



Mapping America Crime, Substance Abuse, & Risky Behavior

Table of Content

Crime

Shoplifting Among Adolescents by Family Structure and Religious Practice
Theft Among Adolescents by Family Structure and Religious Practice
Picked Up or Charged by Police by Family Structure and Religious Practice

Substance Abuse

Adolescent Hard Drug Use by Family Structure and Religious Practice
Adolescents Who Got Drunk by Family Structure and Religious Practice
Smoking Among Adults by Family Structure and Religious Practice
Drinks Too Much Alcohol by Family Structure and Religious Practice
Smoking Among Minors by Family Structure and Religious Practice
Smoke, Drank, or Used Marijuana as a Minor by Family Structure and Religious Practice
Heavy Drinking Among Adults by Number of Extramarital Sexual Partners and Religious Practice
Adult Marijuana Use by Number of Extramarital Sexual Partners and Religious Practice

Violence

Adolescents Who Have Ever Been in a Fight by Family Structure and Religious Practice
Assaulted Someone by Family Structure and Religious Practice

Risky Behavior

Adolescents Suspended or Expelled from School by Family Structure and Religious Practice
Adolescents Who Have Run Away by Family Structure and Religious Practice
Child Behavioral Problems by Family Structure and Religious Practice
Adolescents Who Viewed X-Rated Films by Family Structure and Religious Practice
Parents Contacted By School Over Child's Behavior Problems by Family Structure and Religious Practice
Adolescents Who Have Run Away by Family Structure and Religious Practice
Had Sexual Intercourse with a "Pick Up" by Family Structure and Religious Practice
Has Ever Paid or Been Paid for Sex by Family Structure and Religious Practice

About the Mapping America Project

The *Mapping America Project* of the Marriage and Religion Research Institute (MARRI) draws data from federal surveys to map the demographic behaviors of Americans based on their family structure, frequency of religious practice, and a combination of the two. The federal surveys used to graph these national behaviors include the General Social Survey, the Adolescent Health Survey, the National Survey of Children's Health, the National Survey of Family Growth, and the National Longitudinal Survey of Youth.

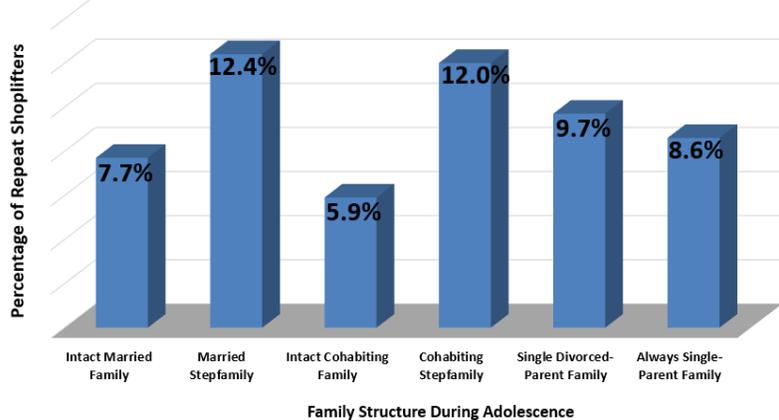


Crime



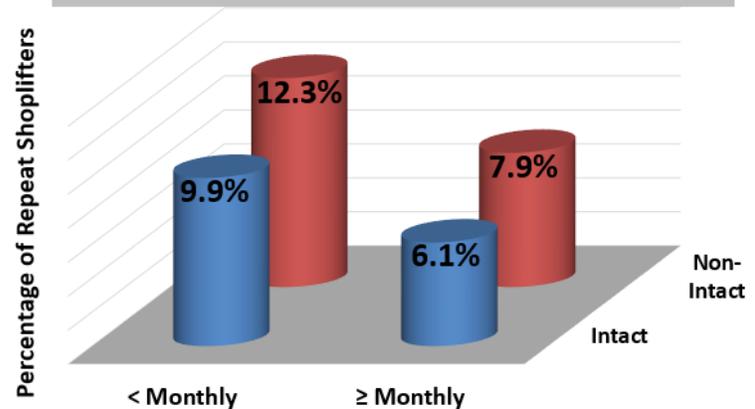
Shoplifting Among Adolescents By Family Structure and Religious Practice

Shoplifting Among Adolescents
By Family Structure



Source: National Longitudinal Study of Adolescent Health, Waves I and II. Adolescents Grades 7-12.

Shoplifting Among Adolescents
By Family Structure and Religious Practice



Source: National Longitudinal Study of Adolescent Health, Waves I and II. Adolescents Grades 7-12.

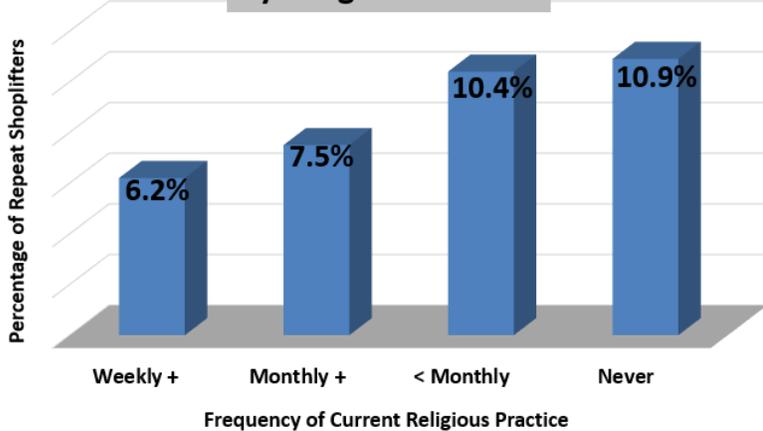
This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts depict the percentage of adolescents in Grades 7-12 who have repeatedly shoplifted (3+ times) when correlated with religious attendance and family structure.

Shoplifting Among Adolescents
By Religious Practice



Source: National Longitudinal Study of Adolescent Health, Waves I and II. Adolescents Grades 7-12.

These charts draw on a large national sample (16,000) from the National Longitudinal Study of Adolescent Health, Waves I and II. This work was done by the author in cooperation with former colleagues at The Heritage Foundation.

Shoplifting Among Adolescents by Family Structure and Religious Practice

Family Structure: According to the National Longitudinal Study of Adolescent Health Waves I and II, only 7.7 percent of adolescents living with married parents and 5.9 percent of adolescents living with cohabiting biological parents were repeat shoplifters (3+ times).¹ Almost 9 percent of adolescents living with a single never-married parent and almost 10 percent of adolescents living with a divorced parent had shoplifted repeatedly. This percentage jumps to 12.4 percent for adolescents living with a stepparent or with one natural cohabiting parent (12 percent).

Religious Practice: Whereas only 6.2 percent of students in Grades 7-12 who worshipped at least weekly had shoplifted three or more times, 10.9 percent of those who never worshipped were repeat shoplifters. In between were those who attended one to three times a month (7.5 percent) and less than once a month (10.4 percent).

Family Structure and Religious Practice Combined: Only 6.1 percent of adolescent students who lived with both biological parents and worshipped at least monthly had repeatedly shoplifted. By contrast, over 12 percent of adolescent students who worshipped less than monthly and came from single-parent or reconstituted families had shoplifted repeatedly. In between were those in non-intact families who worshipped at least monthly (7.9 percent) and those who lived in intact families but worshipped less than monthly (9.9 percent).

Related Insights from Other Studies:² Several studies corroborate the direction of these findings. Byron Johnson of Baylor University and colleagues found that while religiosity in adolescents has a negative impact on delinquency, adolescents who live with both biological parents are also less likely to associate with delinquent friends.³

Mark Regnerus of the University of Texas at Austin reported that adolescents with higher family satisfaction and a greater degree of parent religiosity are less likely to be delinquent.⁴

In another study, Regnerus and Glen Elder of the University of North Carolina at Chapel Hill found that the more important religion is to adolescents and the more satisfied adolescents are with their family, the less likely they are to engage in delinquent behavior.⁵

¹ Given the variance in both instances there is no significant difference between these two structures.

² The last two findings are from www.familyfacts.org.

³ Byron R. Johnson, et al., "Does Adolescent Religious Commitment Matter? A Reexamination of the Effects of Religiosity on Delinquency," *Journal of Research in Crime and Delinquency* 38 (2001): 22-40.

⁴ Mark D. Regnerus, "Linked Lives, Faith and Behavior: Intergenerational Religious Influence on Adolescent Delinquency," *Journal for the Scientific Study of Religion* 42 (2003): 189-203.

⁵ Mark. D. Regnerus and Glen H. Elder, "Religion and Vulnerability among Low-Risk Adolescents," *Social Science Research* 32 (2003): 633-658.

Jerry Trusty of Texas A&M University also reported that the greater the import adolescents place on religion and the more often they attend religious activities, the more likely they are to have involved parents and the less likely they are to be delinquent.⁶

The moral beliefs and values developed through frequent religious worship and an intact family powerfully counteract the temptations of shoplifting and other delinquent acts. Through attendance at religious service and the influence of married parents, adolescents are more likely to respect others' property.

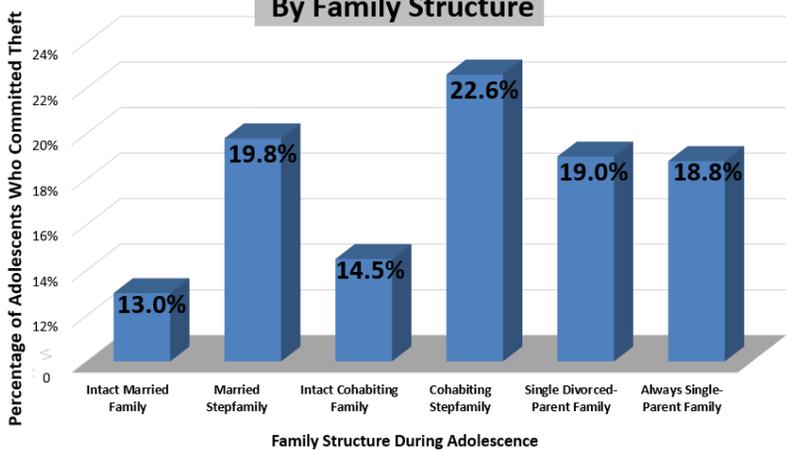
Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

⁶ Jerry Trusty, "Relationship of High School Seniors' Religious Perceptions and Behavior to Educational, Career, and Leisure Variables," *Counseling and Values* 44 (1999): 30-40.

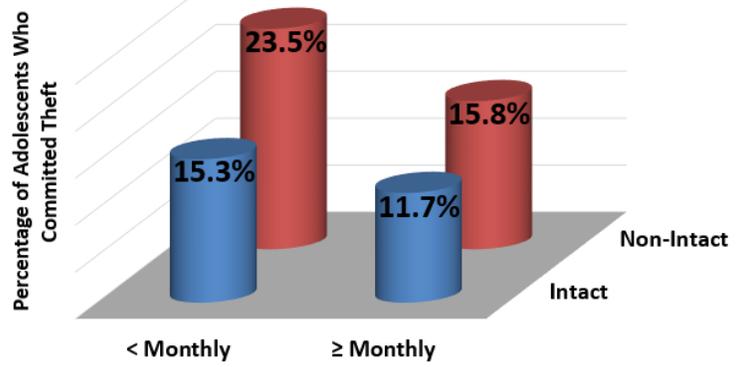
Theft Among Adolescents By Family Structure and Religious Practice

Theft Among Adolescents
By Family Structure



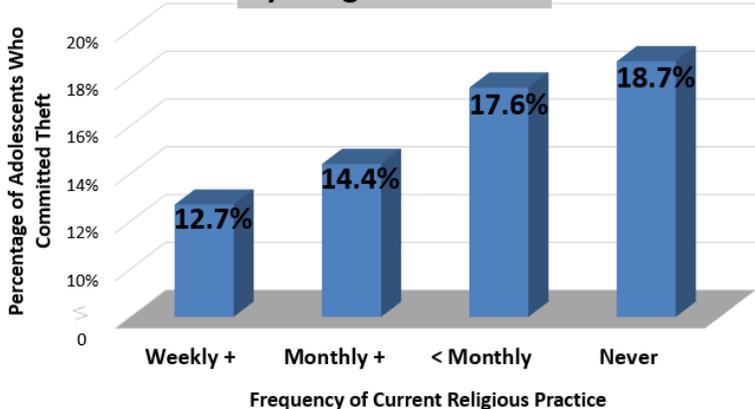
Source: National Longitudinal Study of Adolescent Health, Adolescents Grades 7-12.

Theft Among Adolescents
By Family Structure and Religious Practice



Source: National Longitudinal Study of Adolescent Health, Adolescents Grades 7-12.

Theft Among Adolescents
By Religious Practice



Source: National Longitudinal Study of Adolescent Health, Adolescents Grades 7-12.

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts depict the percentage of adolescents in Grades 7-12 who have ever stolen more than \$50 worth of goods, correlated with religious attendance and family structure.

These charts draw on a large national sample (16,000) from the National Longitudinal Study of Adolescent Health. This work was done by the author in cooperation with former colleagues at The Heritage Foundation.

Theft Among Adolescents by Family Structure and Religious Practice

Family Structure: According to a confidential survey conducted as part of the National Longitudinal Study of Adolescent Health, 13 percent of children who lived in intact married families admitted to having stolen at least \$50 worth of goods. By comparison, 18.8 percent of children whose parents never married, 19 percent of those whose parents were divorced, 19.8 percent of those living with a step-parent, 14.5 percent of those living with cohabiting biological parents, and 22.6 percent of those living in cohabiting stepfamilies had stolen at least \$50 worth.

Religious Practice: The National Longitudinal Study of Adolescent Health showed that 12.7 percent of students in Grades 7-12 who attended religious services at least weekly admitted to having stolen at least \$50 worth of goods. By comparison, 18.7 percent of those who never worshipped, 14.4 percent of those who worshipped one to three times a month, and 17.6 percent of those who attended religious services less than once a month had committed similar thefts.

Family Structure and Religious Practice Combined: Only 11.7 percent of adolescents who lived with both biological parents and worshipped at least monthly had ever stolen at least \$50 worth of goods. By contrast, 23.5 percent of adolescents who worshipped less than monthly and came from single-parent or reconstituted families had stolen similar amounts. In between were those in non-intact families who worshipped at least monthly (15.8 percent) and those who lived with both biological parents and worshipped less than monthly (15.3 percent).

Related Insights from Other Studies: Though little additional research has been done that correlates these three measures, what studies exist corroborate the direction of these findings. Wendy Manning of Bowling Green State University and Kathleen Lamb of the University of Wisconsin reported that adolescents who were more religious were less likely to be delinquent, as were adolescents who lived with their married parents.²

Mark Regnerus of the University of Texas at Austin and Glen Elder of the University of North Carolina at Chapel Hill found that adolescents who attended religious services at least weekly and adolescents who are satisfied with their family were less likely to engage in delinquent behavior.³

² Wendy D. Manning and Kathleen A. Lamb, "Adolescent Well-Being in Cohabiting, Married, and Single-Parent Families," *Journal of Marriage and Family*, vol. 65 (2003): 876-893. The delinquency measures included stealing something worth more than \$50 and stealing something worth less than \$50.

³ Mark D. Regnerus and Glen H. Elder, "Religion and Vulnerability among Low-Risk Adolescents," *Social Science Research*, vol. 32 (2003): 633-658. The delinquency measures included stealing something worth more than \$50 and stealing something worth less than \$50.

In another study, Regnerus reported that family satisfaction and religiosity were strong protective factors against adolescent delinquency, although religiosity affected adolescent boys only indirectly through higher levels of family satisfaction.⁴

The available evidence indicates that the dual influence of religious attendance and an intact married family prove to be effective in reducing theft by adolescents.

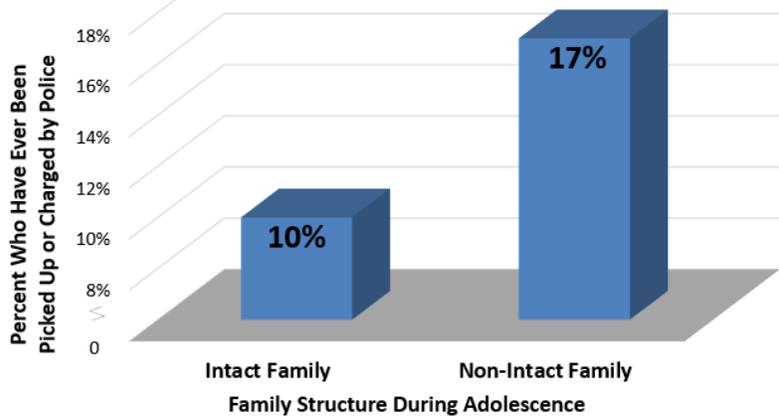
Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

⁴ Mark D. Regnerus, "Linked Lives, Faith, and Behavior: Intergenerational Religious Influence on Adolescent Delinquency," *Journal for the Scientific Study of Religion*, vol. 42 (2003): 189-203. The delinquency measures included stealing something worth more than \$50 and stealing something worth less than \$50.

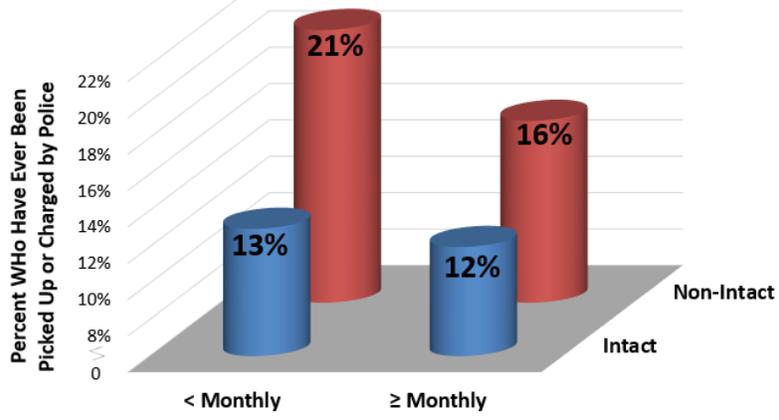
Picked Up or Charged By Police By Family Structure and Religious Practice

Picked Up Or Charged By Police
By Family Structure



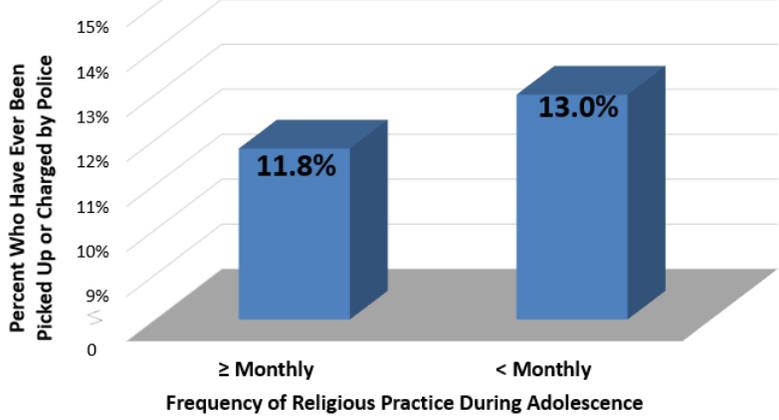
Source: General Social Surveys, 1972-1987

Picked Up Or Charged By Police
By Family Structure and Religious Practice



Source: General Social Surveys, 1972-1987

Picked Up Or Charged By Police
By Religious Practice



Source: General Social Surveys, 1972-1987

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts draw on data collected by the General Social Surveys, 1972-1987. The sample size averaged 1,500 each year. No GSS was conducted in 1979 or 1981.

