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The Role of Family Routines and Rituals in the Psychological Well Being of Emerging Adults

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THE ROLE OF FAMILY ROUTINES AND RITUALS IN THE PSYCHOLOGICAL
WELL BEING OF EMERGING ADULTS

A Thesis Presented

By

YESEL YOON

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ABSTRACT

THE ROLE OF FAMILY ROUTINES AND RITUALS IN THE PSYCHOLOGICAL WELL BEING OF EMERGING ADULTS

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Adolescence and emerging adulthood are both critical transition phases wrought with developmental changes and challenges. One of the major developmental tasks that families of children, adolescents and emerging adults deal with is facilitating the development of emotion regulation. The practices that families engage in that attempt to create order and stability within the family—their routines and rituals—may be one key family variable that helps develop better emotion regulation. Family routines and rituals tend to create a more stable environment, which in turn may predict better outcomes for individuals (Crespo, Davide, Costa & Fletcher, 2008; Fiese, 2007; Leon & Jacobvitz, 2003). The current study examined the extent to which routines and rituals in the family of origin during adolescence contributed to longer term, post-adolescent positive psychological outcomes in emerging adults.

The current study used a sample of 492 college students between the ages 18-24 years old. The college students completed a series of online questionnaires about their family routines and rituals during adolescence, their current psychological well being and emotion regulatory skills. A subset of college student had their parents participate in the study who completed similar online questionnaires about their past family routines and rituals. When emerging adults ascribed greater meaning to past family routines and

rituals, this was directly related to greater psychological well being. Emerging adults and parents ascribed a different level of meaning to the family routines and rituals, which predicted greater psychological well being of emerging adults. The results of the study showed that emotion regulation was a significant mediator of the relationship between family routines and relationships and emerging adults' psychological well being. The findings of the current study support the notion that mechanisms such as family routines and rituals that families implement are related to better outcomes for individuals. When families engage in meaningful family practices during adolescence, the impact of these practices can carry over into emerging adulthood.

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CHAPTER 1

INTRODUCTION TO ROUTINES AND RITUALS IN THE FAMILY CONTEXT

Adolescence is a transitional phase in human development during which individuals undergo pervasive biological, psychological, and emotional changes (Steinberg, 2005; Yurgelun-Todd, 2007). In addition to these intra-psyche and physiological changes, adolescents are immersed in new and varied social contexts that have a substantial effect on their development. Consequently, the transition into early adolescence is a sensitive period for healthy development (Steinberg, 2005) and disruptions can lead to maladaptive outcomes for individuals and their families (Compas, Hinden, & Gerhardt, 1995).

Families and family relationships have been a major focus of research, particularly to identify risk and protective factors during adolescence. One of the major developmental tasks that families have to accomplish is facilitating the development of self-regulation, more specifically, emotional regulation. This task is complicated because of the interaction between individual differences, such as, temperament and emotional reactivity, and a family's psychological and social resources for providing a "good fit" for the individual. A good fit can potentially facilitate development and serve a protective role, whereas a poor fit can leave individuals vulnerable to risk factors (Compas et al., 1995; Compas & Reeslund, 2009; Gross, Richards, & John, 2006; Martin, 1987; Morris, Silk, Steinberg, Myers, & Robinson, 2007).

The development of emotion regulation during adolescence occurs during the ongoing dynamic process of individuals renegotiating their role in the family (Houlberg, Henry, & Morris, 2012; Lax & Lussardi, 1988; Morris, Silk, Steinberg, Myers, &

Robinson, 2007; Sameroff, 1995). Recently Houlberg and colleagues examined the protective nature of family interactions for children and adolescents ages 7-15 years old who were living in high-risk communities and how these family interactions were related to anger regulation and exposure to violence (2012). They found that more positive perceptions of family interactions by the adolescents were associated with better emotion regulation and less exposure to violence. Therefore when adolescents perceived greater cohesion, adaptability, and support from their parents, this created an emotional climate that enhanced their emotion regulation.

One family practice that has gained attention for its potential protective role in fostering positive outcomes for children, adolescents, and emerging adults and that may contribute to the development of self-regulation is the practice of family routines and rituals. Hypothetically, family routines and rituals counteract the instability evident during developmental transitions, particularly adolescence, by providing concrete and predictable family relationship patterns that ultimately facilitate adolescents' capacities for self and emotional regulation (Fiese, 2006; Morris et al, 2007; Stocker, Richmond, Rhoades, & Kiang, 2007).

Family routines and rituals are practices embedded in a dynamic family system. Family systems are a meaningful collective unit, governed by the adage, "the whole is greater than the sum of the parts." The transactional patterns and psychological dynamics families engage in create a context or system that reciprocally determines the behaviors and characteristics of individual family members. The creation of family routines and rituals is one medium for enhancing and formalizing family interactive patterns, giving them a unique role in an individual's psychological development (Fiese et al., 2002;

Steinglass, 1987). Family systems are themselves embedded in cultural and socio-ecological contexts that have deterministic effects on families and individuals (Bronfenbrenner, 1986). Consequently, the study of family routines and rituals provides a window into the role that culture and larger socio-ecological factors play in adolescent development.

The Nature and Importance of Family Routines and Rituals

Defining family routines and rituals. Routines and rituals are repeated patterns of behavior that, when conducted by families, serve to facilitate family life, communicate family values, and augment family identity. However, the content and nature of rituals and routines can vary considerably across cultural and ethnic groups and the significance of these practices can also vary across families within cultural and ethnic groups. What constitutes a routine or ritual for one family may not be a significant event or a meaningful experience for another family.

Consequently, the individualized and personalized nature of routines and rituals has made it difficult to clearly define and operationalize these constructs. A seminal study conducted by the original Milan group (Selvini-Palazzoli, Boscolo, Cecchin, & Prata, 1974) examined the use of rituals in family therapy with anorexic patients and defined family rituals as “a regular sequence of steps taken at the right time and in the right place” involving the entire family. The definition has since been expanded to include an experiential aspect and the notion of rituals also being symbolic in nature (Fiese, 1993; Markson & Fiese, 2000). The definition of family routines and rituals involves both a practical component that organizes group behavior and a symbolic component that fosters group identity and meaning-making of group situations and behaviors.

Articulating a more precise definition of routines and rituals requires delineating the differences between them. Fiese (2006) contrasts routines and rituals on dimensions of communication, commitment, and continuity. For example, communications in family routines primarily have an instrumental function (i.e., “this is what needs to be done”). Communication patterns during rituals, on the other hand, are more symbolic in nature (i.e., “this is who we are”). The time commitment for family routines is generally momentary and brief with little conscious thought given after the act. Family rituals have an affective commitment that leaves the individual with a sense of emotional “rightness” or belonging. In terms of the dimension of continuity, routines are repeated over time, remaining relatively stable over time in families. Rituals are also continuous in nature, but the behavior has meaning extended across time that can be transmitted across generations, creating a sense of anticipation. In summary, a useful way to understand the distinction between family routines and rituals is to differentiate routines as practical acts and rituals as symbolic acts.

The importance of family routines and rituals. Rituals serve several social and cultural functions, evident in the incorporation of rituals in past and present societies to establish structure and transmit values across generations (Fiese, 1992; Selvini-Palazzoli, Boscolo, Cecchin, & Prata, 1977). Across cultures, rituals have been used to create a sense of group identity and cohesion. Families employ rituals for a similar purpose, to create unity and organize the family in a meaningful way (Compan, Moreno, Ruiz, & Pascual, 2002; Fiese, 1992; Selvini-Palazzoli et al., 1977; Wolin & Bennett, 1984). Rituals have been of special interest for anthropologists, but the study of these practices

have extended to other social sciences to examine the relation of these practices to psychological development.

Past studies of family routines and rituals indicate these practices play an important role in the psychological development and adjustment of individuals. Bossard and Boll (1950) conducted an influential qualitative study of family rituals and concluded that family rituals provide stability during times of stress and transition in family life. This led to greater interest by researchers who wanted to learn more about how the quantity, quality, and frequency of family routines and rituals contribute to family functioning and self-regulation in individuals. In general, as noted below, this research contends that family routines and rituals are correlated with healthy development in children and adolescents and close family relationships.

Studies of family routines and rituals have provided evidence of how positive individual experiences in family rituals are related to a positive family environment. The practice of family routines and rituals provide opportunities for positive development in children and adolescents by creating a sense of stability (Fiese, 1992; Kiser, 2007), creating a sense of family identity and group membership (Doherty, 1997; Eaker & Walters, 2002; Fiese, Hooker, Kotary, & Schwagler, 1993; Homer, Freeman, Zabriskie, & Eggett, 2007; Leon & Jacobvitz, 2003), transmitting values within the family and across generations (Fiese et al., 2002; Fiese, 2006; Selvini et al., 1977; Wolin & Bennett, 1984), and facilitating communication and conflict resolution (Crespo, Davide, Costa & Fletcher, 2008; Fiese et al., 2002). Family routines and rituals have been associated with adolescents' outcomes, such as engaging in fewer risk behaviors (Crouter, Head, McHale, & Tucker, 2004; Eisenberg, Olson, Neumark-Sztainer, Story, Bearinger, 2004;

Fulkerson et al., 2006), and more secure attachment styles in adulthood (Homer et al., 2007; Leon & Jacobvitz, 2003), providing further evidence that routines and rituals may play a protective role in the developmental trajectories of individuals.

Fiese and Kline (1993) conducted an empirical study examining the relation between adolescents' reports of family routines and rituals and their self-reported self-esteem and anxiety. The researchers hypothesized that adolescents' perceptions of family rituals would be positively related to self-esteem and negatively related to anxiety. Fiese and Kline used a total of 241 undergraduate students, with a mean age of 18 years. The majority of the sample was Caucasian (78%), female (64%), and from primarily middle- and upper-middle class families. The Family Ritual Questionnaire (FRQ) was used to assess adolescents' perceptions of family rituals, the Malaise Inventory (MI) was used to assess for anxiety, and the Multidimensional Self-Esteem Inventory (MSEI) was used to assess general self-esteem, lovability, and likeability. In this cross-sectional study, multiple linear regressions were used to examine the relation between the FRQ and the various outcome measures. Consistent with the researchers' hypotheses, symbolic significance and higher occurrence of family rituals were both negatively related to anxiety, and there was a significant positive relation between the symbolic significance of family rituals and general self esteem, lovability, and likeability. The results of this study are exemplary of the relation between adolescents' perceptions of family rituals and positive outcomes.

Family routines and rituals also allow for families to engage in activities that will help maintain the physical health of its members, such as helping families deal with chronic medical conditions. Regular routines and meaningful rituals have been associated

with increased adherence to prescribed medication regimens, better health for children with chronic asthma and have been found to mediate the relation between asthma severity and separation anxiety (Fiese, 2006, 2007; Fiese et al., 2002; Fiese, Wamboldt, & Anbar, 2005; Fiese, Winter, Wamboldt, Anbar, & Wamboldt, 2010; Markson & Fiese, 2000).

Family routines and rituals are thought to counteract the effects of high-risk environments, such as families dealing with alcoholism (Bennett, Wolin, Reiss, & Teitlebaum, 1987; Fiese, 1993; Wolin & Bennett, 1984), marital discord (Spagnola & Fiese, 2007), divorce and remarriage (Guidubaldi, Cleminshaw, Perry, Nastasi, & Lightel, 1986; Henry & Lovelace, 1995) and urban poverty (Kiser, 2007) by setting up frameworks with predictable expectations. Routines and rituals foster structure in the family, which establishes order, regularity, and predictability. This structure is adaptive and protective for individuals in unstable and chaotic environments (Eaker & Walters, 2002; Kiser, 2007, Markson & Fiese, 2000), and in turn, these practices appear to affect psychological adjustment and contribute to positive outcomes.

Mealtime as a family ritual. Examining family routines and rituals can provide insight into the family and reflections of its identity. One of the most well studied family rituals is the family mealtime, because this family activity is a dynamic interaction, rife with repetitive patterned interactions that ultimately become a part of family life. Consequently, the rituals that evolve around family mealtimes contribute to the definition of family identity and become a meaningful way to increase family connections, enhance adolescent development, and promote well being (Fiese et al., 2006; Fulkerson et al., 2006).

In fact, engaging in family mealtimes has been associated with a variety of positive child mental health outcomes, positive adolescent psychosocial development, and better family health (Compan et al., 2002; Denham, 2003; Eisenberg et al., 2004; Fiese, 2007; Fiese, Foley, & Spagnola, 2006; Fiese et al., 2010, Fulkerson et al., 2006). In two studies using large adolescent samples, researchers examined the relationship between family dinner meal frequency and adolescent development. Both found a consistent inverse relation between the frequency of family dinners and high-risk behaviors, such as tobacco, alcohol, and marijuana use (Eisenberg et al., 2004; Fulkerson et al., 2006). The association between frequently shared family meals and positive adolescent development support the notion that these practices may lead to better outcomes for individuals.

One of the instrumental roles served by the family mealtime is facilitating communication within the family. For example, Fiese and colleagues (2006) conducted a qualitative study using videotaped family mealtimes to understand how these group interactions were related to child well-being. They found that families who used more direct forms of communication during mealtimes were less likely to have children with internalizing symptoms (Fiese et al., 2006). Such studies of family mealtimes provide a window into the significant interactions within the family that are related to child and adolescent outcomes.

The meaningfulness of routines and rituals. Researchers have also begun to recognize that the meaning attributed to routines and rituals is key to understanding the affect they have on individuals' outcomes. Van der Hart (1983) introduced the notion of “empty” or hollow rituals, and the importance of understanding rituals from the

participant's experience. Similarly, "family time" is not only the amount of time spent in practice of routines and rituals, but is also the subjective experience of investing both time and emotion into the practice (Fiese, 2006). By definition, the key aspect of a ritual is the symbolic significance of the act for the participants and the commitment to continue the act into the future and into the next generation (Fiese, 2002; Fiese & Tomcho, 2001). The symbolic and emotional meaning of family rituals conveys family identity and values (Doherty, 1997; Homer et al., 2007).

The meaning and significance of family rituals is important to consider when measuring the benefits incurred by individuals and families. Above and beyond the mere presence of routines and rituals, the meaning ascribed to these acts may moderate the relation between the acts and outcomes. Meaningful family rituals have been related to healthy secure attachment, greater marital satisfaction, and less anxiety (Eaker & Walters, 2002; Fiese & Kline, 1993; Fiese & Tomcho, 2001; Fiese et al., 2002; Homer et al., 2007; Leon and Jacobvitz, 2003; Marks, 2004; Markson & Fiese, 2000). When a family ritual loses its symbolic meaning and functions solely as an "empty" routine, it may not hold the benefits, such as facilitating positive adolescent and emerging adult development, as meaningful rituals.

