

Education of the Affective Ideal in Contexts of Cultural Diversity: BIBLIOMETRIC and Thematic Analysis (2006-2021)

Ingrid Bravo Carrasco¹, Enrique Riquelme-Mella^{2*}, Ximena Gutiérrez Saldivia³, Gerardo Fuentes-Vilugrón⁴

¹*Universidad del Bio Bio, Chile; Universidad de Concepción, Chile.*

²*Facultad de Educación, Núcleo de Estudios Interétnicos e Interculturales (NEII), Universidad Católica de Temuco, Chile; Facultad de Ciencias Sociales, Carrera de Psicología, Universidad Santo Tomás, Chile; Email: eriquelme@uct.cl*

³*Universidad Católica de Temuco, Chile.*

⁴*Facultad de Educación, Carrera de Pedagogía en Educación Física, Universidad Autónoma de Chile, Chile.*

Abstracts: Emotional education has grown exponentially in the last decade, although outlining an emotional regulation from parameters of majority cultural groups that leaves aside the socialization of emotion from an affective ideal- or the expected behaviour on the emotional plane that considers cultural differences and education minority group family members. This study is to analyse research about the affective ideal in contexts of cultural diversity to contribute to it understanding in education, through a review of documents published in the Web of Sciences, Scopus, and APA PsycNet databases, in the diachronic period 2006-2021. The need for an emotional education that recognizes the affective ideal of the cultures shared in a territory is discussed. It is concluded that there is an incipient investigation of cultural mediatization on the affective ideal in contexts of sociocultural diversity, and little research in the educational plane. This should be preferred in Latin America, marked by models of monocultural emotional education models, which in culturally diverse educational settings, translates into discrimination and racism.

Keywords: Affective ideal, Culture, Children, Emotions, Bibliometrics.

1. INTRODUCTION

Families educate their children according to principles they consider appropriate for their well-being, based on historical, personal, and collective learning [16]. This implies an emotional education guided by factors that outline an affective ideal, or the performance they expect from their children emotionally. This affective ideal is adjusted to ages and contexts, emerging a content associated with the family's expectation of children's affective states. This expectation is constructed from the parents' idiosyncratic experience, but, above all, from their culture, which outlines norms and behavioural expectations [29][60].

Thus, educating emotion requires competences for an expected development in consideration of the social and cultural scenario in which these ideals are constructed and are functional within the framework of one's own knowledge [44]. Indeed, underlying emotional education are representations of the ideal emotional state [56] and its corresponding regulation [43]. In this sense, the process of family emotional socialization has been extensively described [11], and the study of parents' beliefs underlying their children's ideal emotional states has been an emerging topic in psychology and education. However, culturally mediated processes of emotional education are a scarcely explored topic, mainly in South America [11][42].

The omission cultural variations in emotional education in South American scientific work may be a problem of the development of science and refer to the conceptual level, however, in practice, the problem emerges when these variations are not considered, and educational institutions present an education of the homogeneous affective ideal, ignoring the affective ideals that underlie the family education of native peoples [44]. Thus, emotional education at school in favour of an affective ideal tends to replicate monocultural characteristics from the hidden and real curriculum. This curriculum, in contexts of social and cultural diversity, privileges European and Western educational principles and ideals to the detriment of minority groups such as, for example, Mapuche families in Chile, which translates into discrimination, racism and overdiagnosis of disabilities and disorders, as is the case with emotional and behavioural problems in children in school and preschool [1][15].

The school and educators are modellers of the affective ideal [43][63]. However, despite the importance of the topic, about the education of the affective ideal in contexts of cultural diversity, no bibliometric studies have been carried out that allow us to know the state of progress of this area of research. In this context, the aim of the study is to analyse research on the affective ideal in contexts of cultural diversity published in the Web of Science, Scopus and APAPsycNet databases, in the diachronic period 2006-2021, to contribute to its understanding in education and to provide an international overview of the interest that researchers have in the education of the affective ideal in contexts of cultural diversity. The specific objectives are: 1) to analyse the temporal production of scientific productivity on the education of the affective ideal in contexts of diversity indexed in the Web of Science, Scopus, and APA PsycNets databases; 2) to analyse scientific production according to type of publication, journal of publication, production by authors and language; and 3) to describe the thematic contents.

