
Personal Authority Among Catholic Seminarians: Influence of Age and Ethnicity

Martin W. Rovers

St. Paul University

Abstract

Personal authority is defined as the ability to balance individuation and intimacy in relationships with family and peers. Personal Authority in the Family System Questionnaire—College Version (PAFS-QVC) was completed by Catholic seminarians in Canada. Results of this research were compared to other studies of men. Seminarians were found to have more personal authority on most scales. Differences correlating to age and ethnicity were found. On the triangulation scale, scores were significantly correlated with age. On the peer individuation and peer intimacy scales, ethnic differences were found. A critic of PAFS-QVC is given. The implications for counselling are discussed.

Résumé

L'autorité personnelle se définit comme la capacité de trouver l'équilibre entre l'individuation et l'intimité dans les rapports familiaux et dans les relations avec les pairs. Des séminaristes catholiques au Canada ont complété le questionnaire sur l'autorité personnelle dans le système familial—version postsecondaire (*Personal Authority in the Family System Questionnaire—College Version [PAFS-QVC]*). On a comparé les résultats de cette recherche à d'autres études dont l'objet était des hommes. Selon la majorité des échelles, les séminaristes démontraient davantage d'autorité personnelle. On a trouvé des différences ayant un rapport avec l'âge et l'origine ethnique. Selon l'échelle de triangulation, il existait une corrélation importante entre les scores et l'âge. Selon l'échelle d'individuation en relation avec les pairs et l'échelle d'intimité en relation avec les pairs, on a découvert des différences liées à l'origine ethnique. L'article évalue le questionnaire sur l'autorité personnelle dans le système familial—version postsecondaire (*PAFS-QVC*). On examine les implications pour le counseling.

The family of origin can be conceived as a living unit in which a person has his/her beginnings physiologically, psychically and emotionally (Hovestadt, Anderson, Piercy, Cochran & Fine, 1985). Family-of-origin theory holds that much of one's current self-image, values, behaviours, attitudes, and relations with others are, to varying degrees, formed by one's family-of-origin experiences. The influence of the family upon its members is noted in the theoretical writings of Boszormenyi-Nagy and Spark (1973), Framo (1976, 1981), Bowen (1976, 1978), Kerr and Bowen (1988), and Williamson (1978, 1991), among others.

Murray Bowen, one of the original thinkers in the field of family systems theory, conceptualizes the family as an emotional network of interlocking relationships best understood in a multigenerational framework. Bowen observes that family members function in reciprocal relationships with one another and he defines such family interaction as an emotional unit.

The key variable affecting the quality of family relationships is the level of differentiation family members achieve (Bowen, 1978). Differentiation is a life-long process of striving to preserve oneself in close relationships. It refers to the person's ability to individuate, to operate in an autonomous manner without being impaired by significant others and without feeling overly responsible for them. The differentiated person is one who is oriented by principles and can assume personal responsibility.

Personal Authority

Williamson's conception of personal authority integrates Bowen's notion of differentiation with intimacy which the author defines as connectedness. The development of both a strong identity and loving relationships is a vital task for young adults (Blos, 1979; Bowen, 1978; Erikson, 1968). Identity resolution seems both an individual and family life-cycle task (Combrinck-Graham, 1985; Haley, 1986; Levinson, Darrow, Klein, Levinson, & McKee, 1978). Ivey (1986) writes that "a major task of life-span development is to separate ourselves from our attachments to others and to individuate. At the same time, we have the equally important task of reattaching ourselves to others in new relationships" (p. 305). For the development of personal authority, this task involves leaving the parental home (at least psychologically, if not physically), individuating (especially resolving issues of intergenerational triangulation and intimidation), and (re)establishing intimate relationships with peers and within the family (Williamson, 1991). Personal authority is achieved when a person can differentiate a self and then reconnect voluntarily in love and intimacy with family members, especially parents, and with peers.

