

Impact of Daily Family Routine on a Child's Development

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Abstract

The way a family does things, has fun, and gets things done is all mapped out in their routines. Family routines let everyone know their roles and responsibilities and when they should be carried out. Children learn a lot about the values of their family through the routines they see. For instance, family rituals are the customs that your family observes on a regular basis. These may help your family grow closer together by reinforcing your shared values and ideals. Family routines and significant rituals create a stable emotional environment that is conducive to early growth and development, as well as a predictable framework that governs behaviour. This article focuses on the fact that children's emotional, linguistic, cognitive, and social development may vary depending on the family's routines and the significance attached to family rituals. It defines routines and rituals & compares and contrasts the many facets of each. This article summarises the research on the correlation between a child's daily schedule and his or her linguistic, intellectual, and social development.

Keywords: Routine, families, development, family rituals, shared beliefs

Introduction

Families nowadays are looking for ways to streamline their processes while still preparing their young children for future success in an increasingly complicated society. Today's low-income families typically have to juggle numerous jobs, child care responsibilities, and a large family size. Beam (2000), Beck (2002), Bell (2001), Bempechat (2000), and Kennedy (2001) are just a few of the many authors that argue that establishing routines for one's children (and one's household) is an effective way to assist kids with the many changes that occur over the course of a day. Classroom routines are emphasised in teacher training (Butterfield, 2002), while routines at home are often discussed in parent-teacher conferences. Routines are particularly crucial for young children, according to both the parenting literature as developmentally appropriate criteria (Bredenkamp & Rosegrant, 1992; Rogoff, 1990). However, there is a dearth of robust empirical studies on daily household routines. Existing research does find that routines are beneficial for children and their families, but we need more evidence before we can keep using this "common-sense" approach in the classroom. Family routines are the consistent, recurring patterns that make up a family's day-to-day and weekly lives (Boyce, Jensen, James, & Peacock, 1983). An activity's regularity, the people in charge of planning and carrying it out, and the tasks given are all parts of a routine (Fiese & Wamboldt, 2000). Fiese (2002) draws a line between typical daily activities and rituals. Different from the instrumental communication sent by routines, the symbolic

communication of rituals reveals what it means to be a member of a relationship. The difference between these two types of family routines is a newer development in the field, therefore previous instruments and studies do not make this distinction. Boyce, Jensen, James, and Peacock's (1983) earlier definition is used here. As children grow and evolve, so do the habits and routines of their families (Fiese & Wamboldt, 2000). Elementary school-aged youngsters may have outgrown the routines that were fine when they were toddlers.

Although routines are a staple in early childhood education settings, family routines vary greatly. Some new study demonstrates that low-income families exhibit variety in the number of routines, and many have moderate quantities of routines (Fiese, 2002; Kubicek, 2002), contradicting the common assumption that families with greater risk factors have lower levels of routine at home. Children and parents alike benefit from the stability provided by routines and routine activities inside the home. The stability, unity, and contentment with family life that routines provide are hypothesised to result from these factors (Jensen, James, Boyce, & Hartnett, 1983). Children benefit from them because they have the chance to bond with others and feel safe in a familiar setting (Brody & Flor, 1997; Fiese & Wamboldt, 2000). Several studies (Boyce, Jensen, James, & Peacock, 1983; Jensen, James, & Hartnett, 1983; Keltner, 1990; Sprunger, Boyce, & Gaines, 1985) have looked at the role routines play in families, specifically as a possible buffer against adversity and a predictor of satisfaction, cohesion, and children's social competence.

