

Mothers' beliefs about emotions, mother-child emotion discourse, and children's emotion understanding in Latino families

Marie Belle Perez-Rivera

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Dr. Julie Dunsmore

Dr. Danny Axsom

Dr. Laura Gillman

Dr. Robin Panneton

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ABSTRACT

The purpose of this study was to better understand associations between acculturation, parental beliefs, mother-child emotion talk, and emotion understanding in Latino preschool-aged children. Research on Latino families may prove to be important given the little research that has focused on emotion understanding strictly in Latino cultures. Forty Latino mother-child dyads were observed throughout a series of naturalistic observations. Mothers self-reported their acculturation and their beliefs about the value and danger of children's emotions, children's emotional development processes, and their role in guiding their children's emotions. Mother-child emotion talk and framing was measured during a 15 minute story-telling task using a Lego house and through a wordless picture book. Children's emotion understanding was measured using two standard tasks. Results showed that mothers' acculturation was related to their beliefs about the danger of emotions, their role in guiding their child's emotions, and their child's readiness to learn about emotions. Mothers' acculturation was also related to children's emotion understanding. Mothers' beliefs about guiding children's emotions were related to mothers' labeling of emotions and to children's emotion understanding. This study confirms and expands several previous findings relating to emotion socialization of children. Overall, results highlight the importance of acculturation for parents' beliefs about emotions and children's emotion understanding.

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Chapter 1 Introduction

1.1 Overview

Preschool aged children's emotion understanding comprises a fundamental aspect of their social development because children so often rely on this understanding when interacting with others (Denham, Zoller, & Couchoud, 1994). During preschool years, children significantly improve in emotion identification skills and increasingly verbalize causes and consequences of emotions of others and themselves (Denham, 1986; Denham, et al., 1994). According to Denham, Zoller, & Couchoud, (1994), emotion understanding "allows children to state their own feelings, to understand feedback on these feelings, and to process more completely causal associations between events and emotions" (p. 928). Therefore, emotion understanding plays an important role in children's prosocial behavior (Denham, 1986) and positive interactions with peers (Denham, McKinley, Couchoud, & Holt, 1990).

In order to better understand socialization of child emotion-related outcomes like emotion understanding, Eisenberg and colleagues (1998) presented a heuristic model of four types of factors that contribute to the socialization of children's emotions: child characteristics (such as age and sex), parent characteristics (i.e., parenting style, beliefs about emotions), cultural factors (i.e., norms and values about emotions), and context (the current situation). Please see Figure 1. As Figure 1 shows, Eisenberg and colleagues (1998) propose that parents' emotion-related socialization behaviors (ERSBs), including parent-child discourse about emotions, mediate the influence of parental and cultural factors on children's emotion understanding and, ultimately, children's overall social competence.

In this study, I address Eisenberg and colleagues' (1998) model by examining how parental beliefs about emotions (parent characteristic) are linked to parent-child discourse about emotion (ERSB) and to preschool children's emotion understanding (child outcome) within Latino families (cultural factor). Despite the large body of research demonstrating the importance of emotion understanding for children's concurrent and longitudinal outcomes, little research has focused on the development of emotion understanding in Latino preschool-aged children. Therefore, it is critical to expand the literature to examine Spanish-speaking preschool-aged children's emotion understanding and their emotion socialization.

In the following sections, I will first discuss the importance of cultural research in general and of researching emotion socialization processes in Latino populations in particular. This section will include a combination of disciplines, including sociological, psychological, and feminist perspectives that take into account questions of power subjugation and agency as they relate to knowledge production. Second, I will summarize research on preschool children's emotion understanding and its relation to later outcomes. I will then describe research on how parent-child emotion talk relates to preschool children's emotion understanding. Finally, I will discuss the emerging research on parental beliefs about emotions and the relation of parental beliefs to parent-child emotion talk and child outcomes.

1.2 Emotion Socialization within Cultural Context: Importance of Studying Underrepresented Cultures

Culture is an important and extremely influential aspect of one's language, behavior, beliefs, and emotions. Many researchers agree that culture significantly affects social emotional development and well-being (Cervantes, 2002; Eisenberg, et al., 1998; Kitayama & Masuda, 1995; Markus & Kitayama, 1991, 1994; Miller, 2000; Serpell, 2000; Shields, 2000). However, although researchers do agree that cultural differences may exist, the habit of conducting research on white middle-class Anglo-American families has become commonplace. In other words, knowledge-generating processes are predicated on White, middle-class male cultural norms; this is because race, class, and gender matter and influence power (Miller, 2000). Though many researchers note in their discussions of their findings that it is important to examine potential cultural differences, few actually study populations other than predominantly white, middle-class families. Alluding to the importance of including under-represented groups is not enough. We need to understand multiple cultures and how race, class, and gender impact everyday life for the sake of better understanding development, more specifically emotional development. In the following sections, I address the importance of an interdisciplinary approach to examining development within cultural contexts. I then address, in turn, sociological, cultural, and feminist approaches.

1.2.1 Interdisciplinary approach

Interdisciplinary efforts are important for this work because they mirror the process of power struggles within the knowledge system more appropriately. In other words, it is necessary to investigate how different perspectives view different phenomena. By doing this, we can come

to understand how knowledge is produced and accepted in different fields and how power influences what is considered “knowledge.” The coalescence of orientations is necessary in order to deconstruct our common understanding of “knowledge” production and the research process and construct a more valuable and representative knowledge base on emotion that takes into account and values different cultural systems and their attending knowledge production. Additionally, this merging of perspectives will enhance our limited understanding of not only emotions in Latino cultures, but also emotions overall.

The discipline one uses to examine particular phenomena affects understanding and evaluation of those phenomena. For example, Scholnick (2000) stated, “disciplines are cultures with unique linguistic practices that shape the framework within which data are viewed” (p. 30). That is, depending on what discipline the researcher specializes in, the language used to describe the phenomenon affects how it is understood. Additionally, the language used to explain the experience may constrain our understanding of that phenomenon. Furthermore, what originally may appear as holes in the literature may actually represent a lack of communication between disciplines rather than a lack of research on the phenomenon.

Developmental psychology does, inevitably, benefit from a combination of different perspectives from various fields. Some common fields from which developmental psychology has drawn are biological sciences, cognitive sciences, sociology, and anthropology (Miller & Scholnick, 2000). Of particular relevance for this investigation are sociological, cultural, and feminist perspectives on emotions.

1.2.2 Sociological approach

Sociology views emotions as the bridge through which interpersonal relationships are understood and preserved both socially and culturally (Turner & Stets, 2005). Furthermore, emotions are constructed socially, meaning that what people “feel” is socially conditioned in cultures by participating in these social structures. As Ellsworth (1994) stated, “the process of socialization is a process of teaching children by precept or example how to feel about feelings” (p. 39). Accordingly, cultural beliefs, norms, and philosophies influence these social structures, which, in turn, define which emotions are to be expressed and how individuals in that community will experience them. Sociologists’ view of emotions as socially constructed may focus attention on how emotions are both influenced by and affect interactions in social situations that are shaped by cultural practices, values, and beliefs. According to Gordon (1990),

members of a society learn how to label and experience emotions and learn the shared meanings of each emotion through interactions with others in that society. As Frijda and Mesquita (1994) stated, “it is through emotion significance that cultural models and norms affect individual emotional experience” (p.59).

1.2.3 Cultural approach

The cultural approach to emotions consists of thinking about emotions as “roles that people fulfill to play out culture-specific identities and relationships” (Oatley, Keltner, & Jenkins, 2006, p.62). People from different cultures have different values that affect how they view emotions and express those feelings. Different values, which are influenced by culture, influence what elicits emotions and how we choose to express them. Studying culture may elucidate how social processes affect development (Shields, 2000).

Except where indicated, much research on emotion socialization has been conducted with mostly middle-class European-American families (Bosacki & Moore, 2004; Denham, et al., 2002; Denham, et. al, 2003; Denham & Kochanoff, 2002; Lindsey & Mize, 2000; Miller, Fine, Gouley, et al., 2006; Martin & Green, 2005; Nixon & Watson, 2001; Ontai & Thompson, 2002). Additionally, three cultural limitations have historically restrained psychological research: (1) non-representative samples, (2) a biased appraisal of other cultures, and (3) a bias to the audience to which the research is addressed (Serpell, 2000). Due to this criticism, cross-cultural research has been receiving more recognition in developmental psychology, and most developmental researchers recognize that multi-cultural investigation is imperative to better understand both the essence of and progression in psychological development (Bornsteirn, 1991; Bornsteirn, 1995; Cervantes, 2002; Chong & Baez, 2005; Cole, Bruschi, & Tamang, 2002; Cole & Tamang, 1998; Eisenberg, 1999, 2002; Goodnow, Cashmore, Cotton, & Knight, 1984; Harwood, Scholmerich, & Ventura-Cook, 1996; Hopkins & Westra, 1988; Kitayama & Masuda, 1995; Leyendecker, Harwood, Lamb, & Scholmerich, 2002; Markus & Kitayama, 1991, 1994; Mesquita & Frijda, 1992; Miller & Harwood, 2002; Rubin & Chung, 2006; Savage & Gauvain, 1998; Serpell, 2000).

One commonly made mistake is to define “normal” development strictly in the sense of one culture, more specifically, in terms of a European-American culture. What is considered normal or abnormal is highly situation- and context-specific (Rubin & Chung, 2006). Examining multiple cultures and ways of thinking in regards to parenting will sharpen our awareness and improve our understanding of parenting. Furthermore, investigating parenting beliefs in

underrepresented cultures may elucidate different influential variables that have gone unnoticed in monocultural investigations. Additionally, multi-cultural parenting research will aid us in better understanding whether certain phenomena occur only in specific cultures or if it occurs throughout all cultures. Therefore, cross-cultural research provides for “an unconfounding of variables” (Rubin & Chung, 2006, p.10) that may have an effect on development, but that are unknowingly confounded in monocultural research.

Another important reason for conducting cultural research about parenting beliefs and behaviors is for interpretation purposes. In order to better interpret and understand individuals’ actions and ideas, one must explore their behaviors in that specific context, more specifically, in the environment where that culture is present (Bornstein, 1995). Parents’ reactions to children’s behavior may have different meanings depending on the culture to which the parent and child belong. Therefore, one must look at “other” contexts, in this case Latino families, in order to better understand these processes.

One important parental role is to teach the child how to behave, think, and speak within her/his given society/ culture in order to survive within that context, or in other words, to enculturate children (Benedict, 1938; Bornstein, 1991; LeVine, 2003). Culture affects how and when parents nurture children, how permissive and nurturing they are towards their children, and what behaviors parents value and emphasize (Benedict, 1938; Bornstein, 1991; Erikson, 1950; Rubin & Chung, 2006). Furthermore, the family system influences and is influenced by the society and culture to which it belongs. Cultural roles and rules within one’s society influence children’s experiences, parents’ short- and long-term goals for their children, and parents’ behaviors in striving to meet those goals. In other words, culture fundamentally shapes parenting behaviors and children’s experiences.

According to Kitayama and Masuda (1995), emotions are “socially shared” scripts. For example, cultures are comprised of a shared pattern of unique perceptions, beliefs, behaviors, and values about life. These values provide individuals with a standard for specific behaviors and instill valued experiences in the community. Because one’s culture prescribes how one should express and experience emotion (Cole, Bruschi, & Tamang, 2002, Cole & Tamang, 1998; Frijda & Mesquita, 1994; Liew, Pidada, & Eisenberg, 2001; Markus & Kitayama, 1991; 1994), one way that culture may be passed down to future generations is through emotion discourse and

emotion-related socialization practices. Thus, it is crucial to examine emotion socialization and emotion understanding in underrepresented groups such as the Latino population.

Because of the social dimension of emotions, we need to focus on the contexts in which emotions are experienced rather than looking at emotions in a particular situation and generalizing results to other situations and contexts. We also need to understand that emotional experiences are merely representations of that particular situation and therefore reveal the power of the language one chooses to use in explaining that experience, what the emotion is, and what it means. For example, the words used to describe emotions about an experience affect how one remembers, experiences, and defines the situation. Furthermore, the cultural scripts an individual holds affect how, when, where, and why he/she expresses emotions (Turner & Stets, 2005). Thus, expression of emotions first deals with the form of talk, that is, how individuals choose words, phrases, tones, timing, pace, etc. The second aspect of expressing emotions is the use of rituals, or stereotyped series of talk that open, close, construct, rectify, and keep the interaction going. Therefore, it is important to understand how people come to understand and express their emotions.

1.2.4 Feminist approach

In regard to the feminist perspective, feminist theory holds that we must understand issues of power, such as “who has it, how they get it, how it is used, and what its consequences are” (Smuts, 1995, p.2). Therefore, it is crucial that we merge this orientation with that of sociology and psychology. If we understand power, then we may begin to understand why we only study Anglo culture as normative and base our knowledge on this culture. Additionally, we may also understand why we see differences in emotion and where these differences stem from rather than assuming that we are observing naturally occurring cultural differences.

All of the disciplines described use different lenses to answer their questions which, consequently, affect their vision. From both the feminist and developmental perspectives, experiences are not universal and decontextualized. That is, experiences are situated and context specific. However, developmental perspectives less effectively focused on experiences across situations and contexts, especially in regard to culture (Miller & Scholnick, 2000). Feminist perspectives look at global issues such as cultural differences in gender. For example, a feminist approach might examine what roles, stereotypes, and cultural scripts are assigned according to gender. Additionally, feminist perspectives address how the amount of power one has affects

what experiences are possible and therefore how one develops both socially and cognitively (Miller & Scholnick, 2000). Thus, feminist perspectives are greatly needed given psychology's history of largely white, male supremacist perspectives.

Feminist perspectives are important in our study of children's development in particular for two reasons. First, feminist theories hold that it is important to study and further explore individuals within their cultures rather than generalizing findings from a dominant group to a minority group (Miller, 2000) That is, in regards to this thesis, it is important to study Latino families and their children rather than assuming that the beliefs and interactions of non-Latino families are the same as Latino families. Second, Miller (2000) notes, "the most valid knowledge may often come from truth in one's own experience in particular contexts rather than from abstract, decontextualized generalizations based on the perspective of the dominant group in the society" (p. 49). This is significant in our concepts for studying cultures in that we can now understand how mystified and distorted our "knowledge" may be. For example, it is necessary to understand that our experiences as researchers also provide valid and informative data, and we cannot nor should not ignore our experiences. Instead, as researchers, we should reflect on our biases and locate ourselves within, not outside of, the subject of study. By doing so, we step outside the subject-object relationship as a white-supremacist patriarchal mode of knowledge production and become better able to understand cultures for what they are and how they understand their world rather than thinking of them as the exceptions to the norm based on scientific, non-experiential, data.

1.3 Emotion Socialization within Cultural Context: Focus on Latino Families

1.3.1 Facts about the Latino population in the United States

Latino individuals currently form the largest "minority" group in United States, with a total of 39 million Latinos in 2003 and 41 million in 2004 (The New Strategist Editors, 2006; Chong & Baez, 2005). Latino individuals account for roughly 14 percent of the American population today. Additionally, the Latino population is growing. According to the U.S. Census Bureau, the Latino population grew 16 percent between 2000 and 2004.

When compared to Latino families, Caucasian non-Latino households are more likely to be headed by people living alone, whereas Latino households are usually larger and are more likely to include children (The New Strategist Editors, 2006). The median Latino household income (\$32,997) is lower than the median non-Latino household income (\$47,777; The New

Strategist Editors, 2006). Because of the fast-growing Latino population and the slow-growing Caucasian, non-Latino population, non-Latino white individuals are no longer considered the “majority” in many American cities today. Additionally, it is important to understand that individuals from Latin America simultaneously function within “diverse cultural frameworks” from which they are comprised, independent from their ethnic origin (Montesino, 2003). That is, Latino individuals in the United States are simultaneously influenced by various cultures: American, Latino, indigenous, and African, just to name a few. These influences cannot be parceled out and studied separately within the Latino individual, but we do need to be aware of their influence in everyday life and use this knowledge to make a difference in our understanding of cultural influences.

1.3.2 Parental beliefs and socialization within Latino families

As previously mentioned, parental beliefs and evaluations of children’s behaviors are culturally influenced and therefore may vary from culture to culture. Also, the emotional significance one ascribes to a situation, the manner in which one expresses those emotions, and how one copes with these experiences is affected by culture (Mesquita & Frijda, 1992). Generally speaking, Latino populations have a tendency to emphasize group conformity, respect, and harmonious social interactions, also referred to as collectivism. On the other hand, European American populations tend to emphasize the individual and independence from others, also referred to as individualism (Leyendecker, Harwood, Lamb, & Scholmerich, 2002; Markus & Kitayama, 1991). Miller and Harwood (2002) found that European-American mothers tend to emphasize children’s personal choice (independence) whereas Puerto Rican mothers tend to emphasize children’s interdependence with the mother.