The purpose of the current study was to determine the degree of personal authority achieved by Catholic seminarians and to investigate demographic, intimacy, and family-of-origin factors that correlate with the varying degrees of personal authority. The population of Catholic seminarians was chosen because of their known ethnic diversity and age differential, and because they were a population unto themselves. Two demographic variables examined were age and ethnicity. In studies on university students, ethnic differences were found for Asians and Black students (Caperton-Brown, 1992; Krikorian, 1990; Signorello, 1992). Cultural values and norms prescribe the ways by which families operate, including how family members identify, define and attempt to solve their problems (McGoldrick, Preto, Hines, & Lee, 1991). Recent studies indicate ethnic differences in lifestyle patterns for various ethnic groups (Hui, Joy, Chankon, Laroche, 1993; Morabito, 1995).

METHOD

Participants

Data were collected by means of a structured questionnaire sent to the whole population of 455 Roman Catholic seminarians in Canada. Seminarians are unmarried, male university students in theological studies. Two hundred and three (203) questionnaires were returned by seminarians, giving a rate of return of 44.6%.

Questionnaire

The questionnaire was designed to elicit data in the following areas: demographics, including age and ethnicity; dating and relationship patterns; and the themes covered by the Personal Authority in the Family System Questionnaire, College Version. The completed questionnaires were returned anonymously.

The Personal Authority in the Family System Questionnaire—College Version (PAFS-QVC) is designed to measure key factors of differentiation and intimacy within intergenerational familial relationships (Bray, Williamson & Malone, 1984b; Bray & Harvey, 1992). The PAFS-QVC is derived from the Personal Authority in the Family System Questionnaire (PAFS-Q) and is specifically designed for college-age and unmarried people. It consists of seven scales which measure various factors: Intergenerational Intimacy (ITGL INT) is defined as voluntary closeness with distinct boundaries to the self (Williamson, 1991); Intergenerational Individuation (ITGL IND) is the degree to which a person operates in an individuated, as opposed to an enmeshed, manner with parents; Intergenerational Intimidation (ITGL TIM) is the degree of personal intimidation experienced by the individual in relation to his/her parents, or the degree to which one yields to the wishes of parents; Intergenerational Triangulation (ITGL TRI) is the measure of “triangulation,” in which parents enlist children in their conflicts with one another; Peer Intimacy (PEER INT) is defined as the level of intimacy with significant others in dyadic relationships; Peer Individuation (PEER IND) is the degree to which a person operates in an enmeshed or individuated manner with significant others; and Personal Authority (PER AUTH) is a measurement of the interactional aspects of the larger construct of personal authority as defined by Williamson. Where this measurement is high, adult children and their parents have had conversations which required intimate interaction while maintaining individual stances.

Higher scores on the PAFS-QVC scales would suggest more intimacy and individuation with parents and peers, less intimidation and triangulation with parents and more personal authority on the PER AUTH

scale. The higher the scores on these scales, the better he/she is able to be both individuated and intimate and, subsequently, to live with more personal authority.

The PAFS-QVC is a self-report instrument. Items on the PAFS-QVC are rated on a 5-point Likert scale, except for the Personal Authority scale. On the latter, nine items are rated on a 5-point Likert scale and nine items on a 2-point "yes-no" scale. The internal consistency and reliability of the PAFS-QVC have been assessed by several studies. Bray and Harvey (1992) measured test-retest reliability with correlations ranging from .56 to .80 with a mean of .67 ($n = 321$, 2 month) on the seven scales. Cronbach (1951) alpha coefficients, measures of internal consistency, ranged from .76 to .92 ($n = 712$).

The validity of the PAFS-QVC was supported by significant correlations (Bray & Harvey, 1992; Bray & Harvey, 1992) between the PAFS-QVC scales and self-report family measures, including the Family Adaptability and Cohesion Scales (FACES I and II), the Dyadic Adjustment Scale (DAS) and the Structural Family Interaction Scale.

