However, in comparison, all three family members reported that the grandparents in this triad spend more time with their grandson. Both the grandfather and granddaughter mentioned this fact, and both chalked it up to age and life situation. The grandson in this triad is still single and in college, whereas the granddaughter is older and is established with a family of her own. These grandparents love to travel, and with their grandson being somewhat free of responsibilities, he is able to accompany them on their trips. The grandfather in this family, although retired, still earns a substantial \$75,000 yearly which may enable him to travel with, visit, and help his grandchildren financially, which the grandson mentioned he does frequently.

These grandparents live in Virginia, but travel at least once every other month to visit their grandchildren in North Carolina. Interestingly though, all three family members in this triad commented, independently of one another, that if they lived too close to each other, that type of proximity would potentially damage their presently healthy relationship.

Family #5. The grandfather in **Family #5** is 80 years old and is married to his first wife. He has three children and eight grandchildren. This grandfather converted to the LDS church when he was 68 years of age, and the grandson in this triad actually baptized him. He currently remains an active member. The grandson and granddaughter interviewed are first cousins. The grandson is 35 years old, is married, and has four children. He is very active in the Mormon religion. The granddaughter in this triad is 26, is single, and also reports being active in the LDS church. The grandson in this family lives approximately 175 miles away from his grandfather, while the granddaughter lives only 45 miles away.

One defining characteristic of Family #5 is that the grandfather's sense of closeness and acceptance towards his grandchildren is contingent upon common interests. Both the grandfather and grandson in this triad reported that their interests were very dissimilar. Grandfather is introverted and likes outdoor activities such as hunting and fishing, whereas his

grandson is somewhat talkative and enjoys baseball more than hunting and fishing. The grandfather in this family seems to almost resent his grandson for not liking to hunt and fish.

Conversely, his granddaughter does share some similar recreational interests with her grandfather. They both reportedly enjoy “working puzzles” together and doing woodworking. The grandfather reports feeling closest to his granddaughter, and in plain language, implies it is because of their similar interests. Ironically, in general, the activities shared in this family between grandchildren and grandfather are somewhat gender specific. For example, the granddaughter mentioned that, at one point in time, she had expressed an interest in going hunting with her grandfather when she was younger, but was not allowed to participate. However, her male cousins were encouraged to go.

Conversation does not appear to come easy to this grandfather. This seems to present a barrier of sorts to the grandson feeling emotionally close to his grandfather, whereas the granddaughter does not report being affected negatively by his quietness.

The grandfather and granddaughter have similar ideas and perceptions on most topics, which in general, do not seem to mesh with the grandson’s perceptions in this family. For example, when asked concerning who, if any, might be the grandfather’s favorite grandchild, the grandson in this family implied that he may be a favorite with his grandfather due to his prestigious church position. However, the grandfather in this triad actually said, in no uncertain terms, that his favorite was the granddaughter interviewed for this research.

Family #6. **Family #6** is unique to this sample in that the grandfather in this triad is a step-grandfather. He married the grandchildren’s biological grandmother when the grandson and granddaughter were children. Although this situation could present problems in some families, it did not seem to matter to the individuals in this particular triad. All three expressed their love for each other and the fact that they considered one another “real” family.

The grandfather in this family is 62 years old and involved in a remarriage situation. He has three children and two step-children. He has five biological grandchildren and five step-grandchildren. He is an adult convert to the Mormon church, converting when he was 41 years old. He currently considers himself an active member. The grandson and granddaughter in this triad are brother and sister. The grandson is 28 years of age, is single, and is not associated with the LDS church at present, although he was raised in the church. His sister is 27 years old, is married, and has one child. She is currently an active LDS church member. Both the grandson and granddaughter in this sample live close to their grandfather, 5 miles and 10 miles away respectively.

Step-grandparenthood not being a serious issue in this triad is of little surprise. The grandfather in this family has not discriminated in terms of time spent or the things he has done for his biological grandchildren verses his step-grandchildren. Both the step-grandson and step-granddaughter interviewed voiced how supportive and generous he has always been to them. He even helped financially support his granddaughter on her full-time LDS mission.

The grandfather in this sample loves both of his grandchildren, but feels closer to his granddaughter. He feels a greater emotional connection with her because she lived with him in his home as an adult when she was a newlywed. In addition, the grandfather feels she currently visits him more than does his grandson and she also has a child with whom he loves to spend time.

Family #7. The grandfather in **Family #7** is 77 years of age and is married to his first wife. He has four children and 12 grandchildren. He converted to the LDS church at age 33 and is still an active church member. The grandson and granddaughter in this triad are first cousins. The grandson is 29 years of age, is married, and has three children. He was raised in the church and is currently an active Mormon. The granddaughter in this family is 25 years old, is separated from her first husband, and has two children. She was raised a Mormon and is still an active member of the church.

The members of Family #7 also live in the same vicinity as one another. The granddaughter lives approximately 3 miles away, and the grandson lives approximately 5 miles away. Each of the three interviewed viewed a move further away as having the potential of negatively affecting their close relationship. This family takes full advantage of living near one another. They regularly have family get-togethers in which all the family members living in that area are invited to attend. Some of these are more formal occasions, like family reunions, and others are informal gatherings decided on without a lot of advance planning. The grandfather in this triad and his wife are largely responsible for initiating these family events. For years they have encouraged their family to spend time together regularly, and now the younger generation appears to be carrying on that tradition.

According to the triad interviewed, this family shares very gender-segregated activities. When the family spends time together, the females spend the majority of the time talking amongst themselves, while the males do likewise. Also, the grandfather is more likely to do things with his grandsons than with his granddaughters. The granddaughter says she loves and respects her grandfather, but wishes she could spend more one-on-one time talking with him and doing things with him.

Family #8. The grandfather in **Family #8** is 88 years old and is married to his second wife. He has eleven children and 50 grandchildren. He converted to the LDS church at age 24 and is currently an active church member. The granddaughter and grandson in this triad are brother and sister. The granddaughter is 35 years old, is married, and has four children. She was raised in the Mormon church and is currently an active participant. The grandson in this family is 35 years old as well. He is married and has three children. He also was raised in the church and remains very much involved. Both of the grandchildren live close to their grandfather. The grandson lives approximately 3 miles away, while his sister lives 5 miles away.

Family #8 has an interesting dynamic in that the grandfather in this triad divorced his wife many years ago. His ex-wife, the grandmother of the two grandchildren interviewed, resided with the family of the grandson and granddaughter their entire childhoods. This has not seemed to bias the grandson's opinion of his grandfather, but it has definitely affected how the granddaughter views her grandfather. The granddaughter openly admits that she feels much more connected with, and has a stronger loyalty to, the grandmother who was previously married to her grandfather. She seems to resent her grandfather, and thus there is a rift between the two of them that has existed for years. Both are suspicious of each other's motives and have been hurt by past misunderstandings, although the grandfather does say he loves his granddaughter. The granddaughter recognizes that she needs to work on the relationship she has with her grandfather in order to make it a more healthy one.

The grandfather in this family reported having favorite grandchildren. Though the granddaughter lives close to her grandfather, she feels that if she moved further away the relationship between her and her grandfather would actually be better. She feels that he is always more excited to see those grandchildren who live further away from him and is generally less negative towards them. For example, she feels he is judgmental of her young children's behavior at church activities which she seems to resent greatly.

The grandson in this family reports feeling close to his grandfather, although he does recognize that there is room for improvement in their relationship. He respects his grandfather's opinions and even asked his grandfather to be involved in some important religious ceremonies with him (i.e., priesthood ordinations, temple escort) which are generally regarded as an honor to church members.

General Perceptions of the Grandfather/Adult Grandchild Relationship

One of the primary purposes of this study was to examine the perceptions held by grandfathers and their adult grandchildren in regard to their intergenerational relationships. These general perceptions were assessed by the responses of several different questions. Each grandfather and

grandchild was asked to discuss his or her perceptions concerning the feelings of emotional closeness held in regard to the family member involved in this study. In addition, these perceptions also focused on the following main ideas: how satisfied they are with the relationship and if it could improve; the importance of ancestors; the emotions that are felt during interactions; the meaning of being a grandfather and finally, the perceptions of the roles and expectations of a grandfather and of an adult grandchild.

Perceptions of emotional closeness. Throughout the interviews, grandfathers were asked questions concerning the emotional closeness they felt toward their grandsons and granddaughters also involved in this study. The grandchildren were also asked about the emotional closeness they perceived existed between themselves and their grandfather. The questions concerning their emotional closeness were then followed by inquiries regarding how they perceived their grandfather or grandchildren felt concerning the relationship and themselves as family members. Thirteen of the 16 pairs of grandfather-grandchild relationships reported similar perceptions concerning their feelings of emotional closeness. Six of the eight grandfather-grandson pairs reported similar perceptions while seven of the eight grandfather-granddaughter pairs were similar. All of the grandfathers reported feeling anywhere from “somewhat emotionally close” to “very emotionally close” with their adult grandchildren. The overall majority felt very emotionally close toward their grandchildren. One of the Grandfathers, Roscoe, said of his relationship with his grandson living 245 miles away, “Well, we have the best relationship ever since he was born. We used to go on trips all the time, and he would go with us...the relationship has just been perfect.” Colin, another grandfather, also expressed the emotional closeness he feels towards both of his adult grandchildren that live only minutes away, by saying,

Well, we have a good relationship. He comes up here just about every...if he don't come up he'll find out if ole' Jimmy Joe is coming. And, he'll call me and say, “Has Jimmy Joe been up to see you?” And, I will say, “Yeah”. “Well, I won't come up then today”, he'll say. When we had that pretty good size storm up here, I wasn't feeling too good, but I was shoveling snow. And, they came up

here and went to the woodshed and helped. But, they come out and help out. We live close...I think he cares a lot about me or he wouldn't come up as much as he does...He is a good boy. He and Michelle both. They are just really good to me....Michelle will say, "Papa, you want me to come up and take you to the store?" I'll say, "No, I got groceries. You don't have to come all the way up". But, she will if I want her to. She comes by after I wrecked the truck and all. She comes up and gets me and takes me to church every Sunday.

Two of the adult grandchildren expressed that they felt no emotional connection to their grandfathers. One example was Frank's grandson. Frank's grandson, who lives 245 miles away, remarked on his lack of closeness,

I wouldn't say it is [close]...We hardly see each other. There would be times when I wouldn't see him within 5 years, just because of my schedules and everything.

Lester's granddaughter, who lives in the same town as he does, also reported her lack of emotional closeness towards her grandfather. When asked if she felt emotional close to him, she replied,

Okay, we're not real close. We live here in the same area. We go to the same ward [LDS church congregation] here in Franklin...We don't get together real often as a family. Most of the time when we get together as a family, it is when we have a ward activity dinner or if we have a family reunion or if there is a birthday party or an anniversary party in the family...No, I don't feel emotionally close to him. I think the reason why is that he and my grandmother divorced when my mother was 6 years old. My grandmother lived with us my whole life until she passed away. I was really exceptionally close to her. My grandfather did not live in this area. He lived in Maryland until around '72. I was about 8 years old when he moved back here to West Virginia. And, up until that time, I don't remember having a recollection of him at all. And, so not really emotionally close. A lot of it might have been attributed to the fact that I was very emotionally

close to my grandmother. The fact that we didn't spend a whole lot of time together, I really don't feel emotionally close to him.

As was referred to earlier, 6 of the 8 grandsons expressed that they felt an emotional closeness to their grandfathers. Also, 7 of the 8 granddaughters reported similar feeling of closeness. These grandsons and granddaughters explained that their closeness was built in many different ways and through several different mediums. Some grandchildren explained that their closeness had developed since childhood, while others expressed that the closeness they experienced had grown stronger since they had reached adulthood. Others even explained that there were experiences or circumstances that had been the catalysts for making their relationship grow more emotionally close. Colin's grandson explained how a specific circumstance had influenced his relationship with his grandfather. When asked about the relationship he has with Colin, he said:

Very close relationship. I see him probably every other day. I go check on him. Now that he is older and he doesn't have a vehicle, I go see him more often....About a month ago, he was in a car wreck. So, I feel more close to him now because he can't go anywhere and he's talking about getting a vehicle. He's almost 80 years, so I have mixed emotions about that...He's always looking out for me. He's always calling and checking up on me. With me and my wife now expecting our first child, he's always calling to see I am and how she's doing. So it's a pretty tight relationship.

Colin's granddaughter also explained why she felt emotionally close to her grandfather when she stated,

I guess because he is in that role which is the natural part. And, then, when my grandmother died I had just graduated high school, so I didn't really....I mean they were my grandparents, you know? But, then, after that happened, I saw him go through that. I guess I kind of grew older myself and saw him. And, then, my father got cancer and died, so I watched my grandfather go through that, and so that made us all get closer. So, I've gotten a lot closer as far as trying to protect him. Also, his oldest son and wife and children aren't speaking to him right now.

That's been really hard on him, so I've tried to, you know, protect him there too, I guess. We've gotten really close because of the bad things.

Kirby's granddaughter also expressed her feelings of closeness towards her grandfather. She commented,

Well, I used to have a lot more interaction with him than I do now. When I was a child, my parents used to go over there every weekend. I spent a lot of time there. I don't feel like I really got close to him though until I was probably around 12. And, my cousins and I would spend summers there and stuff. He would take us out for ice cream. He is kind of protective. Like, he won't let me mow the grass out there and things like that. He is really kind of old-fashioned, and I am not at all. So, sometimes I think he thinks I am kind of wild. But, then, he doesn't really ever show it. I think he enjoys me. I enjoy being with him.

Overall, in terms of closeness and emotional closeness within the intergenerational relationship, grandfathers and their adult grandchildren seemed to have had similar perceptions, as well as similar feelings of closeness. In general, the grandfathers, adult grandsons and adult granddaughters in this study seem to be quite close, and they appeared to experience emotional closeness within their intergenerational relationships. Those adult grandchildren living in a different vicinity from their grandfathers seemed to feel a sense of closeness in their cross-generational relationship, similar to those of grandchildren living only minutes away.

Satisfaction with current relationship. Each grandfather and his adult grandson and granddaughter were asked questions concerning their overall feelings of satisfaction in their intergenerational relationships. In addition, each responded to the question concerning whether they believed that their discussed relationships needed improvement or changes, even if they felt satisfied.

Of the 16 pairs of relationships, 14 pairs of grandfather-adult grandchildren expressed similar perceptions concerning their satisfaction in the current relationship. One of example of a

relationship which did not seem to have entirely similar perceptions was that of Roscoe and his grandson. Roscoe seemed to be very satisfied and enthusiastic in regard to the relationship he has with his grandchildren, whereas his grandson expressed satisfaction with some reservations.

Roscoe said of his relationship with his only two grandchildren,

We just have so much fun with them and enjoy them. I don't know what we would have done if we hadn't have had that. It has just been a perfect relationship. I'm not bragging or anything, but our relationship with our daughter and grandchildren has just been perfect. As far as I know, we have never had a cross word with either of them. It has just been as good as it gets.

Roscoe's grandson, living in North Carolina stated:

I would say that I was pretty satisfied. Realistically, at this time, I don't know what I could do to improve it. I mean, it could be improved, but I would have to be a different person if it was.

From his comments, Roscoe's grandson did not seem to feel fully satisfied with the relationship he shared with Roscoe. Roscoe's granddaughter, however, seemed to feel more satisfied in her and her grandfather's relationship. When asked how she felt about her relationship with her grandfather, she commented,

Really good.

I: How satisfied do you think he is?

The same.

I: If you could change the past, what would you do different?

I don't think anything. I mean, I spent time with them because I loved to go to their house. I'd go to their house all of the time and visit. I don't think there is anything that I feel if I could go back I would have done differently.

Of these 16 pairs of intergenerational relationships, 5 grandfathers indicated that in 7 of the relationships, even though they were currently satisfied, they still believed that the relationship could be improved or become better. Five of the 8 grandsons and 5 of the 8 granddaughters also indicated that there was room for improvement in their intergenerational relationship. Geno's

granddaughter was one of these grandchildren. She indicated that her relationship with her grandfather could still improve and had actually been better in the past. When asked how satisfied she was in her relationship with her grandfather, she stated,

Well, I think it could be better, because I spent more time with him. I felt like we had a great relationship when I lived with him. I saw him all the time. But, I think if we just spent more time together it would, you know, be better. But, it is really great as it is.

Frank's grandchildren, both living 245 miles away, had very different responses. His granddaughter reported feeling satisfied. When asked how satisfied she was with her and her grandfather's relationship, she stated,

Well, after this thing not at all. Just kidding. I am pretty satisfied. I guess I realize we should talk more, when I am here and he is there. But, I think we have a pretty good relationship.

Frank's grandson also answered the same question by saying:

Okay. I wish my relationship could be better with him. Unfortunately, you know, I am such a busy person. It is really hard for me to get out there. I do try to call just to see how he is doing. Just to hear the gossip up there. But I think the main thing, as I have said in this interview, is communication is a key factor in the relationship I would think. And, I just wish mine was a little bit better with my grandfather.

Frank's grandson was not the only individual dissatisfied with his intergenerational relationship. Evan also indicated not feeling completely satisfied with the relationship he has with his grandson living just minutes away. When asked how satisfied he was in his relationship with his grandson, he stated: "Not completely, I would like to have a little bit closer relationship with him". When Evan was asked what could be done to improve the relationship, he said:

That's just it. I don't hardly know. I guess I need a good example to kind of follow. I guess that is what fathers are for...to set examples for sons and daughters.

Overall, in terms of satisfaction within the intergenerational relationship, grandfathers and their adult grandchildren had similar perceptions, as well as similar feelings of satisfaction. In general, the grandfathers, adult grandsons and adult granddaughters in this study seem to be very satisfied with their intergenerational relationships, even though they indicated room for improvement still existed.

Importance of knowing one's ancestors. Questions regarding each participant's ancestors and the individuals on their family tree were asked in these interviews. I was interested in knowing whether or not it was important for the family members in this study to know about their ancestors and why they felt that it was important. The grandfathers responded not only to how important it was for *them* to know their ancestors, but also to how important it was for their grandson and granddaughter to know about their ancestors. The grandchildren, on the other hand, were asked both how important it was for them to know their ancestors and how important it was for their grandfather to have them know about their ancestors.

Twelve of the 16 pairs of grandfather-adult grandchild relationships had similar feelings concerning the importance of knowing about their ancestors. All eight grandfathers indicated that it was important for their 16 grandsons and granddaughters to know about their ancestors. The grandfathers seemed to have strong feelings about their grandchildren's need to build a knowledge of and a connection with their ancestors. Jake commented regarding the importance of his grandson knowing about his ancestors. He said,

Well, it's important enough that he knows he needs to do genealogy to know where he comes from and what they believed and what they taught. And, I think the greatest blessing of all is to be able to get out there and do some research and

find all the information you can about it. There is a lot of stuff that I don't know that he might find. And then get the work done for them.

Jake's grandson had very similar feelings to those of his grandfather when he was asked: How important is it to your grandfather Jake that you know about your ancestors? He said:

Well, they are his only connection. They are what he is like. Jake pushes genealogy probably more than anyone else directly in my family. I think the older you get the more important it will be. I think probably age brings that wisdom. Maybe to you and I genealogy doesn't mean as much as it does to our grandparents. I am not as excited about it as him. He is very adamant about it, saying "Let's get this done". He talks about it every now and then. It's part of who you are...Scripturally speaking, we can't be saved without our ancestors, and I believe that is true. I believe it is true that they without us and we without them can't be saved in the Celestial Kingdom. We can't make it to the eternities without them because family is the whole unit. Piece by piece is not how it happens. You have to go in all together. And, in saying that, 1 John says somewhere that "It is better to know Christ rather than to know about him". Well, is it better to know your ancestors or just know about them? It's the same principle. Are you going to feel uncomfortable around them because you don't know them. You haven't read their journals or haven't known anything about their life. Or took an interest in knowing anything about their life. I think it is going to be a boring place, if you don't know them. You won't know what to talk about. The same sociality that exists here, exists there too. For goodness sakes! It's going to be a big party. Lots of eating and talking going on.