Research on the difference between meaningful and empty routines and rituals is limited. With few exceptions, the clear distinction between the practical aspects of rituals and the symbolic meaning of rituals has not been made in empirical studies. One study by Homer and colleagues tested the hypothesis of the relation between young adult reports of rituals in their family of origin and their attachment style (Homer et al., 2007). This study used 222 paired young adults ranging from 17 to 31 years, and one parent

(predominately mothers). The Family Ritual Questionnaire was used to assess the practice and meaning of the family of origin rituals and the Experiences in Close Relationships Revised Questionnaire was used to assess attachment. There was a negative relationship between the young adults' report of family ritual meaning and young adult attachment anxiety. Even after controlling for parent attachment, young adult ritual meaning scores significantly predicted young adult attachment anxiety. Young adult reports of the ritual routine, related to the practice of rituals, as opposed to the symbolic significance or meaning of the ritual, was not related to young adult attachment, either anxiety or avoidance. This is one example of a study that has found a difference in relation between family ritual practice and meaning on outcomes. Because the symbolic nature and significance of rituals is central to family rituals, it will be beneficial to examine further the salience of meaningful rituals.

Differences in reports of routines and rituals. There may be differences in meaning ascribed to routines and rituals depending on the reporter, and the effects of these discrepancies should be more closely examined. In Fiese's study (1993) of adolescents from alcoholic families and from non-alcoholic families, both shared meaning and disparate views of family rituals within the family were examined. Disparate views of family rituals between parent-adolescent pairs indicated a possible risk factor for developing anxiety-related health symptoms (Fiese, 1993). Differences in meaning between parent-adolescent pairs may have important implications for how far reaching the protective role of rituals may play for the adolescent. Previous research of meaningful routines and rituals suggests that when adolescents and parents both perceive a mutual level of involvement and supportiveness, this may lead to better outcomes (Hair,

Moore, Garrett, Ling, & Cleveland, 2008). What may differentiate reporters of ritual meaning is the difference in being “symbolically minded” and how different individuals within the family play roles in creating and maintaining meaningful rituals. If one particular member of the family attributes a certain meaning to a ritual and attempts to enact this with others in the family who do not ascribe the same symbolic meaning or amount of emotional investment, the dynamic of the family may look very different compared to a family whose members attribute similar levels of meaning to a family ritual. Therefore, it is necessary to investigate the discrepancies in meaning for different members of the family and the impact these may have on outcomes.

The Role of Family Routines and Rituals in the Adjustment of Emerging Adults

Emerging adulthood as a unique developmental period. Emerging adulthood is a more recently defined life transition phase spanning between adolescence and adulthood (Arnett, 2000). During emerging adulthood, individuals are further individuating and frequently launching from their family of origin, sometimes through entering and transitioning out of college, or working part-time or full-time. Emerging adults have the highest rates of residential changes, with living situations varying from living alone, a combination of independent living and continued reliance on adults (e.g. college dormitories), cohabiting with a romantic partner, or living with their family of origin while working. The financial situation of emerging adults may vary greatly as well, with some individuals remaining economically dependent on their parent, or others who are economically emancipated.

One of the overriding tasks during emerging adulthood is to establish a stable life structure, but individuals experience considerable change and instability as they explore

various life possibilities (Levinson, 1978). During this phase of change and identity exploration, some individuals strive to obtain a broad range of life experiences when they are less likely to be constrained by role requirements, expectations, and parental supervision and before they are expected to take on more enduring or limiting responsibilities in adulthood. This can be seen in the higher prevalence of risky behaviors that peak during emerging adulthood, such as unprotected sex, substance use, and risky driving behaviors (Bachman, Johnston, O'Malley, & Schulenberg, 1996). There is evidence of different trajectories of mental health for emerging adults, which indicates that psychological adjustment in emerging adults may be a function of individual differences and other life factors (Howard, Galambos, & Krahn, 2010). One such factor may be the presence or absence of parental support during adolescence and emerging adulthood. Diminishing levels of parental support were associated with increasing depressive symptoms for people in their twenties (Meadows, 2006). On the other hand, physical proximity to parents was inversely related to the quality of relationship between emerging adults and parents (Dubas & Petersen, 2006). Therefore, the separation from the family of origin can be seen as both a positive opportunity for psychological and social growth or a loss of support leading to poor outcomes (Arnett, 2000; Dubas & Petersen, 2006; O'Connor, Allen, Bell, & Hauser, 1996). The diversity and unpredictability of this phase is reflected in the various outcomes of emerging adults.

Family routines and rituals and emerging adult development. Major psychosocial resources are potential contributors to resilient outcomes (Masten et al., 1999). Certain mechanisms that were in place during adolescence such as family routines and rituals may have a long-term impact on the individual during their transition through

emerging adulthood (Bell & Bell, 2005; Dubas & Petersen, 2006). There is evidence that family routines and rituals enhance outcomes of adolescents; therefore, these positive family experiences during adolescence may facilitate emotional development and self-regulation in emerging adulthood as well. Theoretically, emerging adults who previously experienced meaningful family routines and rituals during their childhood and adolescent years are more likely to demonstrate the positive long-term effects of their family interactions in future interactions. The issue of whether family routines and rituals may have detectable consequences for emerging adult development has not been explored. It is important to examine what pieces of the past and certain positive characteristics from the family context may extend to positive development in emerging adulthood.

The Role of Routines and Rituals in Positive Psychology, Psychological Health and Flourishing

Too often psychological research has narrowly focused on clinical distress and dysfunction to the exclusion of the study of psychological well being, and as a consequence it is necessary to integrate the notion of positive functioning and well being into clinical psychology research and practice. As social scientists, we know less about what constitutes psychological health and well being in people than we do about maladaptation. Some theorists, particularly humanistic and developmental psychologists, have sought to address this issue of “fully functioning” individuals and positive functioning (Maslow, 1954; Rogers, 1959). The study of psychological well-being has gained more attention in the past decade with the emergence of the positive psychology movement (Linley, Joseph, Harrington, & Wood, 2006; Seligman & Csikszentmihalyi, 2000). However, there is still a lag in the impact of these positive psychological

perspectives on empirical research. One of the areas in which clinical psychologists can directly apply their understanding of positive functioning is family research. Specifically, while the study of family routines and rituals has had a substantial focus on risk and the avoidance of negative outcomes, it would be beneficial to shift the focus to how these practices contribute to positive outcomes.

The practice of family routines and rituals have been related to more positive outcomes for adolescents in various domains such as engaging in fewer high-risk behaviors, better mental health (i.e. less anxiety), and more secure attachment. Although the absence of rituals does not necessarily indicate the presence of problem behavior or more negative outcomes, the additive effect of having stable and meaningful routines in the family context may lead to more resilient individuals (Joseph & Wood, 2010).

Psychological well-being is defined as the engagement with the existential challenges of life, operationalized as autonomy, self-acceptance, environmental mastery, purpose in life, positive relationships with others, and personal growth (Joseph & Wood, 2010).

Measurement of psychological well being may be more effective in capturing the range and diversity of a person's experience and functioning, as opposed to measures more focused on psychopathology that can often focus simply on assessing a set of symptoms and particular areas of a person's experience.

The Present Study

To study the relation between family routines and rituals and emerging adults' positive outcomes, it is necessary to assess these practices as they were established early in the family's life. The role of shared family mealtimes, bedtime rituals, and other celebrations can begin to have an impact early on in an individual's development,

potentially providing emotional “scaffolding” during adolescence. Although it would be beneficial and perhaps more informative to study the effects of family rituals by following family members through a long period of time and studying the trajectory of their development, studying families longitudinally requires considerable time and financial resources. Additionally, an experimental study design would require random assignment of families to conditions of practicing routines and rituals or not engaging in these practices, but this is not a feasible or reasonable study design to employ. Therefore, to begin examining long-term outcomes of the practice of routines and rituals, it is necessary to compromise by using a cross-sectional retrospective study to develop an empirical perspective on how routines and rituals affect adolescent development. The current study will use a cross-sectional retrospective design by asking individuals who are emerging from their adolescence to provide retrospective data on their impressions of the rituals they and their family engaged in as they were growing up and examining the relation of these perceptions to measures of psychological well-being in those emerging adults.

Specific aims and hypotheses. The goal of this study is to examine how the act of structuring family life and family dynamics through the presence of family routines and rituals contributes to psychological adjustment later in life. Although many biological, psychological, and social factors impact a person’s development, the family context is the medium in which much of human development and psychological adjustment is expressed. Specifically, the family context can provide the necessary tools for an individual to develop emotion regulation. Family routines and rituals are a significant contributor to family life and the development of emotion regulation processes

in families. Consequently, one primary focus of the current study will be on the role of routines and rituals in the family of origin during the period of adolescence and how they contribute to the emotion regulation of individuals and their later psychological well being measured in emerging adulthood.

The psychological stability and sense of family identity that is gained from the practice of family routines and rituals may be an anchor or reference point for stabilizing adolescents and emerging adults during these transitional developmental phases. The results of the current study will attempt to answer some questions within the area of family research about the mechanism by which practices such as routines and rituals may impact the outcomes of individuals. If the practice of routines and rituals are indeed related to positive psychological outcomes, it may help us understand how families contribute to the development of self and emotion regulation in adolescents and emerging adults. In addition to looking at the practice of routines and rituals, this retrospective study will also examine the extent to which the meaning attributed to family routines and rituals moderates the relation between the practice of routines and rituals and positive outcomes. With the exception of a few studies examining the benefit of having meaningful routines and rituals, there remains a gap in the literature about how meaning attributed to routines and rituals impacts the positive outcomes of adolescents. Studies of routines and rituals have frequently assessed outcomes by showing a decrease in psychopathology symptoms (e.g. less anxiety) or decrease in engaging in high-risk behaviors. However, assessing outcomes through psychological well-being has not yet been explored. Again, this is important to find out whether the practice of routines and

rituals not only is related to fewer pathological behaviors, but also predicts better outcomes resulting in more resilient individuals.

The second focus of the current study will be to address the gap regarding the different effect of routines and rituals depending on the reporter. Recall of family routines and rituals will be gathered from both parents and emerging adults. Discrepant report of family routines and rituals may be related to the outcomes of emerging adults. Family-level analyses of routines and rituals may be more powerful than individual-level analyses because results may indicate whether the individual emerging adult's subjective experience of the family practices are related to the report of their family member. There are clinical implications for resolving potential discrepancies by reporter if they are related to the outcomes of emerging adults.

The third focus of the current study stems from the overarching hypothesis that family rituals established early in an individual's life creates stability and improves emotion regulation and in turn, can lead to more positive outcomes. We will explore whether emotion regulation mediates the association between family rituals and routines and emerging adults' psychological well being. In other words, family routines and rituals established during adolescence will lead to better emotion regulation and in turn may lead to more positive outcomes during emerging adulthood. During transition periods such as adolescence and emerging adulthood, functional and adaptive emotion regulation skills are critical for better outcomes. The extent to which individuals are able to emotionally regulate themselves may be attributed to several family and individual factors, such as temperament and family dynamics. We aim to highlight the use of meaningful family rituals and routines during adolescence as one significant piece of

better emotion regulation and how this can translate to better outcomes during another critical transition period.

There are several specific hypotheses for the present study, which can be encompassed under the three main focuses of the study. First, as reported by the adolescent only, we predict: a) a main effect of *frequency* of routines and rituals, in which greater frequency of routines and rituals will be related to more positive outcomes; b) a main effect of the *meaning* of routines and rituals, in which greater meaning attributed to routines and rituals will be related to more positive outcomes; c) an *interaction* between the frequency and meaning of the routines and rituals, such that the relationship between the frequency of routines and rituals and positive outcomes may depend on the amount of meaning attributed to the routines and rituals. Similarly, we have the same hypotheses for the main effects and interaction of frequency and meaning of routines and rituals, as reported by the parent only.

To address the second focus of the study, we predict a main effect of the *discrepancy* between emerging adult and parent on the positive outcomes of emerging adults. More specifically, we hypothesize that greater discrepancy between parents and emerging adults' report of the frequency and meaning of routines and rituals will be related to less positive outcomes. The discrepancy between reporters' reflections of family routines and rituals may be a reflection of the overall level of cohesion or stability within the family, and in turn, may impact the outcomes of the emerging adult.

Lastly, to address the third focus of the study, we predict that *emotion regulation*, as reported by emerging adults, will serve as a significant mediator between their reports of family rituals and routines and their positive outcomes. This potential mediator

variable will reduce or eliminate the relationship between family rituals and routines and outcomes (Baron & Kenny, 1986). This would provide support for the overarching theoretical framework of the current study that mechanisms put into place by the family during an important transition period can serve a protective role and lead to better outcomes by improving individuals' abilities to successfully regulate their emotions.

CHAPTER 2

METHOD

Participants

Participants in this study were full time University of Massachusetts Amherst undergraduate students (emerging adults) and their parents. Data collection began in January 2012 and was completed in May 2012. Student participants were asked to recruit one parent who was present during their adolescence, prior to coming to college. The student sample consisted of 492 undergraduate students. Out of the 492 total student participants, 108 invited a parent to participate in the study and from these 108 parents, 62 individuals completed the parent portion of the study (57% of invited parent sample). Therefore, there were 492 individual students and within the 492 students, 62 parent-student dyads.

The sample of 492 individual students ranged in age from 18 to 23 ($M = 20$ years, $SD = 1.19$). The majority of the student sample was European American (83%) female (85%), and self-identified as Christian (64%). The subset of students who also had a corresponding parent reporter ($n=62$), were comparable to the overall sample of undergraduate students in age, gender, and reports of religious/spiritual background. The racial/ethnic identity was predominately European American (98%). Table 1 presents the percentage of characteristics of the student samples.

The 62 parent reporters were predominately the biological mothers of the emerging adult participant, European American (98%) and identified as Christian (75%). Over half of the parent sample worked full time and received a college education or higher. Table 2 presents the percentage of characteristics of the parent sample.

Sampling procedures

Participants were recruited from undergraduate UMass Amherst Psychology courses using Sona Systems, a web-based human subject pool management software. Students were required to sign up for the study through Sona Systems and the study questionnaire was administered through an online format in Qualtrics[®], an external survey website. The first section of the online questionnaire was the consent form indicating that participation was voluntary. When students signed their full name and student e-mail address at the bottom of the consent form, this indicated consent. Following the informed consent form, there were four additional parts of the study questionnaire including a brief demographic survey and three self-report measures. After the student completed all of the sections of the online questionnaire, they were asked if they were willing to invite one parent/guardian who was present during their adolescence, to fill out a brief subset of questionnaires. If the student agreed to recruit one parent, they were taken to a screen in which they entered one parent's name and e-mail address. This contact information was used by the researcher to send an invitation e-mail to the parent that included a brief description of the research study, the purpose of being contacted for the study, and finally an invitation link to their portion of the study. Data were still used from students who do not give permission to invite their parent/guardian. At the end of the student's participation, regardless of whether their parent completed the parent portion of the study, the researcher credited the student with one study credit that could be used as extra credit in their Psychology course. Parents were not given any compensation for their participation. When students or parents completed the online

study and submitted their questionnaires online, the researcher e-mailed participants to thank them for their participation and provided them with a debriefing statement.

