Chapter 5: Routines, Traditions, and Culture

Chapter Reading Guide

Monica Olvera, Elizabeth B. Pearce

Now you are ready to dive into some of the specifics of family life: the routines, rituals, and traditions that all families have. In your family experiences or observations, have you been a part of any ritual or tradition related to birth, entry into adulthood, marriage, or death? Perhaps your family has a custom related to another important life event. You will look at culture and how it can be created within a family, as well as the ways that culture influences families. This chapter refinforces and gives specific examples related to the concepts in Chapter 3, which discusses community connections and belonging.

The reading is designed to help you meet the following chapter objectives. You may also want to preview the key terms that follow. These terms will be bolded the first time they appear in the chapter. You can read the definitions here and also in the hyperlinks.

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Chapter Learning Objectives

1. Describe the benefits that families derive from creating and maintaining routines and traditions.
2. Distinguish between routine, traditions, and rituals.
3. Identify rituals related to four major life transitions.
4. Recognize how routines, traditions, and rituals in familial practices contribute to the production and maintenance of culture.
5. Examine cultural identities from a theoretical perspective.
6. Describe the importance of belonging and how anchoring practices can contribute to creating a sense of community and belonging.

7. Recognize how communities can practice cultural persistence as resistance to assimilationist policies.
8. Relate routines, traditions, and rituals to your own or your family's observations and experiences.

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Key Terms Preview

- **Acculturation:** the process of adapting to a new culture.
- **Anchoring practices:** the behaviors, efforts, and actions people carry out to seek, create, and maintain a sense of community and rootedness.
- **Assimilation strategy:** an acculturation strategy consisting of pursuing and adopting the cultural norms, values, and traditions of the new society or dominant culture.
- **Biculturalism:** when a person has been exposed to and has internalized elements from two or more cultures.
- **Culture:** the shared meanings and shared experiences passed down over time by individuals in a group, such as beliefs, values, symbols, means of communication, religion, logics, rituals, fashions, etiquette, foods, and art that unite a particular society.
- **Cultural erasure:** the practice of a dominant or hegemonic culture actively or passively contributing to the erasure, or disappearing, of a non-dominant or minoritized culture.
- **Ethnic group:** a subgroup of a population with a set of shared social, cultural, and historical experiences; relatively distinctive beliefs, values, and behaviors; and some sense of identity of belonging to the subgroup.
- **Ethnic identity:** a sense of self that is derived from a sense of belonging to a group, a culture, and a particular setting.

- **Ethnicity:** the shared social, cultural, and historical experiences, stemming from common national, ancestral, or regional backgrounds, that make subgroups of a population different from one another.
- **Family ritual:** behaviors with symbolic meanings that can be clearly described and serve to organize and affirm central family ideas.
- **Family routine:** the predictable, repeated, consistent patterns that characterize everyday home life.
- **Heritage cultural orientation:** the extent to which individuals are involved with their heritage, ethnic, or nondominant culture.
- **Integration strategy:** an acculturation strategy utilized by those who wish to maintain one's original culture as a member of an ethnocultural group while also participating as an integral member of the larger social network.
- **Marginalization strategy:** an acculturation strategy where a person neither seeks relationships with aspects of the host culture nor maintains their heritage, culture, and identity.
- **Pan-ethnicity:** the grouping together of multiple ethnicities and nationalities under a single label.
- **Rite of passage:** a ritual or celebration that marks the passage when a person leaves one status, role, set of conditions, or group to enter another.
- **Separation strategy:** an acculturation strategy where a person places a high value on maintaining the integrity of their original cultural identity and avoids interaction with those of the new society.

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Routines, Predictability, and Families

Monica Olvera, Isabelle Havet

Routines, broadly defined, are repeated goal-focused behaviors (Segal, 2004). Your routines may include a mixture of scheduled activities, such as shared mealtimes or a game of pickup basketball on the weekends. The purpose of these routines, other than to get something to eat or enjoy some exercise, is to create predictability and bring together people with different schedules so they can interact and accomplish a task (DeVault, 1994).

Routines and predictability can have positive effects for children, adolescents, and adults. **Family routines** are the predictable, repeated, consistent patterns that characterize everyday home life. As one of the fundamental structures of family life, these routines help to promote the health of the family members (Boyce et al., 1983). Family routines bring us closer together, help us get work done, bring stability to our lives, and manage day-to-day challenges (Harrist et al., 2019).

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In Focus: Reading as a Family

Isabelle Havet

Figure 5.1. Wolfie's role in the family shows how routines can be goal focused but also create a sense of fun and predictability for children.

This is Wolfie, a hand puppet that was gifted to my two-year-old son, Oscar, when he was a baby (figure 5.1). It's become part of my family's daily life. Each night, Wolfie (attached to Dad) reads to Oscar. It's a fun way to teach Oscar to read (while keeping him interested enough not to run away). But it's also become an object around which we gather, learn, and play. Oscar thinks it's so fun when Wolfie reads with him, and he likes Mom and Dad to join in the fun too!

Children

It may seem obvious to you that routines bring people together and create stability. You may have felt this firsthand growing up with routines that brought comfort and security, like reading bedtime stories with a favorite stuffed animal.

One way to understand the nature of contemporary families beyond your personal experience is to analyze patterns of social behavior. Recent research shows how routines affect outcomes for children:

- Routines in the home, such as bedtime routines and homework sessions, can have positive effects on children's mental health, physical health, academic achievement, and delinquent behavior (Manczak, Williams, & Chen, 2017; Brody & Flor, 1997; Hare et al., 2008).
- Family routines can give children a sense of stability and security, in turn potentially decreasing anxiety (Dacey, Mack, & Fiore, 2016).
- Positive child adjustment across the transition to kindergarten can be facilitated by family routines (Ferretti & Bub, 2017).
- Home routines can be especially helpful for children from low-socioeconomic-status households in countering some of the elevated risk for experiencing chaotic and unpredictable family environments (Evans et al., 2005).

Adolescents

The benefits and positive developmental effects of routines for children are similar to those experienced during adolescence. Studies show how routines affect outcomes for adolescents:

- Adolescents who regularly share mealtimes with their parents are less susceptible to experiencing depression, get better grades, are less likely to smoke cigarettes or marijuana, are less likely to have problematic drinking problems, and have fewer mental health problems (Compan et al., 2002; Eisenberg et al., 2004).

- African American adolescents who experience more family routines have reduced risk of alcohol and epinephrine use, higher emotional self-regulation, and increased likelihood of enrolling in a four-year university (Barton et al., 2018).

- For youth who struggled with mental health, family routines served as a way for the families to feel in control, helped the family members cope and have a sense

of purpose, enforced familial cohesion, and reinforced individual and family identity (Koom et al., 2012).

For adolescents, family routines can increase social competence, improve educational outcomes, and contribute to mental health and resilience (Barnes et al., 2007; Evans & Rodger, 2008; Fiese et al., 2002; Hofferth & Sandberg, 2001; Lanza & Taylor, 2010; Schultz-Krohn, 2004). These family routines might look like a regular movie night or volunteering to pick up trash at a neighborhood park every other month. An adolescent's sense of connectedness with family life can also serve as a protective factor against suicide ideation (Carter et al., 2005). Children and adolescents who participate in shared family activities, such as game nights or attending religious services together, can form a stronger sense of identity and self-confidence (Denham, 1995, 2002, 2003; Evans & Rodger, 2008).

Adults

Life as an adult can sometimes feel chaotic and overwhelming. With work, caretaking, social, and academic demands, it can be challenging to create and maintain routines that fit within a busy schedule. Even so, having routines as an adult can be beneficial. Researchers have also shown how routines can be helpful for adults, particularly in the areas of physical, emotional, relational, and financial well-being.

Routines in adulthood can be ones that a person establishes for themselves or ones that are shared with housemates, family members, or friends. Routines in a family environment can be helpful for a person's health. For example, a couple might make a habit of going for a daily stroll around the block or cooking a healthy meal together. People trying to implement health behaviors, such as discontinuing the use of tobacco products, can find benefits in routines (Wagner et al., 2004). A family might have a routine of getting dental and medical checkups on birthdays or at the beginning of each year, which could help prevent medical and dental issues (Rosse al., 1990).

Routines can also be beneficial for an adult's emotional and relational well-being. For individuals, day-to-day routines, such as a 10-minute meditation each morning, can enhance a person's sense of contentment and life satisfaction (Heintzelman & King,

2019). Adults who share routines with friends and family are likely to feel supported, and the practice can strengthen relationships. For example, families that have regular check-ins can support and encourage each other, which can help increase a sense of closeness (Franko et al., 2008). Romantic partners can enhance their sense of connectedness and emotional intimacy by setting aside “date nights,” or time to regularly enjoy each other’s company (Wilcox & Dew, 2012).

Routines can also be helpful for one’s financial well-being while at the same time being helpful for relationships. Adults who live with roommates and have weekly or monthly budget check-ins have been found to have better success meeting financial goals. The roommates can encourage and support each other in their goals, as well as discuss financial issues to prevent conflict that could come from economic stress (Dew, 2008).

