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**Nostalgia Promotes Parents’ Tradition Transfer to Children**

**By Strengthening Parent-Child Relationship Closeness**

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**Abstract**

Parental tradition transfer to children is pivotal for their socialization, identity formation, and culture perpetuation. But what motivates parents to transfer traditions to their children? We hypothesized that nostalgia, an emotion strengthening interpersonal bonds, would promote tradition transfer through parent-child relationship closeness. We tested these hypotheses using cross-sectional (Studies 1 and 4), cross-lagged (Study 2 and preregistered Study 5), and experimental (Studies 3 and 6) designs. In Studies 1–3, nostalgia was associated with, had lagged effect on, and promoted tradition transfer. In Studies 4–6, parent-child relationship closeness mediated the link between nostalgia and tradition transfer. The findings enrich understanding of vertical transmission of knowledge, customs, and values, offering insight into how intergenerational bonds are reinforced and cultural heritage maintained.

*Keywords:* nostalgia, tradition transfer, parent-child relationship, relationship closeness

**Nostalgia Promotes Parents’ Tradition Transfer to Children**

**By Strengthening Parent-Child Relationship Closeness**

The transfer of tradition—beliefs and rituals originating and performed in the past (Shils, 1981)—from parents to their children is common in human society (Legare, 2019). Regaling children with the origins of customs, getting them involved in time-honored activities, and taking them to visit places with historical, cultural, or religious significance are all tradition transfer examples through which parents share beliefs, habits, and rituals with their offspring. Tradition transfer plays a key role in children’s socialization, identity formation, and culture maintenance (Legare, 2019; Tonkinson, 2013). However, the pertinent literature has been mostly confined to anthropology, history, folklore, and zoology. Little empirical work has probed the psychological processes that motivate parents to transfer tradition to children. Such work would advance understanding of the dynamics and drivers of intergenerational tradition transfer.

Why might some parents be more inclined to invest in tradition transfer than others? Primary reasons might be their closeness with the children, and their emotional affinity with the past—specifically, the meaning, value, and sense of connection they derive from attempts to make the past live on through the present and into the future. These notions are directly relevant to nostalgia, a past-oriented and social emotion, defined as “a sentimental longing or wistful affection for the past” (The New Oxford Dictionary of English, 1998, p. 1266). We propose that nostalgia predisposes parents to transfer tradition to their children and that parent-child relationship closeness mediates this effect. We tested these ideas in six studies, using complementary methods and levels of analysis.

**Tradition Transfer**

Tradition transfer is common in nature and carries evolutionary significance. It has been observed in many species, from dolphins to chimpanzees (Whiten, 2021). It operates through offspring’s capacity for social learning and, on the population level, allows for faster adaptation than genetic change (Whiten et al., 2007). Tradition transfer in humans involves the extensive accumulation of knowledge over generations (Dean et al., 2012), which has adaptive utility. For example, funerary ceremonies help relieve grief (Bosley & Cook, 1994), and celebrating collectively experienced transitions, such as the start of a new year, strengthens social connections (Zamani-Farahan et al., 2019). Moreover, tradition transfer comprises the passage of social norms, conventions, and habits (Tonkinson, 2013), facilitating children’s cultural learning. In all, intergenerational tradition transfer equips younger generations with knowledge that helps them adapt to societies and cope with future challenges.

By being exposed to and learning to partake in traditions, children may experience a sense of generational continuity, a connection with a lineage of prior tradition possessors (Shils, 1981). Indeed, engagement in long-established festivals fosters a sense of place, civic pride, and cohesion among children (Pasya, 2016). Consequently, passing on traditions to them might help consolidate their group identity and belonging. These processes have advantages for society as well, aiding social cohesion and the perpetuation of cultural (e.g., national, ethnic, religious) values (Liao & Dai, 2020; Pasya, 2016).

To summarize, tradition transfer is widespread and serves important functions. Yet, an empirical understanding of the psychological processes that drive intergenerational tradition transfer is lacking. We aimed to fill this knowledge gap by examining how nostalgia might facilitate the transfer of traditions.

**Nostalgia and Tradition Transfer**

Nostalgia is pervasive across lifespan and cultures (Hepper et al., 2014, 2021). It is primarily a positive emotion tinged with yearning, usually experienced when people reflect on personally-defining memories, particularly those shared with close others (Hepper et al., 2012). Nostalgia entails self-oriented (e.g., optimism and inspiration), social (e.g., helpfulness), and existential (e.g., meaning) benefits (Sedikides et al., 2015).

Nostalgic narratives typically refer to significant events from one’s life that are shared with close others (Wildschut et al., 2006). A prototype analysis revealed that “social relationships,” “childhood/youth,” and “wanting to return to the past” are central features of the construct nostalgia (Hepper et al., 2012, 2014), suggesting that past and sociality are defining properties of the emotion. When one feels nostalgic, they may think of their past fondly, longingly, and warmly (Sedikides et al., 2015), and thus regard traditions as more relevant or meaningful. For example, when parents nostalgize about traditional celebrations they experienced in their family as a child, they may come to appreciate the relevance of family tradition and nurture it by spending more time with their own children. Put otherwise, nostalgic parents might place a premium on tradition and be willing, more than less nostalgic parents, to engage in tradition transfer behaviors with their children.

Experimental analyses of nostalgia, typically conducted in samples of adults, are consistent with this conjecture. Nostalgia infuses the individual with sociality (Sedikides & Wildschut, 2019). For example, nostalgic (vs. control) participants feel connected to close others, protected, supported, and loved (Juhl & Biskas, 2023). They also feel more securely attached and interpersonally competent (Juhl et al., 2021; Wildschut et al., 2006). So, when nostalgizing, one might recall days they spent with their family, feel connected to loved ones, and feel more competent in initiating interactions. Nostalgizing parents, then, might be willing to initiate joint activities with their children, including activities of which they have fond memories, and thus transfer traditions to them.

In summary, nostalgizing likely conduces to appreciating tradition and taking steps to continue it. When feeling nostalgic, one may view tradition more favorably and wish to transfer it to their kin. One may be eager to engage in joint activities with their children and wish to relay their own beliefs, values, and customs to them, ensuring continuation. Therefore, we hypothesized that nostalgia is positively associated with, and promotes, transfer of tradition in the form of both attitudes and behaviors.

**Parent-Child Relationship Closeness as a Mediator**

How does nostalgia promote tradition transfer? We propose that parent-child relationship closeness mediates the link between nostalgia and tradition transfer. Nostalgia is positively associated with relationship closeness. At the trait level, nostalgia is positively linked to relational collectivism (emphasizing one’s connection with close others or small social networks; Abakoumkin et al., 2020), group collectivism (emphasizing one’s connection with larger groups or abstract categories; Abakoumkin et al., 2020), and collective effervescence (strong and often transcendent bonding with members of an assembly; Naidu et al., 2023). Further, experimentally induced nostalgia strengthens relationship closeness. For example, romantic nostalgia (nostalgic sharing of common past experiences with one’s romantic partner) enhances relationship closeness, optimism about the relationship, and satisfaction with one’s romantic partner (Evans et al., 2022). That nostalgia galvanizes ties with people vital to one’s nostalgic memories might extend to parent-child relationships. When parents recall a nostalgic event experienced with their children, they might feel closer to them.

The relevance of nostalgia for relationship closeness is not confined to a specific person in one’s memories, but can spill over to the entire group. For example, nostalgizing about an encounter with an overweight person, a mentally ill individual, or an older adult, buttresses one’s closeness with the group “overweight,” “mentally ill,” or “older adults”, respectively (Turner et al., 2012, 2013, 2018). Thus, when parents recall a nostalgic event shared with a family member (a recurrent theme of nostalgic memories; Hepper et al., 2012; Wildschut et al., 2006), they might feel more connected to their family as a whole. Consequently, they will feel closer to their children. Also, when parents look back upon their childhood (also a recurrent theme of nostalgic memories; Hepper et al., 2012; Wildschut et al., 2006), they might relive the time and re-experience the feelings they had when they were children themselves. Consequently, they will feel closer to their own children.

Parent-child relationship closeness could subsequently promote parents’ attitudes toward transferring traditions. Relationship closeness entails two core facets: feeling close and behaving closely (Aron & Aron, 1992). Feeling close refers to emotional and attitudinal proximity, such as care, trust, and enjoyment of others’ company. When feeling strongly connected to their children, parents might perceive greater responsibility for them, and therefore feel compelled to transfer cultural and family traditions to them. Also, when feeling closer to children, parents might experience increased trust in them, and thus be more willing to share personal memories and values with them. Behaving closely refers to behavioral interactions, such as spending time together or engaging in joint activities. When feeling closer to children, parents might be more willing to spend time with them, which is a precondition for tradition transfer. Taken together, when closely connected to their children, parents may be more willing to share values, memories, feelings, and time with them, hoping that the children acquire the same meaningful memories and experiences. Hence, parents may be more willing to re-experience traditions with their children and transfer traditions to them.

Taken together, nostalgia is likely to facilitate parent-child relationship closeness, and higher parent-child relationship closeness is likely associated with stronger tradition transfer. We hypothesized that parent-child relationship closeness mediates the link between nostalgia and tradition transfer (i.e., attitudes, behaviors).

**Overview**

We tested our hypotheses in six studies involving Chinese and British participants. In the first three studies, we examined the link between nostalgia and tradition transfer. In cross-sectional Study 1, we assessed parents’ nostalgia and attitudes toward tradition transfer (i.e., tradition transfer attitudes) as an initial test of the association between these constructs. In two-wave longitudinal Study 2, we used standard cross-lagged panel models (CLPMs) to establish the directional association between parents’ nostalgia and tradition transfer attitudes. In experimental Study 3, we manipulated nostalgia, providing causal evidence for our hypothesis. In the last three studies, we addressed the underlying mechanism. In cross-sectional Study 4, we examined whether parent-child relationship closeness mediates the link between nostalgia and tradition transfer attitudes. In three-wave longitudinal Study 5, we used CLPMs to test the association among nostalgia, parent-child relationship closeness, and tradition transfer attitudes. Finally, in experimental Study 6, we re-examined the effect of nostalgia on tradition transfer and the mediating role of parent-child relationship closeness. In Studies 2 and 5, we additionally tested whether nostalgia prospectively predicts parents’ tradition transfer behaviors, further aiming to substantiate the link between nostalgia and tradition transfer. We preregistered Study 5 at <https://aspredicted.org/TWX_QPS>. We deposited data, materials, and preregistration on OSF (<https://osf.io/v35ym/?view_only=fd3a5aff214c4543a1597d9f88798d54>).

**Study 1**

Study 1, conducted with Chinese participants, constituted a preliminary test of the hypothesis that nostalgia is positively associated with tradition transfer attitudes. We assessed specific and general tradition transfer attitudes, for generalizability purposes.

**Method**

***Participants***

Aiming for *N* = 250 (Schönbrodt & Perugini, 2013), we recruited on the online platform Credamo 262 Chinese parents with at least one child aged 2–7 years.[[1]](#footnote-1) We excluded 17 participants for failing the attention check. The final sample comprised 245 parents (123 mothers; 122 fathers; *M*age = 31.39 years, *SD*age = 4.33 years). A sensitivity analysis (G\*Power 3.1; Faul et al., 2007) revealed that this sample enabled us to detect effects of *r* = .18 or larger at 80% power and .05 alpha level. Considering that our sample size was slightly smaller than recommended, we re-examined the cross-sectional association among variables in Studies 2, 4, and 5, and conducted a single-paper meta-analysis on the link between nostalgia and tradition transfer.