Measures

Demographic questionnaire. A brief 12-item demographic questionnaire was used to get information about students' individual characteristics and family-level characteristics (Appendix A). Parents also completed a demographic questionnaire that had similar items but also asked questions about education, employment, and income in order to assess the family's socio-economic status (Appendix B). In addition, the parents were asked to think about the period of time their child was an adolescent (between the ages 12-17 years, prior to college) and report if they experienced certain life events such as moving to a new home, a death of a family member, or a job promotion. Parents also indicated whether they perceived the life event as stressful or not.

Family routines and rituals. A recently modified version of the Family Ritual Questionnaire (Fiese, personal communication, February 14, 2011; Fiese & Kline, 1993) was used to assess the practice and meaning of family routines and rituals during adolescence and was completed independently by both undergraduates (Appendix A) and parents (Appendix B). When participants completed the FRQ, students were asked to reflect back on their adolescence and parents were asked to reflect back during the time of their child's adolescence, between the ages 12-17, prior to coming to college. Therefore, this scale was a cross-sectional retrospective account of the family rituals and routines during adolescence.

The FRQ is a forced-choice format and includes 56 items, measured on a 3-point scale: 1 (*not at all true*), 2 (*sort of true*), and 3 (*very true*). The items assess routines and

rituals across a variety of settings and dimensions. The settings include dinnertime, weekends, vacations, yearly celebrations, special celebrations, religious holidays, and cultural and ethnic traditions. The dimensions include roles, routines, attendance, affect, symbolic significance, continuation, occurrence, and deliberateness.

There are two separate factors in the FRQ: Family Ritual Meaning and Family Ritual Routine (Fiese & Kline, 1993). The Family Ritual Meaning score is the sum across the occurrence, affect, symbolic, significance, and deliberateness dimension scores. The Family Ritual Routine score is the sum across the roles and routines dimension scores.

The reliability and validity of the initial FRQ were established in a series of four studies using undergraduate students (Fiese & Kline, 1993). The psychometric properties of the modified version of the FRQ being used for the present study were expected to be comparable to those of the initial FRQ. The items on the initial FRQ have adequate internal consistency. There were significant correlations across items in both setting and dimension subscales, ranging from .16 to .80. Internal consistency (Cronbach's alpha) was determined for the different settings and dimensions, with a range of .52 to .90. The construct validity of the FRQ was assessed against the Family Environment Scale (FES), which measures family structure and climate. The FRQ was positively related to the FES cohesion and organization subscales. There was good test-retest reliability across dimensions and setting scores with an overall retest reliability of .88 (Fiese & Kline, 1993). The FRQ has been shown to have acceptable overall psychometric properties, and the sample used to assess the psychometric properties of the FRQ was comparable to that of the sample used in the present study.

Supplemental information about rituals and routines. To assess for potential developmental changes in the experience of family rituals and routines from adolescence to emerging adulthood, there were three questions added at the end of the FRQ. The first question asked students to think back to when they were an adolescent and report how much they remembered enjoying family rituals and routines during their adolescence, and how meaningful they felt these rituals and routines were. The family rituals and routines were the same seven settings used in the FRQ. The second question asked students to answer the previous question again based on how they currently felt as an emerging adult. The third and last question asked students to indicate how likely they thought they were going to implement the same family rituals and routines in the future after college as an adult.

Emotion regulation. The revised Regulation of Emotions Questionnaire 2 was used to assess both functional and dysfunctional emotion regulation processes of the emerging adult participants (REQ-2; Phillips & Power, 2007). The REQ-2 asks individuals to rate how they generally respond to their emotions in terms of functional or adaptive strategies, and also the nature of the resources – whether the individual uses personal “internal” resources or environmental “external” resources (Appendix A). The REQ-2 has a total of 21 items distributed among four subscales - Internal-dysfunctional, Internal-functional, External-dysfunctional, and External-functional. All of the items are rated on a 5-point scale from 1 (*never*), 2 (*seldom*), 3 (*often*), 4 (*very often*), to 5 (*always*). The mean is then calculated for each of the four subscales. The internal consistency (Cronbach’s alpha) for each of the scales are Internal-dysfunctional ER = .72, Internal-functional ER = .76, External-dysfunctional ER = .76, and External-functional ER = .66.

The validity of the measure was assessed using Pearson's correlations between scores on the REQ scales and scores on the Strengths and Difficulties Questionnaire (SDQ) scales, psychosomatic health problems scale, and KIDSCREEN. The results of the study showed support for the REQ-2 measure (Phillips & Power, 2007).

Psychological well being. The Ryff's Scales of Psychological Well-Being (RPWB) was used to assess psychological well being of emerging adult participants and was completed by the emerging adult participants (Appendix A). The RPWB includes six dimensions of psychological functioning, each its own scale within the RPWB: self-acceptance, positive relations with others, autonomy, purpose in life, environmental mastery, and personal growth (Ryff, 1989). The 84-item version of the RPWB with 14 items per dimension scale was used. Each item is rated on a 6-point scale from 1 (*strongly disagree*) to 6 (*strongly agree*). High scores on the scale indicate high self-ratings on the particular dimension. Each dimension scale score is the sum of the items included on the scale. The internal consistency (Cronbach's alpha) for each of the scales based on the current data are Autonomy = .86, Environmental Mastery = .86, Personal Growth = .85, Positive Relations with Others = .90, Purpose in Life = .88, and Self-Acceptance = .92. The reliability (Pearson *r* correlations) measured by each scale's correlation to its own 20-item parent scale as determined by Ryff (1989) are Autonomy = .97, Environmental Mastery = .98, Personal Growth = .97, Positive Relations with Others = .98, Purpose in Life = .98, Self-Acceptance = .99. Test-retest reliability of the 20-item parent scales range from .81-.88.

CHAPTER 3

RESULTS

Multiple hierarchical linear regression analyses were used to test the various hypotheses of the study. The total Ryff score and six Ryff scale scores were separate outcomes, with a total of seven multiple regression models for each research question. A set of multiple hierarchical regressions was conducted for each reporter - one for the emerging adult ($n = 492$) and one for the parent ($n = 62$), with predictors entered into the model in a hierarchical fashion. For the hypothesis testing, we used an alpha-level of $p < .05$ to be considered statistically significant and reject the null hypothesis. For subsequent regression analyses on the six dimension scale outcomes scores, we used a more stringent alpha-level of $p < .01$ to decrease the likelihood of making a Type I error when running additional regressions. Table 3 presents the mean, standard deviations, and Pearson r correlations for the study variables used for the emerging adult data ($n = 492$). Table 4 presents the mean, standard deviations, and correlations for the study variables in the data for emerging adult-parent dyads ($n = 62$).

Hypothesis 1: Main effect of frequency and meaning of family routines and rituals and interaction effect of frequency and meaning, reported by students

To test for the main and interaction effects of frequency and meaning of family routines and rituals, we entered control variables in Step 1 which included the students' age, European American race as a dichotomous variable, and students' report of importance of religion. In Step 2, we entered the students' FRQ Ritual Routine score and FRQ Ritual Meaning scores together and lastly, in Step 3, we entered the interaction of FRQ Ritual Routine with FRQ Ritual Meaning. The predictors were regressed on seven

outcome variables; the overall Ryff psychological well being score and the six dimension scale scores captured within the overall Ryff psychological well being score. Table 5 presents the results of the seven hierarchical regression equations including all of the predictors. The table presents the unstandardized regression coefficients and the total model R^2 for each of the seven regression models.

Ritual meaning was a significant predictor of students' overall psychological well being ($b = 2.74, SE = .48, p < .001$; Step 3). Greater meaning ascribed to family rituals and routines was significantly related to more positive outcomes of the student. However, emerging adults reports of greater frequency of family rituals and routines were not associated with psychological well being ($b = -.656, SE = .887, p = .460$). In fact, the direction of the relation between the frequency of rituals and outcome scores was the opposite of what we predicted. When predictors were regressed on the six separate dimension scale scores of psychological well being, there was a significant main effect of ritual meaning on each subscale except on the Autonomy dimension. Again, the greater meaning that students ascribed to family rituals and routines, the higher the outcomes scores across five of the six dimensions of psychological well being. There was no support for the hypothesis that frequency of family rituals and outcomes was moderated by the meaning ascribed to family routines and rituals. The only significant predictor of the Autonomy dimension of psychological well being was age, in which an increase in age was negatively related to students' scores of Autonomy ($b = -0.99, SE = .46, p = .03$).

In the first set of multiple regressions, several predictors did not account for a significant proportion of the variance and remained non-significant. Therefore, we conducted a second set of multiple regressions to predict the same seven outcome scores

including only predictors that were marginally statistically significant ($p < .10$) or better. Table 6 indicates which predictors were included in each of the final regression equations and the results of the seven regression models. There was a significant main effect of family ritual meaning ($p < .01$) in a positive direction on students' overall psychological well being and all dimensions except for Autonomy. There was a significant interaction effect of frequency and meaning of family routines and rituals for the Personal Growth dimension ($b = 1.30, SE = .55, p = .02$). The slopes differed between the scores of low meaning and high meaning of routines and rituals, demonstrating moderation of the relationship between frequency of rituals and Personal Growth (Figure 1). As the frequency of rituals increased, there was an increase in student Personal Growth, but only when there was a high meaning attributed to the family rituals. When there was low meaning attributed to the ritual, the greater the frequency of family rituals was associated with a decrease in Personal Growth. Across three of the five dimensions of psychological well being, a dichotomous predictor variable of European-American race was positively related to positive outcomes of Positive Relations, Self Acceptance, and Purpose in Life, so those who identified themselves as European-American had higher scores on these scales of positive well being than those who did not.

Hypothesis 2: Main effect of frequency and meaning of family routines and rituals and interaction effect of frequency and meaning, reported by parents

A similar set of hierarchical regression analyses was conducted to examine the main and interaction effects of parents' reports of family routines and rituals on the outcomes of the emerging adults. To test for these main effects and interaction effects, we entered control variables in Step 1, which included parents' age and importance of

religion. In Step 2, we entered the parents' FRQ Ritual Routine score and FRQ Ritual Meaning scores together and lastly, we entered the interaction of FRQ Ritual Routine with FRQ Ritual Meaning in Step 3.

As shown in Table 7, when all of the predictors were included in the regression equations in Step 3, there were no significant main effects of frequency or meaning of family rituals and routines on the outcomes of the emerging adults. Table 6 shows the unstandardized regression coefficients of the predictors for each of the separate outcomes. There was a significant interaction of parents' family ritual routine and family ritual meaning predicting Self Acceptance ($b = -5.66$, $SE = 2.17$, $p = .01$). Parents' importance of religion was marginally statistically related to the overall Ryff score, Self Acceptance, Environmental Mastery, and statistically significantly related to Personal Growth, in which greater importance of religion was related to higher scores of well being.

Again, an additional set of multiple regressions was conducted only including marginally statistically significant predictors. The results of these subsequent analyses are presented in Table 8. There was a significant interaction effect of frequency and meaning of family routines and rituals predicting dimensions of Self Acceptance and Environmental Mastery. The slopes differed for lower and higher meaning of family rituals, so the relationship between frequency of family rituals and Self Acceptance (Figure 2) and Environmental Mastery (Figure 3) were moderated by the meaning of rituals. For both outcomes of psychological well being, higher frequency of family rituals was positively associated with greater psychological well being. However, when there was higher meaning ascribed to the family rituals, the slope of the relationship changed

and greater frequency of family rituals was negatively associated with psychological well being. Parents' importance of religion remained a significant predictor of three of the six dimension scales scores, in a positive direction so the higher importance of religion that was reported by parents, the higher the emerging adults' positive outcome scores.

Hypothesis 3: Main effect of discrepancy between emerging adult-parent dyads on frequency and meaning of family routines and rituals

To test for the effect of discrepancy between emerging adult-parent dyads, two sets of multiple hierarchical regressions were conducted separately for each reporter. For these analyses, we used the subset of emerging adults who had a corresponding parent participant ($n = 62$). Each set of multiple regressions predicted seven outcome scores: the emerging adult's total Ryff score and six Ryff dimension scales. We entered the predictors hierarchically: FRQ Ritual Routine (Step 1), FRQ Ritual Meaning (Step 2), FRQ Ritual Routine discrepancy score (Step 3), and FRQ Ritual Meaning discrepancy score (Step 4). The two discrepancy scores represent the difference between the parent and emerging adult perceptions of FRQ Ritual Routine and FRQ Ritual Meaning. The discrepancy scores were calculated using hierarchical linear modeling (HLM) and the absolute value of these calculated scores were entered into the regression model.

The results of the multiple regression equations with all of the predictors entered in the final step of the hierarchical regression equations are presented in Table 9. This included emerging adults' reports of family rituals and routines in addition to the discrepancy scores. The ritual meaning discrepancy was significantly related to the total Ryff score, Positive Relations, and Personal Growth, in which the greater the discrepancy in meaning, there was greater positive outcomes for emerging adults. Figure 4 illustrates

the main effect of meaning discrepancy predicting the outcome scores of psychological well being.

For the second set of multiple regression equations including parents' report of family rituals in addition to the discrepancy scores, there were several significant effects that emerged from these analyses (Table 10). For the overall Ryff total score, the main effect of frequency of routines and rituals and the discrepancy in emerging adult-parent report of frequency were marginally significant. Across all of the outcome scores, the discrepancy in ritual meaning was a significant predictor, in which the greater the discrepancy in ritual meaning, there was greater positive outcomes for emerging adults, even when controlling for parents' reports of family ritual routine and ritual meaning. Figure 5 illustrates the main effect of discrepancy in ritual meaning predicting emerging adults' psychological well being.

Hypothesis 4: Mediation of family routines and rituals and emerging adults' psychological well being through emotion regulation

We examined hypothesized mediating effects, assessing whether emotion regulation served as a potential mediator between family rituals and routines (both practice and meaning) and emerging adults' psychological well-being. Mediation was evaluated with criteria described by Baron and Kenny (1986). Separate mediation models were conducted to predict the outcome variables: total Ryff score and six dimension scale scores. Each outcome variable was regressed separately on four different pairs of predictors, a different combination of FRQ Ritual Routine or FRQ Ritual Meaning and REQ-2 functional emotion regulation or REQ-2 dysfunctional emotion regulation. We calculated the functional emotion regulation scores by taking the average of the REQ-2

Internal-Function score and External-Function scores to create a composite functional emotion regulation score. We calculated the dysfunctional emotion regulation score in a similar manner by taking an average of Internal-Dysfunction and External-Dysfunction.

The results of the multiple regressions supported the hypothesis of emotion regulation as a significant mediator between family rituals and routines and psychological well being. The relationships between frequency of family rituals and routines and every dimension of psychological well being except Autonomy were mediated by functional and dysfunctional emotion regulation. The standardized regression coefficients between the predictors and outcome scores of psychological well being decreased substantially when controlling for both functional or dysfunctional emotion regulation. We used the Sobel test to indicate whether the indirect effect was significantly different from zero and if emotion regulation had a significant unique effect on positive outcomes. Across all tests of mediation, the Sobel test confirmed that both mediators – functional and dysfunctional emotion regulation- had a unique effect on outcomes. Figures 6-9 present separate path diagrams with the standard regression coefficients for the relationships between the predictors, mediators, and the outcome of total psychological well being. Table 11 presents the standard regression coefficients for the corresponding relationships between each variable and all seven outcome variables of psychological well being, including the direct and indirect effect between predictors.