Procedure

The seminarian population is normally distributed on all scales with the exception of the Intergeneration Intimidation (ITGL TIM) scale. Parametric procedures were used for all scales except the Intergenerational Intimidation (ITGL TIM) scale where a non—parametric Kruskal—Wallis One Way ANOVA used. Mean PAFS-QVC Scale scores were computed for Roman Catholic seminarians in Canada. Comparison is made with the normative group of university students (Bray & Harvey, 1992), with male university students (Kinner, Brigman, & Noble, 1990), and with senior and middle managers (DiNunzio, 1992). The researcher performed t-tests comparing the present data for Canadian seminarians with the reported mean scores for the seven scales of the PAFS-QVC for the three comparison groups. Pearson Correlation Coefficients were calculated to determine association between PAFS-QVC scales and age. To measure differences between the three largest ethnic groups, one-way ANOVAs were performed. In order to control for the influence of age in these analyses, similar ANCOVA analyses were conducted with age as the covariate. Since there were minimal differences between the ANOVA and ANCOVA analyses, only the ANOVA results will be reported. In order to determine significant differences between specific ethnic groups, post-hoc analyses were conducted using the Newman-Keul's procedure. And finally, one-sample t-tests comparing data for the Asian group with the mean for each of the other groups were used to detect the presence of differences on PAFS-QVC scales.

RESULTS

Personal Authority

With the exception of the ITGL INT scale, all PAFS-QVC Scale scores of seminarians in Canada were significantly higher than the normative group of men's scores.

TABLE 1
Mean (+S.D.) PAFS-QVC Scale Scores of Seminarians as Compared to the Normative Group and Other Groups

PAFS-QVC Scales	Normative Group	Kinner et al.	DiNunzio	Present Study
	1987 Students Men/Women	1990 Students Men	1992 Managers Men/Women	1996 Seminarians Men
	Age: 20	25	43	31.4
Intergenerational Intimacy	$M = 89.4/93.2$ $SD = 11.9/14.3$			$M = 90.9$ $SD = 15.0$
Intergenerational Individuation	$M = 30.2/30.1$ $SD = 4.8/ 5.6$	$M = 32.7$ $SD = 5.2$		$M = 32.6$ $SD = 4.6$
Intergenerational Intimidation	$M = 17.6/17.8$ $SD = 5.8/ 6.6$			$M = 36.1(*)$ $SD = 4.4$
Intergenerational Triangulation	$M = 19.3/18.7$ $SD = 4.9/ 5.1$	$M = 32.9$ $SD = 4.9$		$M = 32.2$ $SD = 4.7$
Peer Intimacy	$M = 44.4/47.2$ $SD = 6.6/ 5.9$			$M = 46.5$ $SD = 5.6$
Peer Individuation	$M = 29.5/29.9$ $SD = 4.8/ 5.3$			$M = 32.7$ $SD = 5.0$
Personal Authority	$M = 41.0/43.8$ $SD = 7.0/ 6.7$		$M = 53.4$ $SD = 1.9$	$M = 45.5$ $SD = 9.2$

Note: Higher scores indicate more intergenerational intimacy; more individuation: less intimidation; less triangulation; more peer intimacy: more individuation; more personal authority.

*Scores on this scale were found not to be normally distributed.

Significant differences were found between seminarians and the normative group of men on the Intergenerational Individuation (ITGL IND) scale $t(523) = 4.77, p < .05$; on the Intergenerational Triangulation (ITGL TRI) scale $t(526) = 27.77, p < .05$; on the Peer Intimacy (PEER INT) scale $t(538) = 3.74, p < .05$; on the Peer Individuation (PEER IND) scale $t(538) = 7.34, p < .05$; and on the Personal Authority (PER AUTH) scale $t(529) = 6.31, p < .05$.