2. METHODOLOGY

A review of documents was carried out considering bibliometric and thematic indicators, as this makes it possible to determine the progression and progress of a line of research, area of knowledge or discipline [18]. An ex post facto retrospective design was used [33]. The unit of analysis consisted of 49 documents published in the Web of Science, Scopus, and APA PsycNets databases. The first two are multidisciplinary in nature and the latter specialises in Psychology. Of the total, 44 documents are empirical research articles, 3 review articles, 1 book chapter and 1 editorial material.

2.1. Bibliometric Search Procedure

A search was conducted in 2021 using the parameters culture and emotion* and ("affective-ideal" or "affect-ideal"), which yielded 78 papers: 46 in Web of Science, 19 in Scopus and 13 in APA PsycNet. Sixteen duplicates were removed from Scopus and 13 from APA PsycNet. Since the subject of the study is incipient [42], all types of publications from the entire period were considered. As an exclusion criterion, documents that did not consider aspects of culture and emotions were eliminated, leaving 49 documents.

From the 49 documents, the full texts were read and the necessary information selected, thus forming the database with variables of interest for the research: the year of publication, the journal in which they were published, the author or authors of the article, the collaboration index between researchers (co-authorship index), the characteristics of the participants in the referenced study, the key words and the topics addressed, which were subsequently categorised to determine their importance within the general subject matter.

2.2. Analysis Procedure

According to Montero and León (2007), the design to which bibliometric studies are ascribed is ex post facto retrospective, due to the impossibility of manipulating the variable studied. To examine and systematise the information, descriptive and frequency analyses were used, which were processed using Microsoft® Excel software version 16.33 2019 and SPSS Statistics version 21. For the thematic analysis, content analysis was carried out with the support of Atlas-ti software version 8.4.

For objectives 1 and 2, the texts were read, and the necessary information was selected, thus forming the database, which was then transferred to an Excel spreadsheet, where the following variables were categorised: year of publication, journal, authors, index of collaboration between researchers (co-authorship index) and language.

For objective 3, a review and thematic analysis of the documents was carried out, categorising their content to determine their importance within the topic. Descriptive and frequency analyses were carried out using Microsoft® Excel and SPSS Statistics, version 21. For the thematic analysis, the content of the selected documents was analysed using open and axial coding of the texts [52] with the support of Atlas-ti version 8.4 software.

3. RESULTS

The results will be grouped in two blocks: the first one will be the biblio-metric analysis and the second one will be the thematic analysis of the emerging content.

3.1. Bibliometric Analysis

With regard to production by type of publication, table 1 details the types of publication of the total number of documents selected as units of analysis. Almost all of them correspond to empirical articles (89.8%).

Table 1. Type of Publication of the Units of Analysis.

Type of Publication	Frequency	Percentage
Article	44	89.8%
Review	33	6.1%
Book chapters	1	2.0%
Editorial Material	1	2.0%
Total	49	100%

Temporal production ranged from 0 to 7, with an average of 3 publications per year. From 2016 to 2018, productivity increased considerably, reaching the maximum number of publications (7) in these three years (figure 1).