Although Latino populations in the United States have emigrated from a variety of different Spanish-speaking countries, research has shown that social interdependence is manifested throughout this community with an emphasis on respect and connectedness to one’s extended family (Leyendecker, et al., 2002). Therefore, Latino parents may have a tendency to describe and evaluate their children’s behaviors based on traditional group ideals and norms, rather than on individualistic goals and beliefs. There have also been differences found between Anglo-American mothers and Latino mothers in terms of mothers’ perceptions of children’s desirable and undesirable behaviors (Harwood, Schoelmerich, Ventura-Cook, Schulze, & Wilson, 1996). Harwood and colleagues (1996) demonstrated that European-American mothers

tend to rate children's self-maximization (e.g. independent, self-confident, etc.) behaviors more desirable, whereas Latino mothers tend to rate children's proper public (other-focused) behavior as more desirable. These results demonstrate a relation between culture and parents' evaluations of children's behaviors.

These differing belief systems may be related to parent-child emotion discourse and children's emotion understanding. For example, Latino parents, because of their other-focused perspective and tendency to promote interdependence with the mother, may believe in providing more guidance to their child, and during parent-child emotion discourse may include more explanations of emotion and more emotion framing. In contrast, European-American parents, because of their tendency to promote independence, may believe in providing less guidance and, to allow the children to develop their social-emotional skills on their own, may include fewer explanations of emotion and less emotion framing. Because of this difference in parent-child discourse, children's emotion understanding may also be affected.

1.3.3 Acculturation

According to Savage and Gauvain (1998), "it is misleading to study Latino culture without also examining specific subgroups defined by acculturation status because beliefs about childrearing may be associated with this factor" (p. 322). Acculturation is described as the process by which a newcomer adapts to a new culture and involves a "fundamental change which includes relearning the meaning of symbols, readjusting to a new system of values, and relinquishing some old customs, beliefs, and behaviors" (Burnam, Telles, Hough, Karno, & Escobar, 1987, p. 107). Acculturation has frequently been examined by exploring two different outcomes: psychological and socio-cultural adaptation (Berry, Phinney, Sam, & Vedder, 2006). Psychological adaptation refers to the overall well-being of the person or group and his/her mental health (Berry, Phinney, Sam, & Vedder, 2006). Socio-cultural adaptation includes the person's social competence in his/ her ability to manage her/his life in the intercultural situation (Berry, Phinney, Sam, & Vedder, 2006).

It is important to note that the acculturation process is not a "linear, one-directional process" (Castillo, Conoley, & Brossart, 2004, p.151). That is, acculturation is a multidimensional process whereby individuals have the opportunity to participate in different ways. According to Berry (2006), there are four ways to engage in the process of acculturation: (1) assimilation, (2) integration, (3) marginalization, and (4) separation. Those who either

assimilate or separate tend to adopt the attitudes and behaviors of only one culture, either the host culture or the culture of origin. Those who assimilate tend to adopt beliefs of the host culture whereas those who separate hold on to the ideas of their culture of origin. Those who integrate identify with both of the cultures' beliefs and actions. Last, those who are marginalized do not identify with either culture.

It is worthwhile to consider that socioeconomic status has been associated with individuals' acculturation levels (Negy & Woods, 1992). For example, Negy and Woods (1992) found that individuals who were more acculturated were more likely to have higher socioeconomic status and more educated parents. However, it is imperative that we keep in mind that the reasons for the socioeconomic differences are unclear. That is, acculturated individuals may fare better in their everyday life and therefore attain higher socioeconomic status. Or, individuals with higher education may have an easier time becoming acculturated (Negy & Woods, 1992).

Acculturation status of parents may be related to how they choose to interact with their children and how they develop their belief systems about children's emotions. For example, highly acculturated parents tend to hold parenting values and customs more similar to the host culture whereas those who have lower acculturation status hold parenting values and practices more similar to their original culture (Karrer & Falicov, 1980). According to Cervantes' (2002) study, low acculturated mothers (Mexican immigrant) used more emotion explanations than labels with their preschool-age children, whereas highly acculturated mothers (Mexican-American) used comparable amounts of both explanations and labels. These results show that highly acculturated parents who tend to value independence also tend to both label and explain emotions whereas those who have lower acculturation and value interdependence may believe in explaining emotions more than actually labeling them. Therefore, investigating acculturation in relation to parental beliefs about emotions may prove to be beneficial in understanding the relations among culture, parental beliefs, parent-child emotion discourse, and children's emotion understanding.

1.4 Preschool Children's Emotion Understanding

According to Bosacki and Moore (2004), emotion understanding is "the ability to identify the expression on a peer's face or to comprehend the emotions elicited by common social situations" (p. 659). Additionally, Saarni (1999) defined emotion understanding as an

individual's ability to discern his/her own emotions and the emotional states of others. Saarni (1999) further recognized that emotion understanding also includes one's ability to use emotion language in effective ways.

Denham (1998) demonstrated that children between two and four years of age learn to accurately label and understand situations that involve emotions. For example, they are able to describe their emotions, understand emotion terms in their interactions with adults, and begin to actually utilize emotion terms in everyday conversations with others (Bosacki & Moore, 2004). Dunn (1998) demonstrated that 3-year old children were able to provide accurate causes and consequences of not only basic emotions, but also emotional goals and results. Furthermore, preschoolers are able to understand the causes of emotions in themselves and in others, more specifically their peers and family members (Dunn & Hughes, 1998; Hughes & Dunn, 1999).

Emotion understanding is composed of individuals' beliefs, objectives, and aspirations, and their relation to overt behaviors (Bosacki & Moore, 2004). Research has shown that much of a child's emotion understanding is mediated by language processes acquired through parent-child conversations or interactions with peers (Ensor & Hughes, 2005; Ontai & Thompson, 2002). It is important to note that emotion knowledge predicts later social behavior even after the removal of the variance explained by verbal ability (Izard, Fine, Schultz, Mostow, Ackerman, & Youngstrom, 2001).

Studying emotion understanding in children at the preschool age is possible due to their development of accurate attributions regarding emotions by using both behavioral (facial and vocal) and situational references for information (Nixon & Watson, 2001). Also, preschoolers' emotion understanding rapidly improves because of their increase in interactions with others and their advances in theory of mind, situation representation, and language abilities, all of which enable preschoolers to participate in emotion discourse (Ontai & Thompson, 2002).

Emotion understanding in children is commonly measured through multi-method approaches which usually include brief vignettes that consist of emotion-eliciting situations (Bosacki & Moore, 2004; Garner, Jones, Gaddy, & Rennie, 1997; Miller, Fine, Gouley, et al., 2006; Nixon & Watson, 2001). Other common measures include puppet story-interviews (Bosacki & Moore, 2004; Ontai & Thompson, 2002), observations of emotion expressions during free-play tasks with others (Denham, et al., 2002; Denham & Kochanoff, 2002), and storytelling sessions (Martin & Green, 2005). Many studies include puppets with four different

faces (happy, sad, angry, and afraid) and ask the child to state what each puppet is feeling (Denham, et. al, 2003). In all of the studies cited, participants were predominantly European-American; none of these studies included a majority of Latino families.

Research on emotion understanding in preschoolers may prove to be beneficial for two reasons. First, emotion understanding has been shown to be associated with children's future positive social-emotional outcomes, such as positive social relationships. For example, children who are more knowledgeable in emotion understanding have more favorable social functioning (Miller, Gouley, & Seifer, 2005), are more prosocial, and more likeable to their peers (Denham, Blair, DeMulder, Levitas, Sawyer, Auerbach-Major, & Queenan, 2003; Denham, McKinley, Couchoud, & Holt, 1990). In other words, the comprehension of emotions allows children to react more appropriately to others, which consequently improves their social relationships (Fine, Izard, Mostow, Trentacosta, & Ackerman, 2003).

Second, emotion understanding, or the lack thereof, is also correlated with children's negative interactions with others (Denham, et. al., 2002). For example, if a child lacks the basic skills necessary to engage in a positive interaction with others, he/she is more likely to fail in that interaction and consequently be viewed as less likeable than those individuals who are able to understand emotions. Furthermore, children with deficiencies in emotion knowledge have been found to be at risk for future internalizing difficulties, such as shame and anxiety (Fine, Izard, Mostow, Trentacosta, & Ackerman, 2003), and behavioral and learning problems (Izard, Fine, Schultz, Mostow, Ackerman, & Youngstrom, 2001; Miller, Fine, Gouley, et al., 2006; Schultz, Izard, Ackerman, & Youngstrom, 2001).

1.5 Parent-Child Emotion Talk and Children's Emotion Understanding

Children may be socialized about emotions directly, through verbal instruction from adults and peers, and indirectly, through modeling and exposure to emotional situations (Suveg, Zeman, Flannery-Schroeder, & Cassano, 2005). Eisenberg and colleagues (1998) propose that parent-child emotion discourse may be the most direct route through which emotion socialization occurs. Research has shown that frequency of parental emotion talk and causal information within these discussions is positively related to children's emotion talk and later emotion understanding (Cervantes & Callanan, 1998; Denham, 1998), children's social status (Bronstein, Fitzgerald, Briones, Pieniadz, & D'Ari, 1993), and boys' socially acceptable behavior and lower incidence of psychological problems (Bronstein et al., 1993). These findings suggest that

children are learning to understand and talk about emotions through their interactions and conversations with adults, more specifically, their parents. Therefore examining parents' emotional discourse with their children may be beneficial in understanding individual differences in children's emotion understanding.

There are a variety of ways that parents' discussion of emotion and emotional expression may contribute to children's socioemotional development (Dunsmore & Halberstadt, 1997). For instance, parents' emotion talk with the child may provide support for the child and may also enhance the child's awareness of emotional states. Parents' choice of which emotions to emphasize and which to ignore and their explanations of the causes and consequences of emotions teach children directly and indirectly which emotions are more important than others. Additionally, children whose parents engage in and encourage emotion talk may be better able to express their emotions, both verbally and nonverbally, and may develop a better understanding of emotions than children whose parents do not engage in or encourage such discussions.

Cervantes and Callanan (1998) were interested in better understanding parent-child emotion discourse and how parents chose to discuss the causes and consequences of emotions with their children. Cervantes and Callanan (1998) studied 84 predominantly European American mothers and their children between the ages of 2, 3, and 4 years. The mother-child dyad participated in a story-telling task using a Lego Dacta Duplo house and six family doll figures. To elicit emotion discourse, four emotionally-laden events were provided: (1) the parents leave on an overnight trip (separation), (2) the child falls and gets injured while playing in the yard, (3) the family dog runs away, and (4) the parents return from the trip (reunion). The discussions were coded for emotion labels (refers directly to the felt emotional experience) and explanations (causes and consequences of emotions). For example, "she is happy" would be considered an emotional label, whereas "he is sad because his friends are ignoring him" would be an explanation. Results showed that mothers' use of labels and explanations was related to their two-year old children's total emotion utterances, labels, and explanations. Mothers' total use of explanations was related to their four-year old children's total emotion utterances. These findings imply that there is a trend in development for mother-child interactions in which both labels and explanations are important in earlier mother-child discourse, whereas only explanations are important in later mother-child discussions (Cervantes & Callanan, 1998).

Cervantes (2002) further studied emotion discourse in low income Mexican- descent mother-child dyads. Forty-eight Mexican-descent mothers and their 4-year old children were studied. Half of these dyads included mothers who were Mexican immigrants and the other half were Mexican-American. These dyads participated in the same storytelling session which allowed for coding of emotion references, labels, explanations, and valence (positive or negative). Results showed that Mexican immigrant mothers used more emotion explanations than labels, whereas the Mexican-American mothers used equivalent amounts of both emotion explanations and emotion labels. Children, however, used similar amounts of explanations and labels, regardless of maternal acculturation.

Another way to measure emotion discourse is Colwell and Hart's (2006) construct of emotion framing. This construct refers to mothers' interpretations of emotional situations and their effects on the modification of emotions for both themselves and their children (Colwell & Hart, 2006). Colwell and Hart (2006) observed 61 predominantly Caucasian mothers and their preschool-aged children. These mother-child dyads were videotaped while participating in a 30-minute play session and book-reading session. The mothers were asked to create a story based on a wordless picture book, *One Frog Too Many*, by Mercer Mayer (1975). The mothers' emotion framing was coded on a five-point scale to determine the extent to which mothers discussed emotions in a positive or negative manner. A score of 1 represented a highly negative emotion framing (i.e.: "The frog is mean!", or "This frog is really sad"), whereas a score of 5 represented a highly positive emotion framing (i.e.: "Oh wow! Look how happy the frog is!"). A neutral score of "3" represented a non-emotional reference (i.e.: "The boy received a gift."). Children participated in an assessment of their emotion understanding while at preschool. Mothers' emotion framing was correlated with children's emotion understanding (Colwell & Hart, 2006). More specifically, children of mothers who used more positive emotion framing had better emotion understanding than children of mothers who used less positive emotion framing.

Eisenberg (1999, 2002) was interested in examining mothers' and preschoolers' emotion talk in a culturally and economically diverse sample. Twenty middle-class and 20 working-class Anglo-American and 20 middle-class and 20 working-class Mexican-American mothers' naturally-occurring conversations with their four year old children were audiotaped and later coded for emotion words. Results showed that mothers and their daughters used more emotion terms than did mother-son dyads (Eisenberg, 1999). Additionally, Eisenberg (1999) found that

middle-class children discussed emotions more frequently than did their working-class counterparts. Furthermore, middle-class Mexican American and working-class Anglo-American dyads talked about emotions more frequently than did Anglo American middle-class dyads, who mentioned emotions more often than working-class Mexican-American dyads (Eisenberg, 1999). Finally, the middle-class mothers talked about more complex concepts than their working-class counterparts, but middle-class children were less directive and asked fewer questions than did working-class children (Eisenberg, 2002).

Overall, these studies demonstrate how important parent-child emotion talk is in children's future emotion talk. Mothers' use of emotion explanations and labels had significant effects on their children's emotion talk in all of the studies (Cervantes, 2002; Cervantes & Callanan, 1998; Eisenberg, 1999, 2002). These studies also illustrate the importance of studying parent-child dyads in naturalistic ways such as conversations and storytelling sessions.

1.6 Associations of Parental Beliefs about Emotions with Parent-Child Emotion Talk and Child Outcomes

As Eisenberg and colleagues (1998) discuss, parents may have varying goals and beliefs in regard to emotion that may influence their emotion-related socialization behaviors. Research demonstrates that parents' beliefs about children's emotions have a significant effect on how they think about and respond to children's behaviors, which, in turn, may have a significant influence on children's future socio-emotional competence (Dix, 1991; Dunsmore & Halberstadt, 1997; Gottman, Katz, & Hooven, 1996, 1997; Katz, Wilson, & Gottman, 1999). For example, some parents may believe that negative emotions are bad and therefore not express them or discuss them with their children. Other parents may believe that negative emotions are just a part of life and therefore are not reserved in their expression or discussion of negative emotions. Gottman and colleagues (1997) explained that some parents believe that negative emotions need to be controlled and therefore may teach their children to reduce, ignore, or avoid feeling or expressing these emotions. On the other hand, other parents may believe that it is good to be in touch with one's feelings and therefore try to teach their children to express their emotions in socially appropriate ways and be more supportive of their children's expressions of these emotions (Gottman, Katz, & Hooven, 1997).

Examining parents' beliefs about children's emotions may provide for a more thorough understanding of parents' influence in the socialization of their children. The beliefs parents hold

may be significant influences on children's social emotional development for two reasons. First, parents' beliefs influence and shape their own actions. Second, parents' beliefs may shape children's social scripts, which have a significant effect on their interpretations of others' and their own emotional experiences (Dunsmore & Halberstadt, 1997).

Much research has been conducted on the influence of parents' beliefs on their parenting behaviors (e.g., Darling & Steinberg, 1993; Dunsmore & Halberstadt, 1997; Eisenberg et al., 1998; Gottman et al., 1996; Halberstadt & Dunsmore, 2004). I will focus on two broad dimensions of parental beliefs apparent in Dunsmore and Halberstadt's (1997) and Gottman and colleagues' (1997) work: value/danger (emotions are valuable or dangerous) and guidance (it is the parents' role to teach children about emotion). Furthermore, a third dimension, children's developmental readiness for socialization, is suggested by Goodnow and colleagues' (1984) and Savage and Gauvain's (1998) work.

1.6.1 Value/danger

Parents' beliefs about the danger and value of emotions may be viewed as orthogonal rather than a single dimension with bipolar ends (Halberstadt, Dunsmore, & Bryant, 2006). In addition, some parents may not value emotions one way or another, and instead believe that emotions simply are a part of life with no need for evaluation (Gottman, et al., 1997). Gottman and colleagues identified parents who value emotions (emotion coaching), parents who devalue emotion (emotion dismissing) and parents who neither value nor devalue emotion (*laissez-faire*). Similarly, in a study of children's coping following the terrorist attacks on the United States of September 11, 2001, Halberstadt and colleagues (in press) found that parents' beliefs that emotions are valuable predicted children's use of emotion-focused coping, and parents' beliefs that emotions are dangerous predicted children's use of avoidance and distraction as coping mechanisms. Both stronger beliefs that emotions are valuable and stronger beliefs that emotions are dangerous predicted children's use of social support. Thus, rather than simply showing inverse associations, beliefs about the value and danger of emotions were separately associated with specific coping mechanisms. These findings lend support to the idea that parents' beliefs about both the value and the danger of emotion may influence their behaviors and emotion discourse with their children.