***Materials and Procedure***

**Nostalgia.** We assessed nostalgia with two scales, for convergent validity reasons (Campbell & Fiske, 1959), as per previous practice (Stephan et al., 2014; Zhou et al., 2008). The Nostalgia Prototype Scale (NPS; Cheung et al., 2017), administered first, comprises five statements (e.g., **“I bring to mind rose-tinted memories”) that incorporate central, cross-cultural features of the nostalgia prototype (Hepper et al., 2014). Participants rated each statement on frequency (**1 = *I do this rarely/*7 = *I do this very often***) and importance (**1 = *This is not important to me/*7 = *This is very important to me*). We averaged the 10 responses (5 statements × 2 ratings) to form a composite (*M* = 5.73, *SD* = 0.90, α = .90). The Southampton Nostalgia Scale (SNS; Sedikides et al., 2015) comprises seven items. Four measure propensity to nostalgize (e.g., How prone are you to feeling nostalgic?”; 1 = *not at all*, 7 = *very much*) or frequency of nostalgizing (e.g., “Generally speaking, how often do you bring to mind nostalgic experiences?”; 1 = *very rarely*, 7 = *very frequently*). The other three items measure whether participants find nostalgia important, valuable, and significant (1 = *not at all*, 7 = *very much*). We averaged responses to create a composite (*M* = 5.40, *SD* = 0.83, α = .83).

***Tradition Transfer Attitudes.*** First, we measured specific attitudes with four items, each referring to a well-entrenched Chinese festival. For each festival, parents completed a bipolar scale on preference for a modern versus traditional activity. In the context of the Dragon Boat Festival, for example, one scale endpoint was labeled “go to the amusement park with my child and enjoy a good time” (modern activity = 1), whereas the other endpoint was labeled “watch or participate in the Dragon Boat Race with my child, allowing the child to experience the culture of traditional Chinese festivals” (traditional activity = 7; *M* = 5.93, *SD* = 1.09, α = .66). Subsequently, we measured general attitudes, also with four items, on a unipolar scale (e.g., “I would celebrate traditional festivals with my child every year”; 1 = *strongly disagree*, 9 = *strongly agree*; *M* = 8.02, *SD* = 1.10, α = .88).

**Results and Discussion**

The two nostalgia scales were highly positively correlated, *r*(243) = .63, *p* < .001, and yielded similar results. For brevity, we describe only analyses involving the NPS, and present analyses involving the SNS in Supplementary Materials.

We computed zero-order correlations between nostalgia and each indicator of tradition transfer attitudes (i.e., specific, general). Nostalgia was positively associated with both specific, *r*(243) = .36, *p* < .001, and general, *r*(243) = .39, *p* < .001, tradition transfer attitudes. Parents’ nostalgia was positively associated with both specific and general tradition transfer attitudes, in support of our hypothesis.

**Study 2**

In Study 2, conducted with Chinese participants, we employed a two-wave cross-lagged design to test the directional association between nostalgia and tradition transfer attitudes. We also measured tradition transfer behaviors, further probing the relation between nostalgia and tradition transfer.

**Method**

***Participants***

We enlisted the help of a local kindergarten in Beijing. A sample of 907 parents (670 mothers, 237 fathers; *M*age = 35.58 years, *SD*age = 4.39 years, 2 undisclosed) completed the questionnaire 17 days before the Chinese New Year (T1). They all had at least one child, 2–7 years old. On the 5th day of the new year (T2), we asked participants to fill out the questionnaire again. A total of 598 parents (450 mothers, 148 fathers; *M*age = 35.66 years, *SD*age = 4.24 years) completed both questionnaires.

***Materials and Procedures***

We conducted this study in the context of the Chinese Spring Festival, the most popular festival in China, during which family members celebrate the Lunar New Year. Celebrations usually commence on the evening preceding Chinese New Year (i.e., first day of the lunar calendar), and last until the Lantern Festival, held on the 15th day of the lunar calendar. At T1, 17 days before the new year, we assessed parents’ nostalgia and tradition transfer attitudes. At T2, the fifth day of the new year, we re-assessed parents’ nostalgia and tradition transfer attitudes and assessed the tradition transfer behaviors in which parents engaged during the festival. Thus, the interval between the two waves was approximately three weeks. We opted to examine the role of nostalgia for tradition transfer over a brief interval in response to calls for shortitudinal research (i.e., panel designs with short time-lags; Dormann & Griffin, 2015). We chose a three-week interval to allow sufficient time for nostalgia to manifest its influence, while minimizing the role of confounding variables such as family or work-related changes.

**Nostalgia.** We administered the NPS and SNS at T1 and T2. Items were preceded by the stem “In general, ….” (NPS: *M*T1 = 4.56, *SD*T1 = 1.13, αT1 = .95; *M*T2 = 4.55, *SD*T2 = 1.12, αT2 = .96; SNS: *M*T1 = 4.18, *SD*T1 = 1.14, αT1 = .93; *M*T2 = 4.29, *SD*T2 = 1.07, αT2 = .94).

**Tradition Transfer Attitudes.** Given that the results on specific and general tradition transfer attitudes were similar in Study 1, we only measured general tradition transfer attitudes in subsequent studies, for simplicity. We administered the same scale as in Study 1, with two modifications. We altered the response options from 9-point to 7-point, as per feedback from exit interviews. Also, we converted the item “I would celebrate traditional festivals with my child every year” into two items to assess attitudes toward more diverse forms of tradition transfer. The items were: “I would love to spend time taking my child to experience traditions and culture,” “I would love to spend time telling my child stories and origins of traditions” (1 = *strongly disagree*, 7 = *strongly agree*; *M*T1 = 6.14, *SD*T1 = 0.77, αT1 = .90; *M*T2 = 5.99, *SD*T2 = 0.83, αT2 = .93).

**Tradition Transfer Behaviors.** We assessed tradition transfer behaviors with five items. They reflected the time parents spent in tradition transfer behaviors during the Spring Festival (e.g., “having my child engage in making traditional food, e.g., dumplings”; 0 = *not at all*, 100 = *very much*; *M* = 50.97, *SD* = 25.87, α = .91).

**Results and Discussion**

Responses to the two nostalgia scales were highly positively correlated (T1: *r*[905] = .75, *p* < .001; T2: *r*[596] = .83, *p* < .001) and yielded similar results. We present results on the NPS only (see Supplementary Materials for SNS results).

We computed zero-order correlations between nostalgia, tradition transfer attitudes, and tradition transfer behaviors. Nostalgia at T1 was positively related to tradition transfer attitudes at T1, *r*(905) = .30, *p* < .001, and tradition transfer attitudes at T2, *r*(596) = .30, *p* < .001. Further, T1 nostalgia was positively linked to T2 specific transfer behaviors, *r*(596) = .26, *p* < .001. As hypothesized, nostalgia was cross-sectionally associated with tradition transfer attitudes, and was longitudinally associated with tradition transfer attitudes and behaviors.

Next, we examined the prospective associations between nostalgia and tradition transfer attitudes. We proceeded with structural equation modeling to test two-wave standard CLPMs, which examine the prospective effect of individual differences on one variable on the change in individual differences on the other variable (i.e., at the between-person level; Orth et al., 2021), using lavaan version 0.6-12 (Rosseel, 2012) in R version 4.2.1. To begin, we tested the measurement invariance across waves, a prerequisite for conducting cross-lagged analyses (Mackinnon et al., 2022). After establishing a baseline model requiring that the same factor structure applies across waves, we compared it with progressively more constrained models: (a) the metric model, including equality of factor loadings, (b) the scalar model, further including equality of manifest variable intercepts, and (c) the residual model, further including equality of manifest variable error terms. If the constrained models did not fit significantly worse, our measurements met the requirement of the corresponding measurement invariance (metric model: weak invariance; scalar model: strong invariance; residual model: strict invariance).[[2]](#footnote-2) We took a decrease in CFI of more than 0.01 as the criterion of a significant decrease in model fit (Lindwall et al., 2011). Based on CFI, the scalar model did not fit significantly worse than the baseline model, whereas the residual model did fit significantly worse than the baseline model. Thus, our measures satisfied the prerequisite for interpreting cross-lagged results; that is, they exceeded the requirement of at least weak measurement invariance (Mackinnon et al., 2022).

We retained the structural constraints of the scalar model, implemented nostalgia and tradition transfer attitudes as latent variable, and tested the full cross-lagged model, χ2(409) = 1298.11,Robust CFI = .941, Robust TLI = .937, RMSEA = .049, SRMR = .108 (Figure 1). The autoregressive paths for both nostalgia (*b* = 0.76, *SE* = 0.04, *p* < .001) and tradition transfer attitudes (*b* = 0.70, *SE* = 0.05, *p* < .001) were significant, which also indicated that constructs were stable over the two waves. The path from T1 nostalgia to T2 tradition transfer attitudes was significant, *b* = 0.11, *SE* = 0.04, *p* = .004. However, the path from T1 tradition transfer attitudes to T2 nostalgia was not significant, *b* = 0.01, *SE* = 0.04, *p* = .89. Hence, after controlling for autoregressive effects, the nostalgia before the festival prospectively predicted tradition transfer attitudes during the festival, but tradition transfer attitudes before the festival did not prospectively predict nostalgia during the festival, consistent with our theoretical framework.

Parents’ nostalgia was positively associated with tradition transfer attitudes, in replication of Study 1, and to later tradition transfer behaviors. Moreover, nostalgia predicted tradition transfer attitudes over time, but tradition transfer attitudes did not predict nostalgia over time. Nostalgia conduced to tradition transfer attitudes, but the reverse pattern did not hold.

**Study 3**

Studies 1-2 documented the positive association between nostalgia and tradition transfer. However, these studies were correlational. In Study 3, we adopted an experimental design to examine the putative causal effect of nostalgia on tradition transfer. We tested UK participants for generalizability purposes.

**Method**

***Participants***

We needed 352 participants to detect a small-to-medium effect size (*d* = 0.3) with power of .80 (α = .05; G\*Power; Faul et al., 2007).We recruited on Prolific 389 UK parents who had at least one child aged 2–7 years, and randomly assigned them to conditions. We excluded four participants for failing the attention check. The final sample comprised 385 parents (262 mothers, 123 fathers; *M*age = 35.17 years, *SD*age = 4.60 years, 1 undisclosed; nostalgia condition *n* = 190, control condition *n* = 195).

***Materials and Procedure***

**Nostalgia Manipulation.** We manipulated nostalgia with the event reflection task (Sedikides et al., 2015), randomly assigning participants to reflect on either a nostalgic or an ordinary event from their past. Next, all participants listed four keywords summarizing the event and described it in writing.

**Tradition Transfer Attitudes.** Participants indicated whether they engaged in four tradition transfer activities: traditional songs, stories, cultural values and etiquette, and family history (e.g., “tell my children legends and folk stories, e.g., Robin Hood, Boudicca, Florence Nightingale”; 1 = *definitely not*, 7 = *definitely yes*; *M* = 4.96, *SD* = 1.48, α = .83). We developed this measure on the basis of research into UK traditional customs and interviews with British people.

**Nostalgia Manipulation Check.** Finally, participants completed a 3-item nostalgia manipulation check (e.g., “Right now, I am feeling quite nostalgic”; 1 = *strongly disagree*, 7 = *strongly agree*; Wildschut et al., 2006; *M* = 4.53, *SD* = 1.80, α = .99).

**Results and Discussion**

Participants in the nostalgia condition (*M* = 5.35, *SD* = 1.34) felt more nostalgic than controls (*M* = 3.74, *SD* = 1.84), *t*(354.14) = 9.85, *p* < .001, *d*= 1.00, 95% CI [0.80, 1.20]. The manipulation was effective. Further, nostalgic parents (*M* = 5.17, *SD* = 1.41) were more likely to engage in tradition transfer activities than controls (*M* = 4.76, *SD* = 1.52), *t*(383) = 2.70, *p* = .007, *d* = 0.28, 95% CI [0.07, 0.48].

**Study 4**

In Study 4, conducted with Chinese participants, we tested whether parent-child relationship closeness mediates the link between nostalgia and tradition transfer attitudes.

**Method**

***Participants***

Aiming for *N* = 250, and hedging against attrition, we recruited 290 parents with at least one child 2–7 years old. Parents completed the study via Credamo three days before the Dragon Boat Festival. Twenty-one parents failed the attention check, yielding a final *N* = 269 (162 mothers, 107 fathers; *M*age = 31.28 years, *SD*age = 3.31 years).