Picked Up or Charged by Police By Family Structure and Religious Practice

Family Structure: According to the 1972-1987 General Social Survey, 10 percent of adults who lived in an intact family as adolescents have ever been picked up or charged by police, compared to 17 percent of those who lived in a non-intact family.

Religious Practice: Based on the General Social Survey 11.8 percent of adults who attended religious services at least monthly as adolescents have ever been picked up or charged by police, compared to 13 percent of adults who attended worship less than monthly as adolescents.

Family Structure and Religious Practice Combined: About 12 percent of adults who attended religious services at least monthly and lived in an intact family through adolescence have ever been picked up or charged by police, compared to 21 percent of adults who attended religious services less than monthly and lived in a non-intact family as adolescents. In between were those who lived in an intact family but attended religious services less than monthly (13 percent) and those who had attended religious services at least monthly but lived in a non-intact family (16 percent).

Related Insights from Other Studies: Several contemporaneous studies corroborate the direction of these findings. Mark Regnerus of the University of Texas at Austin reported that adolescents with more religious parents and higher family satisfaction are less likely to exhibit delinquent behavior.¹

Wendy Manning of Bowling Green State University and Kathleen Lamb of the University of Wisconsin also found that adolescents who were more religious and adolescents who lived with their married parents were less likely to paint graffiti or signs on someone else's property or in a public place, deliberately damage someone else's property, take something from a store without paying for it, drive a car without the owner's permission, use or threaten to use a weapon to get something from someone, and sell marijuana or other drugs.²

As the evidence shows, religious attendance and an intact family weave a powerful safety net that keeps both adolescents, and later adults, from being picked up or charged by police.

Patrick F. Fagan, Ph.D. and Althea Nagai

¹ Mark D. Regnerus, "Linked Lives, Faith and Behavior: Intergenerational Religious Influence on Adolescent Delinquency," *Journal for the Scientific Study of Religion*, vol. 42 (2003): 189-203.

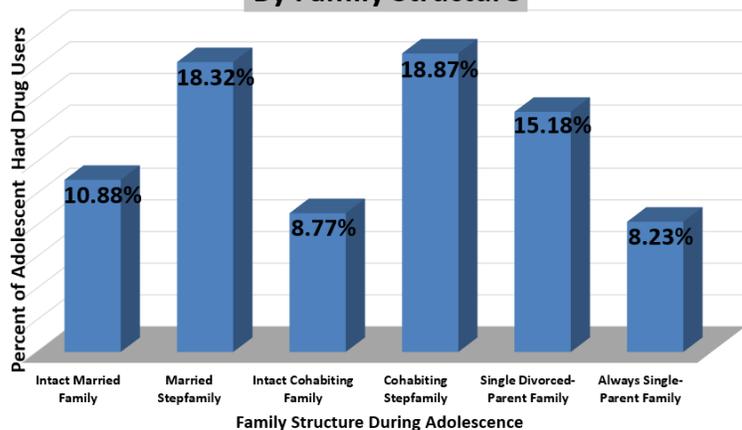
² Wendy D. Manning and Kathleen A. Lamb, "Adolescent Well-Being in Cohabiting, Married, and Single-Parent Families," *Journal of Marriage and Family*, vol. 65 (2003): 876-893.



Substance Abuse

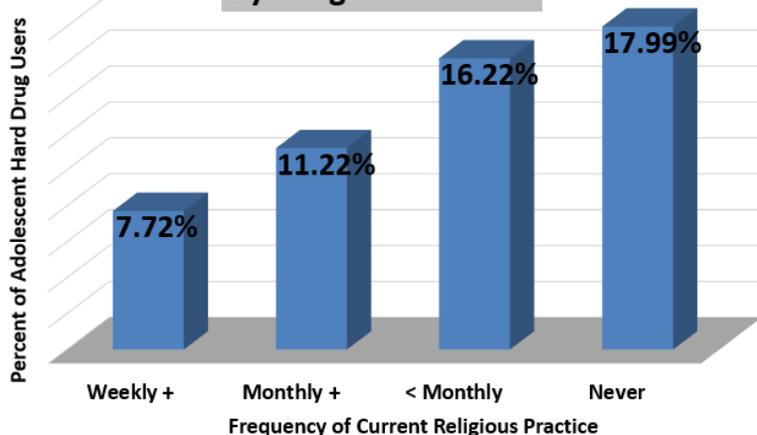
Adolescent Hard Drug Use By Family Structure and Religious Practice

Adolescent Hard Drug Use
By Family Structure



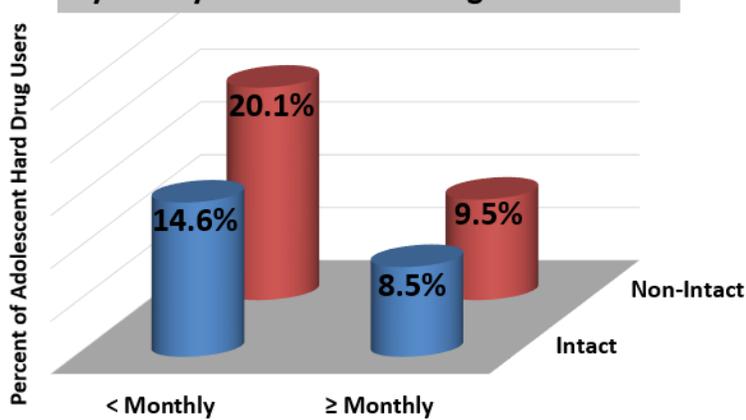
Source: National Longitudinal Study of Adolescent Health, Wave I. Adolescents Grades 7-12.

Adolescent Hard Drug Use
By Religious Practice



Source: National Longitudinal Study of Adolescent Health, Wave I. Adolescents Grades 7-12.

Adolescent Hard Drug Use
By Family Structure and Religious Practice



Source: National Longitudinal Study of Adolescent Health, Wave I. Adolescents Grades 7-12.

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts depict the percentage of adolescents in Grades 7-12 who have ever tried hard drugs when correlated with religious attendance and family structure.

These charts draw on a large national sample (16,000) from the National Longitudinal Study of Adolescent Health. This work was done by the author in cooperation with former colleagues at The Heritage Foundation, Washington, D.C.

Adolescent Hard Drug Use by Family Structure and Religious Practice

Family Structure: According to the National Longitudinal Study of Adolescent Health Wave I, children who lived with both biological parents were less inclined to try hard drugs (8.77 percent of adolescents with cohabiting biological parents and 10.88 percent of adolescents with married parents).¹ More than 15 percent of adolescents whose parents were divorced had used hard drugs. Just 8.23 percent of adolescents whose parents never married admitted to ever using hard drugs.

Religious Practice: Only 7.72 percent of students in Grades 7-12 who worshipped at least weekly had ever used hard drugs, whereas 17.99 percent of those who never worshipped admitted to using hard drugs. In between were those who attended worship service one to three times a month (11.22 percent) and less than once a month (16.22 percent). The data were taken from the National Longitudinal Study of Adolescent Health, Waves I.

Family Structure and Religious Practice Combined: Only 8.5 percent of adolescent students who lived with both biological parents and worshipped at least monthly had ever tried hard drugs. By contrast, over 20 percent of adolescent students who worshipped less than monthly and came from broken or reconstituted families had used hard drugs. In between were those in non-intact families who worshipped at least monthly (9.5 percent) and those who lived in intact families but worshipped less than monthly (14.6 percent). The data were taken from the National Longitudinal Study of Adolescent Health.

Related Insights from Other Studies: Several other studies corroborate the direction of these findings. Jerry Trusty of Texas A&M University found that students who attend religious activities are more likely to have involved parents and less likely to use drugs.²

Jo Anne Grunbaum of the Centers for Disease Control and Prevention and colleagues found that increased church attendance and family involvement are significantly associated with decreased cocaine use among students in high school recovery/dropout prevention programs.³

Analyzing data from a random set of 13,250 adolescents in Utah in 1994, Stephen Bahr of Brigham Young University and colleagues reported that while good father-adolescent relationships, as well as good mother-adolescent relationships, have an effect on deterring drug use, a much more significant deterrent to drug use is a student's religiosity.⁴

¹ There is no statistical difference between these two data sets.

² Jerry Trusty, "Relationship of High School Seniors' Religious Perceptions and Behavior to Educational, Career, and Leisure Variables," *Counseling and Values* 44.1 (1999): 30-40. This finding is from www.familyfacts.org.

³ J. A. Grunbaum, S. Tortolero, N. Weller, and P. Gingiss, "Cultural, Social, and Intrapersonal Factors Associated with Substance Use among Alternative High Schools," *Addictive Behaviors* 25 (2000): 145-151.

⁴ Stephen J. Bahr, Suzanne L. Maughan, Anastasios C. Marcos, and Bingdao Li, "Family, Religiosity, and the Risk of Adolescent Drug Use," *Journal of Marriage and the Family* 60 (1998): 979-992.

Ray Merrill of Brigham Young University and colleagues found that students at Brigham Young University were less likely to have used drugs if their parents were involved in church and had frequent discussions with their children about appropriate conduct. By contrast, those students whose parents had a neutral or dismissive attitude toward religion were more likely to have used drugs.⁵

While religious attendance appears to be even more protective than intact marriage, the intact married family that worships frequently is the most protective. The two great loves, of spouse and of God, make a difference to adolescents.

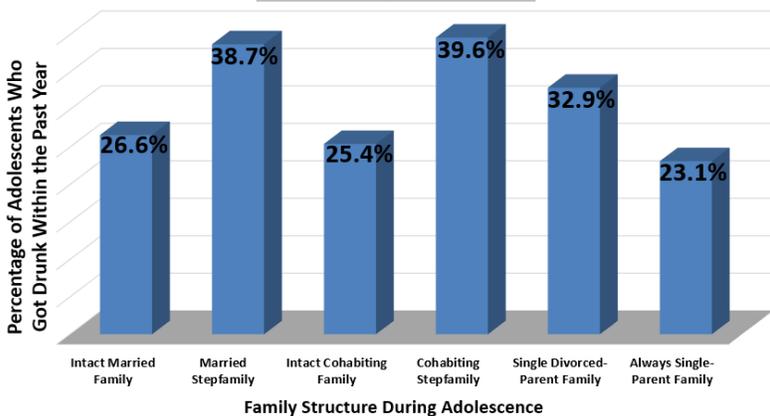
Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

⁵ R. M. Merrill, R. D. Salazar, and N. W. Gardner, "Relationship between Family Religiosity and Drug Use Behavior among Youth," *Social Behavior and Personality* 29 (2001): 347-357.

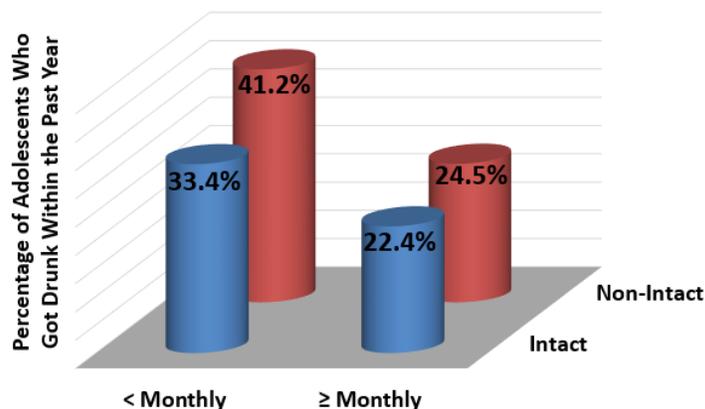
Adolescents Who Got Drunk By Family Structure and Religious Practice

Adolescents Who Got Drunk
By Family Structure



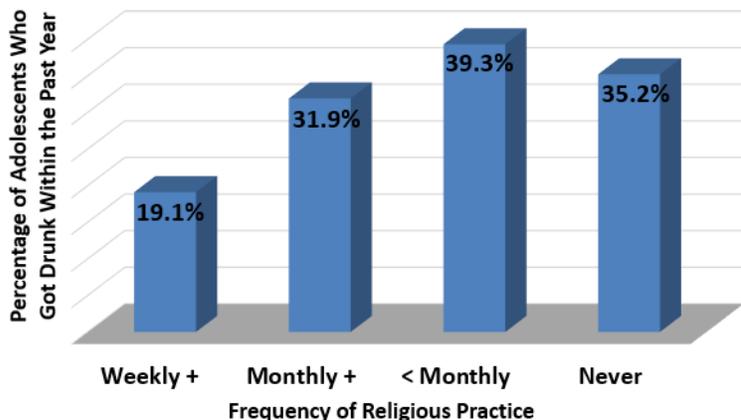
Source: National Longitudinal Study of Adolescent Health, Waves I. Adolescents Grades 7-12.

Adolescents Who Got Drunk
By Family Structure and Religious Practice



Source: National Longitudinal Study of Adolescent Health, Waves I. Adolescents Grades 7-12.

Adolescents Who Got Drunk
By Religious Practice



Source: National Longitudinal Study of Adolescent Health, Waves I. Adolescents Grades 7-12.

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts depict the percentage of adolescents in Grades 7-12 who admitted to getting drunk in the year prior to being asked, correlated with religious attendance and family structure.

Adolescents Who Got Drunk by Family Structure and Religious Practice

Family Structure: Children who lived with both biological parents were less likely to get drunk (25.4 percent of those living with cohabiting biological parents and 26.6 percent of those living with married parents).¹ Nearly 33 percent of adolescents whose parents were divorced got drunk in the year prior to being surveyed, and for those living with a step-parent or only one biological cohabiting parent, the percentage increased to 38.7 and 39.6, respectively. Just 23.1 percent of adolescents whose parents never married admitted to getting drunk within that timeframe.

Religious Practice: 19.1 percent of students in Grades 7-12 who attended religious services at least weekly got drunk in the year prior to being asked. By contrast, 35.2 percent of adolescents who never worshipped, 31.9 percent of those who worshipped one to three times a month, and 39.3 percent of those who attended religious services less than once a month admitted to getting drunk within that timeframe.

Family Structure and Religious Practice Combined: Only 22.4 percent of adolescents who lived with both biological parents and worshipped at least monthly had abused alcohol. By contrast, 41.2 percent of adolescents who worshipped less than monthly and came from single-parent or reconstituted families had abused alcohol. In between were those in non-intact families who worshipped at least monthly (24.5 percent) and those who lived with both biological parents and worshipped less than monthly (33.4 percent).

Related Insights from Other Studies: Several other studies corroborate the direction of these findings. Roy Oman of the University of Oklahoma Health Sciences Center and colleagues found “a positive, significant relationship between [participation in church or religious activities] and the nonuse of alcohol” and also that “[y]ouths from 2-parent households were significantly more likely than those from 1-parent households to report nonuse of alcohol.”²

W. Alex Mason and Michael Windle of the University of Alabama at Birmingham reported that adolescents who had close familial bonds “were more likely to be religiously committed and involved” and that this religious commitment and familial support were both directly related to less alcohol consumption over time.³

In a study of adolescent students in British schools, Ian Sutherland and Jonathan Shepherd of the University of Wales College of Medicine found that 31.4 percent of students who frequently attended religious services regularly used alcohol regularly, compared to 68.3 percent of students who did not attend religious services, and that “[a]dolescents without religious

¹ There is no statistical difference between these two data sets.

² Roy F. Oman, et al., “The Potential Protective Effect of Youth Assets on Adolescent Alcohol and Drug Use,” *American Journal of Public Health*, vol. 94 (2004): 1425-1430.

³ W. Alex Mason and Michael Windle, “Family, Religious, School and Peer Influences on Adolescent Alcohol Use: A Longitudinal Study,” *Journal of Studies on Alcohol*, vol. 62 (2001): 44-53.

convictions were...2.8 times as likely to drink alcohol.” They also noted that 59.4 percent of students from intact families regularly used alcohol, compared to 65.9 percent of those from non-intact families.⁴

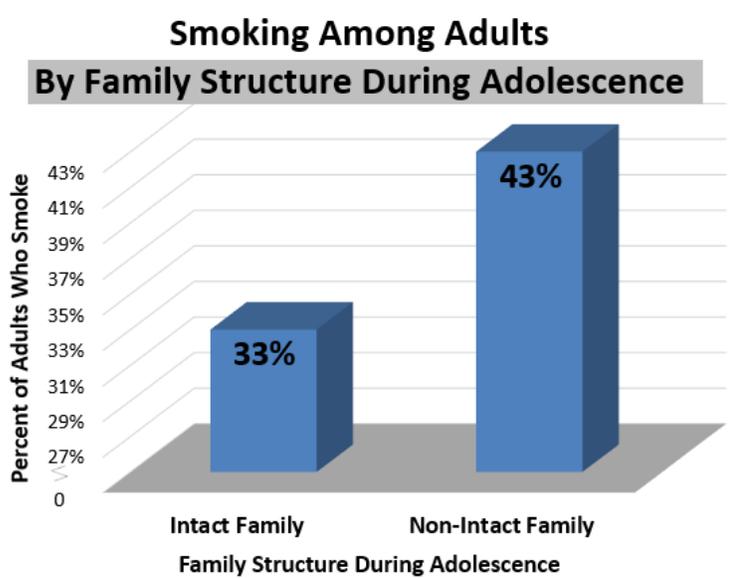
The data indicate that the intact family that worships frequently is most protective against the abuse of alcohol among minors.

Patrick F. Fagan, Ph.D.

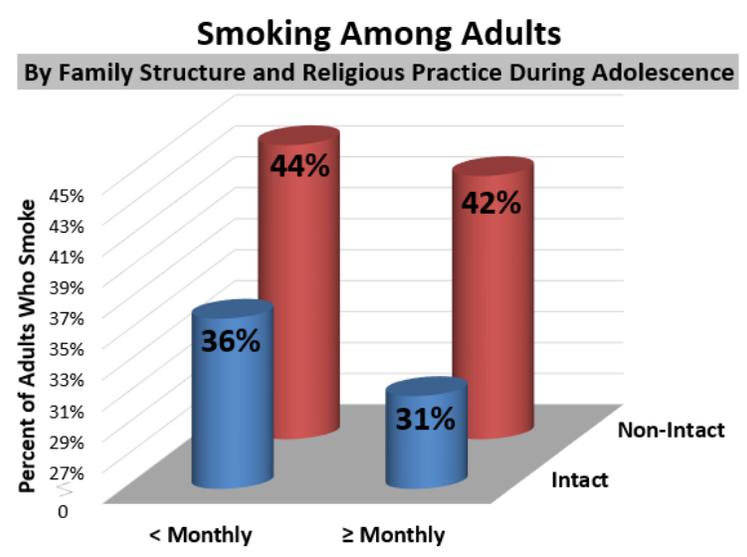
Patrick Fagan is the Director of the Marriage and Religion Research Institute

⁴ I. Sutherland and J. P. Shepherd, “Social Dimensions of Adolescent Substance Use,” *Addiction*, vol. 96 (2001): 445-458. This finding is from www.familyfacts.org.