1.6.2 Guidance

Parents' beliefs about their role in the teaching of emotions may impact the way in which they socialize their children. For example, parents who believe that they should play an active role in their child's social emotional development are less likely to believe that children are capable of learning how to deal with emotional experiences on their own and are therefore more likely to openly discuss emotions with their child. In contrast, parents who believe that they do not play an active role in their child's social emotional development are less likely to teach their child about emotions and how to deal with emotional experiences. For example, Hooven and colleagues (1995) showed that parents who are high in emotion coaching, which includes a belief that parents should play an active role in emotion socialization, have children who show less physiological stress, demonstrate greater ability in focusing attention, and participate in less negative play with peers. Mothers' beliefs about their responsibility in children's socialization of emotion language in particular were related to mothers' and children's emotion talk during mother-child discussions (Cervantes & Seo, 2005) and to children's emotion understanding (Dunsmore & Karn, 2001, 2004).

1.6.3 Developmental Processes

The term "developmental processes" refers to the degree to which parents believe that emotions and emotional styles are stable or malleable at any given time or throughout a longer period of time. Parents' views on their children's developmental processes are likely to affect their own behaviors in reaction to their child's emotional experiences and thus affect children's emotion understanding and emotion discourse. For example, when parents believe children are not ready for emotion socialization, they may not engage in discussion of emotions.

Research demonstrates that parental beliefs about children's developmental readiness are related to children's planning (Savage & Gauvain, 1998), children's motor behaviors (Hopkins & Westra, 1988), skill development (Savage & Gauvain, 1998), and parental negative expressiveness (Dunsmore & Karn, 2001). A comparative study of "expected developmental timetables" (Goodnow, Cashmore, Cotton, & Knight, 1984) in Lebanese-born and Australian-born mothers living in Australia asked mothers about (1) the age at which a variety of skills are expected to appear, (2) the various skills they taught their children before entering school, and (3) how stable they perceived several qualities to be, once they were established. Results indicated that mothers differed in their expectations for their 4 and 5 year-old children. These differences could be accounted for by culture more so than the other factors studied, such as

previous experiences with their own children and comparisons with other children, and advice from formal and informal sources (Goodnow, Cashmore, Cotton, & Knight, 1984). Another study (Savage & Gauvain, 1998) explored parental beliefs regarding the ages at which children should acquire the abilities to plan and participate in a variety of activities and responsibilities. Eighty-five European-American and 78 Latino parents participated. Savage and Gauvain (1998) found that Latino parents believed that children would acquire planning and decision making skills later than did European-American parents. Results showed that Latino children were, in fact, older when they acquired these skills. These and other similar results demonstrate the significant role that parents' beliefs about children's developmental processes may play in children's socialization and acquisition of particular abilities.

1.7 The Present Study

In this proposal, I seek to better understand the relation between Latino parents' beliefs about emotion, their emotion talk, and their children's emotion talk and understanding. Parents' acculturation levels and beliefs about children's emotions were measured using self-report questionnaires. Parent-child emotion discourse was observed using two standard tasks. Children's emotion understanding was also assessed using two standard interview measures. Hypotheses are presented graphically in the conceptual model shown in Figure 2.

Chapter 2 Method

2.1 Participants

Participants were 40 Latino mother-child (Mothers' mean age= 33 years, SD = 6.73) dyads with preschool- aged children (23 girls, 17 boys; mean age= 54.27 months, SD = 7.45). Of these families, 31 of the mothers were married, 4 were cohabitating, 1 was single, and 4 did not respond. These families had an average of two children per household. Twenty-two of the mothers listed themselves as housewives, 7 were full-time workers, and the remainder of the mothers were either part-time workers or students. Mothers' had diverse levels of education (mean level of education: 11th grade, range = 6th grade to graduate school). Additionally these families had a wide range of family incomes (mean family income= \$47,016, SD = \$32,274). Mother-child dyads were recruited through announcements at Virginia Tech and North Carolina State University in Spanish and English, as well as through distribution of fliers to parents via community organizations such as churches and doctors' offices. Additionally, several families who participated also recruited other families to participate in this study. These families were residing in diverse areas such as Raleigh and Smithfield, NC; Blacksburg and Charlottesville, Virginia; Washington, DC; and Baltimore, MD.

Power analyses indicated that there was sufficient power to detect a medium effect size with three predictors simultaneously entered in regression models (Erdfelder, Faul, & Buchner, 1996). Although power is not optimal, this is an underrepresented sample and is worth exploring. Furthermore, this sample size is consistent with previous research (Cervantes, 2002; Eisenberg, 1999, 2002).

2.2 Procedure

I visited the family's home with another bilingual assistant. Following informed consent (Appendix A), mothers completed the Spanish versions of the Parental Beliefs About Children's Emotions questionnaire (PBACE, Halberstadt, et al., 2006, Appendix B), Parents Beliefs About Feelings questionnaire (PBAF, Dunsmore & Karn, 2001, Appendix C), a demographic questionnaire (Appendix D), and the Acculturation Rating Scale for Mexican Americans (ARSMA, Cuellar, Harris, & Jasso, 1980, Appendix E). While mothers completed these questionnaires, the preschool-aged child completed the informed assent and then engaged in two activities to assess her/his emotion understanding, the puppet task (Denham, 1986) and the Diagnostic Analysis of Nonverbal Accuracy-2 (Nowicki & Duke, 2001). Activity order was

counterbalanced. Finally, mothers and children completed the Lego house and wordless book tasks to assess mother-child emotion discourse. Task order was counterbalanced. The entire session lasted about an hour and a half. The families were compensated five dollars for their participation and the child received a small toy.

2.3 Materials

2.3.1 Parents' Beliefs about Children's Emotions (PBACE) questionnaire (Halberstadt, et al., 2008)

During the PBACE, parents read a series of statements and described their agreement with the expressions on a 6-point likert-type scale (1= strongly disagree, 6= strongly agree). These statements express various beliefs about children's emotions and the parents' roles in the socialization of their children's emotions. The mothers read each statement and wrote a number that showed their agreement with that statement.

The following PBACE subscales were used: Parental Guidance (10 items, sample item: It's a parent's job to teach children how to handle negative feelings, Cronbach's alpha = .66), Child Guidance (7 items, sample item: Children can figure out how to express sad feelings on their own, Cronbach's alpha = .83), Value of Positive Emotions (10 items, sample item: It's good for the family when children share their positive emotions, Cronbach's alpha = .39), Value of Negative Emotions (11 items, sample item: It's good for children to feel sad at times, Cronbach's alpha = .76), and Danger of Emotions (16 items, sample item: When children get angry they create more problems for themselves, Cronbach's alpha = .89). Internal consistency for these subscales for this sample was somewhat different from that found in other populations. Internal consistency $>.78$ has been found for all subscales in three different cultures (African American, European-American, and Lumbee).

Much care was taken in translating the PBACE into Spanish for the proposed study. Brislin (1993) recommended that back translation be used as a way to assess equivalence of translations. The questionnaires were first translated from English into Spanish. Then the newly translated document was back translated by a bilingual research student at North Carolina State University. The original, English-version and the Spanish-versions of the questionnaires were then compared to assure that no items lost their meaning in the translation process. This process was repeated until fluent speakers of both Spanish and English found no differences in meaning between the English and Spanish versions of the items. This process only provides for translation

equivalence, and does not offer evidence of scalar or metric unit equivalence of the questionnaire. However, this is common for most research conducted on different cultures.

2.3.2 Parents Beliefs about Feelings (PBAF) Questionnaire (Dunsmore & Karn, 2001)

This questionnaire was adapted for use with parents from Hyson and Lee's (1996) questionnaire, Caregivers' Beliefs About Feelings (CBAF), which assesses early childhood educators' beliefs regarding emotional development and their role in socializing children. The PBAF contains 23 items, as listed in Appendix B. The parents rate their degree of agreement with each item on a Likert-type scale ranging from 1 (strongly disagree) to 6 (strongly agree). The PBAF also consists of two subscales: language processes (Cronbach's $\alpha = .68$, Dunsmore & Karn, 2001) and developmental beliefs (Cronbach's $\alpha = .53$, Dunsmore & Karn, 2001). In this sample, the alphas for the two subscales were somewhat different. For emotion language the Cronbach's α was $.17$, which is significantly low and shows that this subscale is not internally consistent for this group of families. Additionally, the developmental processes subscale had a Cronbach's α of $.74$, slightly higher than in previous studies. The PBAF was translated into Spanish using the same process described above.

2.3.3 Acculturation Rating Scale for Mexican Americans II (ARSMA II, Cuellar, Arnold, & Maldonado, 2006)

This measure contains 30 items that measure acculturation such as familiarity of language and its usage, ethnic identity, and fluency in literacy and writing. The items on the scale are scored on a 5-point Likert-type scale from 1, meaning not at all agree to 5, indicating extremely often. There are two subscales in this measure: Anglo orientation (13 items, sample item: I enjoy listening to English language music, Cronbach's $\alpha = .92$) and Mexican orientation (17 items, sample item: My friends, while I was growing up, were of Mexican origin, Cronbach's $\alpha = .92$). The Cronbach's α for this study are slightly higher than those of previous studies (Cuellar, Arnold, & Maldonado, 2006).

Cuellar, Arnold, and Maldonado (2006) obtained a linear acculturation score by subtracting the mean Mexican orientation score from the mean Anglo orientation score. I used a different scoring method than in previous studies. Given that all of my families were Latino, the overall Mexican orientation score appeared to overpower Anglo orientation. Additionally, it was clear that the majority of the mothers had moderate-to-high scores on both the Mexican orientation and Anglo orientation. Because of this, we decided to look at mothers' acculturation

levels for each of the orientations rather than assign them an overall score. This provided for a richer understanding of acculturation given that many of these mothers were both Anglo oriented *and* Mexican oriented.

2.3.4 Puppet task (Denham, 1986)

First, children examined four laminated line drawings of faces which show four different emotions: happy, sad, angry, and scared. Their identification of facial expressions of emotion was assessed through both pointing to a face after hearing the verbal label (receptive knowledge) and providing their own verbal emotion label for each face (expressive knowledge). If the child correctly identified the emotion, she/he received a score of 2. If the child incorrectly identified the emotion, but correctly identified the positive or negative dimension of the emotion, he/she received 1 point. If the child did not correctly identify the valence of the emotion, he/she received 0 points. Thus, scores could range from 0 to 8. Actual scores for receptive knowledge ranged from 3 to 8 and for expressive knowledge ranged from 1 to 8.

Second, children were shown 20 sock puppet vignettes. The vignette was accompanied by both vocal and visual emotion cues emitted by the puppeteer. Eight of the vignettes consist of emotionally congruent situations. That is, the puppet feels the way most people would in that particular situation. These vignettes assess stereotypical knowledge. In the remaining twelve vignettes, the puppet felt emotions that were incongruent with the child's in that situation. For example, if the child is afraid of dogs (by parent report) the puppet would see a dog and feel happy. These vignettes assess non-stereotypical knowledge. After seeing the vignette, the child was asked to identify the emotion felt by the puppet, using either verbal labels or by pointing to the laminated line drawings of facial expressions from the previous task. The scoring of these vignettes is the same as above. Scores for the stereotypical task could range from 0 to 16 and actually ranged from 4 to 16. Scores for the non-stereotypical task could range from 0 to 24 and actually ranged from 4 to 24. Some families asked me not to do a vignette about a loved one passing away for the non-stereotypical task because they thought it might upset their children. Because of this, I used a prorated score (averaged based on the number of vignettes given) for non-stereotypical knowledge.

2.3.5 Diagnostic Analysis of Nonverbal Accuracy 2 (DANVA2, Nowicki & Duke, 1994)

The DANVA2 measures individual differences in children's accurate receiving of nonverbal information through labeling of facial expressions in photographs of children. This measure has

shown good internal consistency with children as young as three years of age. Validity has been shown through the relation of lower DANVA2 scores with lower teacher-rated social competence in preschool-aged children (Goonan, 1995) and lower achievement in school in preschool-aged children (Nowicki & Mitchell, 1997). Lower DANVA2 scores have also been associated with greater depression (Radloff, 1977) and lower relationship well-being in college students (Nowicki & Carton, 1993) and higher social anxiety in college women (Watson & Friend, 1969).

In this measure, children were asked to label the emotions on 24 color photographs with equal numbers of happy, sad, angry, and fearful facial expressions. These photographs also depicted individuals expressing high or low intensities of each emotion. Twelve of the photographs were male individuals and the other 12 were female. The photographs were shown to the child for three seconds and they had an unlimited amount of time to select one of the four emotions: happy, sad, angry, or fearful. The responses were scored as either correct (1 point) or incorrect (0 points). The scores could range from 0 to 24 and actually ranged from 3 to 21.

2.3.6 Wordless picture book (Colwell & Hart, 2006)

To measure mother-child emotion discourse, mother-child dyads were videotaped while they read a wordless picture book entitled *One Frog Too Many* (Mayer & Mayer, 1975). This book contains a variety of emotional experiences that a young boy has with his animals. Colwell and Hart (2006) found that parents and their children enjoy doing this task and can complete it in a timely manner.

The mother was handed the picture book and asked to invent a story and read it aloud with her child as she would if the researcher was not present. This book provided mothers with the opportunity to discuss emotions if they so wished, but they were not obliged to do so because the book does not have any emotion words printed on the page.

The videotapes of the session were transcribed and translated into English. Both versions of the transcripts were checked by a bilingual researcher before being finalized for coding. The English transcripts were coded by two undergraduate students and myself. We used Colwell and Hart's (2006) coding scheme to rate five positive and five negative episodes in the book that depict clear emotionally-valenced experiences. The mothers' emotion talk throughout the emotionally-valenced episodes was coded on a five-point scale ranging from 1= highly negative to 5= highly positive based on the emotion words used. If the mother discussed the experience in

a clearly negative manner, the mother received a score of 1 (i.e., “That frog is very mean!”). If the mother discussed the experience in a negative manner, but did not express negative judgment or disgust, the mother received a score of 2 (i.e., “I think that frog is scared.”). If the mother did not discuss the experience in an emotional manner, the mother received a score of 3 (i.e., “The boy has a friend.”). The mother received a score of 4 if he/she discussed the experience in a mildly positive manner (i.e. “The boy is happy.”). Last, the mother received a score of 5 if she/he discussed the experience in a positive manner and showed enthusiasm while doing so (i.e. “Look how happy they are!”). These scores were given to all ten episodes in the book (Colwell & Hart, 2006).

Like Colwell and Hart (2006), I developed indices of the scores by adding the total number of episodes (out of ten) in which each episode was coded “highly negative”, “mildly negative”, “neutral”, “mildly positive”, and “highly positive.” I computed composites by adding the total number of “highly negative” and “mildly negative” to form an overall score of “total negative.” The same was done for the “highly positive” and “mildly positive” scores. Inter-rater reliability was good, Kappa = .72.

2.3.7 Lego House Storytelling session (Cervantes, 2002)

Materials for this measure of mother-child emotion discourse consist of a Lego house and a family of dolls (2 parents, 2 grandparents, 2 children and a cat). To warm-up, the mother-child dyad had a five minute span to engage in some free play with the Lego house and dolls. Then, the mother-child dyad had fifteen minutes to discuss the following four scenarios using the props: 1) the two parents go on an overnight trip and leave the children with relatives (separation episode), 2) the children play in the front yard and have an argument about a toy (conflict episode), 3) the family pet runs away (loss episode), and 4) the parents return home from their vacation (reunion episode). I explained to them that they may add any details that they would like to the story. Cervantes (2002) found that parents and children enjoy participating in this task. The entire session was recorded on videotape.

The videotapes were transcribed and then translated into English. Both versions of the transcripts were checked by a bilingual researcher before being finalized for coding. The English transcripts were coded for both mothers’ and children’s talk about emotion.

Only emotion-state words (ex. Triste/sad, feliz/happy), emotion behavior words (llorar/cry), and emotion sound effects (ex. Waaah for crying) were coded as instances of

emotion talk, per Cervantes and Callanan's (1998) coding scheme. Following Cervantes and Callanan's (1998) coding scheme, each episode of emotion talk was coded as positive (ex. Happy) or negative (ex. Angry). Also, the emotion words and sound effects were coded as being either labels or explanations. A *label* asks about or refers to the emotion of a person, animal, or situation but does not provide an explanation for the emotions (Cervantes & Callanan, 1998). An *explanation* provides causal information for the emotion label (Cervantes & Callanan, 1998). Inter-rater reliability was good for both children's emotion talk (Cohen's kappa = .85) and for mothers' emotion talk (Cohen's kappa = .83).

Chapter 3 Results

3.1 Descriptive Analyses

First, I examined the skewness and kurtosis for each variable to assure that each was normally distributed. Three variables were highly negatively skewed (Mexican orientation, the belief that positive emotions are good, and children's receptive scores) and parents' and children's emotion explanations were infrequent and therefore positively skewed. Therefore we transformed the data in order to normalize it according to Osborne's guidelines (2002). All remaining variables had normal distributions (skewness range: -1.20-.32 and kurtosis range: -1.32 -1.48). Descriptive data for each variable is presented in Table 1.