Jake's granddaughter also reported similar feelings in regard to knowing her ancestors when she said:

Well, I guess recently...maybe because I am getting older and I want my children to know, but it has become more important recently. Not so much before, but now that I have children, I want to know. I think it is important. I think to know their history, to know their problems and the trials that they went through and to

know about their lives would maybe be helpful sometimes in my life. That is something I would love to know more about.

Of the 16 grandchildren, 12 reported that it was important to learn about their ancestors. Of the remaining four, two reported that it was not important at all, while the other two did not feel it was important, but commented that it could be interesting someday to know about them.

Roscoe's grandson was one of the grandsons with that type of feeling. He said concerning the importance of knowing about his ancestors,

Beyond the interest, and that's the only reason there is interest involved---which isn't based on them being my ancestors at all. It's based only on them being people that have lived. So, as far as importance in knowing, I wouldn't place that much importance on it. Right now there is not much importance.

I: Why did you ask your grandparents to write a journal?

I just wanted to know about their lives. But, it's just from an interest point of view.

Evan's granddaughter had similar feelings when she reported:

I don't know that I....I don't think that I want to know. I mean I don't care...what I am trying to say is that it is not important that I know. I am happy knowing my grandparents and what I know of my great-grandparents. I don't feel any great need to go back and research. What happened, happened.

Interestingly, with all of the grandfathers reporting that it was very important for their grandchildren to know about their ancestors, five of the grandchildren reported that their grandfathers had never talked about it or mentioned it to them. Colin said it was important for his grandchildren to know about their ancestors, but he later admitted that he had personally been lacking in information about them. He said,

I wished I would have known more about them, but I didn't. Now, my Dad, he didn't know much about them...I never could get much information. I don't get to tell him [his grandson] much about them. It's like I told you, I don't know too much to tell him. Sometimes, I talk to him about how we grew up and how we had to work on the farm. Father, brothers, Granddaddy and I....I tell him

sometimes, we worked in those days a lot harder than you boys have to work these days...

Both of his grandchildren indicated that Colin never talked about or discussed the importance of knowing one's ancestors. Colin's grandson said,

He's never come right out and said that I should know who my great-grandfather is or anything like that. I mean I ask most of the questions about my great-grandfather and mother and stuff. It's kind of like me prying into his mind to get answers.

Colin's granddaughter also reconfirmed this idea when asked: How important do you feel it is to Colin for you to know about your ancestors on your family tree? Is it important to him that you know them and know about them? She stated: "He's never said, but I think so."

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Overall, in terms of the importance of knowing about one's ancestors, the grandfathers and their adult grandchildren in this study had similar perceptions, as well as similar feelings in regard to importance. In general, the grandfathers, adult grandsons and adult granddaughters in this study seem to be very interested in knowing and learning about their ancestors. All of the grandfathers felt that ancestral knowledge was important to know as well as important for their grandchildren to know. However, although strong feelings of importance were reported, some of the grandfathers seemed to be delinquent in communicating these feelings of importance to their grandchildren.

Emotions felt during interactions. One of the important aspects of a bonded relationship is the emotions felt during interactions. Each grandfather was asked about the types of emotions he felt during interactions with each of his adult grandchildren. In addition, grandfathers were asked how they perceived their grandchildren felt during such interactions. The adult grandchildren were asked the same types of questions: how they felt during interactions with their grandfathers as well as how they perceived their grandfathers felt while involved in interactions with them.

Thirteen of the 16 grandfather-adult grandchild relationship reported similar perceptions of emotions experienced while interacting within the intergenerational relationships. These feelings consisted of two main themes. One type of emotion, reported by both grandfathers and grandchildren, was a feeling of being happy, having positive feelings, and feeling enjoyment. Six of the eight grandfathers reported feeling happy while interacting with their grandsons. In addition, five of the grandfathers reported these same feelings of happiness and enjoyment while interacting with their granddaughters. Roscoe reported such feelings when he stated, “Oh, we’re very happy when we’re together. And, we have a lot of fun together telling jokes and things of that nature.”

Seven of the 8 grandsons and 5 out of the 8 granddaughters reported being happy and having good feelings and enjoyment when interacting with their grandfathers. Kirby’s grandson reported this type of feeling when he said,

I always am really happy to be around him. He’s always...he’s really quite smart, and he has a sense of humor---although you don’t hear it real often. When we are together as a family, he has a really good sense of humor. He’s always got things in mind that he’s wanted to ask you. When I am there, it’s like all of a sudden he’ll just blurt out a question. You can tell he’s had it on his mind. Once again, you will just hear about five words.

Lester’s grandson also expressed his feelings of peace and joy when interacting with his grandfather when he stated,

I think maybe just the feeling of inner peace and inner joy, knowing that we are in a situation to have that time to relate to each other and that there are no pretenses.

The other theme that was apparently evident in the emotions of grandfathers and grandchildren was that of feeling proud. Four of the eight grandfathers reported feeling proud of their grandsons, while four of the eight grandfathers had feelings of pride while interacting with their granddaughters. However, only two grandchildren, a grandson and a granddaughter, discussed feeling and emotions related to pride when discussing their grandfathers. Other positive emotions felt were feelings of peace, fun, and confidence.

Frank's granddaughter explained the positive emotions she felt toward, not only her grandfather, but of both of her grandparents when she remarked, "I would say I feel proud...specifically because I know basically where they came from and where they are now and what they had to work for. I'm proud to say, 'Yeah. They are my grandparents'".

Not all of the emotions reported by those participating in the study were positive in nature. Two grandfathers reported feelings of being worried and being disappointed. Lester reported the worried feelings he has experienced while interacting with his granddaughter by stating:

Well, I feel all right myself. Now, I don't know how she feels. That's what I am worried about.

I: Why does that worry you?

Well, I don't know. But, it does. If I know someone don't feel good about me, it sort of worries me.

I: Do you get any indication that she may not feel good about your relationship?

I have a little bit one time. I don't care to tell you, but her and my granddaughter out in Seattle were talking back and forth one time. And, I knew they were talking a lot about me. I told her mother I didn't care about it, because I knowed I hadn't done anything that she hadn't done. So, I didn't think it was hardly right for them to talk about me when they was doing the same thing. I think you'd of feeled like I did about that.

Evan also reported his feelings of disappointment when he reflected on the relationship he has with his grandson. He remarked,

I don't know. He don't want to listen to grandparents much. We're old fogeys. We wish they would [listen] more sometimes...I feel a little bit of disappointment. Him and his girlfriend are living together and have been for quite a while. They're not married. Of course that goes wrong with me. Since they are living together, I wouldn't hardly want them to separate for someone else. They do seem to be doing pretty good together though.

One grandson, Roscoe's, indicated that he has mixed feelings---both positive and negative. He reported feeling,

Proud I would say. Sometimes, I'd feel like that we are not as close as we were.

So, maybe sad about that.

I: What has made you not as close as you were?

I would say that basically when I was growing up...you are going to have natural feelings. He is your grandfather, so you are going to have feelings because of that.

And, so that and the traveling that went on when I was a kid...but then it kind of went from there to me being separated from them when I went to college. So, things kind of weren't as close anymore.

Colin's granddaughter also had mixed emotions. She reported having both happy feelings, as well as sad feelings. She explained this by stating,

Ummm, I feel good. I feel happy to be around him. He makes me sad a lot, because he is lonely. And, he doesn't come and look at you and say, "I'm lonely".

But, you can tell by certain things he says. And he'll talk about his son, and that'll make me feel sad. I'll feel bad for him.

Overall, in terms of the emotions felt during interaction, the grandfathers and their adult grandchildren in this study had similar perceptions, as well as similar feelings which were mainly positive in nature. In general, the grandfathers, adult grandsons and adult granddaughters in this study seemed to have positive feelings of enjoyment and happiness while interacting within their intergenerational relationships. Several of the grandfathers, in particular, also seemed to feel a sense of positive pride toward their grandchildren.

Meaning of being a grandfather. The meaning and perceptions of being a grandfather were assessed by the responses of both the grandfathers and the adult grandchildren interviewed. The grandfathers responded to the question that revolved around how important it is and what does it mean to be a grandfather. The adult grandchildren were asked how they perceived their

grandfathers would respond to the inquiry regarding the importance and meaning of being a grandfather.

Fourteen of the sixteen pairs of grandfather-adult grandchild relationships seemed to have similar perceptions concerning the meaning of being a grandfather. In addition, 22 of the total 24 participants reported that being a grandfather was “very important” or “extremely important”. Seven of the eight granddaughters indicated in various ways that being a grandfather should be taken seriously. Colin’s granddaughter explained how she thought her grandfather perceived the meaning of grandfatherhood in terms of importance. She said, “Probably he would think it was very important, because you are teaching or molding someone. And the important thing is to see you do it well.” Geno’s granddaughter also speculated that her grandfather’s perceptions of grandfatherhood were viewed seriously. She commented,

Oh, I think he must think it is very important, because he is a very generous, giving person. And, I think he takes it serious that he is a grandfather. He is always looking out for us. He is always doing things for us, so I think he’d think it was very important.

Lester’s granddaughter also referred to Leslie’s perceptions of the importance of being a grandfather, by saying:

Well, I am sure he would answer that it is very important. There are times in a grandchild’s life where the parents themselves are not enough for a child and there needs to be a grandparent’s influence there. I think he’d feel that way.

Several of the grandfathers reported that a grandfather has the responsibility of being the patriarch in the family or someone who watches over the family and helps in any way needed.

Jake explained this when he said:

I am thankful that I am the patriarch of my family. And, I’ve got a big family. I am just grateful to my Heavenly Father that He blessed me with this family.

Yeah, I am proud to be their grandfather. It means that I am the patriarch...Well, a lot of times they come to me and ask me questions about such and such. “Do you

think I need to do this?” Or, “Do you think I need to do that?” Or “Would you do that?” They just ask me questions to get my opinion about things

Kirby’s grandson also referred to his grandfather as the patriarch when he stated:

You know I only have two to compare, but he is clearly the patriarch of the family. He is quiet and doesn’t say a lot, but when we are in their home, it is clear that he is the Patriarch. And it is not just that it is his home and he is the oldest. He has earned that title. There is ultimate respect by every member of the family for him, because of the way he carries himself.

Finally, being an example and setting a good example was another way that being a grandfather is important, according to the participants. This was mentioned by several of the family members interviewed. Roscoe explained this well when he said,

Well, I think it means a lot of things. First of all, you have to realize that you would have to set the proper example to them. And that they would have something to hang on to after you were gone. Something with them that they could remember. Now, I think that is what Tori is wanting us to do on the journal writing, you know? He wants to have something there to remind him of us. Then, he can read about it. But, I think it is important to be a grandfather. I’d just like to have about a dozen more [grandchildren].

Overall, in terms of the importance and meaning of being a grandfather, the grandfathers and their adult grandchildren, in this study, seemed to have had similar perceptions, as well as similar feelings of importance. In general, almost all of the grandfathers, adult grandsons and adult granddaughters in this study seemed to believe that being a grandfather is very important, and with that importance, it carries responsibilities.

Expectations for grandfathers and grandchildren. The grandfathers and their adult grandchildren also were asked questions concerning the roles and expectations of grandfathers and grandchildren. The eight grandfathers responded to the question: What roles and expectations do

you have for your grandchildren? In addition, they were asked: Do your grandchildren have any expectations of you? The grandchildren were asked similar questions. First, they were asked what roles or expectations do you have for your grandfather/ and does he have any expectations for you?

Expectations of/for grandfather. Seven of the 16 pairs of grandfather-adult grandchild relationships seemed to have similar perceptions concerning the roles and expectations of or for a grandfather. Jake and his granddaughter are good examples of two people who have similar perceptions of the roles and expectations of a grandfather. When asked about the roles and expectations that come with the title of grandfather, Jake referred to his role as the family patriarch. As was quoted earlier, Jake said that he was thankful to be the patriarch of his large family and that, as patriarch, he is there to listen and give advice to his grandchildren.

Jake's granddaughter answered the same question similarly when she stated,

He has so many children, grandchildren, and great-grandchildren now that I think he takes that real seriously. I mean being the priesthood leader of the family. I would think he thinks that is a very important role...He is always there willing to give a blessing, and he is always giving advice. And, he will get into a conversation and tell us all what we should be doing. And, he is always there. I think of him giving blessings and helping us out when we were sick or needed anything...I look at him as the head of the family. I guess I would expect him to just be there for us if we needed him for that advice and counsel. He's given it to me before. I would look to him for any blessings if my father weren't available. He'd probably be the next one I would call.

The participating grandfathers did not have any common responses concerning what their grandchildren may be expecting of them as their grandfathers. These responses seem to be less connected to each other and more random in nature. Their ideas of possible expectations or roles included such things as having no idea, giving an inheritance, keeping a journal, fulfilling church duties, and keeping a journal.

The grandsons and granddaughters, on the other hand, had several common responses which could be categorized into themes. One common theme was that many of them expected their grandfathers to “not let them down”. Jake’s grandson remarked that he hoped that his grandfather would continue to do the things he was supposed to do religiously. When asked what expectations he had of his grandfather, he explained,

Oh, gosh! Only that he continues to do what he is supposed to do. Because he is subject to temptation as anybody is. I mean my expectations are from him that he will always be a good example as he always has been. I mean, he ain’t never let me down. I’ve always thought the world of him. I don’t think he will ever let me down in any way. I certainly hope he goes to the same place we go. He’s already made all the money in this life that he’s going to make. So, for him, the worldly side of it is over. But, the spiritual side is what I expect him to continue with.

Another example was given by Geno’s step-grandson, when he said that the only expectation he had for his step-grandfather was that he treat his grandmother well. He stated,

I don’t have any expectations for him at all, besides that he treats my grandmother good, which he does more than that. He certainly didn’t ask for us, but he seems happy. And, we are happy.

Another common theme, that can be illustrated by several responses, is the expectation of “being there” and showing love and acceptance. Several grandchildren reported that they hoped that their grandfathers would be there when they needed them for anything. Also, they indicated that they expected their grandfathers to show love and be accepting of who they were. Lester’s granddaughter explained this by saying of her expectations,

I don’t know if I have any. He is so old that I don’t know if there is anything I should expect. I would like for him to just be accepting of his grandchildren and his great-grandchildren. And, also his children. He was not a big factor in their lives when they were children growing up, but now they have quite a bit of respect for him . And, I think he appreciates that.

Overall, the grandfathers and their adult grandchildren in this study did not seem to have similar perceptions concerning the grandfather's roles and expectations. Fewer than half of the paired intergenerational relationships were not similar in their responses. In general, adult grandsons and adult granddaughters seemed to have some similar ideas of expectations and roles for their grandfathers. These similar ideas are "not to let them down", "being there" for them, and showing love and acceptance. Interestingly, the grandfathers were not cohesive at all in their answers and many seemed unable to grasp the idea of expected roles.

Expectations of/for adult grandchildren. Six of the 16 paired grandfather-adult grandchild relationships seemed to have similar perceptions concerning the expectations grandfathers have for their grandchildren. Only 2 of the 8 grandsons had similar perceptions to those of their grandfathers. One example of a grandfather and a grandson having opposite perceptions involved Geno and his step-grandson. When asked the question regarding what expectations he may have for his grandchildren, Geno replied,

Well, there are a lot of things you hope for them, but that don't mean nothing...Well, I hope for them to be honest in their dealings. And, that they would be a member of the church. There are a lot of things I hope for them, because I can see those things and maybe they are blinded. There are a whole lot of things I can see now that I would hope that they would do.

When asked what expectations he thinks Geno has of him as a grandson, Geno's grandson responded by saying,

I don't think he does. He knows that I run the business for my father...with my father. And, him and my grandmother....you know my father isn't in the best of health. He's had two heart attacks and he's got high blood pressure. But, I am there every day even though I have my own business that he gave me. I am there helping him everyday. Geno, I wouldn't say expects me to do that, but he knows I do it.

Only four granddaughters had similar perceptions to those of their grandfathers. Although Geno and his grandson did not answer with similar responses concerning the expectations for a grandchild, Geno and his granddaughter did have a similar sense of expectations. In answer to the query concerning a grandfather's expectations of a grandchild, Geno's granddaughter responded by saying,

Oh, I would think he would kind of hope that I would be a productive member of society and of our family...I think he would hope that I would stay active in the church...I think he would hope for those things.

One of the common themes among the grandfathers' responses was a desire for their grandchildren to become members of the LDS church, or to stay involved in the LDS church and to continue to attend regularly. Jake emphasized this point when he commented,

Well, I hope that they can always be strong in the church. And, I hope that they can always have the things they need most in life. And, have a good job and be financially able to do some of the things they need to do. But, most of all be spiritually minded.

A few grandchildren also incorporated the idea of religious expectations in their responses. Like his grandfather's comments, Jake's grandson reported a combination of religious and non-religious expectations. He said,

I think ultimately he hopes that I'll return and live with God again. To live with him and have my family where his family is in the Celestial Kingdom. That's on the spiritual side. We talk about that. About how we should always be active in church and church callings. But, on the temporal side, I know he wants my business to succeed. He wants my business to go forward, and he wants me to have the things he never had. I know he wants those things for me.

Another common theme was to do the best one can and make the right choices. This idea was more evident in the responses of grandchildren than from the responses of grandfathers. Lester's granddaughter remarked,

I think he expects us to...mostly he expects us to be a perfect example of a Latter-day Saint. I think it makes him sad when we fail. And, I think it makes him glad when we can get ourselves back to where we need to be. There have been times that he has come to me and said, "I am really glad to see that you are doing this. A lot of people don't, and I am glad to see that you are." That sort of thing. I think he expects us to do the best that we can.

A final common theme among grandchildren was a sense of having no expectations on the grandfather's part. Five of the 16 grandchildren reported that their grandfathers expected nothing from them or did not expect them to do anything in particular. Three of the grandchildren who reported this "nothing" attitude were grandsons. Gene's grandson answered the question concerning what his grandfather may be expecting of him by saying, "I don't think he is expecting anything from me or any of his other grandkids."

Overall, the grandfathers and their adult grandchildren in this study did not seem to have similar perceptions concerning the grandfathers' roles and expectations for their grandchildren. Fewer than half of the paired intergenerational relationships were similar. Several grandfathers, however, did seem to have some similar ideas concerning the grandfather's expectations and roles for their grandchildren. One common idea included staying affiliated with the LDS church. Adult grandsons and adult granddaughters also seemed to have some similar ideas in regard to the grandfathers' expectations and roles for their grandchildren. These included: doing the best one can, making correct choices, and finally a sense of having no expectations.

Overall Assessment of General Perceptions and Influences

As a qualitative researcher, part of the task of research is to read and reread transcripts in order to discover meanings and perceptions of experiences. This section of the results and findings

was intended to examine the perceptions held by both grandfathers and their adult grandchildren concerning seven issues involving the intergenerational relationship of which they are currently a part. These issues, in which each participant was asked about his or her perceptions, included: the emotional closeness felt within the relationship, the satisfaction experienced in regard to the relationship, the importance of knowing one's ancestors, the emotions felt during cross-generational interactions, the meaning behind being a grandfather, the roles and expectations of grandfathers, and the roles and expectations of grandchildren.

After carefully analyzing the data concerning these seven areas, I found that the perceptions of grandfathers and their adult grandchildren seemed to be very similar in five of the seven areas. The five issues found to be similar across generations included: the feelings of emotional closeness, satisfaction with the relationship, the importance of knowing about one's lineage and ancestors, the emotions felt within the relationship, and the meanings attributed to being a grandfather. Over three-quarters of the 16 grandfather-adult grandchildren relationships in this study were found to be very similar in their perceptions concerning these five issue areas..