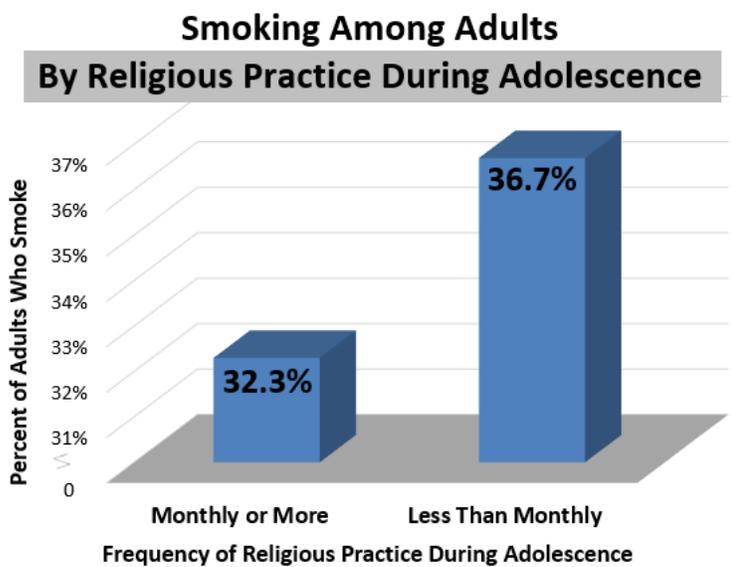
Smoking Among Adults By Family Structure and Religious Practice



Source: General Social Surveys, 1972-2006



Source: General Social Surveys, 1972-2006



Source: General Social Surveys, 1972-2006

This chart groups the data in four categories, with two different configurations for each of two major indicators, frequency of religious attendance (monthly or more frequently vs. less than monthly or never) and family structure (intact vs. non-intact).

The intact category consists of families with both biological parents, married or unmarried, raising their children. The non-intact category is composed of families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

This chart draws on data collected by the General Social Surveys, 1972-2006. From 1972 to 1993, the sample size averaged 1,500 each year. No GSS was conducted in 1979, 1981, or 1992. Since 1994, the GSS has been conducted only in even-numbered years and uses two samples per GSS that total approximately 3,000. In 2006, a third sample was added for a total sample size of 4,510.

Smoking Among Adults by Family Structure and Religious Practice

Family Structure: Adults who grew up living with both biological parents are less likely to smoke than those who did not. According to the General Social Surveys (GSS), 33 percent of adults who lived in an intact family during adolescence smoke, compared to 43 percent of those who lived in a non-intact family.

Religious Practice: Adults who frequently attended religious services as adolescents are less likely to smoke than those who did not. According to the General Social Surveys (GSS), 32.3 percent of adults who attended religious services at least monthly as adolescents smoke, compared to 36.7 percent of those who worshiped less frequently.

Family Structure and Religious Practice Combined: Adults who frequently attended religious services as adolescents and grew up living with both biological parents are least likely to smoke. According to the General Social Surveys (GSS), 31 percent of adults who attended religious services at least monthly and lived in an intact family through adolescence currently smoke, compared to 44 percent of those who attended religious services less than monthly and grew up in a non-intact family. In between were those who attended religious services at least monthly but lived in a non-intact family (42 percent) and those who grew up in an intact family but worshiped less than monthly (36 percent).

Related Insights from Other Studies: Though a paucity of research exists on the correlation between adolescent religious attendance and adult smoking, many other studies demonstrate a contemporaneous association between religious attendance and smoking.

Analyzing the Coronary Artery Risk Development in Young Adults (CARDIA) study, Mary Whooley of the Department of Veterans Affairs Medical Center and colleagues found that "greater frequency of attendance at religious services was associated with less current smoking." Only 17 percent of young adults who attend church at least weekly smoke, compared to 23 percent of those who attend at least once a month and 34 percent of those who attend less than once a month or never. Among smokers, those who attend church more frequently smoke fewer cigarettes per day than those who attend less frequently.¹

Nancy Kaufman of the Robert Wood Johnson Foundation and colleagues also reported a significant association between "lack of attendance in religious activities" and regular smoking.²

In a study of Australians, Andrew Heath of the Washington University School of Medicine in St. Louis found that "low religious involvement" predicted the initiation of smoking in both men and women.³

¹ Mary A. Whooley, et al., "Religious Involvement and Cigarette Smoking in Young Adults," *Archives of Internal Medicine*, vol. 162 (2002): 1,604-1,610.

² Nancy J. Kaufman, et al., "Predictors of Change on the Smoking Uptake Continuum among Adolescents," *Archives of Pediatrics & Adolescent Medicine*, vol. 156 (2002): 581-587.

Kenneth Kendler of the Virginia Institute for Psychiatric and Medical Genetics reported an association between personal religious devotion and a lesser chance of lifetime regular smoking.⁴

And John Tauras of the University of Illinois at Chicago found that among young adults who smoke, those who frequently attend religious services "are much more likely to quit smoking."⁵

As the evidence demonstrates, frequent religious attendance reduces rates of smoking.

Though little related research exists on intergenerational links between family structure during adolescence and adult smoking, many other studies show a contemporaneous correlation between adolescent family structure and smoking.

In a study of adolescents from 11 European countries, Thoroddur Bjarnason at the State University of New York at Albany and colleagues reported that "adolescents who live with both biological parents smoke less than those living with single mothers, who in turn smoke less than those living with single fathers, mothers-stepfathers, or with neither biological parent."⁶

Joan Tucker of RAND and colleagues found that "early experimenters were more likely than were nonsmokers" to live in a non-intact family.⁷

Tucker and colleagues also reported that male adolescent and young adult smokers who did not live in an intact nuclear family were less likely to quit smoking.⁸

Examining the smoking habits of adults in various family structures, Mark Schuster of the University of California, Los Angeles and colleagues reported that 33 percent of homes with at least two adults have regular smokers, compared to 46 percent of mother-only homes and 43 percent of father-only homes.⁹

As the data clearly show, intact families yield the lowest percentage of smokers.

³ Andrew C. Heath, et al., "Personality and the Inheritance of Smoking Behavior: A Genetic Perspective," *Behavior Genetics*, vol. 25 (1995): 103-117.

⁴ Kenneth S. Kendler, et al., "Religion, Psychopathology, and Substance Use and Abuse: A Multimeasure, Genetic-Epidemiologic Study," *American Journal of Psychiatry*, vol. 154 (1997): 322-329.

⁵ John A. Tauras, "Public Policy and Smoking Cessation among Young Adults in the United States," *Health Policy*, vol. 68 (2004): 321-332.

⁶ Thoroddur Bjarnason, "Family Structure and Adolescent Cigarette Smoking in Eleven European Countries," *Addiction*, vol. 98 (2003): 815-824.

⁷ Joan S. Tucker, et al., "Five-Year Prospective Study of Risk Factors for Daily Smoking in Adolescence among Early Nonsmokers and Experimenters," *Journal of Applied Social Psychology*, vol. 32 (2002): 1,588-1,603.

⁸ Joan S. Tucker, et al., "Smoking Cessation during the Transition from Adolescence to Young Adulthood," *Nicotine & Tobacco Research*, vol. 4 (2002): 321-332.

⁹ Mark A. Schuster, et al., "Smoking Patterns of Household Members and Visitors in Homes with Children in the United States," *Archives of Pediatrics & Adolescent Medicine*, vol. 156 (2002): 1,094-1,100.

Several other studies corroborate the direction of these findings. In a study of Australian twins, Arpana Agrawal of the Washington University School of Medicine in St. Louis and colleagues found that infrequent religious attendance correlated with frequent cigarette smoking and that "children separated from a biological parent were...more likely to report regular cigarette smoking as adults."¹⁰

Analyzing various degrees of smoking in adolescents, Stephen Soldz and Xingjia Cui of Health and Addictions Research reported that nonsmokers attended religious services most frequently, whereas early escalator smokers attended less frequently and continuous smokers least frequently. They also found that at the sixth grade in school, "quitters and experimenters were more likely to be living with both parents, whereas late escalators and continuous smokers were more likely to be living with a single parent or an extended family."¹¹

Thomas Wills of Yeshiva University and colleagues also found that adolescents' religiosity was inversely correlated with tobacco use and that adolescents from intact families were less likely to use tobacco than those from blended and single-parent families.¹²

Patrick F. Fagan, Ph.D. and Althea Nagai, Ph.D.

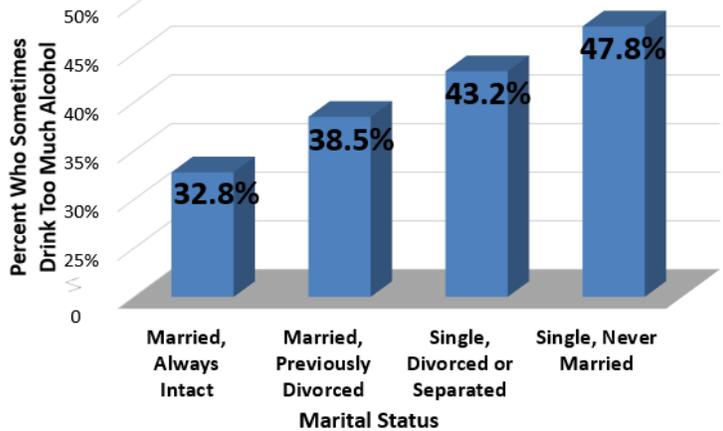
¹⁰ Arpana Agrawal, et al., "Correlates of Regular Cigarette Smoking in a Population-based Sample of Australian Twins," *Addiction*, vol. 100 (2005): 1,709-1,719.

¹¹ Stephen Soldz and Xingjia Cui, "Pathways through Adolescent Smoking: A 7-Year Longitudinal Grouping Analysis," *Health Psychology*, vol. 21 (2002): 495-504.

¹² Thomas Ashby Wills, et al., "Buffering Effect of Religiosity for Adolescent Substance Use," *Psychology of Addictive Behaviors*, vol. 17 (2003): 24-31.

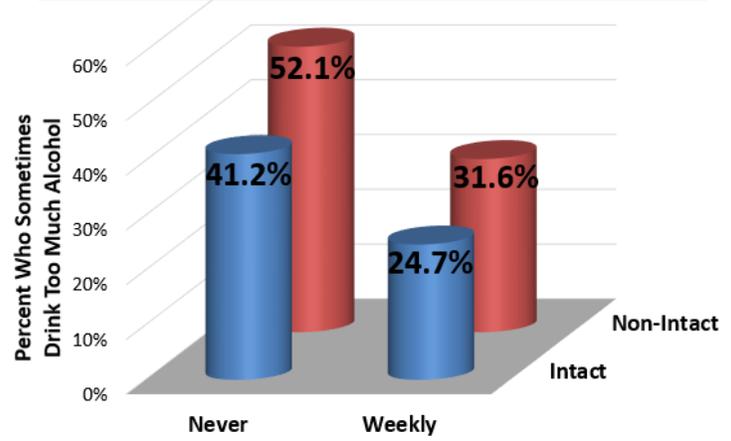
Drinks Too Much Alcohol By Family Structure and Religious Practice

Drinks Too Much Alcohol
By Family Structure



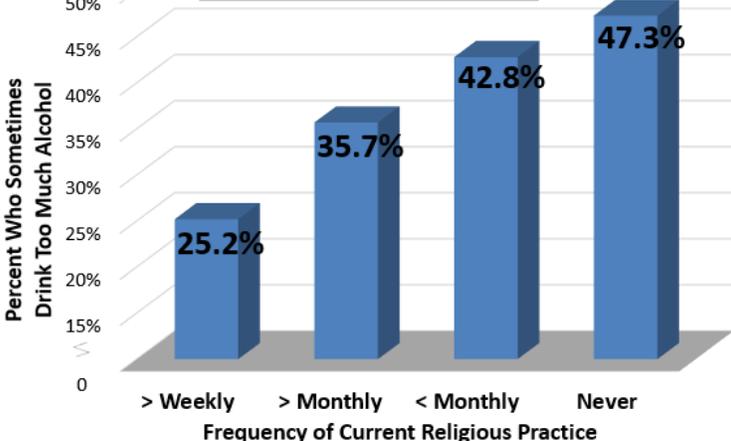
Source: General Social Survey, 1972-2006

Drinks Too Much Alcohol
By Family Structure and Religious Practice



Source: General Social Survey, 1972-2006

Drinks Too Much Alcohol
By Religious Practice



Source: General Social Survey, 1972-2006

This chart takes the national data on "sometimes drinks too much alcohol" and splits it into four quadrants. It then illustrates the poles of each quadrant to highlight the difference in outcomes that correlate with the different poles of marital status and religious attendance.

The starting points are demographics that mark two major social institutions: marital status and religious attendance. Marital status is divided further into two groups: always-intact marriages and all other marital status categories. Religious attendance is also divided into two groups: high and low worship of which the two poles "weekly attendance" and "never attends" are subcategories used in this chart.*

The resultant four poles are 1) Americans in always-intact marriages who worship weekly; 2) Americans in always-intact marriages who never worship; 3) Americans in all other marital status categories who worship weekly; and 4) Americans in all other marital status categories who never worship.

These charts draw on data collected by the General Social Survey, 1972-2006. From 1972 to 1993, the sample size averaged 1,500 each year. No GSS was conducted in 1979, 1981, or 1992. Since 1994, the GSS has been conducted only in even-numbered years and uses two samples per GSS that total approximately 3,000. In 2006, a third sample was added for a total sample size of 4,510.

Drinks Too Much Alcohol by Family Structure and Religious Practice

Family Structure: According to the General Social Survey (GSS), 32.8 percent of always-intact married adults reported that they sometimes drink too much alcohol, followed by 38.5 percent of married, previously-divorced adults, 43.2 percent of single, divorced or separated adults, and 47.8 percent of single, never-married adults.¹

Religious Practice: According to the General Social Survey (GSS), 25.2 percent of adults who worshiped at least weekly reported that they sometimes drink too much alcohol, followed by 35.7 percent of those who worshiped between one and three times a month, 42.8 percent of those who attended religious services less than once a month, and 47.3 percent of those who never attended religious services.

Family Structure and Religious Practice Combined: According to the General Social Survey (GSS), 24.7 percent of adults in always-intact marriages who attended religious services at least weekly reported that they sometimes drink too much alcohol, followed by 31.6 percent of all other adults who worshiped at least weekly, 41.2 percent of adults in always-intact marriages who never attended worship, and 52.1 percent of all other adults who never attended religious services.

Patrick F. Fagan, Ph.D.

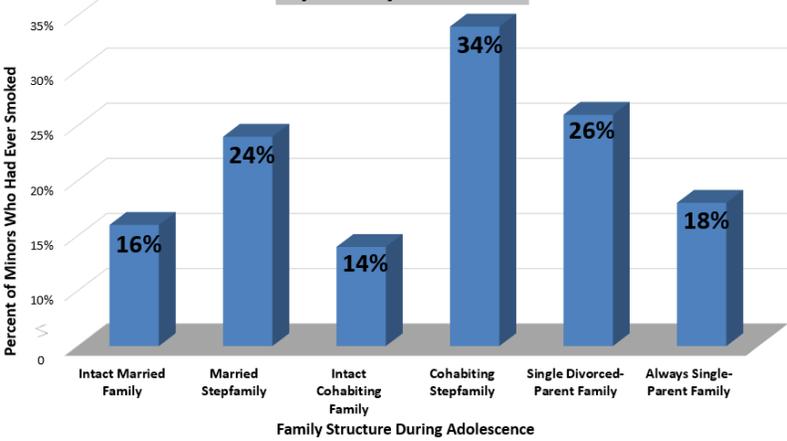
Patrick Fagan is the Director of the Marriage and Religion Research Institute

Althea Nagai, Ph.D.

¹ These charts draw on data collected by the General Social Survey, 1972-2006. From 1972 to 1993, the sample size averaged 1,500 each year. No GSS was conducted in 1979, 1981, or 1992. Since 1994, the GSS has been conducted only in even-numbered years and uses two samples per GSS that total approximately 3,000. In 2006, a third sample was added for a total sample size of 4,510.

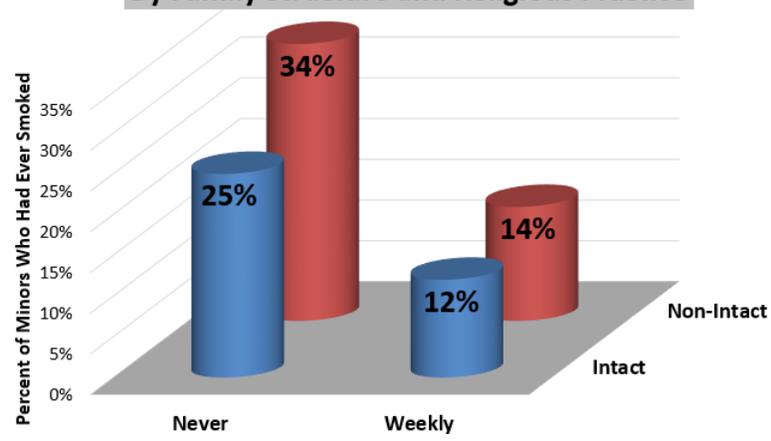
Smoking Among Minors By Family Structure and Religious Practice

Smoking Among Minors
By Family Structure



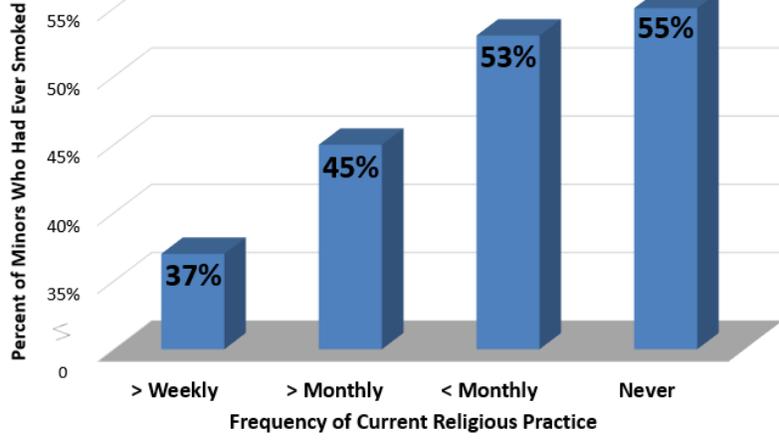
Source: National Longitudinal Survey of Youth (1997)

Smoking Among Minors
By Family Structure and Religious Practice



Source: National Longitudinal Survey of Youth (1997)

Smoking Among Minors
By Religious Practice



Source: National Longitudinal Survey of Youth (1997)

This chart looks at teenagers who have ever smoked at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of family structures (always-intact vs. all other family structures*) and two sets of religious attendance (weekly vs. never).