I then compared the means and standard deviations for all study variables with previous work. There were two important differences. For the Lego task, our mothers used fewer explanations than past samples (average of 1.46 instances compared with 5.60 for Cervantes and Callanan, 1998 and 2.65 for Cervantes, 2002). For the Wordless picture book task, our mothers scored lower on negative emotion framing compared with Colwell and Hart's (2006) mothers (3.78 vs 6.7). Means and standard deviations for mothers' beliefs were compared with previous work. There were two differences: mothers in this study had lower beliefs that children could guide their own emotions and higher beliefs that emotions are dangerous. The fact that mothers in this study had lower scores on their beliefs that children could guide their own emotions may be due to the younger age of the children in this study; previous work investigated the beliefs of mothers of 4th and 5th graders. These results may reflect developmentally appropriate beliefs. Second, the fact that this group of families believed that emotions are dangerous more frequently could be due to this cultural group's low tolerance for uncertainty (Hofstede, 2006) which is discussed further in the following section. All other means and standard deviations for mothers' scores on the beliefs questionnaires and for children's scores on emotion talk and emotion understanding tasks were comparable with previous work.

Third, I conducted t-tests to see if there were any child sex differences. No significant differences were found (all $ps > .12$), so child sex was not considered further.

Fourth, I calculated Pearson's correlations among all study variables, including demographic variables of child age, maternal education, and family income. Correlations are reported in Table 2. I first examined correlations to address construct validity, then to address relations with demographic variables, and finally examined linkages among mothers'

acculturation, mothers' beliefs, mother-child emotion talk, and children's emotion understanding.

3.1.1 Construct validity

As expected, Anglo acculturation and Mexican acculturation were significantly negatively related ($r = -.46, p < .01$). Nonetheless, this relationship was not strong enough for me to consider dropping one score, so both were retained for subsequent analyses.

There were also significant intercorrelations among parents' beliefs about emotions. First, mothers who scored higher in the belief that emotions are dangerous were also higher in believing their child was not developmentally ready for emotion socialization ($r = .53, p < .01$). This makes intuitive sense because mothers' beliefs that emotions are dangerous may influence their belief that children are ready to be socialized emotionally. That is, because they believe that emotions are dangerous they may not believe that their 3.5- 5 year old children are ready to be socialized emotionally. There was one non-significant trend for intercorrelations among beliefs. There was a trend for the belief that emotions are dangerous to be positively related to the belief that children can guide their own emotions ($r = .28, p < .10$). These results suggest that the various subscales of parental beliefs may indeed tap separate beliefs.

There was one significant correlation such that mothers who scored higher in negative framing in the wordless picture book task tended to use more explanations in the Lego task ($r = .39, p < .05$). There were no additional significant intercorrelations between mother-child emotion talk and emotion framing, but one trend did appear. Mothers who scored higher in positive framing in the wordless picture book task also tended to score higher in negative framing on the same task ($r = .31, p < .10$). This is consistent with previous studies (Colwell & Hart, 2006; Meece, Colwell, & Mize, 2007). The absence of stronger associations between the wordless picture book and Lego task variables suggests that these two tasks may tap different aspects of mother-child emotion discourse.

There were five significant intercorrelations among the child emotion understanding variables (all $ps < .01$). Children's non-stereotypical knowledge was positively related to children's expressive ($r = .45, p < .01$), receptive ($r = .45, p < .01$), and stereotypical knowledge ($r = .57, p < .01$). These findings are consistent with previous work with children in this age range (Denham, et. al, 2003). Furthermore, children's DANVA scores were significantly intercorrelated with two subscales of the puppet task: children's stereotypical ($r = .49, p < .01$)

and nonstereotypical knowledge ($r = .54, p < .01$). This suggests that these two measures of children's emotion understanding are tapping similar constructs.

3.1.2 Associations with demographic variables

I next examined relations of study variables with the demographic variables of child age, maternal education, and family income. As expected, children's age was significantly positively related to three measures of their emotion understanding: children's stereotypical knowledge ($r = .48, p < .01$), non-stereotypical knowledge ($r = .39, p < .05$), and DANVA scores ($r = .36, p < .05$). I also found one significant correlation with older children using more explanations than younger children during the LEGO task ($r = .32, p < .05$). Additionally, there was one trend related to children's age. Older children tended to have higher expressive knowledge scores ($r = .28, p < .10$). Because of this pattern of associations, children's age was controlled in subsequent analyses predicting children's emotion understanding.

Maternal education was significantly positively related to Anglo orientation scores ($r = .44, p < .01$) and children's stereotypical knowledge ($r = .34, p < .05$), and significantly negatively related to the belief that emotions are dangerous ($r = -.43, p < .01$). Family income was likewise positively related to Anglo orientation scores ($r = .41, p < .05$) and children's stereotypical knowledge ($r = .55, p < .01$). Family income was also significantly positively related to mothers' belief that negative emotions are good ($r = .44, p < .05$). Because of these patterns of associations, it seemed prudent to control for family SES using either maternal education or family income in subsequent analyses predicting children's emotion understanding. Because maternal education was significantly intercorrelated with family income ($r = .53, p < .01$), and because 16 families chose not to report family income, I controlled for maternal education in subsequent analyses.

3.1.3 Linkages among constructs

I next examined the correlations for linkages relevant to my hypotheses about relations among constructs. Anglo acculturation was significantly negatively related to two parental beliefs: the belief that emotions are dangerous ($r = -.37, p < .05$), and the belief that children are developmentally ready for emotion socialization ($r = -.51, p < .001$). Anglo orientation was also significantly positively related to three indices of children's emotion understanding: stereotypical knowledge ($r = .34, p < .05$), non-stereotypical knowledge ($r = .43, p < .05$), and DANVA scores ($r = .31, p < .05$). Mexican acculturation was significantly correlated with only one parental

belief, the belief that parental guidance is important ($r = .34, p < .05$). Mexican orientation also tended to be significantly negatively correlated with children's DANVA scores ($r = -.32, p < .05$). There were three trends found for Mexican acculturation. Mexican acculturation tended to be positively related to mothers' belief that children are not developmentally ready for emotion socialization ($r = .28, p < .10$), the belief that children can guide their own emotions ($r = .28, p < .10$), and the belief that negative emotions are good ($r = .28, p < .10$). There were no significant correlations between mothers' acculturation levels and their emotion talk (all $ps > .20$).

There were four significant correlations between mothers' beliefs and their emotion talk and children's emotion understanding. Mothers who more strongly believed it was important for them to guide their children's emotion socialization also used more emotion labels in the Lego task ($r = .32, p < .05$). Mothers' belief that they need to socialize children's emotion language in particular was negatively related to children's expressive knowledge ($r = -.32, p < .05$). Third, mothers who more strongly believed that emotions are dangerous tended to use fewer explanations of emotions in the Lego task ($r = -.36, p < .05$). Finally, mothers who more strongly believed that children can guide their own emotions had children with lower non-stereotypical knowledge ($r = -.38, p < .05$). There were also three non-significant trends among maternal beliefs and mother-child emotion talk and child emotion understanding. There was a trend between mothers' beliefs about socializing their children's language and their use of explanations during the Lego task ($r = .28, p < .10$). Mothers who more strongly believed that emotions are dangerous had children who tended to use fewer emotion labels in the Lego task ($r = -.31, p < .10$). Finally, mothers' belief that children can guide their own emotions was negatively related to children's DANVA scores ($r = -.29, p < .10$).

There were significant correlations between mothers' emotion talk and children's emotion talk. Mothers who used more explanations during the Lego task had children who also used more explanations ($r = .31, p < .05$) and labels ($r = .49, p < .05$) during the task. Additionally, mothers' explanations were correlated with their use of labels during the Lego task ($r = .35, p < .05$). There were no correlations between mothers' emotion talk and children's emotion understanding, but there were three trends. Mothers' use of explanations during the Lego task were marginally related to both children's nonstereotypical scores ($r = .29, p < .10$) and DANVA scores ($r = .29, p < .10$). Last, mothers' negative emotion framing during the book task was related to children's receptive scores ($r = .29, p < .10$).

3.2 Regression Analyses

Multiple regression analyses were then used to assess predictors of children's emotion understanding. Given Fuhrman and Holmbeck's (1995) recommendation, measures were assessed for outliers that were +/- 3 SDs from the mean score because outlier scores have a significant effect on multiple regression equations. One mother-child dyad was considered an outlier for both the Lego and the wordless picture book task, so their scores on these tasks were removed from analyses.

The purpose of the regressions was to evaluate the predictive power of mothers' emotion talk, beliefs, and acculturation in predicting children's emotion understanding. As Figure 2 shows, my conceptual model suggested mediational pathways linking acculturation to children's emotion understanding via mothers' beliefs about emotions and mothers' emotion talk. The pattern of correlations did not support mediational pathways (Baron & Kenny, 1986). However, I followed my conceptual model in setting up the regression analyses. Aspects of mothers' emotion talk, beliefs, and acculturation would be considered as potential predictors of an index of children's emotion understanding if they were significantly correlated with it. Children's receptive knowledge was not significantly correlated with any aspect of mother-child emotion talk, mothers' beliefs, or mothers' acculturation, and so no regression was conducted for it. Thus, five regression models were conducted to predict children's expressive knowledge, stereotypical knowledge, nonstereotypical knowledge, and DANVA scores.

Children's age and maternal education were controlled for in the first step of all regression analyses. Mothers' beliefs about emotions that were significantly correlated with each index (belief about socialization of emotion language for expressive knowledge; belief about children being able to guide their own emotions for nonstereotypical knowledge) were entered on the second step. Additionally, for two of the models, mothers' emotion explanations were entered on the second step since they were significantly correlated with children's DANVA scores. Mothers' Anglo orientation was correlated with children's stereotypical knowledge, nonstereotypical knowledge, and DANVA scores and so was entered as the last step for those models. Mothers' Mexican orientation was related to children's DANVA scores and so this was entered as the last step for that model. Both the combined variance explained by each step and the unique variance explained by each predictor variable were investigated.

3.2.1 Expressive knowledge

The inclusion of mothers' education and children's age on the first step explained 18% of the variance in children's expressive knowledge, $F(2,39) = 4.16, p < .05$. Adding mothers' belief about socializing emotion language on the second step also produced a significant result, $F(3,39) = 4.53, p < .05$, and accounted for an additional 9% of the variance. The beta coefficients indicated that mothers' education and children's age were positive predictors of children's expressive knowledge. Including mothers' belief about socializing emotion language on the second step also contributed additional unique variance, and mothers' belief about socializing emotion language was a negative predictor of children's expressive knowledge. The complete model accounted for 27% of the variance for children's expressive knowledge. Please see Table 3.

3.2.2 Stereotypical knowledge

The first step that included children's age and mothers' education was significant, $F(2,39) = 16.23, p < .001$, and accounted for 47% of the variance in children's stereotypical knowledge. Adding mothers' Anglo orientation on the second step did not contribute additional unique variance, $\Delta R^2 = .01$. The beta coefficients indicated that mothers' education and children's age were positive predictors of children's stereotypical knowledge. Please see Table 4.

3.2.3 Non-stereotypical knowledge

The first step of the equation that included children's age and mothers' education was significant, $F(2,39) = 4.05, p < .05$ and accounted for 18% of the variance in children's non-stereotypical knowledge. When mothers' beliefs about child guidance were included on the second step, the model was again significant, $F(3,39) = 4.80, p < .05$ and accounted for an additional 11% of the variance. The third step that included mothers' Anglo orientation was also significant, $F(4,39) = 5.01, p < .05$, which accounted for an additional 7% of the variance. Therefore, the complete model accounted for 36% of the variance in children's non-stereotypical emotion knowledge. The beta coefficients indicated that children's age was a positive predictor of children's non-stereotypical knowledge, mothers' belief that children could learn about emotions on their own was a negative predictor, and mothers' Anglo orientation was a positive predictor. Please see Table 5.

3.2.4 DANVA scores, emotion explanations, and Anglo orientation

The first step of the equation that included children's age and mothers' education was significant, $F(2,39) = 4.70, p < .05$ and accounted for 20% of the variance in children's DANVA scores. When mothers' use of explanations was included on the second step, the model was again significant, $F(3,39) = 4.76, p < .05$ and accounted for an additional 8% of the variance. The third step that included mothers' Anglo orientation was also significant, $F(4,39) = 3.70, p < .05$, which accounted for an additional 2% of the variance. Therefore, the complete model accounted for 30% of the variance in children's DANVA scores. However, the beta coefficients for mothers' education ($\beta = .15, p > .35$), mothers use of explanations ($\beta = .28, p > .05$), and Anglo orientation were not significant at $\alpha = .05, \beta = .13, p > .40$. The beta coefficients indicated that children's age was a positive predictor of children's DANVA scores. Please see Table 6.

3.2.5 DANVA scores, emotion explanations, and Mexican orientation

The inclusion of mothers' education and children's age on the first step explained 20% of the variance in children's DANVA scores, $F(2,39) = 4.71, p < .05$. Adding mothers' use of explanations on the second step also produced a significant result, $F(3,39) = 4.76, p < .05$, and accounted for an additional 8% of the variance. The third and last step included mothers' Mexican orientation and was also significant, $F(4,39) = 5.36, p < .05$. The beta coefficients indicated that children's age, but not mothers' education was a positive predictor of children's expressive knowledge. Including mothers' use of emotion explanations on the second step also contributed additional unique variance, and mothers' use of explanations was a predictor of children's DANVA scores. The beta coefficients indicated that mothers' Mexican orientation was negatively related to their children's DANVA scores. The complete model accounted for 38% of the variance for children's DANVA scores. Please see Table 7.

Chapter 4 Discussion

The present study demonstrates original findings about acculturation influences on emotion talk and understanding in Latino mothers and their preschool-aged children. Using developmental, sociological, and feminist perspectives, and a combination of qualitative and quantitative methodology, this thesis represents an important addition to the already existing literature on children's development of emotion understanding and the importance of the cultural context within which children's development occurs. The study confirms and expands previous research on emotion socialization of children. Overall, results suggest that acculturation influences mothers' beliefs about emotions and children's emotion understanding, and mothers' beliefs about emotions are related to mothers' emotion talk and children's emotion understanding.

4.1 Preliminary results

No child sex differences were found in regard to mothers' beliefs about emotions, mother- child emotion talk, nor children's emotion understanding. This is in contrast to previous findings that parents direct more emotion speech to daughters than sons (Dunn, Bretherton, & Munn, 1987; Fivush, 1989; Fivush et al., 2000; Garner, Jones, Gaddy, & Rennie, 1997). At least within this cultural context, mothers dictated similar amounts of emotion talk to both their daughters and sons suggesting that these emotion socialization behaviors might be influenced from their cultural, emotion-related beliefs or discourse goals rather than gender differences.

There were some significant findings in regards to child age and maternal education. The findings showed that mothers' education (SES) was related to Anglo orientation, the belief that emotions are dangerous, children's stereotypical scores, and family income. Additionally, children's age was significantly correlated with their stereotypical, non-stereotypical, DANVA scores, and their use of emotion explanations during the Lego house task. It is important to note that mothers' socioeconomic factors affected both their beliefs about emotion and their children's emotion understanding scores. From feminist and sociological perspectives, it makes sense that these socioeconomic factors would have a significant effect on how mothers' rear their children and what resources are available to them. It is likely that education and income (SES) may increase the amount of power and resources a family can obtain. Because of higher SES and resources, these children's emotion experiences may be enriched and therefore their emotion understanding improves.

4.2 Assessment of hypotheses and conceptual model

Figure 2 presents my conceptual model and hypotheses. Hypotheses that are underlined were supported. As predicted, mothers who were more Mexican-oriented more strongly believed that it was their responsibility to guide their children's emotions. This could be related to the culture's low tolerance for uncertainty (Hofstede, 2006), which Hofstede defined as the degree to which culture socializes its members to feel either at ease or uneasy in novel situations. This might influence mothers to believe that they should guide their children in order to maintain group harmony. More Mexican acculturated mothers may believe that in order to reduce uncertainty and socialize their children in their culture, they should actively guide their children's emotions. This active guidance may be one of the many ways that mothers teach their children about the emotion display rules and scripts for their collective culture. Moreover, these findings could be related to yet another cultural aspect of Latino culture, that of interdependence. For example, Latino mothers, because of their tendency to promote interdependence with the mother (Harwood, Schoelmerich, Ventura-Cook, Schulze, & Wilson, 1996) may believe it is important for them to provide guidance about their child's emotions.

Additionally, as predicted, more Anglo-oriented mothers less strongly believed that emotions are dangerous. More Anglo-oriented mothers also believed that children are developmentally ready for emotion socialization. In other words, Anglo-oriented mothers believe both that emotions are not dangerous and that children are ready to deal with their emotions. This could be related to the tolerance for uncertainty within the US culture (Hofstede, 2006). That is, because the United States is considered a more tolerant country for uncertainty, emotions may not be as readily perceived as a threat and therefore the mothers may not feel as strongly that young children need to be protected from everyday emotions. The remainder of the hypotheses about Anglo orientation and mothers' beliefs were not supported. More specifically, there were no significant correlations between Anglo mothers and their beliefs about the value of positive emotions or their beliefs that children can guide their own emotions. We may not have found significant correlations between Anglo mothers and their beliefs about the value of positive emotions given the subscales' low internal reliability (Cronbach's $\alpha = .39$). Given that the internal reliability was so low, we may not have actually tapped into the beliefs we intended and therefore did not find significant results. Therefore, it would be fruitful to further explore mothers' value of positive emotions using a more internally reliable measure. Last, we

did not find significant correlations between Anglo mothers' and their beliefs that children can guide their own emotions. This could be due to the fact that the children in the study are still very young (3.5-5 years) and therefore, these beliefs may be developmentally appropriate.

