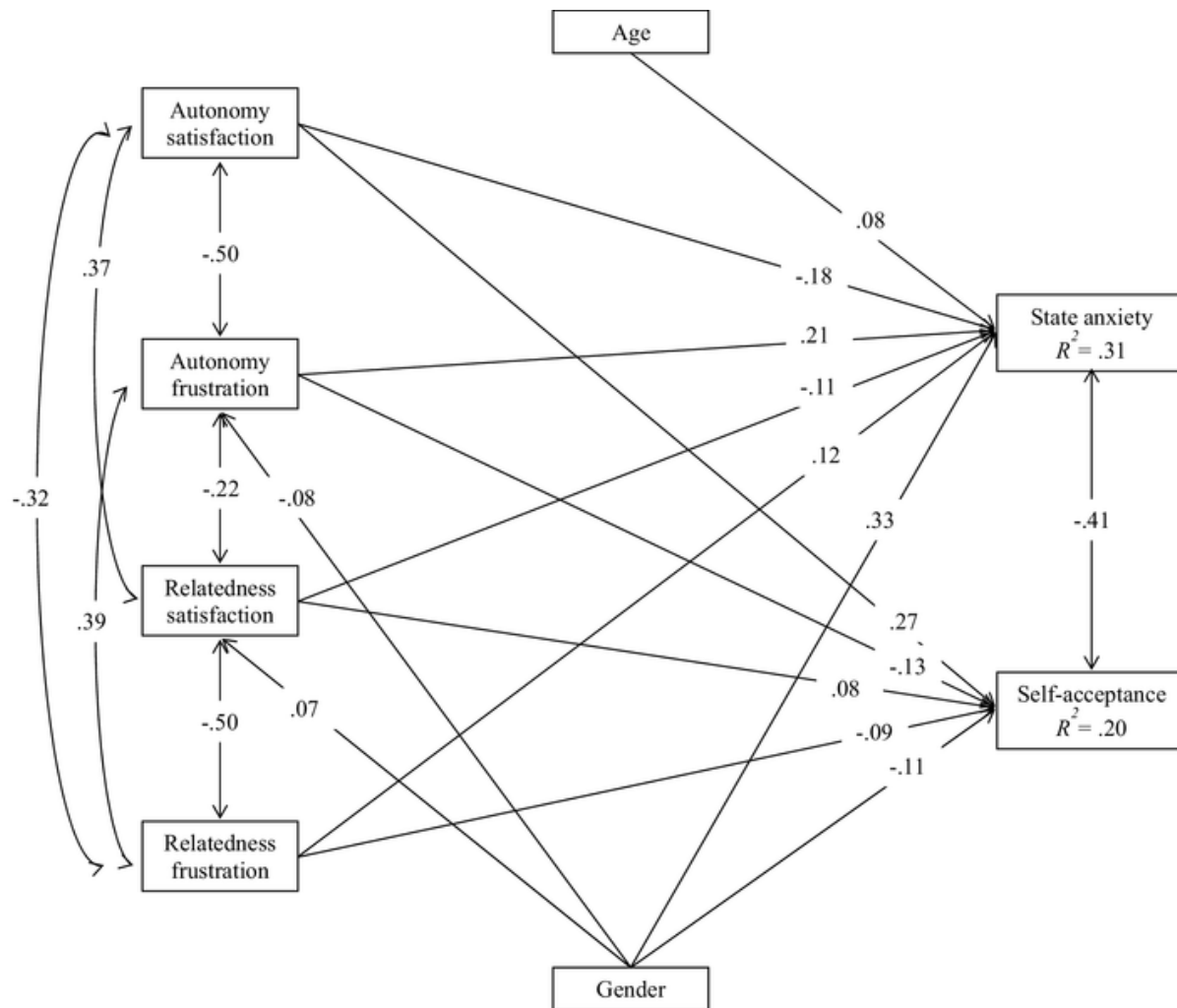


# ARC – Relatedness Source Sheet

What connections between participants are made accessible by this program?