Greater frequency of family rituals was associated with better psychological well being outcomes through an increase in functional emotional regulation and through a decrease in dysfunctional emotion regulation. Depending on the outcome of psychological well being, there was evidence of either partial mediation or full mediation.

Full mediation occurred between frequency of family rituals and routines and Positive Relations with Others and Personal Growth through both functional and dysfunctional emotion regulation. Full mediation also emerged between frequency of family rituals and routines and the total Ryff score and Purpose in life through functional emotion regulation. There was no direct relationship between frequency of family rituals and Autonomy, therefore we did not test for any mediation. However, meaning of family rituals and routines and Autonomy was fully mediated by functional and dysfunctional emotion regulation.

Throughout all mediation models, the other conditions of mediation were met as well; both frequency and meaning of family rituals and routines were significant predictors of functional and dysfunctional emotion regulation, functional and dysfunctional emotion regulation were significant predictors of positive well being when controlling for the practice and meaning of family rituals and routines.

CHAPTER 4

DISCUSSION

Previous research indicates that family rituals and routines can buffer the negative effects of socioecological stressors and lead to better medical and psychological health outcomes (Fiese, 1992; Fiese & Kline, 1993; Kiser, 2007). The protective role of the family context through mechanisms such as family rituals and routines especially during transition periods for individuals such as adolescence has been supported as well (Crouter, Head, McHale, & Tucker, 2004; Eisenberg, Olson, Neumark-Sztainer, Story, Bearinger, 2004; Fulkerson et al., 2006). Building on these previous studies, the current study was designed to investigate whether family rituals and routines that occurred during adolescence have beneficial affects for emerging adults. Family researchers have focused largely on how family rituals and routines affect adolescents. However, the transition into emerging adulthood, that involves launching from one's family of origin, provides a unique opportunity to study the long term effects of family rituals and routines on psychological adjustment. Hence, the focus of the current study was on a large sample of emerging adults and their reflections of their past family experiences and how this links to their present well being.

Family systems literature proposes that family life provides a structuring context for children and adolescents and enables them to develop effective psychological adjustment and adaptive emotional regulation capacities (Houltberg, Henry, & Morris, 2012; Morris, Silk, Steinberg, Myers, & Robinson, 2007). Family rituals and routines provide this important function. Hence, we hypothesized that emerging adults who experienced family rituals and routines during their adolescence, as reported by both

them and their parents, would report a stronger sense of well-being than emerging adults who experienced less frequent family rituals and routines. While these hypotheses were confirmed in part, there are important issues that qualify these results.

We had partial confirmation of our first research hypotheses of the relationship between emerging adults' reports of their family rituals and routines and their positive psychological well being. Although the frequency of family rituals and routines reported by our participants and their parents failed to predict well-being scores, there was a significant main effect for the *meaning* that emerging adults ascribed to family rituals and routines on their positive outcomes – including all dimensions of psychological well being except for Autonomy. Therefore, beyond the mere frequency or practice of family rituals and routines, it is evident from the results of this study that meaningful family rituals are what lead to psychological well being. The importance of meaning and its positive relation to positive outcomes adds to the research on family rituals and routines. While research has often examined the relation between the frequency of family rituals and routines and outcomes, the issue of the meaningfulness and the symbolic significance of rituals and routines has been somewhat neglected. The findings from this study indicate that emerging adults, reflecting on the family rituals and routines they experienced as an adolescent, endorse a stronger sense of psychological well-being when they feel that the family rituals and routines they participated in were meaningful.

Furthermore, the relationship between family rituals and routines and psychological well being also depended on the specific dimension of psychological well being. We found significant interaction effects between emerging adults' reports of frequency and meaning of family rituals and routines and Personal Growth dimension of

psychological well being. The greater frequency of family rituals was related to higher scores of Personal Growth, but this relationship changed depending on the level of meaning of the family rituals. When there was a high amount of meaning ascribed to the family ritual, there was a positive relationship between frequency and Personal Growth. However, when there was low meaning ascribed to the family ritual, the direction of the relationship between frequency of family rituals and Personal Growth changed. This interaction effect suggests that the frequency and meaning of family rituals may not have an additive effect on positive well being. Again, this emphasizes the important findings that meaning ascribed to family rituals have a strong positive effect on psychological well being and simply increasing the frequency of these family practices could potentially diminish or reverse this positive relationship.

The one dimension of psychological well being that was not related to either the frequency or meaning of family rituals and routines was Autonomy. Theoretically, as emerging adults continue to individuate from their families and experience greater autonomy from adolescence into emerging adulthood, more meaningful family practices may not necessarily have a direct effect on individuals' sense of autonomy. By definition, autonomy is a person's ability to act and think independently on their own in certain ways without relying on external resources and regulating their behavior from within. Therefore, the evidence from this current study of the lack of a direct effect of family practices on individuals' sense of autonomy is congruent with the developmental perspective and definition of autonomy.

We found partial evidence in support of our research hypotheses of the effect of parents' reports of family rituals on emerging adults' psychological well being. To gain a

broader more family systems perspective on the effects of family rituals and routines, parents were asked to report on the same family rituals and routines that they engaged in when the student was an adolescent. No main effects of parents' reports of frequency or meaning of family rituals and routines were found. There was a significant interaction effect of parents' reports of frequency and meaning of family rituals and routines on emerging adults' dimensions of Self Acceptance and Environmental Mastery. The positive relationship between frequency ascribed to family rituals and routines and emerging adults' Self Acceptance and Environmental Mastery was moderated by meaning - more frequent family rituals and routines was related to better outcomes, but greater meaning of these practices changed the relationship. Therefore, parents' reports also supported the non-additive effect of frequency and meaning of rituals on dimensions of psychological well being, however this was a different interaction effect than what emerging adults' reported.

It is important to note that we did not find a significant main effect of parents' reports of frequency and meaning of family rituals and routines on the outcomes of their children. This suggests that what may be more important for emerging adults' positive outcomes is their own self-reflection of meaningful family practices rather than their parents' perspectives of these practices.

We also examined particular demographic variables that may have been related to the outcomes of emerging adults. When parents indicated greater importance of religion, this was positively related to positive scores of Self Acceptance, Environmental Mastery, and Personal Growth. Although this was not a central part of the study hypotheses, this positive relationship suggests that certain values that parents hold as meaningful and

importance may translate into their parenting practices and carry over to have a positive effect on their children's positive outcomes. Future steps that emphasize a more multicultural perspective can further investigate the meaning behind this positive relationship and how students' and parents' core values and beliefs may interact with the meaning of their family practices.

Beyond the effects of individual reflections of the practice and meaning of family rituals and routines, one of the most important research questions that was examined in the current study was that of the potential effect of discrepancy in reports of family rituals and routines between students and their parents on the psychological well being of the students. The effect of discrepancy between reporters is an understudied topic in the field of family research particularly related to family practices. Not only has the topic of discrepancies between reports been overlooked, but specifically in regard to the dyads of emerging adults and their parents. The purpose of asking this question was to highlight how the degree of dissimilarity in parent and student reflections of past family practices they both engaged in together may have affected the outcomes of individuals later in emerging adulthood.

First, when emerging adults' own reflections of family rituals and routines were included with the discrepancy scores, there was a significant main effect of the discrepancy in meaning on the overall score of psychological well-being, and the separate dimensions Positive Relations with Others and Personal Growth. Second, when parents' reports of family rituals and routines were included with the discrepancy scores, the discrepancy in meaning was a significant predictor of the emerging adults' overall score and all six separate dimensions of psychological well being. In both cases, the positive

relation between the discrepancy in meaning and positive well being was contrary to the results we hypothesized. We had expected that greater discrepancy in meaning between parents and students represented a lack of cohesiveness or possible disengagement in the family structure and would therefore be related to less positive outcomes. Instead, we found that greater discrepancy in meaning between the parents and emerging adults were *positively* related to emerging adults' total score of psychological well being, and separate dimensions of Positive Relations with Others and Personal Growth. When we examined the effects of discrepancy between parents and emerging adults when we included parents' reports of frequency and meaning of family rituals, there were significant main effects of the discrepancy in ritual meaning for all dimensions of emerging adults' psychological well being. Again, the greater the discrepancy in ritual meaning, there was greater positive outcomes for emerging adults, even when controlling for parents' reports of family ritual routine and ritual meaning.

When interpreting the effect of discrepancy scores, it is important to note that the discrepancy scores included in the regressions indicated the magnitude in difference between each reporter. In other words, a large discrepancy score in meaning of rituals between a student and parent may have meant an emerging adult reported an average level of meaning while the parent reported a very high level of meaning of the ritual. In this case, both reported some amount of meaning associated with the family rituals, it was simply that the parent reported more than the emerging adult. Therefore, we were interested in the magnitude difference of scores of frequency or meaning of family rituals between the two reporters. The current study found that when students and parents had a

larger amount of difference in their reports of meaning of family rituals and routines, this led to more positive well being.

It is also worth noting the direction of the discrepancy in reports of family rituals, or who tended to report higher scores than others. With closer examination of the direction of the relationship between student and parent reports, the majority of the time, students endorsed higher values of frequency and meaning of family rituals and routines compared to their parents. This finding supports the notion that again, the psychological well being of emerging adults may be more highly dependent on their own experiences and reflections of meaningful family rituals and routines, compared to how their parents' endorse their past family rituals and routines. It would be interesting to know if the direction in discrepancy in which students' tended to report higher frequency and higher meaning of family rituals and routines is unique to this specific sample of students or if this relationship holds true for other emerging adults as well.

Prior to including the discrepancy scores in the regression equations, there were no main effects of frequency and meaning of family rituals and routines as reported by the parents. However, when the discrepancy scores were included, a significant main effect of frequency of rituals reported by parents emerged to predict Positive Relations, Self Acceptance, Environmental Mastery, and Purpose in Life. There was a change in the direction and significance in the effect of predictors when they were entered individually versus simultaneously in regression equations, which can be explained as a classical suppression effect. One variable may not be significantly related to the outcome when it is entered individually into a regression equation, however when a second variable is entered together with the first variable, the second variable may suppress or account for

some of the error variance in the first variable. Therefore, the suppression effect explains these changes in the results of the parents' regressions when discrepancy scores were entered. For more information and in depth discussion of suppressor variables, see Howell (2002).

Lastly, the current study examined how practices implemented in the family context may be related to the psychological well being outcomes of students through emotion regulation processes. Past research shows the family context can be protective for children and adolescents by way of helping protect them from disruptions in emotional processes. In the current study, we found support for the hypothesis of emotion regulation as a mediator between the relation between family rituals and routines and positive outcomes of emerging adults. The positive effects of both frequency and meaning of family rituals and routines on the various dimensions of psychological well being were mediated by functional and dysfunctional emotion regulation. There was evidence of both full and partial mediation through emotion regulation. These findings support the research hypotheses that frequent meaningful interactions that take place in the family can help individuals gain better emotion regulation skills and in turn, lead to better outcomes.

Looking more closely at the separate dimensions of psychological well being, emotion regulation fully mediated the relation between meaning of family rituals and routines and Autonomy, while there was no direct or indirect effect of frequency of family rituals and routines and Autonomy. This again highlights the difference in the effect of meaningful family rituals on outcomes compared to the effect of frequency. Throughout the analyses of the current study, the outcome of Autonomy repeatedly had

opposite or nonsignificant relationships with predictors, compared to the other dimensions of psychological well being. This leads to the belief that perhaps autonomy is a distinct dimension of psychological well being and family contextual variables may not necessarily have a close link to this dimension of well being during the developmental stage of emerging adulthood.

While the findings of the current study contribute to our empirical understanding of the role of family rituals and routines to adaptive development, there are features of the study that limit the generalizability of these findings. One of the limitations of the current study was having to rely on cross-sectional retrospective accounts of family practices and not being able to directly measure changes over time. The students were asked to think back to their adolescence when they reported on the family rituals and routines, but it is possible that students had a hard time reflecting on these practices and may have reported based on how they experienced family rituals and routines at the current phase of their life. Determining more precisely the effects on emerging adults of family rituals and routines that occurred during adolescence will require a longitudinal study design. For the scope of the present study and the sample of undergraduate students that were readily available, it was necessary to use a cross-sectional retrospective design.

We gained a substantially large sample size of emerging adults for the study. However, far fewer emerging adults volunteered to invite their parents to participate than we expected. There was also more attrition in the process of recruiting parents because not all parents who were invited completed the study. If students were more motivated to invite their parents to participate in the study, their data may have been different from the students who never chose to invite their parents. To examine this possible bias, we ran

analyses and found no significant differences in the main variables of interest between groups.

We recruited our emerging adult sample from a single University located in the Northeast region of the United States. Since we used a specific location to recruit from, the variability in the demographic characteristics was limited. Therefore, the generalizability of the findings of the current study is limited to samples that are similar to our sample. Our sample was predominately European American, middle class, Christian, and female college students. It is possible that with a different sample of emerging adults, the present findings may have looked different. Future steps should be taken to consider these research questions in a different cultural context and examine the similarities and differences between groups of emerging adults.

Despite some limitations, the findings of the current study contribute additional knowledge to the existing research literature. First, meaningful family rituals and routines as they occur during adolescence may lead to better emotion regulation and in turn, better psychological well being later in emerging adulthood. Rather than overemphasizing the mere practice of family rituals and routines, it is important to encourage the implementation of meaningful family practices. When adolescents experience family rituals and routines that are meaningful and carry some symbolic and emotional value to them, it is then that engaging in these practices can significantly affect their positive outcomes. This is clinically relevant because in the context of family therapy or working with parents and children, clinicians are often tasked with finding ways to bring some stability into a family and improving the outcomes of children and adolescents. With evidence from this current study, we can gain more knowledge and confidence that it is

more so the meaning ascribed to the interactions among family members that leads to better outcomes. Also, the relation of past family rituals and routines enacted during adolescence and the later outcomes during emerging adulthood also provide support that these positive effects can endure on a long term basis.

Using data from parents led to more interesting findings that add to the current literature. Rather than relying on the self report of the emerging adult, we also considered the perspectives of the parents. Finding out that there was a significant effect of family rituals and routines on the outcomes of emerging adults based on their own self report of these experiences, but that there was no such effect from parents' reports of these experiences, was an important finding. Clinicians and researchers must consider all members of the family when examining the effect of family factors on the family, and not only the parents. Without getting adolescents' personal reflections of their meaningful experiences, we may miss an important variable that leads to their positive outcomes. Further evidence is that students tended to rate their experiences of family rituals and routines higher than their parents and this discrepancy was related to more positive outcomes. When studying how family rituals and routines affect the psychological well being, research should continue to look into the effect of discrepancies between reporters. Discrepancy between parents, between siblings, and other dyads within the family may have different outcomes for family members. Rather than assuming that all members of the family experience family rituals and routines in the same way or reflect upon these practices the same way, it is important to get multiple reporters and compare and contrast the information and examine how potential similarity or dissimilarity may be related to outcomes.