Mother's melancholy and personality (Churchill, Stoneman, & Brody, 1996) and mother's confidence in her parenting abilities (Sprunger, Boyce, & Gaines, 1985) have been linked to family routines. For families dealing with a chronically sick relative, routines may act as a buffer and aid in adjustment (Fiese & Wamboldt, 2000; Markson & Fiese). Fiese's (2002) recent study confirms the early linkages between routines or children's academic achievement and social competence, although much of the research on routines dates back to the 1980s. However, further investigation into the correlation between routine variation and child outcomes is required (Kubicek, 2002). Information on the nature and scope of routines across cultural groups is necessary for developing effective programming for families and carers (Kubicek, 2002). The foundation provided by this material is sufficient for additional investigation into the connection between family routines and traits and child outcomes. Research on family routines is scant, but the theoretical foundations of what little there is indicate that it may help children thrive by providing a safe haven from the stresses of the outside world.

Children's cognitive memory and story-telling may benefit from the broad structure provided by routines (Hudson & Shapiro, 1991). For many households, routines also provide a great opportunity for intervention. This study's sample size is too small to draw broad conclusions, but it does provide an opportunity to investigate the significance of routines among a subset of the high-risk group. The following review looks at many possible correlated topics. The selection of these subfields was informed by the theoretical and empirical work done so far on routines. Given the paucity of prior work in this area, we purposefully made our study very inclusive. We did choose variables with

hypotheses in mind, and given the dearth of hard data in this area, we're comfortable with the number of variables we included. Researchers looked at the mother, the kid, and their social, emotional, and cognitive development. Children's temperaments are thought to be unique to each kid (Lerner & Lerner, 1983), and the term is often used to long-lasting patterns of behaviour (Rothbart & Bates, 1998). Multiple aspects of temperament have been shown to be at least partially predetermined by genes (Buss & Plomin, 1984; Buss, Plomin, & Willerman, 1973; Kagan, 1998; Rothbart & Bates, 1998). Many researchers over the past few decades have evaluated its predictive utility for both cognitive and social outcomes. Indeed, routine or stability is a trait measured by various tests of child temperament (Rothbart & Bates, 1998). We hypothesised that households whose kids were assessed as busy and emotional were going to have fewer routines than those where kids were seen as more manageable.

It might be difficult for parents to develop routines in the house when their kid has a volatile personality. Children that are very active or emotionally volatile may be more difficult to develop routines with. The level of maternal depression was employed as a proxy for maternal mental health in this investigation. According to several studies, a mother's melancholy may have far-reaching consequences for her family and her child's health and happiness. Since routines are established by adults in the family, we hypothesised that a mother's reported degree of depression would be inversely linked to the number of routines she had in place for her children. Children's behavioural issues may be linked to the routinization of the family, according to the little study on routines. We hypothesise that children from highly routinized families would develop cognitively and socially more successfully than children from less routinized households because family routines may operate as a buffer to stress for the whole family. Given the importance of both cognitive and social-emotional outcomes in understanding a child's development as a whole, this research opted to test a wide range of both.

Defining Family Routines and Rituals : Specific, reoccurring actions involving two or more members of a family are called routines or rituals. However, they are different and may be compared using factors like open dialogue, shared values, and long-term stability (Fiese et al., 2002). Family rituals are characterised by repetitive, meaningless speech that serves a specific purpose but requires just a brief investment of time. Communication with deep symbolic significance is at the heart of all family rituals, which serve to both develop and reinforce shared norms and values. Performing rituals requires an investment of time and continuity that frequently goes beyond the "here and now" and might include repetition through generations. Celebrations (like a high school graduation), customs (like having a birthday party every year), and structured interactions (like eating dinner together every week) are all examples of rituals that families engage in (Wolin & Bennett, 1984). Considering how a family responds when a pattern or ritual is broken might help illuminate the distinction between the two. Disruptions to routines may be an inconvenience, but disturbances to rituals can put family unity at risk.

Thus, both routines and rituals may play significant roles in preserving the order and atmosphere of everyday family life. Daily interactions constitute a web of rituals and routines, which are separate yet intertwined. Take dinnertime as an example; it has

elements of both routine and ritual. Some of the actions performed during a meal, such as passing the food or cleaning the table, may not have any particular significance. Shabbat dinner, for example, may include symbolic elements such as a blessing, the telling of a traditional tale, and the use of ritual items. In this sense, the dinner table is a microcosm of daily habits and weekly traditions. It's possible that some families' traditions and customs around the completion of the meal are comparable to one another. However, each family has its own set of traditions that are emblematic of its identity, culture, and shared values. Family rituals and routines provide children a sense of stability and continuity in the midst of the chaos of everyday life.