The families occupying the four corners (or four extremes) of these quadrants are:

- The always-intact married family that worships weekly;
- The always-intact married family that never worships;
- All other family structures* that worship weekly;
- All other family structures* that never worship.

(*The non-intact group consists of individuals in the following categories: married stepfamily, cohabiting stepfamily, single divorced parent, and always-single parent. In all these structures, there has been rejection between the biological father and mother, and thus the original pairing is no longer intact.)

Smoking Among Minors by Family Structure and Religious Practice

The 1997 National Longitudinal Survey of Youth shows that children under 17 who grew up in an intact married family and worshipped at least weekly at the time of the survey were less likely to smoke than were their peers from other family backgrounds.

Family Structure: 14 percent of children under the age of 17 who grew up in an intact, cohabiting stepfamily had ever smoked, followed by 16 percent of children from always-intact married families. Eighteen percent of children from always-single parent households had smoked, followed by 24 percent of children from married stepfamilies, 26 percent of children from single, divorced-parent families, and 34 percent of children from cohabiting stepfamilies.

Religious Practice: 37 percent of children who attended religious services weekly had smoked, compared with those who attended between one and three times a month (45 percent), those who attended less than once a month (53 percent), and those who never attended religious services (55 percent).

Family Structure and Religious Practice Combined: 12 percent of children who grew up in an intact married family and who worshipped at least weekly at the time of the survey had ever smoked. Only 14 percent who grew up in all other family structures but attended weekly religious services ever smoked, compared with 25 percent of those who grew up in always-intact families, but never attended church, and 34 percent of those who grew up in all other family structures and never attended church.

Related Insights from Other Studies: Family relationships play a significant role in determining the behavior of children, according to the National Center on Addiction and Substance Abuse (CASA) at Columbia University's "Back to School" survey. The survey found that frequent family dinners (five nights or more a week) were associated with lower rates of teen smoking, drinking, and drug use. Teens who had dinner with their families only twice a week or less were 2.5 times as likely to smoke cigarettes, more than 1.5 times as likely to drink alcohol, and nearly 3 times as likely to try marijuana.¹

The effects of family structure were seen in a British longitudinal study which found that youths living in single-parent households were 1.5 times more likely to smoke.² The National Longitudinal Survey of Adolescent Health agreed with the British study, showing that compared to their peers in single-parent families, middle school and high school students in two-parent families reported, on average, lower levels of smoking.³

¹ The National Center of Addiction and Substance Abuse at Columbia University, "The Importance of Family Dinners II" (2005).

² Ely, Margaret, Patrick West, Helen Sweeting and Martin Richards, "Teenage Family Life, Life Chances, Lifestyles and Health: A Comparison of Two Contemporary Cohorts" *International Journal of Law, Policy and the Family* (14)1 (2000) pp. 1-30.

³ Blum, Robert W. and Trisha Beuhrign, "The Effects of Race/Ethnicity, Income, and Family Structure on Adolescent Risk Behaviors," *American Journal of Public Health* (90)12 (2000) pp. 1879-1884.

Religious practice also affects teenagers' habits. One survey showed that, compared with their peers, youths who said religion was important in their lives and/or attended religious services frequently were less likely to smoke. They were also less likely to use other substances or be sexually active.⁴ Another study of adolescents and young women showed that women who said religion and spirituality were important in their lives were less likely than their peers to smoke or binge drink.⁵

Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

Scott Talkington, Ph.D.

Scott Talkington has been Research Director for the National Association of Scholars and Senior Research Fellow at George Mason University School of Public Policy since 1998.

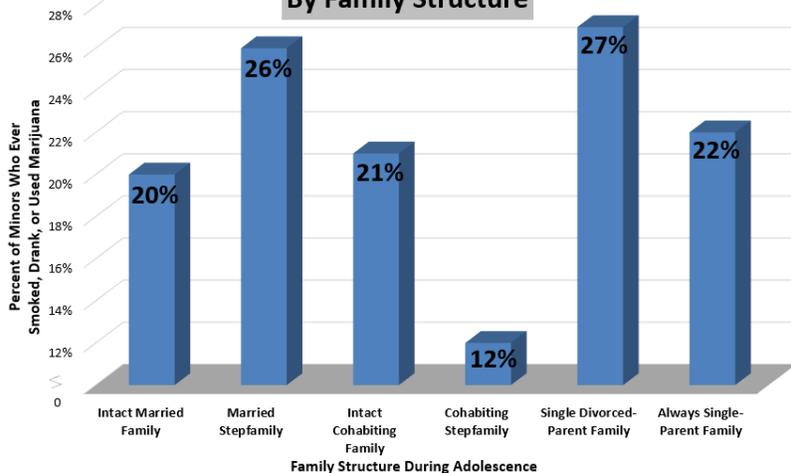
⁴ Sinha, J. W., R. Cnaan and R.J. Gelles, "Adolescent risk behaviors and religion: Findings from a national study," *Journal of Adolescence* (30) (2007) pp. 231-249.

⁵ Pirkle, Erin C. and Linda Richter, "Personality, attitudinal and behavioral risk profiles of young female binge drinkers and smokers," *Journal of Adolescent Health* (38) (2006) pp. 44-54.

Smoked, Drank, or Used Marijuana as a Minor By Family Structure and Religious Practice

Smoked, Drank, or Used Marijuana as a Minor

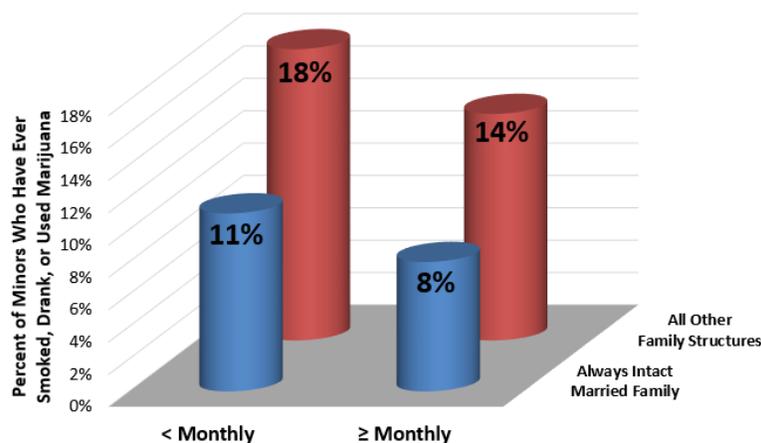
By Family Structure



Source: National Longitudinal Survey of Youth (1997)

Smoked, Drank, or Used Marijuana as a Minor

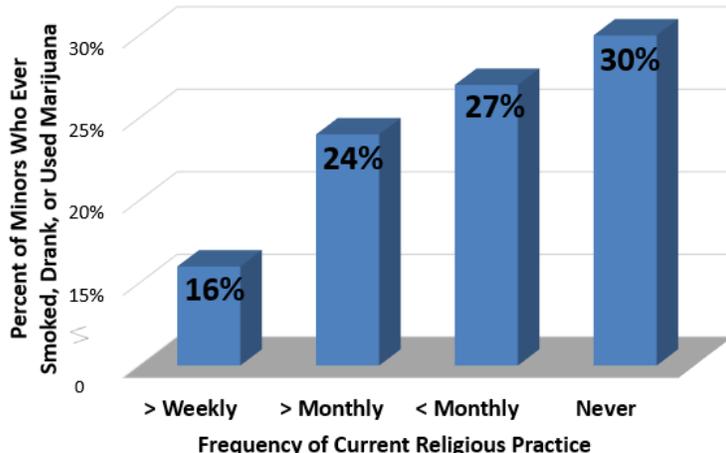
By Family Structure and Religious Practice



Source: National Longitudinal Survey of Youth (1997)

Smoked, Drank, or Used Marijuana as a Minor

By Religious Practice



Source: National Longitudinal Survey of Youth (1997)

This chart looks at minors who smoked, drank or used marijuana at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of family structures (always-intact vs. all other family structures) and two sets of religious attendance (less than monthly vs. monthly or more).*

The families occupying the four corners (or four extremes) of these quadrants are:

- The always-intact married family that worships weekly;*
- The always-intact married family that never worships;*
- All other family structures* that worship weekly;*
- All other family structures* that never worship.*

*(*The non-intact group consists of individuals in the following categories: married stepfamily, cohabiting stepfamily, single divorced parent, and always-single parent. In all these structures, there has been rejection between the biological father and mother, and thus the original pairing is no longer intact.)*

Smoked, Drank, or Used Marijuana as a Minor by Family Structure and Religious Practice

The 1997 National Longitudinal Survey of Youth shows that minors who grew up in always-married families and who attend religious services weekly at the time of the survey were least likely to have used tobacco, alcohol, or marijuana.

Family Structure: 12 percent of adolescents who grew up in a cohabiting stepfamily smoked, drank, or used marijuana as minors, followed by adolescents from intact married families (20 percent), intact cohabiting families (21 percent), always-single parent families (22 percent), married stepfamilies (26 percent), and divorced single-parent families (27 percent).

Religious Practice: 16 percent of adolescents who worshipped at least weekly at the time of the survey smoked, drank, or used marijuana under age, followed by those who attended religious services at least once a month (24 percent), those who attended less than once monthly (27 percent), and those who never attended religious services (30 percent).

Family Structure and Religious Practice Combined: 8 percent of adolescents who worshipped weekly and grew up in always-married families smoked, drank, or used marijuana as minors. By contrast, 18 percent of adolescents who never attended religious services and came from non-intact family backgrounds used substances under age. Between these two extremes were those who never worshipped and grew up in always-married families (11 percent) and those who attended religious services weekly but grew up in non-intact families (14 percent).

Related Insights from Other Studies: A study of 1,760 young adults found that those from two-parent families were at a lower risk for substance use. Even after controlling for race, “respondents from such families report lower levels of problematic substance use than their peers from single-parent families.”¹ Similarly, a large sample of almost 15,000 youths revealed that those from two-parent families were far less likely to ever have used marijuana or to have friends who use marijuana. Youths from two-parent families, even from families with high levels of tension, have lower levels of marijuana usage than youths from low- or high-conflict homes in which one or both of the biological parents are gone.²

Religion also influences substance abuse by minors. One study examined 1,760 young adult women recovering from drug use. Those women who participated in religious rituals,

¹ Anne E. Barrett and R. Jay Turner, “Family Structure and Substance Use Problems in Adolescence and Early Adulthood: Examining Explanations for the Relationship,” *Addiction* 101 (2006): 118.

² Dusten R. Hollist and William H. McBroom, “Family Structure, Family Tension, and Self-Reported Marijuana Use: A Research Finding of Risky Behavior Among Youths,” *The Journal of Drug Issues* (2006): 975.

particularly church attendance with their families, were significantly less likely to use drugs.³ There was a strong negative correlation between frequency of church attendance and drug use.

Patrick F. Fagan, Ph.D.

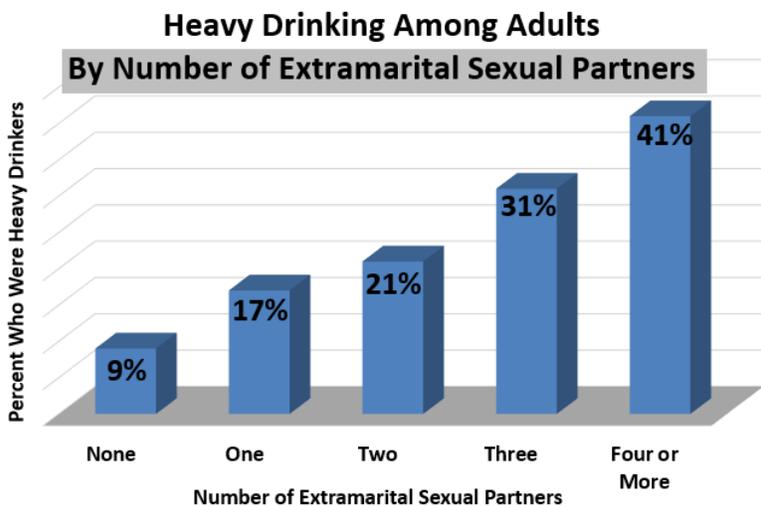
Patrick Fagan is the Director of the Marriage and Religion Research Institute

Scott Talkington, Ph.D.

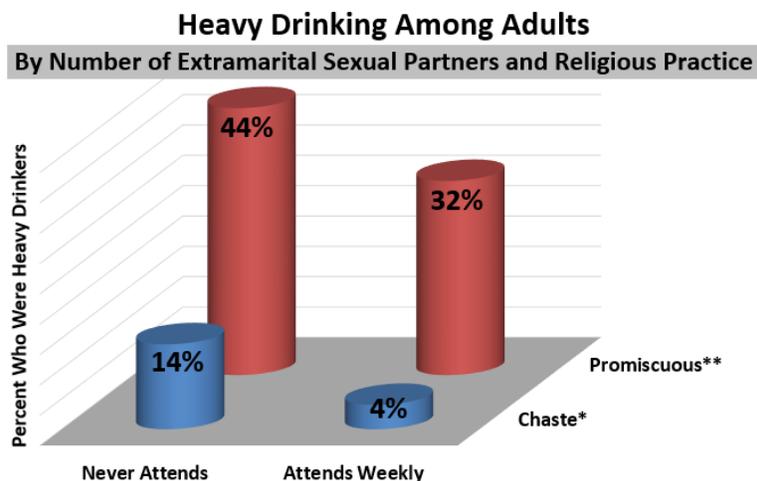
Scott Talkington has been Research Director for the National Association of Scholars and Senior Research Fellow at George Mason University School of Public Policy since 1998.

³ John E. Fife, Micah McCreary, Tashia Brewer, and Adekunle A. Adegoke, "Family Rituals, Religious Involvement, and Drug Attitudes among Recovering Substance Abusers," *North American Journal of Psychology* 13, no. 1 (2011): 87-98.

Heavy Drinking Among Adults By Number of Extramarital Sexual Partners and Religious Practice



Source: National Longitudinal Survey of Youth 1979 and Child and Young Adult Survey 1994-2008 (Ages 18+)



Source: National Longitudinal Survey of Youth 1979 and Child and Young Adult Survey 1994-2008 (Ages 18+)

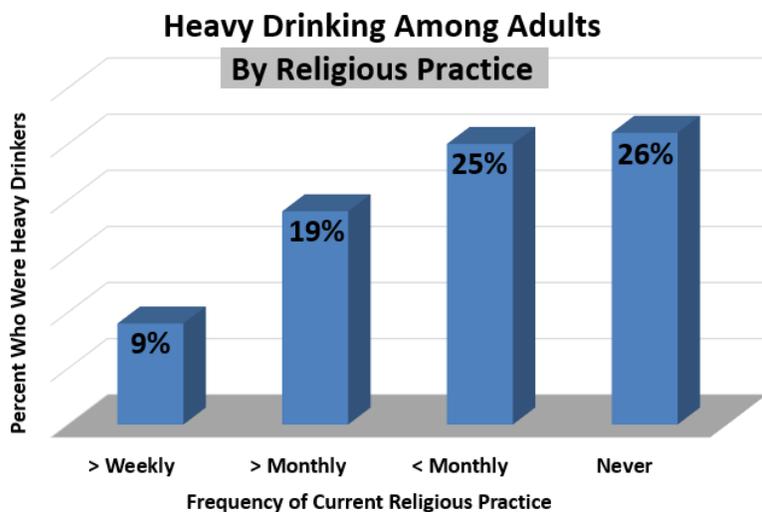
This chart looks at likelihood to drink heavily at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of sexual habits (chaste vs. promiscuous**) and two sets of religious attendance (weekly vs. never).*

The families occupying the four corners (or four extremes) of these quadrants are:

- The chaste* person that worships weekly;*
- The chaste* person that never worships;*
- The promiscuous* person that worships weekly;*
- The promiscuous* person that never worships.*

*(*No non-marital sexual partners during the survey year.)
(**Four or more non-marital sexual partners during the survey year.)*



Source: National Longitudinal Survey of Youth 1979 and Child and Young Adult Survey 1994-2008 (Ages 18+)

Heavy Drinking Among Adults by Number of Extramarital Sexual Partners and Religious Practice

Heavy drinking, multiple sexual partners and avoidance of worship tend to go together: the 1979 National Longitudinal Survey of Youth shows that adults who have had no extramarital sexual partners in the previous year and worshipped at least weekly at the time of the survey were less likely to be heavy drinkers.

Number of Extramarital Sexual Partners: Only 9 percent of adults who had no extramarital sexual partners (were chaste) were heavy drinkers, compared with 17 percent of adults who had one extramarital sexual partner. These adults were followed by 21 percent of adults who had 2 extramarital sexual partners, 31 percent who had three extramarital sexual partners, and 41 percent of adults who had four or more extramarital sexual partners.

Religious Practice: Only 9 percent of adults who attended weekly religious services were heavy drinkers, compared with 19 percent of adults who attended church at least monthly. Among adults who attended church less than once a month, 25 percent were heavy drinkers, followed by adults who had no religious attendance (26 percent).

Number of Extramarital Sexual Partners and Religious Practice Combined: Only 4 percent of chaste adults who worshipped weekly were heavy drinkers, followed by 14 percent of individuals who never attended church, but had no extramarital sexual partners. Thirty-two percent of adults who attended church but were promiscuous were heavy drinkers, followed by adults who were not chaste and who never attended church (44 percent).

Related Insights from Other Studies: Other studies show relationships between sexual activity and drinking. A 1990 random digit-dial telephone survey done of 16- to 19-year-olds in Massachusetts found that 64 percent of teenagers who reported having sexual intercourse did so after drinking and 15 percent did so after other drug use. Forty-nine percent of teenagers were more likely to have sex if they and their partner had been drinking.¹

Additionally, another study found that drinking at an early age was associated with alcohol and sexual risks through mid-adolescence; early drinkers were more likely to report later alcohol problems, as well as multiple sexual partners and being drunk or high during sexual intercourse. Among females, early drinking was also related to sexual initiation and recent sexual intercourse.²

Religious practice also affects alcohol use. One study found that among college students those, who were from “Gentile” religious traditions (as opposed to “Jewish” religious traditions), those

¹Lee Strunin and Ralph Hingson, “Alcohol, Drugs, and Adolescent Sexual Behavior,” *Substance Use & Misuse* 27, no. 2 (1992): 129-146.

²Ann Stueve and Lydia N. O’Donnell, “Early Alcohol Initiation and Subsequent Sexual and Alcohol Risk Behaviors Among Urban Youths,” *American Journal of Public Health* 95, no. 5 (May 2005): 887-893.

who were not strongly attached to a particular faith, and those who had parents who were alcohol abusers were more likely to abuse alcohol. This same study found that parental religious affiliation influenced the alcohol choices made by their children, with greater parental religiosity leading to less alcohol abuse by the children.³ Another study of college students also found that students with no religious affiliation drank significantly more and more frequently, got drunk more, drank more for celebration purposes, and had greater perceived drinking norms.⁴

Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

Scott Talkington, Ph.D.