The current study found support of an indirect link between family rituals and routines and positive outcomes through emotion regulation. Based on the results of the study, we have a better understanding of one of the mechanisms through which family rituals and routines lead to more positive psychological well being. There are many other factors – individual, biological, and environmental – that relate to individuals’ positive outcomes, but confirming that family rituals and routines are indirectly related to outcomes through functional emotion regulation builds upon our current understanding of how the family context has an impact on individual family members.

The focus of the study was to gain a better understanding of how family practices could augment or increase positive well being rather than the decrease of psychopathology or negative symptoms. Closely examining what predicts positive outcomes is a component of clinical research literature that is commonly overlooked. By learning what leads to more positive outcomes, researchers and clinicians can use this information to help children and adolescents become more resilient even in the face of adversity and stress. In addition to examining psychological well being in a broader sense, this study looked more closely at the separate dimensions of psychological well being. This helped reveal the different effects that predictors had depending on the type of dimension of psychological well being. In other words, not all facets of psychological well being were equally affected by family rituals and routines.

For both clinicians and researchers alike, it is important to take a closer look within the family system and the mechanisms families implement to better the well being of the individuals within the family. While consistent practice of family rituals and routines and time spent together has been found to be related to better family outcomes,

the findings of the current study highlight that merely more time spent together may not be enough to make long term positive effects on adolescents' outcomes. Emerging adults rely on their own personal reflections of meaningful activities they engaged in during their adolescence to build upon strengths and their positive psychological well being. It would be helpful to give more of a voice to youth and adolescents about the meaning they ascribe to the time they spend in their families and in other close relationships. The findings of this study and suggestions for future research continue to build upon the growing literature in family research and encourage ways to improve outcomes for individuals and families alike.

Table 1
Emerging Adult Characteristics

Characteristic	Without Parent % of <i>n</i> = 492	With Parent % of <i>n</i> = 62
Gender		
Male	14.8	14.5
Female	85.0	85.5
Status in College		
First Year	16.5	27.4
Second Year	38.4	35.5
Third Year	22.8	22.6
Fourth Year (or higher)	22.4	14.5
Race/Ethnic Identity		
European American	82.5	98.4
African American	5.9	0.0
Hispanic	4.7	1.6
Asian	10.0	0.0
Other	3.0	1.6
Religion/Spiritual Identity		
Christian	64.2	66.1
Jewish	8.7	12.9
Islamic	2.0	0.0
Hindi	1.8	0.0
Buddist	2.2	0.0
Agnostic	5.7	6.5
Atheist	3.9	3.2
Non-religious	14.6	14.5
Other	1.6	0.0
Importance of Religion		
Not important	23.8	24.2
Somewhat important	30.1	24.2
Important	19.3	27.4
Very Important	11.2	8.1
Not applicable/Don't Know	15.7	16.1
Parents' Marital Status		
Single	16.7	14.5
Married	57.1	59.7
Divorced	19.5	19.4
Other	6.5	4.8

Note. Other Race includes Pacific Islander, American Indian, and 'Other'; Missing values: Religion *n* = 1, Importance of Religion *n* = 3, Income Level *n* = 7

Table 2
Parent Characteristics

Characteristic	% of $n = 62$
Gender	
Male	12.9
Female	87.1
Race/Ethnic Identity	
European American	98.4
African American	0.0
Hispanic	0.0
Asian	0.0
Other	1.6
Religion/Spiritual Identity	
Christian	75.4
Jewish	9.8
Hindu	1.6
Agnostic	1.6
Athiest	1.6
Other	9.8
None	4.9
Importance of Religion	
Not important	20.3
Somewhat important	28.8
Important	22.0
Very Important	28.8
Highest Level of Education	
Less than college degree	32.3
College degree	37.1
Post college degree	30.6
Employment Status	
Full time (35+ hr/week)	59.7
Part time (< 35 hours/week)	24.2
Not currently employed	16.1
Income Level	
Between \$10K-49,999	18.2
Between \$50K-99,999	34.5
Between \$100-149,999	20.0
\$150K+	27.3

Note. Other Race includes Pacific Islander, American Indian, and 'Other'; Missing values: Religion $n = 1$, Importance of Religion $n = 3$, Income Level $n = 7$

Table 3

Descriptive Statistics and Correlations of Study Variables (Emerging Adults Only)

	1	2	3	4	5	6	7	8	9	10	11	Mean (SD)
1. FRQ Ritual Routine	-											3.76 (0.59)
2. FRQ Ritual Meaning	.53	-										8.90 (1.16)
3. Functional REQ	.20	.24	-									3.40 (0.57)
4. Dysfunctional REQ	-.11	-.20	-.11	-								2.15 (0.49)
5. Positive Relations	.12	.34	.41	-.47	-							58.48 (10.95)
6. Autonomy	.03	.11	.15	-.31	.40	-						59.91 (10.73)
7. Environmental Mastery	.15	.31	.33	-.47	.67	.46	-					68.19 (9.19)
8. Personal Growth	.10	.25	.42	-.35	.57	.47	.52	-				65.21 (10.88)
9. Purpose in Life	.13	.30	.33	-.39	.64	.41	.74	.66	-			60.73 (13.30)
10. Self Acceptance	.15	.32	.31	-.53	.72	.49	.79	.58	.77	-		62.91 (9.18)
11. Ryff Total Score	.14	.34	.40	-.52	.83	.66	.86	.76	.86	.90	-	64.92 (12.34)

Note. The mean, standard deviations, and correlations are presented for the full emerging adult sample ($n = 492$). The total Ryff score was calculated by taking the average of all six subscale Ryff scores. All numbers are correlations to two decimal places. Correlations greater than 10 are significant at $p < .05$, correlations greater than 15 are significant at $p < .01$, and correlations greater than 20 are significant at $p < .001$. FRQ = Family Rituals Questionnaire; REQ = Regulation of Emotions Questionnaire.

Table 4

Descriptive Statistics and Correlations of Study Variables (Emerging Adults & Parent Dyads)

	1	2	3	4	5	6	7	8	9	10	11	12	13	Mean (SD)
1. EA FRQ Ritual Routine	-													3.74 (0.57)
2. EA FRQ Ritual Meaning	.30	-												9.09 (1.10)
3. P FRQ Ritual Routine	.30	.14	-											3.77 (0.55)
4. P FRQ Ritual Meaning	.30	.50	.63	-										9.69 (1.49)
5. FRQ Ritual Routine Discrepancy	-.33	-.18	-.90	-.64	-									0.26 (0.14)
6. FRQ Ritual Meaning Discrepancy	.32	.81	.20	.42	-.25	-								0.31 (0.19)
7. Positive Relations	.15	.42	.15	.18	-.07	.49	-							69.13 (11.39)
8. Autonomy	.10	.43	-.03	.17	.03	.45	.42	-						60.34 (12.35)
9. Environmental Mastery	.18	.49	.21	.24	-.14	.48	.64	.70	-					63.42 (10.06)
10. Personal Growth	.21	.52	.10	.13	-.11	.60	.56	.37	.56	-				71.97 (8.00)
11. Purpose in Life	.07	.43	.15	.03	-.09	.44	.43	.34	.61	.52	-			68.87 (9.77)
12. Self Acceptance	.15	.53	.22	.29	-.17	.54	.71	.63	.86	.57	.63	-		64.74 (11.66)
13. Ryff Total Score	.17	.58	.16	.22	-.11	.62	.79	.74	.91	.72	.72	.92	-	66.41 (8.46)

Note. The mean, standard deviations, and correlations are presented for emerging adult and parent dyads ($n = 62$). The total Ryff score was calculated by taking the average of all six subscale Ryff scores. All numbers are correlations to two decimal places.

Correlations greater than .28 are significant at $p < .05$, correlations greater than .33 are significant at $p < .01$, and correlations greater than .43 are significant at $p < .001$. EA = Emerging Adult; P = Parent; FRQ = Family Rituals Questionnaire.

Table 5

Initial Set of Self-Reported Predictors of Emerging Adults' Psychological Well Being^a

Variables	Total well being	Dimension of psychological well being					
		Positive Relations	Self Accept.	Autonomy	Enviromental Mastery	Purpose in Life	Personal Growth
Controls							
Age	-0.14	0.22	0.22	-0.99*	-0.19	-0.14	0.02
White	2.19 [~]	3.60*	4.54*	-0.88	1.35	3.32*	1.23
Religion importance	0.09	0.87 [~]	0.30	-0.20	-0.39	0.23	-0.26
Family Rituals							
Ritual Routine	-0.66	-1.41	-0.40	-0.31	-0.11	-1.01	-0.69
Ritual Meaning	2.74***	3.39***	3.78***	0.93	3.03***	3.05***	2.26***
Interaction							
Routine x Meaning	0.10	-0.54	0.24	-1.30 [~]	-0.06	1.10	1.15 [~]
Total R ²	.12	.13	.13	.03	.11	.11	.07

Note. ^aunstandardized b values; [~]trend. * $p < .05$, ** $p < .01$. *** $p < .001$.

Table 6

Final Set of Self-Reported Predictors of Emerging Adults' Psychological Well Being^a

Variables	Total well being	Dimension of psychological well-being					
		Positive Relations	Self Accept.	Autonomy	Enviromental Mastery	Purpose in Life	Personal Growth
Controls							
Age	--	--	--	-0.96*	--	--	--
White	1.77 [~]	4.10*	3.54*	--	--	2.51*	--
Religion importance	--	1.51*	--	--	--	--	--
Family Rituals							
Ritual Routine	--	--	--	-0.30	--	--	-1.02
Ritual Meaning	2.61***	3.27**	3.58**	0.84	2.89**	2.71**	2.43**
Interaction							
Routine x Meaning	--	--	--	-1.30 [~]	--	--	1.30*
Total R ²	.12	.14	.12	.03	.10	.10	.07

Note. ^aunstandardized b values; [~]trend. * $p < .05$, ** $p < .01$. *** $p < .001$.

Table 7

Initial Set of Parent-Reported Predictors of Emerging Adults' Psychological Well Being^a

Variables	Total well being	Dimension of psychological well being					
		Positive Relations	Self Accept.	Autonomy	Environmental Mastery	Purpose in Life	Personal Growth
Controls							
Age	0.27	0.55 [~]	0.42	0.29	0.14	-0.17	0.39 [~]
Religion importance	1.67 [~]	1.46	2.14 [~]	1.78	2.09 [~]	0.67	1.91*
Family Rituals							
Ritual Routine	1.14	1.9	2.89	-4.11	2.65	3.68	-0.17
Ritual Meaning	0.38	0.32	0.73	1.66	0.25	-0.84	0.18
Interaction							
Routine x Meaning	-2.48	-2.31	-5.66*	-3.03	-3.89 [~]	-0.36	0.37
Total R ²	.16	.12	.26	.12	.19	.04	.14

Note. ^aunstandardized b values; [~]trend. * $p < .05$, ** $p < .01$. *** $p < .001$.

Table 8

Final Set of Parent-Reported Predictors of Emerging Adults' Psychological Well Being^{ab}

Variables	Total well being	Dimension of psychological well-being					
		Positive Relations	Self Accept.	Autonomy	Environmental Mastery	Purpose in Life	Personal Growth
Controls							
Age	--	--	--	--	--	--	0.39 [~]
Religion importance	2.09*	--	2.15 [~]	--	2.12*	--	1.94*
Family Rituals							
Ritual Routine	--	--	3.23	--	2.93	--	--
Ritual Meaning	--	--	0.71	--	0.18	--	--
Interaction							
Routine x Meaning	--	--	-6.03***	--	-4.16*	--	--
Total R ²	.09	--	0.25	--	.20	--	.14

Note. ^aunstandardized b values; [~]trend. * $p < .05$, ** $p < .01$. *** $p < .001$. ^bNo value indicates the variable was not included in regression equation.

Table 9

Self-Report of Family Routines and Rituals and Dyad-Discrepancy Predicting Emerging Adults' Psychological Well Being^a

Variables	Dimension of psychological well being						
	Total well being	Positive Relations	Self Acceptance	Autonomy	Environmental Mastery	Purpose in Life	Personal Growth
Constant	60.01***	59.63***	60.68***	50.68**	59.89***	64.48***	64.72***
Ritual Routine	-0.51	-0.001	-1.26	-0.61	0.13	-1.62	0.32
Ritual Meaning	1.92	0.69	3.21	2.26	2.62	1.94	0.81
Routine Discrepancy	1.95	4.81	-5.59	11.99	-1.59	-0.57	2.62
Meaning Discrepancy	19.10*	26.73*	17.93	21.08	12.81	14.75	21.28***
Total R ²	.40	.25	.32	.24	.26	.21	.36

Note. ^aunstandardized b values; ~trend. * $p < .05$, ** $p < .01$. *** $p < .001$.

Table 10

Parent-Report of Family Routines and Rituals and Dyad-Discrepancy Predicting Emerging Adults' Psychological Well Being^a

Variables	Dimension of psychological well being						
	Total well being	Positive Relations	Self Acceptance	Autonomy	Environmental Mastery	Purpose in Life	Personal Growth
Constant	50.40***	47.26***	46.43**	46.44***	46.27***	54.07***	61.94***
Ritual Routine	7.27 ~	12.00*	9.24~	-0.08	9.95*	9.77*	2.72
Ritual Meaning	-0.44	-0.50	0.33	0.93	-0.07	-2.25*	-1.12
Routine Discrepancy	26.56~	45.63*	32.00	18.62	34.51~	23.17	5.40
Meaning Discrepancy	29.27***	32.01***	32.10**	29.18**	26.18***	28.23***	27.93***
Total R ²	.42	.31	.33	.23	.29	.29	.38

Note. ^aunstandardized b values; ~trend. * $p < .05$, ** $p < .01$. *** $p < .001$.