ITGL IND scale scores of seminarians were compared to the study by Kinner et al. (1990) of male university students. There were no significant differences found on these scales.

The difference between the mean ITGL TIM score of seminarians ($M = 35.9$) and that of the normative group of men ($M = 17.6$) was substantial, perhaps because the seminarian population was found to be negatively skewed. However, substantial differences were also found between the mean ITGL TRI scores of seminarians ($M = 32.2$) and the normative group of men ($M = 19.3$) and these were statistically significant. When the mean ITGL TRI score of seminarians ($M = 32.2$) was compared to Kinner's study of older university students ($M = 32.9$), no significant difference was found. A similar pattern of no significant difference was found when mean ITGL IND scale scores were reviewed.

PER AUTH scale scores of seminarians ($M = 45.5$) were compared to the scores of middle and senior management personnel ($M = 53.4$) studied by DiNunzio (1992). A significant difference $t(349) = 10.29$, $p < .05$ was found.

Ethnic Differences

Seminarians were asked to give the ethnic background of their families. The population fell into the following groups: French-Canadian, English-Canadian, European, Asian, and Other (American, African, etc.). Table 2 presents PAFS-QVC scores for the different ethnic groups of seminarians.

For the initial analyses, data from all 169 who responded to this question were used. For subsequent analyses (ANOVAs) considering specific ethnic groups, data for the Asian seminarians were removed because of the small number of respondents and the "Other" group was removed because we do not know exactly of whom we speak. It should be noted, however, that the number of Asian respondents was representative of their presence in the Canadian seminary population. The data for the Asian respondents will be considered in separate analyses. One way ANOVAs for three groups (French Canadian, English Canadian and European) were performed and significant differences were found on the Peer Individuation (PEER IND) $F(2,111) = 4.94$, $p = .008$ and Peer Intimacy (PEER INT) $F(2,111) = 3.78$, $p = .03$ scales. On the Peer Individuation (PEER IND) scale, the Student-Newman-Keuls multiple range test revealed differences between seminarians of European backgrounds and seminarians of French and English Canadian backgrounds. For the Peer Intimacy (PEER INT) scale, the Student-Newman-Keuls multiple range test revealed significant differences between seminarians of English Canadian background and seminarians of French Canadian and European backgrounds. No significant difference was found on

TABLE 2
Mean (+S.D.) PAFS-QVC Scale Scores and Ethnic Groups

PAFS-QVC Scale	INTGL INT	INTGL IND	INTGL TIM	INTGL TRI	PEER INT	PEER IND	PER AUTH
Group Mean Scores	M =90.4 SD=15.0	M =32.6 SD= 4.6	M =36.1 SD= 4.4	M =32.2 SD= 4.7	M =46.5 SD= 5.6	M =32.7 SD= 5.0	M =45.5 SD= 9.2
Ethnic Group							
French-Canadian (n=65)	M =92.5 SD=15.8	M =33.2 SD=4.13	M =36.3 SD=4.49	M =33.2 SD=4.80	M =47.1 SD=4.93	M =32.1 SD=4.42	M =47.2 SD=9.03
English-Canadian (n=51)	M =86.8 SD=13.5	M =33.2 SD=4.54	M =36.2 SD=4.37	M =32.1 SD=4.64	M =44.4 SD=6.61	M =33.0 SD=6.04	M =44.5 SD=8.40
European (n=37)	M =89.5 SD=17.9	M =31.6 SD=5.18	M =36.6 SD=3.18	M =33.2 SD=3.41	M =48.2 SD=5.07	M =35.7 SD=4.20	M =45.0 SD=10.0
Asian (n=7)	M =86.7 SD=9.77	M =27.3 SD=3.25	M =33.7 SD=4.99	M =28.1 SD=6.49	M =42.7 SD=4.50	M =32.0 SD=4.36	M =35.3 SD=6.55
Other (n=9)	M =92.4 SD=14.5	M =33.0 SD=5.27	M =36.5 SD=4.29	M =31.1 SD=4.75	M =46.6 SD=6.01	M =33.6 SD=4.21	M =46.6 SD=7.65

Note: Higher scores indicate more intergenerational intimacy; more individuation; less intimidation; less triangulation; more peer intimacy; more individuation; more personal authority.

the Intergenerational Intimidation (ITGL TIM) scale using a non-parametric Kruskal—Wallis One Way ANOVA (Chi—Square (2) = .183, $p = .912$).