In two of the seven issue areas examined, the perceptions of grandfathers and their adult grandchildren in this study were not found to be similar. I found discrepancies concerning the perceptions of the roles and expectations of the grandfathers and of the grandchildren. Fewer than one half of the 16 intergenerational pairs seemed to have dissimilar perceptions concerning the roles and expectations of grandfathers and the roles and expectations of grandchildren.

Within this section, I analyzed the perceptions of the grandfathers and their adult grandchildren concerning the possible influences a grandfather has on his grandchildren. Two types of influences were examined. The first involved the grandfather's influence upon a grandchild's identity. Each grandfather was asked the following questions in regard to each of his adult grandchildren in the study: In what ways have you influenced your granddaughter's identity - the person she is, the place she occupies in the world? In addition, grandsons and granddaughters were asked the following question in regard to their grandfathers' influence on their identity: In

what ways has your grandfather influenced your identity---the person you are, the place you occupy in the world?

Similar questions were asked to both grandfathers and their adult grandchildren concerning the grandfather's possible influence on the grandchild's values and beliefs. Each grandfather was asked the following questions in regard to each of their adult grandchildren participating in the study: Do you believe you have influenced what your granddaughter values and believes? If so, In what ways have you influenced what your granddaughter values and believes? In addition, grandsons and granddaughters were asked the following question in terms of their grandfather's influences on their values and beliefs: Has your grandfather influenced your values and beliefs and in what ways has he influenced what you value and believe?

Grandfathers and Grandchildren. It was found that 8 of the 16 or half of the pairs of grandfather-adult grandchild relationships seemed to have had similar perceptions concerning their grandfather's influence on their identities. One example of similar perceptions between a grandfather and a grandchild concerning a grandfather's influence on a granddaughter's identity comes from the responses of Geno and his granddaughter. When asked about his possible influence on his step-granddaughter's identity, he said:

Yeah. I think so...I probably have. Yeah, I think we have in terms of financial support and things like that, you know? And, the things we do. How we live and conduct our life has a lot of influence on young people.

Geno's granddaughter also acknowledged her grandfather's influence by saying,

I would say somewhat. We spend a lot of time in my grandparents home. And, one thing he definitely is is a very hardworking person. He kind of pulls that out of you too...I would say, yes, just by watching them. Not necessarily that he sits down and preached to me and taught me, but by the way he lives his life I would say, yes.

Compared to identity, more pairs of grandfather-grandchild relationships were found to have had similar perceptions regarding a grandfather's influence of values and beliefs on his grandchildren. It was found that 13 of the 16 pairs of grandfather-adult grandchild relationships seemed to have similar perceptions concerning a grandfather's influence on a grandchild's values and beliefs. Interestingly for the influence of values and beliefs, five more pairs of grandfathers and adult grandchildren had similar perceptions of a grandfather's influence when compared to the grandfather's influence on identity. One example of similar perceptions between a grandfather and a grandchild, concerning a grandfather's influence on a grandson's values and beliefs, comes from the responses of Jake and his grandson. When asked about his possible influence on his grandson's values and beliefs, he said:

Well, I've always carried my children to church, and I didn't send them to church. I carried them to church. And, his Daddy done the same thing. I went to church with them. I was there with my grandchildren, because we were all in the same ward together when they were growing up. And, I'd help with the children and say things...yes, I am sure I did influence.

Jake's grandson also acknowledged his grandfather's influence by saying:

He influenced me to be a good member of the church. To be close to the Lord. To be close to the Church. Participate in callings. That is always, always something we talked about were church related things. Whether it be about the priesthood or church-related callings or about scripture. Especially since my mission. But, yeah. He is one who always talks about what should be going on in my life with the church and with God.

Grandfathers. All eight of the grandfathers reported that they felt they had been influential or had strongly hoped that they had been influential in regard to their grandchildren's values and beliefs. Five of the eight grandfathers reported being influential in some sense to the identities of their grandchildren. There seemed to be no difference between how a grandfather perceived his influence to be in terms of his grandson compared to his perceptions of influence in relation to his granddaughter.

Grandchildren. Six of the 8 grandsons felt that their grandfathers' had influenced their identity and values and beliefs in some way. Some of the examples of influences indicated by grandsons included: being a hard worker, maintaining a religious belief, continued activation in LDS church, and remembering one's roots/heritage. One example of a grandfather's influence on a grandson's identity is explained by Kirby's grandson. He stated,

That's the key. As I look back, of course the Church obviously has, but I know now...I live in a big city. I went to college. I guess in some respects my life is very different from theirs. But, when I go back I always come away thinking, "It's really great to go back." I keep thinking when I am there that "This is what I am all about." Just a humble beginning. It really feels good when I go back.

One of the examples of a religious influence is explained by Colin's grandson. This particular grandson explained how his grandfather influenced his identity or, in other words, the person he is. He explained by saying,

By him being so high up in the Mormon church. That has influenced kind of how I look at life. I am not an acting member and haven't attended the Mormon church for quite a few years, but still in my mind I think that if I do something, whether he would approve or not. If it would be right by the church or not. So, by him being so high up, it influences me a lot.

Roscoe's grandson also indicated how, through his example, his grandfather had influenced his values and his belief of being self-reliant. When asked in what ways his grandfather had influenced his values and beliefs, he said:

Basically, the value of being self-reliant...Just by observing him. He has never really talked to me that much about it really.

Interestingly, 5 of the 8 granddaughters felt that their grandfathers had influenced their identity in some manner. Some of the granddaughters indicated that they had felt or experienced some

sense of influence, but could not pinpoint a specific example or experience illustrating where the influence was felt. Colin's granddaughter explained how her grandfather has influenced her identity, how she treats people, and the things she says and does. She said,

Well, I can just say, that the things I've seen him go through have influenced me.

I guess things that have happened to him. I guess that is the same thing...Well, I think all of the time about how he and his one son are not getting along. I see how that affects him, so it makes me try to be more conscious of things I do and say.

And, it was and has been, even though it's been a long time since my Granny died, been really hard on him. He's been really lonely, and that affects me and how I try to treat people.

As far as being similar to the grandson's perception, 6 of the 8 granddaughters felt that their grandfathers had influenced their values and beliefs in some way. One example of a granddaughter's perception of a grandfather's influence on her values and beliefs was given by Jake's granddaughter. She said,

Well, one example is that I play the piano. When I was in high school we went through this stage when every one was here. My grandfather would always want me to come in here and play. And, they'd come in here and sit down, and I would play. One time, he was sitting right there. He told me that Heavenly Father had given me a gift to play the piano and if I didn't continue practicing, I would lose it. I was going through a rebellious stage where I didn't want to practice the piano. I was rebelling at the piano. I never forgot that, and I practice now as much as I can. Every time I sit down and play I think about when he told me that. "Shape up, kid".

I: Do you think that he recognizes or remembers now that he said that? Do you ever bring that up to him?

No, I've never brought that up. But, he probably would love to hear that...that he was one of the reasons I never gave it up.

Along with the general perceptions and influences family members across generations have on one another, an important medium for building and strengthening emotional bonds can be accomplished through activities. The following section addresses the different types of activities that have been meaningful to each member of the familial triad in all of the eight families.

Activities of Bonding

According to an old adage, “actions speak louder than words”. The activities that the grandfathers in this research shared with their grandchildren were a large portion of the inquiry being made in this study. What activities did these family members participate in that helped them build close emotional bonds with one another? The findings show that these triads shared a wide range of activities, from playing together to working together, from talking with one another to eating with each other. The following section examines the area of shared activities. It reviews the categories developed from the raw data, as well as discusses the more specific activities that one family member may have done with or for another to help strengthen their relationship.

Categorization of Activities

This section will introduce the categories under which the raw data on activities was organized. These categories were not predetermined, but evolved through an examination of individual responses regarding activities shared between grandfathers and grandchildren.

Interestingly, although the members of these intergenerational relationships may have all participated in certain shared activities or family events, sometimes only one of the parties involved would report it as a shared activity, while one or both of the others would never mention it. Perhaps this failure to report certain activities indicates that it was less important or memorable to one family member than it was to another. Or perhaps this simply shows evidence of a lapse in memory. None the less, the meaning behind certain activities seems to make distinctive impressions on different people.

Family get-togethers. The first category in the area of activities was family get-togethers. This group of responses included such activities as family reunions, picnics, cookouts, dining out together, and birthday and other holiday celebrations. Attending or planning family get-togethers was mentioned 19 times as activities done by grandfathers. This category actually ranked highest as the most common group of responses for grandfathers and granddaughters. Granddaughters mentioned attending/planning family get-togethers with their grandfathers 13 times. This was also a high ranking category for the group of grandsons, who reported attending/planning family get-togethers nine times. It ranked fourth among the most commonly mentioned categories for grandsons. Kirby's grandson commented concerning the annual Thanksgiving celebration held at his grandfather's home,

[Thanksgiving] was always, and still is, the highlight of our extended family experience. We also get together on Christmas too for kind of the gift giving, but there is something about that that kind of steals away. But just being there together at Thanksgiving, without the gift giving, is great. We don't have a pretentious group in our family. We are just there. We are together for a nice meal. We always loved it, and nobody ever wanted to leave. As the years go by, that will always be my fondest memories.

Many grandfathers and their wives have been the instigators behind family gatherings for their progeny. One of the grandfathers, Jake, said, "We have a family reunion every year down in North Carolina. And, we all go down there. And, I try to see to it that all my grandchildren, all my family, go to it. And, we do. We've been pretty good." Reunions and related family activities have become important to many of the grandchildren interviewed. In regard to her family gatherings, Jake's granddaughter said,

I don't think our family would be gathering as much as we do, because it all started with my grandparents. It started at their house. Now that there are too many of us we gather elsewhere...But, it all started there. My grandfather started the family reunion down in North Carolina that we go to every year. We all talk

that even when my grandfather and his brothers and sisters are gone, we are still all going to go, because we have gotten close to our cousins. He started all that.

Working together/outdoor chores. The activities involving working together were also commonly reported by grandfathers (n=15) and grandchildren (n=22). This group of common activities consisted of helping one another with tasks, running errands together or for one another, performing community service together, participating in paid employment together and sharing outdoor chores. For grandsons, this category ranked highest in terms of the most reported types of activities shared with grandfathers (n=13). Grandfathers also indicated that they worked with their grandchildren quite a bit (n=15), as this was ranked second in terms of the category mentioned the most number of times. Granddaughters mentioned the activities included in this category nine times, which still places this category as fourth in terms of the granddaughters' most frequent responses.

Working together can be a good medium for becoming closer as family members. Several of the family members discussed how working together had helped them feel closer to their grandfathers or other relatives. Evan's granddaughter commented,

Well, about anytime that he is doing something and he needs help, I help him. Like a couple of weeks ago, me and my brother and my grandfather all got together and put together the entertainment center...That kind of brought us all together. We had a good time doing that.

Working together can also help family members discover new things about one another. Lester's grandson, who worked as an employee for his grandfather one summer, said concerning their relationship,

I actually worked with him for part of one summer painting houses...Really up to that point, I really didn't know who he was as far as other than him being my Granddad and being a guy that I thought was a pretty neat guy. I didn't know him

for him. It really gave me a chance to see a side of him kind of with his guard down.

Recreational activities. Recreational activities were also discussed often by the respondents in this study. It seemed that for the members of the eight families interviewed, recreational activities were an important vehicle for time spent together. This category included responses revolving around activities such as playing board games and doing puzzles together, playing outside together, hunting/fishing, and taking walks and drives together. Grandfathers offered responses in this category some 13 times, making it the fourth most common category of activities discussed for this group. Grandsons and granddaughters also frequently mentioned sharing activities of this sort with their grandfathers (n=11; n=10 respectively).

Kirby's granddaughter reminisced about the fun times she had riding with her grandfather in his pickup truck. She related,

He has a big farm, and we would go on rides on the back of his truck. A lot of times we'd go down to the old home place where my grandmother grew up. And, sometimes we'd go to the graveyard. It was always with my cousins. We were always together.

Another grandchild commented on the special memories he had of hunting with his grandfather. Jake's grandson said,

I mean, we hunt together. He and I ride in the same truck when we go hunting. He don't like to go without me, and I don't like to go without him. We hunt together every year...we hang out together a lot then...The day he dies, I will think of those memories. I don't want to say me more than any of my other brothers, but none of my other brothers hunt with him like I do. It is always me who goes with Jake. I wouldn't have it any other way!

Conversation/phone calls. Conversation, both in person and over the phone, seemed a very important element of the relationships between these grandfathers and their grandchildren, particularly in regard to their granddaughters. Grandfathers mentioned such activities as phoning, joking, “shooting the breeze”, talking and conversing with their grandchildren 14 times, making this category the third most common in terms of the number of responses for this group. Similarly, granddaughters mentioned this type of activity 11 times, which consequently made it the third most frequent type of activity reported for this part of the triad. Lastly, grandsons only mentioned conversation and related activities seven times in their interviews, making it the fifth most common type of activity indicated by grandsons. However, it still was an important factor in some grandsons’ relationships with their grandfathers. Colin’s grandson related that calling was one important way of connecting with his grandfather. He said,

Other than just helping if he calls wanting something or if he needs help doing something, I call him on the phone just to talk to him. Just to see what he’s doing during the day. Not really checking upon him, but if he’s feeling bad, just calling and seeing how he is doing.

Frank’s granddaughter discussed how much she just enjoyed an occasional leisurely stroll to feed the ducks so she could talk with her grandfather. She commented,

All I ever really do is talk to him. We don’t really, like, do anything. I guess in the mornings we’ll just get up and feed the ducks. That’s kind of fun. We can get away and just talk, you know?

Gives/seeks advice, guidance, comfort. The activities falling under this category are closely related to conversation, however I noticed a difference in the feeling surrounding a “shoot the breeze” session with Grandfather versus a talk involving topics of a more serious nature. Although both of these conversational activities have their place in a close relationship, they still seem to warrant separate categorization. Grandfathers mentioned giving counsel to their grandchildren seven times during the course of their interviews. According to their responses, granddaughters mentioned asking for advice and receiving guidance five times, while grandsons only sought counsel twice. Roscoe’s granddaughter discussed her grandfather’s role as advisor

in her life. She stated, “And, I take his advice about pretty much everything. I call him for advice. That is my big thing. He influences my life. He is always there to give me advice and help me out with things.” In regard to her recent marital separation, Jake’s granddaughter remarked,

He [Jake] talks to me about it. I’ll go down there, and we’ll talk about the situation with my husband. He has helped me understand really what I want and what I need out of a marriage. I think my grandfather has helped shape that a lot...he is always there willing to give a blessing, and he is always giving advice.

Similarly, Jake commented on this, saying,

Well, a lot of times, they [grandchildren] come to me and ask me questions about such and such. “Do you think I need to do this?” Or, “Do you think I need to do that?” Or, “Would you do that?” They just ask me questions to get my opinion about things.

Grandfathers seem to offer advice on a variety of themes. The eight grandfathers in this study counseled their grandchildren on such topics as marriage, religious issues, work, family issues, and even, at times, gave romantic advice. Geno’s grandson recognized his grandfather’s wisdom during conversations about former girlfriends. He said,

Geno is a sharp guy. I think he used to be a swinger, but every time I had a girlfriend, Geno could always spot something. Something wrong or if something was wrong, I think he always spotted it, and I think that is when I started clicking with Geno a little bit. You know, started listening to him a little more day after day. I started saying, “Man, this guy is making sense.” And, I think that is really how it happened.

Visits/being present. Also somewhat related to conversation, are the visits that take place between grandfathers and their grandchildren which seemed to evoke similar numbers of responses among all three groups interviewed. Grandfathers mentioned visiting or being visited

9 times, granddaughters mentioned visits 8 times, and grandsons mentioned such activities 10 times. Colin's grandson said that he and his grandfather have a..."very close relationship. I see him probably every other day. I go to check on him. Now that he is older and doesn't have a vehicle to get around in, I go and see him more often." Kirby commented about how important visits were to him. He said, "They've [grandchildren] all stayed here, and we've liked it. I like family. I like having them come."

Being there/being present. This category may seem a little bit ambiguous, but was mentioned several times during the course of these interviews as activities in which family members participate. Activities labeled with expressions such as "being there" and "just spending time together" fell under this category. Grandfathers mentioned such activities five times, granddaughters mentioned them six times, while grandsons only mentioned them twice. However vague such statements may appear, this type of activity seemed important to the family members in these triads, particularly to the grandfathers.

A couple of the grandfathers interviewed were not adept conversationalists, but deemed it important that their grandchildren always knew they were there for them as a stability or support or just to spend time with. It seemed as if they wanted to be a constant in their grandchildren's lives, regardless of how strong or weak the emotional relationship had become between them and their grandchildren over time. Jake's grandson said, "Growing up there wasn't a time when he wasn't around. He was always there and always a part of things". When asked what roles her grandfather should play in her life, Evan's granddaughter commented,

He's [Evan] always been there if I've had a problem and needed someone to talk to. I guess I don't really expect it because he's always been there for me...I hope he is always there for me, but I don't really expect anything specific out of him. Just to love me.

Family-oriented activities. This category includes activities such as writing or sharing personal histories, visiting extended family relations, visiting cemeteries, and talking about one's

childhood and ancestors. This category only received a small number of responses, however the types of activities mentioned seemed very meaningful. One grandson asked his grandparents to begin a daily diary of their lives, so that he would always have a record of them and always know their opinions on certain subjects. Kirby's gifts to his grandchildren are sometimes family-oriented. In talking about family movies and slides, he remarked,

I took a lot of movies. Just lately, I made my grandson a tape of it, from baby on up. I just made him one and sent it to him...he loved it. It's not the best you know, but all of a sudden, my granddaughter wants one. That's one thing I did for [my grandchildren].

In regard to her conversations with her grandfather about his past, Frank's granddaughter said,

But, I do think [talking about grandparents' lives] are important, because they have experienced everything, and I am just, like, starting out. It's really cool to hear my Grandpa talk about how he was in the war and stuff. He's always telling me war stories and things like that...You learn how hard it was for them and it really makes you think, "Gee! Look what I've got!" But, yeah, I really do think it is important.

Travel. Several of the grandfathers interviewed took their grandchildren on trips with them or organized family reunions at exotic locations, like Disney Land for example. Grandfathers mentioned traveling with grandchildren seven times during their interviews. Granddaughters mentioned traveling with their grandparents three times, with one granddaughter mentioning that just she and her grandfather once took a trip to Hawaii together! Grandsons mentioned traveling with grandparents only once. Roscoe's grandson, who discussed traveling, had been the sole companion on a European vacation with just his father and grandfather, and had visited most of the United States with his grandparents, and was currently planning another trip abroad to England with his grandfather tentatively scheduled for this summer. About their relationship, Roscoe said,

Well, we have had the best relationship ever since he was born. We used to go on trips all the time, and he would go with us. It started out I guess when he was two

or three years old. And, we went all over the country with him and all up through Canada...the relationship has just been perfect.

Roscoe mentioned the importance travel has had on his family experience. A lot of the family time they had centered in travel. He remarked,

And, when we're traveling we tend to sing songs, and our daughter was the same way. We've been traveling ever since we got married...There's never been a year that we haven't taken a vacation. And, now that we are retired we do more, but the daughter can't go now because she's got a family. Then, we were taking the grandchildren, but now they are getting old and off on their own...grown up. So, now we don't do that as much as we used to. I guess now we'll start to take the great-grandchildren.