Table 11
Emotion Regulation as a Mediator between Family Rituals and Emerging Adults' Psychological Well being^a

Variable		c (Direct Effect)	a	b	c' (Indirect Effect)
Ryff Total Score					
FRQ Ritual Routine					
	Function	.142**	.196***	.382***	.067 (ns)
	Dysfunction	.142**	-.113*	-.509***	.084*
FRQ Ritual Meaning					
	Function	.337***	.243***	.333***	.256***
	Dysfunction	.337***	-.203***	-.469***	.242***
Positive Relations with Others					
FRQ Ritual Routine					
	Function	.117**	.405***	.398***	.039 (ns)
	Dysfunction	.117**	-.113*	-.460***	.065 (ns)
FRQ Ritual Meaning					
	Function	.341***	.243***	.343***	.258***
	Dysfunction	.341***	-.203***	-.416***	.257***
Self Acceptance					
FRQ Ritual Routine					
	Function	.153**	.196***	.290***	.096*
	Dysfunction	.153**	-.113*	-.516***	.094*
FRQ Ritual Meaning					
	Function	.323***	.243***	.245***	.264***
	Dysfunction	.323***	-.203***	-.481***	.226***
Autonomy					
FRQ Ritual Routine					
	Function	.032 (ns)	--	--	--
	Dysfunction	.032 (ns)	--	--	--
FRQ Ritual Meaning					
	Function	.111*	.243***	.127**	.080 (ns)
	Dysfunction	.111*	-.203***	-.300***	.050 (ns)
Environmental Mastery					
FRQ Ritual Routine					
	Function	.154***	.196***	.316***	.092*
	Dysfunction	.154***	-.113*	-.454***	.103*
FRQ Ritual Meaning					
	Function	.311***	.243***	.274***	.245***
	Dysfunction	.311***	-.203***	-.420***	.226***
Purpose in Life					
FRQ Ritual Routine					
	Function	.132**	.196***	.316***	.070 (ns)
	Dysfunction	.132**	-.113*	-.377***	.089*
FRQ Ritual Meaning					
	Function	.298***	.243***	.274***	.232***
	Dysfunction	.298***	-.203***	-.340***	.229***
Personal Growth					
FRQ Ritual Routine					
	Function	.096*	.196***	.421***	.014 (ns)
	Dysfunction	.096*	-.113*	-.339***	.058 (ns)
FRQ Ritual Meaning					
	Function	.246***	.243***	.387***	.152***
	Dysfunction	.246***	-.203***	-.308***	.183***

Note. ^astandardized β weights; * $p < .05$, ** $p < .01$, *** $p < .001$

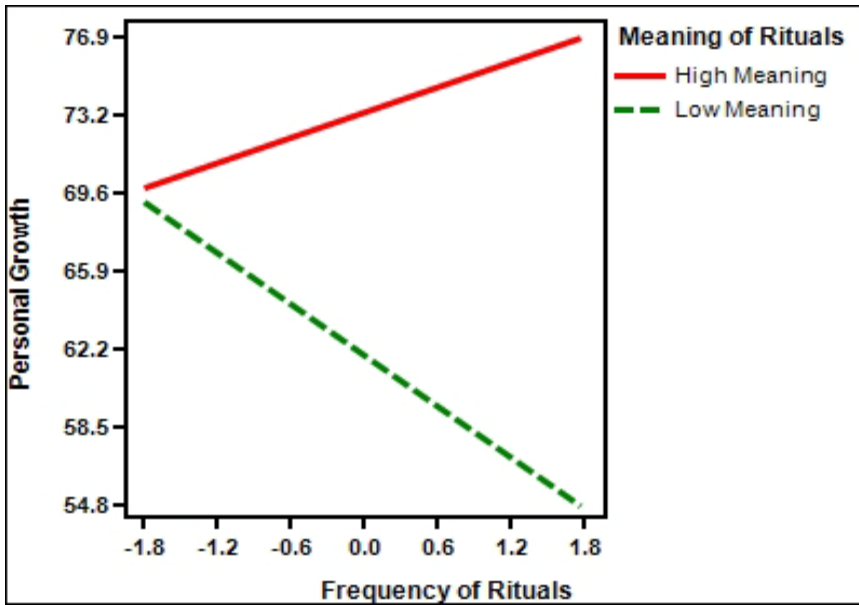


Figure 1. Interaction between emerging adults' report of frequency and meaning of family routines and rituals predicting emerging adults' Personal Growth.

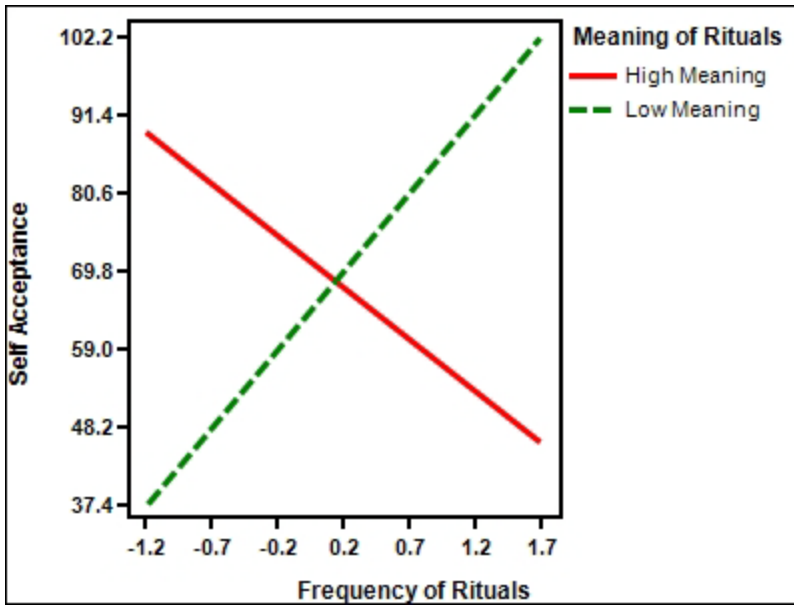


Figure 2. Interaction between parents' report of frequency and meaning of family routines and rituals predicting emerging adults' Self Acceptance.

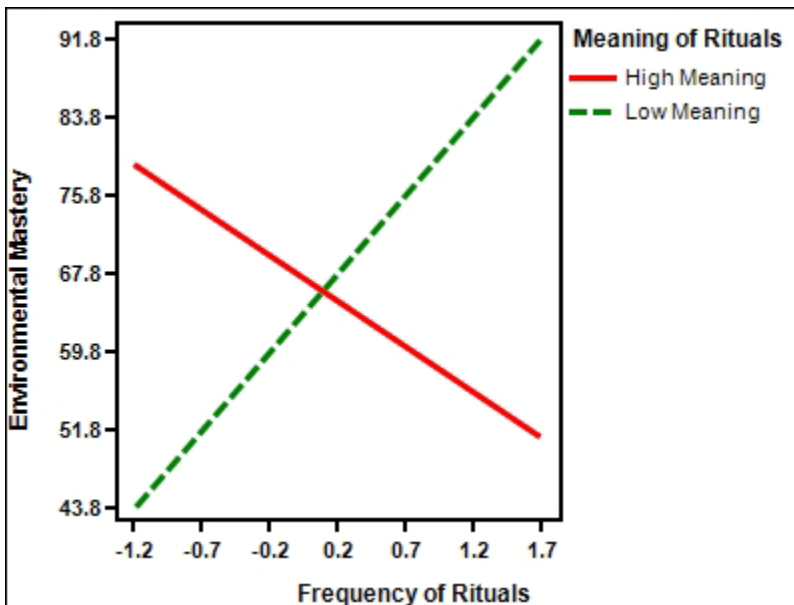


Figure 3. Interaction between parents' report of frequency and meaning of family routines and rituals predicting emerging adults' Environmental Mastery.

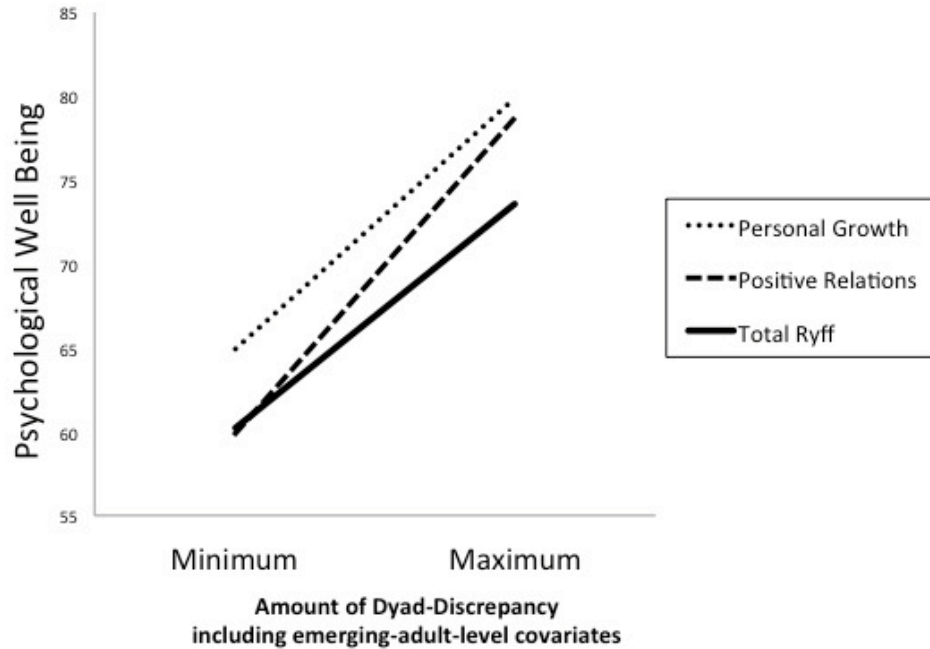


Figure 4. Main effect of dyad discrepancy in meaning of family routines and rituals on dimensions of emerging adults' psychological well being with emerging adult-covariates.

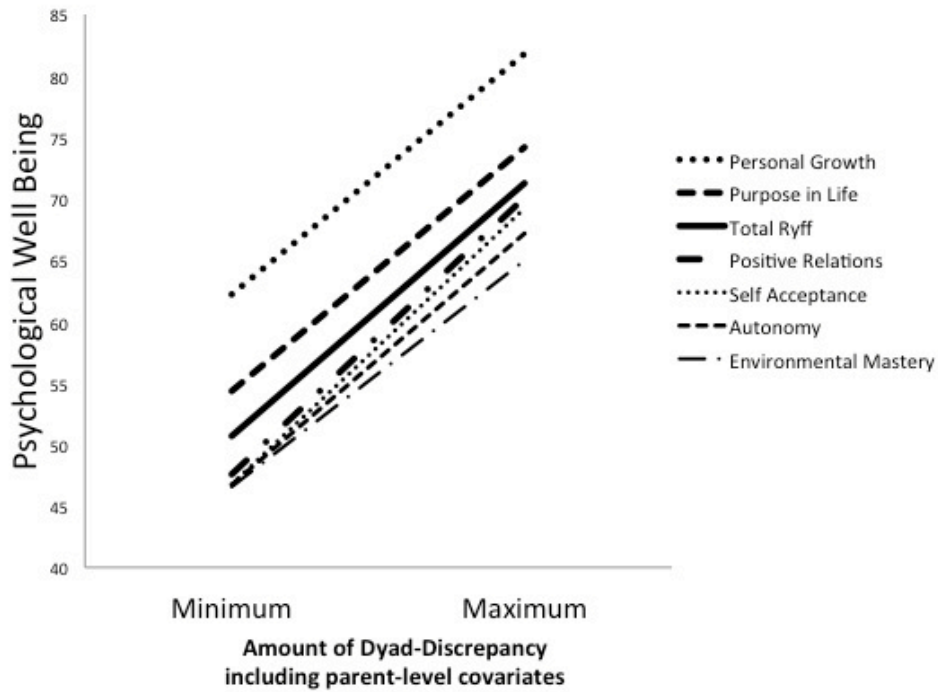


Figure 5. Main effect of dyad discrepancy in meaning of family routines and rituals on dimensions of emerging adults' psychological well being with parent covariates.

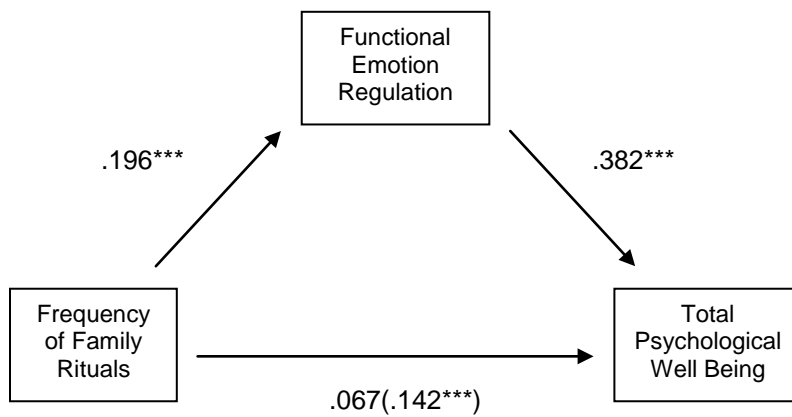


Figure 6. Mediation path model for frequency of family rituals and total psychological well being through functional emotion regulation.

* $p < .05$, ** $p < .01$, *** $p < .001$

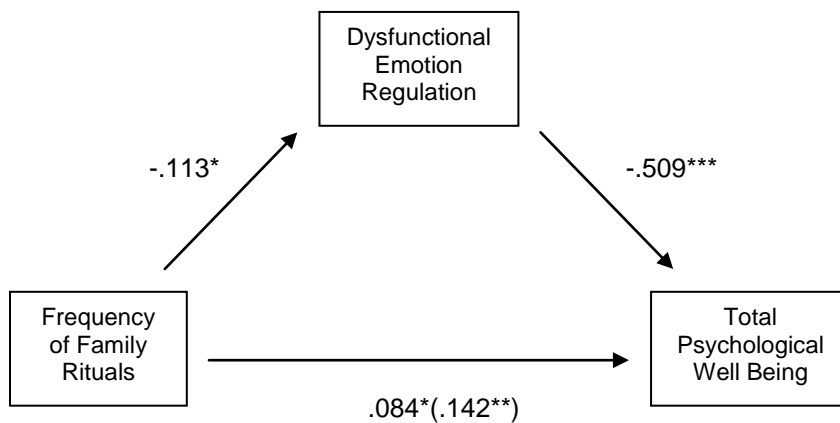


Figure 7. Mediation path model for frequency of family rituals and total psychological well being through dysfunctional emotion regulation.

* $p < .05$, ** $p < .01$, *** $p < .001$

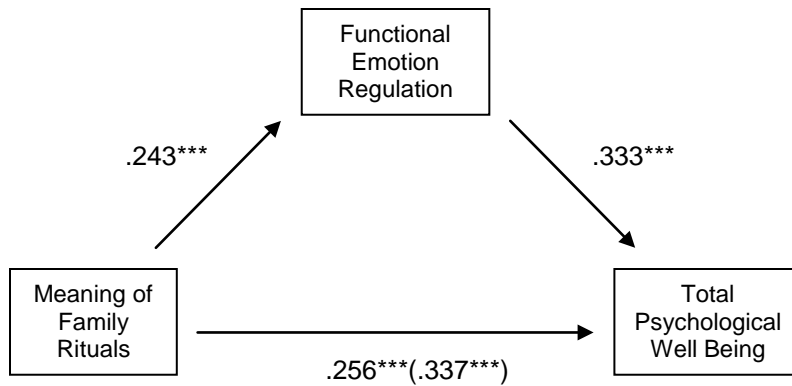


Figure 8. Mediation path model for meaning of family rituals and total psychological well being through functional emotion regulation.

* $p < .05$, ** $p < .01$, *** $p < .001$

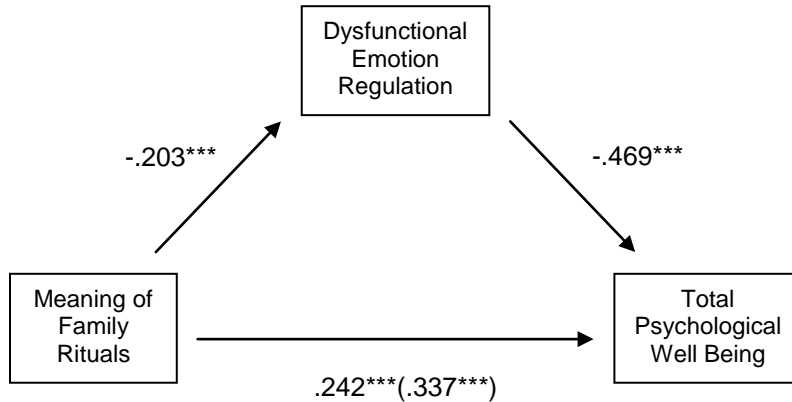


Figure 9. Mediation path model for meaning of family rituals and total psychological well being through dysfunctional emotion regulation.