Age Differences

The mean age of the seminarian population was 31.4 years ($SD = 8.53$). Because Williamson believes that personal authority can only begin in earnest in the third decade of life (Williamson, 1991) and that scores on the PAFS-QVC should increase, Pearson Correlation Coefficients (1-tailed significance) were calculated between age and PAFS-QVC scale scores. A correlation of $r = .41$, $p = .001$ was found between age and the Intergenerational Triangulation (ITGL TRI) scale scores. Thus age of seminarians accounted for approximately 17% of the variability. The relationship between age and Intergenerational Triangulation (ITGL TRI) was different for the different ethnic groups (see Figure 1).

Asian Seminarians

Even though there were a small number of participants in the study, consideration of Asian seminarians was important given their very unique profile. When Asian PAFS-QVC scale scores were compared to

PAFS-QVC scale scores of the other three larger ethnic groups, significant differences were revealed on the Intergenerational Individuation (ITGL IND) scale with French Canadian seminarians $t(6) = 4.80$, $p = .003$, with English Canadian seminarians $t(6) = 4.84$, $p = .003$, and with European seminarians $t(6) = 3.62$, $p = .01$. Significant differences were also revealed on the Peer Intimacy (PEER INT) scale with French Canadian seminarians $t(6) = 2.70$, $p = .04$ and with European seminarians $t(6) = 3.17$, $p = .02$. Significant differences were also revealed on the Personal Authority (PER AUTH) scale with French Canadian seminarians $t(6) = 4.80$, $p = .003$, with English Canadian seminarians $t(6) = 3.90$, $p = .008$, and with European seminarians $t(6) = 3.94$, $p = .008$. No difference was found on the Intergenerational Intimidation (ITGL TIM) scale using a non-parametric measure.

CLINICAL IMPLICATIONS

The Implications of Age Differences

The scores for seminarians were significantly higher on most PAFS-QVC scales when compared to the normative group of men. These results indicated significantly more individuation from parents, less triangulation with parents, and more intimacy and individuation in relation to peers. Canadian seminarians appeared to have more personal authority than the normative group of men and thus, overall, healthier relationships with their parents and peers. However, when they were compared to older university students studied by Kinner et al. (1990), or to older middle-management people studied by DiNunzio (1992), seminarians' scores were similar or lower.

Age may be the differential factor. The mean age of the seminarian population was 31 years. The age of the normative group is approximately 20 years; Kinner et al. (1990), study is approximately 25 years; and the DiNunzio (1992) study is 43 years.

In this study, there is considerable correlation between age and scores on the Intergenerational Triangulation (ITGL TRI) scale, accounting for 17% of the variability. According to Williamson (1991), intergenerational triangulation is the major obstacle in the establishment of personal authority, and the first issue in need of renegotiation. It seems that older seminarians may be further along on this journey.

There are numerous implications for counselling. The first task on the road to personal authority, it appears, is addressing the emotional issues of triangulation with parents and therefore, possible intimidation by them. These seem to be the "ties that bind," that define enmeshment. Triangulation is the degree to which one becomes involved in conflicts between parents, or between parents and children. Intimidation is the degree to which an adult yields unwillingly to the wishes of the parent. The work of achieving personal authority remains to be done when an

individual has not yet left "the parental home psychologically in a complete sense" (Williamson, 1991). These individuals have not established clear boundaries of the self. It is as though the road proceeds from dependence to independence to interdependence, or what might be called "voluntary (re)connectness." In other words, the journey to personal authority seems to have an initial process of de-connecting with parents through some form of de-triangulation and un-intimidation, before it can proceed to reconnection in a voluntary manner. De-triangulation has a sense of deciding to no longer involve oneself in parental conflicts or the need to solve problems for them. Un-intimidation has a sense of no longer allowing parents to dictate to you but rather, to begin sharing as equals or peers.