Church activities, ceremonies, and services. This was a category of activities that seemed particularly important to grandfathers. It included such activities as attending church services together, participating in religious ceremonies together, and being together at church socials. Grandfathers indicated that they participated in such activities with their grandchildren some seven times, while the grandsons' and granddaughters' responses combined for this type of church-related activity only totaled seven (n=4; n=3 respectively).

In discussing the necessity of teaching grandchildren the importance of attending church, Lester indicated that he not only preached, but sacrificed time and energy to see that his grandchildren made it to their Sunday services. He commented, "Take them to church. First, you should teach them [right from wrong] at home. Then, you should take them to church. I remember the time that I walked about a mile and a half, carried one and led one. I had no car at that time."

Roscoe expressed that he felt it essential to be in attendance at the important religious events in his grandchildren's lives. He said of his granddaughter, "She was married in the Boise, Idaho temple. The temple was out there, and we went out there for the wedding."

The remaining categories of activities were not universally mentioned among the three groups comprising the grandfather-two grandchild relationships. However, a brief word about them is warranted as they are of interest. Two types of activities that were only mentioned by grandfathers were teaching a skill and any financial gifts they may have extended to grandchildren. Teaching some sort of skill was mentioned three times by the grandfathers in this sample, while giving monetary gifts was reported five times. Helping a grandchild financially included such things as funding a portion of one's college education, supporting a full-time LDS missionary, and others. Interestingly, none of the grandchildren directly mentioned monetary gifts given by their grandparent, however some did imply they had received financial help.

Another category that was coincidentally somewhat isolated to granddaughters was that of living with grandparents for some interval of time (n=4). This living arrangement ranged from spending summers together to residing with them permanently for a while either as children or as adults. In regard to living with grandparents, Geno's granddaughter said,

Well, we lived with them for 9 months just after we were married. My husband and I lived with my grandparents, and that was a great time for us. That really was a bonding experience. We all spent a lot of time together...they have a great screened-in porch at their house. We spent a lot of time there talking.

No grandsons reported ever living with their grandfathers for any period of time.

Activities Family Members Reported Doing

The following section addresses the specific activities that were most reported among grandfathers, granddaughters, and grandsons. These are activities which were mentioned directly by the family members, before they were put into larger categories of the types of activities done to build bonds.

Activities grandfathers reported doing. The grandfathers reported doing many, many things with their grandchildren. The list compiled from these grandfathers, include totals from every time an activity was mentioned. The activities that the grandfathers said they participated in include,

from most common to least common, just simply seeing/visiting grandchildren (n=9), playing ball/outdoor games (n=8), traveling with grandchildren (n=7), telephoning grandchildren (n=7), attending/planning family reunions (n=6) and doing things for or helping grandchildren (n=6).

There were also activities that the family members reported not currently doing. The two most common activities grandfathers say they did not do at this point were to write letters to their grandchildren (n=4) and talk about their past and their ancestors' pasts (n=3). Some expressed an interest in trying to better incorporate these activities into their future relationships with their grandchildren.

Activities granddaughters reported doing. The granddaughters in these triads had lots of different activities they shared with their grandfathers. However, every one of the eight granddaughters mentioned seeing/visiting grandfather as an activity they engaged in as often as distance and time would allow (n=8). The other four most commonly reported activities that granddaughters shared with their grandfathers include: talking with their grandfathers (n=6), eating with or dining out with grandfather (n=6), just simply spending time with their grandfathers (n=6), helping or doing things for their grandfather (n=6).

Again, writing letters to their grandfathers was an area in which several of these daughters reported falling short (n=3). In addition, some granddaughters said they did not call their grandfathers very often (n=3) either.

Activities that grandsons reported doing. Grandsons shared a wide variety of activities with their grandfathers. In analyzing their responses, only four of the grandsons' activities were more common than the rest. Grandsons seemed to see/visit their grandfathers often. Grandsons reported seeing/visiting their grandfathers much more than any other single activity (n=10). The majority also reported talking with their grandfathers a lot (n=5). Interestingly, the other two most common activities were ones done outdoors. Grandsons said they enjoyed hunting and

fishing with their grandfathers (n=4). In addition, they also indicated that they helped their grandfathers with outdoor chores such as cutting firewood or mowing the grass (n=4).

As for activities they did not do, unlike the other two groups, grandsons failed to indicate what many of these non-activities were. Only three responses fell into this category. One grandson reported that he did not visit his grandfather as much as he probably should. Another said that he did not phone his grandfather much, and lastly, one grandson indicated that he used to skip a lot of the family events such as dinners and reunions when he was younger. He did clarify that this lack of attendance had since been rectified.

Gender Differences in Activities Done by Granddaughters and Grandsons

Although, in general the activities shared between grandfathers and their grandchildren were not gender specific, there were some activities that seemed to involve grandchildren of one gender more than those of the other. Of the eight families, there were also some that were very gender-segregated in terms of the activities they shared.

For example, Jake's family seems to be extremely gender-segregated. He spent much more one-on-one time with his grandsons doing things like hunting, fishing, and working together than he spent with his granddaughters. Apparently, his granddaughters generally spent the majority of their time shared with grandparents shopping with Jake's wife, their grandmother. Jake's granddaughter explained the family dynamics when she commented,

My grandfather tends to be with the males more. And, my grandmother tends to be with the girls more. She calls me to see how the kids are, and she is always wanting to come up here and sit with me. My grandfather would probably rather go over there and sit with my Steve and talk about their next job. I am sure the males feel closer to him than we do, and I think we girls probably feel closer to our grandmother. That is just the way I see it. But, I do almost see a male/female division type of thing. I mean, when we are at family things, I'll go over and hug him and kiss him and talk to him, but I go over and sit with my grandmother first.

Kirby's granddaughter also had similar experiences with her grandfather. She did find some common interests with her grandfather that were not gender-specific on which she focused her time spent with Kirby. However, she was somewhat discouraged from other activities she would have enjoyed participating in with her grandfather. She addressed this in part of her interview.

I: So, you were saying that hunting and fishing are not your cup of tea?

Right, right. But even if it was, he probably wouldn't let me go. He's just old-fashioned. He'd probably say, "Girls don't go fishing and hunting."

I: So, that is just an activity for grandsons then?

Well, yeah. I mean, none of the girls have ever gone, so....

I: Has there been a granddaughter of daughter or great-granddaughter that has wanted to and been denied? You said you really didn't want to, but was there someone else?

Well, I think at one point I wanted to, but was not "let" [allowed].

In terms of gender-specific activities that were not just isolated to certain families, there were a few that could be placed in such a category. They include such things as parts of LDS church activities and ceremonies, living together, and some outdoor activities. Also, female grandchildren tended to be more communicative with grandfathers. They would commonly mention activities like just sitting and talking together and visiting with grandfathers, whereas grandsons mentioned more concerning doing things with grandfathers.

Church ceremonies. Portions of the LDS religion focus on the priesthood which can only be held by male members. This priesthood has several purposes, but first and foremost, it is the power to act in God's name to bless the lives of others. For LDS church members, it is a sacred honor and responsibility. There are several different offices within the priesthood, each of which carry specific responsibilities. Worthy male members have these priesthood offices bestowed upon them sequentially. LDS church members believe that the power innately held in certain priesthood offices can be passed through the power of God from one member to another through a priesthood ordination. It is an honor for someone to be asked to ordain another priesthood

member to another office. Several of the eight grandfathers mentioned that they were involved in ordaining their grandsons to certain priesthood offices. This is a special shared activity that granddaughters cannot have with their grandfathers just because of the nature of the priesthood in the LDS church.

Similarly, LDS temples are sacred edifices to Mormon church members. More importantly, the activities which take place in temples are very sacred and most are only reserved for worthy adult church members who make serious covenants with the Lord. The time that Mormons initially make these sacred covenants is a special event. Each church member is allowed to go through the temple for the first time with an escort. It is an honor to be asked to be someone's escort. In terms of the eight familial triads in this research, Lester's grandson asked Lester to be his escort when he decided to go to the temple for the first time which was a bonding activity for them.

Temple escorts have to be members of the same gender. Therefore, again, female grandchildren do not have the option of sharing such a special time with their grandfathers because they are members of the opposite sex. However, female granddaughters can ask their mother or a grandmother to be their escort when they go through the temple for the first time.

Living together. Although living together is not an activity designed to be gender-segregated, coincidentally in this study, all four of the grandchildren who lived with their grandfathers at some point during their lives were granddaughters. This included grandchildren who may have spent summers living with their grandfathers as well.

Outdoor activities. Both granddaughters and grandsons reported that they participated in outdoor activities with their grandfathers. Activities such as mowing the lawn, working together in the garden and playing ball were not delineated according to gender by the family members in this study. However, some outdoor activities did tend to be divided according to gender. Activities shared primarily by grandfathers and grandsons included hunting and fishing,

attending sporting events together, and certain outdoor chores (i.e., building sheds, cutting wood, car maintenance, caring for livestock, participation in community service).

Ways Grandfathers can Build Emotional Bonding with their Grandchildren

One interesting question asked of the participants in this research was: What advice would you give future grandfathers who want to build and maintain an emotional closeness with their grandchildren. This question was an attempt to get each individual's opinion and insights on what factors help grandfathers build healthy, positive relationships with their grandchildren. Although, no specific direction was given as to how the interviewees should answer, many answered with advice for mediums of interaction. The four most common categories of responses to this question, in order of frequency, include: being there/spending time with grandchildren, being caring/supportive towards grandchildren, doing things with grandchildren, and talking or visiting with grandchildren.

Being there/Spending time with grandchildren. It seemed that the participants in this study really valued the actual presence of grandfathers in the lives of their grandchildren. This category was the most common type of response among all participants and includes the sense of a psychological presence. This category includes responses such as being there, being present, being a part of grandchildren's lives, and spending time with grandchildren.

Jake is an example of one grandfather who gave advice along these lines. He stated,

Just be there for them. Be there for them, and let them know that you are there.

But, don't try to get between their parents and them. They are a family...father, mother and children. Let them have the opportunity to raise their own children.

Just be there for them if they need anything.

Being caring/supportive of grandchildren. The answers to the question concerning advice for grandparents who are trying to build closer bonds with their grandchildren reflected the importance the participants placed on being caring and supportive of grandchildren. This category was second in terms of the number of responses given by all three groups of family

members and can be linked to the idea of social support and the importance of that within an individual's life. This category included ideas such as being caring, being supportive, being understanding of grandchildren, and being loving to grandchildren. Evan talked about the importance of being loving and supportive of grandchildren. He remarked, "Show them all the love you can. Love is the strongest emotion I think in the world."

Doing things with grandchildren. There was definitely an importance placed on the element of having fun and being involved recreationally with grandchildren from the family members' responses to the question concerning grandfathering advice. This category ranked third in terms of the number of times participants responded to related ideas. The phenomenon of doing things together can be tied back to the idea that individuals have a need for social interaction in order to feel content in their lives. Doing things with grandchildren, going places with grandchildren and having fun together were the types of responses placed into this category. Evan's granddaughter also discussed some of the specific activities she would do with her grandchildren if she was a grandfather. She said,

I'd take them out and let them roller blade at the park. Take them swimming at the pool. Just whatever they wanted to do. I think if you are easy going it makes it easier on your grandkids. Usually, when we wanted to do something...you know our grandparents would just take us and let us do what we wanted to do, so it was good.

Talking and visiting with grandchildren. The family members answering this question also emphasized the need for grandfathers to forge relationships with grandchildren which included talking together, listening, and visiting with each other. These types of responses ranked fourth in terms of the frequency of responses given in answer to this question, and again, this is related to the importance of social interaction. Kirby's grandson addressed the ideas included in this category. He stated,

Oh, I think talk to your grandchildren. I know my other grandfather is much more talkative [compared to Kirby]. You know, I feel a lot closer to him. Although my

love for both is the same, I do feel closer to the one. Along with being talkative, just ask a lot of questions. He probably doesn't realize that although he is not formally educated, he probably has more wisdom than almost anybody I've ever met. I really admire him. Wisdom doesn't come through education. It comes through years of experience, and he passes that on to me without even realizing it.

Types of Grandfathering Advice Specific to Each Familial Group.

Above, I summarized the advice given by the group of participants in general. The following section dissects the advice given to grandfathers according to each part of the familial triads.

Responses concerning grandfathers advice to grandfathers. Grandfathers offered a variety of advice as to how grandfathers could build and maintain an emotional connection with their grandchildren. However, the four most common categories that were mentioned by grandfathers, in rank order of frequency, include: being caring/supportive, doing things with grandchildren, setting an example, and being there/spending time together. Setting an example for grandchildren was a unique response that only grandfathers mentioned as being essential for building healthy grandfather-grandchild relationships. These grandfathers who are attempting to set a positive examples can be linked to the idea of being role models or providing a model for their progeny to follow. Illustrating this concept, Geno commented,

Lead by example. Let them see what you do and the things you do. The way you act and the way you live. I am sure maybe they don't remember things as much before five, but when you start getting to be six or seven, I can start to remember. Not too many things, but it seems you come into the picture around when you start school. Set an example for them.

Responses concerning grandson's advice to grandfathers. Grandsons offered a variety of advice as to how grandfathers could build and maintain an emotional connection with their grandchildren. However, the four most common categories that were mentioned by grandsons, in rank order of frequency, include: being there/spending time together, being caring/supportive,

talking and visiting with grandchildren, and doing things with grandchildren. Lester's grandson advised me in terms of what I needed to do as a future grandfather to build and maintain a close emotional connection with my future grandchildren. He referred to spending time with grandchildren by saying,

I would probably tell you that the only way you are going to have that is to make that happen on your own. To do that, you just have to make the time to spend with them. It doesn't have to be anything big or be anything special. It's just a matter of stopping and saying how're you doing. And, if they have something they want to tell you, take the time to listen. It may cost you to be 5 minutes late somewhere or it may cost you an afternoon fishin' or golfin' or whatever it might be. But, I think it would be time well spent.

Responses concerning granddaughter's advice to grandfathers. Granddaughters also offered a variety of advice as to how grandfathers could build and maintain an emotional connection with their grandchildren. The three most common categories that were mentioned by granddaughters, in rank order of frequency, include: being there/spending time together, talking and visiting with grandchildren, and doing things with grandchildren. Jake's granddaughter commented on the idea of "being there" for grandchildren when she said,

Well, I can think about my father. He's the grandfather to my children...Spend time with them. Be there for them. Teach them. My father spends an awful lot of time with my children, and I don't think you could be a better grandfather than my Dad is. Be loving. Be there. I don't remember getting down and playing with my grandfather like my Dad plays with my children. But play with them. Love them.

Overall, there were a lot of good advice given by grandchildren and their grandfathers. It is my hope that some of these grandfathers and grandchildren might recognize where they are lacking and would implement into their own intergenerational relationships some of the comments and ideas that they had discussed.

Comparison between non-member, inactive LDS, and active LDS grandchildren. Of the 16 grandchildren interviewed, 10 were active in the LDS church, 4 were inactive members, and 2 were not affiliated with the LDS church at all. When choosing the sample for this study, I did not select LDS church activity as a variable to examine, except in regard to LDS church membership among grandfathers. Even though I did not specifically select grandchildren according to their church activity, I still asked demographic questions regarding their church attendance/membership.

After analyzing the data and comparing these groups, there seemed to be no definitive differences. For example, when examining the general perceptions existing in the grandfather-adult grandchild relationships, the majority of grandchildren had similar perceptions. Of those not having similar perceptions, there was no one category of LDS church activity/membership that was overly represented. In addition, there did not seem to be any significant differences among the groups concerning the overall assessment of the perceptions of a grandfather's influence, specifically in regard to the influence on a grandchild's identity and values and beliefs. Finally, in regard to activities of bonding, there seemed to be few differences in the types of activities that active LDS grandchildren participated in with their grandfathers vs. those participated in by non-member or inactive LDS grandchildren. The only difference would be in the category of shared church activities which includes activities such as attending church together and going to religious and church social activities together. Although occasionally an inactive or non-member would attend a church activity to appease a grandfather who invited one to participate, the majority of the non-member or inactive LDS grandchildren would not attend church-related activities with their grandfathers.

General Conclusions

Throughout this study, the results indicated that grandfathers and adult grandchildren have very similar perceptions in regard to their intergenerational relationships. In particular, LDS grandfathers and their adult grandchildren were found to have similar perceptions in the specific areas of their emotional closeness, their satisfaction of the relationship, the importance of

knowing about one's ancestors, the emotions that are felt during relationship interactions, and the meaning and importance of being a grandfather. The LDS grandfathers and their adult grandchildren did not, however, have very similar perceptions in regard to the roles and expectations associated with being a grandfather and being a grandchild.

LDS grandfathers and their adult grandchildren reported having similar perceptions concerning a grandfather's values and beliefs. However, the perceptions were less similar concerning a grandfather's influence on a grandchild's identity. All of the grandfathers reported that they had been influential or had strongly hoped that they had been influential in regard to their grandchildren's values and beliefs. Incidentally, only five of the eight grandfathers felt that they had been influential in their children's identities.

Although a wide range of activities were reported as being shared by grandfathers and adult grandchildren, the most frequently mentioned types of activities were recreational activities, talking, visiting, and listening to each other, and doing things for each other. Grandfathers and their adult grandchildren reported that "being there"/spending time with grandchildren is the activity that can help build and maintain intergenerational bonding between grandfathers and their adult grandchildren.

There were four themes that emerged from the results of this study. Three of these themes or factors which seem to promote intergenerational closeness (frequent contact, serving one another, and being a conversational family) will be addressed in the discussion section. Also to be addressed in the discussion section will be the overall theme that emerged in regard to the strong application of LDS religious principles within LDS grandfather-adult grandchild relationships.

Chapter 5 DISCUSSION

Introduction

This study was designed to examine the perceptions of grandfather-adult grandchild intergenerational relationships. Within the previous chapter, I reported the results from the interviews of 16 pairs of grandfather-grandchild relationships. The results were based on three general areas of examination. The first group of findings concerned the general perceptions of the grandfathers and adult grandchildren existing within their intergenerational relationships. The second set of findings was based on the perceptions held by grandfathers and their adult grandchildren concerning the grandfathers' influence upon the lives of their grandchildren. Finally, the findings were disclosed concerning the activities performed by grandfathers and their grandchildren in order to build and maintain their intergenerational bonds. The research questions that guided this study were:

1. How do LDS grandfathers' perceptions of intergenerational bonding compare to the perceptions held by their adult grandchildren?
2. How do Mormon grandfathers perceive their influence on grandsons compared to granddaughters?
3. How do grandchildren perceive the influence of their LDS grandfathers within their intergenerational relationships?
4. How do Latter-day Saint grandfathers and grandchildren build and maintain their intergenerational relationships?
5. What activities are perceived by adult grandchildren to be effective in building and maintaining intergenerational relationships?
6. What activities are perceived by LDS grandfathers to be effective in building and maintaining intergenerational relationships?
7. How do adult grandsons perceive their connections to their LDS grandfathers compared to the perceptions held by adult granddaughters concerning their relationship with their grandfather?

To begin this discussion chapter, I will discuss four themes that emerged from the collective experiences and perceptions disclosed during the interviews. I will first redirect the findings into three themes that materialized from the families that seemed to have the strongest intergenerational bonding. Four of the eight intergenerational grandfather-grandchildren relationships emerged as being more closely bonded and emotional connected, as well as having the most similar perceptions when compared with the other four. The process of delineating which families fell into this category of being most strongly-connected will be discussed later in this section. Three themes were common among the four families. The three themes discovered are: frequent contact, serving one another, and being conversational people.

I will also discuss a theme that was consistent among the majority of participants of this study. This theme dealt with the influence of the LDS religious culture on the lives and interactions of these grandfathers and their adult grandchildren within their respective intergenerational relationships. I call this theme: Applying strong LDS religious principles.