* $p < .05$, ** $p < .01$, *** $p < .001$

APPENDIX A

EMERGING ADULT MEASURES

Demographic Questionnaire

The following section asks a series of questions about yourself and your family. Please answer every question to the best of your knowledge. Unless indicated otherwise, please choose only one answer. You may skip any question you are not comfortable answering.

1. Age: _____

2. Gender: _____

3. Year in College:

- First Year Junior
 Sophomore Senior Other: _____

4. How would you describe your race/ethnicity? (If Biracial/Mixed Race, please check all that apply.)

- White Black, African American American Indian
 Asian Pacific Islander Latino/Hispanic
 Other: _____

5. If you are Hispanic/Latino(a): Some people who are Hispanic/Latino(a) also consider themselves to be White or Black/African American. Please check the statement that best describes your identity:

- I am Hispanic/Latino but also consider myself to be White
 I am Hispanic/Latino but also consider myself to be Black/African American
 I am Hispanic/Latino and don't consider myself to be either White or Black/African American

6. What is your religious/spiritual background?

- Protestant Catholicism Judaism Islam Buddhism
 Hinduism Agnosticism Atheism Other _____

7. If you specified a religion, how important is it in your daily life?

- Not important Somewhat important Important
 Very important Don't know

8. Where do you currently live? That is, where do you stay most often?

- College Dormitory
 Your own place (apartment, house, etc.)
 Your parents home
 Another person's home. Whose home? _____
 Other. Where? _____

9. What is your parents' current marital status?

- Married Separated Cohabiting
 Divorced Single Other: _____

10. If your parents have been divorced, what is their current relationship status? (If n/a, skip to Question 11)

- neither parent remarried
 both parents remarried
 one parent (but not other) remarried

11. Number of siblings in family (including step/half-siblings you lived with)

- Only child 2 siblings 4 or more siblings
 1 sibling 3 siblings

12. If you have siblings, what best describes your birth order? (Check all that apply)

- I am the oldest
 I am the youngest
 I have younger siblings (how many? _____)
 I have older siblings (how many? _____)

FAMILY RITUALS QUESTIONNAIRE (Emerging Adult version)

In the following questionnaire, we are going to ask you questions about family rituals that you may have engaged in with your family during adolescence, which is approximately between the ages of 12 to 17, prior to you coming to college. Please do your best to answer these questions based on your general overall experience during this period of your life. You may skip any question you are not comfortable answering. Use the following choices to indicate what best describes each situation as it occurred in your family during your adolescence, before coming to college.

Not at all true

1

sort of true

2

very true

3

DINNER TIME

Think about a typical dinner in your home WITH YOUR FAMILY.

- _____ (1) In our family, dinner time was planned in advance.
- _____ (2) Our family regularly ate dinner together.
- _____ (3) In our family, we felt that it was not important that we ate together.
- _____ (4) In our family, everyone was expected to be home for dinner.
- _____ (5) In our family at dinner time, everyone had a specific role or job to do (setting the table, cooking, etc.).
- _____ (6) In our family, dinner time was flexible; people ate whenever they wanted.
- _____ (7) In our family, dinner time was just for getting food.
- _____ (8) In our family dinner time was pretty much the same over the years.

Please tell us anything else you would like about a typical dinner in your home with your family: _____

WEEKENDS

Think about a typical weekend IN YOUR FAMILY.

- _____ (1) In our family, there was much discussion and planning for the weekend.
- _____ (2) Our family rarely spent weekends together.
- _____ (3) In our family, we felt that it was important to spend time together on the weekends.
- _____ (4) In our family, people pretty much came and went as they pleased on the weekends.
- _____ (5) In our family, spending time together on the weekends was special.
- _____ (6) In our family, there were no assigned jobs to be done on the weekends.
- _____ (7) In our family, we had set routines and regular events that we all participated in on the weekends.
- _____ (8) In our family weekend activities shifted over the years.

Please tell us anything else you would like about a typical weekend in your family: _____

VACATIONS

Think about a typical vacation WITH YOUR FAMILY.

- _____ (1) In our family, we did little planning before our vacation. We just went.
- _____ (2) Our family regularly spent vacations together.
- _____ (3) In our family, we strongly felt that family vacations were important family events.
- _____ (4) In our family, it was OK if some members decided not to go on the vacation.
- _____ (5) In our family, the family vacation was more than a trip; it was a family togetherness time.
- _____ (6) In our family, there were no routines during vacation; this was the time for doing something new and different.
- _____ (7) In our family, every member had a job or task to do in preparing for the vacation.
- _____ (8) In our family, there was a history and tradition associated with "The Family Vacation."

Please tell us anything else you would like about a typical vacation in your family:

YEARLY CELEBRATIONS

Think about yearly celebrations that you observed IN YOUR FAMILY. Some examples would be birthdays and anniversaries.

- _____ (1) In our family, we felt that yearly celebrations were important.
- _____ (2) In our family, everyone was expected to be there for the yearly celebration.
- _____ (3) Our family had few yearly celebrations.
- _____ (4) In our family, there was little planning for and discussion about these yearly celebrations.
- _____ (5) In our family, birthdays and anniversaries were important milestones to be celebrated in special ways.
- _____ (6) In our family, yearly celebrations were pretty routine; everyone knew what was going to happen.
- _____ (7) In our family, people did not have assigned jobs to perform for each yearly celebration.
- _____ (8) In our family, the ways Birthdays and Anniversaries were celebrated changed from year to year.

Please tell us anything else you would like about yearly celebrations you observed in your family: _____

SPECIAL CELEBRATIONS

Think about some special celebrations that happened IN YOUR FAMILY. Some examples would be weddings, graduations, and family reunions.

- _____ (1) In our family, there was little planning and discussion around these events.
- _____ (2) In our family, there were several special celebrations.
- _____ (3) In our family, special celebrations had deep meaning for the family.
- _____ (4) In our family, everyone was expected to attend special celebrations.
- _____ (5) In our family, special celebrations were pretty low-key; there weren't a lot of strong emotions.

_____ (6) In our family, special celebrations were pretty routine; everyone knew what was going to happen.

_____ (7) In our family, people did not have assigned jobs to perform for each special celebration.

_____ (8) In our family, special celebrations were traditional and may be carried across generations.

Please tell us anything else you would like about special celebrations that happened in your family: _____

RELIGIOUS HOLIDAYS

Think about how religious holidays, such as Christmas, Chanukah, and Easter, were celebrated IN YOUR FAMILY.

_____ (1) Our family rarely celebrated religious holidays.

_____ (2) In our family, everyone was expected to be there during religious holidays.

_____ (3) In our family, we felt that it was important to observe religious holidays.

_____ (4) In our family, there was a lot of planning for and discussion about religious holidays.

_____ (5) In our family, religious holidays were more just like a day off.

_____ (6) In our family, religious holidays were pretty routine; everyone knew what was going to happen.

_____ (7) In our family, people did not have assigned jobs to perform for each religious holiday.

_____ (8) In our family, religious holidays shifted across the years.

Please tell us anything else you would like about how religious holidays were celebrated in your family: _____

CULTURAL AND ETHNIC TRADITIONS

Think of some cultural and ethnic traditions that YOUR FAMILY observed. Some examples may be baptisms, naming ceremonies, barmitzvas, wakes, or funerals.

_____ (1) In our family, we felt that cultural events were very important.

_____ (2) In our family, little planning was done by the members themselves; details were left to people outside of the family.

_____ (3) Our family observed cultural traditions.

_____ (4) In our family, only a few members were expected to attend cultural events, just to represent the family.

_____ (5) In our family, these events took on a special meaning and significance.

_____ (6) In our family, cultural events were flexible in the ways that they were observed.

_____ (7) In our family, everyone had a set job to do during these cultural events.

_____ (8) In our family, these events have pretty much stayed the same across generations.

Please tell us anything else you would like about cultural and ethnic traditions that your family observed: _____

Not at all		neutral		very much
1	2	3	4	5

PRESENT – When answering the following questions, please think back to your family rituals during your adolescence, but answer based on how you feel NOW, as a young adult.

When you think NOW, at this current time in your life, how much would you say you ENJOYED these past family rituals during your adolescence?

- ___ (1) Dinner time
- ___ (2) Weekends
- ___ (3) Vacations
- ___ (4) Yearly Celebrations (e.g.: birthdays, anniversaries)
- ___ (5) Special Celebrations (e.g.: weddings, graduations, family reunions)
- ___ (6) Religious Holidays (e.g.: Christmas, Chanukah, and Easter)
- ___ (7) Cultural and Ethnic Traditions (e.g.: baptisms, naming ceremonies, barmitzvas, wakes, or funerals)

When you think NOW, at this current time in your life, how MEANINGFUL would you say these past family rituals were to you?

- ___ (1) Dinner time
- ___ (2) Weekends
- ___ (3) Vacations
- ___ (4) Yearly Celebrations (e.g.: birthdays, anniversaries)
- ___ (5) Special Celebrations (e.g.: weddings, graduations, family reunions)
- ___ (6) Religious Holidays (e.g.: Christmas, Chanukah, and Easter)
- ___ (7) Cultural and Ethnic Traditions (e.g.: baptisms, naming ceremonies, barmitzvas, wakes, or funerals)

Regulation of Emotion Questionnaire 2

We all experience lots of different feelings or emotions. For example, different things in our lives make us feel happy, sad, angry and so on...

The following questions ask you to think about **how often** you do certain things **in response to your emotions**. You do not have to think about specific emotions but just how often you **generally** do the things listed below.

Please tick the box corresponding to the answer that fits best. We all respond to our emotions in different ways so there are no right or wrong answers. You may skip any question you are not comfortable answering.

In GENERAL how do you respond to your emotions?	Never	Seldom	Often	Very Often	Always
1. I talk to someone about how I feel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I take my feelings out on others verbally (e.g. shouting, arguing)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. I seek physical contact from friends or family (e.g. a hug, hold hands)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. I review (rethink) my thoughts or beliefs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. I harm or punish myself in some way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. I do something energetic (e.g. play sport, go for a walk)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. I dwell on my thoughts and feelings (e.g. It goes round and round in my head and I can't stop it)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In GENERAL how do you respond to your emotions?	Never	Seldom	Often	Very Often	Always
8. I ask others for advice	○	○	○	○	○
9. I review (rethink) my goals or plans	○	○	○	○	○
10. I take my feelings out on others physically (e.g. fighting, lashing out)	○	○	○	○	○
11. I put the situation into perspective	○	○	○	○	○
12. I concentrate on a pleasant activity	○	○	○	○	○
13. I try to make others feel bad (e.g. being rude, ignoring them)	○	○	○	○	○
14. I think about people better off and make myself feel worse	○	○	○	○	○
15. I keep the feeling locked up inside	○	○	○	○	○
16. I plan what I could do better next time	○	○	○	○	○
17. I bully other people (e.g. saying nasty things to them, hitting them)	○	○	○	○	○
18. I take my feelings out on objects around me (e.g. deliberately causing)	○	○	○	○	○
19. Things feel unreal (e.g. I feel strange, things around me feel strange, I	○	○	○	○	○
20. I telephone friends or family	○	○	○	○	○
21. I go out and do something nice (e.g. cinema, shopping, go for a meal, meet people)	○	○	○	○	○

Thank you for your help.

Ryff Scales of Psychological Well Being

The following set of questions deals with how you feel about yourself and your life. Please remember that there are no right or wrong answers. You may skip any question you are not comfortable answering.

Circle the number that best describes your present agreement or disagreement with each statement.	Strongly Disagree	Disagree Somewhat	Disagree Slightly	Agree Slightly	Agree Somewhat	Strongly Agree
1. Most people see me as loving and affectionate.	1	2	3	4	5	6
2. Sometimes I change the way I act or think to be more like those around me.	1	2	3	4	5	6
3. In general, I feel I am in charge of the situation in which I live.	1	2	3	4	5	6
4. I am not interested in activities that will expand my horizons.	1	2	3	4	5	6
5. I feel good when I think of what I've done in the past and what I hope to do in the future.	1	2	3	4	5	6
6. When I look at the story of my life, I am pleased with how things have turned out.	1	2	3	4	5	6
7. Maintaining close relationships has been difficult and frustrating for me.	1	2	3	4	5	6
8. I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.	1	2	3	4	5	6
9. The demands of everyday life often get me down.	1	2	3	4	5	6
10. In general, I feel that I continue to learn more about myself as time goes	1	2	3	4	5	6

by.						
11. I live life one day at a time and don't really think about the future.	1	2	3	4	5	6
12. In general, I feel confident and positive about myself.	1	2	3	4	5	6
13. I often feel lonely because I have few close friends with whom to share my concerns.	1	2	3	4	5	6
14. My decisions are not usually influenced by what everyone else is doing.	1	2	3	4	5	6

Circle the number that best describes your present agreement or disagreement with each statement.	Strongly Disagree	Disagree Somewhat	Disagree Slightly	Agree Slightly	Agree Somewhat	Strongly Agree
15. I do not fit very well with the people and the community around me.	1	2	3	4	5	6
16. I am the kind of person who likes to give new things a try.	1	2	3	4	5	6
17. I tend to focus on the present, because the future nearly always brings me problems.	1	2	3	4	5	6
18. I feel like many of the people I know have gotten more out of life than I have.	1	2	3	4	5	6
19. I enjoy personal and mutual conversations with family members or friends.	1	2	3	4	5	6
20. I tend to worry about what other people think of me.	1	2	3	4	5	6
21. I am quite good at managing the many responsibilities of my daily life.	1	2	3	4	5	6

22. I don't want to try new ways of doing things - my life is fine the way it is.	1	2	3	4	5	6
23. I have a sense of direction and purpose in life.	1	2	3	4	5	6
24. Given the opportunity, there are many things about myself that I would change.	1	2	3	4	5	6
25. It is important to me to be a good listener when close friends talk to me about their problems.	1	2	3	4	5	6
26. Being happy with myself is more important to me than having others approve of me.	1	2	3	4	5	6
27. I often feel overwhelmed by my responsibilities.	1	2	3	4	5	6
28. I think it is important to have new experiences that challenge how you think about yourself and the world.	1	2	3	4	5	6
29. My daily activities often seem trivial and unimportant to me.	1	2	3	4	5	6
30. I like most aspects of my personality.	1	2	3	4	5	6
31. I don't have many people who want to listen when I need to talk.	1	2	3	4	5	6