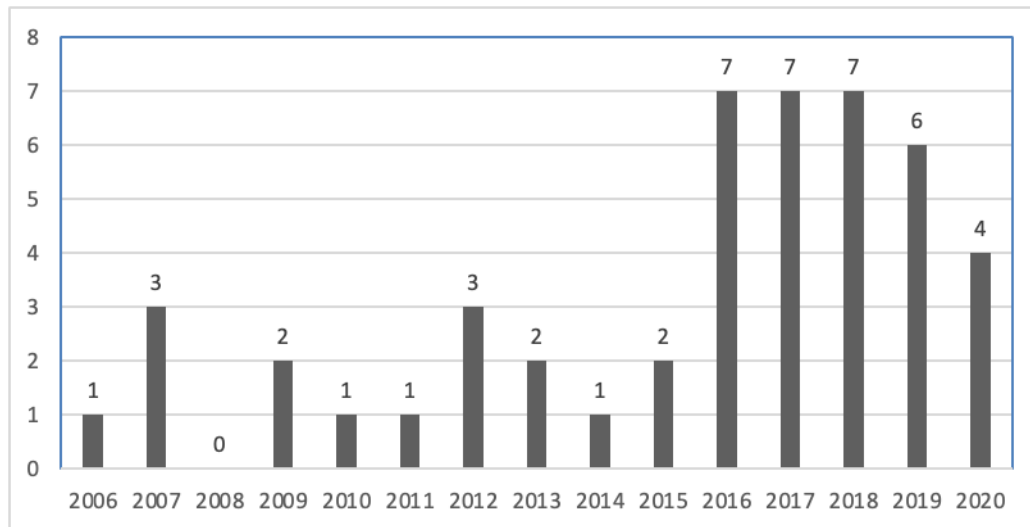


Figure 1. Temporary Production from (2006-2020).

Out of a total of 24 journals that have published on this subject, the majority have published 1 paper (14 journals) and 2 papers (4 journals) on the affective ideal. The US journal "Emotion" stands out with a total of 9 publications, followed by the "Journal of Personality and Social Psychology" with 5, and the "Journal of Cross-Cultural Psychology" with 5 publications (Table 2).

Table 2. Leading Journals in the Subject Area.

Revista o Editorial	País	Publicaciones
Emotion	United States	9
Journal of Personality and Social Psychology	United States	5
Journal of Cross-Cultural Psychology	United States	4
Cultural Diversity & Ethnic Minority Psychology	United States	3
Personality and Social Psychology Bulletin	United States	3
Perspectives on Psychological Science	England	3
Current Opinion in Psychology	Netherlands	2

Social and Personality Psychology Compass	United States	2
Frontiers in Psychology	Switzerland	2
Social Cognitive and Affective Neuroscience	England	2
International Journal of Psychology	England	1
Cultural Neuroscience	Netherlands	1
Journal of Happiness Studies	Netherlands	1
Cognition & Emotion	England	1
Palgrave Communications	England	1
Current Directions in Psychological Science	United States	1
European Review of Social Psychology	England	1
Psychological Science	United States	1
Psychology and Aging	United States	1
Psychology of Popular Media Culture	United States	1
Sage Open	United States	1
Scientific Reports	England	1
Integrative Medicine Research	Netherlands	1
Social Neuroscience	England	1
Total		49

To analyse the production by author, we followed the criteria proposed by Crane (1969), who distinguishes between passers-by, aspiring, moderate producers and major producers (1 publication; between 2 and 4; 5 and 9; 10 or more publications respectively). In this respect, transient authors predominate (80.2%); there is 1 author (0.8%) in the category of large producers; 1 moderate producer (0.8%) and 18.3% in the aspiring category. The majority of papers (87.8%) are collaborative, with a predominance of more than 5 authors per paper (30.6%). The average co-authorship rate is 3.73 signatures per paper (table 3).

Table 3. Classification of Authors by Criteria According to Crane (1969).

Type of author	Frequency	Percentage
Bystanders	105	80,2%
Applicants	24	18,3%
Moderate producers	1	0,8%
Large producers	1	0,8%
Total	131	100%

The author with the highest output and most co-authored links to other research is Jean Tsai of Stanford University, USA, with 15 articles (13 co-authored), followed by Helene Fung of the University of Hong Kong, China, with 6 publications (Figure 2).

Table 4. Number of Articles by Area of Knowledge (WoS).

Area of knowledge (WoS)	Frequency	Percentage
Psychology	35	71,4%
Ethnic studies	4	8,2%
Neurosciences	4	8,2%
Social Sciences	2	4,1%
Multidisciplinary Sciences	1	2%
Integrative Medicine	1	2%
Interdisciplinary	1	2%
Gerontology	1	2%
Total	49	100%

3.2. Thematic Analysis

The results present general theoretical discussions and challenges for future research. The section on emotion study and the emergence of the affective ideal systematises the information presented by Tsai and colleagues during 2006 and 2007 regarding the argumentation and empirical support for the formulation of affective valuation theory (AVT) and the theoretical and empirical discussions that followed.

3.3. Study of Emotions and the Concept of Affective Ideal

The empirical study of emotions in different cultures and contexts has revealed that emotional experiences can be studied from the intersection of two dimensions: valence and intensity [25][46][54][61]. The first corresponds to the feeling of environmental gratification or gain (positive valence) or loss (negative valence). The second refers to the feeling of energy demand (high intensity) or energy recovery (low intensity). Emotional states present in different cultures can be categorised considering these dimensions [23][59][47][62]. For example, states of joy or enthusiasm can be described as high-arousal positive states (HAP), whereas calmness and serenity can be described as low-arousal positive states (LAP) [62].