***Materials and Procedure***

We conducted this study in the context of the Chinese Dragon Boat Festival, one of the four most popular traditional festivals. It commemorates the death of Qu Yuan (c. 340 BC–278 BC), a poet and politician of the State of Chu, who is said to have patriotically drowned himself in a river when his state fell to enemy forces. We assessed, three days before the festival’s commencement, parents’ nostalgia, tradition transfer attitudes pertaining to the festival, and parent-child relationship closeness.

**Nostalgia.** We administered the NPS and SNS (NPS: *M* = 5.76, *SD* = 0.73, α = .89; SNS: *M* = 5.44, *SD* = 0.78, α = .86).

**Tradition Transfer Attitudes.** We administered the general tradition transfer attitudes measure of Study 1, but converted it to a 7-point response option (*M* = 6.28, *SD* = 0.63, α = .84).

**Parent-Child Relationship Closeness.** We slightly modified the Inclusion of Other in the Self (IOS) Scale (Aron et al., 1992) to assess parent-child relationship closeness. The modified IOS Scale depicts seven pairs of circles that vary in degree of overlap. The left-hand circle in each pair represents ‘‘self,” the right-hand circle ‘‘child.’’ Participants indicated which pair of circles ‘‘best describes your relationship with your children.” If participants selected the pair that were furthest apart, they received a score of 1, and, if they selected the pair with the greatest overlap, they received a score of 7, with the remaining pairs receiving the ordered scores in between (*M* = 5.83, *SD* = 1.20). The scores distribution was negatively skewed (skewness = –1.02, *SE* = 0.15). Thus, we applied an exponential transformation (skewness = 0.32, *SE* = 0.15). Given that the original and transformed scores yielded similar results, we report results based on the original scores here and those based on the transformed scores in Supplementary Materials.

**Results and Discussion**

Responses to the two nostalgia scales were highly positively correlated, *r*(267) = .79, *p* < .001, and yielded similar results. We report the NPS results here and the SNS results in Supplementary Materials.

Nostalgia was positively related to tradition transfer attitudes, *r*(267) = .52, *p* < .001, replicating previous findings. Next, we tested whether parent-child relationship closeness mediated the relation between nostalgia and tradition transfer. First, we entered nostalgia as independent variable, parent-child relationship closeness as mediator, and tradition transfer attitudes as dependent variable (Hayes, 2017; PROCESS 4.1; 5,000 iterations). The direct effect was significant, *b* = 0.39, *SE* = 0.05, 95% CI = [0.29, 0.48], and so was the indirect effect, *b* = 0.06, *SE* = 0.02, 95% CI = [0.01, 0.11] (Figure 2). Parent-child relationship closeness mediated the link between nostalgia and tradition transfer attitudes.

Nostalgia, as before, was positively associated with tradition transfer attitudes. Moreover, as hypothesized, parent-child relationship closeness mediated the relation between nostalgia and tradition transfer attitudes.

**Study 5**

Using a three-wave longitudinal study, we aimed in preregistered Study 5 (conducted with Chinese participants) to examine more thoroughly the directional links among nostalgia, parent-child relationship closeness, and tradition transfer attitudes, and to examine directly the mediational role of parent-child relationship closeness. We conducted this study during the Dragon Boat Festival—same as in Study 4, but in a different year. We assessed parent-child relationship closeness, along with nostalgia and tradition transfer attitudes, at all three waves. We also assessed tradition transfer behaviors enacted by parents during the festival in a further test of the link between nostalgia and tradition transfer.

**Method**

***Participants***

We enlisted the help of a kindergarten in Heilongjiang Province, China. A sample of 451 parents (387 mothers, 64 fathers; *M*age = 36.04 years, *SD*age = 4.31 years, 2 undisclosed), who had at least one child 2–7 years old, completed the questionnaire 27 days before the festival’s commencement (T1).

Thirteen days before the festival (T2), 365 parents (318 mothers, 47 fathers; *M*age = 35.99 years, *SD*age = 4.45 years, 2 undisclosed) who had participated in T1 completed the T2 measure. One day after the festival, 335 parents (297 mothers, 38 fathers; *M*age = 36.26 years, *SD*age = 4.36 years, 4 undisclosed) who had participated in T1 completed the T3 measure. The intervals between waves were two weeks. Our choice of brief intervals was driven by the same reasons as in Study 2 (Dormann & Griffin, 2015). Yet, we chose a slightly different time lag (i.e., two instead of three weeks), for generalizability. We used full information maximum likelihood estimation (FIML) to address missing values at T2 and T3.

In our preregistration, we planned to exclude participants who failed the attention check (“Please choose 1 = strongly disagree”). Nearly one third (145/451) of T1 participants failed it. An exit interview revealed that participants found it confusing and answered randomly. Considering that they answered other questions attentively, and we spotted no irregularities in their responses, we made an a priori decision to include all participants in the analyses. (For a similar issue, see Silber et al., 2022.) Analyses that excluded participants who failed the attention check at T1 yielded similar results (Supplementary Materials).

***Materials and Procedures***

We assessed nostalgia, parent-child relationship closeness, and tradition transfer attitudes at T1, T2, and T3. We also assessed tradition transfer behaviors at T3.

**Nostalgia.** We administered the NPS, with items preceded by the stem “In general, ….” (*M*T1 = 4.92, *SD*T1 = 1.38, αT1 = .97; *M*T2 = 5.00, *SD*T2 = 1.36, αT2 = .98; *M*T3 = 4.89, *SD*T3 = 1.38, αT3 = .99). Likewise, we administered the SNS with items preceded by the stem “In general, I feel ….” (*M*T1 = 4.51, *SD*T1 = 1.37, αT1 = .94; *M*T2 = 4.59, *SD*T2 = 1.36, αT2 = .95; *M*T3 = 4.60, *SD*T3 = 1.34, αT3 = .95).

**Tradition Transfer Attitudes.** We administered the same scale as in Study 2 (αT1 = .94, αT2 = .96, αT3 = .96).

**Tradition Transfer Behaviors.** We assessed this construct with four items that reflected the time parents spent on tradition transfer behaviors during the festival. A sample item is: “Telling children stories behind the Dragon Boat Festival, e.g., stories about Yuan Qu, the famous poet” (1 = *not at all*, 100 = *very much*; α = .94).[[3]](#footnote-3)

**Parent-Child Relationship Closeness**. Given that the IOS was negatively skewed, we used both the IOS and the 4-item parent-child relationship closeness scale (adapted from Lockwood et al., 2004; sample item: “I feel very interconnected with my child”; 0 = *somewhat agree*, 100 = *strongly agree*) to assess parent-child relationship closeness. The latter scale manifested lower skewness (T1 = –0.24, T2 = –0.13, T3 = –0.02) than the former (T1 = –0.66, T2 = –0.39, T3 = –0.28). Hence, we only report here results for the parent-child relationship closeness scale (αT1 = .80, αT2 = .87, αT3 = .89), with IOS scale results reported in Supplementary Materials.

**Results and Discussion**

Responses to the two nostalgia scales were highly positively correlated; T1: *r*(449) = .80, *p* < .001; T2: *r*(363) = .86, *p* < .001; T3: *r*(333) = .89, *p* < .001, and yielded similar results. We report the NPS results here and the SNS results in Supplementary Materials.

***Nostalgia and Tradition Transfer***

We computed zero-order correlations among nostalgia, parent-child relationship closeness, tradition transfer attitudes, and tradition transfer behaviors (Table 1). Nostalgia at T1 was positively associated with tradition transfer attitudes at T1 *r*(449) = .33, *p* < .001, T2 *r*(363) = .21, *p* < .001, and T3 *r*(333) = .16, *p* = .004. Moreover, nostalgia at T1 positively predicted tradition transfer behaviors at T3, *r*(333) = .38, *p* < .001.

***Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Attitudes***

We used CLPMs to test the associations among nostalgia, parent-child relationship closeness, and tradition transfer attitudes. First, we examined the stability of our measure. The metric model did not fit significantly worse than the baseline model, whereas the scalar model fit significantly worse than the baseline model, indicating that our measures met the requirement of weak measurement invariance. Thus, we (a) retained the structure of the metric model, and (b) treated nostalgia, parent-child relationship closeness, and tradition transfer attitudes as latent variables.

We began by testing the equivalence of paths across time points. The constrained model did not significantly decrease model fit. Therefore, we constrained all the paths to be equal across time points, and ran the fully cross-lagged model, χ2(1535) = 3370.84**,** Robust CFI = .925, Robust TLI = .922, RMSEA = .051, SRMR = .130. As shown in Figure 3, all of the autoregressive paths were significant, indicating the variables were relatively stable. After controlling for autoregressive effects, nostalgia prospectively predicted parent-child relationship closeness, *b* = 0.12, *p* = .001, while parent-child relationship closeness also prospectively predicted nostalgia, *b* = 0.08, *p* = .019. Additionally, parent-child relationship closeness had a lagged effect on tradition transfer attitudes, *b* = 0.11, *p* = .013. The remaining paths were not significant. The indirect effect (T1 nostalgia ⇒ T2 parent-child relationship closeness ⇒ T3 tradition transfer attitudes) was significant, *b* = .013, 95% CI = [.000, .026], *p* = .050. Parent-child relationship closeness mediated the relation between nostalgia and tradition transfer attitudes.

***Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Behaviors***

We tested whether parent-child relationship closeness mediates the link between nostalgia and tradition transfer behaviors. We used the PROCESS macro (Hayes, 2017, Model 4; 5,000 iterations), entering T1 nostalgia as independent variable, T2 parent-child relationship closeness as mediator, and T3 tradition transfer behaviors as dependent variable. The direct effect was significant, *b* = 4.29, *SE* = 0.95, 95% CI = [2.42, 6.16], and so was the indirect effect, *b* = 3.11, *SE* = 0.63, 95% CI = [1.96, 4.42] (Figure 4). Parent-child relationship closeness mediated the longitudinal link between nostalgia and tradition transfer behaviors.

In summary, using diverse analytical methods, we obtained additional evidence for the directional link between nostalgia and tradition transfer, mediated by parent-child relationship closeness.

**Study 6**

In Study 6, conducted with British participants, we adopted an experimental design, examining the causal effect of nostalgia on tradition transfer and the mediating role of parent-child relationship closeness.

**Method**

***Participants***

Similar to Study 3, we sought to recruit at least 352 participants.We recruited on Prolific 375 UK parents who had at least one child aged 2–7 years, and randomly assigned them conditions. We excluded two participants for not completing the questionnaire and four for failing the attention check. The final sample comprised 369 parents (246 mothers, 123 fathers; *M*age = 35.76 years, *SD*age = 4.53 years, 1 undisclosed; nostalgia condition *n* = 186, control condition *n* = 183).

***Materials and Procedure***

**Nostalgia Manipulation.** We manipulated nostalgia with music (Sedikides et al., 2022). We randomly assigned participants to listen either to a nostalgic or control song. The nostalgic song, *Yesterday Once More* by The Carpenters (released in 1973), refers to the good old days and in particular to one’s favorite pastime songs. It has successfully been used to evoke nostalgia (Zhang et al., 2021). The control song, *Lavender Haze* by Taylor Swift (released in 2022), refers to an “all-encompassing love glow” (https://en.wikipedia.org/wiki/Lavender\_Haze ). We did not expect for this pop love song to trigger nostalgia.

**Parent-Child Relationship Closeness.** We used the same parent-child relationship closeness measure as in Study 5 but made two changes to fit the state level. First, we mentioned that “parents’ feelings about their relationship with their children vary from moment to moment” and “how parents feel about their relationship with their children at one moment in time, may be different from how they usually feel.” Second, we added the stem “right now” (1 = *somewhat agree*, 100 = *strongly agree*; *M* = 75.03, *SD* = 14.77, α = .63).

**Tradition Transfer Attitudes.** We relied on the tradition transfer attitudes measure of Study 3 but asked parents to indicate how much time they would like to spend on such activities (1 = *no time at all*, 7 = *a huge amount of time*; *M* = 4.48, *SD* = 1.15, α = .78).

**Nostalgia Manipulation Check.** We concluded the experimental session with the same nostalgia manipulation check as in Study 3 (*M* = 4.34, *SD* = 1.74, α = .98).