Child Development in term of rituals and routines : The majority of studies examining the effects of customs and traditions at home have focused on associations rather than causal links. Here, we take a look at some of the research that has linked minor changes in daily habits to improvements in linguistic, academic, and social competence. Then, we think about how the emotional bonds formed in these ritualised contexts are connected to individual differences in relational contentment and child socioemotional development. Recent studies have mostly relied on interviews with parents or on observations made at family meals to determine the frequency and significance of certain rituals. The literature on early development is thin, but we want to shed light on what little there is. Family life and the process of learning new skills Progress in Language Children hear a wide variety of language throughout the dinner routine, from stories to explanations to clarifications to cultural norms of how one should speak . Families use the mealtime as an opportunity to check in with one another, make sure everyone is nourished (and behaved!), and talk about the day's happenings, memories, and goals. Reconnecting, organising, and having organised conversations are all made easier over shared meals (Blum-Kulka & Snow, 2002). At the dinner table, "meta-language" (Ely et al., 2001) is one kind of conversation. Think at how people talk about their days in terms of what others said and did to them and how they handled challenges. Using verbs like "say," "ask," "talk," and "read" in this manner of speaking is meant to focus the audience's attention on the words being used. Meta-language also includes words used to teach children about language, such as when an adult asks a child, "How do you ask nicely?" Meta-language may be more common at the dinner table than pragmatic language like explanation and elicitation, according to research by Ely and colleagues (2001). As a result, discussions around the dinner table provide unique opportunity for family members to consider and remark upon language. Not only do young family members have access to a linguistically rich environment, but they are also actively involved in ways that promote turn-taking, reading signals, and other linguistically-focused practises.

Because there are more persons at the table, the language is more sophisticated and nuanced than it would be in a dyadic setting (BlumKulka & Snow, 2002). It's been said that learning new words may be aided by participating in lively discussion during mealtimes. Children whose parents use "strange" terms like "stegosaurus" in everyday conversation tend to do better on vocabulary exams (Beals & Snow, 1994). Children whose families engaged in more narrative (e.g., discussing an event from the past) or elaborative talk at the dinner table when they were ages 3 and 4 had greater vocabulary

and story comprehension at age 5 (Beals, 2001). From this vantage point, group meal talks are a potentially fertile ground for language acquisition because to the great volume of information, possibilities for perspective talking, reasoning, and elaboration, and the presence of several speakers. Certainly, these talks do not exist in a vacuum, as one can reasonably anticipate that parents with higher levels of education may also participate in more nuanced and elaborative dialogues with their children at the dinner table.

However, other frequent family rituals, such as combined book reading, may also be connected with crucial developmental outcomes, such as the development of language abilities throughout early life. We now discuss the role that family rituals, such as shared reading of books, and home organisation, may have in a child's ability to learn and adapt to school settings. Enhancing Cognitive Abilities Having a consistent reading pattern before bedtime may help children become better readers when they wake up (Fiese, Eckert, & Spagnola, 2005). "Bridges to literacy" (Rosenkoetter & Barton, 2002) have been defined as routines incorporated in shared book reading, such as seeing natural chances to recognise letters and words, modelling the value of reading to young children, and working together to create sense of a shared tale. Talking with children during book-reading routines gives a rich, descriptive narrative, which in turn develops children's vocabulary abilities (Hart & Risley, 1995), and shared book reading introduces children to the world of reading in a social setting. Reading habits that provide the groundwork for future academic performance are outlined by Rosenkoetter and Barton (2002). Some examples include talking to a loved one often by reading aloud, responding to their questions, repeating what they say, and exposing them to new noises. Having a regular reading habit with your kid involves more than just reading aloud. Family Routines and Rituals 287 Snuggling up in a rocking rocker before night with a beloved tale, pointing out images, and taking turns sounding out known words is one example. This helps the youngster associate reading with pleasant feelings, and this outlook on reading books carries over into how they feel about reading in the classroom.