Secondly, I will evaluate the findings in regard to the theoretical foundations used to formulate and drive this entire research project. Within this examination, I will be re-evaluating the rudimentary multi-generational bonding model that was introduced in Chapter 1 and will discuss the analysis that was done to help further its potential. It was this conceptual model that was a significant influence on the process of this research.

Third, I will re-examine the grandparent-grandchild relationship literature. I will discuss the possible alliances or discrepancies these findings and themes may have upon the current literature regarding grandparenting, grandfathering and adult-grandchild intergenerational relationships.

Finally, I will discuss the methodological observations I have made which include my experiences and perceptions concerning the interviewing of multiple members of an intergenerational family. In addition, any limitations which may have affected the study will be

discussed and evaluated. To conclude this section, I will discuss the recommendations I have for future research involving intergenerational relationships.

Themes of Strongly-Connected Families

There are four main themes that the four most strongly-connected intergenerational families exhibited. These four groups, which consisted of one grandfather and two of his adult grandchildren, tended to be the most emotionally close, and the most similar in terms of parallel perceptions. In addition, these four sets of grandfather-adult grandchild relationships seemed to be involved in more intergenerational, bond-building activities. The four themes, evident from the findings and results, are frequent contact, serving one another, being conversational people and applying strong LDS religious principles. The four grandfathers who headed these strong intergenerational relationships were Colin, Roscoe, Geno and Jake. I will illustrate each of these four themes through the examples expressed by the participants of the study.

Frequent contact. The four intergenerational family relationships to had the most positive grandfathering influences, as well as appeared to have the most similar perceptions, are the ones in which grandfathers had frequent contact with their grandchildren, particularly with the grandson and granddaughter that were also involved in this study. It seemed to be the grandfathers who were the major initiators, but not the sole contributors, of this frequent contact. These grandfathers were involved in activities that included traveling, talking and visiting, writing letters, calling on the phone and helping or assisting. These grandfathers put forth a great amount of effort and time to maintain this consistent contact with their grandchildren. Jesse's granddaughter discussed her grandfather's frequent contact when she stated,

We have a lot of social gatherings and things. Whenever somebody is meeting with somebody, they invite the rest of the family. So, we are always together. So, I see him a lot. Maybe once a week...if not more...I think if I wasn't there, he'd be calling me up saying, "Where were you? And, why haven't you come around?" That's just kind of the way he is. Well, that is the way everyone is in our family. I guess we may get that from him. If we are not around, they are calling and

looking for us, wondering why we don't come...He is always there willing to give a blessing, and he is always giving advice. And, he will get into a conversation and tell us all what we should be doing. And, he is always there.

Geno's step-grandson and step-granddaughter also explained how their grandfather is in frequent contact with them. His granddaughter explained why her grandfather consistently makes contact, I think he takes it seriously that he is a grandfather; he is always looking out for us. He is always doing things for us, so I think he'd think it was very important.

Geno's step-grandson also added:

It's nice to know you've got somebody who cares about you other than your father. It's nice to have someone else to turn to. Heck! I can talk to Geno about anything. If I had an argument with Dad, I can tell Geno. Geno is kind of a mediator there. He is rational...I've learned that from him. Not that I didn't learn it from my father. But, you know, it's nice to have a second reinforcement. I've learned you've got a second family that is not really yours. There is no blood line there, but I see him treat us all better than many people treat their own families. He treats his family great; he's definitely a family man. He's got values coming out the ying-yang. He's a church guy, but not so devout that he can't shoot the breeze with you and let off a word every now and again. But, like I say, he's an all around good guy, a hardworking guy, and I respect him a lot.

Serving one another. The second theme involves the idea of service. These four intergenerational families that seem most strongly connected also include a strong nurturing aspect in their intergenerational relationships. The four grandfathers and eight grandchildren exhibit great amounts of caring, nurturing and watching over their extended family members. There seems to exist a desire to serve one another, which comes across as a priority within these intergenerational relationships. The grandfathers in these four families were very involved in offering service. The types of service rendered included helping grandchildren move, giving advice and guidance, giving monetary gifts for missions, weddings, and college, teaching a skill and babysitting great-grandchildren. Unique to Colin and the relationship he has with his

grandchildren is a constant attitude of service among his granddaughter and grandson. Colin explained how his grandchildren are in constant contact with him as well as serve him regularly. He said of his granddaughter and grandson,

She [granddaughter] will take me anywhere. When we go to church on Sunday, she'll turn and say, "Do you want me to take you somewhere to eat for dinner to save you cookin'". I say "No, I don't want you to have to haul me around". "That's all right. We'll go somewhere if you want to". Then, we go on and eat dinner. She offers to pay, but I say, "No. You just haul me around and I'll pay for the food".

He further added,

When he's [the grandson] up here, he'll ask if he can get me any wood. I tell him, "No, I can get my wood. Don't worry about it." He'll get ready to leave and then say, "Is there anything you need?" I'll say no, and he'll say "Okay. I'll talk to you tomorrow then".

A conversational family. Another aspect of these four families, that seem to be the most in-tune with one another in terms of their perceptions, was the theme of being a conversational family. Family members not only gathered together, but would spend great amounts of time and effort in talking with one another. Geno's step-grandson explained that he and his grandfather spend a lot of time conversing which is a primary reason for their closeness. He said:

I am glad to see him every time he comes through the door. Always got something interesting to talk about. Something he has done, something he's seen, something he's bought. It's good to see him and my grandmother walk through the door up there.

Conversely, the other four families tended to have a problem communicating with one another. Some of the grandfathers and grandchildren were able to recognize that a lack of conversational skills greatly affected their relationships. It was not uncommon for these family members to admit that where they needed improvement within their relationships was in the area of communication. One example of a grandfather who tended to be quiet and not conversant was

Kirby. His grandson mentions several times how difficult it is to talk to him. He explains how this characteristic has influenced their relationship. He stated,

You know Kirby and I never really did very many things alone together. Kind of our family get-togethers were when we would all go to the house and just kind of hang out. There will be conversations here and there. But, Kirby and his wife they just kind of sit there and listen to everybody. They don't really get deeply involved in conversations. I think they just kind of like to have their family there. That is just kind of their style...We talked a lot about how he doesn't talk a lot, but I've grown up knowing that is just the way he is. I guess I might change...I would like to know more about what he thinks. Maybe when he passes away...maybe at that point I will think, "Wow! I wish we would have talked more. I wish I knew more of what he was thinking."

Applying Strong LDS Religious Principles

In general, the grandfathers and the grandchildren of the strongly-connected intergenerational triads seemed to be not only close emotionally, but tended to apply many LDS religious principles personally, as well as within their relationships. First, the grandfathers viewed themselves, and were viewed by their grandchildren, as being the patriarchs in their intergenerational families. They were considered the "spiritual" heads of the family, the one that children and grandchildren could go to for advice and counsel. This seeking of advice and guidance was mentioned by several grandchildren, especially by granddaughters. Interestingly, it was the four granddaughters who lived with their grandparents for a period of time that mentioned that they felt that they could easily go to their grandfathers for this type of life counsel.

Another LDS principle that was evident in these families was that of attending church together and spending time together at church meetings and socials. Jesse mentioned several times the occasions when he took his children to church and attended with them. Other LDS functions were also mentioned as being attended together by members of the intergenerational families. It

was Roscoe's granddaughter who told of the strong importance she placed on her grandfather and grandmother driving to Idaho to see her and her husband get married and sealed together for time and eternity in the LDS temple. Related to this idea of grandfathers and grandchildren supporting each other by attending church together, there also was a sense of support for those grandchildren wanting to go on LDS church missions. One granddaughter in particular mentioned what an impact it had on her when her grandfather supported her financially, as well as emotionally, during her mission.

An additional LDS principle that was vocalized by grandfathers and grandchildren was the ability and worthiness of the grandfather being able to offer priesthood blessings to those grandchildren who might be sick or in need of emotional and spiritual comfort. One such example was given by Jesse's granddaughter who mentioned that she could call her grandfather for a blessing anytime her father was unable to do so. All worthy males in the LDS church are given the priesthood which is considered the power to act in God's name. All of the grandfathers in this study were active members of the LDS church and held the priesthood, and with it the power to bless their families and others. One grandchild discussed how his grandfather was the one to pass to him or ordain him a priesthood holder. It is a very prestigious responsibility to be asked to ordain someone to receive the priesthood and this grandson was very grateful to his grandfather for doing so.

Another principle evident within the LDS religion is the importance knowing of and finding information about one's ancestors. Each of the grandfathers mentioned the importance of knowing about their ancestors. In addition, many of the grandchildren also recognized the importance of knowing about their ancestors and why it was important. It was very common to hear grandfathers and grandchildren discuss how they knew of their ancestors from past generations and that their temple baptisms and work had been done for them. One example was Jake's grandson who mentioned that he completely understands the LDS principle that he cannot be saved without his ancestors and that they cannot be saved without him doing their temple work. Frank, Roscoe, Lester, Jake, Colin, and Kirby were very proud of their ancestral

knowledge and offered to show me their books which included pictures, dates and journals of ancestors from several generations back. They all mentioned how they had made sure that their ancestors' temple work had been completed and that they had been sealed to them.

A final principle involving the LDS church was the mentioning by grandfathers of being a good example. The grandfathers in this study frequently referred to always feeling the need to be a good example to their grandchildren. The idea of being a good example involved being honest and truthful, attending church and fulfilling responsibilities, keeping the commandments and being a good parent and grandparent. Roscoe was one example of a grandfather who mentioned that being a good example, incorporating love, confidence and trust, was his advice to any future grandfathers. He mentioned that by setting a good example, he can influence his grandchildren to make correct life choices.

Negative Case Analysis.

While it is important to discuss the trends found in the analysis of one's research, it is equally as important to examine the subjects who were variations from the typical. There were two dyadic relationships in this study that fit into the category of negative cases. They were categorized as such due to the lack of closeness and bonding that existed in the relationships. One of the negative cases was the relationship between Lester and his granddaughter, and the other one was apparent between Evan and his grandson.

In the case of Lester and his granddaughter, the granddaughter discussed the feelings of resentment she harbored against her grandfather several times throughout her interview. These negative feelings toward her grandfather stemmed from the actions her grandfather had taken in regard to his ex-wife, her grandmother. This granddaughter was extremely close to her grandmother, due to the fact that her grandmother had resided with the granddaughter's family since she was a small child. It seemed as if part of the problem between this grandfather and grandchild was the loyalty Lester's granddaughter felt towards her grandmother, and if she developed a relationship with her grandfather, who had left her grandmother, she would be

betraying the loyalty she felt towards her grandmother. Also, she was simply resentful of the fact that her grandfather had, in her opinion, treated her grandmother disrespectfully by leaving her. This granddaughter admitted that she would have a difficult time forgiving him, and incidentally, that would affect her future relationship with him. Interestingly, the only connection and means of interaction which exist in this dyadic relationship originate through the LDS church and its activities. Possibly, without these shared church activities, there is a sense that these two relatives would never see one another, even though they live in close proximity. It can be acknowledged, then, that their participation in the LDS church has sustained their weak, intergenerational relationship.

In terms of the relationship between Evan and his grandson, there is also an emotional distance which exists between them. This distance is in large part because neither of them had time, or wanted to take the time, to visit the other or spend time together. Based on the interview data, Evan's grandson seemed to not care if he had a meaningful relationship with his grandfather. He rarely visited his grandfather's home, and when he did, it was to spend time with his sister who also resided there. Interestingly, the grandfather and grandson in this family only lived 5 minutes away from one another. Evan, on the other hand, acknowledged in the interview that he too had not put forth enough effort in this relationship. He mentioned several times in the interview that he hoped to rectify the amount of time spent with his grandson and the quality of the time spent with him in the future.

It is important to discuss the relationships which do not fit the norm found in one's research, but in this study, the two cases discussed above are not related to one another. They are very distinct in nature and do not represent any type of trend in this research that may exist in LDS grandfather-grandchild relationships.

Applications to Theoretical/Conceptual Models

A phenomenological approach was one of the theoretical frameworks guiding this study. As was mentioned in Chapter 1, phenomenology focuses on the experiences and the meanings inherent

to those experiences as it is described by the people living it (Berman, 1994, Giorgi, 1992). The grandfathers and grandchildren in this research study had relevant stories and experiences to tell me concerning their relationships. Most of the grandfathers and their grandchildren told of experiences that they considered special times, deeply enriched with meaning. A few others described and viewed their intergenerational experiences as being shallow, uninteresting, and sometimes painful. It is through the medium of open-ended questions that voices of real people can be heard. It was through these interviews that the participants were able to discuss the activities that have built bonds and explain why they have effectively built stronger intergenerational relationships or what has interfered with their relationship

An example of the importance of using the phenomenological perspective in this research can be exemplified by the following quote, which adds a dimension of understanding, perceptions, and meanings to this study that may be difficult to duplicate using an alternative methodology.

Kirby's grandson said,

You know, it's kind of hard to say, but as a little kid, I think I grew up in a very traditional upbringing. You know, where you spend time with your grandparents. You would always go there on Thanksgiving and Christmas. Even though it is kind of hard to pinpoint directly, I think their humbleness and the great love they had for their family had a great influence on me...when I go back, I always come away thinking, 'It's really great to go back.' I keep thinking when I am there that 'This is what I am all about.' Just a humble beginning. It really feels good when I go back.

This small example illustrates the phenomenological approach which helps to explain one's experiences and the importance of the meaning derived from these experiences.

The theoretical framework of symbolic interactionism was utilized in order to examine the perceptions held by the participants concerning their expectations and roles in regard to grandfathers and grandchildren. Grandfathers and grandchildren were given the opportunity during these interviews to place specific meanings and importance on their relationships. It was

interesting to hear the participants' perceptions concerning the roles and expectations they placed on grandfathers. It was their explanations concerning specific roles within their intergenerational relationships that enabled me to compare grandfathers, grandsons and granddaughters within each intergenerational relationship. It was these meanings and perceptions of roles and activities that helped me to discover the actual impact specific types of interactions and activities had on pairs of relationships, as well as on the personal feelings derived from these interactions.

When examining the findings from this study, there are several examples that have roots in symbolic interactionism. In particular, within the activities of bonding, there are several roles that grandfathers play in their relationships with their grandchildren. Some of these roles include being an advisor or a guide, a spiritual leader, a family historian, a playmate, a teacher and mentor, and a caregiver. These specific roles and responsibilities became apparent in many of the interviews involving grandparents and grandchildren. The participants were able to express their expectations, meanings, and involvement concerning many of these roles.

The attachment perspective and concepts of social support were helpful in the investigations of these grandfather-adult grandchild relationships. These theoretical ideas were also utilized as a means of examining emotional closeness and activities of bonding. Participants were able to disclose why they felt emotionally close to their family members, as well as what activities have been done and could be done in the future to encourage stronger bonding. Many of the grandchildren referred to the feelings of love, understanding and friendship that they had established with their grandfathers. These are also feelings that tend to be associated with the ideas of social support (Starker, 1986). Many of these grandchildren knew that they could confide in and rely on their grandfathers in times of need. Several of the grandfathers, who seemed particularly emotionally close to their grandchildren, also seemed to express throughout their interviews, the feelings of security and reassurance within their relationships. They seemed assured that, because of these feelings of security, they would be continually supported throughout the rest of their lives by their grandchildren and other family members.

Model of intergenerational bonding. In addition to applying the results of this study to the above guiding theoretical frameworks, I was also able to apply the fundamental elements of this study to the rudimentary multi-generational bonding model explained in Chapter 1. The four domains of this model included lineage consciousness, action or activities, emotions, and the meanings attributed to the actions and interactions. It was theorized earlier that the greater the amounts of lineage consciousness, number of activities, positive and intense emotions, coupled with strong meanings of importance and significance in regard to grandparenthood, results in a greater likelihood of strong multi-generational bonding. It was also theorized that those individuals who had high levels within each of the four domains (lineage consciousness, actions, emotions and meanings), would be more likely to have stronger intergenerational relationships compared with those that may have high levels in only one or none of the domains. With this theorizing in mind, I was able to apply several aspects from the interview responses to tentatively measure these levels within each of the four domains. For this tentative analysis and evaluation of this bonding model, I was most interested in evaluating the grandchildren's intergenerational bonding and emotional closeness experienced with their respective grandfathers.

In analyzing the data, I first wanted to examine the domain of "lineage consciousness" in the multi-generational bonding model. I examined the number of names known by each participant that would likely existed on a family tree . During each interview, I asked each participant to record from memory as many names they could onto a blank family tree. The blank spaces on this family tree represented grandparents, great-grandparents and great-great-grandparents. For analyzing one's lineage consciousness, I placed any adult grandchildren who knew more than four names of their ancestors into a category of having a high level of lineage consciousness. My rationale for selecting a knowledge of more than four names as a cut off for having a high level of lineage consciousness was that I was interested in the lineage consciousness that may exist past the grandparent generation.

Nine of the 16 grandchildren knew more than four of their ancestors' names. Lester's granddaughter actually knew 13 of the ancestors' names on her family tree, not including her

parents. Next, I examined the importance placed on knowing one's ancestors. As was reported in the results section, 12 grandchildren expressed that it was important to them to know about and learn of their ancestors. Comparing the grandchildren who had a high level of lineage consciousness with those grandchildren indicating the importance of knowing their ancestors, there were eight grandchildren that I would put in the category of having a high level of lineage consciousness.

The next step was to examine the activities and interactions that would be fundamental to the domain of "action" in the multi-generational bonding model. Through the reading of the transcripts, I analyzed the number and frequency of activities and interactions the adult grandchildren shared with their grandfathers. From this analysis, I found that 8 of the 16 grandchildren were frequently involved in interactions with their grandfathers. Important to point out is that not all of these eight grandchildren lived within the same town as their grandfathers. Two of the granddaughters that were found to be frequently involved in interacting with their grandfathers lived 45 miles and 250 miles away, respectively.

Next, I examined the emotional feelings reported by grandchildren during interactions with their grandfathers. I analyzed the level and types of emotions that were reported. It was my responsibility as the researcher to get a general perception of the emotional intensity from the comments that were expressed by each grandchild. As was reported in the results section, the explained emotions were categorized as being either positive or negative emotions. Positive emotions included such feelings as happiness, pride, and joy. Some of the negative emotions reported included feelings of sadness, disappointment, or no significantly felt emotions. All but three grandchildren reported feeling generally highly intense, positive feelings when interacting with their grandfathers.

After examining the grandchild's emotions, I finally analyzed the perceptions of the meanings attributed to being a grandfather and grandchild. These areas were analyzed by looking at both the positive and negative perceptions, as well as the high and low importance associated with the

grandchild's personal understanding of being a grandfather and grandson. Fourteen of the 16 grandchildren expressed highly positive perceptions and placed a high importance upon their understanding of being a grandson and grandfather. I viewed a highly positive perception as having feelings of strong importance and significant meaning concerning what a grandfather and a grandchild philosophically should do within an intergenerational relationship.

Combining the names and results of the four domains of the model examined, I found there to be six grandchildren whose names appeared each time at the end of each of the analysis regarding the four domains. Compared to all 16 adult grandchildren in this study, these six grandchildren, (four granddaughters and two grandsons) were the most strongly bonded to their grandfathers. These strongly bonded and emotionally connected grandchildren consisted of Colin's grandson and granddaughter, Roscoe's granddaughter, Kirby's granddaughter, and Jake's grandson and granddaughter. I reviewed each of their transcripts again to find any indications that might contradict these conclusions of strong bonding. None that seemed significant could be found. All of these grandchildren expressed strong emotionally close feelings toward their grandfathers, as well as having reported that their identities, and values and beliefs had been influenced by their grandfathers.

Interestingly, there was a mix in this group of grandchildren regarding their LDS church activity. In addition, those who were not strongly emotionally close to their grandfathers were also not representative of any one group of religious activity/membership. Again, there was a mix of inactive and active grandchildren who were not categorized as particularly close to their grandfathers.