(Inuglia et al., 2018)

All directionality is hypothesized (correlation  $\neq$  causation)

Correlations:

- 1) From 0 – 1, there is a direct relationship between the two variables (as one goes up, the other goes up, as one goes down, the other goes down)
- 2) From -1 – 0, there is an inverse relationship between the two variables (as one goes up, the other goes down)

## Measures

### Autonomy and relatedness satisfaction and frustration

Adolescents filled out four subscales of the Basic Psychological Need Satisfaction and Frustration Scale (BPNSFS; Chen et al. 2015). The scale contains 24 items assessing the satisfaction and frustration of autonomy, relatedness, and competence (for the present study, the competence subscales were not used): Autonomy satisfaction (4 items; e.g., “I feel a sense of choice and freedom in the things I undertake”), Relatedness satisfaction (4 items; e.g., “I feel that the people I care about also care about me”), Autonomy frustration (4 items; e.g., “I feel forced to do many things I wouldn’t choose to do”), and Relatedness frustration (4 items; e.g., “I feel that people who are important to me are cold and distant towards me”). Participants responded on a 5-point Likert scale ranging from 1 (*completely disagree*) to 5 (*completely agree*). Scores were averaged across all items. In the present study, the subscales had adequate internal consistency: Cronbach’s alphas ranged from 0.79 to 0.81.

### Perceived parental psychological control

Adolescents were administered the Psychological Control Scale-Youth Self-Report (PCS-YSR; Barber 1996). It globally includes 16 items (8 items for each parental version), such as “My mother/father is a person who is always trying to change how I feel or think about things”. Participants responded on a 3-point Likert scale ranging from 1 (*not like her/him*) to 3 (*a lot like her/him*). The mean of all items was computed with higher scores indicating more parental psychological control. In the present study, the scale had adequate internal consistency: Cronbach’s alpha was 0.76 for mother and 0.78 for father.

### Perceived parental autonomy support

Participants filled out the Autonomy support subscale of the Perceptions of Parents Scale (POPS; Grolnick et al. 1991). It globally consists of 12 items (6 items for each parental version), such as “My mother/father always tells me what to do”. Participants responded on a 7-point Likert scale ranging from 1 (*not true for me*) to 7 (*completely true for me*). The mean of all items was computed with higher scores indicating more parental autonomy support. In the present study, the scale had good internal consistency: Cronbach’s alpha was 0.83 for mother and 0.80 for father.

### State anxiety

Adolescents filled out a subscale of the State Trait Anxiety Inventory (STAI; Spielberger et al. 1983). It consists of 20

items assessing state anxiety (e.g., “I am tense”). Items were rated on a 4-point Likert scale ranging from 1 (*a very bad description of me*) to 4 (*a very good description of me*). In the present study, the scale had excellent internal consistency: Cronbach’s alpha was 0.92.

### Self-acceptance

Participants were administered the Self-acceptance subscale of the Psychological Well-Being Scale (PWS; Ryff 1989; Ryff and Keyes 1995). It consists of 3 items (e.g., “I like most aspects of my personality”) assessing the positive attitude towards oneself and one’s past life. Participants were asked to indicate the degree of agreement with each statement on a 4-point Likert scale ranging from 1 (*a very bad description of me*) to 4 (*a very good description of me*). In the present study, the subscale had good internal consistency: Cronbach’s alpha was 0.84.

### Procedure

The Institutional Review Boards (IRB) of the University of Palermo and the University of Messina approved this study, which was conducted in conformity with the guidelines for the ethical treatment of human participants of the Italian Association of Psychology (Associazione Italiana di Psicologia 2015). Participation in the study was voluntary and anonymous, and participants received no compensation; 98% of the students initially contacted agreed to take part in the research. Prior permission was obtained from each participant or their parents for minors. Participants received written information about the study. The scales were administered collectively during class hours; it took no longer than 30 min to complete.