**Results and Discussion**

***Manipulation Check***

Participants in the nostalgia condition (*M* = 4.80, *SD* = 1.65) felt more nostalgic than controls (*M* = 3.86, *SD* = 1.71), *t*(367) = 5.37, *p* < .001, *d*= 0.56, 95% CI [0.35, 0.76]. The manipulation was effective.

***Nostalgia and Tradition Transfer***

Nostalgic parents (*M* = 4.59, *SD* = 1.08) reported that they would like to spend more time on tradition transfer activities than controls (*M* = 4.36, *SD* = 1.21), *t*(367) = 1.98, *p* = .049, *d* = 0.21, 95% CI [0.00, 0.41].

***Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Attitudes***

Nostalgic parents (*M* = 77.90, *SD* = 13.36) reported stronger parent-child relationship closeness than controls (*M* = 72.11, *SD* = 15.57), *t*(356.88) = 3.83, *p* < .001, *d* = 0.40, 95% CI [0.19, 0.60]. We conducted a mediation analysis using the PROCESS macro (Hayes, 2017, Model 4; 5,000 iterations). We entered the manipulation (0 = *control*, 1 = *nostalgia*) as independent variable, parent-child relationship closeness as mediator, and tradition transfer attitudes as dependent variable. The direct effect was not significant, *b* = 0.08, *SE* = 0.12, 95% CI = [−0.14, 0.31], but the indirect effect was significant, *b* = 0.15, *SE* = 0.05, 95% CI = [0.07, 0.26] (Figure 5). Parent-child relationship closeness mediated the effect of nostalgia on tradition transfer attitudes.

In all, experimentally-induced nostalgia increased parent-child relationship closeness, which in turn enhanced parents’ willingness to spend time transferring traditions to their children.

**Single-Paper Meta-Analyses**

We conducted a single-paper meta-analysis to synthesize our findings (McShane & Böcken, 2016). Nostalgia was positively associated with tradition transfer attitudes cross-sectionally (Studies 1, 2, 4, and 5, *N =* 1872; *Estimate* = .40, *SE* = .06, 95% CI = [.29, .52], *Z* = 6.89, *p* < .001)[[4]](#footnote-4) and longitudinally (Studies 2 and 5, *N* = 963; *Estimate* = .27, *SE* = .05, 95% CI = [.17, .36], *Z* = 5.58, *p* < .001).[[5]](#footnote-5) Also, nostalgia positively predicted later tradition transfer behaviors (Studies 2 and 5, *N =* 933; *Estimate* = .33, *SE* = .07, 95% CI = [.20, .46], *Z* = 4.91, *p* < .001). Moreover, nostalgia causally strengthened tradition transfer attitudes (Studies 3 and 6, *N* = 754; *Estimate* = .25, *SE* = .07, 95% CI = [.10, .39], *Z* = 3.35, *p* < .001). Nostalgia was positively associated with tradition transfer and promoted tradition transfer.

**General Discussion**

Transferring traditions to younger generations is crucial for cultural continuation (Pasya, 2016), contributing to societal cohesion and stability (Liao & Dai, 2020; Shils, 1981). It imbues children with a sense of identity and belonging, and provides a useful context for cultural learning. What might facilitate tradition transfer? We hypothesized that nostalgia does so, and that parent-child relationship closeness mediates this link. We tested these hypotheses in six studies.

**Summary of Findings**

Nostalgia was positively associated with tradition transfer attitudes (Studies 1, 2, 4, and 5), had a lagged effect on tradition transfer attitudes (Study 2), and predicted over time tradition transfer behaviors (Studies 2 and 5). Additionally, experimentally induced nostalgia strengthened tradition transfer attitudes (Studies 3 and 6). Moreover, parent-child relationship closeness mediated the link between nostalgia and tradition transfer attitudes (Studies 4–6) and the association between nostalgia and tradition transfer behaviors (Study 5). By nostalgizing, parents experienced a closer bond with their children, and that bond strengthened their involvement in transferring traditions to their children.

**Implications**

This is the first systematic investigation into the psychological antecedents of intergenerational tradition transfer. Tradition transfer plays a crucial role in society, promoting social adaption, enhancing societal cohesion, and ensuring cultural continuation (Tonkinson, 2013; Liao & Dai, 2020). Belying its importance, research on it has been confined to anthropology, biology, history, and folklore studies, while the psychological drivers of tradition transfer have remained uncharted. Our work offers insight into the dynamics of tradition transfer from a psychological perspective. Using complementary methods, we established that nostalgia predisposes parents to celebrate time-honored festivities with their children and to engage in various tradition transfer activities (e.g., tell traditional stories, sing traditional songs) with their children, ascertaining that those traditions are preserved from one generation to the next. As such, the findings contribute to understanding the dynamics of the vertical transfer of traditions. Through nostalgia, a prevalent and fundamental emotion, parents feel a strong connection with their children, and thus are prone to transfer traditions to the new generation, ensuring their continuation.

Our finding that nostalgia was positively correlated with (Study 4), had a lagged effect on (Study 5), and promoted (Study 6) parent-child relationship closeness consolidated nostalgia’s function in fostering social connectedness. Nostalgia engenders feeling loved and connected to important others (Sedikides et al., 2015), cultivates secure attachment in close relationships (i.e., lower levels of attachment anxiety and attachment avoidance; Wildschut et al., 2006), increases satisfaction with romantic relationships (Evans et al., 2022), and encourages the inclusion of outgroup members in the self (Turner et al., 2022). The current findings corroborate nostalgia’s sociality (Juhl & Biskas, 2023), illustrating that the emotion is linked to perceived closeness of parents with their children, and suggesting its potential to foster secure parent-child attachment.

Our research also expanded the scope of the nostalgia literature. Previous work has mostly focused on nostalgia’s psychological benefits for the individual, such as enhancing social functioning (Sedikides & Wildschut, 2019), imbuing life with meaning (Sedikides & Wildschut, 2018), and affording optimism or inspiration Sedikides & Wildschut, 2016, 2020). By showing that nostalgia promotes tradition transfer from parents to children, our work suggests that nostalgia has intergenerational benefits, that is, strengthening ties between generations, which in turn, motivates parents to enhance cultural learning in their offspring.

There are many ways to think about the past (Cheung et al., 2018; Jiang et al., 2021). Some include conservatism, legacy motivation, and reminiscence. We think it is unlikely that these constructs account for our findings. Nostalgia does not necessarily imply conservatism (Lammers & Baldwin, 2020; Stefaniak et al., 2021). Conservatism is characterized by believing that the past was superior to the present, whereas nostalgia draws strengths from the past to support future progress (e.g., promoting approach motivation, fostering inspiration and creativity; Sedikides & Wildschut, 2020, 2023). Also, nostalgia is distinct from legacy motivation, which is targeted toward building a legacy that will last the test of time (Sligte et al., 2013). It is not clear how festival attendance or singing traditional songs (e.g., “I’m a Little Teapot”) would build a legacy. Finally, reminiscence involves recalling past experiences, but such recall does not necessarily implicate nostalgizing. Indeed, although the benefits of reminiscence are null, mixed, or negligible (O’ Philbin et al., 2018; Woods et al., 2016), nostalgizing confers critical psychological benefits (Sedikides et al., 2015; Wildschut & Sedikides, 2022, 2023). Moreover, in experimental manipulations of nostalgia, reminiscing is reflected partially in the control condition where participants recall common events from their life. Finally, random assignment to conditions (Studies 3 and 6) further reduces the likelihood that conservatism, legacy motivation, or reminiscence account for the effects of nostalgia.

Our research has interventional implications. Nostalgia might be a means to improve the parent-child relationship and promote tradition transfer. The emotion could be evoked through reflection on the past, pictures, music, scents, or tastes (Reid et al., 2015, 2022; Sedikides et al., 2022; Yang et al., 2021). Prototype analyses suggested that looking back upon time spent with family and friends, recalling the time in childhood, and seeing souvenirs might precipitate nostalgia (Hepper et al., 2012, 2014). These techniques could be easily implemented in existing family intervention, and it would be worthwhile to examine their potential complementary influence in fostering relatedness and parental investment.

**Limitations and Future Directions**

We demonstrated that promoting parent-child relationship closeness is one probable mechanism underlying the relation between nostalgia and tradition transfer. Future investigations could explore additional underlying mechanisms. Besides sociality, yearning for the past is a central nostalgia feature (Hepper et al., 2012). Nostalgia is probably linked to stronger tradition transfer attitudes or behaviors through preferences for past experiences (e.g., activities tied to a tradition). A sequential mediation involving established psychological benefits of nostalgia is also possible. For example, increased parent-child relationship closeness may subsequently be linked to higher self- or intergenerational-continuity (connection between one’s past and present self or between one’s own past experiences and their child’s current experiences; Sedikides et al., 2016) and elevated meaning in life (van Tilburg et al., 2019).

Follow-up investigations could examine a reciprocal association between parent-child relationship closeness and tradition transfer. We found that parent-child relationship closeness predicted later tradition transfer attitudes and behaviors. However, stronger tradition transfer behaviors might also have a downstream effect on relationship closeness. Recipients of traditions experience a sense of identity and continuity, referring to a connection with a lineage of prior possessors of a tradition (Shils, 1981). Thus, when parents transfer traditions to children, children might feel more connected to their parents—not only that they are cared about and worthy to be invested in, but also that they have a meaningful role in family rituals. Identity refers to embracing family members who adopt the same tradition (Shils, 1981). Therefore, after transferring traditions to children, parents might feel more connected to their children to the extent that their children experience similar traditional conventions and rituals as they did. In all, tradition transfer creates shared memories and values between parents and children, potentially building a deep and meaningful bond between them.

Not only does nostalgia promote tradition transfer, but tradition transfer may also breed nostalgia. That is, traditions are potent elicitors of nostalgia ([Wang](https://sciprofiles.com/profile/2028714) & Chen, 2022; Wildschut et al., 2018). When parents transfer traditions to their children, they may think of their own parents similarly transferring traditions to them, thus becoming nostalgic. The reciprocal relation between nostalgia and tradition transfer is worthy of empirical scrutiny.

When measuring tradition transfer, we sampled traditions that were either neutral, positive, or culture-supportive. Future studies could examine whether nostalgia promotes the transfer of outdated or harmful traditions. On the one hand, nostalgia might engender a general preference for past experiences and thus might make parents willing to transfer traditions, even harmful ones. On the other hand, nostalgia usually refers to warm and happy memories (Hepper et al., 2012; Naidu et al., 2023). Nostalgia, then, might motivate parents to transfer traditions that linked to their fond, rewarding, and other-oriented (i.e., sociable) memories, to which they personally relate and value; such memories may not necessarily entail harmful traditions. Regardless, differentiating negative traditions from neutral or positive ones, and examining the role of nostalgia in transferring them, are topics with pursuing.

In Studies 2 and 5, we used relatively short time lags (three weeks and two weeks, respectively). Future investigations could employ longer time lags to extend understanding of the temporal dynamics of nostalgia's influence on tradition transfer. We recruited parents of children aged 2–7 years old. Children this age (a) spend considerable time with their parents (i.e., more than older children and adolescents; Buhrmester & Furman, 1987), (b) begin to learn about social and cultural norms and values (Grusec & Kuczynski, 1997), and thus (c) should be amenable to traditional (and culturally meaningful) experiences and messages offered by their parents. Considering that children’s age and parent-child dyads’ gender composition might moderate the observed effects, we conducted exploratory analyses controlling for these two variables in Study 6. The analyses (Supplementary Materials) yielded similar results as those reported. Yet, follow-up research may address more thoroughly the relevance of these variables. Finally, our work sampled a limited range of traditions and participants from only two cultures. Future studies could sample additional traditions and cultures.

**Coda**

Feeling nostalgic predisposes parents to transfer tradition to their children. Perceived parent-child relationship closeness mediates this link. The present work further showcases the sociality of nostalgia by demonstrating its implications for family relations and rituals. Moreover, it provides a psychological perspective on and unveils the dynamics of intergenerational tradition transfer. If families are a cornerstone of culture and traditions, then nostalgia helps to account for their stabilizing property.