In regard to relations between acculturation and emotion talk, hypotheses were not supported. There were no significant relations between Anglo oriented mothers and Mexican oriented mothers' emotion talk and emotion framing. This could be related to the relatively low frequency of emotion explanations and negative emotion framing compared to previous studies (Cervantes & Callanan, 1998; Cervantes, 2002; Colwell & Hart, 2006). Lack of verbal expression of emotion does not necessarily imply that there was no emotion during the task. Rather, mother and child may not feel the need to label their emotions verbally. Expressing emotions nonverbally may have been considered enough. Another possible explanation could be that acculturation does not necessarily have a direct effect on emotion labels and explanations; rather it may affect the overall style of the discourse, which we did not investigate. For example, according to Ontai and Thompson (2002), parent-child emotion discourse style should be further explored because "it is not just what they say but also how they say it that is influential" (p.434). Because of this, Ontai and Thompson (2002) coded for two main discourse styles: (1) elaborative, which includes references to causes, behavioral results, and linking emotions to an event in their children's lives and (2) pragmatic, which includes mothers' use of confirmations of child's emotion utterances, directives on how to display emotions, negation of child's emotion utterance, and repetition. Furthermore, bidirectional influences must also be considered. If children were uninterested in talking about emotions, this may influence mothers' emotion talk and/or elaboration style (LaBounty, Wellman, Olson, Lagattuta, & Liu, in press). For example, mothers may have noticed their children's lack of interest in talking about emotions and therefore adapted to the situation by not using emotion labels or explanations. It is possible that children were more entertained by simply playing with the Lego house and toys than they were with actually having to talk about emotional situations.

Hypotheses regarding linkages between mothers' beliefs and emotion talk were partially supported. Mothers' belief that it is their job to guide their children's emotions was related to their use of emotion labels during the Lego house task. This is consistent with previous findings on the relations between mothers' beliefs about coaching their children's emotions and their emotion talk (Cervantes & Seo, 2005). Additionally, mothers' belief that emotions are dangerous

was negatively related to their use of explanations during the Lego house task. This makes intuitive sense because mothers who think emotions are dangerous may feel uncomfortable discussing them with their 3.5-5 year old children. These findings show that mothers' beliefs about emotions do influence their emotion-socializing behaviors with their children. The remainders of the hypotheses were not supported. Mothers' beliefs about the value of positive or negative emotions, the importance of socializing emotion language, and developmental readiness were not related to their use of emotion labels, explanations, and framing. We may not have found significant correlations between mothers' beliefs that positive emotions are good and their emotion talk, again, because of the scale's low internal reliability. Additionally, it is important to note that we did find a positive trend between mothers' beliefs about emotion language and their use of explanations. Furthermore, we found that their beliefs about their child's developmental readiness were related to their positive emotion framing during the wordless picture book task. Because these two findings were trends and not significant, it would be fruitful to investigate these beliefs with a larger sample and examine whether the relations become significant. Last, the lack of more significant correlations between mothers' beliefs and their emotion talk could be due to the relatively low frequencies of emotion talk during the Lego task and negative emotion framing during the wordless picture book task.

The hypothesis regarding relations between mothers' emotion talk and children's emotion understanding was not supported, but we did find trends. This was surprising because linkages between maternal emotion talk and children's emotion understanding have been well-established in the literature (e.g., Cervantes & Callanan, 1998; Colwell & Hart, 2006; Denham, et al., 1998). This, again, could be related to the relative paucity of emotion explanations and low scores on negative emotion framing in this samples compared with other studies (Cervantes & Callanan, 1998; Colwell & Hart, 2006). Another possible explanation is the strong influence of children's age on emotion understanding. Our study had significantly older children when compared to previous work, 54 months for our study vs. 41 months for previous studies (Martin & Green, 2005). Additionally, Cervantes and Callanan (1998) found a possible developmental trend in mother-child emotion talk. Their results showed stronger correlations for 2 and 3 year olds' emotion talk with mothers' use of labels when compared to the 4-year olds' correlations. In other words, mothers' use of labels was more influential for 2 and 3 year olds than for 4 year olds. Furthermore, perhaps the preschoolers in this study were more interested in playing with the

novel toys rather than engaging in a conversation with their mothers. Slightly more than half (55%) of the mothers in this sample reported themselves to be “housewives.” Therefore, the children may have focused on the novel toys rather than on their mother with whom they share most of their time. Additionally, for this study, the families participated in a story-telling task with pretend characters. This may have limited the amount of emotion talk normally found in everyday conversations which may invoke higher levels of emotion talk and interest in discussing emotions (Dunn & Brown, 1991). Last, it is important to note that no other studies have investigated relations between Latino mother-child emotion talk and children’s emotion understanding.

Though my conceptual model hypothesized indirect relations between mothers’ acculturation and children’s emotion understanding and between mothers’ beliefs about emotions and children’s emotion understanding, such mediational pathways were not supported. This may be because these variables have independent, direct effects on emotion talk and understanding, rather than a mediating role. The direct relations of mothers’ acculturation and beliefs about emotions with children’s emotion understanding are interesting.

I first note that, even after controlling for child’s age and mother’s education, mothers who placed greater emphasis on socialization of emotion language in particular had children with lower expressive knowledge scores. Expressive knowledge involves the child producing a verbal label for a facial expression of emotion. This is contrary to previous research showing that mothers’ belief in socializing emotion language in particular is related to children’s greater expressive knowledge (Dunsmore & Karn, 2001, 2004). These results could be due to the low internal consistency of this specific subscale for this population. However, low internal consistency increases variance and therefore should reduce the size of any correlation. Another possible explanation could be due to the possibility that mothers who label emotions do not give their children sufficient time to label emotions themselves and therefore their children may not master emotion labels. Additionally, it is important to note that mothers may not always correctly label their own or their children’s emotions. Third, a child-directed pathway is also possible. When children are low in expressive knowledge, their mothers may begin to feel it is important to teach their children emotion labels.

A second unexpected finding was that mothers who believed that children could guide their own emotions had children who performed less well on the non-stereotypical emotion

knowledge task, even after controlling for children's age and maternal education. Non-stereotypical emotion knowledge has to do with emotional perspective-taking, understanding an emotional expression even when it differs from what one might feel oneself. Perhaps mothers believe children can learn on their own when, in fact, they may not be able to do so. That is, because mothers think children are able to learn on their own, they may not take the time to teach them how to take others' perspectives and, therefore, their children may lag in non-stereotypical knowledge. In other words, maybe these children cannot learn on their own even though their mothers believe they can.

Third, I note that mothers' Anglo orientation was a positive predictor of children's non-stereotypical knowledge, even after controlling for children's age and maternal education and accounting for mothers' belief that children can guide their own emotions. Fourth, after controlling for age and mothers' education, mothers' explanations and Anglo orientation predicted children's DANVA scores. Finally, after controlling for age and mothers' education, mothers' Mexican orientation and their use of emotion explanations negatively predicted children's DANVA scores. From feminist and sociological lenses, these findings could be due to the fact that, both the puppet vignettes and DANVA picture tasks may be decontextualized measures of emotion knowledge. As a result, these measures may favor a more Anglo, individualistic approach to emotions, whereas a more collectivistic approach to emotions may emphasize social relationships and situational contexts (Nisbett, 2003). For example, Nisbett (2003) explained that collectivism results in both different social relations and different ways of thinking when compared to individualistic, western cultures. Furthermore, when studying cultural differences, Nisbett (2003) found that Asians (collectivistic cultures) tended to see relationships and background features whereas Americans tended to see a focal object and attended less to the surroundings of that object. Therefore, it is possible that the children of Mexican oriented mothers in this study performed less well on the DANVA task because they did not have the relational cues necessary to assess the situation.

Overall, these findings shed light on acculturation differences in emotion socialization. It was clear that level of mothers' acculturation affects both their beliefs about emotions and their children's emotion understanding. Additionally, the evidence suggests that emotions are tied very closely to their social contexts. These cultural variations in emotion beliefs and emotion understanding may reflect differences in a variety of social interactions in Anglo-oriented and

Mexican-oriented families (Wang, 2003). For example, as Nisbett (2003) found, cultural differences (collectivist vs. individualist), affect how one thinks. That is, collectivist communities tend to think more holistically when compared to individualist cultures (Nisbett & Masuda, 2003). In addition, these findings provide support to our claim that the phenomenon of interest needs to be studied in the context in which it occurs, in this case, culture.

4.3 Limitations

There were some limitations to this study. First, except for the acculturation scale, the mothers' questionnaires were translated from English to Spanish, rather than using questionnaires that were originally developed in Spanish. That is, these questionnaires were not originally intended for use for Latino populations. It is important to note that although careful methods were used to translate all documents, there are still great variations within the Spanish language. For example, Spanish from Puerto Rico differs from Spanish from Mexico, and therefore, some meanings may have been lost in the translation, even though they were all translated properly. Second, the emotion understanding tasks were not, in fact, "ethnically diverse." They were measures that have been used with predominantly White middle-class families and are considered the "norm" for emotion understanding tasks. Furthermore, the DANVA did not include any Latino children in their measure; instead it included Asian and European-American children. Finally, although my sample size was comparable to previous research (Cervantes, 2002; Eisenberg, 1999, 2002), the sample was still considered small, and may have greatly limited the statistical power. However, given lack of research in Latino families and the importance of representing Latino families in research on emotion socialization, this study was worthwhile.

4.4 Future directions

For future studies, it would be interesting to investigate families' memories of emotions and focus on the styles of discourse between mother and child rather than simply examining their use of emotion labels and explanations in story-telling tasks (Fivush, 2007; Fivush, Reese, & Haden, 2006; Laible, 2004; Laible & Song, 2006). This would allow us to investigate differences between elaborative and repetitive discourse styles of parents. For example, investigating discourse style (Wang, 2003) may reveal cultural differences that have gone unnoticed in this population. Perhaps some cultures may place less emphasis on labeling and explaining emotions but still acknowledges the child's emotions by elaborating on their children's emotion memories.

It would be interesting to see if Latino mothers tend to have a more pragmatic discourse style, which includes directives on emotion display rules, given their collectivist culture and low levels of tolerance for ambiguity.

Also, the emotion talk-eliciting tasks may provide more interesting and rich information if the families are asked to discuss shared emotional memories (Wang, 2003) rather than create a story of their own. This would provide a means to discover if and how reminiscing style affects emotion understanding in children. It would also be beneficial to code the transcripts based on discourse style (Wang, 2003) rather than actual emotion labels and explanations given that some cultures discuss emotions without actually labeling them. More specifically, the fact that mothers and children did not frequently use labels and explanations does not necessarily mean that the mothers are not elaborating on the emotional event. It would be interesting to investigate how advice is shaped and how emotion is expressed in ways other than labels and explanations.

Next, it is important to note that even though acculturation is a multidimensional process, the items on the acculturation scale were primarily about language rather than beliefs, customs, and attitudes. Also, the items for Mexican orientation included more emotional terms (e.g. enjoy) than the Anglo orientation items. It would be interesting to assess acculturation using different items in the future. For example, it would be interesting to assess religious practices, neighborhood quality, contact with extended family, and living situation within the home in order to get a fuller sense of acculturation in the future.

Finally, it would also be worthwhile to investigate differences within the Spanish-speaking community, given that there is so much variability within this community. For example, the Latino population is comprised of 21 different countries. It is intuitive to think that differences will arise depending on country of origin. Additionally, as previously stated, Latinos are simultaneously influenced by various cultures (African, American, European, indigenous) and therefore it would be interesting to study these differences further.

4.5 Conclusions

Despite its limitations, this study contributes to the already existing literature in several ways. First, although researchers investigated relations between parents' beliefs about emotions, parent-child emotion talk, and children's emotion understanding, few have focused on cultural groups other than Anglo-oriented (Bosacki & Moore, 2004; Denham et al., 2002, 2003; Denham & Kochanoff, 2002; Garner, Dunsmore, & Southam-Gerrow, in press; Lindsey & Mize, 2000;

Miller, Fine, Gouley, et al., 2006; Martin & Green, 2005; Nixon & Watson, 2001; Ontai & Thompson, 2002). Second, the present study is unique in that I included different forms of emotion discourse (emotion framing vs. labels and explanations), as well as different measures of children's emotion understanding. This allowed me to draw preliminary conclusions that the two measures of emotion discourse tapped different underlying constructs, whereas the measures of children's emotion understanding tapped similar constructs. This represents a methodological contribution to the field. Third, regression analyses provided a more detailed account of how maternal beliefs about emotions, mothers' use of emotion explanations, and acculturation operate both together and separately to predict children's emotion understanding. Therefore, this investigation offers a richer and more nuanced view of mother-child emotion socialization during the preschool years. The evidence confirms previous studies and emphasizes the importance of including Latino families in further research examining socio-emotional development.

Taken as a whole, the understanding and knowledge of different orientations of thought and research (i.e., psychology, sociology, and feminism) regarding culture and the development of emotions impacted the research process. This study bridged these orientations in order to provide a more holistic knowledge base, which includes the thoughts, ideas, and influence of less powerful individuals. The three perspectives (developmental, social, and feminist) used to analyze and understand this study have impacted the interpretation of our results. Because of the multiple lenses used to assess the information, this thesis provides a more complex and complete view into the emotion socialization process within Latino families. Using multiple perspectives assisted in considering rather than overlooking issues of power, gender, and ethnicity in emotion development that have gone unnoticed in previous literature. Additionally, I am also more aware of the limitations of each orientation, but more empowered by each orientation's possibilities when combined with and expanded by other perspectives.

This multidisciplinary research was both worthwhile and empowering not only for the researchers, but also for the mothers who participated. As a Latina researcher working with Latino families, there was a greater sense that the families and I were able to communicate comfortably and honestly throughout the study. It is important to note that all researchers and assistants that were present during the data collection were also Latino. This may have allowed us to obtain richer, more honest information from these families. It is also important to note that throughout the research process, mothers were actively involved in critically thinking about how

their culture, beliefs, and emotion talk affect their children. In other words, mothers' awareness of how children are socialized was increased which resulted in greater empowerment for them not only as mothers but also as individuals within their community. Additionally, our long, informal discussions before and after the research process provided for an extremely thorough wealth of knowledge and understanding of Latino culture. This research process has also revealed that "knowing" is an active and constructive process between the researcher and the researched in which, in order to have meaningful results, further than the "obtained data," one must let go of preconceived beliefs and hypotheses and interact as equals in a communicative process. Additionally, one must understand that in order for the information to be worthwhile and more informative, neither the "knower" nor the "known" should dominate the interaction. Power is explicitly integral to knowledge and it should be used not to subjugate, but to empower. If a researcher enters her work with preconceived notions in which she thinks she understands the families under investigation, she will not understand their experiences, attitudes, beliefs, and actions fully, nor will she understand the power that gender, class, and race have on her phenomena of interest.

Throughout this multidisciplinary work, I have learned how common it is for researchers to conduct research through a subject-object relationship rather than learning reciprocally, thereby reproducing power structures. As I look back on this experience, I can see how much more worthwhile it is to construct knowledge collectively. I have learned that if the self is not involved (as in the subject-object relationship) knowledge is not changed nor improved. I have also learned that in order to produce more significant information, one must be willing to interact with her participants communally. Additionally, it is necessary to understand and expose our current flaws in the knowledge system. It is interesting and essential to note that our experiences as researchers are not always included in scientific papers. This has negative consequences in the research in that it skews our knowledge (we are limited to the knowledge gained from data rather than from experiences). Last, it is imperative that the researcher focus on her experiences and share this lived experience. Knowledge is not only gathered from data, but is also experientially based.

In conclusion, this study expands previous research on the emotion socialization of children by focusing on Latino families. Taken as a whole, results underscore the important influences of culture (measured by acculturation) and social class (measured by maternal

education) on children's emotion understanding. Though my conceptual model was not fully supported, results do suggest that acculturation affects both parents' beliefs about emotions and children's emotion understanding, and parents' beliefs about emotions are related to parent emotion talk and children's emotion understanding. At the broadest level, this research highlights the importance of understanding emotional development as a culturally-embedded process.

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Appendix A

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY Informed Consent for Participants in Research Projects Involving Human Subjects

Title of Project: Parents' beliefs about emotions, parent-child conversations, and children's emotion understanding in Latino families

Investigators : Julie C. Dunsmore, Ph.D. and Marie B. Perez-Rivera, B.A.

Purpose of this Research: We invite you and your child to participate in our research on parents' beliefs about children's emotions and how children understand emotions. The purpose of this study is to understand how parents' beliefs about emotion and their conversations may be related to children's emotion understanding in Latino preschool-aged children. Fifty-two parent-child pairs will be needed to participate in this study.