Some research shows variation in the affective states of people from the same nation or culture, mainly due to temperamental factors [55]; other studies show differences between cultural groups and similar emotions in members of the same culture [59][60]. Given these findings, the need arises to generate a theoretical and empirical model to explain individual variance in emotions and cultural similarities. Thus, AVT is developed as an integration of knowledge from previous affective theories and provides a new way to integrate cultural and temperamental influences on emotion, and to link emotion to mood-producing behaviours [60].

3.4. Affect Appraisal Theory (AVT)

AVT proposes to integrate cultural and temperamental factors into a single theory of emotion [60] based on three premises: 1) the ideal affective state or how people want to feel (affective ideal) is different from how they actually feel (actual or current affective state); 2) cultural factors shape the ideal affective state, whereas temperament shapes actual affect; and 3), mood-driving behaviors are motivated by differences between the actual and ideal affective state [60][61]. On these assumptions, the theory postulates that individual emotional differences are due to the actual affect, while similarities are due to the common affective ideal. Both affects are linked through behaviours and moods; AVT studies the mechanisms of interaction between the actual and ideal affect and the social contexts that regulate behaviour.

3.5. Empirical Validation of the AVT and the Actual or Real Affective Ideal

A key AVT article is the paper published by Tsai et al., (2006), entitled "Cultural Variation in Affect Valuation". This paper sets out the arguments and assumptions and the first empirical evidence to support it. To test the hypotheses, the authors constructed a structural equation model from self-reports of actual and ideal affect in culturally diverse samples [59]. Two nested models were compared: one considering the affective ideal and the actual ideal as two factors, and the other treating them as a single factor, revealing that in culturally diverse samples, the former had a better fit than the latter [59]. These results are valid for both global and momentary

reports, obtained with the experience sampling method [60]. Other research has reached the same results, demonstrating that the affective ideal and the actual or current ideal are empirically different constructs [22][49][59].

Research on AVT in early childhood points to the crucial role of parental socialisation with respect to emotional control and regulation. Parents from different cultures deploy different parenting practices, promoting the expression of emotional states [29][60]. Throughout the life cycle, cultural products play a key role in reinforcing cultural patterns, yet there are few studies on this topic. The role of the family in the socialisation of emotion is relevant, but also that of early childhood educators [43][44], which has been little studied, and no cultural comparisons are evident [63].

Studies regarding the affective ideal and cultural differences show that there are marked discrepancies in the media in the way emotions are expressed. Asian politicians present calm smiles, while Americans express very broad smiles [4][57]. In American celebrity magazines, there is an emphasis on person-centred photographs and facial expressions, as opposed to Asian ones, which emphasise the environment [10]. The same is true for Facebook profiles [17][58]. Other studies of real-time smiling found that Asians smiled less than North Americans [53]. In Western cultures that are considered individualistic, high-intensity emotions are valued and experienced; contrary to Eastern cultures that are considered collectivistic and promote low-intensity emotions [28].

Exceptions are presented in a study with Mexicans -considered a collectivist culture- who showed a preference for high intensity emotions, contrary to previous findings; attributing this to the size of the sample and emphasising the study of ideal affect from the common patterns that shape a culture [45]. Interestingly, the control, appraisal and expression of emotions associated with the acceptance or avoidance of negative emotions: Americans tend to avoid the expression of negative emotions more than Europeans [22] and Asians [26][51][34][65]. Both the emotions that are sought and those that are avoided are an important part of understanding the affective ideal and the cultural mechanisms that contribute to its formation.

Studies with photographs of faces show cultural differences in assessing the expressions presented and other attributes, such as the level of trust a person engenders [35][36][37][58]. Response to real-life photographs has also been assessed, finding differences in the expression of emotions evoked by photographs [13][21]. Along these lines, when assessing the link between affective ideal and decision making, cultural differences were found on decisions to hire or borrow money, depending on the applicant's expression of emotions and the decision maker's interpretation [2][35][36].