I am the first to admit that this model is not flawless and is perhaps limited in its current state. Also, I do admit that the analysis may not be completely exhaustive or 100% effective. However, as an intergenerational researcher, I do feel that this is a step in the right direction in terms of trying to explain why and how some grandchildren are emotionally bonded to their grandparents and some are not. I do recognize that distance plays a role in the "action" element

of this model. However, there were two granddaughters of the six strongly bonded grandchildren that lived some distance from their grandfathers. I point out again that there were several adult grandchildren in this study that lived only 0-5 miles from their grandfathers and **were not** strongly bonded to their grandfathers. The next step towards building this model to be more effective, from the standpoint of it being more reliable and valid, is to build measurements that can quantitatively evaluate levels of lineage consciousness, actions, emotions and meanings. I believe that with the combination of both quantitative and qualitative methods, this model can be refined and may be found useful in the intergenerational relationship literature involving multi-generational bonding.

Applications to the Current Grandparent-Grandchild Literature

An important part of any research study is its relevance to and fit with the existing literature in that area of interest. The object of scholarship is to try to build on previous findings and theory and, most importantly, to discover new information in one's specific discipline. Within this section, I will first discuss how this study concerning LDS grandfathers and their relationships with adult grandchildren supports previous research on intergenerational relationships. Secondly, I will address the findings from this study that add new insights and qualifiers to previous research findings within the grandparenting literature. Finally, I will introduce findings from within this study that I feel are new and fresh contributions to the existing literature and their implications to the area of grandparenting research..

Supporting the current grandparent-grandchild literature. Several of the findings in this research study add support to previous literature on the grandparent-grandchild relationship. One study that showed similar results was the research by Hagestad (1985) which found that grandparents had links to same sex grandchildren. My findings confirmed that in the eight families interviewed, several of the granddaughters mentioned feeling closer to their grandmothers and felt very influenced by their grandmothers. In most cases, this did not mutually exclude these women feeling influenced by their grandfathers though. Conversely, however, there were a couple of granddaughters who did not report feeling consistent with the majority. For example,

Kirby's granddaughter reported feeling a very special, mutually close relationship with her grandfather and emphasized their special connection. Only one of the grandsons interviewed reported feeling closer to their grandmothers. This grandson indicated that he felt his grandmother was a type of mother figure in his life as she had resided with his family for as long as he could remember before passing away. The majority of the grandchildren interviewed felt a close connection with their grandfathers.

Related to this, Hartshorne and Manaster (1982) and Langer (1990), found that intergenerational relationships endure and can maintain their intensity as grandchildren grow into adulthood. The findings from my study support this previous research. Many of the grandchildren from the eight families interviewed reported feeling a closeness with their grandfathers which had begun in their childhoods, but had continued into adulthood. In addition, several grandchildren reported that they had actually built stronger, more enduring ties with their grandfathers since entering adulthood.

An example of this finding is evident in Evan's family. Evan's granddaughter moved in to live with her grandparents when she turned eighteen. Previously she had not shared a particularly close relationship, but for the past 8 years, since moving in, she reports feeling very close to her grandparents. Another example is Geno's grandson who admitted to only relating to his grandfather as a cub scout leader when he was a child and not having much interaction with him growing up. However, since reaching adulthood, their contact became much more regular. They both were businessmen and felt like they had some common interests which helped them build their relationship.

According to Hodgson (1995), adult grandchildren report continuing a close and enduring relationship, based on consistent contact, with their closest grandparent. Although some of the grandchildren may not have considered the grandfathers in this study as their closest grandparent, my findings indicate that the vast majority do maintain consistent contact with their grandfathers.

In addition, these same adult grandchildren who maintain consistent contact have reported that they have managed to build close and enduring relationships with their grandfathers.

It was reported in the review of literature (Kornhaber & Woodward, 1981; McCready, 1978; McCready & Greeley, 1975; McCready & McCready, 1973) that religious values play an important role in motivating grandparents and grandchildren to develop and maintain intergenerational bonds. The findings within the present research study support this idea in that many of the LDS grandchildren and grandfathers interviewed also incorporated their religious values into their intergenerational relationships.

One example that illustrates this point well was a thought shared by Jake's grandson. He made the point that one reason it was so important for him to work on having a close relationship with his grandparents was that he believed religiously that their intergenerational relationship would endure through this life into the next life. This belief motivated him to spend time really getting to know his grandparents intimately. A similar example is that of Lester who commented in his interview that it was important to interact with his grandchildren because he had a responsibility as the family patriarch to teach them Christian doctrines such as being honest, trustworthy, being a good example, and fulfilling one's religious duties.

Conroy and Fahey (1985) suggested that grandparents hold a specific role and function from a Christian perspective. This role involves passing on religious traditions and influencing the values of younger generations. My findings concur. There seemed to be a general belief acknowledged by the majority of family members that the passing on of many religious values was a regular topic introduced into conversation by the grandfathers interviewed. Twelve of the 16 grandchildren admitted that their grandfathers were influential in terms of what they valued and believed. As was reported earlier, Colin's grandson, although not a practicing LDS church member, still felt that his values and beliefs had been greatly influenced by his grandfather's religious ideals.

Also relating to roles was a portion of a book authored by Kornhaber and Woodward (1981). They suggested that there are several roles held by grandparents. These self-explanatory roles include: family historian/link to the past; mentor/teacher; family and societal role model; nurturer; playmate, and hero. Each of these roles were supported by the findings in my study. Evidences of grandfathers holding these roles were indicated by the comments of some of the grandchildren interviewed. The grandfathers in this study did not hold just one of these roles for their grandchildren. The majority exhibited many of these characteristics and experienced satisfaction in playing these parts in their grandchildren's lives.

Findings that add insights and qualifiers to the existing literature. Consistent with research conducted by Roberto and Skoglund (1996), who found that grandparents had influence on their adult grandchildren's values, ideals and beliefs, my findings indicate that a similar influence is experienced in these eight intergenerational families. Further, it was reported by these researchers that as grandchildren mature into adulthood, they tend to form more voluntary relationships with their grandparents rather than those based strictly on familial obligations. In my study, many of the grandchildren have strong feelings of family obligation to strengthen and maintain their intergenerational ties with their LDS grandfathers in conjunction with their voluntary willingness to be involved with such relationships. A common idea expressed by many of the grandchildren is that they "should" call or visit their grandfathers more. This is the case in regard to Colin's grandchildren who feel obligated to visit him or check up on him daily due to his recent car accident and the fact that he is has recently become a widower and lives alone.

One finding that adds to the information reported by Roberto and Skoglund is that this study looked at the perceptions of a grandfather's influence from the perspective of both the adult grandchildren and the grandfathers. Having access to the perceptions of both parties involved in the relationship helped me to assess the type of influence and the strength of the influence that exists in such a relationship. Knowing that both individuals involved in the relationship

expressed similar feelings helped me confirm that the influence reported actually existed and was reported accurately.

In addition to the aspects of the family studies literature discussed thus far, my study's findings concerning religious teaching counter some of the ideas reported by Kornhaber (1993). His research on grandmothers found that 49% of grandmothers said they taught religious beliefs to their grandchildren. Within the present study, all 8 grandfathers felt a desire and responsibility to teach their grandchildren religious beliefs, primarily those affiliated with the Mormon religion. From these interviews, it was found that 7 of these 8 grandfathers actually were acting on these desires and were teaching their adult grandchildren religious beliefs on occasion. Interestingly, 9 of the 16 adult grandchildren reported listening to and applying these religious teaching of their grandfathers' into their lives. Seven of the 16 adult grandchildren either rejected or did not follow their grandfathers' attempts to teach them religious beliefs. One granddaughter, not being a member of the Mormon church, mentioned that her grandfather continued to be "preachy", and it was something that she did not appreciate.

Kornhaber also reported that of the grandmothers interviewed, 73% reported having learned religion from their grandparents. In contrast, 6 of the 8 of the grandfathers interviewed in my study were adult converts to the Mormon church which implies that they did not follow with exactitude the religious traditions of their grandparents. Whether or not any religious values from other faiths were taught to these grandfathers by their grandparents was not determined in this study.

Leaving the area of religion and focusing on activities, my study also had findings contrary to research presented by Baranowski and Schilmoeller (1991) which found no gender effects on activities that grandfathers shared with their grandchildren. In the present study, there was some evidence of grandfathers participating in different types of activities with grandsons versus granddaughters. For example, no granddaughters reported going hunting or fishing with their grandfathers, while several grandsons indicated that hunting and fishing were important bonding

activities that they had shared with their grandfathers. There was even one granddaughter that reported wanting to participate, at an earlier age, in the hunting and fishing expeditions primarily involving her grandfather, uncles and grandsons, but was denied the opportunity.

In addition, perhaps coincidentally, 4 of the 8 interviewed granddaughters lived with their grandparents at some point in their lives. One of these only lived with her grandfather during her summer vacations from school though. Although the gender differences in regard to activities did not seem to pervade all eight families, several activities seemed segregated enough that gender differences did appear to exist, an idea not coinciding with the findings of researchers, Baranowski and Schilmoeller (1991). Some of the activities predominantly reported by grandsons included: hunting and fishing, working outside together, and involvement with religious ordinations. Living together, and sitting and visiting were activities predominantly reported by granddaughters.

New and fresh contributions to the existing literature and their implications. In addition to the two previous ties to existing literature, the present study also discovered ideas that may bring new insights to the current grandparenting literature. Within this section, five areas in which new contributions may be made will be introduced and discussed.

First, it was found that the over all general perceptions among LDS grandfathers concerning their intergenerational relationships are similar to their adult grandchildren's perceptions. The perceptions that are similar among adult grandchildren and their grandfathers involve their feelings of emotional closeness, their satisfaction with the relationship, the emotions experienced during interactions, the meanings associated with being a grandfather, and finally, the importance of knowing one's ancestors. The implications regarding this finding relate to the confirmation of facts and feelings expressed by both individuals involved in an intergenerational relationship. When two people possess mutual perceptions that are similar, it seems that they would be more insightful concerning the type of relationship that exists and how it functions. Finally, in terms

of perceptions, this finding could suggest that the idea of a generation gap separating members of an intergenerational relationship may be less of a reality than stereotypes may suggest.

Also in regard to general perceptions, the roles and expectations of grandfathers and grandchildren are reportedly different among grandfathers and their adult grandchildren. This finding may suggest that there is a slight confusion or lack of communication concerning the roles and expectations that a grandfather desires of his adult grandchildren as well as those a grandchild anticipates of his or her grandfather. In addition to these possible explanations, perhaps the differences reported among grandfathers and grandchildren may simply be a contrast in their perceptions or philosophies of intergenerational responsibilities.

Next, still related to perceptions, the perceptions of a grandfather's influence on his grandchildren's values and beliefs are similar among both grandfathers and their grandchildren. It is believed among the family members interviewed for this study that grandfathers are influential in regard to their adult grandchildren's values and beliefs. Contrary to the majority of the perceptions concerning values and beliefs, the idea of a grandfather influencing one's identity was not as similar among grandfathers and their adult grandchildren. There were mixed answers among the respondents of this study that indicate that a grandfather's influence on his grandchildren's identity is not as strong as what he or she believes. As was mentioned earlier, I was able to obtain a more accurate knowledge of those being interviewed, their family's dynamics, and the impact the grandfather had on his grandchildren due to the process of gaining information from multiple family members.

From this study it was concluded that grandfathers and their adult grandchildren are actively involved in a wide range of activities. Twelve categories of activities were reported, with recreational activities being mentioned most frequently as an activity in which grandfathers and their grandchildren engage. There was also a sense of gender-related activities reported by grandfathers, grandsons and granddaughters. Adult granddaughters seemed to be more involved in activities involving talking and visiting with their grandfathers. Adult grandsons, on the other

hand, seemed to be more involved in actually doing activities with their grandfathers. These types of activities centered around shared work, recreation, and in helping one another. Although there seemed to be a gender difference as discussed above, the grandsons and granddaughters did not seem to feel restricted by the above mentioned gender segregation. The idea of “being present” and “being there” was the most commonly reported advice given by grandfathers and their adult grandchildren to future grandfathers. This could imply that a specific activity itself may not be as important as just becoming and staying involved in the lives of grandchildren.

Finally, the results from this research seem to imply that a preliminary model of intergenerational bonding exists. The findings of this research are consistent with initial claims concerning the areas of lineage consciousness, action, emotion and meaning. It was suggested prior to this study that interactions between four distinct areas build stronger, more emotionally bonded relationships. These four contributing elements include having an extensive knowledge of one’s lineage consciousness, doing a number of intergenerational activities, feeling positive emotions during interactions, and associating strong meanings and significance with their intergenerational interactions and lineage consciousness. At the present time, this model may be limited to examining Mormon intergenerational relationships. The model included potential elements which may need to exist in order to build and maintain strong intergenerational relationships. With further evidence and honing, however, this model could become useful in evaluating how strong an intergenerational relationship is and what area needs improvement in order to further strengthen these relationships. This model may also extend beyond the boundaries of LDS intergenerational relationships and become more universally applicable to grandparent-grandchild relationships in general.

In conclusion, I feel that this study has produced five findings that have the potential to play an important role in better understanding grandfathers and their relationships with their adult grandchildren. Although the participants in this study were primarily Mormon, the findings discussed above may also be evident in people of other religions, races, and cultures. This will not be known until researchers further investigate grandfather-grandchild relationships within

these groups of people and understand if their intergenerational dynamics concur with those of the LDS grandfathers studied here.

Methodological Observations

The following section will introduce my personal methodological observations concerning the dynamics which existed throughout the investigation process of this study. I will discuss both the limitations and strengths of the procedure I followed in obtaining information. I will first explain the processes and difficulties of examining multiple perspectives. Then, I will define some of the existing limitations of this study. Finally, there will be a discussion concerning the possible limitation and how these same limitations could be viewed as strengths to this study.

Multiple perspectives. The focus of this study centered on analyzing the perceptions of multiple family members within a grandfather-adult grandchild relationship. With these plans in mind and a study plan eventually structured, I found that the process of getting the perceptions of multiple family members was more difficult than anticipated. In interviewing each grandfather or grandchild, I was able to listen and grasp their meanings, emotions and the perceptions they attributed to their experiences. What made this task more difficult was in the process of analyzing and comparing the multiple perceptions. The challenges lay within the expressions of their emotional closeness and in the emotions they felt during their interactions. When a granddaughter would say that her relationship with her grandfather “was good” and would explain why it was good, it was sometimes more powerful and meaningful than a grandson’s perceptions expressed with such words as “excellent, it couldn’t get better, it is the greatest relationship in the world”.

Another potential problem with using a multiple perspective approach was that those grandfathers and grandchildren being interviewed knew that I had discussed, or was going to be discussing, the same issues and asking the same questions to the other members of their intergenerational family. I would often wonder if I was getting a clear picture of the relationship

or if I was I getting a “sugar-coated” version to help make the family look and sound good. I do understand that this could be true in any one-on-one interview.

From a researcher’s standpoint, one way of combating this “sugar-coating” effect is to ask the subject for specifics to support any potentially exaggerated, ambiguous responses. Asking questions that further probe these responses may help to clarify ideas and reflections in regard to the subject’s perceptions of the processes occurring within a relationship. However, it is important that a researcher recognizes, when asking questions regarding perceptions, that the responses given by subjects may be their genuine perceptions, whether they appear “sugar-coated” or not.

As I first began to listened to one particular granddaughter explain her relationship with her grandfather, she was quite positive about their interactions and their emotional closeness. However, near the middle of the interview, I could sense the sincere feelings, consisting of a lack of closeness and disconnectedness, that really existed within the relationship. This “sugar-coating” ending midway through the interview and the genuine perceptions and feelings concerning the relationship then became more evident. As I reflect on the other interviews, there may have been others that did not reveal the full picture of their relationships, and I may never know if that was the case or not.

Just as this last concern was viewed as a potential problem in interviewing multiple family members, I also feel that this methodology is a strength by which the process can help prevent “sugar-coating”. By interviewing both parties involved in an intergenerational relationship, I may have been able to deter and detect any possible misrepresentations. Knowing that other family members were interviewed may help the respondents feel it to be necessary to be completely honest.

The process of analyzing multiple perspective was difficult and time consuming, but I found that the multiple perspectives were necessary in examining perceptions of such things as: emotional

closeness, emotions felt during interactions, grandfathers' influences on identities, grandfathers' influences on values and beliefs, and the activities done including the impact of these activities. If I had heard the perceptions and feelings of only one individual within a relationship, it would have given me only a piece of the relationship puzzle. It was important to hear from both the grandfather and grandchild within the relationship in regard to the issues of bonding. This importance was evident to me, the researcher, in that it presented the bigger picture of what interactions and dynamics occurred within each intergenerational relationship. After hearing from both sides, I usually didn't have major doubts or questions concerning how each family member felt about bonding issues.

Limitations. One of the focuses of this study was to examine grandfather-adult grandchild relationships consisting of religiously committed grandfathers. The LDS grandfathers were selected for this study due to their religious affiliation. This religion advocates knowing about one's ancestors and teaches about the need to connect and bond with them. By selecting only LDS grandfathers and their primarily LDS grandchildren, it poses a limitation on this study in terms of its generalizability to the greater body of U.S. grandfathers and adult grandchildren. Knowing that this was going to be a limitation, I still centered the purpose of this study on investigating the LDS culture and its intergenerational relationships.

Another methodological decision that represents a limitation for this study is the selection of LDS grandfathers from a relatively small geographical location within the United States, this being the state of Virginia and a small part of West Virginia. The perceptions of other LDS grandfathers and their adult grandchildren may be different in other locations throughout the United States, such as in Utah, or even in Mormon populations internationally throughout the world. Without further examination, one cannot determine whether or not the perceptions of the LDS grandfathers within this study are representative of the LDS population as a whole.

By limiting my sample of grandchildren to those that lived within a 250 mile radius of their grandfathers, I was able to control for distance. Cherlin and Furstenberg (1986) found that

distance may be a factor in terms of the type of relationship experienced between adult grandchildren and their grandparents. They indicate that distance may play a role in the relationship becoming more symbolic in nature. By selecting only grandchildren who live relatively close to their grandfathers, I cannot say that these findings are representative of larger populations of grandfathers and adult grandchildren who live greater distances apart.

A final possible limitation which may exist within this study is my current affiliation to the LDS religion. As I explained at the end of Chapter 3 this can have its advantages and disadvantages when I am a researcher examining grandfathers and grandchildren who are also Mormon. As far as I could tell, I found that the connection between my religious affiliation and the religious affiliation of my sample did not interfere with the interviewing procedure, the analysis, or the conclusions.

It was my sense that being a Mormon researcher may have enabled me to have easier access to in-depth information from Mormon participants during my interviews. This may be due to the fact that they did not feel that they had to defend or qualify their religious convictions as they might have with a researcher of a different background. They seemed to have trusted me to be less critical of their opinions concerning their religious values and beliefs. If anything, I felt it was helpful to also have a strong knowledge of the LDS religion because I could better relate to the interviewees and understand what they were talking about when they brought up issues that concerned LDS practices and beliefs. Some of these issues included attending the LDS temple and giving and receiving priesthood blessings.

A possible limitation of being a researcher who is strongly connected to my grandparents is that I may not have been able to fully understand or relate to those grandchildren who did not want to have close relationships with their grandfathers. Perhaps not having experienced an emotionally distant relationship with a grandparent may have hindered me from being able to fully connect with someone who does not prioritize such intergenerational relationships in his or her own life.