Procedures: You and your child will participate at your home. (If you wish, you may instead visit the Social Development Lab at Virginia Tech to complete the study.) We will ask parents to fill out questionnaires about (a) their child's responses to typical emotional situations, (b) their beliefs about children's emotions, (c) their cultural preferences and experiences, and (d) their family characteristics and background (so we can describe the group who participated). We will act out stories with puppets for the children and ask them about the puppets' feelings, and ask children to label emotions on people's faces in photographs. Together, you and your child will read a wordless picture book and play with a LEGO house. The game will be video-recorded for later observation. The whole time should take approximately 1 ½ hours.

Risks: There are no foreseeable risks for you and your child.

Benefits: No promise or guarantee of benefits has been made to encourage you and your child to participate. Benefits may include the opportunity to think about your beliefs about emotion and to converse with your child. Benefits for your child may include the opportunity to think about how she or he understands emotions. For developmental scientists, this research will contribute to understanding how parents' beliefs and conversations are related to children's emotion understanding. If you like, we will send you a letter describing the results of this study at the conclusion of this project.

Extent of Confidentiality: The information in the study records will be kept completely confidential. Your child's data and your own data will be treated privately, which means that we will not be able to share your child's responses with you. Your and your child's materials, including video recordings, will be identified by a code number only. Videotapes will be accessible only to Research Assistants supervised by Dr. Dunsmore and Marie Perez-Rivera and will be erased after 7 years. Information linking your and your child's names and code numbers will be kept in a locked room. All materials will be stored securely in a locked room and will be made available only to persons conducting the study unless you specifically give permission in writing to do otherwise. No reference will be made in oral or written reports that could link you to the study. In any study involving children, direct evidence of abuse must be reported.

Compensation: You and your child will receive a \$5 gift certificate for your time.

Freedom to Withdraw: Your participation in this study is voluntary. You or your child may decline to participate without penalty and without loss of benefits. You and/or your child may choose to discontinue participation at any time during the study without penalty. If you or your child withdraw from the study before data collection is completed the data will be returned to you or destroyed

Approval of Research: This research project has been approved, as required, by the Department of Psychology's Human Subjects Committee and by the Institutional Review Board for Research Involving Human Subjects at Virginia Tech.

Parent's Responsibilities: None.

Parent's Consent to Participate: I have read and understand the above information. I have received a copy of this form. I have had all my questions answered. I hereby acknowledge the above and give my voluntary to participate in this study.

Parent Participant name _____

Parent Participant's signature _____

Date _____

Parent's Permission for Child to Participate: I have read and understand the above information. I have received a copy of this form. I have had all my questions answered. I hereby acknowledge the above and give my voluntary consent for my child named below to participate in this study.

Parent Participant name _____

Child Participant name _____

Parent Participant's signature _____

Date _____

CONTACT INFORMATION: If you have questions at any time about this study or study procedures, you may contact Dr. Julie C. Dunsmore at jdunsmor@vt.edu or (540) 231 – 4201. If you feel you have not been treated according to the descriptions in this form, or that your rights as a research participant have been violated during the course of this project, you may contact Dr. David W. Harrison, Chair of the Psychology Department Human Subjects Committee at dwh@vt.edu or (540) 231 – 4422 or Dr. David Moore, Chair of the Virginia Tech IRB Research Involving Human Subjects, moored@vt.edu or (540) 231 – 4991.

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY
Informed Assent for Participants in Research Projects Involving Human Subjects

Title of Project: Parents' beliefs about emotions, parent-child emotion discourse, and children's emotion understanding in Latino families

Investigators : Julie C. Dunsmore, Ph.D. and Marie B. Perez-Rivera, B.A.

We are interested in how parents and children think about feelings and how parents and children play together. We invite you and your mother or father to participate!

We will come to your house or you and your parent may come to our playroom at Virginia Tech to participate in this study. First, your parent will fill out some forms in a separate room. While she or he is finishing the forms, we will act out some puppet stories for you and ask you what the puppets are feeling. We will also ask you what some people are feeling in photographs we show you. Next, you and your parent will read a wordless picture book and play with a LEGO house together. While you play with your parent, we will videotape you both so that we can get exactly what you both say and do. We ask you to play just like you would in any other game. In all of this, there are no right or wrong answers. We want to know what you think! The whole time should take approximately 1.5 hours.

We don't expect anything in this study will make you feel bad or uncomfortable. But, if you decide you are uncomfortable, or want to stop, it's okay to tell us, and we will stop right away. To thank you, we will give you and your parent a \$5 gift certificate!

If you have any questions, please ask during our visit or call us at (540) 231-8179. In research, questions are a good thing! And remember that you can ask any questions you have at any time during your participation.

I have read and understand the information in this form. I have received a copy of this form. I agree to participate in this study.

Participant's Signature _____

Witness signature _____

Date _____

Consent for Use of Videotape and Transcripts

An important part of research is to share our research findings with the community. When explaining our research findings, it may be useful to show some portions of some videotapes or transcribed sessions of the conversation to our colleagues. For example, the videotapes could demonstrate how enjoyable the book or LEGO house were for the children and parents, and how children were able to talk to their parents about current issues going on with their life. It would be very helpful to have your permission to show the videotapes or transcripts to our colleagues, however, this permission is not necessary for us to complete the study. This will not affect your child's participation in any way. If you do not want to give your permission, your child will never be shown in any videotapes when we talk about the study, nor will transcripts of the conversation be shared.

Please indicate below what you are you comfortable with. In all cases, you and your child's name will be kept confidential. Please remember that you and your child's participation in the study is important whatever permission level you choose.

Write Yes or NO in each blank.

_____ You have my permission to show myself and my child in videotapes/use transcripts of our conversation when you are talking about this study with faculty or students at Virginia Tech.

_____ You have my permission to show myself and my child in videotapes/use transcripts of our conversation when you are giving presentations about this study at other universities.

_____ You have my permission to show myself and my child in videotapes/use transcripts of our conversation when you are giving presentations about this study at national and international conferences.

Your Printed Name

Date

Your Signature

Formulario de Consentimiento para los Padres Virginia Tech University

Título del Estudio: Creencias de los padres sobre emociones, discursos emocionales entre padres e hijos, y entendimiento de las emociones de niños en familias hispanas

Miembro de Facultad: Julie C. Dunsmore, Ph.D. and Marie B. Perez-Rivera, B.A.

Propósito: Los invitamos a participar en un estudio sobre las creencias de los padres e hijos, comportamientos, y estilos de comunicación. Estamos interesados en cómo las creencias de los padres y sus hijos están relacionadas a sus comportamientos cuando juegan juegos o hablan sobre temas sobre experiencias felices o positivas. Necesitamos 52 pares de padres-hijos.

Procedimientos: Usted y su hijo participaran en su hogar. (Si desea, puede visitar el Social Development Lab en Virginia Tech para completar el estudio). Durante este estudio, le preguntaremos que completen un cuestionario sobre (a) las respuestas de su hijo (-a) a situaciones emocionales típicas, (b) pensamientos sobre las emociones de niños, (c) preferencias y experiencias culturales, y (d) características de su familia (para poder describir los grupos que participaron). Le preguntaremos a su hijo (-a) que mire unas fotos de unas caras y nos diga qué emoción las personas están sintiendo, después le preguntaremos a su hijo(-a) que identifique o ponga etiqueta a las emociones en una tarea con marionetas. Después, le preguntaremos a Usted y a su hijo(-a) que lean un libro de fotos sin palabras, tal como si lo estuviera leyendo en su casa. Después, le preguntaremos a los dos que jueguen con una casa de muñecas y una familia de muñecos, tal como jugarían en su casa. Serán grabados en videocassette durante el juego para asegurar un registro exacto de sus discusiones y permitir codificación después de la sesión. Algunos breves ‘video-clips’ serán mostrados a estudiantes haciendo investigaciones con nosotros.

Riesgos: No existen riesgos para usted ni para su hijo.

Beneficios: No hay promesas ni garantías. Beneficios pueden incluir la oportunidad para pensar sobre sus creencias sobre emociones y conversar con su hijo (-a). Beneficios para su hijo (-a) pueden incluir la oportunidad para pensar sobre como el ó ella entiende emociones. Para científicos de desarrollo, este estudio va a contribuir al entendimiento sobre como las creencias de los padres y las conversaciones son relacionados a los entendimientos de emociones en niños. Si desea, le mandaremos una carta describiendo los resultados de este proyecto.

Confidencialidad. Toda la información recopilada durante la sesión será guardada en nuestros archivos en una manera confidencial y será archivada con un número de identificación en vez de su nombre. Toda la información solo será utilizada por aquellas personas que estén conduciendo la investigación. Todos los formularios de consentimiento estarán separados de los cuestionarios y cualquier referencia con su nombre sólo estará disponible a la Dra. Dunsmore, a menos que Usted nos permita contactarlos en el futuro cercano para otra investigación. Videocintas serán mostradas solo por esas personas conduciendo la investigación y las cintas serán destruidas después de 7 años. Todas sus respuestas serán guardadas de manera confidencial y trataremos de mantener su anonimato; sin embargo, puede ser posible que algún estudiante que condujo el estudio lo pueda reconocer a

Usted y a su hijo en estos videos. En cualquier investigación que envuelve niños, tenemos que reportar evidencia de abuso.

Compensación: Como agradecimiento por su participación y su tiempo, usted y su hijo (-a) recibirán \$5.00 y un certificado.

Libertad para retirarse: Su participación en este estudio es completamente voluntario.

Si en cualquier momento, llenando estos cuestionarios o participando en cualesquiera de las actividades, Usted o su hijo se sienten incómodos, puede retirar su participación sin ninguna penalidad. Si Usted o su hijo se retira del estudio antes que toda la data sea recopilada, toda información obtenida sera destruída y recibirá su recompensa por el tiempo que nos dedicó a la investigación.

Aprobacion del estudio: Este proyecto ha sido aprobado, como necesario, por el Departamento de Pyscología “Human Subjects Committee” en Virginia Tech.

Responsabilidades de los padres: Ninguna

Consentimiento de los Padres para Participar: He leído y comprendo la información suministrada. He recibido una copia de este formulario. Estoy de acuerdo en participar en este estudio.

Firma del padre del participante _____ **Fecha** _____

Firma del investigador _____ **Fecha** _____

Permiso de los Padres para la Participación de su Hijo (-a): He leído y comprendo la información suministrada. He recibido una copia de este formulario. Estoy de acuerdo en participar en este estudio y doy mi consentimiento voluntario para mi hijo(-a) nombrado que participe en este estudio.

Nombre de Padre/ Madre

Nombre de Hijo (-a) Participando

Firma del padre/ madre _____

Fecha _____

INFORMACIÓN PARA CONTACTO: Si usted tiene preguntas sobre este estudio o los procedimientos del estudio, puede contactar a la Dra. Julie C. Dunsmore a jdunsmor@vt.edu o (540) 231 – 4201. Si Usted se siente que no ha sido tratado (-a) como describimos en este formulario, o si sus derechos han sido violados durante este proyecto, puede contactar al Dr. David W. Harrison, Chair del Departamento de Psicología “Human Subjects Committee” al dwh@vt.edu o (540) 231 – 4422 o Dr. David Moore, Chair de Virginia Tech IRB Research que Envuelve Participantes Humanos, moored@vt.edu o (540) 231 – 4991.

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY
Asentimiento para Participantes en Proyectos que Incluyen Humanos

Título del Proyecto: Las creencias de los padres sobre emociones, discurso entre padre-hijo, y los entendimientos emocionales de niños en familias Hispanas.

Investigadores : Julie C. Dunsmore, Ph.D. and Marie B. Perez-Rivera, B.A.

Estamos interesados en como los padres e hijos (-as) piensan sobre sentimientos y como los niños juegan juntos. Los invitamos a participar con nosotros!

Visitaremos a su casa o sus padres pueden venire a nuestro laboratorio en Virginia Tech para participar en este estudio. Primero, su padre completará unos cuestionarios en un cuarto separado. Durante ese tiempo, nosotros vamos a actuar unos cuentos con marionetas para ti y te preguntaremos que estan sintiendo las marionetas. Tambien te preguntaremos que mires unas fotos y nos digas que emociones estan sintiendo. Despues, tu y tu padre van a leer un libro sin palabras y jugarán con una casa de LEGO juntos. Cuado esté jugando con su padre, nosotros vamos a grabarlos juntos para poder ver todo lo que estan diciendo y haciendo. Tambien pedimos que juegues como jugarias cualquier otro juego. En todo esto, no hay respuestas correctas ni incorrectas. Nadama queremos saber que tu piensas! Todo el estudio va a tomar una hora y media.

No expectamos que este estudio te haga sentir mal o incomodo. Pero si tu decides que estas incomodo, o si quieres parar, esta bien que nos diga, y paramos enseguidamente. Para agradecerte, te daremos a ti y tu padre \$5!

Si tienes preguntas, porfavor pregunta durante esta visita o llamanos al (540) 231-8179. En investigaciones, preguntas son buenas! Y acuerdate que puedes preguntar cualquieras preguntas que tengas durante tu participación .

He leído y entiendo la información en esta forma. He recibido una copia de esta forma. Estoy de acuerdo de participar en este estudio.

Firma del participante _____

Firma de testigo _____

Fecha _____

Consentimiento para Uso de los Videos y for Use of Videotape and Transcripciones

Es una parte importante de investigaciones compartir nuestros resultados con la comunidad. Cuando expliquemos nuestros resultados, aveces puede ser útil enseñar algunas porciones de los videos o transcripciones de las conversaciones a nuestros colegas. Por ejemplo, los videos pueden demostrar que divertido es el libro o la casa de LEGO para los niños y sus padres, y como los niños hablarón con sus padres sobre temas de su vida. Puede ser muy servicial tener su permiso para enseñar los videos o transcripciones a nuestros colegas, pero este permiso no es necesario para completar este estudio. Esto no afectará la participación de su hijo. Si no desea dar su permiso, su hijo nunca sera visto en videos cuando hablemos sobre este estudio, las transcripciones tampoco serán compartidos.

Por favor indique con que Usted esta comodo (-a). En todo casos, su nombre y el nombre de su hijo(-a) sera confidencial. Por favor acuerdese que su participación en este estudio es importante cualquier nivel de permiso Usted escoja.

Escribe SI o NO en los blancos.

_____ Tienen mi permiso para enseñarme y mi hijo en los videos/ usen transcripciones de nuestra conversación cuando estén hablando de este estudio con la facultad o estudiantes de Virginia Tech.

_____ Tienen mi permiso para enseñarme y mi hijo en los videos/ usen transcripciones de nuestra conversación cuando estén hablando de este estudio con otras universidades.

_____ Tienen mi permiso para enseñarme y mi hijo en los videos/ usen transcripciones de nuestra conversación cuando estén dando presentaciones de este estudio en conferencias nacionales e internacionales.

Su Nombre

Fecha

Su Firma

Appendix B

Parents' Beliefs About Children's Emotions

Guidance:

Instructions (3a): These statements express different beliefs about children's emotional development and about parents' roles in helping children with their emotions. Please read each statement and write in the number that shows how much you agree with the statement. Put this response in the column titled "Answer". Because children's abilities develop over time, please pick a child age (somewhere between the ages of 4 and 10) that you are familiar with, and respond to these statements for children of that age.

1	2	3	4	5	6
Strongly Disagree	Somewhat Disagree	Slightly Disagree	Slightly Agree	Somewhat Agree	Strongly Agree

Number	Item	Answer
1	When children become sad or upset, parents can let them manage their feelings on their own.	
2	It's the parent's job to teach children how to handle negative feelings.	
3	It's the parent's job to help children know when and how to express their positive emotions.	
4	How and when to show positive emotions is something that children have to figure out for themselves.	
5	It's important for parents to help a child who is feeling sad.	
6	It is important for parents to teach children when and how to show pride in themselves.	
7	It's a parent's job to teach children about happiness.	
8	When children are feeling angry, parents can help them work through those feelings.	
9	Children can figure out how to express sad feelings on their own.	
10	It is a parent's job to teach their children how to handle their emotions.	
11	Children generally learn how to deal with their angry feelings, without parents telling them how.	
12	It's usually best to let a child work through their negative feelings on their own.	

13	Children can learn to manage their emotions without help from parents.	
14	It's important for parents to teach children the best ways to express their feelings.	
15	It's a parent's job to teach children how to deal with distress and other upsetting feelings.	
16	When children are angry, it is best to just let them work it through on their own.	
17	Children can figure out how to express their feelings on their own.	

Value:

Instructions (5a): These statements express different beliefs about children’s emotional development and about parents’ roles in helping children with their emotions. Please read each statement and write in the number that shows how much you agree with the statement. Put this response in the column titled “Answer”. Because children’s abilities develop over time, please pick a child age (somewhere between the ages of 4 and 10) that you are familiar with, and respond to these statements for children of that age.