Other studies have found differences in response to affective stimuli that may be due to differences in brain activity [20][35][56][64]. In this regard, Tsai (2017) synthesises 10 years of empirical knowledge on the affective ideal, describing that there is evidence of strong relationships between it and cultural factors; in turn, there is a relationship between the characteristics of interpersonal relationships and the affective ideal, being associated with social preferences and judgments. In contrast, temperament is more strongly associated with actual affect, which, in turn, is more weakly associated with individual choices and enjoyment of activities.

3.6. New contributions to Cultural Research on Emotions

AVT emerges as a unifying theory of individual and cultural factors influencing affective state, and thus contributes to theoretical and empirical discussion. It brings together various disciplines such as cultural sociology, cultural anthropology, cultural psychology and cultural neuroscience. The empirical premises of AVT facilitate the study of socialisation, making visible the mechanisms by which social norms become part of individual behaviour [20][61]. Furthermore, by differentiating the temperamental and cultural components of emotion, AVT simplifies the study of agency in the domains of cognition, emotion, and motivation. Prior to this theory, the operationalisation of emotions mixed both components, generating difficulties in differentiating individual effects (biological and psychological) from social processes [20].

By distinguishing individual and cultural elements, AVT links to cultural neuroscience that seeks to understand the relationship between biological, neural, and cultural processes [5][20]; recent studies on affective ideal have already incorporated brain response measures [35][37][62]. AVT also allows for the evaluation of more complex theoretical models, such as Matsumoto's biocultural model [19][20], which proposes that emotions integrate both universal (biological-innate) and culturally specific (culturally constructed) elements.

3.7. Main Research Topics on the Affective Ideal

The concept of the affective ideal became public in 2006 with the article "Cultural Variation in Affect Valuation" by Tsai et al. Early research consolidated empirical evidence to validate the theory, by means of self-reports of affective states and factorial evaluation of constructs by means of structural equations. The study of the content of texts and images also made an initial contribution. After the first empirical validations, the conceptualisation of the affective ideal was used to explore cultural differences in the expression and regulation of emotions.

As exploratory studies of cultural differences in the affective ideal have been consolidated, the mechanisms and relationships between affect, actual affect, culture, and behaviour have been sought to be understood. This now relevant concept has been studied in the areas of interpersonal psychology and health. The main research topics associated with the affective ideal are described below: Cultural differences, emotion appraisal and emotional response; emotions, perception, judgments, and behaviours; and emotions, culture and health.

3.8. Cultural Differences and Emotional Response

According to AVT, the affective ideal is manifested in the appraisal of emotions and affective states and in the forms of emotional expression [29][31][32][59][57][58][63]. This is because people seek to feel an ideal affective state, therefore, they value the environmental conditions that favour that state and express their emotions according to the ideal state sought. Taking this into account, and considering the beginnings of AVT, exploratory research has been carried out to verify the existence of an empirical correlate of the model presented.

In summary, the study of cultural products has focused on discovering and describing cultural differences in the valuation of emotions and their regulation [12][24][34], looking for evidence that confirms the existence of different ideal affective states in different cultures [34][7]. Empirical evidence on this topic has found large differences. Most studies compare Americans with Asians, Europeans and Eastern Europeans [24][45]; few studies compare them with Latin Americans. Therefore, there is a need for more comparative studies exploring diverse cultures on different dimensions of emotionality, such as negative emotions or harmony with nature [24]. Findings on emotional responses have made it possible to extend these studies to culture, emotions, judgments and cultural biases [34].

3.9. Emotions, Perception, Judgement and Behaviour

According to AVT, the affective ideal can influence perception, social actions, social judgments, preferences and the way emotions are expressed, among other behavioural and emotional elements [35][37][51][61][59][58]. Building on the empirical contributions in these lines of research, it has been necessary to study the mechanism by which emotions are related to interpersonal behaviour and their implication in multicultural settings [2] [34][58].