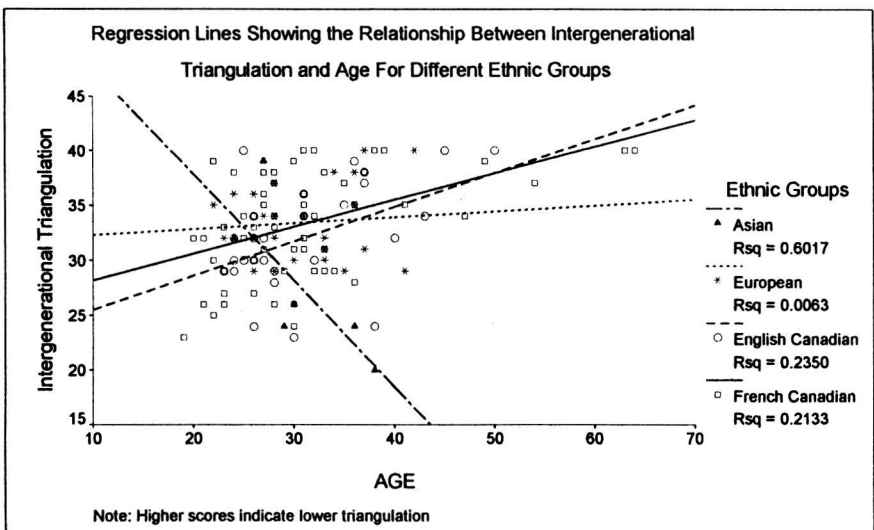
Therapists are also facing the realities of the current socio-economic situation, in which, in many cases, young adults are dependent upon parents for accommodation because of unemployment or under-employment, or because of family breakdown (Rose, 1989; Hammer, 1996). These realities make it more difficult for the young adult to stand up for self or to leave home. The therapist needs to be sensitive when putting together a therapeutic plan with a client seeking personal authority in relation to his/her family of origin. How successfully can one negotiate through the emotional fields of intergenerational triangulation and intimidation while still living at home? Untangling one's emotional ties to parents and moving beyond intimidation to individuation are necessary developmental processes for young adults. Differentiating one's identity, especially through I-statements (Bowen, 1978) while staying connected to parents is a difficult balancing act. A beginning place, as suggested by this study, is becoming aware of and learning to control one's emotional reaction (Bowen, 1978) caused by intimidation and triangulation operative within the family unit. If one ignores the power of these realities, the achievement of personal authority may take a longer period of time. Williamson (1991) suggests rehearsing new individualization statements or scripts in counselling or group as the beginning of the process of reconnecting with parents in a voluntary and more intimate manner.

The Implications of Ethnic Differences

Ethnic factors were found to be statistically significant on two of the seven PAFS-QVC scales. French Canadian and European seminarians scored significantly higher on the Peer Intimacy (PEER INT) scale than English Canadian seminarians indicating a higher level of intimacy with their peers. On the Peer Individuation (PEER IND) scale, European seminarians scored significantly higher than French or English Canadian seminarians, indicating more ability to make independent decisions in relationship with peers.

Krikorian (1990) studied university students and found significant ethnic differences on the Intergenerational Intimidation (ITGL TIM) and Peer Intimacy (PEER INT) scales of the PAFS-QVC. She found that Asians and Blacks scored lower on the Intergenerational Intimidation (ITGL TIM) scale than Caucasians and Latinos. These results suggest greater parental pressure experienced by Asian and Black students. She also found Latino students scored significantly lower on the Peer Intimacy (PEER INT) scale than the other ethnic groups.