Future Research Considerations

Within this section, I will introduce the future directions I see this type of intergenerational relationship research going in the next few years. I will first discuss how I believe the possible limitations of this study, which were previously presented, have the potential to become strengths in future projects. I will then discuss other possible family dynamics issues and areas in which grandfather-grandchild relationships can be more closely examined. Finally, I will explain the need to further examine activities that build and maintain multi-generational bonding.

Turning limitations into future strengths. Just as I examined, in-depth, the grandfather/adult-grandchild relationships of LDS church members, I believe that similar research should be focused on members of other religious groups and ethnic groups----especially those which traditionally have valued and revered their elders. I foresee that one day I will have the opportunity to examine in-depth, Jewish grandfather-adult grandchild relationships. It is my belief that this same methodological approach can be utilized with any in-depth investigation of intergenerational relationships throughout the realms of various religions. I hope to one day also examine grandfather-grandchild relationships of individuals hailing from some of the oriental religions which advocate strong ties to their ancestors. Also related to an investigation into the intergenerational relationships of those affiliated with different religious sects, I would also like to look that those who are religious but who do not affiliate with any organized religion.

I am also interested in examining members of different ethnicities. For example, I hope to be able to examine not only the intergenerational relationships of Caucasians, but also those of the African-American, Asian-American, Hispanic-American, and North American Indian communities. The reason why I feel it is important to investigate these grandparent-grandchild relationships is because I believe that little is known regarding the intergenerational relationships of people from distinct ethnic groups. Discovering the dynamics within grandparent-grandchild relationships involving people of different cultures could expose any possible idiosyncrasies or commonalities within these intergenerational families. Thus, these discoveries may help to build a better understanding of the processes which exist within these unique groups.

In addition, I am excited to continue to delve into the possibilities of doing research to further investigate my rudimentary intergenerational model. I plan on using this model in the research discussed above when I examine the intergenerational relationships of members affiliated with other churches and who belong to different ethnic groups. I do not want this model to solely be associated with research on intergenerational relationships only applicable to those belonging to the LDS church.

Other directions. One interesting aspect of the research I did in this study was to be exposed to a step-grandfather and his relationship with his step-grandchildren. I think more research should be done in the area of step-grandparenting, especially as this is becoming a more frequent phenomenon in families due to the high number of divorces and longer life spans. Some interesting focuses for future research on step-grandparenthood might include how accepted step-grandchildren and their step-grandchildren feel and how bonded and how emotionally close step-grandparents and step-grandchildren feel toward one another. Also, a comparison of their perceptions of each other would also prove enlightening. Somewhat related, due to the non-biological nature of the relationship, would be to examine the intergenerational relationships and the lineage consciousness of adopted children and their grandparents..

In terms of activities, recreational activities were reported so often by each of the grandfather-grandchild groups that further research on the facilitation of intergenerational bonding through recreational activities would prove interesting. Included in such a research project might be an investigation into whether or not the informal setting, inherent in most recreational activities, provides a safer environment in which grandparents and grandchildren can share ideas and talk more naturally than they might be able to in a more formal one-on-one setting. In contrived discussion settings, it would seem that perhaps individuals might feel more scrutinized than they would with other family members and activities going on around them, for example, while sharing a recreational activity with a grandparent or grandchild. Another example of a more familiar medium for meaningful interaction between grandparents and their grandchildren might

be while they are working together. Working together not only provides family members with a casual setting, but it also allows family members to work towards accomplishing a common goal which may be an additional ingredient in finding a recipe for close intergenerational bonding.

A personal experience might appropriately illustrate this idea of meaningful interaction being facilitated by informal settings. When I would visit my grandfather's ranch, my grandfather, my Dad, and I would spend hours working together, driving from one mountain to another. During these work outings, my grandfather would continually talk to us, expressing his own feelings and experiences, as well as telling us of familial and ancestral experiences. My Dad and I found these discussions so interesting and enlightening that my Dad wanted to tape them for future generations. However, we found that inside the house, my grandfather did not feel as comfortable sharing these stories and feelings. Frankly, the formal setting made the taping of these stories ineffective.

I conclude that, for my grandfather, the outside environment facilitated and encouraged the sharing of his stories, experiences, and the meanings he attached to them. In addition, I sensed that he may have felt self-conscious knowing that we were expecting immediate responses to questions regarding these stories and experiences. I believe that being placed in that position, outside of a natural environment, inhibited my grandfather's ability to convey his feelings and ideas.

Conclusion

It is my belief that intergenerational bonding is an important and necessary part of an individual's life. Within the review of literature, it was discussed that the information about grandfathers and adult grandchildren has been somewhat overlooked and under-researched (Pruchno, 1995; Roberto, 1990; Robertson, 1996). In addition, some researchers have mentioned that grandfathers are peripheral or even nonexistent in the lives of their grandchildren (Cunningham-Burley, 1987), and that adult grandchildren do not feel as involved with their grandparents once they reach adulthood (Hodgson, 1992; Johnson, 1983; Kivett, 1991; Thomas, 1986)). One of the

goals of this study was to investigate the dynamics that exist within a grandfather-adult grandchild relationship. To do this, I examined the perceptions of the grandfathers and grandchildren within each intergenerational relationship. From this study, it was found that Mormon grandfathers are very present in the lives of their adult grandchildren. In addition, many of these grandfathers are very influential in regard to their grandchildren's values and beliefs. LDS grandfathers are also involved in a wide range of activities with their adult grandchildren.

The second purpose of this study was to examine in more depth the preliminary model of bonding that was discussed earlier. Even though it is still in its refining/developmental stage, I feel that I am one step closer to bringing to light a model that explains and evaluates intergenerational bonding within grandparent-grandchild relationships.

I hope to be able to continue to further the knowledge and understanding of grandparent-grandchild relationships. Through my efforts and the extensive efforts of others interested in grandparenting, family scholars and researchers may better understand the full impact grandparents have on the lives of their grandchildren and the dynamics that exist within these intergenerational relationships.

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Appendix A INFORMED CONSENT FORM FOR GRANDFATHER INTERVIEW

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY Informed Consent for Participants of Investigative Projects

Title of Project: Intergenerational bonds: A study of grandfathers and their adult grandchildren
Investigators: Alan Taylor, Ph.D. Candidate. Virginia Tech
Michael J. Sporakowski, Advisor Virginia Tech

I. Purpose of this Research

The purpose of this research is to examine the relationships adult grandchildren have with their grandfathers. I am interested in how close grandfathers and grandchildren feel toward each other. In addition, I am interested in the types of activities grandfathers and adult grandchildren do in order to build or maintain a closeness. I am interviewing 8-10 grandfathers and two of their adult grandchildren.

II. Procedures

By signing this consent form, you are agreeing to participate in an interview with me, which will take about an hour and a half to complete. The interview is taking place in a location that is convenient for both of us. First, you will be asked background questions like age, education, and occupation. Next, I will ask you to think about your relationship with your adult grandchildren. During the interview, you will need to think about the relationship and interactions you have with your adult grandson and adult granddaughter. For example, you will be asked questions regarding the activities you engage in to build a closeness with each of your adult grandchildren. After I have had a opportunity to listen to the interview tapes, I may phone you to ask another question or two to help me better understand your responses.

III. Benefits of Participation

Your participation will help us better understand grandfather/adult grandchild relationships. You may leave the interview having examined and personally evaluated the positive influence you have on the lives of your adult grandchildren. You may also leave the interview recognizing new ways of feeling close to your adult grandchildren.

IV. Risks of Participation

There are no known risks to participating in this study. You will be asked to give some thought to your relationship with your adult grandchildren.

V. Extent of Confidentiality

All the information from the interviews will be kept confidential. The interviews will be tape recorded and later transcribed. I will compile a list of the names of the participants in this study and assign each a code number. The audio cassette tapes and transcriptions will only have code numbers written on them. I will hire someone to transcribe each interview, and they will also be

told to keep any information transcribed confidential. The transcriber will not have any information regarding the names of the participants. The hired individual will only have the tapes with the assigned code numbers. The hired individual transcribing the interview tapes and myself will be the only people to have access to the tape recording. The tape cassettes, questionnaires, and transcriptions will be stored and safeguarded under lock and key in my office at Virginia Tech. The listing of names and code numbers will be stored at the Center for Gerontology. After the data are collected and the research project completed, the tapes containing your interview and the listing of names and code numbers will be erased and destroyed entirely.

VI. Compensation

Other than our sincere thanks, you will not be receiving any compensation for participating in this interview.

VII. Freedom to Withdraw

Participation in this study is voluntary. If there is a question that you feel uncomfortable answering, you have the right to skip it and continue on with the interview. In addition, you have the right to terminate the interview at anytime without any type of penalty.

VIII. Approval of Research

This research has been approved, as required, by the Institute Review Board for Research Involving Human Subjects at Virginia Polytechnic Institute and State University, and by the Department of Family and Child Development at Virginia Tech.

IX. Subject's Responsibilities

I voluntarily agree to participate in this study. My responsibilities include answering interview questions.

X. Subject's Approval

I have read and understand the Informed Consent and the conditions of this project. I have had all of my questions answered. I hereby acknowledge the above and give my voluntary consent for participation in this project.

If I participate, I may withdraw at anytime without penalty. I agree to abide by the rules of this project.

Signature

Date

Should I have any questions about this research or its conduct, I may contact:

Alan Taylor, Ph.D. Candidate - Investigator	(540) 231-5668
Dr. Michael J. Sporakowski - Candidate's Advisor	(540) 231-4794
H.T. Hurd - Chair, IRB Research Division	(540) 231-5281

Appendix B DEMOGRAPHIC QUESTIONS FOR GRANDFATHERS

INTERVIEW SCHEDULE FOR GRANDFATHERS

Background Information

1. Age_____ Code #_____
2. Present Marital Status:
 1. living together
 2. first marriage
 3. remarriage
 4. widowed
 5. divorced or legally separated
3. Race/Ethnic Group:
 1. Caucasian-White
 2. Hispanic/Chicano
 3. African-American
 4. Native American
 5. Asian-American
 6. other_____.
4. Occupation_____
5. How many years of schooling have you completed?

1 2 3 4 5 6	7 8 9	10 11 12	1 2 3 4 5+ other_____
Grade school	Jr. High	High school	college
6. How much money does your family earn in a year?
\$ _____ a year
7. Number of children you have: _____, # of males_____, # of females_____
8. Number of grandchildren you have: _____, # of males_____, # of females_____
9. Number of great-grandchild you have: _____, # of males_____, # of females_____

10. At what age did you become a member of the LDS church?
- | | |
|---|-------------------|
| 1. Born into the church, baptized at age 8. | 7. Between 45-54 |
| 2. Between 8-12 | 8. Between 55-64 |
| 3. Between 12-17 | 9. Between 65-74 |
| 4. Between 18-24 | 10. Between 75-84 |
| 5. Between 25-34 | 11. Between 85-94 |
| 6. Between 35-44 | |
11. Is your spouse a member of the LDS church?
1. Yes
 2. No
12. On the average, how many times a month do you attend your Sunday meetings?
1. Never
 2. Once a month
 3. Twice a month
 4. Three times a month
 5. Four times a month

Appendix C OPEN-ENDED QUESTIONS FOR GRANDFATHERS

Open-ended Questions - For Grandfather

- 1.1 Tell me about the relationship you have with your **grandson**____NAME____.
 - A. In what ways do you feel emotionally close to him?
 - B. How do you think your grandson feels about your relationship with him?
- 1.2 Tell me about the relationship you have with your **granddaughter**____NAME____?
 - A. In what ways do you feel emotionally close to her?
 - B. How do you think your granddaughter feels about your relationship with her?

LINEAGE CONSCIOUSNESS:

Please fill out this family tree with the names of your parents, grandparents and great-grandparents.

2. Briefly, tell me something about each of these individuals? (occupation, hobbies, temperament, etc.)
 - A. Tell me about the relationship you may have had with these individuals?
 - B. How important is it to you that you know about the lives of these individuals?
3. Was there ever a kinkeeper in your family---someone who kept track of the family histories, family stories, and the genealogy information? Why do you feel that she/he/you was appointed or took on that role in your family?
4. Why do you feel it is important to build emotional ties to you ancestors?
5. Influences
 - A. In what ways has the knowledge of your ancestors influenced your identity - the person you are, the place you occupy in the world?
 - B. In what ways has the knowledge of your ancestors influenced your values and what you find to be important in this life?
 - C. Tell me about times in your life that you feel you may have behaved a certain way because of the knowledge you have concerning your ancestors?

Grandson:

- 6.GS How important do you feel it is that your grandson knows about the individuals on your family tree?
- 7.GS Can you ever imagine this grandson being the family kinkeeper? Why or why not?
- 8.GS Influences
- A. In what ways do you perceive your grandson's emotional ties to you and the knowledge of his ancestors may have influenced his identity - the person he is or the place he occupies in the world?
- B. In what ways has your grandson's emotional ties to you and the knowledge of his ancestors perhaps influenced his attitudes or values?
- C. Tell me about times in your grandson's life that you feel he may have behaved a certain way because of his emotional ties to you?

Granddaughter:

- 6.GD How important do you feel it is that your granddaughter knows about the individuals on your family tree?
- 7.GD Can you ever imagine this granddaughter being the family kinkeeper? Why or why not?
- 8.GD Influences
- A. In what ways do you think your granddaughter's emotional ties to you and the knowledge of her ancestors may have influenced her identity - the person she is or the place she occupies in the world?
- B. In what ways has your granddaughter's emotional ties to you and the knowledge of her ancestors perhaps influenced her attitudes or values?
- C. Tell me about times in your granddaughter's life that you feel she may have behaved a certain way because of her emotional ties to you and knowledge she has concerning her ancestors?

ACTION

9. Tell me about the types of activities you did with your grandfather that may have built an emotional tie.
10. Tell me about the types of activities you've done with the knowledge you have about your ancestors.

Grandson:

- 11.GS Tell me about some of the specific activities have you done to become emotionally close to your grandson.
- 12.GS Tell me about some of the specific activities that your grandson has done to build an emotional closeness with you?
- 13.GS Give me some examples of any activities you wish you would do with your grandson that you feel would help you build a stronger emotional closeness with him?
- 14.GS Influences
- A. Tell me about some of the activities you've done with your grandson that have influenced your grandson's identity - the person he is or place he occupies in the world?
 - B. Tell me about some of the activities you've done with your grandson that have influenced his attitudes and values?
 - C. Tell me about some of the activities you've done with your grandson that have influenced the way he behaves or acts?

Granddaughter:

- 11.GD Tell me about some of the specific activities you have done to become emotionally close to your granddaughter.
- 12.GD Tell me about some of the specific activities that your granddaughter has done to build an emotional closeness with you.
- 13.GD Give me some examples of any activities you wish you would do with your granddaughter that you feel would help you build a stronger emotional closeness with her?
- 14.GD Influences
- A. Tell me about some of the activities you've done with your granddaughter that have influenced your granddaughter's identity - the person she is or place she occupies in the world.
 - B. Tell me about some of the activities you've done with your granddaughter that may have influenced her attitudes and values.
 - C. Tell me about some of the activities you've done with your granddaughter that may have influenced the way she behaves or acts?

FEELINGS/EMOTIONS

15. What types of emotions do you feel when you reflect about the knowledge you have concerning the ancestors on your family tree?

Grandson:

- 16.GS Tell me about some of the emotions that you feel when you are interacting with your grandson.
- 17.GS What do you think are the feelings or emotions that your grandson feels when he is around you? Why do you believe he feels that way?
- 18.GS Tell me about some of the emotions you may have felt when you have been engaged in some type of activity with your grandson in order to build an emotional closeness.

Granddaughter:

- 16.GD Tell me about some of the emotions you feel when you are interacting with your granddaughter.
- 17.GD What do you think are the feelings or emotions that your granddaughter experiences when she is around you? Why do you believe she feels that way?
- 18.GD Tell me about some of the emotions you may have felt when you have been engaged in some type of activity with your granddaughter in order to build an emotional closeness.

MEANING:

19. Tell me about what it means to you to know of the ancestors on your family tree and the lives that they have lived.
20. Tell me about the meaning you hold towards the importance of building a relationship with your grandchildren

Grandson

- 21.GS What does it mean to you to be a grandfather to your grandson and how important is it to be a grandfather?
- 24.GS How important is it that your grandson knows of his ancestors and their life experiences?
- 25.GS What does it mean to you to be involved and perform activities with your grandson?
- 26.GS You've discussed feelings you have towards your grandson and the feelings he has toward you. What do these feelings mean to you? In other words, how important are these feelings?
27. Influences

A. Tell me what it means to you to perhaps be influential in the identity development of your grandson.

B. Tell me what it means to you to perhaps be influential in regard to what attitudes and values your grandson maintains.

C. Tell me what it means to you to perhaps be influential in the behavior engaged in by your grandson.

Granddaughter

21.GD What does it mean to you to be a grandfather to your granddaughter and how important is it to be a grandfather?

24.GD How important is it that your granddaughter knows of her ancestors and their life experiences?

25.GD What does it mean to you to be involved and share activities with your granddaughter?

26.GD You've discussed feelings you have towards your granddaughter and the feelings she has toward you. What do these feelings mean to you and how important are these feelings?

27.GD Influences

A. Tell me what it means to you to perhaps be influential in the identity development of your granddaughter.

B. Tell me what it means to you to perhaps be influential in what attitudes and values your granddaughter maintains.

C. Tell me what it means to you to perhaps be influential in the behavior engaged in by your granddaughter.

CONCLUSION

28. What advice would you give men just beginning their grandfathering experience?

30. How has grandfatherhood changed over the years from when you interacted with your grandfather as an adult grandchild and the way you currently interact with your adult grandchildren?

Appendix D
INFORMED CONSENT FORM FOR ADULT GRANDCHILDREN INTERVIEWS

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY
Informed Consent for Participants of Investigative Projects

Title of Project: Intergenerational bonds: A study of grandfathers and their adult grandchildren
Investigators: Alan Taylor, Ph.D. Candidate. Virginia Tech
Michael J. Sporakowski, Advisor Virginia Tech

I. Purpose of this Research

The purpose of this research is to examine the relationships adult grandchildren have with their grandfathers. I am interested in how close grandfathers and grandchildren feel toward each other. In addition, I am interested in the types of activities grandfathers and adult grandchildren do in order to build or maintain a closeness. I am interviewing 8-10 grandfathers and two of their adult grandchildren.

II. Procedures

By signing this consent form, you are agreeing to participate in an interview with me, which will take about an hour and a half to complete. The interview is taking place in a location that is convenient for both of us. First, you will be asked background questions like age, education, and occupation. Next, I will ask you to think about your relationship with your grandfather. During the interview, you will need to think about the relationship and interactions you have with your grandfather. For example, you will be asked questions regarding the activities you engage in to build a closeness with him. After I have had a opportunity to listen to the interview tapes, I may phone you to ask another question or two to help me better understand your responses.

III. Benefits of Participation

Your participation will help us better understand grandfather/adult grandchild relationships. You may leave the interview having examined and personally evaluated the positive influence your has had on your life. You may also leave the interview recognizing new ways of feeling close to your grandfather.

IV. Risks of Participation

There are no known risks to participating in this study. You will be asked to give some thought to your relationship with your grandfather.

V. Extent of Confidentiality

All the information from the interviews will be kept confidential. The interviews will be tape recorded and later transcribed. I will compile a list of the names of the participants in this study and assign each a code number. The audio cassette tapes and transcriptions will only have code numbers written on them. I will hire someone to transcribe each interview, and they will also be

told to keep any information transcribed confidential. The transcriber will not have any information regarding the names of the participants. The hired individual will only have the tapes with the assigned code numbers. The hired individual transcribing the interview tapes and myself will be the only people to have access to the tape recording. The tape cassettes, questionnaires, and transcriptions will be stored and safeguarded under lock and key in my office at Virginia Tech. The listing of names and code numbers will be stored at the Center for Gerontology. After the data are collected and the research project completed, the tapes containing your interview and the listing of names and code numbers will be erased and destroyed entirely.