Early research on affective ideal and behaviour focused on parental socialisation, finding that parents teach their children to control and express their emotions according to their own affective ideals [29][60]. The relationship between affective ideal and activity and consumption preferences was also explored [51][60][59]. After empirically verifying that the affective ideal is associated with behaviours that favour personal affective states, the question arises as to what types of behaviours may be influenced by affect. Given this question, research on affective ideal has begun to investigate how emotions are associated with cooperation between individuals through the exploration of different dimensions of emotional response: when faced with an ideal affective match, individuals respond in a trusting manner, which facilitates social cooperation actions such as giving or lending money; when faced with the same photographic stimulus, depending on the culture there will be trust, indifference or distrust [35][36]. Tsai et al., (2019) found that affective ideal matching is associated with identity or community affiliation and brings with it

different favourable social judgments; however, this matching does not affect other types of judgments, such as cognitive judgments, although when it comes to evaluation, social judgments carry great weight.

These findings provide lines of research on the affective ideal and social and cognitive judgments and their influence on decision-making, which is relevant to uncovering and understanding bias and discrimination in multicultural contexts. Along these lines, an exploratory study by Bencharit et al. (2019) on the affective ideal and the hiring of people showed that there are cultural differences in the expression of emotions (high or low intensity), both in cover letters and videos, which have an impact on the hiring decision: European-Americans preferred candidates who expressed high intensity emotions and Asian-Americans and Asians preferred candidates who showed low intensity emotions. The results of this study provide evidence for the need to investigate biases associated with differences in terms of affective ideal and emotion expression. Tsai et al., (2019) present similar results when studying photographs of job candidates, where there is an association between the affective ideal and the social judgments attributed to the candidates. This relationship is a function of the coincidence or discrepancy of affect between the applicant and the evaluator, showing differences according to the culture of origin of the person expressing and interpreting the emotion.

3.10. Emotions, Culture, and Health

In the first articles in which AVT and the concept of the affective ideal are presented, a research agenda can be seen that highlights the role of AVT in mental health interventions, given that many psychiatric disorders present various types of emotional distress as a central symptom [59][60]. In addition, there are health beliefs that associate positive affect with well-being and health [3][8] and that knowing the ideal affective state enables better emotional regulation strategies [51].

Thus, research on emotions, culture and health indicates that the relationship between affect and health depends on context and culture [6]. In some cultures, there is a link between positive affect and health [27], but in others, it is weak or absent [56][66]. Most studies show that culture plays a moderating role in the relationship between positive affect and indicators of mental health and well-being [3][56][66]. These results indicate that more studies assessing different mental health and biomedical indicators are needed, given that the relationship between health and affect is not universal [39][38][66].

To summarise, most studies on affective ideal are quantitative and deal with the association of affective ideal with psychological and cultural indicators, and the rest relate to health. Studies in education with families and preschool children are scarce.

4. DISCUSSION

The analysis confirms the need for a careful review of the affective ideal as the articulating axis of a) family socialisation practices within a cultural framework and b) how cultural artefacts promote patterns for this ideal throughout the life cycle. Members of the same culture have similar emotional experiences, while there are differences between individuals from different cultures [59][60]. AVT allows the integration of cultural and temperamental influences on emotion, but also associates emotion with the behaviours that give rise to mood [60].

In effect, family practices of emotion socialisation present a line that is generally framed in cultural patterns, where the school becomes relevant, as it also educates emotions through an affective ideal from the majority culture both in the plans and programmes of early childhood education and in emotional education programmes that encourages the inclusion or not of certain emotions and their expected intensities. Those who escape this hidden profile show diagnostic processes with their corresponding adjustment and support mechanisms [43]. In scenarios of social and cultural diversity, as in Chile, the Eurocentric view assumes without further questioning the ideal behaviour of a child, assuming that we are in a culturally homogeneous country. Thus, children from minority groups, voluntary and involuntary, are usually affected by overdiagnosis in special education [14][15], which also affects families, who expect an emotional education that preserves their values [44].

We agree that the need to educate emotionally for an affective ideal is certainly necessary; the problem lies in omitting what is ideal for minority groups. We all want happy children, but what lies behind this statement is also culturally mediated. Thus, education for an affective ideal can be observed at school, but also discourses, stories, text images, pictures of politicians and celebrities are elements that become familiar as the media offer and convey information about this affective ideal to which we aspire [4][57][10][63].

AVT was formulated in 2006 with empirical underpinning from its inception, eventually broadening its scope. Therefore, there is sustained information to consider when talking about appropriateness in emotional education [56]. Elements linked to AVT and the concept of the affective ideal have been systematised in this study, presenting some of the main challenges for future research, as well as a new research agenda for the future decade [56]. From there, several challenges that emerge in response to the methodological limitations of affective ideal research are considered, as well as new lines of research.