In this research, seminarians who identified their ethnic background as Asian scored lowest on many PAFS-QVC scales (see Table 2). It seems that their relationships with their families and peers is subject to different cultural influences and valuations. They score significantly lower than the other three larger groups on the Intergenerational Triangulation (ITGL IND) scale suggesting less individuation with their parents, and on the Personal Authority (PER AUTH) scale suggesting that Asian seminarians are less able to have intimate conversations with parents while maintaining individuated stances. Asian seminarians also scored lower on the Peer Intimacy (PEER INT) scale suggesting less ability to be close to their peers. Moreover, as Figure 1 on the Intergenerational triangulation (ITGL TRI) scale indicates, as Asian seminarains get older, they become more triangulated in their relationships with parents. Perhaps it is a cultural custom to look after aging parents. A scattergram of the Intergenerational Triangulation (ITGL TRI) scores presents this picture. The relationship held when analyses was conducted using an age cut-off of 40 years to match the Asian age range. However, caution must be exercised when interpreting the regression line for Asians due to their low number ($n = 9$).



These results raise questions about the various ways ethnic groups live out the interplay between individuation and intimacy both in their families and with their peers. Especially because of the lower scoring of Asian seminarians, the results raise questions, too, about the ability of the PAFS-QVC to operationalize personal authority in ways that respect different ethnic cultures. Respect for family and extended family are central to Asian lifestyle and meaning (Cimmarusti, 1996). Is personal authority the proper definition for maturity of life and readiness for responsibility? Is the concept of personal authority culturally bound? Is it a White, Anglo-Saxon notion, inappropriate for people of other ethnic backgrounds? Perhaps the concept of personal authority fails to comprehend the various combinations of individuation and intimacy in different cultures. Counselors need to be sensitive to ethnic differences in applying these concepts in counselling (Ivey, Ivey & Simek-Downing, 1987; Ponterotto & Pedersen, 1993). For some ethnic groups, like Europeans and both French and English Canadians, the road to interdependence and personal authority seems more marked with involvement with peers, whereas for Asian seminarians, the road seems more marked with de-triangulating from parents.

The subject populations of the current study and of the other studies cited were male; this limits the generalizability of the results and calls for further research on age and ethnic-cultural influences. A study of a broader population could yield important data on this key theme of personal authority.

References

- Blos, P. (1979). *The adolescent passage*. New York: International Universities Press.
- Boszormenyi-Nagy, I., & Spark, G. (1973). *Invisible loyalties: Reciprocity in intergenerational families*. New York: Harper & Row.
- Bowen, M. (1976). Family therapy and family group therapy. In D. H. Olson (Ed.), *Treating relationships*. Lake Mills, Iowa: Graphic.
- Bowen, M. (1978). *Family therapy in clinical practice*. New York: Jason Aronson.
- Bray, J. H., Williamson, D., & Malone, P. E. (1984a). Personal authority in the family system: Development of a questionnaire to measure personal authority in intergenerational family processes. *Journal of Marital and Family Therapy*, 10, 167-78.
- Bray, J. H., Williamson, D. S., & Malone, P. E. (1984b). *Personal authority in the family system questionnaire manual*. Houston, TX: Houston Family Institute.
- Bray, J. H., & Harvey, D. M. (1992). Intimacy and Individuation in young adults: development of the young adult version of the personal authority in the family system questionnaire. *Journal of Family Psychology*, 6, 152-63.
- Caperton-Brown, E. H. (1992). *Ethnic and gender differences in intergenerational family processes*. Unpublished doctoral dissertation, University of Houston.
- Cimmarusti, R. A. (1996). Exploring aspects of Filipino—American families. *Journal of Marital and Family Therapy*, 22, 205-17.
- Combrinck-Graham, L. (1985). A developmental model for family systems. *Family Process*, 24, 139-50.