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**Table 1**

*Descriptive Statistics and Correlations in Study 5*

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Variables | *M* | *SD* | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1. Nostalgia (T1) |  4.92 |  1.38 | — |  |  |  |  |  |  |  |  |
| 2. Parent-Child Relationship Closeness (T1) | 64.70 | 23.35 |  0.41\*\*\* | — |  |  |  |  |  |  |  |
| 3. Tradition Transfer Attitudes (T1) |  6.14 |  1.04 |  0.33\*\*\* |  0.21\*\*\* | — |  |  |  |  |  |  |
| 4. Nostalgia (T2) |  5.00 |  1.36 |  0.64\*\*\* |  0.32\*\*\* | 0.21\*\*\* | — |  |  |  |  |  |
| 5. Parent-Child Relationship Closeness (T2) | 62.54 | 24.60 |  0.37\*\*\* |  0.71\*\*\* | 0.22\*\*\* | 0.42\*\*\* | — |  |  |  |  |
| 6. Tradition Transfer Attitudes (T2) |  6.20 |  1.04 |  0.21\*\*\* |  0.13\* | 0.52\*\*\* | 0.19\*\*\* | 0.22\*\*\* | — |  |  |  |
| 7. Nostalgia (T3) |  4.89 |  1.38 |  0.70\*\*\* |  0.42\*\*\* | 0.29\*\*\* | 0.75\*\*\* | 0.46\*\*\* | 0.17\*\* | — |  |  |
| 8. Parent-Child Relationship Closeness (T3) | 59.64 | 24.71 |  0.40\*\*\* |  0.67\*\*\* | 0.16\*\* | 0.48\*\*\* | 0.77\*\*\* | 0.16\*\* | 0.50\*\*\* | — |  |
| 9. Tradition Transfer Attitudes (T3) |  5.97 |  1.33 |  0.16\*\* |  0.06 | 0.48\*\*\* | 0.12\* | 0.18\*\* | 0.51\*\*\* | 0.17\*\* | 0.18\*\* | — |
| 10. Tradition Transfer Behaviors (T3)  | 61.75 | 25.10 |  0.38\*\*\* |  0.43\*\*\* | 0.30\*\*\* | 0.43\*\*\* | 0.51\*\*\* | 0.24\*\*\* | 0.44\*\*\* | 0.57\*\*\* | 0.27\*\*\* |

*Note*: \**p* < .05, \*\**p* < .01, \*\*\**p* < .001

**Figure 1**

*Standard Cross-Lagged Model in Study 2*



*Note*. Unstandardized coefficient and (SE) are displayed; Gray dashed lines represent the nonsignificant paths. \*\**p* < .01, \*\*\**p* < .001.

**Figure 2**

*Parent-Child Relationship Closeness Mediates the Association Between Nostalgia and Tradition Transfer Attitudes in Study 4*

 

*Note*. Unstandardized coefficient and (SE) are displayed; \*\*\**p* < .001.

**Figure 3**

*Standard Cross-Lagged Model in Study 5*



*Note.* The CLPM depicts the longitudinal associations among nostalgia (NPS score), parent-child relationship closeness (Lockwood scale), and tradition transfer attitudes. NPS = latent variable of nostalgia measured by NPS; RC = latent variable of parent-child relationship closeness; TR = latent variable of tradition transfer attitudes; Gray dashed lines represent the nonsignificant paths. Within-time correlations were estimated but were not shown in the figure for parsimony. Unstandardized coefficients and (SE) were reported.

**Figure 4**

*Parent-Child Relationship closeness at T2 Mediates the Association Between Nostalgia at T1 and Tradition Transfer Behaviors at T3 in Study 5*

 

*Note*. Unstandardized coefficient and (SE) are displayed; \*\*\**p* < .001.

**Figure 5**

*Parent-Child Relationship Closeness Mediates the Association Between Condition (0 =* control*, 1 =* nostalgia*) and Tradition Transfer Attitudes in Study 6*

**

*Note*. Unstandardized coefficient and (SE) are displayed; \**p* < .05, \*\*\**p* < .001.

**SUPPLEMENTARY MATERIALS**

**Nostalgia Promotes Parents’ Tradition Transfer to Children**

**By Strengthening Parent-Child Relationship Closeness**

[Stimulus Materials 3](#_Toc128437124)

[Study 1 3](#_Toc128437125)

[Study 2 6](#_Toc128437126)

[Study 3 8](#_Toc128437127)

[Study 4 11](#_Toc128437128)

[Study 5 13](#_Toc128437129)

[Study 6 17](#_Toc128437130)

[**Participant Educational Status and Ethnicity 20**](#_Toc128437131)

[Study 1 20](#_Toc128437132)

[Study 2 20](#_Toc128437133)

[Study 3 20](#_Toc128437134)

[Study 4 20](#_Toc128437135)

[Study 5 20](#_Toc128437136)

[Study 6 21](#_Toc128437137)

[Ancillary Analyses Ι: Southampton Nostalgia Scale 22](#_Toc128437138)

[Study 1 22](#_Toc128437139)

[Study 2 22](#_Toc128437140)

[Study 4 23](#_Toc128437141)

[Study 5 23](#_Toc128437142)

[Ancillary Analyses II: IOS Overlap 25](#_Toc128437143)

[Study 4 25](#_Toc128437144)

[Study 5 25](#_Toc128437145)

[Ancillary Analyses III: Excluding Participants Who Failed the Attention Check in Study 5 27](#_Toc128437146)

[Ancillary Analyses IX: An Exploratory Analysis of Whether the Observed Effect Differs Across Different Children’s Ages and Parent-Child Dyad Gender Composition in Study 6 29](#_Toc128437147)

[Children’s Ages 29](#_Toc128437148)

[Gender Composition 30](#_Toc128437149)

**Stimulus Materials**

## STUDY 1

### Nostalgia Measure

**Nostalgia Prototype Scale (NPS)**

For each statement below, choose the option that best describes you.

1 = *I do this rarely*, 7 = *I do this very often*

1 = *this is not important to me*, 7 = *this is very important to me*

(Participants rated each of the five statements on both response scales.)

-I bring to mind rose-tinted memories.

-I reflect on keepsakes.

-I long for a time or place from my past.

-I remember shared experiences with my family and friends.

-I remember my childhood.

**Southampton Nostalgia Scale (SNS)**

According to the Oxford Dictionary, ‘nostalgia’ is defined as a ‘sentimental longing for the past.’

-How valuable is nostalgia for you? (1 = *not at all*, 7 = *very much*)

-How important is it for you to bring to mind nostalgic experiences? (1 = *not at all*, 7 = *very much*)

-How significant is it for you to feel nostalgic? (1 = *not at all*, 7 = *very much*)

-How prone are you to feeling nostalgic? (1 = *not at all*, 7 = *very much*)

-How often do you experience nostalgia? (1= *very rarely*, 7 = *very frequently*)

-Generally speaking, how often do you bring to mind nostalgic experiences? (1 = *very rarely*, 7 = *very frequently*)

-Specifically, how often do you bring to mind nostalgic experiences? (Please check one.)

(1 = *Once or twice a year*, 2 = *Once every couple of months*, 3 = *Once or twice a month*, 4 = *Approximately once a week*, 5 = *Approximately twice a week*, 6 = *Three to four times a week*, 7 = *At least once a day*)

### Attention Check

This question tests whether you are answering carefully. Please select “strongly agree.”

1 = *strongly disagree*, 4 = *strongly agree*

(We used the template for attention checks provided by the online platform Credamo. Participants who failed this attention check were deleted by Credamo.)

### Specific Tradition Transfer Attitudes

For each festival, participants indicated their preferences on a 7-point bipolar scale, anchored with 1 (*non-traditional activity*) and 7 (*traditional activity*). Here, and in all outcome measures across studies, we randomized the order of items separately for each participant.

**Dragon Boat Festival**

The Dragon Boat Festival is not only a statutory holiday, but also a traditional Chinese festival. If you could only choose one way to spend the Dragon Boat Festival, which way are you more likely to choose, *going to the amusement park with children*or*watching or participating in the Dragon Boat Race with children*? (Note that a higher score indicates a greater likelihood of choosing to *watch or participate in the Dragon Boat Race with children*.)

1 = *go to the amusement park with children and enjoy a good time*.

7 = *watch or participate in the Dragon Boat Race with children*.

**Mid-Autumn Festival**

The Mid-Autumn Festival is not only a statutory holiday, but also a traditional Chinese festival. If you could only choose one way to spend the Mid-Autumn Festival, which way are you more likely to choose, *going to cinema with children and watch a high-quality movie* or*admiring the full moon with children and tell them some myths and legends of the Mid-Autumn Festival*?(Note that a higher score indicates a greater likelihood of choosing to *admire the full moon with children and tell them some myths and legends of the Mid-Autumn Festival*.)

1 = *go to the cinema with children and watch a high-quality movie*.

7 = *admire the full moon with children and tell them some myths and legends of the Mid-Autumn Festival*.

**Tomb-Sweeping Day**

The Tomb-Sweeping Day is not only a statutory holiday, but also a traditional Chinese festival. If you could only choose one way to spend the Tomb-Sweeping Day, which way are you more likely to choose, *traveling outdoors with children* or*going back to hometown with children and worship the ancestors*?(Note that a higher score indicates a greater likelihood of choosing to *go back to hometown with children and worship the ancestors*.)

1 = *travel outdoors with children*.

7 = *go back to hometown with children and worship the ancestors*.

**Spring Festival**

The Spring Festival is not only a statutory holiday, but also a traditional Chinese festival. If you could only choose one way to spend the Spring Festival, which way are you more likely to choose, *traveling outdoors with children* or*roaming the flower market/flower street with children*?(Note that a higher score indicates a greater likelihood of choosing to *roam the flower market/flower street with children*.)

1 = *travel outdoors with children*.

7 = *roaming the flower market/flower street with children*.

### General Tradition Transfer Attitudes

Below are four statements. Please indicate your disagreement or agreement with each on the following scale: 1 = *strongly disagree*, 9 = *strongly agree*.

-I would celebrate traditional festivals with my child every year.

-I think it's important to hand over traditions to my child during traditional festivals.

-I am going to do my best to transfer traditions to my child during traditional festivals.

-I feel motivated to transfer traditions to my child during traditional festivals.

### Demographic Information

* What is your age?
* What is your gender? 1 = *male*, 2 = *female*
* What is the highest degree you have received?

1 = Less than or equal to Primary School

2 = Junior Middle School

3 = Senior High School

4 = College (*Note*: This is preparatory to university.)

5 = Bachelor’s

6 = Master’s

7 = PhD

8 = Other

* What is the age and gender of your children? (e.g., if you have two children, respond to “First child” and “Second child,” and leave the other lines empty)

First child: gender \_\_\_\_ age\_\_\_\_

Second child: gender \_\_\_\_ age\_\_\_\_

Third child: gender \_\_\_\_ age\_\_\_\_

Fourth child: gender \_\_\_\_ age\_\_\_\_

Other children: gender \_\_\_\_ age\_\_\_\_

## STUDY 2

**Time 1**

### Nostalgia Measure

Same as in Study 1, but preceded by the stem “In general, ….”

### General Tradition Transfer Attitudes

Below are five statements. Please indicate your disagreement or agreement with each on the following scale: 1 = *strongly disagree*, 7 = *strongly agree*.

-I am going to do my best to transfer traditions to my children.

-I think it's important to hand over traditions to my children.

-I feel motivated to transfer traditions to my children.

-I would love to spend time taking my child to experience traditions and culture.

-I would love to spend time telling my child stories and the origins of traditions.

### Demographic Information

* What is your age?
* What is your gender? 1 = *male*, 2 = *female*
* What is the highest degree you have received?

1 = Junior Middle School

2 = Senior High School

3 = College

4 = Bachelor’s

5 = Master’s

6 = PhD

7 = Other

* What is the age and gender of your children? (e.g., if you have two children, respond to “First child” and “Second child,” and leave the other lines empty)

First child: gender \_\_\_\_ age\_\_\_\_

Second child: gender \_\_\_\_ age\_\_\_\_

Third child: gender \_\_\_\_ age\_\_\_\_

Fourth child: gender \_\_\_\_ age\_\_\_\_

What are the last four digits of your phone number?