Comprehension Self Check

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Traditions and Rituals

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In the previous section we examined the implications of family routines for family well-being. In this section, we will discuss the differences between routines and rituals, the importance of rituals and traditions for families, and examples that describe important life events and transitions.

What are the differences between routines and rituals? When families attribute significance and meaning to routines, especially those that promote family cohesion and family identity, routines can become rituals. As previously discussed, family routines are the predictable, repeated, consistent patterns that characterize daily home life. In contrast, **family rituals** are “compelling…behaviors with symbolic meanings that can be

clearly described and serve to organize and affirm central family ideas" (Steinglass et al., 1987, as cited in Denham, 2003).

Figure 5.2 provides a comparison of family rituals and family routines. Family routines and rituals overlap in many ways with respect to their meanings, associations, ways they are initiated, and meaning. Routines tend to be tied to everyday life and may not hold special meaning, whereas rituals tend to be carried out in association with extraordinary events and often have symbolic significance.

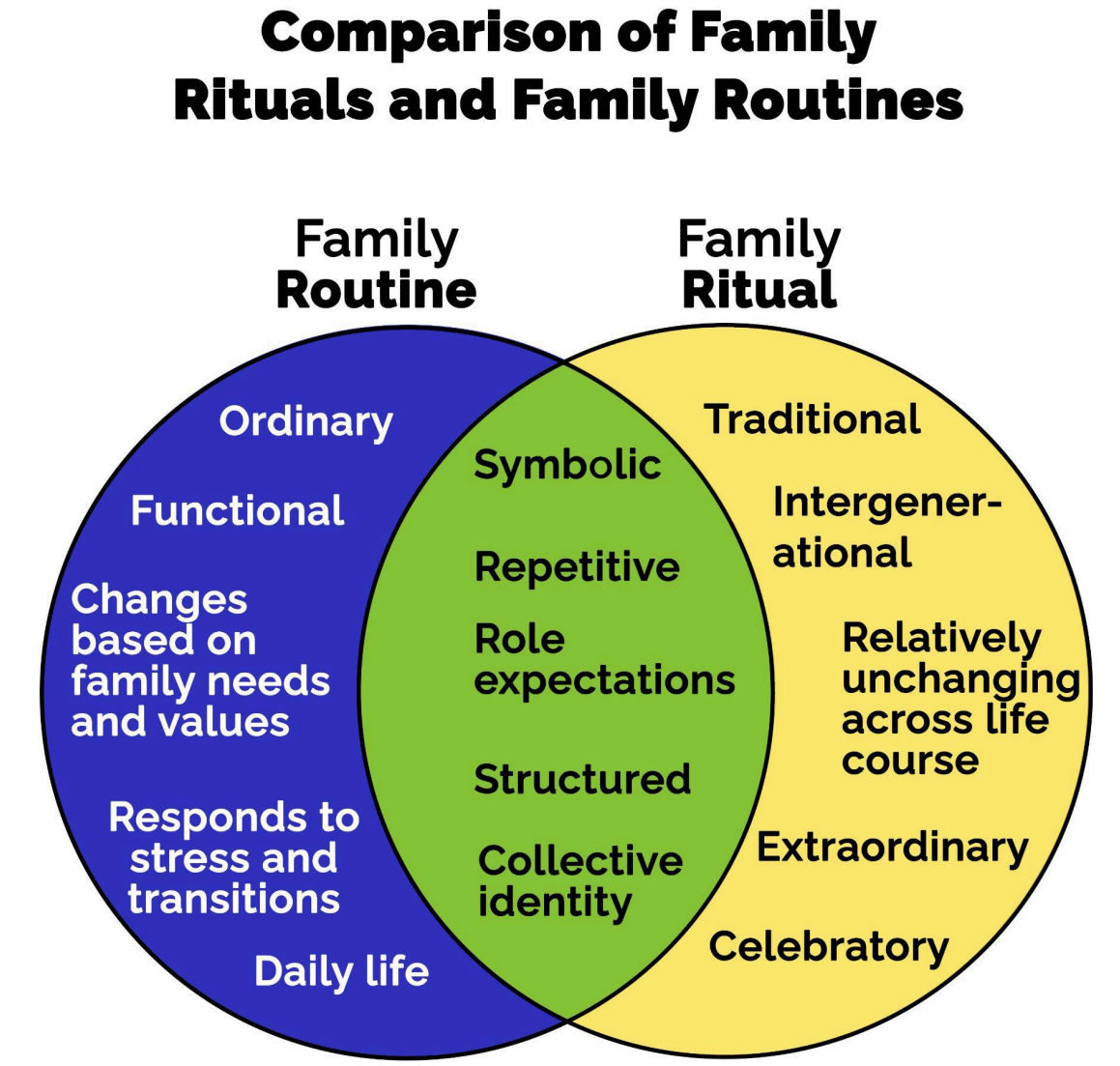

Figure 5.2. This Venn diagram compares family rituals and family routines. For more detail about the elements in family routines and family rituals, consult Appendix B. Image description.

Routines and rituals build a sense of belonging, family cohesion, and family identity. While family routines can be supportive for families, they can be disruptive if they are too rigid or chaotic, require too much time or energy, lead to conflicts among family members, or contribute to family members resenting each other (Fiese, 2007). Figure 5.3 provides a summary of the supportive and disruptive elements of family routines and rituals.

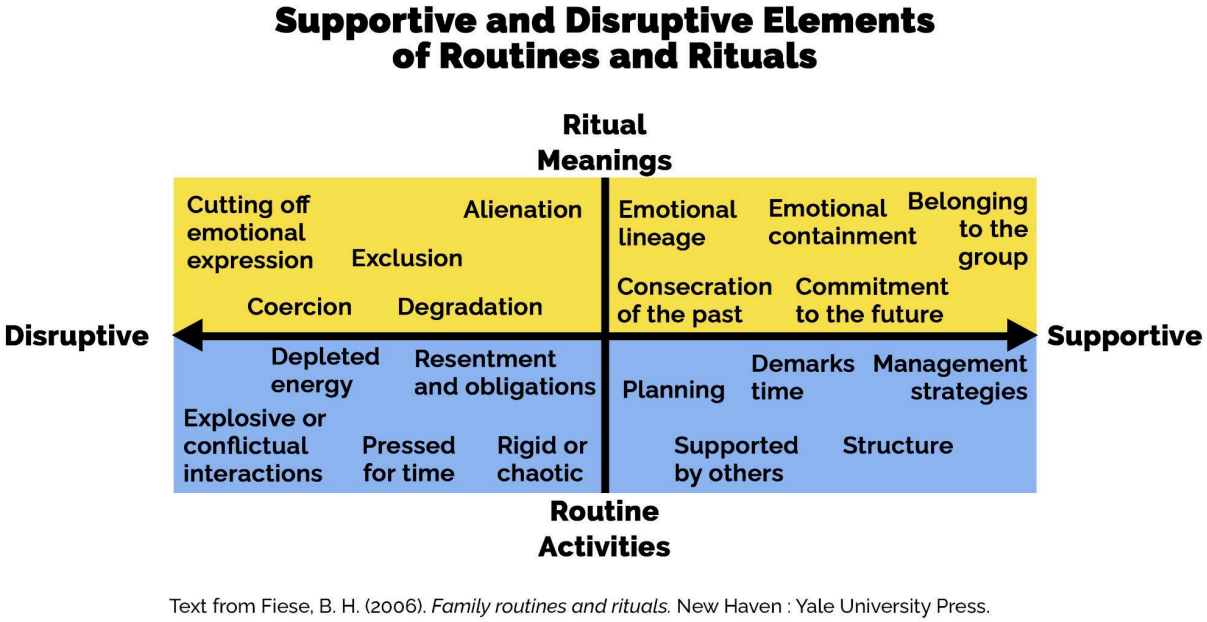

Figure 5.3. This chart explores supportive and disruptive elements of routines and rituals (adapted from Fiese, 2006). Image description.

Family routines can become rituals when symbolic meaning is attached to the activity. Ritual meanings can become disruptive to families, however, if family members feel alienated or excluded, if they are cut off from emotional expression during the ritual, or if they feel coerced at any point during the ritual (Fiese, 2007). A disruption of family rituals can erode group cohesion for the family. A regular disruption of routines can be

harmful because it contributes to an accumulation of stress beyond what the family can handle (Harrist et al., 2019).

Rituals Related to Life Transitions

Many cultures and societies practice rites of passage. A **rite of passage** can be a ritual or celebration that marks the passage when a person leaves one status, role, set of conditions, or group to enter another. Rituals and celebrations that mark a rite of passage are typically performed within a community setting and are community-created and community-directed. The rite can be a public affirmation of shared values and beliefs, such as a marriage ceremony, or it can promote community identity and cohesion, such as a powwow. Rites of passage can guide a person's transition into a new role, status, or phase, as seen in a commencement ceremony to mark a person's graduation from high school. Anthropological records show that humans have practiced rites of passage for thousands of years, in many different forms, and across all cultures.