1	2	3	4	5	6
Strongly Disagree	Somewhat Disagree	Slightly Disagree	Slightly Agree	Somewhat Agree	Strongly Agree

Number	Item	Answer
1	Getting mad can help children do things they need to, like sticking with a task that’s hard, or standing up for themselves.	
2	It is okay when children feel angry, and it is okay when they don’t.	
3	Showing emotions isn’t a good thing or a bad thing, it’s just part of being human.	
4	It’s good for the family when children share their positive emotions.	
5	It is important for children to be able to show when they are happy.	
6	It is important for children to express their happiness when they feel it.	
7	Feeling sad sometimes is just a part of life.	
8	It is good for children to feel sad at times.	
9	Feeling negative emotions is sort of a dead end street, and children should do whatever they can to avoid going down it.	
10	Showing anger is not a good idea for children.	
11	Feeling all emotions is a part of life, like breathing.	
12	When children get angry they create more problems for themselves.	
13	It is important for children to develop lots of ways to be happy.	
14	Feeling angry sometimes is just a part of life.	

15	Feeling sad is just not good for children.	
16	It is important for children to show others when they feel upset.	
17	It is okay when children feel sad, and it is okay when they don't.	
18	When children are too loving others take advantage of them.	
19	Children who are too loving can get walked all over.	
20	Children's anger can be a relief to them, like a storm that clears the air.	
21	It is useful for children to feel angry sometimes.	
22	Joy is an important emotion to feel.	
23	Feeling angry is just not good for children.	
24	Sometimes it is good for a child to sit down and have a good cry.	
25	When children get angry, it can only lead to problems.	
26	Having lots of joy is very important for a child.	
27	Showing sadness is neither bad nor good, it is just part of being human.	
28	When children are too happy, they can get out of control.	
29	When children show pride in what they have done, it is a good thing.	
30	It is good for children to let their anger out.	
31	When children show anger, they are letting you know that something is important to them.	
32	It is important for children to avoid feeling sad whenever possible.	
33	It is important for children to share their positive emotions with others.	
34	Being sad isn't "good" or "bad" – it is just a part of life.	

35	It is important for children to feel pride in their accomplishments.	
36	Being angry isn't "good" or "bad" – it just is a part of life.	
37	It is important for children to be proud of a job well done.	
38	Feeling sad helps children to know what is important to them.	
39	When children express anger, someone in the family ends up having to deal with the consequences.	
40	Anger in children can be emotionally dangerous.	
41	Children who feel emotions strongly are likely to face a lot of trouble in life.	
42	The experience of anger can be a useful motivation for action.	
43	It is okay when children feel happy, and it is okay when they don't.	
44	Children can think more clearly when emotions don't get in the way	
45	Children's feelings can get hurt if they love too much.	
46	Being angry can motivate children to change or fix something in their lives.	
47	It is okay if children show they are happy, and it's okay if they don't.	
48	Expressing anger is a good way for a child to let his/her desires and opinions be known.	
49	When children start to show strong emotions, one never knows where it will end up.	

Parents' Beliefs about Children's Emotions (Spanish Version)

Guidance:

Instrucciones (3ª): Estas declaraciones expresan creencias diferentes sobre el desarrollo emocional de niños y la función de los padres en ayudar a los niños con sus emociones. Por favor lean cada declaración y escriban el número que expresa cuanto Usted esta de acuerdo o desacuerdo con la declaración. Coloque esta respuesta en la columna titulada "Respuesta." Porque las capacidades de niños se desarrollan durante el tiempo, por favor escoga la edad de niño (entre las edades de 4 y 10 años) que Usted esté familiarizado con, y responde a estas declaraciones para niños de esa edad.

1	2	3	4	5	6
Totalmente	Algo	Un poco	Un poco	Algo	Totalmente
Desacuerdo	Desacuerdo	Desacuerdo	Acuerdo	Acuerdo	Acuerdo

Numero	Declaraciones	Respuesta
1	Cuando los niños(-as) se ponen tristes o apenados, los padres pueden dejarlos manejar sus sentimientos.	
2	Es el trabajo de los padres enseñarles a los niños(-as) cómo manejar los sentimientos negativos.	
3	Es el trabajo de los padres ayudar que los niños(-as) sepan cuándo y cómo expresar sus emociones positivas.	
4	Cómo y cuándo mostrar emociones positivas es algo que los niños(-as) tienen que aprender ellos mismos.	
5	Es importante que los padres ayuden cuando su niño(-a) se siente triste.	
6	Es importante que los padres enseñen a sus hijos(-as) cuándo y cómo expresar orgullo en ellos mismos.	
7	Es el trabajo de los padres enseñarles a sus hijos(-as) sobre la felicidad.	
8	Cuando los niños(-as) se sienten enojados, los padres pueden ayudarlos trabajar para resolver esos sentimientos.	
9	Los niños(-as) pueden entender cómo expresar sentimientos tristes ellos mismos.	
10	Es el trabajo de los padres enseñarles a sus hijos como manejar sus emociones.	
11	Los niños(-as), generalmente, aprenden cómo manejar sus enojos sin la ayuda de sus padres.	
12	Es mejor dejar que los niños(-as) trabajen para resolver sus sentimientos negativos ellos mismos.	
13	Niños(as) pueden aprender como manejar sus emociones sin ayuda de sus padres.	

14	Es importante que los padres enseñen a sus hijos(as) las mejores maneras para expresar sus sentimientos.	
15	Es el trabajo de los padres enseñar a sus hijos(as) como manejar angustia y otras emociones apenadas.	
16	Cuando niños están enojados, es mejor dejarlos a trabajar solos.	
17	Niños(as) pueden entender como expresar sus sentimientos ellos mismos.	

Value

Instrucciones (5ª): Estas declaraciones expresan creencias diferentes sobre el desarrollo emocional de niños y la función de los padres en ayudar a los niños con sus emociones. Por favor lean cada declaración y escriban el número que expresa cuanto Usted esta de acuerdo o desacuerdo con la declaración. Coloque esta respuesta en la columna titulada “Respuesta.” Porque las capacidades de niños se desarrollan durante el tiempo, por favor escoga la edad de niño (entre las edades de 4 y 10 años) que Usted esté familiarizado con, y responde a estas declaraciones para niños de esa edad.

1	2	3	4	5	6
Totalmente Desacuerdo	Algo Desacuerdo	Un poco Desacuerdo	Un poco Acuerdo	Algo Acuerdo	Totalmente Acuerdo

Numero	Declaraciones	Respuesta
1	Enojándose puede ayudar en que los niños(-as) hagan lo que necesitan hacer. Como completar una tarea difícil o defenderse por ellos mismos.	
2	Está bien cuando los niños(-as) se sienten enojados, y está bien si no se sienten así.	
3	Expresando emociones no es algo bueno ni malo, es parte de ser humano.	
4	Es bueno para la familia cuando los niños(-as) comparten sus emociones positivas.	
5	Es importante que los niños(-as) puedan expresarse cuando estén contentos.	
6	Es importante que los niños(-as) puedan expresarse cuando estén contentos.	
	Es importante que los niños(-as) expresen su felicidad cuando la sienten.	
7	Sintiéndose triste a veces, es parte de la vida.	
8	Es bueno que los niños(-as) se sientan tristes, algunas veces.	
9	Sentir emociones negativas es como un callejón sin salida, y los niños(-as) deben hacer lo que puedan para evitar tomar ese camino.	
10	Expresar enojo no es una buena idea para los niños(-as).	
11	Sentir todas las emociones es parte de la vida, como respirar.	
12	Cuando los niños(-as) se enojan, ellos crean más problemas para ellos mismos.	
13	Es importante que los niños(-as) desarrollen muchas maneras de ser felices.	

14	Sintiéndose enojados a veces nada mas, es parte de la vida.	
15	El sentirse triste no es bueno para los niños(-as).	
16	Es importante que los niños(-as) se expresen cuando se sientan apenados.	
17	Está bien cuando los niños(-as) se sienten tristes, y está bien cuando no.	
18	Cuando los niños(-as) son muy cariñosos, otros pueden aprovecharse de ellos.	
19	Los niños(-as) que son demasiado cariñosos pueden ser pisoteados.	
20	Los enojos de los niños(-as) pueden ser alivios para ellos, como una tormenta que aclara el aire.	
21	Es útil que los niños(-as) se sientan enojados de vez en cuando.	
22	Alegría es una emoción importante para sentir.	
23	El sentirse enojado no es bueno para los niños(-as).	
24	A veces es bueno que los niños(-as) tengan una liberación emocional por llorar.	
25	Cuando los niños(-as) se enojan, nada más pueden empezar problemas.	
26	Tener mucha alegría es muy importante para un niño(-a).	
27	El expresar tristeza, ni es bueno ni es malo, nada más es parte de ser humano.	
28	Cuando los niños(-as) están demasiado contentos, pueden perder el control.	
29	Es bueno cuando los niños(-as) expresan orgullo en lo que han hecho.	
30	Es bueno que los niños(-as) revelen sus enojos.	
31	Cuando los niños(-as) expresan su enojo, ellos están dejándonos saber que algo es importante para ellos.	
32	Es importante que los niños(-as) eviten sentirse tristes cuándo sea posible.	
33	Es importante que los niños(-as) compartan sus emociones positivas con otros.	

34	El estar triste no es “bueno” ni “malo”—nada más es parte de la vida.	
35	Es importante que los niños(-as) sientan orgullo en sus logros.	
36	Estar enojado no es “bueno” ni “malo”—nada más es parte de la vida.	
37	Es importante que los niños(-as) estén orgullosos de su trabajo bien hecho.	
38	El sentirse triste ayuda que los niños(-as) aprendan qué es importante para ellos.	
39	Cuando los niños(-as) expresan enojos, alguien en la familia tiene que encargarse con las consecuencias.	
40	Enojos en los niños(-as) puede ser emocionalmente muy peligroso.	
41	Para los niños(-as) que sienten emociones fuertemente, es probable que tendrán que enfrentarse con muchos problemas en la vida.	
42	La experiencia de enojos puede ser una motivación útil para la acción.	
43	Está bien cuando los niños(-as) se sienten felices, y está bien cuando no.	
44	Los niños(-as) pueden pensar más claramente cuando las emociones no bloquean el camino.	
45	Si los niños(-as) son demasiado amorosos, los sentimientos pueden hacerles daño.	
46	Sentirse enojados puede motivar a los niños(-as) a tratar de cambiar o arreglar algo en su vida.	
47	Está bien si los niños(-as) expresan que están felices, y está bien si no.	
48	Expresar enojos es una buena manera para los niños(-as) dejar saber otras personas sus deseos y opiniones.	
49	Cuando los niños(-as) empiezan a expresar emociones fuertes, nunca se sabe en donde terminarán.	

Appendix C

PARENTS' BELIEFS ABOUT FEELINGS

Instructions: Parents have many different ideas about children's emotional development, and about how they can best help children deal with emotional issues. These statements express different beliefs about children's emotional development and about helping children deal with emotional issues. Please read each statement and write in the blank beside the statement the number that shows how much you agree with the statement. Please answer all items even if you are unsure of your feelings.

1	2	3	4	5	6
<i>strongly</i>	<i>somewhat</i>	<i>slightly</i>	<i>slightly</i>	<i>somewhat</i>	<i>strongly</i>
<i>disagree</i>	<i>disagree</i>	<i>disagree</i>	<i>agree</i>	<i>agree</i>	<i>agree</i>

1. People are better parents if they aren't emotionally involved with their children. _____
2. It's good for a parent to let her children know when she is feeling angry. _____
3. When my child is angry because another child won't share a toy, I often tell my child exactly what words she could use to express her feelings. _____
4. When one of my children is upset about something, I usually try to put into words how he or she is feeling. _____
5. Parents should not read children stories that might make them sad or worried. _____
6. Children my child's age are really not ready to control the way they express their feelings. _____
7. It's good to hug and touch children affectionately throughout the day. _____
8. Parents should "let their feelings out" at home. _____
9. Parents should avoid showing children how to express their feelings. _____
10. I often label my children's feelings for them, such as "You seem worried about our trip to the swimming pool." _____

11. Children should be taken to funerals and other family events, even if they might feel sad or upset as a result. _____

12. My child is really too young to display her feelings in “socially acceptable” ways. _____

13. At home, I avoid being physically affectionate or “huggy” with my children. _____

14. When I am upset with my children’s behavior, I try hard not to show it. _____

1	2	3	4	5	6
<i>strongly</i>	<i>somewhat</i>	<i>slightly</i>	<i>slightly</i>	<i>somewhat</i>	<i>strongly</i>
<i>disagree</i>	<i>disagree</i>	<i>disagree</i>	<i>agree</i>	<i>agree</i>	<i>agree</i>

15. I think it’s better for children to figure out how to express their feelings on their own, instead of having their parent show them how. _____

16. When children are upset or angry about something, it’s not the best time to talk about their feelings. _____

17. If a family pet died, I would not tell my children because they might become too upset. _____

18. As a parent, it’s important for me to teach my children socially acceptable ways of expressing their feelings. _____

19. Children need to feel emotionally close to their parents. _____

20. I constantly show my children how much I love them. _____

21. I believe that some parents spend too much time talking to children about their feelings. _____

22. I spend a lot of time talking to my children about why they feel the way they do. _____

23. My child is too young for me to discuss the causes of her feelings with her. _____

Parents' Beliefs about Feelings (Spanish version)

Instrucciones: Los padres tienen muchas ideas diferentes sobre el desarrollo emocional de los niños, y como ellos pueden ayudar a sus hijos con sus cuestiones emocionales. Estas declaraciones expresan creencias diferentes sobre el desarrollo emocional de los niños y sobre como ayudar a los niños a manejar las cuestiones emocionales. Por favor lea cada declaración y escriba en el espacio en blanco al final de la declaración el número que muestra cuánto Usted está de acuerdo con la declaración.

1	2	3	4	5	6
<i>Totalmente desacuerdo</i>	<i>Algo en desacuerdo</i>	<i>Un poco desacuerdo</i>	<i>Un poco de acuerdo</i>	<i>Algo de acuerdo</i>	<i>Totalmente de acuerdo</i>

24. La gente son mejores padres si no están envueltos emocionalmente con sus hijos _____
25. Es bueno que los padres dejen a los niños saber cuando se sienten enojados. _____
26. Cuando mi hijo(-a) está enojado porque otro niño no quiere compartir un juguete, yo le digo a mi hijo(-a) exactamente cuales palabras él/ella puede usar para expresar sus sentimientos.

27. Cuando uno de mis hijos está apenado sobre algo, yo normalmente trato de poner sus sentimientos en palabras. _____
28. Los padres no deben de leer cuentos a sus niños que puedan entristecerlos o preocuparlos.

29. Los niños de la edad de mi hijo(-a) no están listos para controlar la manera en que expresan sus sentimientos. _____
30. Es bueno abrazar y tocar a los niños cariñosamente durante el día. _____
31. Los padres deben mostrar sus sentimientos libremente en su casa. _____
32. Los padres deben evitar mostrarle a sus hijos cómo expresar sus sentimientos. _____

33. Frecuentemente identifico o pongo etiqueta a los sentimientos de mis hijos para ellos, por ejemplo “Pareces preocupado sobre nuestro viaje a la piscina.” _____

34. Los niños deben acompañarnos a funerales y otros eventos de familia, aunque ellos puedan ponerse tristes o se muestren molestos como resultado. _____

35. Mi hijo(-a) es muy joven para mostrar sus sentimientos en maneras aceptables socialmente. _____

36. En casa, evito ser cariñosa físicamente o evito estar abrazando a mis hijos todo el tiempo. _____

37. Cuando estoy molesta con el comportamiento de mis hijos, trato mucho por no mostrarlo. _____

1	2	3	4	5	6
<i>Totalmente desacuerdo</i>	<i>Algo desacuerdo</i>	<i>Un poco desacuerdo</i>	<i>Un poco de acuerdo</i>	<i>Algo de acuerdo</i>	<i>Totalmente acuerdo</i>

38. Creo que es mejor para los niños descifrar cómo expresar sus sentimientos ellos mismos, en vez de que sus padres les enseñen. _____

39. Cuando los niños están molestos o enojados por algo, no es el mejor tiempo para hablar sobre sus sentimientos. _____

40. Si la mascota de la familia se muere, no se lo diría a mis hijos porque a lo mejor se ponen muy tristes. _____

41. Como padre, es importante que enseñe a mis hijos maneras apropiadas para expresar sus sentimientos. _____

42. Los niños necesitan sentirse cerca a sus padres emocionalmente. _____

43. Constantemente expreso a mis hijos cuánto los amo. _____

44. Creo que algunos padres pasan demasiado tiempo hablando con sus hijos sobre sus sentimientos. _____

45. Paso mucho tiempo hablando con mis hijos sobre el por qué se sienten como se sienten.

46. Mi hijo es muy joven para discutir las causas de sus sentimientos. _____

Appendix D Demographics Form

We are interested in conducting our research with a representative population. Please let us know how diverse our population is by filling out the following information.

1. Date of Birth _____ / _____ / _____ Age: _____

2. Gender: _____

3. ¿How many years of formal education have you completed?