**Time 2**

### Nostalgia Measure

Same as in Time 1.

### General Tradition Transfer Attitudes

Same as in Time 1.

### Specific Tradition Transfer Behaviors

How much time have you spent doing things below during the Spring Festival?

(Slider: 0 = *not at all*, 100 = *very much*)

-Telling children stories behind the Spring Festival traditions, e.g., setting off firecrackers to drive away the Nian beast.

-Taking children to participate in traditional activities, such as cleaning houses, pasting Spring Festival couplets, or hanging lanterns.

-Letting your children enjoy traditional Spring Festival music or teach them to sing New Year songs, such as the Spring Festival Overture or Gongxi Facai.

-Having children engage in traditional Spring Festival rituals, such as staying up late, worshiping ancestors, and burning incense.

-Getting your children involved in making traditional Spring Festival food, such as fried meatballs and dumplings.

### Demographic Information

* What’s your gender? 1 = *male*, 2 = *female*
* What is your age?
* What are the last four digits of your phone number?

## STUDY 3

**Nostalgia Manipulation**

**Nostalgia Condition**

According to the Oxford Dictionary, “nostalgia” is defined as a “sentimental longing for the past.”

Please think of a nostalgic event in your life. Specifically, try to think of a past event that makes you feel most nostalgic. Bring this nostalgic experience to mind. Immerse yourself in the nostalgic experience. How does it make you feel? Spend a couple of minutes thinking about how it makes you feel. Please write down four keywords relevant to this nostalgic event (i.e., words that describe the experience).

 Using the space provided below, for the next few minutes, we would like you to write about the nostalgic event. Immerse yourself in this nostalgic experience. Describe the experience and how it makes you feel.

**Control Condition**

Please bring to mind an ordinary event in your life. Specifically, try to think of an ordinary, normal, and everyday event that happened last week. Bring this ordinary experience to mind. Immerse yourself in the ordinary experience. How does it make you feel? Please spend a couple of minutes thinking about how it makes you feel. Please write down four keywords relevant to this ordinary event (i.e., words that describe the experience).

 Using the space provided below, for the next few minutes, we would like you to write about the normal, ordinary, everyday event. Immerse yourself in this ordinary experience. Describe the experience and how it makes you feel.

**Tradition Transfer Attitudes**

With the event you wrote about in mind, to which extent do you feel like engaging in the following activities? (1 = *Definitely not*, 2 = *Slightly likely*, 3 = *Somewhat likely*, 4 = *Moderately likely*, 5 = *Fairly likely*, 6 = *Very likely,* 7 = *Definitely yes*)

-teach my children traditional nursery rhymes (e.g., I’m a Little Teapot, London Bridge is Falling Down).

-tell my children legends and folk stories (e.g., Robin Hood, Boudicca, Florence Nightingale).

-teach my children etiquette and cultural values.

-talk to my children about their family history.

- If you are answering attentively, please choose 1 = definitely no (attention check)

**Nostalgia Manipulation Check**

Please indicate your agreement or disagreement with the following statements. (1 = *strongly disagree*, 7 = *strongly agree*)

\_\_\_ Right now, I am feeling quite nostalgic

\_\_\_ Right now, I am having nostalgic feelings

\_\_\_ I feel nostalgic at the moment

**Demographic Information**

What is your age?

What is your gender? 1 = *male*, 2 = *female*

What is your race?

1 = White

2 = Black, Black British, Caribbean or African

3 = Asian or Asian British

4 = Mixed or multiple ethnic groups

5 = Other

What is the highest degree you have received?

1 = Less than High School

2 = High School/GED

3 = Some College

4 = 2-year College Degree

5 = 4-year College Degree

6 = Master Degree

7 = Doctoral Degree

8 = Professional Degree (JD, MD)

What is the age and gender of your children? (e.g., if you have two children, respond to “First child” and “Second child,” and leave the other lines empty)

First child: gender \_\_\_\_ age\_\_\_\_

Second child: gender \_\_\_\_ age\_\_\_\_

Third child: gender \_\_\_\_ age\_\_\_\_

Fourth child: gender \_\_\_\_ age\_\_\_\_

Fifth children: gender \_\_\_\_ age\_\_\_\_

If you have more than five children, please write their genders and ages here:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

## STUDY 4

### Nostalgia Measure

Same as in Study 1.

### General Tradition Transfer Attitudes

Below are four statements. Please indicate your disagreement or agreement with each on the following scale: 1 = *strongly disagree*, 7 = *strongly agree*.

-I would love to celebrate the Dragon Boat Festival with my child this year.

-I am going to do my best to transfer traditions to my child during the upcoming dragon boat festival holiday.

-I think it's important to hand over traditions to my child during the upcoming dragon boat festival holiday.

-I feel motivated to transfer traditions to my child during the upcoming dragon boat festival holiday.

### Attention Check

Please select “strongly disagree” (1 = *strongly disagree*, 6 = *strongly agree*)

*Note*: The attention check questions appeared at random places among other questions.

### Parent-Child Relationship Closeness

Please choose the pair of circles below that best describes your relationship with your children.



### Demographic Information

* What is your age?
* What is your gender? 1 = *male*, 2 = *female*
* What is the highest degree you have received?

1 = Junior Middle School

2 = Senior High School

3 = College

4 = Bachelor’s

5 = Master’s

6 = PhD

7 = Other

* What are the ages and genders of your children? (e.g., if you have two children, write the genders and ages of “The first child” and “The second child” on the corresponding lines, and leave other lines empty)

The first child: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The second child: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The third child: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The fourth child: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

other children: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

## STUDY 5

**Time 1**

### Nostalgia Measure

Same as in Study 1, but preceded by the stem “In general, ….”.

### General Tradition Transfer Attitudes

Same as in Study 2.

### Attention Check

Please select “strongly disagree” (1 = *strongly disagree*, 7 = *strongly agree*)

*Note*: The attention check questions appeared after the tradition transfer attitudes questions.

### Parent-Child Relationship Closeness

***Inclusion of Other in the Self (IOS) Scale***

Same as in Study 4.

***Parent-Child Relationship Closeness Scale***

Below are four statements about the relationship between you and your children. For each statement, move the slider to the position that best describes the relationship between you and your children (0 = *somewhat agree*, 100 = *strongly agree*)

-I feel very interconnected with my child.

-My children are a major part of who I am.

-I tend to think of my children and myself as a unit, not as two separate individuals.

-My identity and my children’s identity overlap a great deal.

### Demographic Information

* What is your age?
* What is your gender? 1 = *male*, 2 = *female*
* What is the highest degree you have received?

1 = Less than or equal to Primary School

2 = Junior Middle School

3 = Senior High School

4 = College (*Note*: This is preparatory to university.)

5 = Bachelor’s

6 = Master’s

7 = PhD

8 = Other

* What is the age and gender of your children? (e.g., if you have two children, respond to “First child” and “Second child,” and leave the other lines empty)

First child: gender \_\_\_\_ age\_\_\_\_

Second child: gender \_\_\_\_ age\_\_\_\_

Third child: gender \_\_\_\_ age\_\_\_\_

Fourth child: gender \_\_\_\_ age\_\_\_\_

Fifth children: gender \_\_\_\_ age\_\_\_\_

* What is your phone number?

**Time 2**

### Nostalgia, Tradition Transfer Attitudes, and Parent-Child Relationship Closeness

Same as in Time 1.

### Attention Check

Please select “strongly agree” (1 = *strongly disagree*, 7 = *strongly agree*)

*Note*: The attention check questions appeared after the tradition transfer attitudes questions.

### Demographic Information

* What’s your gender? 1 = *male*, 2 = *female*
* What is your age?
* What is your phone number?

**Time 3**

### Nostalgia, Tradition Transfer Attitudes, and Parent-Child Relationship Closeness

Same as in Time 1.

### Attention Check

Please select “strongly disagree” (1 = *strongly disagree*, 7 = *strongly agree*)

*Note*: The attention check questions appeared after the tradition transfer attitudes questions.

### General Tradition Transfer Behaviors

How much time have you spent doing things below during the Dragon Boat Festival?

(Slider: 1 = *not at all*, 100 = *very much*)

-Telling children stories behind the Dragon Boat Festival, e.g., stories about Yuan Qu, the famous poet.

-Taking children to participate in traditional activities, such as watching or participating in the dragon boat race, etc.

-Getting your children involved in making traditional festival food, such as rice dumplings.

-In general, how much effort have you put into transferring traditions to your children during the Dragon Boat Festival?

(Slider: 1 = *not at all*, 100 = *very much*)

### Specific Tradition Transfer Behaviors (Checklist)

Please check the box of rituals or traditional activities your child engaged in during this year’s dragon boat festival holiday.

-Eating sticky rice dumplings

-Hanging calamus or wormwood on the door

-Wearing scented sachets

-Eating eggs

-Watching or participating dragon boat race

-Taking a Chinese medicine bath

-Applying realgar to the forehead

-Tying five colored rings

- Hanging a gourd

- Going for a morning walk

- Washing face with the morning dew

- Telling the story of Yuan Qu

- Eating five yellow food

- Other activities \_\_\_\_\_\_\_\_\_\_\_

- Not having children engage in traditional activities

### Demographic Information

* What’s your gender? 1 = *male*, 2 = *female*
* What is your age?
* What is your phone number?

## STUDY 6

**Nostalgia Manipulation**

**General Instructions**

Click the button and play the music below. Please listen to the music carefully. Please close your eyes and immerse yourself in this music. The next button will appear after you finish listening to the song.

**Nostalgia Condition**

Participants listened to *Yesterday Once More* by The Carpenters (audio only):

https://www.youtube.com/watch?v=wawbhXQX2TQ

**Control Condition**

Participants listened to *Lavender Haze* by Taylor Swift (audio only):

https://www.youtube.com/watch?v=F3KSOwa4GBg

**Parent-Child Relationship Closeness**

Parents’ feelings about their relationship with their children vary from moment to moment. Thus, how parents feel about their relationship with their children at one moment in time may be different from how they usually feel.

 Keeping in mind the song you listened to, how do you feel about your relationship with your children right now? Please indicate your agreement with the statements below (1 = *somewhat agree*, 100 = *strongly agree*).

-I feel very interconnected with my child

-My children are a major part of who I am

-I think of my children and me as a unit, not as two separate individuals

-My identity and my children's identity overlap a great deal.

-If you are answering attentively, please choose 100=strongly agree (attention check)

**Tradition Transfer Attitudes**

Keeping in mind the song you listened to, how much time would you be willing to spend on each of the following activities? (1 = *No time at all*, 2 = *A very small amount of time*, 3 = *A small amount of time*, 4 = *A moderate amount of time*, 5 = *A sizeable amount of time*, 6= *A large amount of time*, 7 = *A huge amount of time*)

- teaching my children traditional nursery rhymes (e.g., I’m a Little Teapot, London Bridge is Falling Down).

- telling my children legends and folk stories (e.g., Robin Hood, Boudicca, Florence Nightingale).

- teaching my children etiquette and cultural values.

- talking to my children about their family history.

**Nostalgia Manipulation Check**

Please indicate your agreement or disagreement with the following statements. (1 = *strongly disagree*, 7 = *strongly agree*)

\_\_\_ Right now, I am feeling quite nostalgic

\_\_\_ Right now, I am having nostalgic feelings

\_\_\_ I feel nostalgic at the moment

**Demographic Information**

What is your age?

What is your gender? 1 = *male*, 2 = *female*

What is your race?

1 = White

2 = Black, Black British, Caribbean or African

3 = Asian or Asian British

4 = Mixed or multiple ethnic groups

5 = Other

What is the highest degree you have received?