Now we will describe four life transitions that are common for human experiences in the United States. The examples described below represent a minuscule fraction of the ways in which individuals, families, and communities practice rites of passage.

Birth/Family Formation

Birth is the beginning of a new life and therefore a unique life event, and rituals can be a key part of marking and celebrating such an event (Wojtkowiak, 2020). Similar to other life passages (such as adulthood, marriage, or death), considering birth as a social transition means that the pre-status or social order is temporally in a space of transition and a status of being in between two spaces or statuses. Parents-to-be are preparing mentally, materially, or even spiritually for the coming of their child and the transition into becoming parents. Family members and friends are searching for their new roles in the life of this new human being. Experiencing the birth of a baby can bring feelings of happiness and joy, as well as ambiguity and uncertainty. The coming of a new member of society has been traditionally marked by rituals. Birth is therefore understood as the first rite of passage in a human life (Van Gennep, 1960).

Rituals and ceremonies performed around the time of birth serve as celebrations to mark the occasion. Rituals can also help parents transition into new roles, as well as establish relationships of care, support, and responsibility within a community of friends and family. In this section, we will look at examples of “blessingway” ceremonies, and secular naming ceremonies.

“Blessingway” ceremonies, or “mother’s blessing,” is inspired by the traditional Navajo blessingway ceremony (Biddle, 1996). Traditional blessingway ceremonies consist of singing, chanting, and sharing stories to wish beauty, good, and harmony to the mother-to-be. The songs and stories are shared during pregnancy and childbirth. The singer, who is a traditional medicine man, performs the songs. The songs and stories are important for the mother-to-be and shape her view of childbirth and family life. Through the chants the woman is spiritually connected to her ancestors and the past and future (Biddle, 1996). A modern mother’s blessing is described as a “celebration of a woman’s transition into motherhood that’s rooted in Navajo culture. It is a spiritual gathering of the woman’s closest friends and family who come to nurture the mama-to-be with wise words, positivity, art, and pampering.” (Your guide to throwing a virtual blessingway, baby shower & gender reveal, 2020). During a mother’s blessing the mother is blessed by other significant women before the baby is born. Most of the time, the other participants are her mother and mother-in-law, sisters, aunts, and friends. However, variations are possible, and sometimes men are also present.

Naming or welcoming ceremonies for babies, inspired by traditional baptism (which typically involves water sprinkling or immersion, and religion), is a reinvented way of welcoming the baby into one’s community. It is practiced as an alternative to religious baptism. The motivation for a baby-naming ceremony is for parents or caregivers to have a ceremony that brings together friends and family to celebrate one of life’s key milestones. Naming ceremonies are ideal for families who want to mark the occasion in a way that isn’t religious. A naming ceremony is personalized and uniquely created for each family and can last between 20 to 60 minutes. Parents and other significant others can, for instance, state their hopes and wishes for the baby. “Wishes for a Child” by Joanna Miller is an example of a poem for a naming ceremony, and it appears here with

other poems. Music and readings can also be part of the ceremony. Some physical symbols might be given to the baby, such as a token for guidance or something that the child can open or read later in their life. “Guideparents” might be presented to the community and they can also express their wishes to the baby. As this ritual is individually crafted for each family, the location, length, content, and other ritual elements are chosen for the occasion.

Entry into Adulthood

Coming-of-age rituals are the ceremonies or traditions that mark the leaving behind of childhood or adolescence and the entry into adulthood, maturity, or increased level of responsibility and duties. Many times a coming-of-age ritual is rooted in religious tradition, such as Bar and Bat Mitzvahs in Judaism or the Sacrament of Confirmation in Catholicism. Secular coming-of-age practices can include getting one’s driver’s license, débutante balls, high school senior prom, and graduation, or a quinceanera, as pictured in figure 5.4.

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In Focus: La Quinceañera: A Rite of Passage among Latina Adolescents

“Hurry, *mamá*!” Laura begged her mom. “*¡Ayúdame a quitar la falda! ¡Ya va a empezar el baile sorpresa* and I’m not even wearing my *folklórico* dress yet!” which translates into English as “Help me take off this skirt! The surprise dance is about to start!” Laura was hurriedly trying to unlace the glittery, bedazzled gown to put on her Jalisco dress to dance to “El Son de la Negra” with her *corte de chambelanes y damas*, her court of young men and women who would accompany her. Amy, Laura’s mom, clumsily helped Laura unlace the bodice of the dress, then helped Laura step into her Jalisco dress, careful not to get any of Laura’s curls stuck in the zipper. The scene felt like a fiasco because the guests were waiting to see the *baile sorpresa*. It was Laura’s quinceañera, the elaborate party and celebration of Laura turning 15 a few months ago, a ritual that many other Latina girls her age had gone through or were already planning for their birthdays. Laura had practiced the dance for months with her court members, and it was almost the moment to debut the choreographed and stylized dance for the party guests,

a mixture of Laura's extended family members, friends, Amy's coworkers, and even guests that had flown to Chicago for the big event.

Figure 5.4. A group of teenage girls gather for an outdoor quinceanera in Santa Fe, New Mexico. Quinceaneras occur all over the U.S.

Finally, Amy finished helping Laura secure her skirt and clasp her shoes, and with a *whoosh*, the pair of them rushed out to the reception hall. Laura took her place on the dance floor by the *chambelan de honor*, the male escort of honor, and turned her head to catch the DJ's eye. The DJ saw Laura in position to begin the dance with the court, queued up the music, and belted out a command to the guests, *"Damas y caballeros, un fuerte el aplauso para Laura y los chambelanes. pon la música!"* which translates in English to "Ladies and gentlemen, give a big round of applause for Laura and her court! DJ, play the music!"

As the music started and Laura's court of friends and cousins began to dance, Amy released a huge sigh of relief. This momentous occasion, which the family had saved for over the years and which had taken almost a year of planning, was finally coming to fruition. Laura and her parents, family, friends, and community were celebrating this

important coming-of-age ritual, cementing the family's sense of cohesion and identity and Laura's symbolic rite of passage into a performance of womanhood.

Figure 5.5. Some quinceañeras, like the two pictured here, include a Catholic mass.

The quinceañera, a rite of passage that marks the 15th birthday of Latina girls, is practiced by Latinos of various backgrounds and nationalities throughout the United States and Latin America. (The term "quinceañera" refers both to the ritual and to the girl celebrating her 15th birthday.) While it has many variations, quinceañeras were typically practiced by elite families in Mexico. The tradition has been transported to, and transformed within, the United States. The previous vignette describes the quinceañera, Laura, preparing for the surprise dance portion of the quinceañera, a ritual within a ritual.

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From a parent's point of view, watching a youth grow into maturity and take on the roles, responsibilities, and risks of adulthood can be both exciting and frightening, as the parent struggles with letting their child have more autonomy, while also fearing for their

child's well-being and safety. In this TED Talk, Marc Bamuthi Joseph shares a Black father's tender and wrenching internal reflection on the pride and terror of seeing his son enter adulthood.

Marriage/Union Formation

Chapter 3 describes different types of unions, partnerships, and relationships, with a specific focus on marriage, that have a range of legal, religious, or community acceptance. In this section we present a few examples of marriage and union formation rituals practiced by families in the United States. Union formations have been practiced by cultures and societies around the world for millennia. The video "The History of Marriage" provides a succinct introduction to marriage practices around the world, such as polygamy, a marriage form permitting more than one spouse at the same time.

Figure 5.6. This newly married couple is “jumping the broom,” an African American marriage tradition.

“Jumping the broom” is a marriage tradition that some African American couples practice (figure 5.6). The tradition was mainly practiced by enslaved couples, who did not have access to the legal right of marriage due to the rampant racial discrimination that existed in the institution of chattel slavery. A couple would publicly proclaim their commitment and devotion to each other, sometimes with a priest/minister or the enslaver officiating the ceremony.

Variations of the practice could involve the couple jumping over a broom placed sideways or jumping over two brooms. The broom could be held up or placed on the ground, and the couple could jump or step over the broom at the same time or one person at a time (Dundes, 1996).

The ritual typically was regarded as a binding agreement for the couple, potentially to the extent that it was legally recognized.

While the origin of the practice is unclear, some scholars suggest brooms were symbolic in wedding rituals in Africa and thus were incorporated into wedding traditions of enslaved people in the United States during the 18th and 19th centuries (Dundes, 1996). Other researchers suggest the practice originated in the British Isles (Parry, 2020).

In contemporary weddings, couples may choose to incorporate jumping the broom into their wedding ceremony. This practice could typically occur toward the end of a wedding ceremony, when the couple have exchanged their vows in front of a room filled with friends, family, and loved ones, as the last step in culminating the wedding ceremony. A broom would be placed on the ground in front of the couple, facing the guests, and a speaker would describe the origins of the practice and what the practice symbolizes for the new couple.