Reading books together as a family is a great habit, but having a consistent routine at home may be an even better indicator of how well prepared the family is to help their children succeed in school. Children from families who maintained a high level of routinization over a five-year period (beginning when the children were 4 years old) performed better on standardised tests of academic achievement than those whose families fluctuated between low and high levels of routinization. It's crucial to remember that these impacts are not exclusive to well-educated, middle-class households, even if it's reasonable to argue that parental investments in academic performance and family routines overlap in nontrivial ways. For instance, low-income and middle-income families put the same amount of effort into evening rituals like reading aloud and family dinners.

The significance of every day family routines for the child : In addition, research has linked stable family routines to higher academic achievement in low-income African-American households, both in urban and rural settings (Seaton & Taylor, 2003; Brody & Flor, 1997). Children who have established routines at home may find the transition to school less stressful because they already have a model for structure as well as cultural

based expectations for behaviour, such as listening to and following instructions, taking turns, and being generally orderly (Norton, 1993). Literacy and associated academic skills may benefit from established family reading habits and overall household organisation. We cannot declare with confidence that family routines promote higher academic achievement, just as we could not say that language development or mealtime talks caused greater academic success. Instead, studies show that children from families that make time to read together as a family and who have regular routines (such as eating together and reading aloud) tend to do better in school. Predictability and organisation of routines for the development of social skills is a third issue that has attracted empirical investigation. Formation of Social Competences Family rituals and traditions help to provide a framework within which young children may learn how to behave in accordance with their culture. It's not uncommon to hear "I want to do it myself" from toddlers and preschoolers at home.

Children start to have some influence on family routines throughout the preschool years. Parents are more inclined to give in to their preschoolers' food requests than their early elementary schoolers' activity requests (Nucci & Smetana, 1996). Children may put their newly acquired abilities to the test in the context of their daily rituals and habits. Family members may "scaffold" their kid's behaviour during routines by setting clear expectations, guiding the child's actions towards the desired outcome, and rewarding the child thereafter (Martini, 2002). The meaning and purpose of routines may vary from one culture to the next, despite their numerous commonalities. Cultural communities may have vastly different views and age expectations about children's independence, social connections, and gender roles. It has been discovered, for instance, that Puerto Rican and Anglo mothers have different perspectives on the role of routines in socialisation.

When it comes to daily activities like eating, sleeping, and using the restroom, Puerto Rican moms place greater emphasis on their children's instrumental independence than their Anglo counterparts do. These beliefs are shown in how Puerto Rican moms are more likely to physically direct their children's hands to their mouths while they are learning to feed themselves, compared to mothers of other ethnicities. Everyday activities provide parents and children with chances to help their children build skills that promote independence and socialisation. Cultural mores moderate involvement and autonomy, and the ways in which these traits manifest in daily activities might vary between ethnic groups. Because of this, the same action might have different connotations depending on the culture in which it is performed. Although there is some proof of cultural differences, there is less evidence linking cultural differences in daily practises to differences in developmental attainment of social competence. It's crucial to keep in mind, though, that cultural norms for how and when people acquire social skills may vary greatly from one family to the next. For instance, in contrast to what is predicted by tests normed for the US mainland Caucasian population, Puerto Rican parents, carers, teachers, and therapists believe that children with impairments would need their assistance for a longer period of time with many everyday activities (Gannotti & Handwerker, 2002). Thus, the mundane acts of feeding oneself and one's family are not only rooted in cultural norms but also constitute part of daily life.

What makes a good daily routine?

The best routine is the one that works for your household. There are additionally three distinguishing characteristics.