1 = Less than High School

2 = High School/GED

3 = Some College

4 = 2-year College Degree

5 = 4-year College Degree

6 = Master Degree

7 = Doctoral Degree

8 = Professional Degree (JD, MD)

What is the age and gender of your children? (e.g., if you have two children, respond to “First child” and “Second child,” and leave the other lines empty)

First child: gender \_\_\_\_ age\_\_\_\_

Second child: gender \_\_\_\_ age\_\_\_\_

Third child: gender \_\_\_\_ age\_\_\_\_

Fourth child: gender \_\_\_\_ age\_\_\_\_

If you have more than four children, please write their genders and ages here:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Which song did you listen to at the beginning? (attention check)

-Yesterday Once More by the Carpenters

-Lavender Haze by Taylor Swift

-Old Money by Lana Del Rey

-Perfect by Ed Sheeran

## Participant Educational Status and Ethnicity

## Study 1

Of the 245 participants, 0.40% had a less than or equal to Primary School degree, 2.4% had a Junior High School degree, 9.0% a High School degree, 20.0% a Some College degree, 59.6% a Bachelor’s degree, 6.9% a Master’s Degree, and 1.6% a Ph.D. degree.

## Study 2

At T1, of the 907 participants, 0.9% had a Junior High School degree, 4.6% a High School degree, 14.8% a Some College degree, 42.6% a Bachelor’s degree, 33.4% a Master’s Degree, and 3.7% a Ph.D. degree. At T2, of the 598 participants, 1.0% had a Junior High School degree, 3.8% a High School degree, 13.7% a Some College degree, 42.8% a Bachelor’s degree, 34.8% a Master’s Degree, and 3.8% a Ph.D. degree.

## Study 3

Of the 385 participants, 13.0% had a High School or GED degree, 19.2% a Some College degree, 9.9% a 2-year College degree, 38.4% a 4-year College degree, 14.5% a Master’s Degree, 2.1% a Doctoral degree, and 2.9% a Professional degree (JD, MD).

Of the 385 participants, 90.9% are White, 1.8% are Black, Black British, Caribbean or African, 4.7% are Asian or Asian British, 2.3% are Mixed or multiple ethnic groups, and 0.3% are other.

## Study 4

Of the 269 participants, 0.4% had a Junior High School degree, 3.3% a High School degree, 16.0% a Some College degree, 72.5% a Bachelor’s degree, 5.9% a Master’s Degree, and 1.9% a Ph.D. degree.

## Study 5

At T1, of the 451 participants, 0.40% had a less than or equal to Primary School degree, 2.2% had a Junior High School degree, 7.3% a High School degree, 18.4% a Some College degree, 60.8% a Bachelor’s degree, 10.0% a Master’s Degree, and 0.9% a Ph.D. degree.

At T2, of the 365 participants, 0.50% had a less than or equal to Primary School degree, 2.2% had a Junior High School degree, 7.7% a High School degree, 19.2% a Some College degree, 59.7% a Bachelor’s degree, 9.9% a Master’s Degree, and 0.8% a Ph.D. degree.

At T3, of the 335 participants, 0.60% had a less than or equal to Primary School degree, 2.1% had a Junior High School degree, 8.1% a High School degree, 18.8% a Some College degree, 59.1% a Bachelor’s degree, 10.1% a Master’s Degree, and 1.2% a Ph.D. degree.

## Study 6

Of the 369 participants, 14.9% had a High School or GED degree, 21.7% a Some College degree, 12.7% a 2-year College degree, 31.7% a 4-year College degree, 14.4% a Master’s Degree, 1.6% a Doctoral degree, and 3.0% a Professional degree (JD, MD).

Of the 369 participants, 93.8% are White, 1.4% are Black, Black British, Caribbean or African, 3.0% are Asian or Asian British, 1.6% are Mixed or multiple ethnic groups, and 0.3% are other.

# Ancillary Analyses Ι: Southampton Nostalgia Scale

We report here analyses for the SNS. The result patterns were generally similar (albeit weaker in cross-lagged analyses) to those that involved the NPS.

## Study 1

We computed zero-order correlations between nostalgia and each indicator of tradition transfer attitudes (i.e., specific and general). Nostalgia was positively associated with both specific tradition transfer attitudes (*r*[243] = .31, *p* < .001) and general tradition transfer attitudes (*r*[243] = .39, *p* < .001).

## Study 2

### Correlations

 We ran zero-order correlations between nostalgia and tradition transfer. Nostalgia at T1 were positively related to tradition transferattitudes both at T1 (*r*[905] = .24, *p* < .001) and T2 (*r*[596] = .21, *p* < .001). Further, T1 nostalgia was positively linked to T2 specific transfer behaviors, *r*(596) = .18, *p* < .001.

### Cross-Lagged Panel Models Using Latent Variables

We proceeded with structural equation modeling to test two-wave standard CLPMs via lavaan in R (Rosseel, 2012). We tested for factorial invariance before conducting cross-lagged analysis. Factorial invariance tests demonstrated that scalar model did not fit significantly worse than the baseline model, whereas the residual model fitted significantly worse than the baseline model. Our measurements, then, had strong invariance. Thereafter, we retained the structural constraints of the scalar model. We implemented nostalgia and tradition transfer attitudes as latent variable, and tested the full cross-lagged model, χ2(258) = 1714.51, RobustCFI = .883, Robust TLI = .875, RMSEA = .079, SRMR = .114. The autoregressive paths for both nostalgia (*b* = .71, *SE* = 0.03, *p* < .001) and tradition transfer attitudes (*b* = .72, *SE* = 0.05, *p* < .001) were significant, indicating that the constructs were stable over the two waves. The path from T1 nostalgia to T2 tradition transfer attitudes was trending, *b* = .06, *SE* = 0.04, *p* = .075. The path from T1 tradition transfer attitudes to T2 nostalgia was not significant, *b* = .05, *SE* = 0.03, *p* = .122.

## Study 4

Nostalgia was positively related to tradition transferattitudes, *r*(267) = .52, *p* < .001. Next, we tested whether parent-child relationship closeness mediated the relation between nostalgia and tradition transfer. We entered nostalgia as independent variable, parent-child relationship closeness as mediator, and tradition transfer attitudes as dependent variable in PROCESS Model 4. The direct effect was significant, *b* = .36, *SE* = 0.04, 95% CI = [0.28, 0.45]. The indirect effect was also significant, *b* = .05, *SE* = 0.02, 95% CI = [0.02, 0.10]. Parent-child relationship closeness mediated the link between nostalgia and tradition transfer attitudes.

## Study 5

### Correlations

We ran zero-order correlations between nostalgia and tradition transfer. Nostalgia at T1 was positively related to tradition transfer attitudes at T1 *r*(449) = .27, *p* < .001, T2 *r*(363) = .15, *p* = .003, and T3 *r*(333) = .16, *p* = .002. Moreover, nostalgia at T1 positively predicted tradition transfer behaviors at T3 *r*(333) = .31, *p* < .001.

### Cross-Lagged Panel Models Using Latent Variables

We examined the stability of our measure. Factorial invariance tests demonstrated that metric model did not fit significantly worse than the baseline model, whereas the scalar model fitted significantly worse than the baseline model. Our measurement met the requirement of weak measurement invariance. Hence, we retained the structural constraints of the metric model. We then implemented nostalgia, parent-child relationship closeness scale, and tradition transfer attitudes as latent variables, and conducted cross-lagged analyses.

We first tested the equivalence of paths across time points. Results indicated that the constrained model did not significantly decrease model fit. Thus, we constrained all the paths to be equal across time points and ran the fully cross-lagged model, χ2(1078) = 3348.50**,** Robust CFI = .885, Robust TLI = .879, RMSEA = .068, SRMR = .122 (Figure S1). All of the autoregressive paths were significant, indicating that the variables were relatively stable. Also, we found a positive and bidirectional relation between nostalgia and parent-child relationship closeness. After controlling for autoregressive effects, nostalgia longitudinally predicted parent-child relationship closeness (*b* = 0.11, *p* = .003), while parent-child relationship closeness also longitudinally predicted nostalgia (*b* = 0.07, *p* = .039). Parent-child relationship closeness had a lagged effect on tradition transfer attitudes, *b* = .10, *p* = .015. The indirect effect (T1 nostalgia ⇒ T2 parent-child relationship closeness ⇒ T3 tradition transfer attitudes) was trending, *b* = .011, *p* = .065.

### Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Behaviors

We proceeded to test whether parent-child relationship closeness mediated the relation between nostalgia and tradition transfer behaviors. We entered T1 nostalgia as independent variable, T2 parent-child relationship closeness as mediator, and T3 tradition transfer behaviors as dependent variable. The direct effect was significant, *b* = 2.97, *SE* = 0.94, 95% CI = [1.11, 4.82]. The indirect effect was also significant, *b* = 3.01, *SE* = 0.63, 95% CI = [1.87, 4.34]. Parent-child relationship closeness mediated the longitudinal link between nostalgia and tradition transfer behaviors.

# Ancillary Analyses II: IOS Overlap

Given that the NPS and SNS nostalgia yielded similar results, in the following ancillary analyses of IOS, we used NPS nostalgia as we did in the main text, for brevity and consistency.

IOS scores were negatively skewed in Study 4. As such, we also conducted an analysis using transformed IOS scores in Study 4 (see below). Transformed scores yielded similar results to the original scores.

To address better the weakness of IOS in assessing parent-child relationship closeness (i.e., negatively skewed, scores distributed around the ceiling), we introduced another parent-child relationship closeness measure in Study 5. This was the 4-item parent-child relationship closeness scale, which had better measurement properties. Thus, we used the 4-item parent-child relationship closeness scale as the index of parent-child relationship closeness in the main text. Nevertheless, we conducted similar analyses for IOS as we did for the parent-child relationship closeness scale. The result pattern of IOS was generally similar to the result pattern of the 4-item parent-child relationship closeness scale, with some differences present in cross-lagged analyses.

## Study 4

As IOS was negatively skewed, we carried out an exponential transformation on IOS scores, which reduced skewness. To test the mediating role of parent-child relationship closeness, we conducted a mediation analysis using transformed parent-child relationship closeness scores as the mediator, nostalgia as the independent variable, and tradition transfer attitudes as the dependent variable. The direct effect was significant, *b* = 0.40, *SE* = 0.05, 95% CI = [0.31, 0.49], and so was the indirect effect, *b* = 0.04, *SE* = 0.02, 95% CI = [0.01, 0.08]. Parent-child relationship closeness mediated the association between nostalgia and tradition transfer attitudes, consistent with what we found with the original parent-child relationship closeness scores.

## Study 5

To conduct cross-lagged analyses, we started by examining the stability of our measure. Factorial invariance tests demonstrated that the scalar model did not fit significantly worse than the baseline model, whereas the residual model fitted significantly worse than the baseline model. Our measurement, then, met the requirement of strong invariance, and so we retained the constraints of the scalar model. Subsequently, we carried out cross-lagged analyses with nostalgia and tradition transfer attitudes as latent variables, and the one-item IOS as a manifest variable.

First, we tested the equivalence of paths across time points. The constrained model did not significantly decrease model fit. Thus, we constrained all of the paths to be equal across time points and ran the fully cross-lagged model, χ2(1105)= 2173.68,Robust CFI = .946, Robust TLI = .945, RMSEA = .046, SRMR = .131 (Figure S2). All of the autoregressive paths were significant, indicating that the variables were relatively stable. After controlling for autoregressive effects, no lagged paths were significant, though nostalgia trendingly predicted parent-child relationship closeness (*b* = 0.09, *p* = .074). The indirect effect (T1 nostalgia ⇒ T2 parent-child relationship closeness ⇒ T3 tradition transfer attitudes) was not significant, *b* = –.001, *p* = .284.

Next, we tested whether parent-child relationship closeness mediated the relation between nostalgia and tradition transfer behaviors. We entered T1 nostalgia as independent variable, T2 IOS parent-child relationship closeness as mediator, and T3 tradition transfer behaviors as dependent variable. The direct effect was significant, *b* = 6.31, *SE* = 0.99, 95% CI = [4.36, 8.26]. The indirect effect was also significant, *b* = 1.09, *SE* = 0.40, 95% CI = [0.38, 1.94]. IOS parent-child relationship closeness also mediated the longitudinal association between nostalgia and tradition transfer behaviors.