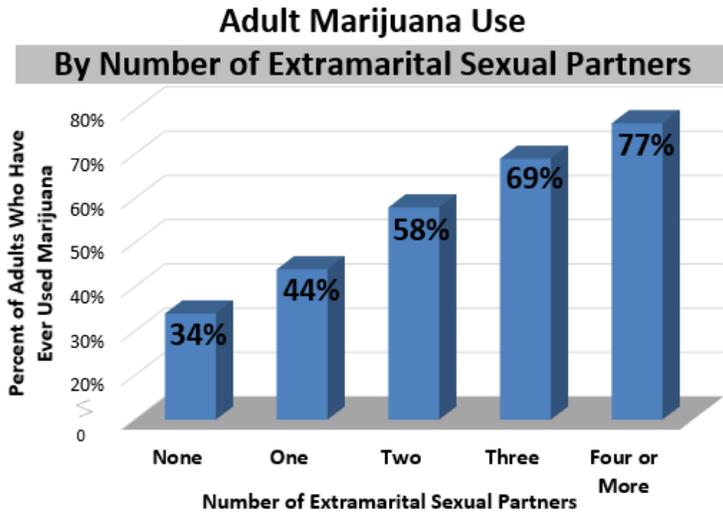
Scott Talkington has been Research Director for the National Association of Scholars and Senior Research Fellow at George Mason University School of Public Policy since 1998.

³ H. Wesley Perkins, "Parental Religion and Alcohol Use Problems as Intergenerational Predictors of Problem Drinking among College Youth," *Journal for the Scientific Study of Religion* 26, no. 3 (September 1987): 340-357.

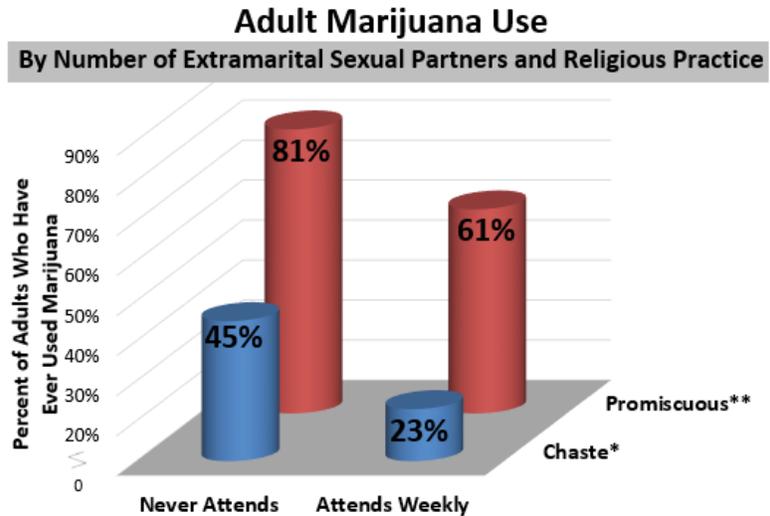
⁴ Julie A. Patock-Peckham, Geoffrey T. Hutchinson, Jeewon Cheong, and Craig T. Nagoshi, "Effect of religion and religiosity on alcohol use in a college student sample," *Journal of Drug and Alcohol Dependence* 49, no. 2 (January 1998): 81-88.

Adult Marijuana Use

By Number of Extramarital Sexual Partners and Religious Practice



Source: 1979 National Longitudinal Survey of Youth, Child and Young Adult Survey (1994-2008)



Source: 1979 National Longitudinal Survey of Youth, Child and Young Adult Survey (1994-2008)

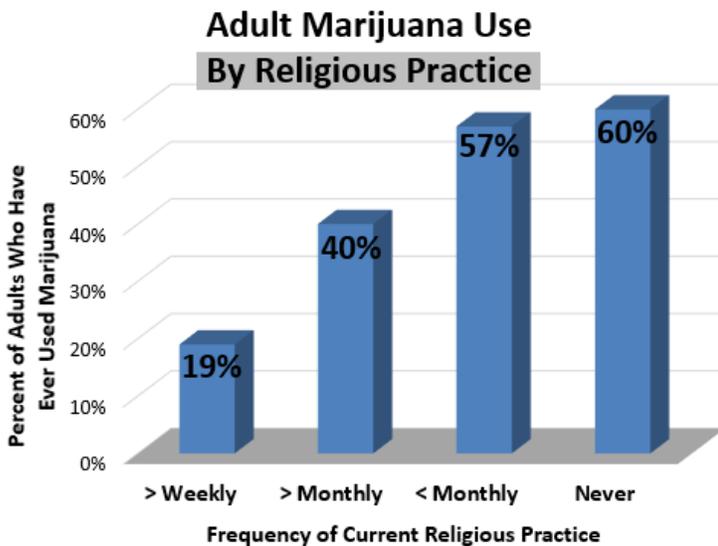
This chart looks at likelihood to ever use marijuana at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of sexual habits (chaste vs. promiscuous**) and two sets of religious attendance (weekly vs. never).*

The families occupying the four corners (or four extremes) of these quadrants are:

- The chaste* person that worships weekly;*
- The chaste* person that never worships;*
- The promiscuous** person that worships weekly;*
- The promiscuous** person that never worships.*

*(*No non-marital sexual partners during the survey year.)
(**Four or more non-marital sexual partners during the survey year.)*



Source: 1979 National Longitudinal Survey of Youth, Child and Young Adult Survey (1994-2008)

Marijuana Use by Number of Extramarital Sexual Partners and Religious Practice

The 1979 National Longitudinal Survey of Youth, Child and Young Adult Survey shows that adults who had no extramarital sexual partners and worshipped at least weekly in the survey year were less likely to use marijuana.

Number of Extramarital Sexual Partners: Thirty-four percent of individuals who had no extramarital sexual partners in the survey year had ever used marijuana, compared with 44 percent of individuals who had one extramarital sexual partner. Fifty-eight percent of individuals who had two extramarital sexual partners had ever used marijuana, followed by 69 percent who had three extramarital sexual partners, and 77 percent who had four or more extramarital sexual partners.

Religious Practice: Only 19 percent of individuals who attended church at least weekly at the time of the survey had ever used marijuana, compared to 40 percent who attended at least monthly. Fifty-seven percent of individuals who attended church less than monthly had ever used marijuana, compared with 60 percent who never attended church.

Number of Extramarital Sexual Partners and Religious Practice Combined: Those who worshipped at least weekly and were chaste (had no extramarital sexual partners) in the survey year were least likely to heavily use marijuana (23 percent), followed by those who were chaste but did not attend church (45 percent), those who attended church weekly but were promiscuous (had four or more extramarital sexual partners) in the survey year (61 percent), and those who were promiscuous and never attended church (81 percent).

Related Insights from Other Studies: A study of a sample of Americans reaching maturity in the late '70s and early '80s showed that “[b]oys and girls who become sexually active are much more likely than those who abstain to begin using alcohol or marijuana within a year, although the linkage is stronger for girls than for boys...the link between sexual activity and marijuana use appears stronger than the link between sexual activity and alcohol use.”¹

One study of adolescents in the Midwest found that religiosity and the importance placed on participating in church activities reduced adolescent likelihood to use marijuana. Furthermore, the difference in likelihood to use marijuana between strongly religious and weakly religious adolescents was the largest observed; strongly religious adolescents were less likely to use marijuana. (Other differences, such the likelihood to use stimulants, to steal, or to drink beer, were also examined.)²

Patrick F. Fagan, Ph.D. and Scott Talkington, Ph.D.

¹ Frank L. Mott and R. Jean Haurin, “Linkages Between Sexual Activity and Alcohol and Drug Use Among Adolescents,” *Family Planning Perspectives* 20, no. 3 (1988): 128.

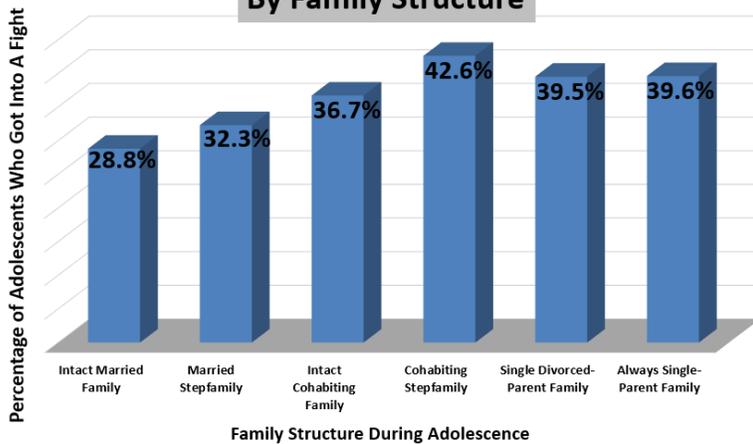
² John K. Cochran, “Another Look at Delinquency and Religiosity,” *Sociological Spectrum* 9 (1989): 153, 157.



Violence

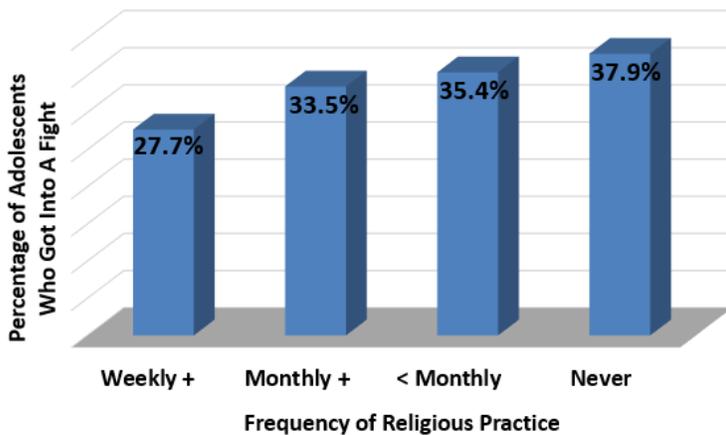
Adolescents Who Have Ever Been In A Fight By Family Structure and Religious Practice

Adolescents Who Have Ever Been In A Fight
By Family Structure



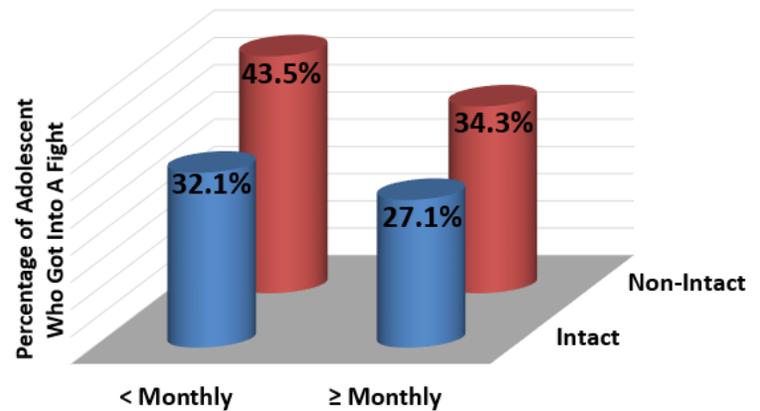
Source: National Longitudinal Study of Adolescent Health, Waves I and II. Adolescents Grades 7-12.

Adolescents Who Have Ever Been In A Fight
By Religious Practice



Source: National Longitudinal Study of Adolescent Health, Waves I and II. Adolescents Grades 7-12.

Adolescents Who Have Ever Been In A Fight
By Family Structure and Religious Practice



Source: National Longitudinal Study of Adolescent Health, Waves I and II. Adolescents Grades 7-12.

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts depict the percentage of adolescents in Grades 7-12 who have ever been in a fight, correlated with religious attendance and family structure.

Adolescents Who Have Ever Been In a Fight by Family Structure and Religious Practice

Family Structure: According to the National Longitudinal Study of Adolescent Health Waves I and II, 42.6 percent of adolescents living in a cohabiting stepfamily had been in a fight, whereas only 28.8 percent of children with married parents had ever been in a fight. Among other family structures, 32.3 percent of adolescents living in stepfamilies, 36.7 percent of those living with cohabiting biological parents, 39.5 percent of those with divorced parents, and 39.6 percent of those with never married parents had ever been in a fight.

Religious Practice: Waves I and II of the National Longitudinal Study of Adolescent Health showed that 37.9 percent of students in Grades 7-12 who never worshipped had been in a fight, whereas only 27.7 percent of adolescents who worshipped at least weekly had been in a fight. Of those who attended religious services between one and three times a month, 33.5 percent had been in a fight, and of those who worship less than once a month, 35.4 percent had been in a fight.

Family Structure and Religious Practice Combined: Only 27.1 percent of adolescents who lived with both biological parents and worshipped at least monthly had ever been in a fight. By contrast, 43.5 percent of adolescent students who worshipped less than monthly and came from single-parent or reconstituted families had ever been in a fight. In between were those in non-intact families who worshipped at least monthly (34.3 percent) and those who lived with both biological parents and worshipped less than monthly (32.1 percent).

Related Insights from Other Studies: Many other studies confirm the direction of these findings. Wendy Manning and Kathleen Lamb of Bowling Green State University reported that teens who were more religious had less behavioral problems than other teens. They also found that adolescents living with married biological parents were less delinquent than those living within any other family structure.¹

Michelle Pearce of Yale University and colleagues found that “a greater level of parent involvement and private religious practices were associated with a decrease in conduct problems over a 1-year period.”²

Lela McKnight and Ann Loper of the University of Virginia also reported that residing in a single-parent household was one of only two significant risk factors associated with delinquency in female adolescents. Degree of religious belief was one of five significant resilience factors.³

¹ Wendy D. Manning and Kathleen A. Lamb, “Adolescent Well-Being in Cohabiting, Married, and Single-Parent Families,” *Journal of Marriage and Family* 65 (2003): 876-893.

² Michelle J. Pearce, Stephanie M. Jones, Mary E. Schwab-Stone, and Vladislav Ruchkin, “The Protective Effects of Religiousness and Parent Involvement on the Development of Conduct Problems among Youth Exposed to Violence,” *Child Development* 74.6 (2003): 1682-1696.

Christian Smith of the University of Notre Dame found that adolescent children whose parents attended church regularly were more likely to expect their parents to be upset if they discovered their children had been fighting.⁴

When it comes to keeping children from getting into fights, the intact married family that worships regularly is the most effective peacekeeping force.

Patrick F. Fagan, Ph.D.

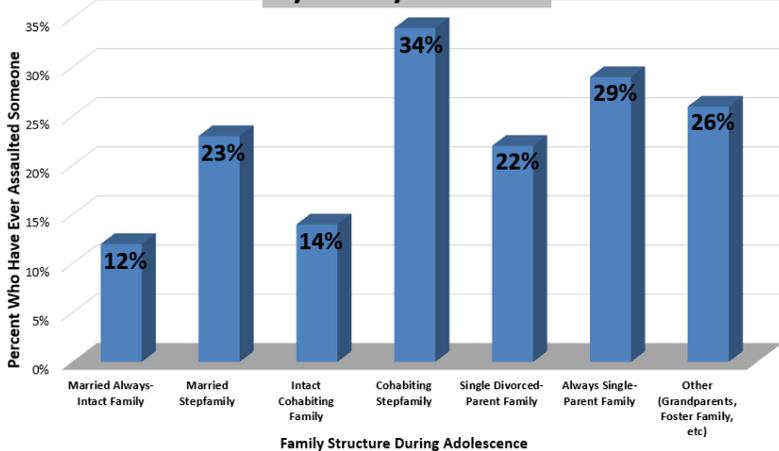
Patrick Fagan is the Director of the Marriage and Religion Research Institute

³ Lela Renee McKnight and Ann Booker Loper, "The Effect of Risk and Resilience Factors on the Prediction of Delinquency in Adolescent Girls," *Social Psychology International* 23.2 (2002): 186-198.

⁴ Christian Smith, "Religious Participation and Parental Moral Expectations and Supervision of American Youth," *Reviews of Religious Research* 44.4 (2003): 414-424. This finding is from www.familyfacts.org.

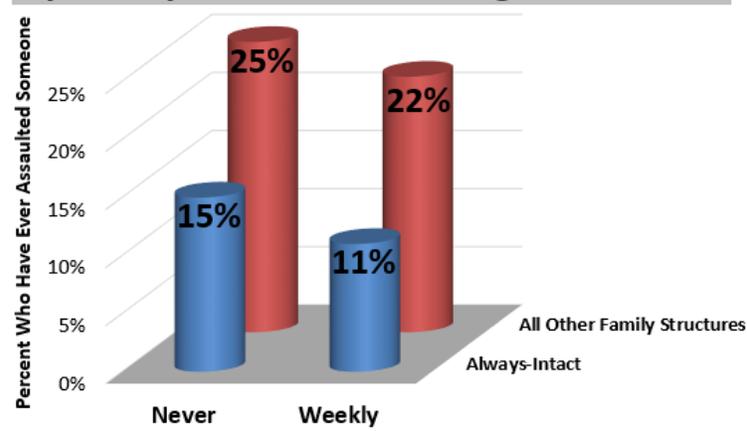
Assaulted Someone By Family Structure and Religious Practice

Assaulted Someone
By Family Structure



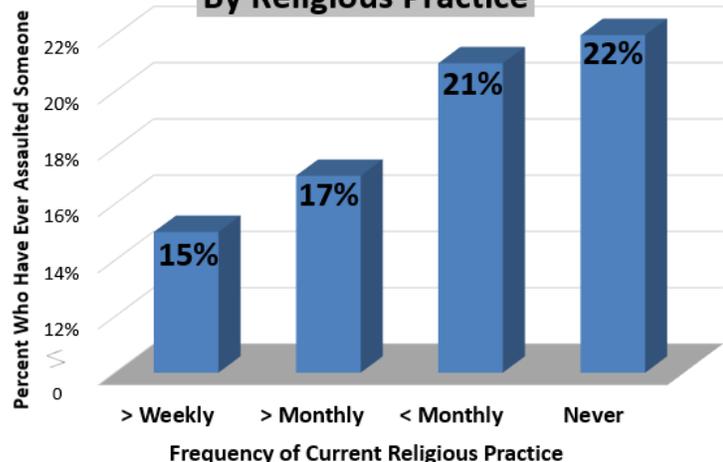
Source: National Longitudinal Survey of Youth (1997)

Assaulted Someone
By Family Structure and Religious Practice



Source: National Longitudinal Survey of Youth (1997)

Assaulted Someone
By Religious Practice



Source: National Longitudinal Survey of Youth (1997)

This chart looks at adults who have committed assault at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of family structures (always-intact vs. all other family structures*) and two sets of religious attendance (weekly vs. never).

The families occupying the four corners (or four extremes) of these quadrants are:

- The always-intact married family that worships weekly;
- The always-intact married family that never worships;
- All other family structures* that worship weekly;
- All other family structures* that never worship.

(*“All other family structures” includes adults in the following categories: married stepfamily, cohabiting stepfamily, single divorced parent, and always single parent. In all these structures, there has been rejection between the biological father and mother, and thus the original pairing is no longer intact.)

Assaulted Someone by Family Structure and Religious Practice

According to the 1997 National Longitudinal Survey of Youth, adults who grew up in intact families who frequently attended religious services at the time of the survey were least likely to have ever assaulted someone.