VI. Compensation

Other than our sincere thanks, you will not be receiving any compensation for participating in this interview.

VII. Freedom to Withdraw

Participation in this study is voluntary. If there is a question that you feel uncomfortable answering, you have the right to skip it and continue on with the interview. In addition, you have the right to terminate the interview at anytime without any type of penalty.

VIII. Approval of Research

This research has been approved, as required, by the Institute Review Board for Research Involving Human Subjects at Virginia Polytechnic Institute and State University, and by the Department of Family and Child Development at Virginia Tech.

IX. Subject's Responsibilities

I voluntarily agree to participate in this study. My responsibilities include answering interview questions.

X. Subject's Approval

I have read and understand the Informed Consent and the conditions of this project. I have had all of my questions answered. I hereby acknowledge the above and give my voluntary consent for participation in this project.

If I participate, I may withdraw at anytime without penalty. I agree to abide by the rules of this project.

Signature

Date

Should I have any questions about this research or its conduct, I may contact:

Alan Taylor, Ph.D. Candidate - Investigator	(540) 231-5668
Dr. Michael J. Sporakowski - Candidate's Advisor	(540) 231-4794
H.T. Hurd - Chair, IRB Research Division	(540) 231-5281

Appendix E INFORMED CONSENT FORM FOR GRANDFATHER INTERVIEW

INTERVIEW SCHEDULE FOR GRANDSON/GRANDDAUGHTER

Background Information

1. Age_____ Code #_____
2. Present Marital Status:
 1. single, never married
 2. living together
 3. first marriage
 4. remarriage
 5. widowed
 6. divorced or legally separated
3. Race/Ethnic Group:
 1. Caucasian-White
 2. Hispanic/Chicano
 3. African-American
 4. Native American
 5. Asian-American
 6. other_____.
4. Occupation_____
5. How many years of schooling have you completed?

1 2 3 4 5 6	7 8 9	10 11 12	1 2 3 4 5+ other_____
Grade school	Jr. High	High school	college
6. What is your current economic status? How much money does your family earn in a year?
\$_____ a year
7. Number of children you have: _____, # of males_____, # of females_____

8. At what age did you become a member of the LDS church?
1. Born into the church, baptized at age 8.
 2. Between 8-12
 3. Between 12-17
 4. Between 18-24
 5. Between 25-34
 6. Between 35-44
 7. Other: _____
9. Is your spouse a member of the LDS church?
1. Yes
 2. No
10. On the average, how many times a month do you attend your Sunday church meetings?
1. Never
 2. Once a month
 3. Twice a month
 4. Three times a month
 5. Four times a month

Appendix F OPEN-ENDED QUESTIONS FOR ADULT GRANDCHILDREN

Open-ended Questions - For Grandsons/Granddaughters

General

1. Tell me about the relationship you have with your **grandfather** ____NAME____.
 - A. In what ways do you feel emotionally close to him?
 - B. How do you think your grandfather feels about your relationship with him?

LINEAGE CONSCIOUSNESS:

General

Please fill out this family tree with the names of your parents, grandparents and great-grandparents.

2. Briefly, tell me something about each of these individuals? (occupation, hobbies, temperament, etc.)

Tell me about the relationship you may have had with these individuals?

How important is it to you that you know about the lives of these individuals?
3. Was there ever a kinkeeper in your family - someone who kept track of the family histories, family stories, and the genealogy information? Why do you feel that she/he/you was appointed or took on that role in your family?
4. Why do you feel it is important to build emotional ties/connections to you ancestors?
5. Influences
 - A. In what ways has the knowledge of and emotional connection to your ancestors influenced your identity - the person you are, the place you occupy in the world?
 - B. In what ways has the knowledge of and emotional connections to your ancestors influenced what you value and what you find to be important in this life?
 - C. Tell me about times in your life when you feel you may have behaved a certain way because of the knowledge of and emotional connections you have with your ancestors?

Grandfather Specific

6. How important do you feel it is to your grandfather that you know about the individuals on your family tree?
7. Can you ever imagine yourself being the family kinkeeper? Why or why not?
8. Influences
 - A. In what ways has your grandfather and your emotional connection to him influenced your identity---the person you are or the place you occupy in the world?
 - B. Would your grandfather feel the same way as you about his influence on your identity? Explain why.
 - C. In what ways has your grandfather and your emotional connection to him influenced your values and what you find to be important in this life?
 - D. Would your grandfather feel the same way as you about his influence on your values? Explain why.
 - E. Tell me about the times in your life that you feel you have behaved a certain way because of your emotional connections to your grandfather.
 - F. Would your grandfather acknowledge and accept that your emotional connections to him may have influenced your behaviors? Explain why.

ACTION

General

9. Tell me about what types of activities you are doing to build a greater knowledge of your ancestors.
 - A. Tell me why this is important to you?
10. Tell me about what types of activities you are doing to build a stronger emotional connection to your ancestors.
 - A. Tell me why this is important to you.

Grandfather Specific

11. Tell me about some of the specific activities have you done to become emotionally close to your grandfather.
12. Tell me about some of the specific activities that your grandfather has done to build an emotional closeness with you.

13. Give me some examples of any activities you wish you were doing with your grandfather that you feel would help you build a stronger emotional closeness with him?
14. Influences
 - A. Tell me about some of the activities your grandfather has done with you that have influenced your identity - the person you are or place you occupy in the world.
 - B. Tell me about some of the activities your grandfather has done with you that have influenced your values and what you feel to be important in this life.
 - C. Tell me about some of the activities your grandfather has done with you that have influenced the way you behave or act.

FEELINGS/EMOTIONS

General

15. What types of emotions do you feel when you reflect about the knowledge you have concerning the ancestors on your family tree? (Emotion prompt: happy, sad, proud, disappointed, strong, weak, etc.)

Grandfather Specific

16. Tell me about some of the emotions that you feel when you are interacting with your grandfather.
17. What do you think the feelings or emotions are that your grandfather experiences when he is around you? Why do you believe he feels that way?
18. Tell me about some of the emotions you may have felt when you have been engaged in some type of activity with your grandfather in order to build an emotional closeness/connection.

MEANING:

General

19. Tell me what it means to you to know of the ancestors on your family tree and the lives that they lived (what significance or importance does knowing your ancestors have for you)?
20. Tell me how meaningful it will be for you to build a relationship with your future grandchildren.

Grandfather Specific

21. How do you feel your grandfather would answer this question: How important is it to be a grandfather?

22. In your opinion, what does it mean to be a grandchild?
23. In your family experience, does being a grandson hold more or less meaning than being a granddaughter? Explain.
24. How important is it that to your grandfather that you know of your ancestors and their life experiences?
25. How important is it to you to be involved and share activities with your grandfather?
 - A. What do you think it means to your grandfather to be involved in activities with you?
26. You've discussed feelings you have towards your grandfather and the feelings he has toward you. What do these feelings mean to you; how important are these feelings?
27. Influences
 - A. What do you think it means to your grandfather that perhaps he was influential in the development of your identity?
 - B. What do you think it means to your grandfather that perhaps he was influential in what you value and find to be important in this life?
 - C. What do you think it means to your grandfather that perhaps he was influential in how you behaved in certain situations?

CONCLUSION

28. If you currently do not feel that knowing about your ancestors is important, do you feel that you may at a later time in your life, find these issues important? If so, what do you think might trigger that change in importance?
29. What advice would you give men just beginning their grandfathering experience?
30. What advice would you give adult grandchildren who want to build a stronger emotional connection to their ancestors?
31. What advice would you give adult grandchildren who want to build a stronger emotional connection to their grandfather?

July 1998

Curriculum Vitae

Alan C. Taylor, CFLE Ph.D. **Virginia Polytechnic Institute and State University**

Business Address:

Department of Family and Child Development
Virginia Polytechnic Institute and State University
Blacksburg, VA 24061-0416
(540) 231-6507
E-mail: altaylo2@vt.edu

Education:

Doctorate

Virginia Polytechnic Institute and State University

Ph.D. in Family Studies, Department of Family and Child Development

Advisor and Committee Chair: Dr. Michael J. Sporkowski

Dissertation Title: Perceptions of intergenerational bonds: A comparison of grandfathers and their adult grandchildren.

Committee Members: Drs. Michael Sporkowski, Rosemary Blieszner, Katherine Allen, Jay Mancini, and Karen Roberto.

Graduation Date: July 1998.

Graduate Certificate in Gerontology

Virginia Polytechnic Institute and State University

Center for Gerontology

Completion Date: July 1998.

Masters

Brigham Young University

M.S. in Family Life Education, Department of Family Sciences

Thesis Title: The Strength of Multi-Generational Bonds: A Comparison Between Prison Inmates and Non-Inmates.

Thesis Committee Chairs: Drs. Shirley Klein and Jeffrey Larsen.

Completion Date: April 1996

Undergraduate

Brigham Young University

B.S. in Family Sciences, Department of Family Sciences

Completion Date: April 1993

National Certification:

National Council on Family Relations, full certification for Certified Family Life Educator (CFLE). 1997

Employment History:

Graduate Teaching Instructor

Virginia Polytechnic Institute and State University

Department of Communication Studies

Assumed all responsibilities for planning, organizing curriculum, and teaching "Public Speaking" -

COMM 2004 for undergraduates, 3 credits. Contracted to teach two semesters, 25 students in each of the five sections: Aug. 1997 - present.

Graduate Research Assistant Virginia Polytechnic Institute and State University

Center for Gerontology

Assisted in the planning and development of qualitative research concerning four generation families. Performed library research, conducted qualitative interviews, and aided in the development of the research instrument.

Research project directed by Drs. Karen Roberto and Andrew Stremmel. Jun. 1997 - present.

Graduate Teaching Instructor

Virginia Polytechnic Institute and State University

Department of Family and Child Development

Assumed all responsibilities for planning, organizing curriculum, and teaching "Marriage and Family Dynamics" - FCD 3324 for undergraduates, 3 credits. Taught four semesters, 160 students in each section: Aug. 1995 - May 1996, Aug. 1996 - May 1997.

Graduate Teaching Instructor

Brigham Young University

Department of Family Sciences

Assumed all responsibilities for planning, organizing curriculum, and teaching "Preparation for Marriage" - FS 301 for undergraduates, 3 credits. Taught two semesters, 35 students in each section: Aug. 1994 - May 1995.

Graduate Research Assistant

Brigham Young University

Department of Family Sciences

Organized and participated in a multi-generational research project under the direction of Dr. Wesley Burr.

Conducted library research, assisted in the editing of manuscripts, and organized research data. Assistantship lasted two semesters: Aug. 1993 - May 1994.

Family Advocate

Division of Family Services, Utah County, Provo, UT

Family Advocate Program

Interacted closely with troubled families/individuals, and their social workers. Supervised parent/child visitations, provided resources, and taught home/family management techniques to individual families. Employed from April 1993 - July 1995.

Parenting Course Instructor

Division of Family Services, Utah County, Provo, UT

Assumed responsibility for planning, organizing material, and teaching court-mandated parenting courses.

Participants included parents whose children were under the supervision of DFS. Taught two 10-week courses, approximately 10 parents per class: Feb 1994 - May 1994, April 1995 - July 1995.

Prison Course Instructor

Utah State Prison, Draper, UT

Horizons Inmate Program - Brigham Young University

Taught "Life Management" course to male and female prison inmates soon to be released from the Utah State Prison. Course was developed through a state grant organized and directed by Drs. Shirley Klein and Stephen Bahr,

Dept. of Family Sciences, BYU. Taught eight 10-week programs, approximately 10 inmates per class: Jun 1993 - Jan 1995.

Lab Instructor

Brigham Young University

Department of Family Sciences

Directed lab assignments and graded lab material for Dr. Maxine Rowley in FS 300 course, "Critical Inquiry and Research Methods", for undergraduates, 3 credits. Worked for two semesters, approximately 35 students in each section: Aug. 1992 - May 1993.

Awards:

Recipient of a university-wide Outstanding Graduate Teaching Award from the Graduate School of Virginia Tech for teaching Marriage and Family Dynamics, Department of Family and Child Development - April 1997. Only three recipients for this award were selected out of all eligible Virginia Tech graduate student teaching assistants.

Recipient of the Student NCFR Membership Fund Award selected by the head of the Department of Family and Child Development, Virginia Tech, May, 1997.

Recipient of a Department of Family Sciences Financial Scholarship Award, Brigham Young University, Fall 1993, Fall 1994, Summer 1995

Publications:

McClure, R. L., & Taylor, A. C. (1994). Variations within the family system. In W. R. Burr & S. R. Klein (Eds.), Reexamining family stress: New theory and research, (pp. 94-128) Thousand Oaks, CA: Sage Publications.

Manuscripts in Preparation:

Taylor, A. C., Taylor, K. D., & Klein, S. R. The strength of multi-generational bonds: A comparison between prison inmates and non-inmates. Projected submission date: April, 1998.

Taylor, A. C., Lichty, M. & Arditti, J. Parents, ideals and lived experiences: Young adults perceptions of their intimate love relationships. Projected submission date: May, 1997.

Presentations:

Presentations at National Meetings

Taylor, A.C. (February, 1998). Young adult perceptions of multi-generational bonds: Activities that promote closeness and related health issues. Association for Gerontology in Higher Education. Paper selected as one of the Sigma Phi Omega Student Papers.

Taylor, A.C. (November, 1996). The strength of multi-generational bonds: A comparison between prison inmates and non-inmates. National Council on Family Relations, Kansas City, MO.

Burr, W. R., Klein, S. R., Harker, B., McClure, R. L., Martin, P. H., Taylor, A. C., Stuart, D. A., Doxey, C., White, M. S., & Parrish, S. W. (November, 1992). Reexamining family stress: New theory and research. National Council on Family Relations, Orlando, FL.

Presentations at Regional, State, or Local Meetings

Taylor, A. C., Lichty, M. & Arditti, J. (March, 1997). Parents, ideals and lived experiences: Young adults perceptions of their intimate love relationships. Southeastern Conference on Family and Child Studies, Blacksburg, VA.

Taylor, A.C. (April, 1996). The strength of multi-generational bonds: A comparison between prison inmates and non-inmates. Southeastern Conference on Family and Child Studies, Greensboro, NC.

Taylor, A.C. (1995). Discussant for Assessment of the philosophy of family life education curriculum. By B. Korth. BYU Family Sciences Graduate Student Conference, Provo, UT.

Burr, W. R., Klein, S. R., Harker, B., McClure, R. L., Martin, P. H., Taylor, A. C., Stuart, D. A., Doxey, C., White, M. S., & Parrish, S. W. (May, 1992). Reexamining the Koos family stress model and other family stress theories. Utah Council on Family Relations, Logan, UT.

Burr, W. R., Klein, S. R., Harker, B., McClure, R. L., Martin, P. H., Taylor, A. C., Stuart, D. A., Doxey, C., White, M. S., & Parrish, S. W. (May, 1991). The purpose for and the methodology to reexamine family stress theories. Utah Council on Family Relations, Logan, UT.

Other Presentations

Taylor, A.C. (March, 1998). A real college classroom experience: How can freshmen prepare for college classes? Virginia Tech's Upward Bound/Talent Search Weekend Retreat. Blacksburg, VA.

Taylor, A.C. (February, 1998). Ways of keeping love alive in marriage. Relief Society Women's Organization Workshop, Radford, VA.

Taylor, A.C. (November, 1997). Dating: Do's and Don'ts. LDS Young Single Adult Regional Conference/Workshop, Radford, VA.

Taylor, A.C. (November, 1997). Building stronger relationships: Understanding love and intimacy. LDS Young Single Adult Regional Conference/Workshop, Radford, VA.

Taylor, A. C. (August, 1997). The six "be's" for teaching successfully in the social sciences. Virginia Tech's Graduate Teaching Assistant Training Workshop, Blacksburg, VA.

Taylor, A. C. & Taylor, K. D. (March, 1997). Intimacy, sexuality, and religion. Virginia Tech's Latter Day Saint Student Association. Blacksburg, VA.

Taylor, A.C. (February, 1997). Understanding stress and depression. Relief Society Women's Organization Workshop, Pembroke, VA.

Taylor, A. C. (February, 1996). Why we must reexamining family stress: Understanding the book, "Reexamining family stress: New theory and research". Marriage and Family Relationships Graduate Course - Guest Lecturer, Virginia Tech, Blacksburg, VA.

Taylor A. C. (June, 1993) Be what you want to be: Building and maintaining your self-esteem. Mother's High School Regional Conference, Orem, UT.

Taylor, A. C. & Harker, B. (April, 1992) Understanding family stress. Relief Society Women's Organization Workshop. Provo, UT.

Research:

Interests

Family life education/Pedagogy
Grandparent/grandchild relationships
Multi-generational bonding
Familial interactions with prison inmates
Family stories/histories
Family stress/coping
Adult development and aging - Families in later life

Research Experience

Participant on research team with Drs. Karen Roberto and Andrew Stremmel. Responsibilities have included performing library research, conducting qualitative interviews, and aided in the development of the research instrument. Research involves four generation grandparent/grandchild relationships. April 1997-present.

Participant on research team with Dr. Joyce Arditti and Margaret Litchy. Responsibilities have included organizing and analyzing qualitative data, and writing preliminary manuscripts which report research results. Research involves young adults' close/intimate relationships. 1996-present.

Graduate coordinator and participant on seven-member research team concerning multi-generational bonding, directed by Dr. Wesley Burr. Responsibilities included conducting library research, coordinating team members' efforts, and organizing research data. 1993-1994.

Participant on an eight-member research team concerning family stress, directed by Drs. Wesley Burr and Shirley Klein. Responsibilities included assisting in the planning and development of research, performing library research, aiding in the development of the research instrument, conducting interviews, analyzing data, and writing manuscripts which reported results. 1990-1994.

Participant on a research team concerning dual-earner couples, directed by Drs. Alan Hawkins and Christine Marshall. Responsibilities included interviewing participants, transcribing tapes, and analyzing data. 1992.

Professional Organizations Memberships:

National Council on Family Relations
Section member: Education and Enrichment
Section member: Research and Theory
Section member: Family Science

Association for Gerontology in Higher Education
Beta Sigma Chapter, Sigma Phi Omega, Virginia Polytechnic Institute and State University
Brigham Young University Management Society - Blue Ridge Mountain Chapter

Volunteer and Service Participation:

National Committees

National Council on Family Relations, Education and Enrichment Section. Currently nominated for the office of Student/New Professional Representative. Elections being held April, 1998.

National Council on Family Relations, Education and Enrichment Section. Reviewer of proposals for the 1998 NCFR Annual meeting.

National Council on Family Relations, Education and Enrichment Section. Reviewer of proposals for the 1997 NCFR Annual meeting.

National Council on Family Relations, Education and Enrichment Section. Responsibilities included assisting in the planning, organizing and publicizing of the pre-conference workshops held in Washington DC., headed by Carol Rubino. 1996 - 1997

Department Committees/Activities

Graduate student representative for Adult Development and Aging Faculty Position Search Committee, headed by Dr. Rosemary Blieszner. 1997 - present.

Committee member for the planning and organization of the Southeastern Conference on Family and Child Studies for the presentation of graduate student research held at Virginia Tech, March 1997.

Research associate for the planning and organization of the International Year of the Family closing ceremonies held in Salt Lake City, UT. Under the direction of Dr. Maxine Rowley. 1994 - 1995.

Community Activities

Volunteer instructor for 16-week course "Preparation for Marriage" taught at LDS Institute of Religion, Blacksburg, VA. Approximately 20 Virginia Tech and Radford University students attend weekly: Jan. 1998 - Apr. 1998.

Volunteer LDS church missionary for two years in Spanish-speaking southern Argentina. 1987-1989.