- DiNunzio, K. A. (1992). *The self-assessments of career relationships in the family of origin and styles of managing work relationships*. Unpublished doctoral dissertation, Temple University.
- Erickson, E. H. (1968). *Identity: youth and crisis*. New York: Norton.
- Framo, J. L. (1976). Family of origin as a therapeutic resource for adults in marital and family therapy: You can and should go home again. *Family Process*, 15, 193-210.
- Framo, J. L. (1981). The integration of marital therapy with sessions with the family of origin. In A. S. Gurman & D. P. Kniskern (Eds.), *Handbook of Family Therapy* (pp. 133-58). New York: Brunner/Mazel.
- Haley, J. (1986). *Uncommon Therapy*. New York: W. W. Norton & Company.
- Hammer, T. (1996). Consequences of unemployment in the transition from youth to adulthood in a life course perspective. *Youth and Society*, 27, 450-68.
- Hovestadt, A. J., Anderson, W. T., Piercy, F. P., Cochran, S. W., & Fine, M. (1985). A family of origin scale. *Journal of Marital and Family Therapy*, 11, 287-97.
- Hui, M., Joy, A., Chankon, K., & Laroche, M. (1993). Equivalence of lifestyle dimensions across four major subcultures in Canada. *Journal of International Consumer Marketing*, 5, 15-35.
- Ivey, A. E. (1986). *Developmental Therapy*. San Francisco: Jossey-Bass Publishers.
- Ivey, A. E., Ivey, M. B., & Simek-Downing, L. (1987). *Counselling and Psychotherapy: integrating skills, theory and practice*. New Jersey: Prentice-Hall, INC.
- Kerr, M. E., & Bowen, M. (1988). *Family Evaluations: An Approach Based on Bowen Theory*. New York: W. W. Norton & Company.
- Kinner, R. T., Brigman, S. L., & Noble, F. C. (1990). Career indecision and family enmeshment. *Journal of Counselling and Development*, 68, 309-11.
- Krikorian, S. E. (1990). *The relationship between level of differentiation from the family of origin and career decision making among college students*. Unpublished doctoral dissertation, California School of Professional Psychology, Los Angeles, California.
- Levinson, D. J., Darrow, C. N., Klein, E. B., Levinson, M. H. & Mckee, B. (1978). *The Season's of a Man's Life*. New York: Ballantine.
- McGoldrick, M., Preto, N. G., Hines, P. M., & Lee, E. (1991). Ethnicity and family therapy. In A. S. Gurman & D. P. Kniskern (Eds.), *Handbook of Family Therapy II* (pp. 546-82). New York: Brunner / Mazel.
- Morabito, J. M. (1995). *The effect of ethnicity on personal authority in the family of origin*. Unpublished dissertation: Walden University.
- Ponterotto, J. C., & Pedersen, P. B. (1993). *Preventing Prejudice: a guide for counselors and educators*. Newbury Park, CA: SAGE Pub.
- Rose, S. J. (1989). *Family income polarization in the 1980's: new pressures on wives, husbands and young adults*. American Sociological Association.
- Signorello, R. L. (1992). *Sex, role identity, psychological development and the development of individuation and personal authority in young adults*. Unpublished dissertation: University of Houston.
- Williamson, D. S. (1978). New life at the graveyard: A method of therapy for individuation from a dead former parent. *Journal of Marriage and Family Counselling*, 4, 93-102.
- Williamson, D. S. (1991). *The Intimacy Paradox: Personal Authority in the Family System*. New York: The Guilford Press.

About the Author

Martin W. Rovers is a Professor in the Faculty of Pastoral, Mission and Communication Studies of St. Paul University in Ottawa.

Address correspondence to: Dr. Martin W. Rovers, Saint Paul University, 223 Main Street, Ottawa, ON K1S 1C4.