Family Structure: According to the 1997 National Longitudinal Survey of Youth, 12 percent of adults who grew up with both biological married parents committed assault in their lifetime. After those who grew up in intact families, those who grew up in an intact, cohabiting family were least likely to commit assault (14 percent), followed by those who grew up in a divorced single-parent family (22 percent), those who grew up in a married stepfamily (23 percent), those who grew up in an alternate family structure [i.e. with grandparents, in foster homes, etc.] (26 percent), and those who grew up with an always single parent (29 percent). Those who grew up in a cohabiting stepfamily were most likely to commit assault (34 percent).

Religious Practice: The 1997 National Longitudinal Survey of Youth shows that 15 percent of those who attended religious services at least once per week at the time of the survey committed assault. They were followed by those who attended services at least monthly (17 percent) and those who attended less than monthly (21 percent). Adults who never attended religious services were most likely (22 percent) to ever have assaulted someone.

Family Structure and Religious Practice Combined: Based on the 1997 National Longitudinal Survey of Youth, 11 percent of adults who worshipped weekly and grew up in intact families had committed assault. By contrast, 25 percent of adults who never attended religious services and came from “other family structures” had assaulted someone. Between these two extremes were those who never worshipped and grew up in intact families (15 percent) and those who attended religious services weekly but grew up in “other” family structures (22 percent).

Related Insights from Other Studies: Research by Cary Heck and Anthony Walsh found that “delinquents from homes broken by desertion...committed more frequent and/or more serious acts in each offense category than did delinquents from the other family structure conditions.”¹ Robert DuRant found that frequent religious attendance in young adolescents correlated with increased likelihood of choosing nonviolent methods to solve hypothetical conflict.² Also, Christopher G. Ellison found that religious practice is correlated to decreased risk of domestic violence.³

Patrick F. Fagan, Ph.D. and Scott Talkington, Ph.D.

¹ Heck, Cary & Walsh, Anthony. “The Effects of Maltreatment and Family Structure on Minor and Serious Delinquency.” *International Journal of Offender Therapy and Comparative Criminology* 44(2), (2000) pp. 178-193.

² DuRant, Robert, Frank Treiber, Elizabeth Goodman & Elizabeth R. Woods. “Intentions to Use Violence among Young Adolescents,” *Pediatrics* Volume 98(6), (1996) pp. 1104-1108.

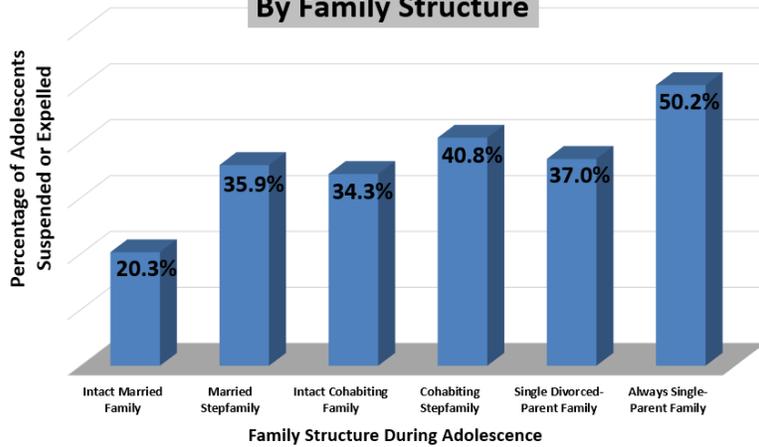
³ Ellison, Christopher G., Jenny A. Trinitapoli, Kristin L. Anderson & Byron R. Johnson. “Race/Ethnicity, Religious Involvement, and Domestic Violence.” *Violence Against Women* Volume 13(11), (2007) pp. 1094-1112.



Risky Behavior

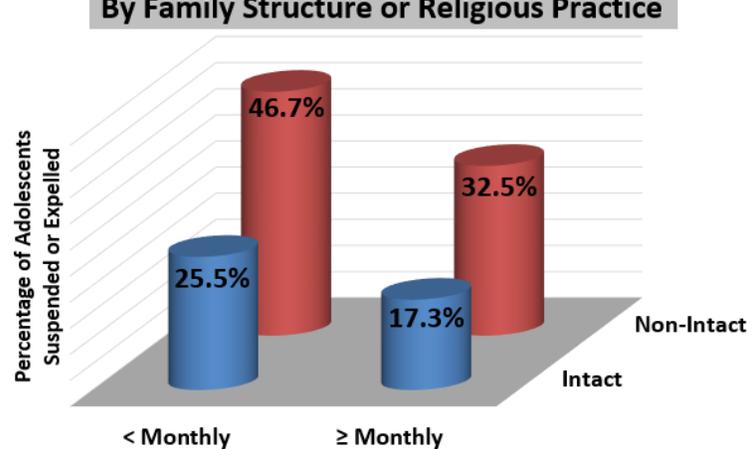
Adolescents Suspended or Expelled From School By Family Structure and Religious Practice

Adolescents Suspended or Expelled From School
By Family Structure



Source: National Longitudinal Study of Adolescent Health. Adolescents Grades 7-12.

Adolescents Suspended or Expelled from School
By Family Structure or Religious Practice



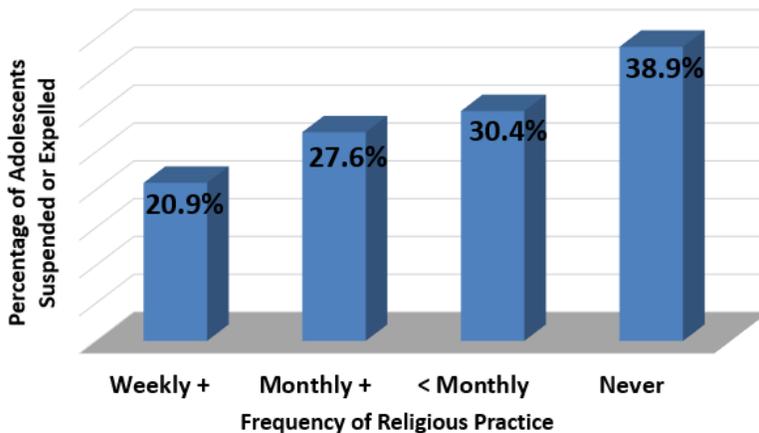
Source: National Longitudinal Study of Adolescent Health. Adolescents Grades 7-12.

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

Adolescents Suspended or Expelled From School
By Religious Practice



Source: National Longitudinal Study of Adolescent Health. Adolescents Grades 7-12.

Adolescents Suspended or Expelled From School by Family Structure and Religious Practice

Family Structure: Based on the National Longitudinal Study of Adolescent Health Wave I, 20.3 percent of students in Grades 7-12 who lived with their married, biological parents had ever been suspended or expelled from school. By contrast, more than 50 percent of adolescents who lived with a single, never-married parent had ever been suspended or expelled. In between were those who lived with two biological cohabiting parents (34.3 percent), those who lived with a step-parent (35.9 percent), those whose parents were divorced (37 percent), and those who lived with one biological cohabiting parent (40.8 percent).

Religious Practice: The Adolescent Health Study also showed that 20.9 percent of students in Grades 7-12 who worshipped at least weekly had ever been suspended or expelled. By contrast, almost 39 percent of adolescents who never worshipped had been suspended or expelled. In between were those who attended services one to three times a month (27.6 percent) and those who attended services less than once a month (30.4 percent).

Family Structure and Religious Practice Combined: Only 17.3 percent of adolescent students who were living with both biological parents and worshipped at least monthly had ever been suspended or expelled from school. By contrast, 46.7 percent who worshipped less than monthly and came from single-parent or reconstituted families had been expelled or suspended. In between were those who lived with both biological parents and worshipped less than monthly (25.5 percent) and those in non-intact families who worshipped at least monthly (32.5 percent).

Related Insights from Other Studies: Though little additional research has been done on the correlation of religious attendance, family structure, and expulsion or suspension from school, several studies corroborate the direction of these findings.

Wendy Manning of Bowling Green State University and Kathleen Lamb of the University of Wisconsin reported that adolescents who were more religious were less likely to be suspended or expelled, as were adolescents who lived with their married parents.¹

Bryon Johnson of Baylor University and colleagues analyzed delinquency data from the National Youth Survey, which included delinquency measures such as “damaged school property,” “hit teacher,” “hit students,” and “skipped classes.” They found that adolescent religiosity was associated with lower levels of delinquency and that adolescents who lived with both biological parents were less likely to associate with delinquent friends.²

¹ Wendy D. Manning and Kathleen A. Lamb, “Adolescent Well-Being in Cohabiting, Married, and Single-Parent Families,” *Journal of Marriage and Family*, vol. 65 (2003): 876-893.

² Byron R. Johnson, et al., “Does Adolescent Religious Commitment Matter? A Reexamination of the Effects of Religiosity on Delinquency,” vol. 38 (2001): 22-44.

Jerry Trusty of Texas A&M University and Richard Watts of Baylor University found that the more often adolescents attended religious activities and the greater importance they gave to religion, the more likely they were to have involved parents and the less likely they were to be delinquent.³

When it comes to keeping adolescents from being expelled, the intact married family that worships weekly earns the best marks.

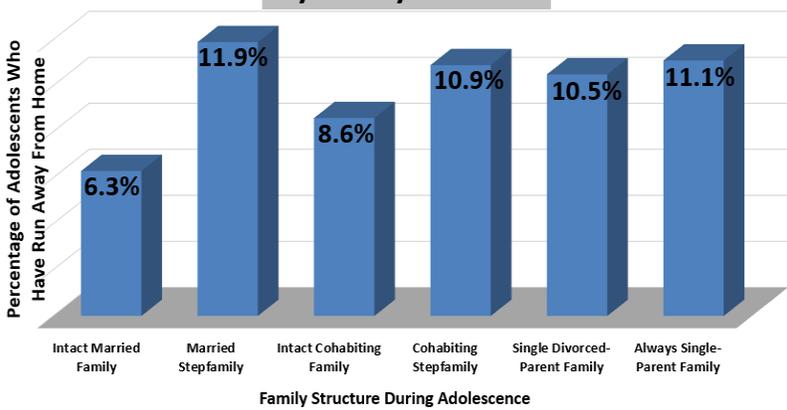
Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

³ Jerry Trusty and Richard E. Watts, "Relationship of High School Seniors' Religious Perceptions and Behavior to Educational, Career, and Leisure Variables," *Counseling and Values*, vol. 44 (1999): 30-40. The three delinquency measures derived from the National Education Longitudinal Study included school suspensions, arrests, and time spent in juvenile centers.

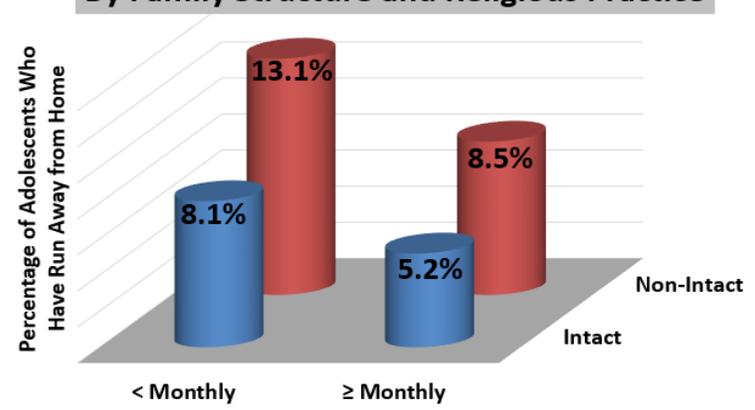
Adolescents Who Have Run Away By Family Structure and Religious Practice

Adolescents Who Have Run Away
By Family Structure



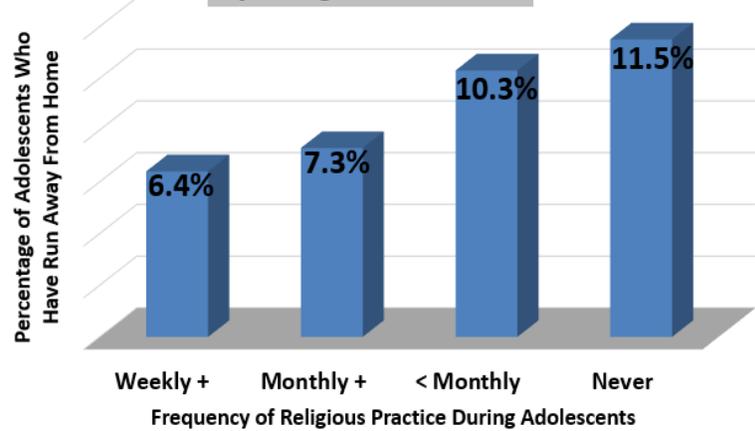
Source: National Longitudinal Study of Adolescent Health, Adolescents Grades 7-12.

Adolescents Who Have Run Away
By Family Structure and Religious Practice



Source: National Longitudinal Study of Adolescent Health, Adolescents Grades 7-12.

Adolescents Who Have Run Away
By Religious Practice



Source: National Longitudinal Study of Adolescent Health, Adolescents Grades 7-12.

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts depict the percentage of adolescents in Grades 7-12 who have ever run away, correlated with religious attendance and family structure.

These charts draw on a large national sample (16,000) from the National Longitudinal Study of Adolescent Health. This work was done by the author in cooperation with former colleagues at The Heritage Foundation.

Adolescents Who Have Run Away by Family Structure and Religious Practice

Family Structure: Based on National Longitudinal Study of Adolescent Health, 6.3 percent of students in Grades 7-12 who lived with their married, biological parents had run away from home before. By contrast, 11.9 percent of adolescents who lived with a stepparent had run away from home. In between were those who lived with two biological cohabiting parents (8.6 percent), those whose parents were divorced (10.5 percent), those who lived in a cohabiting stepfamily (10.9 percent), and those who lived with a single, never-married parent (11.1 percent).

Religious Practice: According to the National Longitudinal Study of Adolescent Health, 6.4 percent of students in Grades 7-12 who worshipped at least weekly had run away from home. By contrast, 11.5 percent of students who never worshipped had run away from home. In between were those who worshipped one to three times a month (7.3 percent) and those who worshipped less than once a month (10.3 percent).

Family Structure and Religious Practice Combined: Only 5.2 percent of adolescents who lived with both biological parents and worshipped at least monthly had ever run away from home. By contrast, more than 13.1 percent of adolescents who worshipped less than monthly and came from single-parent or reconstituted families had run away. In between were those in non-intact families who worshipped at least monthly (8.5 percent) and those who lived with both biological parents and worshipped less than monthly (8.1 percent).

Related Insights from Other Studies: Several other studies corroborate the direction of these findings. Having analyzed delinquency data from the National Longitudinal Study of Adolescent Health, Lela McKnight and Ann Loper of the University of Virginia reported that single-parent status was a significant risk factor for adolescent female delinquency while religious belief was a significant resiliency factor.²

Wendy Manning and Kathleen Lamb of Bowling Green State University also found that adolescents who lived with both biological parents and were more religious were less likely to be delinquent.³ As the evidence indicates, religious attendance and the intact married family are a powerful tandem of effective guardians against runaway adolescents.

Patrick F. Fagan, Ph.D.

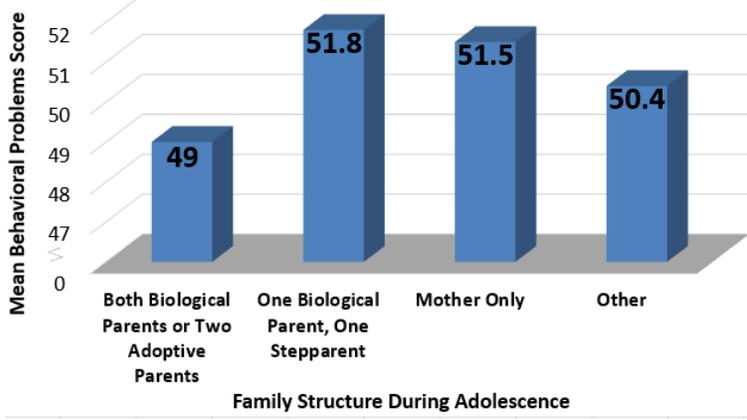
Patrick Fagan is the Director of the Marriage and Religion Research Institute

² Lela Renee' McKnight and Ann Booker Loper, "The Effect of Risk and Resilience Factors on the Prediction of Delinquency in Adolescent Girls," *School Psychology International*, vol. 23 (2002): 186-198. The delinquency measures included running away from home.

³ Wendy D. Manning and Kathleen A. Lamb, "Adolescent Well-Being in Cohabiting, Married, and Single-Parent Families," *Journal of Marriage and Family*, vol. 65 (2003): 876-893. The delinquency measures included running away from home.

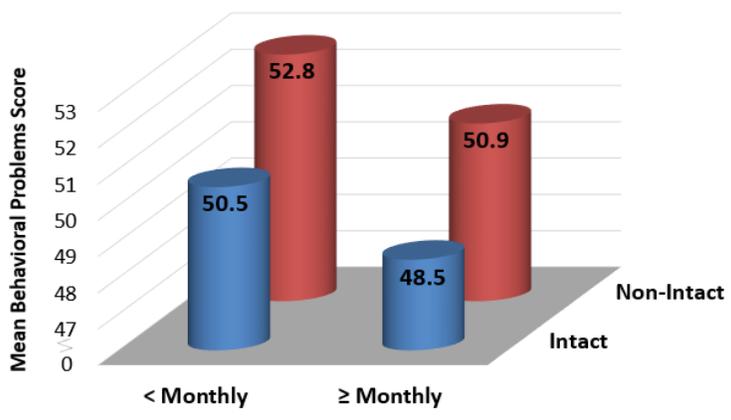
Child Behavioral Problems By Family Structure and Religious Practice

Child Behavioral Problems
By Family Structure



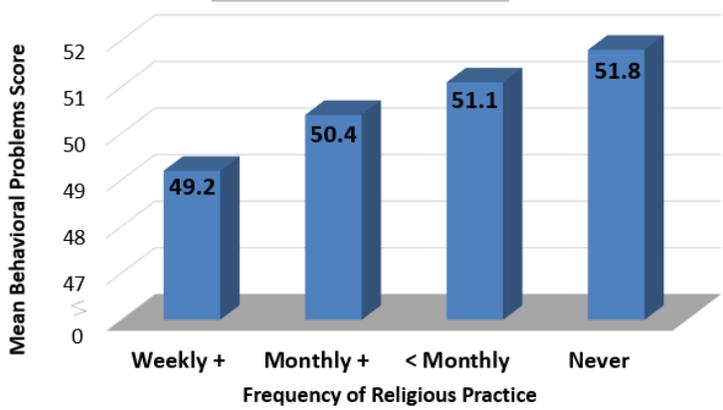
Source: National Survey of Children's Health, Adolescents Aged 6-17.

Child Behavioral Problems
By Family Structure and Religious Practice



Source: National Survey of Children's Health, Adolescents Aged 6-17.

Child Behavioral Problems
By Religious Practice



Source: National Survey of Children's Health, Adolescents Aged 6-17.

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

These charts depict the mean behavior problems score of children aged 6 to 17, correlated with religious attendance and family structure.

Items measured on the behavior problems scale include bullying, disobedience, and acting depressed. The behavior problems scale has a mean of 50 and a standard deviation of ten.