Circle the number that best describes your present agreement or disagreement with each statement.	Strongly Disagree	Disagree Somewhat	Disagree Slightly	Agree Slightly	Agree Somewhat	Strongly Agree
32. I tend to be influenced by people with strong opinions.	1	2	3	4	5	6
33. If I were unhappy with my living situation, I would take effective steps to change it.	1	2	3	4	5	6
34. When I think about it, I haven't really improved much as a person over the years.	1	2	3	4	5	6
35. I don't have a good sense of what it is I'm trying to accomplish in life.	1	2	3	4	5	6
36. I made some mistakes in the past, but I feel that all in all everything has worked out for the best.	1	2	3	4	5	6
37. I feel like I get a lot out of my friendships.	1	2	3	4	5	6
38. People rarely talk to me into doing things I don't want to do.	1	2	3	4	5	6
39. I generally do a good job of taking care of my personal finances and affairs.	1	2	3	4	5	6
40. In my view, people of every age are able to continue growing and developing.	1	2	3	4	5	6
41. I used to set goals for myself, but that now seems like a waste of time.	1	2	3	4	5	6
42. In many ways, I feel disappointed about my	1	2	3	4	5	6

achievements in life.						
43. It seems to me that most other people have more friends than I do.	1	2	3	4	5	6
44. It is more important to me to "fit in" with others than to stand alone on my principles.	1	2	3	4	5	6
45. I find it stressful that I can't keep up with all of the things I have to do each day.	1	2	3	4	5	6
46. With time, I have gained a lot of insight about life that has made me a stronger, more capable person.	1	2	3	4	5	6
47. I enjoy making plans for the future and working to make them a reality.	1	2	3	4	5	6
48. For the most part, I am proud of who I am and the life I lead.	1	2	3	4	5	6

Circle the number that best describes your present agreement or disagreement with each statement.	Strongly Disagree	Disagree Somewhat	Disagree Slightly	Agree Slightly	Agree Somewhat	Strongly Agree
49. People would describe me as a giving person, willing to share my time with others.	1	2	3	4	5	6
50. I have confidence in my opinions, even if they are contrary to the general consensus.	1	2	3	4	5	6
51. I am good at juggling my time so that I can fit everything in that needs to be done.	1	2	3	4	5	6

52. I have a sense that I have developed a lot as a person over time.	1	2	3	4	5	6
53. I am an active person in carrying out the plans I set for myself.	1	2	3	4	5	6
54. I envy many people for the lives they lead.	1	2	3	4	5	6
55. I have not experienced many warm and trusting relationships with others.	1	2	3	4	5	6
56. It's difficult for me to voice my own opinions on controversial matters.	1	2	3	4	5	6
57. My daily life is busy, but I derive a sense of satisfaction from keeping up with everything.	1	2	3	4	5	6
58. I do not enjoy being in new situations that require me to change my old familiar ways of doing things.	1	2	3	4	5	6
59. Some people wander aimlessly through life, but I am not one of them.	1	2	3	4	5	6
60. My attitude about myself is probably not as positive as most people feel about themselves.	1	2	3	4	5	6
61. I often feel as if I'm on the outside looking in when it comes to friendships.	1	2	3	4	5	6
62. I often change my mind about decisions if my friends or family disagree.	1	2	3	4	5	6
63. I get frustrated when trying to plan my daily activities because I never accomplish the things I set out to do.	1	2	3	4	5	6

64. For me, life has been a continuous process of learning, changing, and growth.	1	2	3	4	5	6
---	---	---	---	---	---	---

Circle the number that best describes your present agreement or disagreement with each statement.	Strongly Disagree	Disagree Somewhat	Disagree Slightly	Agree Slightly	Agree Somewhat	Strongly Agree
65. I sometimes feel as if I've done all there is to do in life.	1	2	3	4	5	6
66. Many days I wake up feeling discouraged about how I have lived my life.	1	2	3	4	5	6
67. I know that I can trust my friends, and they know they can trust me.	1	2	3	4	5	6
68. I am not the kind of person who gives in to social pressures to think or act in certain ways.	1	2	3	4	5	6
69. My efforts to find the kinds of activities and relationships that I need have been quite successful.	1	2	3	4	5	6
70. I enjoy seeing how my views have changed and matured over the years.	1	2	3	4	5	6
71. My aims in life have been more a source of satisfaction than frustration to me.	1	2	3	4	5	6
72. The past had its ups and downs, but in general, I wouldn't want to change it.	1	2	3	4	5	6
73. I find it difficult to really open up when I talk with others.	1	2	3	4	5	6
74. I am concerned about how other people evaluate the choices I have made in my life.	1	2	3	4	5	6

75. I have difficulty arranging my life in a way that is satisfying to me.	1	2	3	4	5	6
76. I gave up trying to make big improvements or changes in my life a long time ago.	1	2	3	4	5	6
77. I find it satisfying to think about what I have accomplished in life.	1	2	3	4	5	6
78. When I compare myself to friends and acquaintances, it makes me feel good about who I am.	1	2	3	4	5	6
79. My friends and I sympathize with each other's problems.	1	2	3	4	5	6
80. I judge myself by what I think is important, not by the values of what others think is important.	1	2	3	4	5	6

Circle the number that best describes your present agreement or disagreement with each statement.	Strongly Disagree	Disagree Somewhat	Disagree Slightly	Agree Slightly	Agree Somewhat	Strongly Agree
81. I have been able to build a home and a lifestyle for myself that is much to my liking.	1	2	3	4	5	6
82. There is truth to the saying that you can't teach an old dog new tricks.	1	2	3	4	5	6
83. In the final analysis, I'm not so sure that my life adds up to much.	1	2	3	4	5	6
84. Everyone has their weaknesses, but I seem to have more than my share.	1	2	3	4	5	6

APPENDIX B

PARENT MEASURES

Demographic Questionnaire

The following section asks a series of questions about yourself and your family. Please answer every question to the best of your knowledge. Unless indicated otherwise, please choose only one answer. You may skip any question you are not comfortable answering.

1. What is your relationship to the student who participated in the study?

- Biological mother Biological father Stepmother Stepfather
Adoptive mother Adoptive father Biological mothers' partner
Biological fathers' partner Grandmother Grandfather Other: _____

2. Age: _____

3. Gender: _____

4. How would you describe your race/ethnicity? (If Biracial/Mixed Race, please check all that apply.)

- White Black, African American American Indian
 Asian Pacific Islander Latino/Hispanic Other: ____

5. If you are Hispanic/Latino(a): Some people who are Hispanic/Latino(a) also consider themselves to be White or Black/African American. Please check the statement that best describes your identity:

- I am Hispanic/Latino but also consider myself to be White
 I am Hispanic/Latino but also consider myself to be Black/African American
 I am Hispanic/Latino and don't consider myself to be either White or Black/African American

6. What is your religious/spiritual background?

- Protestant Catholicism Judaism Islam Buddhism
 Hinduism Agnosticism Atheism
Other_____

7. If you specified a religion, how important is it in your daily life?

- Not important Somewhat important Important
 Very important Don't know

8. What is the highest level of education that you have achieved to date? (indicate only one)

- Did not finish high school
 High school graduate or GED
 Vocational/technical training (after high school)
 Some college
 Completed college (bachelor's degree)
 Some graduate school

- Completed a master's degree
- Some graduate training beyond a master's degree
- Completed a doctoral or professional degree (e.g., Ph.D., DDS, JD, MD, DVM, PsyD, etc.)

9. What best describes your current employment status for pay?

- full time (35 hours per week or more) not currently employed for pay
- part time (less than 35 hours per week)

10. Thinking about your income and the income of everyone who lives in your household and contributes to the household budget, what was the total household income before taxes and deductions in 2011?

- less than \$10,000
- between \$10,000 – 29,999
- between \$30,000 – 49,999
- between \$50,000 – 74,999
- between \$75,000 – 99,999
- between \$100,000 – 149,999
- \$150,000 or more

For each of the following items, indicate whether it occurred to you during the period of time your child was an adolescent (ages 12-17, prior to college) and if so, whether you found it to be a) not very stressful, b) somewhat stressful, or c) extremely stressful.

Under each section, check the box that is most appropriate for all the situations that occurred. For example, if you experienced both an engagement and marriage during this time period, check the appropriate box for both of these situations under the “major change(s) in relationship” section.

Did you ever experience the following...	Did Not Occur	Yes- Did occur but was not very stressful	Yes- Did occur and was somewhat stressful	Yes- Did occur and was extremely stressful
Major change(s) in your financial situation?				
Major gain				
Major loss				
Other: _____				
Major change(s) in your relationship?				

Did you ever experience the following...	Did Not Occur	Yes- Did occur but was not very stressful	Yes- Did occur and was somewhat stressful	Yes- Did occur and was extremely stressful
Separation				
Divorce				
Marriage				
Engagement				
New partner				
Other: _____				
Did you ever experience the following...	Did Not Occur	Yes- Did occur but was not very stressful	Yes- Did occur and was somewhat stressful	Yes- Did occur and was extremely stressful
Major change(s) in your living situation?				
Moved to a new residence				
Bought a house				
Had someone move in with you				
Had someone move out				
Other: _____				
Any change(s) in your (or your partner who was present during your child's adolescence) work situation?				
Fired/laid off				
Quit job				
New job				
Promotion				

Did you ever experience the following...	Did Not Occur	Yes- Did occur but was not very stressful	Yes- Did occur and was somewhat stressful	Yes- Did occur and was extremely stressful
Relocation				
Other: _____				
Other experiences:				
A death in the family				
A death of a close friend				
Another family member was hospitalized for a serious illness or injury				
You were hospitalized for a serious illness or injury				

FAMILY RITUALS QUESTIONNAIRE (Parent Version)

In the following questionnaire, we are going to ask you questions about family rituals that you may have engaged in with your family during your child's adolescence, which is approximately between the ages of 12 to 17, prior to them leaving for college. Please do your best to answer these questions based on your general overall experience during this period of time. You may skip any question you are not comfortable answering.

Use the following choices to indicate what best describes each situation as it occurred in your family during your child's adolescence, before college.

Not at all true	sort of true	very true
1	2	3

DINNER TIME

Think about a typical dinner in your home WITH YOUR FAMILY.

- _____ (1) In our family, dinner time was planned in advance.
- _____ (2) Our family regularly ate dinner together.
- _____ (3) In our family, we felt that it was not important that we ate together.
- _____ (4) In our family, everyone was expected to be home for dinner.
- _____ (5) In our family at dinner time, everyone had a specific role or job to do (setting the table, cooking, etc.).
- _____ (6) In our family, dinner time was flexible; people ate whenever they wanted.
- _____ (7) In our family, dinner time was just for getting food.
- _____ (8) In our family dinner time was pretty much the same over the years.

Please tell us anything else you would like about a typical dinner in your home with your family: _____

WEEKENDS

Think about a typical weekend IN YOUR FAMILY.

- _____ (1) In our family, there was much discussion and planning for the weekend.
- _____ (2) Our family rarely spent weekends together.
- _____ (3) In our family, we felt that it was important to spend time together on the weekends.
- _____ (4) In our family, people pretty much came and went as they pleased on the weekends.
- _____ (5) In our family, spending time together on the weekends was special.
- _____ (6) In our family, there were no assigned jobs to be done on the weekends.
- _____ (7) In our family, we had set routines and regular events that we all participated in on the weekends.
- _____ (8) In our family weekend activities shifted over the years.

Please tell us anything else you would like about a typical weekend in your family: _____

VACATIONS

Think about a typical vacation WITH YOUR FAMILY.

- _____ (1) In our family, we did little planning before our vacation. We just went.
- _____ (2) Our family regularly spent vacations together.
- _____ (3) In our family, we strongly felt that family vacations were important family events.
- _____ (4) In our family, it was OK if some members decided not to go on the vacation.
- _____ (5) In our family, the family vacation was more than a trip; it was a family togetherness time.
- _____ (6) In our family, there were no routines during vacation; this was the time for doing something new and different.
- _____ (7) In our family, every member had a job or task to do in preparing for the vacation.
- _____ (8) In our family, there was a history and tradition associated with “The Family Vacation.”

Please tell us anything else you would like about a typical vacation in your family:

YEARLY CELEBRATIONS

Think about yearly celebrations that you observed IN YOUR FAMILY. Some examples would be birthdays and anniversaries.

- _____ (1) In our family, we felt that yearly celebrations were important.
- _____ (2) In our family, everyone was expected to be there for the yearly celebration.
- _____ (3) Our family had few yearly celebrations.
- _____ (4) In our family, there was little planning for and discussion about these yearly celebrations.
- _____ (5) In our family, birthdays and anniversaries were important milestones to be celebrated in special ways.
- _____ (6) In our family, yearly celebrations were pretty routine; everyone knew what was going to happen.
- _____ (7) In our family, people did not have assigned jobs to perform for each yearly celebration.
- _____ (8) In our family, the ways Birthdays and Anniversaries were celebrated changed from year to year.

Please tell us anything else you would like about yearly celebrations you observed in your family: _____

SPECIAL CELEBRATIONS

Think about some special celebrations that happened IN YOUR FAMILY. Some examples would be weddings, graduations, and family reunions.

- _____ (1) In our family, there was little planning and discussion around these events.
- _____ (2) In our family, there were several special celebrations.
- _____ (3) In our family, special celebrations had deep meaning for the family.
- _____ (4) In our family, everyone was expected to attend special celebrations.

_____ (5) In our family, special celebrations were pretty low-key; there weren't a lot of strong emotions.

_____ (6) In our family, special celebrations were pretty routine; everyone knew what was going to happen.

_____ (7) In our family, people did not have assigned jobs to perform for each special celebration.

_____ (8) In our family, special celebrations were traditional and may be carried across generations.

Please tell us anything else you would like about special celebrations that happened in your family: _____

RELIGIOUS HOLIDAYS

Think about how religious holidays, such as Christmas, Chanukah, and Easter, were celebrated IN YOUR FAMILY.

_____ (1) Our family rarely celebrated religious holidays.

_____ (2) In our family, everyone was expected to be there during religious holidays.

_____ (3) In our family, we felt that it was important to observe religious holidays.

_____ (4) In our family, there was a lot of planning for and discussion about religious holidays.

_____ (5) In our family, religious holidays were more just like a day off.

_____ (6) In our family, religious holidays were pretty routine; everyone knew what was going to happen.

_____ (7) In our family, people did not have assigned jobs to perform for each religious holiday.

_____ (8) In our family, religious holidays shifted across the years.

Please tell us anything else you would like about how religious holidays were celebrated in your family: _____

CULTURAL AND ETHNIC TRADITIONS

Think of some cultural and ethnic traditions that YOUR FAMILY observed. Some examples may be baptisms, naming ceremonies, barmitzvas, wakes, or funerals.

_____ (1) In our family, we felt that cultural events were very important.

_____ (2) In our family, little planning was done by the members themselves; details were left to people outside of the family.

_____ (3) Our family observed cultural traditions.

_____ (4) In our family, only a few members were expected to attend cultural events, just to represent the family.

_____ (5) In our family, these events took on a special meaning and significance.

_____ (6) In our family, cultural events were flexible in the ways that they were observed.

_____ (7) In our family, everyone had a set job to do during these cultural events.

_____ (8) In our family, these events have pretty much stayed the same across generations.

Please tell us anything else you would like about cultural and ethnic traditions that your family observed: _____

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