- (i) **Wellplanned** : In a well-established routine, everyone knows their place, is comfortable in it, and accepts their responsibilities as fair and acceptable. Your kids probably know that after dinner they each take a turn doing the dishes and drying them. Including older kids in household routine planning is beneficial.
- (ii) **Regular** : Maintaining healthy habits becomes second nature. Walking to school together could be something you look forward to doing with your friends.
- (iii) **Predictable**: Consistency and regularity are hallmarks of a solid routine. Everybody is prepared for the day ahead. Washing school uniforms over the weekend ensures that they will be clean and dry by Monday morning. Disabled children may benefit greatly from having routines in place. They may be especially helpful for kids who have trouble accepting or adapting to new situations.

Toddlers and preschoolers: ideas for daily routines : Preschoolers and toddlers may benefit from routines for:

- i. prepping for the day
- ii. Food consumption
- iii. Time spent together playing and chatting
- iv. spending time reading or sharing tales
- v. Getting into bed and taking a bath at night.

Scheduled weekly events like playdates, playgroup, park visits, and family get-togethers are another option. Your kid will most likely be looking forward to these weekly highlights.

School-age children: ideas for daily routines : Children of school age may benefit from routines for:

- i. daily routines of getting up and retiring
- ii. Participating in Extracurricular Activities
- iii. assisting around the house by doing tasks such as unloading the dishwasher, folding clothes, or feeding the dogs
- iv. Having to do it.

During school breaks, you may be able to be more lenient with your kid(s)' regular schedule. The youngster may get to sleep in a little later, go on more playdates, or play video games for longer than usual.

Teenagers: ideas for daily routines: For teenagers, you could have routines for:

- i. Getting ready for the day or relaxing after a long day
- ii. making mattresses, cleaning, and performing laundry are all examples of household duties.
- iii. Learning through doing
- iv. engaging in extracurricular pursuits, whether recreational or athletic
- v. time spent with loved ones
- vi. just chilling out before hitting the hay.

Children and adolescents may outgrow or begin to question certain rituals as they mature. Keeping up with a growing youngster will need you to be adaptable and open to change. Changing things like bedtimes or task schedules might be necessary.

Family Routine and Traditions

Family rituals, customs, and ingrained patterns of interaction all contribute to the unique character of each and every family. Many families have rituals that they do regularly as a way to reinforce the relationships between members of the family. However, family rituals and customs serve as more than simply opportunities for bonding; they are also prime chances for parents and other carers to influence their charges' psychological and social growth.

Children's behavioural and emotional development may be guided by the predictable framework provided by family traditions and rituals. Children's commitment and behavioural performance might benefit from the establishment of routines. However, rituals are more symbolic in that they foster a feeling of community, which is crucial to a young child's emotional development. Traditions and customs are passed down from one generation to the next because they have significant emotional and psychological value for their participants. As a result, the beneficial habits and customs parents establish for their children's social and emotional growth will also benefit subsequent generations.

Children begin their development from the moment of their birth

Family customs and rituals reveal not just the quantity of time but also the quality of time and emotion invested in them by family members. Children require such environments to learn what is expected of them at different ages, to practise independence, and to learn how to form healthy relationships. As they get used to their routine, they gain the confidence and trust that comes from knowing what to expect. Children's development of the social and emotional skills necessary to become productive members of society may take place in the context of meaningful family rituals and traditions.

Different families will have unique customs and traditions. Family meals have been shown to improve children's motivation, identity formation, and reduce risky behaviour. Children's and the family's social and emotional development may both benefit from the practise of commemorating significant life events and developing rituals specific to holidays. Children will learn through seeing these interactions how to communicate with others, care for and support those close to them, engage in self-reflection, find common ground, work together, and much more.

Conclusion

From the beginning, a child's family is the primary source of love and support. Children, teenagers, and young adults may benefit from participating in regular family rituals and ceremonies. They provide children stable and regular family connection patterns, which is crucial for their overall development. However, the most beneficial consequences come from the quality of family rituals and traditions rather than the quantity of time spent together.

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