Child Behavioral Problems by Family Structure and Religious Practice

Family Structure: According to the National Survey of Children's Health, children who lived with both biological parents scored lower on the behavior problems scale (49.0)¹ than those who lived with a biological parent and a stepparent (51.8).² In between were those who only lived with their biological mother (51.5) or those who lived within another family structure (50.4).³ Items measured on the behavior problems scale included bullying, disobedience, and acting depressed.⁴

Religious Practice: According to the National Survey of Children's Health, children who attended religious services at least weekly scored lower on the behavior problems scale (49.2) than those who never attended religious services (51.8).⁵ In between were those who worshipped one to three times a month (50.4) and those who attended religious services less than once a month (51.1). Items measured on the behavior problems scale included bullying, disobedience, and acting depressed.

Family Structure and Religious Practice Combined: Children who worshipped frequently and lived with both biological parents or with two adoptive parents had a lower score (48.5) than those who worshipped less than monthly and lived in single-parent or reconstituted families (52.8). In between were those who lived in non-intact families who worshipped at least monthly (50.9) and those who lived in intact families and worshipped less than monthly (50.5). The data were taken from the National Survey of Children's Health. Items measured on the behavior problems scale included bullying, disobedience, and acting depressed.

Related Insights from Other Studies: Several other studies support the direction of these findings. Marjorie Gunnoe of Calvin College and colleagues reported a strong association between adolescent responsibility and parental religiosity and noted how previous studies have shown "that parents play an active role in fostering adolescents' attachment to the religious community."⁶

John Bartkowski of Mississippi State University and colleagues found that frequent religious attendance of both parents correlated with a wide range of positive outcomes in their children, including greater self-control, greater interpersonal skills at school, greater social skills, protection against loneliness/sadness, protection "against internalizing problem behaviors,"

¹ A small sample of "two adoptive parents" is also included in this score.

² Most of the parents in the "biological parent and a stepparent" category are married.

³ Categories covered under "other" include children with father only, foster parent, and children living with grandparent or other relatives.

⁴ The behavior problems scale has a mean of 50 and a standard deviation of ten.

⁵ The behavior problems scale has a mean of 50 and a standard deviation of ten.

⁶ Marjorie Lindner Gunnoe, et al., "Parental Religiosity, Parenting Style, and Adolescent Social Responsibility," *Journal of Early Adolescence* 19 (1999): 199-225.

protection from overactive and impulsive behaviors in the home, and a lower probability of “externalizing problem behaviors at school.”⁷

Jerry Trusty of Texas A&M University and Richard Watts of Baylor University also found that high school seniors who frequently attended religious activities were more likely to have involved parents and less likely to be delinquent than those high school seniors who attended religious activities less frequently.⁸

The twin protective forces of an intact married family and religious attendance both contribute significantly to the cultivation of appropriate adolescent behavior.

Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

Nicholas Zill, Ph.D.

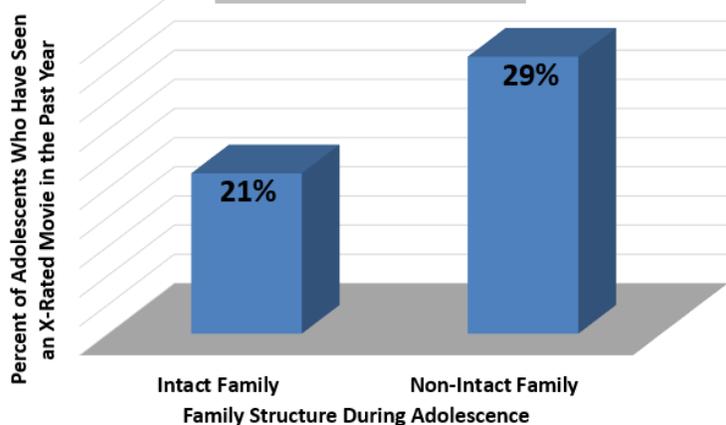
Nicholas Zill is a research psychologist, former Vice President of Westat, and Founding President of Child Trends.

⁷ John P. Bartowski, et al., “Religion and Child Development: Evidence from the Early Childhood Longitudinal Study,” *Social Science Research* 37 (2008): 18-36.

⁸ Jerry Trusty and Richard E. Watts, “Relationship of High School Seniors’ Religious Perceptions and Behavior to Educational, Career, and Leisure Variables,” *Counseling and Values* 44 (1999): 30-40. This finding is from www.familyfacts.org.

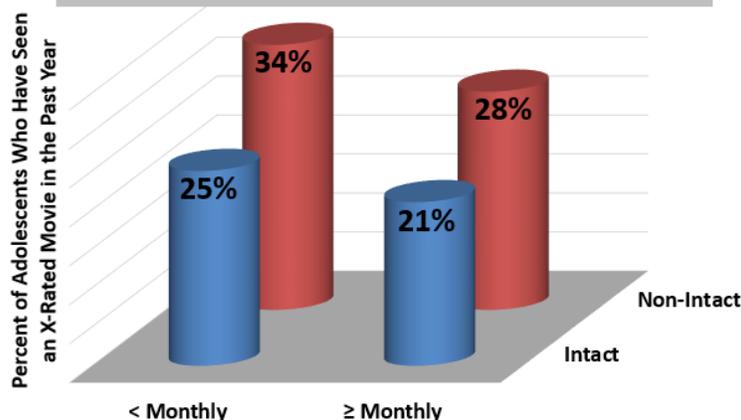
Adolescents Who Viewed X-Rated Films By Family Structure and Religious Practice

Adolescents Who View X-Rated Movies
By Family Structure



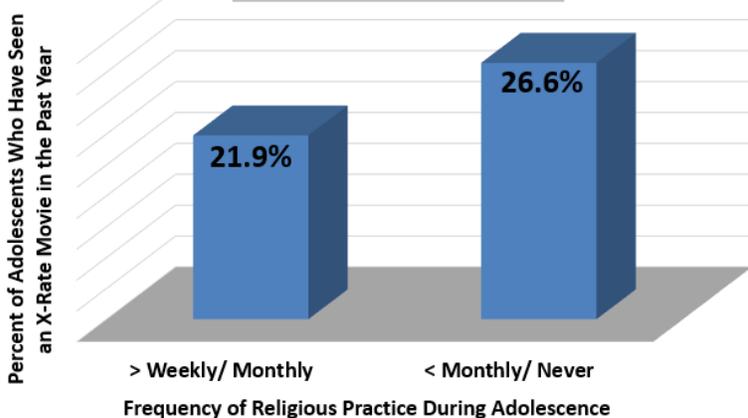
Source: General Social Survey, 1972-2006

Adolescents Who View X-Rated Movies
By Family Structure and Religious Practice



Source: General Social Survey, 1972-2006

Adolescents Who View X-Rated Movies
By Religious Practice



Source: General Social Survey, 1972-2006

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

Adolescents Who Viewed X-Rated Films by Family Structure and Religious Practice

Family Structure: Based on the 1972-2006 General Social Survey, 21 percent of adults who lived in an intact family as adolescents had viewed an X-rated movie in the last year, compared to 29 percent of those who lived in a non-intact family.

Religious Practice: According to the General Social Survey 21.9 percent of adults who attended religious services at least monthly as adolescents had viewed an X-rated movie in the last year, compared to 26.6 percent of adults who attended worship less than monthly as adolescents.

Family Structure and Religious Practice Combined: About 21 percent of adults who attended religious services at least monthly and lived in an intact family as adolescents had viewed an X-rated film in the last year, compared to 34 percent of adults who attended religious services less than monthly and lived in a non-intact family as adolescents. In between were those who lived in an intact family but attended religious services less than monthly (25 percent) and those who had attended religious services at least monthly but lived in a non-intact family (28 percent).

Related Insights from Other Studies: Several other studies corroborate the direction of these findings. Gina Wingood of the Rollins School of Public Health and colleagues found that, among black female adolescents, "[e]xposure to X-rated movies was associated with residing in a single-parent family and being monitored by someone other than one's mother."¹

Jay Grosfeld of the Indiana University School of Medicine also found that children living in "single parent and broken homes" were more likely to be exposed to pornography.²

Elissa Benedek of the University of Michigan and Catherine Brown, executive editor of *Psychiatric News*, reported that children from single-parent homes are most at risk from exposure to televised pornography.³

In terms of religion, Stephen Tibbetts and Michael Blankenship of East Tennessee State University found that those with no religious affiliation were more tolerant of X-rated video stores, even more so when these stores were present in their own neighborhood.⁴

¹ Gina M. Wingood, et al., "Exposure to X-rated Movies and Adolescents' Sexual and Contraceptive-Related Attitudes and Behaviors," *Pediatrics*, vol. 107 (2001): 1116-1119.

² Jay Grosfeld, "The Plight of Children," *Annals of Surgery*, vol. 246 (2007): 343-350.

³ Elissa P. Benedek and Catherine F. Brown, "No Excuses: Televised Pornography Harms Children," *Harvard Review of Psychiatry*, vol. 7 (1999): 236-240.

⁴ Stephen G. Tibbetts and Michael B. Blankenship, "Explaining Citizens' Attitudes Toward Pornography: Differential Effects of Predictors Across Levels of Geographic Proximity to Other Sources," *Justice Quarterly*, vol. 16 (1999): 735-763.

In an examination of Australian adolescents, Joan Abbott-Chapman and Carey Denholm of the University of Tasmania also reported a correlation between high levels of religiosity and avoidance of X-rated films. They found that religious beliefs, in and of themselves, are only weakly associated with avoiding X-rated films. "The positive, normative reinforcement of belonging to a church, school and/or community group of shared values is also needed."⁵

As the data indicate, growing up in an intact family that worships frequently proves to be an effective protector against X-rated movie viewing in adolescence and in adulthood.

Patrick F. Fagan, Ph.D.

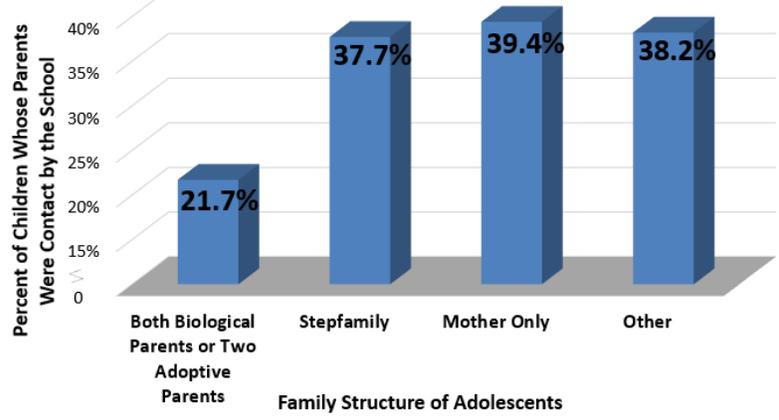
Patrick Fagan is the Director of the Marriage and Religion Research Institute

Althea Nagai, Ph.D.

⁵ Joan Abbott-Chapman and Carey Denholm, "Adolescents' Risk Activities, Risk Hierarchies and the Influence of Religiosity," *Journal of Youth Studies*, vol. 4 (2001): 279-297.

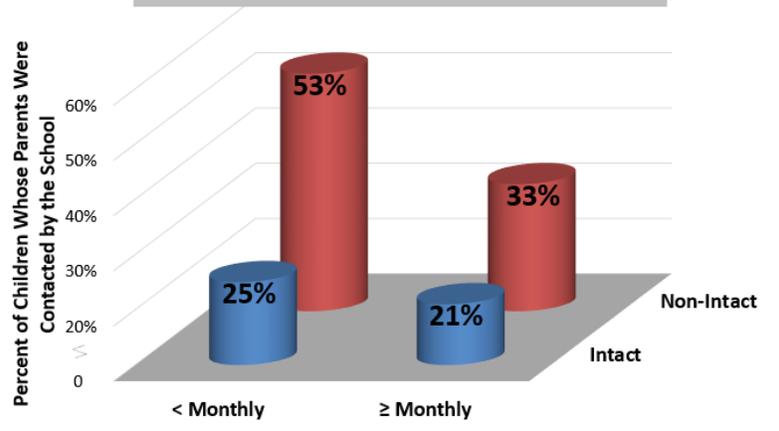
Parents Contacted By School Over Child's Behavior Problems By Family Structure and Religious Practice

Parents Contacted By School Over Child's Behavior Problems
By Family Structure



Source: National Survey of Children's Health (2003)

Parents Contacted By School Over Child's Behavior Problems
By Family Structure and Religious Practice



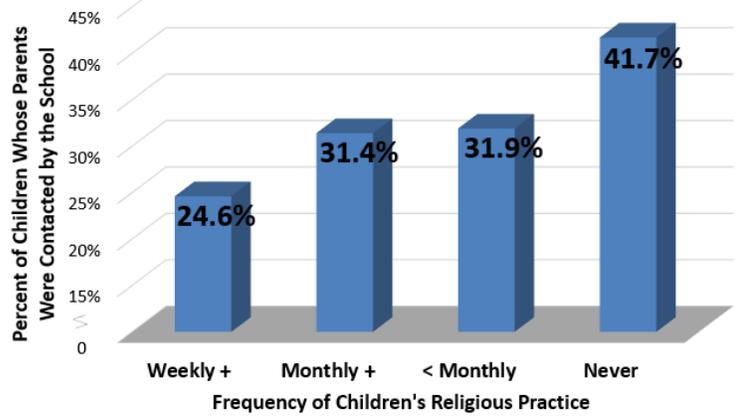
Source: National Survey of Children's Health (2003)

This chart groups the data in four categories: frequency of religious attendance (monthly or more/less than monthly) and family structure (intact/non-intact).

The intact category comprises families with both biological parents, married or unmarried, raising their children. The non-intact category comprises families without both biological parents, including married stepfamilies, cohabiting stepfamilies, divorced single-parent families, and always single-parent families.

The resultant four categories are 1) intact family with monthly or more religious attendance; 2) intact family with less than monthly religious attendance; 3) non-intact family with monthly or more religious attendance; and 4) non-intact family with less than monthly religious attendance.

Parents Contacted By School Over Child's Behavior Problems
By Religious Practice



Source: National Survey of Children's Health (2003)

These charts draw on data collected by the National Center for Health Statistics in the National Survey of Children's Health (NSCH) in 2003. The data sample consisted of parents of 102,353 children and teens in all 50 states and the District of Columbia. 68,996 of these children and teens were between six and 17 years old, the age group that was the focus of the study. The survey sample in this age range represented a population of nearly 49 million young people nationwide.

Parents Contacted By School Over Child’s Behavior Problems by Family Structure and Religious Practice

Family Structure: Only 21.7 percent of children who lived with both biological parents or with two adoptive parents had their parents contacted by their school to report behavior problems, compared to 39.4 percent of children who lived with single mothers. In between were those who lived with a biological parent and a stepparent (37.7 percent)² and those who lived within other family configurations (38.2 percent), such as with their father only or foster parents.³

Religious Practice: Only 24.6 percent of children who worshipped at least weekly had their parents contacted by their school to report behavior problems, whereas 41.7 percent of children who never worshipped had their parents contacted by their school. In between were children who worshipped one to three times a month (31.4 percent) and children who attended religious services less than once a month (31.9 percent).

Family Structure and Religious Practice Combined: Only 21 percent of children who worshipped frequently and lived with both biological parents or with two adoptive parents had their parents contacted by their school to report behavior problems, compared to a much larger 53 percent for children who worshipped less than monthly and lived in single-parent or reconstituted families. In between were those who lived in intact families and worshipped less than monthly (25 percent) and those who lived in non-intact families who worshipped at least monthly (33 percent). The data were taken from the National Survey of Children’s Health.

Related Insights from Other Studies: Several other studies corroborate the direction of these findings. Byron Johnson of Baylor University and colleagues examined delinquency data from the National Youth Survey, which included measures such as “hit students,” “hit teacher,” “damaged school property,” and “skipped classes.” They reported that adolescent religiosity corresponded to fewer instances of delinquency and that adolescents who lived in intact families were less likely to acquire delinquent friends.⁴

John Bartkowski of Mississippi State University and colleagues also found that both parents’ frequent religious attendance correlated with several positive child behavior outcomes, such as greater self-control and a reduced probability of “externalizing problem behaviors at school.”⁵

Patrick F. Fagan, Ph.D. and Nicholas Zill, Ph.D.

² Most of the parents in the “biological parent and a stepparent” category are married.

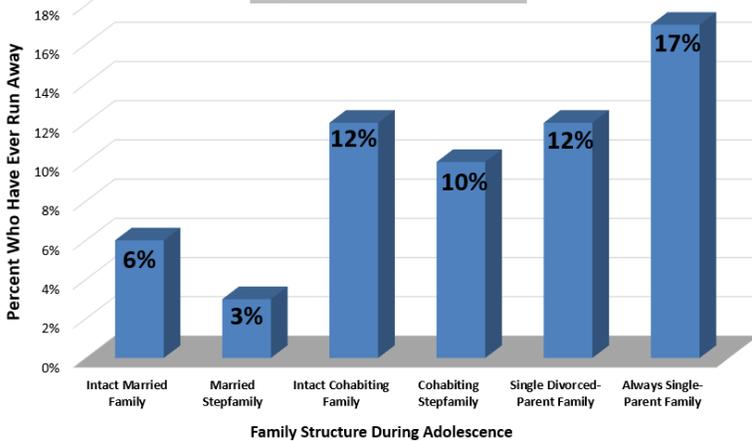
³ “Other family configurations” also include children living with grandparent or other relatives.

⁴ Byron R. Johnson, et al., “Does Adolescent Religious Commitment Matter? A Reexamination of the Effects of Religiosity on Delinquency,” *Journal of Research in Crime and Delinquency*, vol. 38 (2001): 22-44.

⁵ John P. Bartkowski, et al., “Religion and Child Development: Evidence from the Early Childhood Longitudinal Study,” *Social Science Research*, vol. 37 (2008): 18-36.