For example, in this video excerpt of a couple's ceremony, we can see a couple standing in front of the broom, while the officiate speaks to the guests:

> We now end this ceremony with the African tradition of jumping the broom. Slaves in this country were not permitted to marry, so they jumped the broom as a way to [demonstrate] unity. Today it represents great joy and at the same time serves as a reminder of the past and the pain of slavery. As our bride and groom jump the broom, they physically and spiritually cross the threshold of the path of matrimony…in making their home together. It represents the sweeping away of the old and welcoming the new. The sweeping away of negative energy, making the way for all things good to come into their lives. It is also a call of support for

> the marriage from the entire community of family and friends. The bride and groom will now begin their new lives together with a clean sweep.

Then, the speaker asks the guests to stand and count to three, upon which the couple hop over the broom together, while the guests erupt into cheers and applause.

Death and Bereavement

Death and bereavement, or mourning the passing of a loved one, are recognized in a variety of ways, depending on the family's own traditions and culture. The passing of a loved one can be a time of great sadness but also of joy in celebrating a person's life and legacy. Rituals can provide opportunities for friends and family to mourn the passing of a loved one and to gather and comfort one another. In this section we will look at the example of bereavement practices among Asian Indian American Hindus (AIAHs) residing in the southern region of the United States.

Beliefs about the end of life, and the meaning of death as a transition to another ife, can help people feel less anxiety about death (Chopra, 2006). Ethnicity can provide a cultural system to make sense of the world, including suffering and loss (Gupta, 2011). AIAHs interviewed by Dr. Rashmi Gupta (2011) accessed their cultural and religious beliefs to help them make sense of death and loss, as well as provide comfort in mourning practices. In focus groups Gupta conducted with AIAHs, individuals discussed their traditional beliefs and practices and described how death and bereavement is approached in India as opposed to the United States. AIAHs strive to adhere to their religious and cultural practices as much as possible within the resources available to them in the United States. Gupta (2011) noted that the death rituals and customs followed include "delivering a eulogy, embalming at Hindu funerals, a 1- to 2-day mourning period instead of 13 days, donation of the body to science instead of cremation, and allowing the funeral home to perform the cleansing of the deceased instead of the son" (p. 257).

Despite the majority of Hindus in India believing that life-prolonging means interfere with the cycle of life and death, in the United States some Hindus have utilized artificial means to prolong life, such as a respirator. Some Hindus in the United States follow

pre- and post-death rituals, whereas others do not. In India widows are expected to wear white saris and refrain from wearing makeup or jewelry for the remainder of their lives, as a sign of mourning. But in the United States as well as India, this custom is changing, with widows in the United States wearing colors that do not disrupt them blending into the workforce (Gupta, 2011).

The variation in adherence to practices may vary according to the degree of one's acculturation, place of birth, religious orientation, and availability of priests and temples. The AIAH seniors Gupta interviewed stated that they were not afraid of death, but they were concerned about getting very sick and becoming a burden for their adult children. They were not too concerned, however, about their adult children's ability to carry out rituals and customs that the seniors had performed for their own parents in India, as the adult children would follow the guidance and recommendations of the priest at their respective places or religious gatherings (Gupta, 2011).

Comprehension Self Check

[h5p5-2]

Licenses and Attributions for Traditions and Rituals

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Figure 5.3. "Supportive and Disruptive Elements of Routines and Rituals" based on text from *Family Routines and Rituals* by Barbara Fiese. License: Fair Use.

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Culture and Families

Monica Olvera, Elizabeth Torres

As discussed in Chapter 2, **culture**, broadly defined, is the set of beliefs, values, symbols, means of communication, religion, logics, rituals, fashions, etiquette, foods, and art that unite a particular society. Culture elements are learned behaviors; children learn them while growing up in a particular culture as older members teach them how to live. As such, culture is passed down from one generation to the next.

Culture is intertwined with both ethnicity, religion, and spirituality. **Ethnicity** refers to the shared social, cultural, and historical experiences, stemming from common national, ancestral, or regional backgrounds, that make subgroups of a population different from one another. Similarly, an **ethnic group** is a subgroup of a population with a set of shared social, cultural, and historical experiences; relatively distinctive beliefs, values, and behaviors; and some sense of identity or belonging to the subgroup. **Pan-ethnicity** is the grouping together of multiple ethnicities and nationalities under a single label. For example, people in the United States with Vietnamese, Cambodian, Japanese, and Korean backgrounds could be grouped together under the pan-ethnic label Asian American. The United States has five pan-ethnic groups, including Native Americans, African Americans, Asian Americans, European Americans, and Latinos. The grouping together of multiple ethnicities or nationalities under one umbrella term can be helpful,

but it can also be problematic—these groups may share geography, but they have differing values, beliefs, and rituals.

In addition to ethnicity, other terms are used to refer to this aspect of cultures, such as majority and minoritized or marginalized cultures, or dominant and nondominant cultures or macro- and microcultures. Some groups relate to the social identities based on regions (the South, the East Coast, urban, rural) or affiliation (street gangs, NASCAR fans, college students). Such groups are not necessarily distinct cultures but rather groups of people who share concerns and who might perceive similarities due to common interests or characteristics (Lustig & Koester, 2010).

Religion is a collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and, sometimes, to moral values. Many religions have narratives, symbols, traditions, and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. People may affiliate with religions, beliefs, or a general sense of spirituality.

[box]

In Focus: What Brings Us Together

Elizabeth Torres

My whole family has such a close relationship and tight bond because we do a lot as a group, including working together. I would say that our religion and culture does play a big role in this.

Figure 5.7. Both food and religion can bring a sense of belonging in a family's culture.

In our culture, food is a big thing, and we always work together to cook for the family. We are also always willing to help one another whenever one needs a hand, and that's where religion comes in. Being Catholic, we are just always taught to be nice and respectful toward everyone, especially your family.

[/box]

Families maintain traditions, rituals, and routines that are heavily influenced by the cultural spaces that any kinship group occupies. But families are also made up of individuals, and while a kinship group may share a culture, individuals may embrace different cultures, ethnic identities, and religious or spiritual beliefs, which creates complexities in family life.

For example, for immigrant and refugee families in the United States, religiosity can be a protective factor when adapting to another culture. Religiosity and spirituality, often integrated with one's ethnic identity, rituals, and traditions, appear to play a significant

role as protective factors in the immigrant paradox among Latino and Somali youth (Areba, 2015; Ruiz & Steffen, 2011). What happens when individuals within a family have differing beliefs? People who grew up in families where parents had different religions from one another report less overall religiosity (McPhail, 2019). Children may grow up with differing religious or spiritual beliefs than what their parents have. Especially in the case of children who identify as LGBTQIA+ within a family whose religious or moral beliefs negate these identities, children can experience dissonance and a lack of connection within their family.

Belonging

While there are many definitions and conceptualizations of belonging, one definition is when a person experiences a subjective feeling that they are an integral part of their surrounding systems, including their friends, family, school and work environments, communities, cultural groups, and physical places (Hagerty et al., 1992). The need for belonging, “to connect deeply with other people and secure places, to align with one’s cultural and subcultural identities, and to feel like one is a part of the systems around them,” is a very basic human need (Allen et al., 2021). Connection with others, physical safety, and well-being are inextricably linked and are crucial for survival (Boyd & Richardson, 2009). A greater sense of belonging is associated with positive psychosocial outcomes.

The benefits and potential protective factors derived from a sense of belonging are especially potent for individuals who identify with marginalized or minoritized groups, including people who identify as sexually or gender diverse, people with disabilities, or those who experience mental health issues (Gardner et al., 2019; Harrist & Bradley, 2002; Rainey et al., 2018; Spencer et al., 2016; Steger & Kashdan, 2009). Among college students from minoritized communities, social belonging interventions are associated with positive impacts on academic and health outcomes (Walton & Cohen, 2011). Other positive effects include having a healthy sense of belonging, including more positive social relationships, academic achievement, occupational success, and better physical and mental health (Allen et al., 2018; Goodenow & Grady, 1993; Hagerty et al., 1992).

In contrast to the benefits of feeling a sense of belonging, a lack of belonging has been linked to an increased risk for mental and physical health problems (Cacioppo et al., 2015). The health risks associated with social isolation can be the equivalent to smoking 15 cigarettes a day and are twice as harmful as obesity (Holt-Lunstad et al., 2015). Social isolation across the lifespan is associated with poor sleep quality, depression, cardiovascular difficulties, rapid cognitive decline, reduced immunity, increased risk for mental illness, lowered immune functioning, antisocial behavior, physical illness, and early mortality (Cacioppo & Hawkley, 2003; Cacioppo et al., 2011; Choenarom et al., 2005; Cornwell & Waite, 2009; Hawkley & Capitanio, 2015; Holt-Lunstad, 2018; Leary, 1990; Slavich et al., 2010; O'Donovan et al., 2010).

Belonging can be fostered at the individual and social level. Figure 5.8 provides a framework for understanding and fostering belonging. A sense of belonging can be impacted by one's competencies, opportunities, perceptions, and motivations (Allen et al., 2021).