# Ancillary Analyses III: Excluding Participants Who Failed

# the Attention Check in Study 5

As mentioned in the manuscript, a considerable proportion (145/451) of participants failed the check at T1. They found it confusing and answered randomly. Given that they answered other questions attentively, we made an a-priori decision to drop all attention checks and include all participants in the analyses. However, we also conducted analyses excluding the 145 participants who failed the attention check at T1. The results, reported below, were similar to those that included all participants.

**Nostalgia and Tradition Transfer**

First, we ran zero-order correlations among nostalgia, parent-child relationship closeness, tradition transfer attitudes, and tradition transfer behaviors (Table S1). Nostalgia at T1 was positively related to tradition transfer attitudes at T1 *r*(304) = .31, *p* < .001, T2 *r*(256) = .26, *p* < .001, and T3 *r*(234) = .26, *p* < .001. Moreover, nostalgia at T1 positively predicted tradition transfer behaviors at T3, *r*(234) = .40, *p* < .001.

**Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Attitudes**

We used CLPMs to examine the links among nostalgia, parent-child relationship closeness, and tradition transfer attitudes. First, we examined the stability of our measures, as in Study 2. The metric model did not fit significantly worse than the baseline model, whereas the scalar model fit significantly worse than the baseline model, denoting that our measures met the requirement of weak measurement invariance. Thus, we (a) retained the structure of the metric model, (b) treated nostalgia, parent-child relationship closeness, and tradition transfer attitudes as latent variables, and (c) carried out the analyses.

We began by testing the equivalence of paths across time points. The constrained model did not significantly decrease model fit. Therefore, we constrained all the paths to be equal across time points, and ran the fully cross-lagged model, χ2(1535)= 3207.19, RobustCFI = .915, Robust TLI = .911, RMSEA = .060, SRMR = .134. As shown in Figure S3, all of the autoregressive paths were significant, indicating the variables were relatively stable. We obtained a positive and bidirectional relation between nostalgia and parent-child relationship closeness. After controlling for autoregressive effects, nostalgia prospectively predicted parent-child relationship closeness, *b* = 0.15, *p* = .001, while parent-child relationship closeness also prospectively predicted nostalgia, *b* = 0.12, *p* = .005. In addition, parent-child relationship closeness had a lagged effect on tradition transfer attitudes, *b* = 0.10, *p* = .031. The remaining paths were not significant. The indirect effect (T1 nostalgia ⇒ T2 parent-child relationship closeness ⇒ T3 tradition transfer attitudes) was trending, *b* = .014, 95% CI = [−.002, .031], *p* = .091.

**Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Behaviors**

Subsequently, we tested whether parent-child relationship closeness mediates the relation between nostalgia and tradition transfer behaviors. We conducted the analyses through PROCESS macro (Hayes, 2017, Model 4; 5,000 iterations). We entered T1 nostalgia as independent variable, T2 parent-child relationship closeness as mediator, and T3 tradition transfer behaviors as dependent variable. The direct effect was significant, *b* = 4.99, *SE* = 1.15, 95% CI = [2.72, 7.26], and so was the indirect effect, *b* = 3.01, *SE* = 0.70, 95% CI = [1.73, 4.49] (Figure S4). Parent-child relationship closeness mediated the longitudinal link between nostalgia and tradition transfer behaviors.

# Ancillary Analyses IX: An Exploratory Analysis of Whether the Observed Effect Differs Across Different Children’s Ages and Parent-Child Dyad Gender Composition in Study 6

Given that our research is a first attempt at bridging nostalgia and intergenerational transmission, we focused on the main effect and did not plan to examine the effects of children’s age and gender composition of dyads (e.g., mother-son). Here, we conducted exploratory analyses, testing whether the effect of nostalgia varies for different children ages and gender compositions. We used data from Study 6, as it was concerned with the mediating role of parent-child relationship closeness adopting an experimental design, and thus providing causal evidence. As most parents had more than one child, deciding which child's age and gender to use was subjective. In the analyses below, we used the age and gender of the younger child who fell in the range of 2-7 years of age. Future studies could use a more fitting method to address this issue, such as letting parents to think of a specific child of theirs when answering the questions.

## Children’s Age

**Nostalgia and Tradition Transfer**

There was a significant effect of nostalgia on tradition transfer attitudes after controlling for children’s age. Nostalgic parents stated that they would like to spend more time on tradition transfer activities than controls, *F*(1, 366) = 4.00, *p* = .046, η*p*2 = .011. The relation between the covariate (i.e., children’s age) and tradition transfer attitudes was not significant, *F*(1, 366) = 1.86, *p* = .173, η*p*2 = .005.

**Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Attitudes**

Next, we conducted a mediation analysis via PROCESS macro (Hayes, 2017, Model 4; 5,000 iterations). We entered manipulation (0 = *control*, 1 = *nostalgia*) as independent variable, parent-child relationship closeness as mediator, tradition transfer attitudes as dependent variable, and children’s age as covariate. The direct effect was not significant, *b* = 0.09, *SE* = 0.12, 95% CI = [−0.14, 0.31], but the indirect effect was significant, *b* = 0.15, *SE* = 0.05, 95% CI = [0.07, 0.25]. Parent-child relationship closeness mediated the effect of nostalgia on tradition transfer attitudes.

## Gender Composition

**Nostalgia and Tradition Transfer**

The effect of nostalgia on tradition transfer attitudes was trending after controlling for gender composition (i.e., entering gender composition as fixed factors but removing the Condition × Gender Composition interactions). Nostalgic parents tended to report that they would like to spend more time on tradition transfer activities than controls, *F*(1, 364) = 3.32, *p* = .069, η*p*2 = .009. The association between the covariate (i.e., gender composition) and tradition transfer attitudes was not significant, *F*(3, 364) = 0.26, *p* = .854, η*p*2 = .002.

**Nostalgia, Parent-Child Relationship Closeness, and Tradition Transfer Attitudes**

Next, we conducted a mediation analysis through PROCESS macro (Hayes, 2017, Model 4; 5,000 iterations), entering manipulation (0 = *control*, 1 = *nostalgia*) as independent variable, parent-child relationship closeness as mediator, tradition transfer attitudes as dependent variable, and gender composition as covariate (dummy coded) The direct effect was not significant, *b* = 0.07, *SE* = 0.12, 95% CI = [−0.16, 0.30], but the indirect effect was significant, *b* = 0.15, *SE* = 0.05, 95% CI = [0.06, 0.25]. Parent-child relationship closeness mediated the effect of nostalgia on tradition transfer attitudes.

**Table S1**

*Descriptive Statistics and Correlations in Study 5* *(Excluding Participants Who Failed Attention Check at T1)*

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Variables | *M* | *SD* | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1. Nostalgia (T1) | 4.78  | 1.37  | — |  |  |  |  |  |  |  |  |
| 2. Parent-Child Relationship Closeness (T1) | 62.55  | 22.76  |  0.36\*\*\* | — |  |  |  |  |  |  |  |
| 3. Tradition Transfer Attitudes (T1) | 6.15  | 1.05  |  0.31\*\*\* |  0.13\* | — |  |  |  |  |  |  |
| 4. Nostalgia (T2) | 4.94  | 1.34  |  0.63\*\*\* |  0.35\*\*\* | 0.21\*\*\* | — |  |  |  |  |  |
| 5. Parent-Child Relationship Closeness (T2) | 60.50  | 24.95  |  0.35\*\*\* |  0.75\*\*\* | 0.19\*\* | 0.40\*\*\* | — |  |  |  |  |
| 6. Tradition Transfer Attitudes (T2) | 6.21  | 1.04  |  0.26\*\*\* |  0.11 | 0.52\*\*\* | 0.22\*\*\* | 0.20\*\* | — |  |  |  |
| 7. Nostalgia (T3) | 4.77  | 1.40  |  0.75\*\*\* |  0.46\*\*\* | 0.31\*\*\* | 0.76\*\*\* | 0.47\*\*\* | 0.23\*\*\* | — |  |  |
| 8. Parent-Child Relationship Closeness (T3) | 57.48  | 24.68  |  0.42\*\*\* |  0.75\*\*\* | 0.14\* | 0.53\*\*\* | 0.79\*\*\* | 0.17\* | 0.52\*\*\* | — |  |
| 9. Tradition Transfer Attitudes (T3) | 6.04  | 1.30  |  0.26\*\*\* |  0.10 | 0.50\*\*\* | 0.17\* | 0.19\*\* | 0.61\*\*\* | 0.21\*\*\* | 0.14\* | — |
| 10. Tradition Transfer Behaviors (T3)  | 60.38  | 25.64  |  0.40\*\*\* |  0.43\*\*\* | 0.30\*\*\* | 0.44\*\*\* | 0.51\*\*\* | 0.25\*\*\* | 0.45\*\*\* | 0.54\*\*\* | 0.25\*\*\* |

*Note*:

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

T1: *N* = 306; T2: *N* = 258; T3: *N* = 236

**Figure S1**

*Cross-Lagged Model in Study 5 (Using SNS as Nostalgia Index)*



*Note.* The CLPM depicts the longitudinal associations among nostalgia (SNS score), parent-child relationship closeness (the 4-item parent-child relationship closeness scale), and tradition transfer attitudes. SNS = latent variable of nostalgia; RC = latent variable of parent-child relationship closeness; TR = latent variable of tradition transfer attitudes; Gray dashed lines represent the nonsignificant paths. Within-time correlations were estimated but were not shown in the figure for parsimony. Unstandardized coefficients and (SE) were reported.

**Figure S2**

*Cross-Lagged Model in Study 5 (Using IOS as Parent-Child Relationship Closeness Index)*

 

*Note.* The CLPM depicts the longitudinal associations among nostalgia (NPS), parent-child relationship closeness (IOS), and tradition transfer attitudes. NPS = latent variable of nostalgia; IOS = manifest variable of parent-child relationship closeness; TR = latent variable of tradition transfer attitudes; Gray dashed lines represent the nonsignificant paths. Within-time correlations were estimated but were not shown in the figure for parsimony. Unstandardized coefficients and (SE) were reported.

**Figure S3**

*Cross-Lagged Model in Study 5 (Excluding Participants Who Failed Attention Check at T1 )*

****

*Note.* The CLPM depicts the longitudinal associations among nostalgia (NPS), parent-child relationship closeness, and tradition transfer attitudes. NPS = latent variable of nostalgia; RC = latent variable of parent-child relationship closeness; TR = latent variable of tradition transfer attitudes; Gray dashed lines represent the nonsignificant paths. Within-time correlations were estimated but were not shown in the figure for parsimony. Unstandardized coefficients and (SE) were reported.

**Figure S4**

*Parent-child Relationship Closeness Mediates the Relation Between Nostalgia and Tradition Transfer Behaviors in Study 5 (Excluding Participants Who Failed Attention Check at T1 )*

 **

*Note*. Unstandardized coefficient and (SE) are displayed; \*\*\**p* < .001.

1. Initially, we sought to recruit parents whose children were of kindergarten age—typically 3–6 years old. However, children’s ages varied beyond our intended window. We decided in advance, in this and all studies, to include parents of children aged 2-7 years in data analyses. [↑](#footnote-ref-1)
2. In the NPS, each statement is rated on frequency and importance. All cross-lagged models in Studies 2 and 5 encompassed error structure. It included the covariance between error terms of the same ratings at different time points (e.g., the frequency rating of the first NPS statement at T1 and the frequency rating of the first NPS statement at T2). The error structure also included the covariance between error terms of frequency and importance ratings of each NPS statement at the same time point (e.g., the frequency rating of the first statement at T1 and the importance rating of the first statement at T1). We constrained the error term covariances to equality across waves to simplify models. [↑](#footnote-ref-2)
3. We also measured tradition transfer behaviors with a checklist. We instructed participants to check the tradition transfer behaviors in which they engaged during the festival. However, we realized at the study’s conclusion that this measure was unfit for purpose. The measure assessed the diversity, not frequency, of tradition transfer behaviors. Thus, we only analyzed the 4-item scale. [↑](#footnote-ref-3)
4. In Studies 2 and 5, we used the correlations between T1 nostalgia and T1 tradition transfer attitudes. [↑](#footnote-ref-4)
5. In Study 5, we used the correlation between T1 nostalgia and T2 tradition transfer attitudes. [↑](#footnote-ref-5)