### Plan of data analysis

In order to test the hypothesized models reported in Figs. 1 and 2, a series of path analysis was performed using EQS 6.1 (Bentler 2006). All models testing used maximum likelihood estimation. In addition, robust statistics were used in order to account for the multivariate non-normality of variables (normalized Mardia’s coefficient was 13.19,  $p > 0.001$ ); robust statistics included the Satorra-Bentler  $\chi^2$  test statistic ( $SB\chi^2$ ) and robust Comparative Fit Index (CFI; Satorra and Bentler 1994), both of which adjust standard errors to calculate parameter estimates in situations where multivariate normality cannot be assumed. In evaluating the overall goodness of fit for path analysis models, the following criteria was used: the robust CFI  $> 0.95$  (Kenny and McCoach 2003), the Root-Mean-Square Error of Approximation (RMSEA)  $< 0.05$  (Steiger 1990).

**Lubavitcher Rebbe:** The Hebrew term for sacrifices (*korbanot*) is related to the word *Kiruv* meaning "close," as the process of bringing sacrifices in the Temple brings man closer to his Creator. Ironically, the word "close" itself suggests a certain distance. For if 2 entities are merely "close" to each other, they remain in the final analysis separate; they have come close together despite their inherent separateness.

Incense/*Ketoret* suggests "connecting." [*Katar* is the Aramaic translation of the Hebrew word *Kesher*/knot or connection.] Here we are not speaking of 2 separate entities which have become close, but rather of 2 entities that have become one. Thus the offering of the incense in the Holy Temple was a process by which man and G-d, who had already become close through the offering of sacrifices, were then joined together in total oneness.

In order to stress this point, the command to build the Incense Altar was recorded here, at the end of *Parashat Tetzaveh*. The Tabernacle had been erected, the Priests inaugurated, and G-d's presence rested in the Tabernacle. (Ibid. 25-29) Nevertheless G-d was only close to the Jewish people and not one with them (in a revealed manner) until the incense was offered.

**Zohar Vayakhel 219:** It is written about Aaron, "*And he stood between the dead and the living, and the plague was stayed*" (Numbers 17:13). For he bound the Angel of Death, so he could not have power at all, nor carry out punishment. A sign was given to us, that wherever the section of the incense is said with intention and a willing heart, death has no sway over that place, nor can it harm. Also other nations have no power over that place.

...

Come and see: whoever is pursued by Judgment, is in need of incense and must repent before his Master. For it helps judgment to disappear from him. And surely judgment leaves him, if he is wont to say twice a day, morning and evening, the passage of the incense, as is written: "*sweet incense every morning... at evening, he shall burn incense upon it*" (Ex. 30:7-8). Upon this, the world continually exists, as is said, "*a continual incense before G-d throughout your generations*" (Ibid. 30:8). Assuredly, this world is sustained by it and so is the World to Come.

## Genesis 27: 23-28

וְלֹא הִכִּירוֹ כִּי־הָיוּ יָדָיו כַּיְדֵי עֵשָׂו אֲחֵיו שְׁעָרֹת וַיְבָרְכֵהוּ:

He did not recognize him, because his hands were hairy like those of his brother Esau; and so he blessed him.

וַיֹּאמֶר אֵתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנֹכִי:

He asked, “Are you really my son Esau?” And when he said, “I am,”

וַיֹּאמֶר הַגִּישָׁה לִּי וְאֶכְלָהּ מִצֵּיד בְּנִי לְמַעַן תְּבָרְכֵנִי נַפְשִׁי וַיִּגְשֵׁהוּ וַיֹּאכַל וַיָּבֵא לוֹ חֵיִן וַיִּשְׁתָּ:

he said, “Serve me and let me eat of my son’s game that I may give you my innermost blessing.” So he served him and he ate, and he brought him wine and he drank.

וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה־נָּא וּשְׁקֵה־לִּי בְּנִי:

Then his father Isaac said to him, “Come close and kiss me, my son”;

וַיִּגַּשׁ וַיִּשְׁקֵהוּ וַיִּנְרַח אֶת־רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רָאֵה גֵרִים בְּנֵי כְּנָעַן שָׂדֵה אֲשֶׁר בָּרַכּוּ יְהוָה:

and he went up and kissed him. And he smelled his clothes and he blessed him, saying, “Ah, the smell of my son is like the smell of the fields that the LORD has blessed.

וַיְתַּוְּלֶהָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

“May God give you Of the dew of heaven and the fat of the earth, Abundance of new grain and wine....