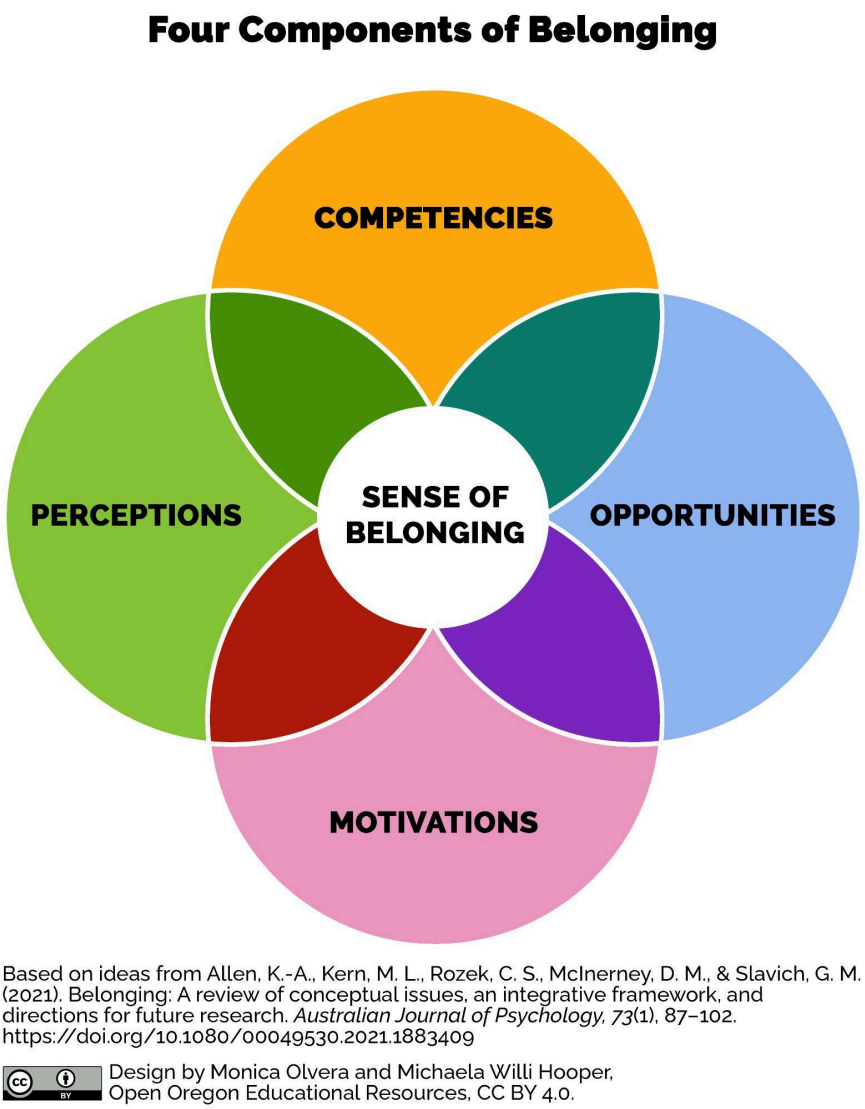

Figure 5.8. This graphic shows an integrated framework for understanding, assessing, and fostering belonging (adapted from Allen et al., 2021). Image description.

Competency refers to having a set of skills and abilities that are needed to connect and relate to others, develop a sense of identity, and ensure one's behavior aligns with social norms and cultural values.

Opportunities to belong come from the availability of groups, people, places, times, and spaces to connect with others in ways that allow belonging to occur. Individuals from isolated or rural areas, first- and second-generation immigrants, and refugees may experience circumstances that limit opportunities to foster belonging. The lack of

opportunities for belonging was sharply felt during the COVID-19 pandemic, when shelter-in-place orders and social distancing measures limited human interactions. But despite opportunities to connect in person, technologies such as gaming and social media quickly became more favored opportunities for connection, especially for youth, those who are shy, or people who experience social anxiety (Allen et al., 2014; Amichai-Hamburger et al., 2002; Davis, 2012; Moore & McElroy, 2012; Seabrook et al., 2016; Seidman, 2013).

Motivations to belong consist of the need or desire to connect with others or the fundamental need to feel accepted, belong, and seek social interactions and connections (Leary & Kelly, 2009).

Individuals have varying perceptions of belonging within their kinship groups and within chosen or assigned cultures. Perceptions of belonging are related to one's subjective feelings and cognitions regarding their experiences and are informed by past experiences. A person's negative perceptions of self or others, stereotypes, and negative experiences such as feeling left out can affect the desire to connect with others.

Cultural Erasure and Cultural Persistence

Cultural erasure is the practice of a dominant culture contributing to the erasure of a non-dominant or minoritized culture. An example of active cultural erasure would be that of Native American children being forced to attend residential boarding schools, where they might be punished for speaking their heritage language, forced to wear uniforms that were stripped of makers of their their community and identity, and harshly mistreated, even to the point of starvation or being beaten (figure 5.9). The strategy of not allowing the children to speak their communities' languages or learn and practice their communities' traditions and rituals was active cultural erasure. Passive cultural erasure could include the histories of communities not being included in historical textbooks or the passing of laws that prohibit people from wearing jewelry, hair styles, clothing, or other items that are indicators of one's cultural identity.

Figure 5.9. The photographs here show “before” and “after” portraits of a student at the Carlisle Indian Industrial School, a residential boarding school built on the idea that education should “kill the Indian in him, and save the man.”

Cultural persistence, then, is the very opposite of cultural erasure. Cultural persistence is when elements of culture (such as language, rituals, foodways, and traditions) persist despite efforts to blot out those cultural practices and identities. Among Black Caribbean immigrants, gatherings of family and friends called “liming” sessions reinforce family and cultural identities through storytelling (Brooks, 2013). Another example of cultural persistence is that of language revitalization programs among Indigenous communities, such as the Chinuk Wawa language program supported by Lane Community College (LCC) in Eugene, Oregon. This program consists of a collaboration between Lane Community College, the Confederated Tribes of Grand Ronde, and the Northwest Indian Language Institute of the University of Oregon (UO). This program, which has operated for nearly a decade, provides language classes for tribal members, LCC and UO students, and members of the Grand Ronde Community.

Comprehension Self Check

[h5p5-3]

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Figure 5.8 “Four Components of Belonging” designed by Monica Olvera and Michaela Willi Hooper. License: CC BY 4.0. Based on ideas from “Belonging: A Review of Conceptual Issues, an Integrative Framework, and Directions for Future Research” by K.-A. Allen, M. L. Kern, C. S. Rozek, D. M. McInerney, & G. M. Slavich in *Australian Journal of Psychology*.

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Figure 5.7 “Photo“ by Jeswin Thomas on unsplash.com. License: Unsplash License.

Figure 5.9 “Tom Torlino – Navajo” by Carlisle Indian School Digital Resource Center. License: CC BY-NC-SA.

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Cultural Identities

Monica Olvera

There are many aspects to our identities, such as our family histories, religious affiliation, and nationality. A major component of our identities can be our ethnicity and cultural heritage. In this section, we will consider various aspects of ethnic identity and how it can change over time.

Positive Ethnic Identity Model

Researcher Jean S. Phinney defines **ethnic identity** as a sense of self that is derived from a sense of belonging to a group, a culture, and a particular setting. Aspects of ethnic identity can also include a person's knowledge of an ethnic group they identify with and how valuable or significant it is to be a member of an ethnic group (Tajfel, 1981). Ethnic identity is a multidimensional construct that can change over time and context (Phinney, 2003). Ethnic identity can be developed and reinforced by engaging in activities associated with one's culture or ethnic group, such as associating with members of one's group or speaking a shared language. But ethnic identity can also exist as an internal structure, independent of such behaviors (Phinney & Ong, 2007).

Components of ethnic identity also include in-group attitudes toward one's own ethnic group, as well toward other groups:

- **Positive ethnic identity:** a positive self-attitude derived from a sense of belonging to groups that are meaningful to a person (Phinney, 1989; Tajfel & Turner, 1986).
- **Intragroup affinity:** a positive or affirming sense of one's own ethnic identity that creates a sense of pride in one's ethnic identity. Possessing intragroup affinity has been linked to reduced depressive symptoms among youth from minoritized communities (Smith & Silva, 2011) and is associated with positive outcomes.

- **Intergroup affinity:** positive attitudes toward ethnic groups other than a group where an individual has ascribed membership. Intergroup affinity has been linked to reduction of intergroup conflict among youth from minoritized ethnic groups (Phinney & Ferguson, 1997).

Acculturation Model

Our lives are increasingly defined by technology and globalization that allows us to interact with people on the other side of the world, as well as learn about and internalize components of many cultures. When individuals and families are exposed to new cultures, they go through a process of **acculturation**, or adapting to a new culture (Berry, 2003). Figure 5.10 shows a model of acculturation proposed by John Berry (1980), who anticipated that acculturating individuals face two issues: 1) the **dominant culture orientation**, or the extent to which acculturating individuals are involved with the receiving or host culture, and 2) the **heritage cultural orientation**, or the extent to which individuals are involved with their heritage, ethnic, or nondominant culture (Nguyen & Benet-Martínez, 2013).