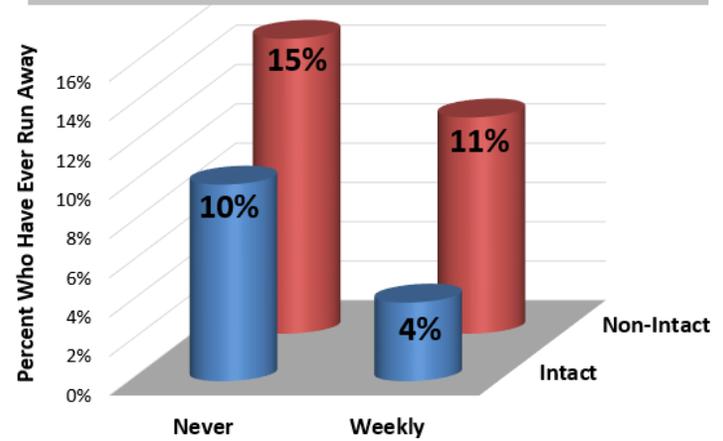
Adolescents Who Have Run Away By Family Structure and Religious Practice

Adolescents Who Have Run Away
By Family Structure



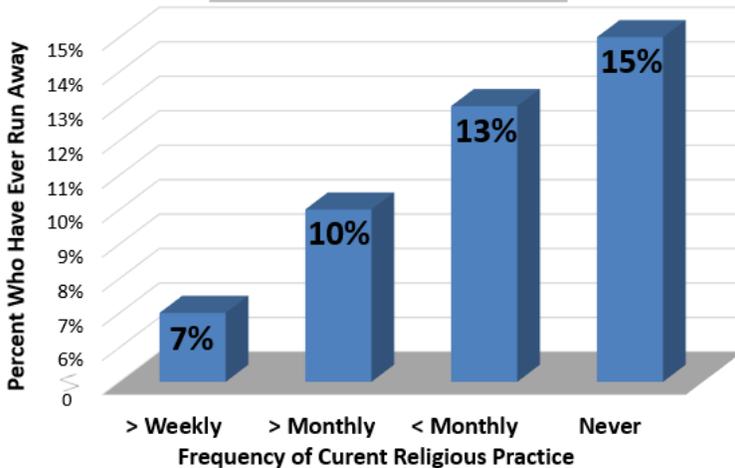
Source: National Longitudinal Survey of Youth (1997)

Adolescents Who Have Run Away
By Family Structure and Religious Practice



Source: National Longitudinal Survey of Youth (1997)

Adolescents Who Have Run Away
By Religious Practice



Source: National Longitudinal Survey of Youth (1997)

This chart looks at the percentage of adolescents who have ever run away at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of family structures (always-intact vs. all other family structures*) and two sets of religious attendance (weekly vs. never).

The families occupying the four corners (or four extremes) of these quadrants are:

- The always-intact married family that worships weekly;
- The always-intact married family that never worships;
- All other family structures* that worship weekly;
- All other family structures* that never worship.

(*The non-intact group consists of individuals in the following categories: married stepfamily, cohabiting stepfamily, single divorced parent, and always-single parent. In all these structures, there has been rejection between the biological father and mother, and thus the original pairing is no longer intact.)

Adolescents Who Have Run Away by Family Structure and Religious Practice

The 1997 National Longitudinal Survey of Youth showed that youth under age 17 who grew up in an always-married family and worshiped at least weekly at the time of the survey had lower rates of running away than other youth.

Family Structure: According to the National Longitudinal Survey of Youth, adolescents from always-married families had a runaway rate of 6 percent, while youth from married stepfamilies had a rate of 3 percent. The rates of running away were much higher for all other family types: intact cohabiting families (12 percent), cohabiting stepfamilies (10 percent), single divorced-parent families (12 percent), and always-single parent families (17 percent).

Religious Practice: Youth who attended religious services at least weekly had an average runaway rate of 7 percent, followed by those who attended at least monthly (10 percent), those who attended less than monthly (13 percent), and those who never attended religious services (15 percent).

Family Structure and Religious Practice Combined: Youth from always-married families who attended religious services at least weekly had an average runaway rate of 4 percent. Youth from always-married families who never attended religious services had an average runaway rate of 10 percent, and youth from all other family structures who attended religious services at least weekly had an average runaway rate of 11 percent. Youth from all other family structures who never attended religious services had the highest average runaway rate, 15 percent.

Related Insights from Other Studies: In the typical household, a broken family lacks parental support, and the child often experiences anxiety over the absent parent. One study of 9th graders showed that lack of parental support was significantly, positively related with rates of running away. If the child perceived low support levels, they became more likely to run away from home during the next two years.¹

Another study about the effects of parenting on adolescents running away found that attention from the mother helped reduce the odds of adolescents running away from home. Parents who are actively involved in their child's activities have a significant impact on the child's decision to remain at home.²

Religious attendance has been linked to likelihood of delinquency. One study on the effects of religion found that child delinquency was dependant on the religiosity of both the mother and child. If they were both very religious or both non- religious, delinquency was low. If the mother

¹ Joan S. Tucker, Maria Orlando Edelen, Phyllis L. Ellickson, and David J. Klein, "Running Away From Home: A Longitudinal Study of Adolescent Risk Factors and Young Adult Outcomes," *Journal of Youth and Adolescence* 40 (2011): 507-518.

² Kimberly A. Tyler and Bianca E. Bersani, "A Longitudinal Study of Early Adolescent Precursors to Running Away," *Journal of Early Adolescence* 28 (2008): 230-251.

and child's religious habits differed, delinquency rates were significantly higher.³ One study by Mark Regnerus, Professor of Sociology at the University of Texas at Austin found that parent and adolescent religiosity lowered girls' rates of delinquency but increased boys' rates overall.⁴

Patrick F. Fagan, Ph.D.

Patrick Fagan is the Director of the Marriage and Religion Research Institute

Scott Talkington, Ph.D.

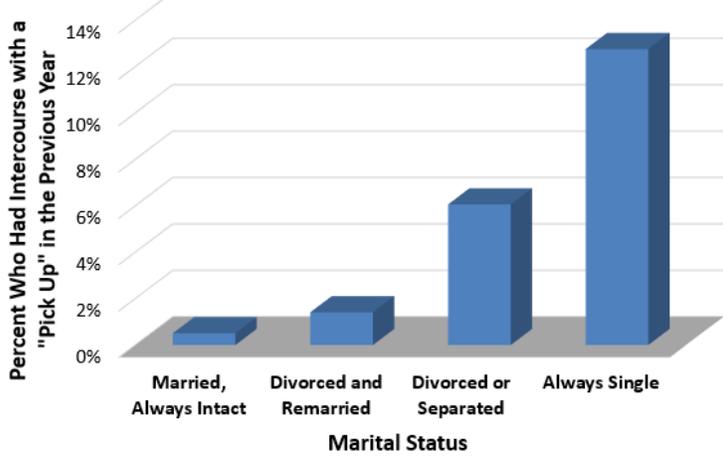
Scott Talkington has been Research Director for the National Association of Scholars and Senior Research Fellow at George Mason University School of Public Policy since 1998.

³ Lisa D. Pearce and Dana L Haynie, "Intergenerational Religious Dynamics and Adolescent Delinquency," *Social Forces* 82, no. 4 (June 2004): 1553-1572.

⁴ Mark D. Regnerus, "Linked Lives, Faith, and Behavior: Intergenerational Religious Influence on Adolescent Delinquency," *Journal for the Scientific Study of Religion* 42, no. 2 (2003): 189-203.

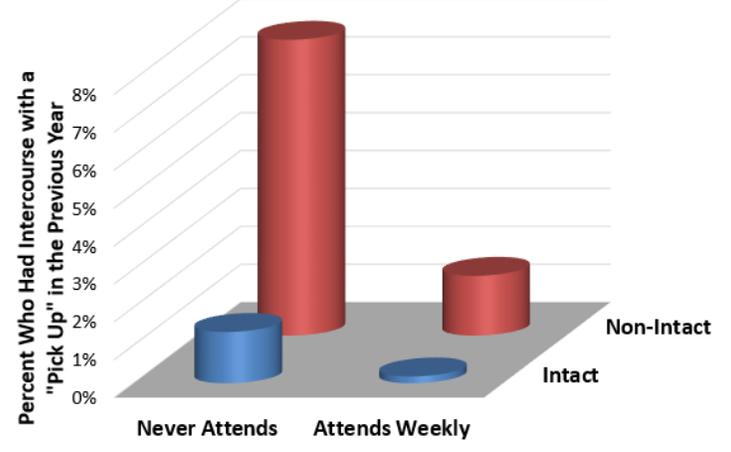
Had Sexual Intercourse with a "Pick-Up" By Family Structure and Religious Practice

Had Sexual Intercourse with a "Pick Up"
By Family Structure



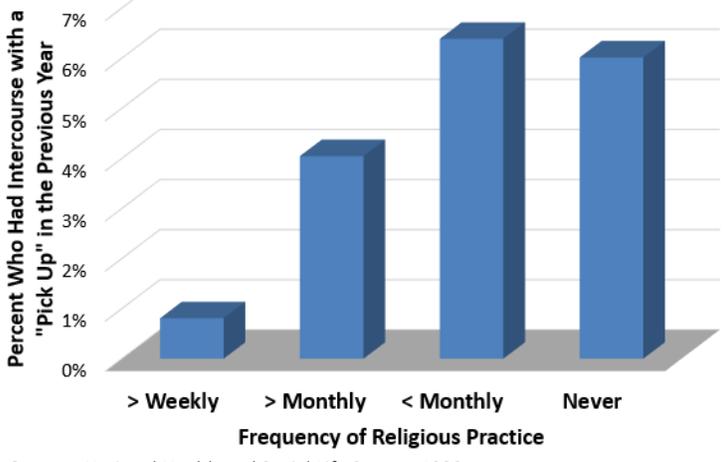
Source: National Health and Social Life Survey, 1992

Had Sexual Intercourse with a "Pick Up"
By Family Structure and Religious Practice



Source: National Health and Social Life Survey, 1992

Had Sexual Intercourse with a "Pick Up"
By Religious Practice



Source: National Health and Social Life Survey, 1992

This chart looks at adults who have had sexual intercourse with a "pick-up" at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of marital statuses (always-intact vs. non-intact and singles) and two sets of religious attendance (weekly vs. never).*

The individuals occupying the four corners (or four extremes) of these quadrants are:

- The always-intact married individual that worships weekly;*
- The always-intact married individual that never worships;*
- The non-intact* or single individual that worships weekly;*
- The non-intact* or single individual that never worships.*

(The non-intact group consists of divorced or separated and divorced and remarried individuals.)*

Had Sexual Intercourse with a “Pick-Up” by Family Structure and Religious Practice

The 1992 National Health and Social Life Survey shows that, of adults aged 18 to 59, those in intact marriages who worshipped weekly were least likely to have had intercourse with a “pick-up” in the previous year.

Family Structure: Those in always-intact marriages were least likely to have had intercourse with a “pick-up” in the previous year (.5 percent), followed by those who were divorced and remarried (1.4 percent), those who were divorced or separated (6.1 percent), and those who were always single (12.8 percent).

Religious Practice: Those who worshipped weekly at the time of the survey were far less likely to have had intercourse with a “pick-up” in the previous year (.8 percent) than those who worshipped less than weekly but at least monthly (4 percent), those who never worshipped (6 percent), and those who worshipped less than monthly (6.4 percent).

Family Structure and Religious Practice Combined: Those in intact marriages who worshipped weekly were, by far, the least likely to have had intercourse with a “pick-up” in the previous year (.2 percent). Those in intact marriages who never worshipped (1.4 percent) and those who worshipped weekly in non-intact family structures or who were single (1.6 percent) were somewhat more likely to have had intercourse with a “pick-up.” Those in non-intact family structures or who were single who never worshipped were dramatically more likely to have had intercourse with a “pick-up” (7.8 percent).

Related Insights from Other Studies: An analysis of 919 undergraduate university women found that those who identified as conservative Protestants were less likely to “hook up” (defined as “a physical encounter” without the expectation of “anything further”), but their reduced likelihood was mediated by their self-rated religiosity and frequency of religious attendance. Catholic women were more likely to “hook up.”¹ However, in its bivariate analysis, the study showed that though a larger proportion of Catholic women who attended church infrequently and did not rate themselves as particularly religious had “hooked up” than those who were religiously nonaffiliated, a smaller proportion of Catholic women who worshiped weekly and reported being very religious had done so.² It would appear that religious attendance, and not only reported religious affiliation, contributes to one’s likelihood to “hook up.”

Analysis of a sample of 459 undergraduate students at a large southeastern public university found that students who reported worshipping less frequently and students who reported little

¹ Amy M. Burdette, Christopher G. Ellison, Terrence D. Hill, and Norval D. Glenn, “Hooking Up” at College: Does Religion Make a Difference? *Journal for the Scientific Study of Religion* 48, no. 3 (2009): 544.

² Amy M. Burdette, Christopher G. Ellison, Terrence D. Hill, and Norval D. Glenn, “Hooking Up” at College: Does Religion Make a Difference? *Journal for the Scientific Study of Religion* 48, no. 3 (2009): 545.

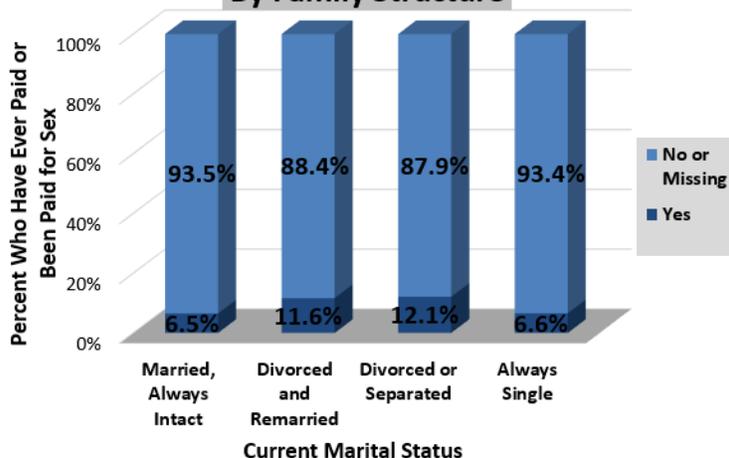
religious feeling were more likely to participate in sexual activities, such as intercourse and oral sex, within the context of a “hook up.” (A “hook up” was simply defined as “[a] sexual encounter between people who are strangers or brief acquaintances. This encounter may be limited to behaviors other than intercourse. There is no expectation of any relationship with this person beyond this sexual encounter.”)³

Patrick F. Fagan, Ph.D. and Althea Nagai, Ph.D.

³ Tina Penhollow, Michael Young, and William Bailey, “Relationship between Religiosity and ‘Hooking Up’ Behavior,” *American Journal of Health Education* 38, no. 6 (2007): 341.

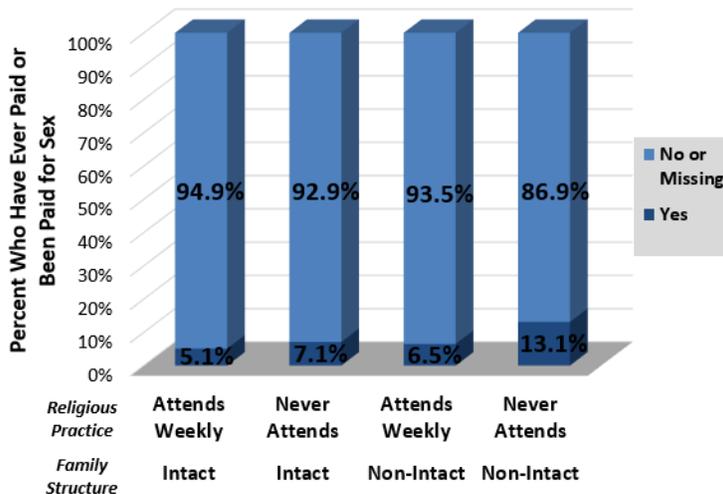
Has Ever Paid or Been Paid for Sex By Family Structure and Religious Practice

Ever Paid or Been Paid for Sex
By Family Structure



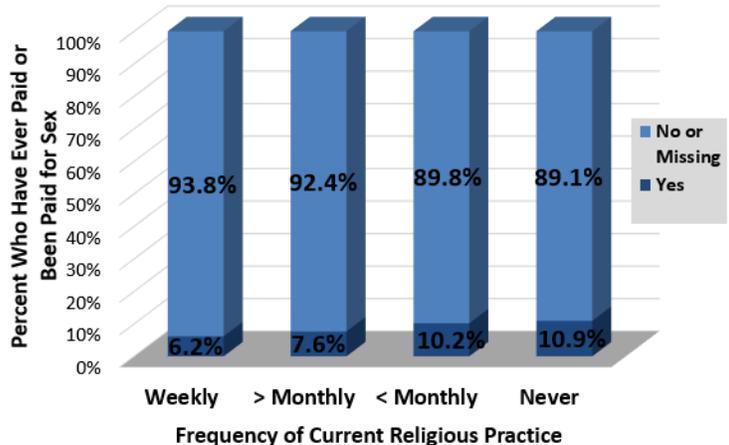
National Health and Social Life Survey, 1992

Ever Paid or Been Paid for Sex
By Family Structure and Religious Practice



National Health and Social Life Survey, 1992

Ever Paid or Been Paid for Sex
By Religious Practice



National Health and Social Life Survey, 1992

This chart looks at adults who have ever paid or been paid for sex at the extremes of four demographic quadrants.

These four quadrants are derived from combining two sets of marital statuses (always-intact vs. non-intact and singles) and two sets of religious attendance (weekly vs. never).*

The individuals occupying the four corners (or four extremes) of these quadrants are:

- The always-intact married individual that worships weekly;*
- The always-intact married individual that never worships;*
- The non-intact* or single individual that worships weekly;*
- The non-intact* or single individual that never worships.*

(The non-intact group consists of divorced or separated and divorced and remarried individuals.)*

Has Ever Paid or Been Paid for Sex by Family Structure and Religious Practice

The 1992 National Health and Social Life Survey shows that, of adults aged 18 to 59, those in intact marriages who worshipped weekly were least likely to have ever paid or been paid for sex.

Family Structure: Those in always-intact marriages were least likely to have ever paid or been paid for sex (6.5 percent), followed by those who were always single (6.6 percent), those who were divorced and remarried (11.6 percent), and those who were divorced or separated (12.1 percent).

Religious Practice: Those who worshipped weekly at the time of the survey were least likely to have ever paid or been paid for sex (6.2 percent), followed by those who worshipped less than weekly but at least monthly (7.6 percent), those who worshipped less than monthly (10.2 percent), and those who never worshipped (10.9 percent).

Family Structure and Religious Practice Combined: Those in intact marriages who worshipped weekly were the least likely to have ever paid or been paid for sex (5.1 percent). Those in non-intact family structures and singles who worshipped weekly (6.5 percent) and those in intact marriages who never worshipped (7.1 percent) were slightly more likely to have ever paid or been paid for sex; however, those in non-intact family structures and singles who never worshipped were much more likely to have done so (13.1 percent).

Related Insights from Other Studies: Of a sample of over 400 Hispanic migrant workers in North Carolina, most of whom were Mexican, Honduran, and Salvadorian, those who were married and lived with their spouses were significantly less likely to have relations with a prostitute (5 percent) than single men (46 percent) or married men whose wives had remained in their country of origin (40 percent).¹

A study of HIV-1 prevalence among east African trucking company workers found that, of the cohort, a smaller percentage of Muslims had ever had relations with a prostitute (48 percent) than adherents to other religions (58 percent).²

Patrick F. Fagan, Ph.D. and Althea Nagai, Ph.D.

¹ Emilio A. Parrado, Chenoa A. Flippen, and Chris McQuiston, "Use of Commercial Sex Workers Among Hispanic Migrants In North Carolina: Implications for the Spread of HIV," *Perspectives on Sexual and Reproductive Health* 36, no. 4 (2004): 153.

² Joel Rakwar, Ludo Lavreys, Mary Lou Thompson, Denis Jackson, Job Bwayo, Salim Hassanali, Kishorchandra Mandaliya, Jeckoniah Ndinya-Achola, and Joan Kreiss, "Cofactors for the acquisition of HIV-1 among heterosexual men: prospective cohort study of trucking company workers in Kenya," *AIDS* 13 (1999): 609.