1 2 3 4 5 6	7 8 9 10 11 12	13 14 15 16	17 18 19 20 20+
(Elementary School)	(High school)	(University)	(Graduate School)

4. How many years of formal education has the other parent completed?

1 2 3 4 5 6	7 8 9 10 11 12	13 14 15 16	17 18 19 20 20+
(Elementary School)	(High school)	(University)	(Graduate School)

5. ¿What ethnic group do you belong to? _____ (African American, Latino, Native American, White)

5b. ¿Do you consider yourself to be Latino? ___ Yes ___ No

6. ¿What is your marital status? Single Married Divorced Separated Widow Cohabiting

7. ¿How many children do you have? _____ Please state the age and gender of each child:

	Age	Gender		Age	Gender
Child #1	_____	_____	Child # 4	_____	_____
Child #2	_____	_____	Child # 5	_____	_____
Child #3	_____	_____	Child #6	_____	_____

8. ¿What is your religious affiliation, if you have one? _____

9. ¿What region of the country were you born in? _____

10. ¿What area do you live in now? Rural Urban Suburban Other (Please specify) _____

11. You at this moment: (circle all that apply)

- | | |
|---|---|
| <ul style="list-style-type: none"> a. Full-time employee b. Part-time employee c. Stay at home d. Retired e. Retired due to disability | <ul style="list-style-type: none"> f. Not employed, looking for employment g. Not employed, not looking for employment h. Full-time student i. Part-time student j. Never employed |
|---|---|

12. If you are currently working, what is your position? _____

13. If you have a partner, what is his/her position? _____

14. ¿What is your combined income? _____

15. ¿ Do you have an automobile? Circle: Yes/No

16. ¿Do you own or rent your home? Circle: Own/ Rent

17. ¿ Number of bedrooms in your home? _____

Formulario Demográfico (Spanish Version)

Estamos interesados en conducir nuestra investigación con una población representativa. Por favor déjenos saber cuan diversa es nuestra población llenando la siguiente información.

1. Fecha de nacimiento ____/____/____ Edad: ____

2. Género: ____

3. ¿Cuántos años de educación ha completado?

1 2 3 4 5 6	7 8 9 10 11 12	13 14 15 16	17 18 19 20 20+
(Escuela elemental)	(Escuela superior)	(Universidad)	(Escuela graduada)

5. ¿Cuántos años de educación el otro padre del niño ha completado?

1 2 3 4 5 6	7 8 9 10 11 12	13 14 15 16	17 18 19 20 20+
(Escuela Elemental)	(Escuela Superior)	(Universidad)	(Escuela graduada)

5. ¿En que grupo étnico te ubicas? _____ (Afro Americano, Hispano, Nativo Americano, Blanco)

5b. ¿Se considera Hispano? ___ Sí ___ No

6. ¿Cual es su estado marital? Soltero Casado Divorciado Separado Viudo Convivencia

7. ¿Cuántos hijos tiene? _____ Por favor enliste el género y la edad del Niño debajo:

	Edad	genero		Edad	genero
niño #1	_____	_____	niño # 4	_____	_____
niño #2	_____	_____	niño # 5	_____	_____
niño #3	_____	_____	niño #6	_____	_____

8. ¿A que religión pertenece, si es que pertenece a alguna? _____

9. ¿En que región del país nació? _____

10. ¿En que área vive ahora? Rural Urbana Sub-urbana Otra (Por favor especifique) _____

11. Usted al presente: (circule todas las que correspondan)

- | | |
|-------------------------------|--------------------------------------|
| f. Empleado a tiempo completo | f. No empleado buscando empleo |
| g. Empleado a tiempo parcial | g. No empleado y no buscando trabajo |
| h. Ama (o) de casa | h. Estudiante a tiempo completo |
| i. Retirado | i. Estudiante a tiempo parcial |
| j. Retirado por incapacidad | j. Nunca empleado |

12. Si esta trabajando, ¿Cual es su titulo? _____

13. Si tiene una pareja y esta trabajando, ¿Cual es su titulo o posición? _____

14. ¿Cual es su ingreso combinado? _____

15. ¿ Tiene automovil? Circule: si / no
16. ¿Posee o renta una casa? Circule: Posee / renta
17. ¿ Numero de cuartos en la casa? _____

Figure 1.

Eisenberg, Spinrad, and Cumberland's (1998) Revised Model

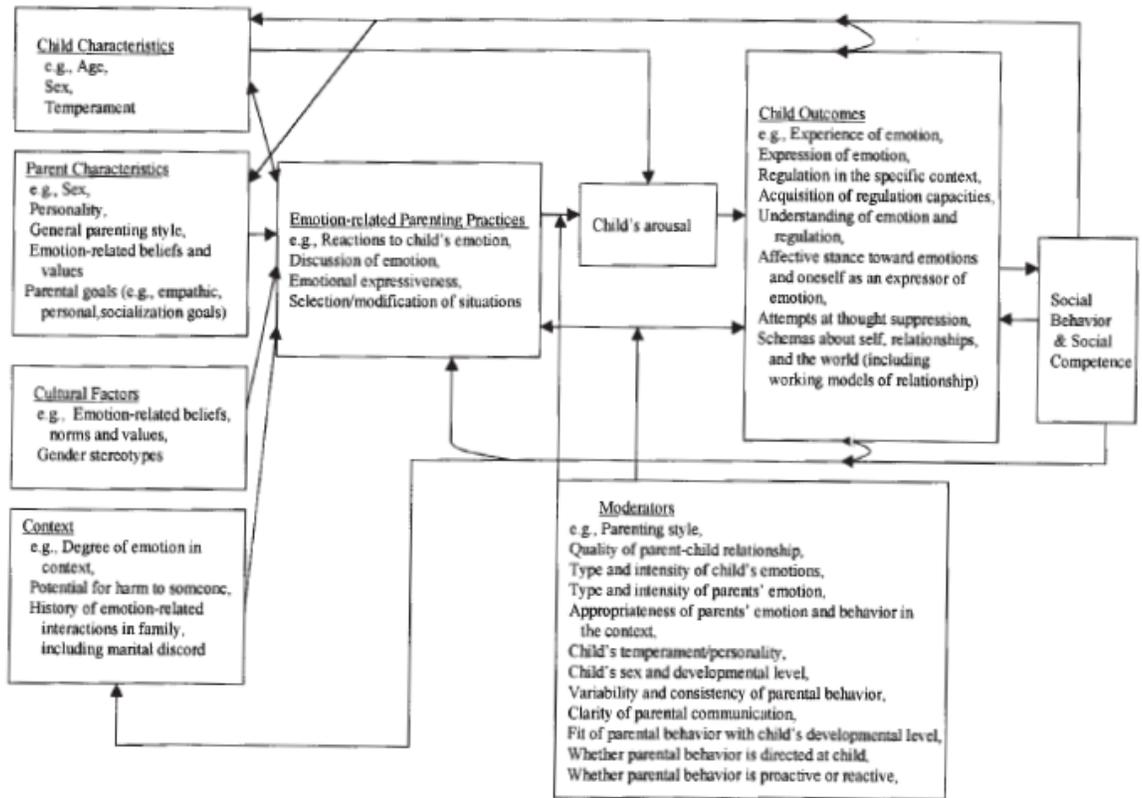


Figure 2. A heuristic model of the socialization of emotion. Note that there also may be linear relations and interactions among the four predictors on the far left.

Figure 2.

Conceptual model and hypotheses.

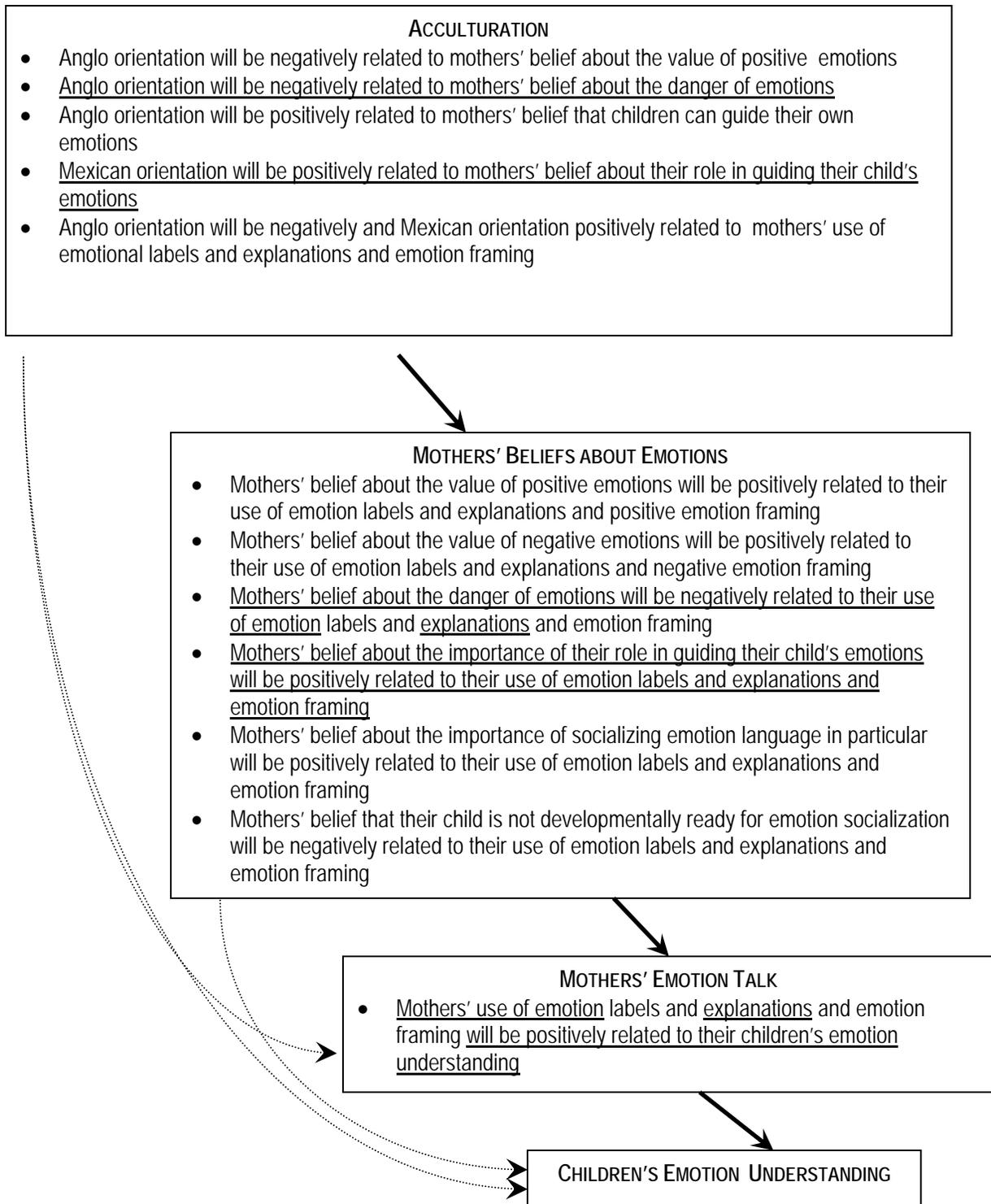


Table 1

Means, Standard Deviations (SD), and Ranges for All Study Variables

Variables	Mean	SD	Range
1. Anglo acculturation	2.75	.99	1.08-4.69
2. Mexican acculturation	4.25	.69	1.47-4.82
3. Parent guidance	5.38	.50	3.90-6.00
4. Child guidance	3.43	1.30	1.14-6.00
5. Positive emotions are good	5.80	.34	4.33-6.00
6. Negative emotions are good	4.22	.90	2.36-5.82
7. All emotions are bad	3.87	1.17	1.46-5.92
8. PBAF language	4.50	.78	3.00-6.00
9. PBAF development	3.43	1.58	1.00-6.00
10. Parent explanations	1.46	3.06	.00-15.00
11. Parent labels	4.46	4.16	.00-21.00
12. Positive framing	2.44	1.41	.00-5.00
13. Negative framing	3.78	1.86	.00-7.00
14. Child explanations	.18	.82	.00-5.00
15. Child labels	1.18	1.52	.00-7.00
16. Child expressive	6.70	1.81	1.00-8.00
17. Child receptive	7.60	.98	3.00-8.00
18. Child stereotypical	12.88	3.00	4.00-16.00
19. Child non-stereotypical (prorated)	.80	.17	.16-1.00
20. DANVA scores	13.60	4.41	3.00-21.00

Table 2

Correlations among Acculturation, Mothers' Beliefs, Mother-child Emotion Talk, and Children's Emotions Understanding

Variables	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
1. Child age												
2. Maternal education	-.11											
3. Family income	.29	.53**										
4. Anglo acculturation	.16	.44**	.41*									
5. Mexican acculturation	-.07	-.01	-.24	-.46**								
6. Parent guidance	-.06	-.08	-.22	-.21	.34*							
7. Child guidance	-.05	-.25	-.05	-.26	.28 [†]	-.21						
8. Positive emotions are good	-.01	-.09	-.18	.15	.05	.20	.17					
9. Negative emotions are good	-.08	.20	.44*	.07	.28 [†]	.13	.09	.05				
10. All emotions are bad	.12	-.43**	-.21	-.37*	.18	-.17	.28 [†]	.15	-.07			
11. PBAF language	-.08	.03	-.22	.04	.15	.20	.12	.10	-.18	-.00		
12. PBAF development	.02	-.19	-.32	-.51***	.28 [†]	.08	.17	.05	-.19	.53**	.06	
13. Parent explanations	-.14	.25	-.21	.17	.07	.17	-.19	.25	.09	-.36*	.28 [†]	-.18

Variables	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
14. Parent labels	-.10	.21	.03	-.09	.15	.32*	-.26	.22	.11	-.03	-.13	.06
15. Positive framing	-.15	.05	.05	-.20	.18	-.22	.01	-.17	-.23	.14	.08	.28 [†]
16. Negative framing	.03	.05	-.14	.21	.11	.12	-.14	.06	-.08	-.12	.22	-.06
17. Child explanations	.32*	-.04	-.21	-.03	.11	-.14	.11	-.00	-.10	.04	.06	-.02
18. Child labels	-.19	.11	-.10	.05	-.06	.01	-.18	-.04	-.18	-.31 [†]	.14	-.02
19. Child receptive	.23	.03	.08	.18	-.01	-.15	-.10	-.11	.04	-.21	.05	-.06
20. Child expressive	.28 [†]	.09	.08	.09	-.02	-.00	-.23	-.10	.15	-.20	-.32*	.01
21. Child stereotypical	.48**	.43**	.55**	.34*	-.01	.16	-.25	.05	.20	-.20	-.03	-.12
22. Child non-stereotypical (prorated)	.39*	.14	.27	.43*	.14	.07	-.38*	-.04	.04	-.12	.24	-.23
23. DANVA scores	.36*	.23	.24	.31*	-.32*	-.12	-.29 [†]	.10	-.21	-.15	.01	-.06

Note: [†] p<.10, *p<.05, **p<.01, ***p<.001

Variables	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.
14. Parent labels	.35*									
15. Positive framing	-.18	-.00								
16. Negative framing	.39*	.13	.31 [†]							
17. Child explanations	.31 [†]	-.04	-.23	.19						
18. Child labels	.49**	.11	-.14	.12	.12					
19. Child receptive	.22	.12	-.12	.29 [†]	.09	.08				
20. Child expressive	-.06	.13	.00	-.10	-.11	.04	.19			
21. Child stereotypical	.13	.13	-.05	.10	.05	-.16	.09	.10		
22. Child non-stereotypical (prorated)	.29 [†]	.10	-.16	.19	.16	.21	.45**	.45**	.57**	
23. DANVA scores	.29 [†]	.03	.06	.23	.26	.24	.23	.23	.54**	.49**

Note: [†] p<.10, *p<.05, **p<.01, ***p<.001

Table 3

Standard Coefficients and Standard Errors for Predictors of Children's Expressive Scores

Step and Variable	β^a	SE β	R ²
Step 1:			
Child age	.29*	.04	
Mothers' education	.33*	.07	.18
Step 2:			
PBAF- Emotion language	-.30*	.33	.27

^aStandardized regression coefficients

*p<.05

Table 4

Standard Coefficients and Standard Errors for Predictors of Children's Stereotypical Knowledge

Step and Variable	β^a	SE β	R ²
Step 1:			
Child age	.53***	.05	
Mothers' education	.47**	.11	.47
Step 2:			
Anglo orientation	.05	.42	.47

^aStandardized regression coefficients

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

Table 5

*Standard Coefficients and Standard Errors for Predictors of Children's Nonstereotypical**Knowledge*

Step and Variable	β^a	SE β	R ²
Step 1:			
Child age	.31*	.00	
Mothers' Education	-.04	.01	.18
Step 2:			
PBACE- Child guidance	-.29*	.02	.29
Step 3:			
Anglo orientation	.32*	.03	.36

^aStandardized regression coefficients

*p<.05

Table 6

*Standard Coefficients and Standard Errors for Emotion Talk Predictors of Children's DANVA**Scores (Anglo orientation)*

Step and Variable	β^a	SE β	R ²
Step 1:			
Child age	.39*	.09	
Mothers' education	.15	.19	.20
Step 2:			
Mothers' explanations	.29		.28
Step 3:			
Anglo orientation	.13	.72	.30

^aStandardized regression coefficients

*p<.05

Table 7

*Standard Coefficients and Standard Errors for Emotion Talk Predictors of Children's DANVA**Scores (Mexican orientation)*

Step and Variable	β^a	SE β	R ²
Step 1:			
Child age	.40***	.08	
Mothers' education	.20	.16	.20
Step 2:			
Mothers' explanations	.32*	1.51	.28
Step 3:			
Mexican orientation	-.31*	23.20	.38

^aStandardized regression coefficients

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