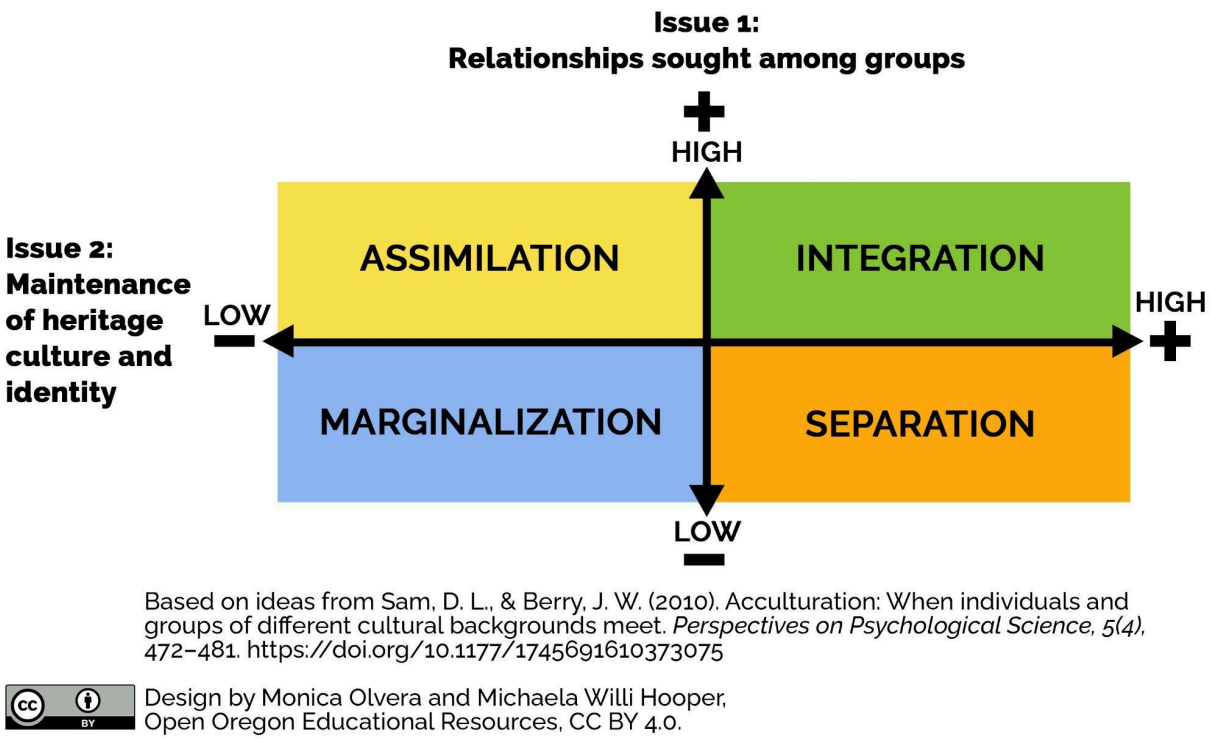

Figure 5.10. This chart shows John W. Berry's model of acculturation strategies. Image description.

One helpful framework to understand acculturation is a model developed by psychologist John W. Berry. His model examines four acculturation strategies: assimilation, integration, separation, and marginalization (Berry, 2003).

Assimilation strategy is utilized when an individual does not seek to maintain their cultural identity and instead pursues close interaction with other cultures. The person may adopt the cultural norms, values, and traditions of the new society.

Integration strategy is utilized by those who wish to maintain one's original culture as a member of an ethnocultural group. At the same time, they may also participate as a member of the dominant society. In this way, the person both maintains aspects of their original culture while also incorporating aspects of a newer culture into their cultural knowledge and practices. This strategy has been found to be the most adaptive, and it

is linked to better psychological and sociocultural adaptation (Liebkind, 2001; Sam et al., 2008).

The **separation strategy** is chosen by those who place a high value on maintaining the integrity of their original cultural identity and avoid interaction with those of the new society. The **marginalization strategy** consists of placing a low value on cultural maintenance and also avoiding interactions with those of the new society, sometimes due to experiences of exclusion or discrimination. This strategy has been found to be the least adaptive.

A person may utilize different strategies, depending on context and circumstances, as the strategies are not static. The attitudes of the larger society toward the immigrants and the types of settlement policies the larger society places on acculturating groups can influence which strategy gets adopted. Generally, integration is the preferred strategy for optimal outcomes, whereas marginalization is the least preferred strategy (Berry, 2003).

With respect to policies applied to immigrant communities in the United States, assimilation has been a multidimensional process of boundary brokering and reduction in which ethnic distinctions, and the social and cultural differences and identities associated with them, are purposefully blurred or dissolved (Alba & Nee, 2009).

At the group level, “assimilation may involve the absorption of one or more minority groups into the mainstream,” whereas at the individual level, “assimilation denotes the cumulative changes that make individuals of one ethnic group more acculturated, integrated, and identified with the members of another” (Rumbaut, 2015, p. 2). This approach has been used to justify selective, state-imposed policies and practices with the goal of eradicating minoritized cultures and achieving the “benevolent” conquest of other peoples. One striking example is the effort to Americanize, Christianize, and “civilize” Native American children by forcibly removing them from their families and sending them to residential schools, such as the Chemawa Indian School in Salem, Oregon. Around 270 children died while in custody at the Chemawa Indian School between 1880 and 1945 (Pember, 2021).

In environments that tend toward assimilation, cultural maintenance in ethnic minorities can lead to lower levels of life satisfaction (Kus-Harbord & Ward, 2015). In contrast, policies and practices that allow individuals, families, and groups to create communities of belonging and practice their heritage cultures can promote equity.

Creating Communities of Belonging

Whether a person is a student who moved to a new area to attend college in a community they are unfamiliar with or a person who immigrated to a host country and has yet to get to know the new receiving community, people tend to seek or create community by utilizing anchoring practices. Like an anchor of a boat, meant to keep a boat in a specific place and not be moved by tides, currents, or winds, **anchoring practices** are the behaviors, efforts, and actions people carry out to seek, create, and maintain a sense of community and rootedness.

When a person, a family, or a group of people move to a new community, there is a human need to create a sense of belonging while experiencing challenges like isolation and loneliness (Campbell, 2008; Narchal, 2012). Families can make use of existing social networks to tap into community groups, or they may have to create entirely new spaces. For example, Somali refugee families in Boston utilized existing religious organizations, family support, and community organizations to tap into existing communities, thus benefiting from peer and family support, religious faith, and social support networks to make new lives for themselves (Betancourt et al., 2014). Connections with family members help immigrants and refugees retain a sense of identity within their culture and family (Lim, 2009). Newly arrived people may connect with family members or friends who are already settled in a community, religious organizations (e.g., mosques or churches), schools, cultural or community centers, and nonprofit organizations aimed at helping immigrant and refugee families (e.g., the Center for African Immigrants and Refugees Organization [CAIRO]).

Anchoring practices could include forming community spaces when those spaces do not already exist. For example, in Corvallis, Oregon, a small group of Mexican immigrant families got together to form a folkloric Mexican dance group so that the children's

positive cultural identity could be encouraged and parents could mutually support each other. These kinds of activities occur around the U.S. as pictured in figure 5.11.

Figure 5.11. These children participate in Latino Fest in Lorain, Ohio.

The ways immigrant and refugee individuals, families, and communities seek, create, and maintain support vary widely. They may draw on family and community resilience to find ways to continue to survive and, in many cases, thrive.

If you'd like to explore more deeply the ways that families with intersectional identities create stability, structure, and belonging, watch a ten minute video and complete this activity in the "Going Deeper" section.

Cultural Resistance and Persistence

We opened this section with brief definitions and examples of cultural erasure and cultural persistence. Here we will focus more deeply on the ways that communities of belonging work to resist erasure and persist in keeping cultures alive.

Throughout U.S. history, among the many horrific ways Native Americans were treated, one strategy to delegitimize their cultures is paper genocide, or state and federal recognition titles used to determine Native Americans' significance, presence, and legacy in U.S. history and society or to refute their identity. There are strict criteria for a tribe to be federally recognized, and it can be difficult for some Indigenous communities to "obtain enough tangible historic resources to prove their ancestry or community" (Nguyễn & Eastern Pequot Tribal Nation, 2020, p. 5).

The Eastern Pequot Archeology Field School in Connecticut is a clear example of a community outright resisting cultural erasure while building community in a culturally affirming way. As a part of this revival effort, the Eastern Pequot Archaeology Field School provides tangible items from the past that ground the tribal members to their reservation, which has been established for hundreds of years. Items such as arrowheads, musket bullets, and scissors show that the Eastern Pequots' ancestors lived with their European colonizers from the 17th to the 19th centuries, as their Indigenous presence was enough to resist colonization. Over 99,000 artifacts found throughout the 15 Field School seasons dismantle the common misconception of how Native Americans lived during the beginning of the United States' history and redefines modern beliefs about how Indigenous peoples survived European colonization. The Field School transforms the brief binary description of Indigenous history into a more

complicated and dynamic story that elaborates on Indigenous struggle, survival, and resistance (Nguyễn & Eastern Pequot Tribal Nation, 2020).

[box]

In Focus: Reviving the Hawaiian Language

Here we will look at the multigenerational efforts to rescue and revive the Hawaiian language, which has been almost entirely eliminated by Hawai'i's colonizers in an attempt at cultural erasure.

Before the arrival of Captain Cook in Hawai'i in 1778, Hawaiians had lived and thrived for centuries in the islands, creating a distinct and rich culture, including a plentiful oral tradition. The Hawaiian language, or *'ōlelo Hawai'i*, embodied a cultural history that linked Hawaiians to their history, cosmology, and worldview. *Kāhuna* (priests) could recite from memory the origin chant, or *Kumulipo*, which contains over 2,000 lines of text (Beckwith, 1972; Mitchell, 1992). Countless *mo'olelo* (stories), *ka'ao* (epic legends), *mele* (songs), and *pule* (prayers) were vehicles for conveying values, teachings, and histories to the people.

In the 1800s, the arrival of American missionaries prompted profound changes on 'ōlelo Hawai'i. Missionaries built schools with the intention of using education to convert Hawaiians to Christianity. Hawaiians learned Latin and French in addition to English, with per capita literacy rates at 91% in the late 1800s (Nogelmeier, 2003).

One primary tool the missionaries utilized in their efforts was the printing press. With this technology, books and newspapers written in 'ōlelo Hawai'i were printed and circulated in the community. One of the first printed books was the Bible. Despite the usage of 'ōlelo Hawai'i in printed text, however, 'ōlelo Hawai'i was considered a lower-status language, and instruction in 'ōlelo Hawai'i was not prioritized.

In the late 1800s, political unrest, foreign influence (including by American investors and businessmen), and the involvement of the U.S. military, culminated in the illegal overthrow of Queen Lili'uokalani in 1893. This was followed by the establishment of a provisional government and the American annexation of Hawai'i. The Republic of

Hawai'i was established, made up of foreign businessmen and missionary descendents, who viewed 'ōlelo Hawai'i as a political threat. In June 1896, Act 57 was passed, which declared that only English could be used as the language of instruction in schools. Thus, children would no longer receive instruction in schools in 'ōlelo Hawai'i. Children were shamed and punished for speaking Hawaiian at school, and the language was stigmatized. This stigma expanded to other areas of Hawaiian society (Kawai'ae'a et al., 2007).

From 1898 to 1959, 'ōlelo Hawai'i was mostly limited to the entertainment sector, while English permeated all other aspects of people's daily lives, in addition to dealings in business, schools, and government. The only remaining group of people who spoke 'ōlelo Hawai'i as their native language was a group of *kūpuna* (elders in their 70s) in a small, isolated community on the island of Ni'ihau (Kawai'ae'a et al., 2007). In addition, 'ōlelo Hawai'i was being taught as a foreign language at the University of Hawai'i. By the late 1970s, fewer than 50 children were reported to speak Hawaiian. There was fear that once the *kūpuna* were gone, the language would also disappear (Kawai'ae'a et al., 2007). A once-thriving language was at a precarious point.

Elders began strident efforts to revitalize its usage. In 1977, *Ka Leo O Hawai'i*, a Hawaiian language radio show, aired its first broadcast in 'ōlelo Hawai'i on KCCN in 1977. Also in 1977, the nonprofit organization 'Ahahui 'Ōlelo Hawai'i established standardized Hawaiian written language and conventions. Progress continued as 'ōlelo Hawai'i was recognized as a state language in 1978, and the 1896 law banning instruction in 'ōlelo Hawai'i in schools was lifted.

A small group of parents and educators wanted their children to learn 'ōlelo Hawai'i, but it had not been taught in schools for many decades, and the law that banned the language as a medium of instruction had only recently been lifted.The parents wanted their children to not only speak Hawaiian at home but also be educated through instruction delivered in the Hawaiian language. The parents knew that if 'ōlelo Hawai'i were to flourish again, it needed to be spoken in various settings (Kawai'ae'a et al., 2007). Thus, in 1984, the 'Aha Pūnana Leo Hawaiian language immersion preschool was launched.

The establishment of the family-based language immersion preschool program provided multiple challenges for the teachers and parents in the first years it operated. There were many questions: Where would the curriculum and books come from? Which schools would be willing to allow a Hawaiian language immersion program in their school? Who had a teaching certificate and could speak Hawaiian? How would the program be funded?

The solutions to these questions came from the dedication of the first group of parents and educators, who created a program patterned after the successful efforts of the language and cultural revitalization of the Māori of Aotearoa (New Zealand) in the early 1980s (Kawaiʻaeʻa et al., 2007). School staff would translate materials and develop curriculum on a year basis, essentially laying the path for the children as the first cohort of students made their way through the program (Kawai'ae'a et al., 2007). The preschool program expanded into a preschool through kindergarten and then added first grade, then second grade, and so on. Finally, the program expanded to cover preschool all the way to 12th grade for graduating high school seniors by 1992. In 1999, a cohort of students graduated that, for the first time in over 100 years, had been educated entirely in Hawaiian from kindergarten to grade 12. One parent shared, “As we are frequently met with unsupportive policies, institutional resistance, and supporters of the status quo, we continue to relay our *aloha* for the language, sharing the potential of and need for Hawaiian language immersion education” (Kawai'ae'a et al., 2007, p. 202).

Some critics considered Hawaiian to be a “dead language” and expressed concern for the children’s future, believing the children would not be able to attend college because they did not know English. The opposite was true, however, as the immersion program has a 100% high school graduation rate, and 80% of the graduates pursue higher education at the university level (Kawai'ae'a et al., 2007). Figure 5.12 shows that common phrases in Hawaiian are used today.

Figure 5.12. *Mele Kalikimaka* translates as “Merry Christmas” and *Hau 'oli Makahiki Hou* as “Happy New Year” in this image from the Honolulu City Lights taken in 2013.

For the educators, parents, and now grandparents of the children who attend 'ōlelo Hawai'i programs, the revitalization of 'ōlelo Hawai'i is deeply important. It is the reconnection to their rich cultural heritage, the passing on of cultural wisdom from one generation to another, and a source of traditional knowledge. One parent marveled, “It was amazing to witness the *keiki* [children] fluently speaking, singing, praying, learning, playing, creating, fighting, and, I would surmise, dreaming, all in Hawaiian”' (Kawai'ae'a et al., 2007). Children who learned in the language immersion program developed proficiency in multiple languages and formed strong cultural and self-identity (Kawai'ae'a et al., 2007).

Parents, grandparents, and educators involved in the language immersion program, as well as the graduates themselves, believe that their legacy is the Hawaiian language that lives on and continues to flourish in their children and grandchildren. Thanks to

them, the language and their rich traditions are on the pathway to thrive once again. What is more, the model employed in the development of the language immersion program has provided a model for other language revitalization efforts. In 2008, the 'Aha Pūnana Leo Hawaiian language immersion preschool celebrated its 25th anniversary.

[/box]

Comprehension Self Check

[h5p5-4]

Licenses and Attributions for Cultural Identities

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Figure 5.10. “John W. Berry’s Model of Acculturation Strategies” designed by Monica Olvera and Michaela Willi Hooper. License: CC BY 4.0. Based on ideas from “Acculturation: When Individuals and Groups of Different Cultural Backgrounds Meet” by D. L. Sam and J. W. Berry in *Perspectives on Psychological Science*.

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Figure 5.11 “Alma de Mexico dancers at Latino Fest today in Lorain” by Rona Proudfoot on flickr.com. License: CC BY-SA 2.0

“Pequot Warriors Combating Paper Genocide: How the Eastern Pequot Tribal Nation Uses Education to Resist Cultural Erasure” by L.-H. Nguyễn and Eastern Pequot Tribal Nation. License: CC BY-NC-ND 4.0.

Figure 5.12. “Honolulu City Lights” by Daniel Ramirez. License: CC BY-2.0 Generic.

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Looking Ahead: Biculturalism

Monica Olvera

In this chapter we have looked at how routines and rituals contribute to a sense of individual, family, or cultural identity. We have also discussed ways in which families adapt to cultural transitions. In this section, we will examine an adaptive strategy that may be especially beneficial for youth who experience changes in their cultural settings.

Biculturalism, sometimes also referred to as multiculturalism, can be conceptualized as someone who has been exposed to and internalizes elements from two or more cultures (Nguyen & Benet-Martínez, 2007). This can include people who are immigrants or descendents of immigrants, are members of a minoritized community, have parents from two different cultures, have mixed ethnic or racial backgrounds, have lived in more than one country, grow up with one culture in addition to the dominant mainstream culture, and those in multicultural relationships.

Adolescents and young adults who combine aspects of both their family of origin culture and the new culture and speak both languages tend to adjust better than those who either stay steeped in their root culture only or assimilate completely to their new culture (Kasinitz et al., 2008; Portes & Rumbaut, 2001). Biculturalism can promote feelings of pride, uniqueness, and a heightened awareness of community and history. Children in families who promote learning in two languages benefit in academic achievements, cognitive gains, self-esteem, and family cohesion (Espinosa, 2008; Han, 2012). Biculturalism has the strongest association with sociocultural and psychological adaptation (Nguyen & Benet-Martınez, 2013). As increasing numbers of people in the United States identify as being multiracial or biracial, this concept grows in importance. Do you know someone who identifies as bicultural?

Biculturalism can be seen as the availability of double resources and competencies that come from one’s own ethnic/cultural group as well as the new and larger society. These resources and competencies can double a person’s capacity to cope with cultural

transitions (Sam & Berry, 2010). Having social support networks in more than one culture can buffer the psycho-socio-cultural challenges that might result from acculturation experiences, such as anxiety, loneliness, intercultural miscommunication, and interpersonal conflict (Repke & Benet-Martinez, 2018). Given the positive outcomes associated with biculturalism, it is our hope that people can be encouraged to get involved with the cultures they have internalized and that individuals' and families' cultural identities can be celebrated.

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Going Deeper

Monica Olvera, Elizabeth B. Pearce

Having read about traditions, ritual, and culture, this page has some additional resources for you.

First, there are some resources that the authors used but could not fit into the chapter. If there was something that really piqued your interest and made you want to learn more, it may be listed in this table. This is also a resource for students who may have an assignment to research a particular topic or who need to identify a topic for a final project. Scan through “Want to Learn More?” if you are interested.

Next, you will see a set of reflective questions. You may be assigned these questions as a chapter review, or perhaps you will be using them as discussion questions in class. These questions are designed to help you apply the chapter concepts, develop your sociological imagination, reflect, and use an equity lens. Look over the “Reflective Questions” if you’d like to explore your own thinking more thoroughly.

After that, you will see the same list of key terms that appeared at the start of the chapter. They may help you with your additional exploration or research.

Finally, some chapters include activities that the instructor may use in the classroom.

[box]

Want to Learn More?

- For more in-depth discussion about the complexities and drawbacks of pan-ethnic labels, please refer to this resource.
- If you would like to explore coming-of-age rituals in more depth, this TED Talk explores historic and modern important rites of passage and how they can help young teens understand what it means to become an adult by teaching life skills and reinforcing character traits and values.
- If you would like to explore the topic of how culture and religion overlap in human lives, we recommend the TED Talk by anthropologist Wade Davis, "The Worldwide Web of Belief and Ritual." Davis provides many examples of the deep familiarity and knowledge Indigenous communities develop and pass on to the next generations, with a focus on the Elder Brothers, a group of Sierra Nevada Native Americans.
- To further explore the different race, ethnicity, and origin categories used in the U.S. census, we recommend visiting this interactive resource by the Pew Research Center, "What Census Calls Us."
- For further information about quinceañeras, we recommend visiting the following resources:
    - "History and Traditions of Quinceañeras" from Mestizo
    - "Quinceañeras Are More than a Birthday Party | ¡FIESTA! Quinceañera Ep. 1" from Indie Lens Storycast
    - "Sick with leukemia, her grandfather wouldn't make her quinceañera, so she brought the event to him"
- For additional information on the topic of the revitalization of 'ōlelo Hawai'i and the ripple effects of the movement, please explore the following resources:

- "*He pūkoʻa kani ʻāina*: Creating Pathways for Indigenous Language Vitality | Candace Galla": an 11-minute TED Talk by Candace Galla about how the movement to revitalize 'ōlelo Hawai'i inspired many other Indigenous language communities around the world
- "The Hawaiian Language | Insights on PBS Hawai'i": a 56-minute discussion of the Hawaiian language with scholars and musicians who are fluent in the language
- "*Hoʻokipa*: Hawaiian Language Movement Visitation Program": 5 minutes of information about a program in Hilo, Hawai'i, that hosts hundreds of language advocates annually at various events and gatherings
- "Queen Lili'uokalani – The First and Last Queen of Hawai'i | Unladylike2020 | American Masters | PBS": 12 minutes of information about Queen Lili'uokalani, the first sovereign queen and the last monarch of Hawai'i, who assumed the throne in the midst of a government takeover by American business owners supported by the U.S. military
- "The Hawaiian Language Nearly Died. A Radio Show Sparked Its Revival": an article and associated 35-minute podcast episode about the radio show that was integral in efforts to revitalize the Hawaiian language

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Reflective Questions

1. What is the importance of routines in families? In particular, how can routines support a child's sense of security and healthy development?
2. Routines can be tricky to establish and maintain while attending college. What are some routines or habits you have tried to start or maintain? What has been helpful in keeping a routine going? What are some things that get in the way of maintaining a routine or habit?

3. Think about a ritual or tradition that you have practiced with your family or loved one. Describe the ritual or tradition: What is the ritual? Who participates, and what are their roles?
4. This chapter discusses four life stages that are commonly marked by rites of passage: birth/family formation, coming of age, marriage/union formation, and dying/bereavement. Identify and describe a rite of passage in your own life or that of a family member or friend.
5. What are two models of cultural identity? Which one resonates most with you? Explain how it connects to your experience.
6. What are the ways you have created a sense of belonging, community, or rootedness?
7. What are some examples of cultural persistence and resistance? How do these activities contribute to family well-being?

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Key Terms

- **Acculturation:** the process of adapting to a new culture.
- **Anchoring practices:** the behaviors, efforts, and actions people carry out to seek, create, and maintain a sense of community and rootedness.
- **Assimilation strategy:** an acculturation strategy consisting of pursuing and adopting the cultural norms, values, and traditions of the new society or dominant culture.
- **Biculturalism:** when a person has been exposed to and has internalized elements from two or more cultures.
- **Culture:** the shared meanings and shared experiences passed down over time by individuals in a group, such as beliefs, values, symbols, means of

communication, religion, logics, rituals, fashions, etiquette, foods, and art that unite a particular society.

- **Cultural erasure:** the practice of a dominant or hegemonic culture actively or passively contributing to the erasure, or disappearing, of a non-dominant or minoritized culture.
- **Ethnic group:** a subgroup of a population with a set of shared social, cultural, and historical experiences; relatively distinctive beliefs, values, and behaviors; and some sense of identity of belonging to the subgroup.
- **Ethnic identity:** a sense of self that is derived from a sense of belonging to a group, a culture, and a particular setting.
- **Ethnicity:** the shared social, cultural, and historical experiences, stemming from common national, ancestral, or regional backgrounds, that make subgroups of a population different from one another.
- **Family ritual:** behaviors with symbolic meanings that can be clearly described and serve to organize and affirm central family ideas.
- **Family routine:** the predictable, repeated, consistent patterns that characterize everyday home life.
- **Heritage cultural orientation:** the extent to which individuals are involved with their heritage, ethnic, or nondominant culture.
- **Integration strategy:** an acculturation strategy utilized by those who wish to maintain one's original culture as a member of an ethnocultural group while also participating as an integral member of the larger social network.
- **Marginalization strategy:** an acculturation strategy where a person neither seeks relationships with aspects of the host culture nor maintains their heritage, culture, and identity.
- **Pan-ethnicity:** the grouping together of multiple ethnicities and nationalities under a single label.
- **Rite of passage:** a ritual or celebration that marks the passage when a person leaves one status, role, set of conditions, or group to enter another.

- **Separation strategy:** an acculturation strategy where a person places a high value on maintaining the integrity of their original cultural identity and avoids interaction with those of the new society.

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Activity: Who Belongs? Immigrant Families and Intersectionality

This chapter focuses on the ways that families create and experience belonging through culture, tradition, and rituals. In earlier chapters you've learned about various forms of families, how they have changed over time, and the stigma that people in some family forms experience. In figure 5.13, watch to learn more about how immigrant families and other families with intersectional identities work to create stability, structure, and belonging for their families.

https://youtu.be/Y2tpjf8G6nQ?si=GJqFNQC2U4VpxdGE

Figure 5.13. Who Belongs?: Family Stories of Immigration [YouTube Video]. "Who Belongs?: Stories of Immigrant Families" features stories of college student families who are also immigrants.

Discussion Questions

1. Describe the changes in family forms that are discussed in the first part of the video.
2. How do immigrant families reflect or differ from these family forms?
3. What challenges do immigrant families face in creating stability for their families?
4. What are some examples of intersectionality that apply specifically to immigrant families and the immigration process?

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Figure 5.13. “Who Belongs?: Family Stories of Immigration” by Kimberly Puttman, Kevin Acosta, Omar Ruiz Garcia, Samantha Kuk, and Open Oregon Educational Resources. License: CC BY 4.0.