Affective ideal studies have accumulated rigorous experience, in theoretical and methodological terms, which allows the original scope of early research to be extended to other areas of study. However, the effect of social, political, and economic events on average levels of affective ideal has not yet been explored [56]. Another understudied aspect of AVT is the process of affective ideal development over the life course and how culture and temperament influence this process [56].

There is now evidence on the importance of understanding the effect of culture and the affective ideal on discrimination towards individuals from different cultures[62]. There is therefore a need for research in culturally diverse contexts to explain cultural and individual differences in the affective ideal in different domains, such as health, education or employment [56]. It is therefore necessary for cultural empirical research to incorporate in its methodology elements that make the intersectionality between ethnicity, social class and gender visible [30].

Regarding the projection of studies on the affective ideal and its implication in educational contexts, so far only the role of education as a socialisation mechanism by which children internalise norms associated with affect has been studied [29][48][55][63], however, the implications of the affective ideal on the relationship between teachers and students, and cultural comparisons have so far not been studied [63]. Discrepancies in the affective ideal between teachers and students could reflect manifestations of discrimination [56] as biases in assessments [2][56][58], or in barriers to learning, and in unifying an expected emotional profile for 'all alike' in terms of forms of emotional regulation, which is part of the prescribed and hidden curriculum. As a projection of this study, it is proposed to incorporate aspects related to methodological components of the research in future reviews.

The afore mentioned challenges are even more urgent in Latin America, where the prevalence of monocultural emotional education can continue to translate into discrimination or racism [44]. Thus, in contexts of social and cultural diversity, it is not possible to continue to present a didactic of children's emotions without knowing the affective ideal maintained by the families that form part of the cultures that share a territory [42].

5. CONCLUSIONS

This research can reveal the evidence, albeit incipient, that exists in relation to cultural mediatisation of the affective ideal in contexts characterised by their social and cultural diversity. At the family and educational level, these studies are scarce, despite the importance of emotional education from the beginning of the life cycle and throughout it, and the influence that the family and culture have on culturally relevant emotional education. In this regard, future lines of research could develop this line of research in a Latin American context, which would allow us to contrast the results obtained by considering different concepts around the world. The above makes evident the challenge of research in this line of research and at the educational level, given that Latin America is currently characterised by following monocultural models of emotional education that do not consider the socio-cultural characteristics of the students being educated.

REFERENCES

- [1] Artiles, A., Kozleski, E. B., Trent, S. C., Osher, D., & Ortiz, A. Justifying and explaining disproportionality, 1968-2008: A critique of underlying views of culture. *Exceptional children*. 2010, 76, 3. <https://doi.org/10.1177/001440291007600303>
- [2] Bencharit, L. Z., Ho, Y. W., Fung, H. H., Yeung, D. Y., Stephens, N. M., Romero-Canyas, R., & Tsai, J. L. Should job applicants be excited or calm? The role of culture and ideal affect in employment settings. *Emotion*, 2019, 19, 3. <https://doi.org/10.1037/emo0000444>
- [3] Black, B.A., & Kern, M.L. A qualitative exploration of individual differences in wellbeing for highly sensitive individuals. *Palgrave Communications*. 2020, 6, 103. <https://doi.org/10.1057/s41599-020-0482-8>
- [4] Bjornsdottir, R. T., & Rule, N. O. Perceiving acculturation from neutral and emotional faces. *Emotion*. 2020, 21, 4. <https://doi.org/10.1037/emo0000735>
- [5] Brown, R. A., y Seligman, R. Anthropology and cultural neuroscience: creating productive intersections in parallel fields. *Progress in Brain Research*. 2009, 178. [https://doi.org/10.1016/S0079-6123\(09\)17803-2](https://doi.org/10.1016/S0079-6123(09)17803-2)
- [6] Campos, B. What is the role of culture in the association of relationships with health?. *Social and Personality Psychology Compass*. 2015, 9, 12. <https://doi.org/10.1111/spc3.12226>
- [7] Chow, P., & Berenbaum, H. Perceived utility of emotion: The structure and construct validity of the perceived affect utility scale in a cross-ethnic sample. *Cultural Diversity and Ethnic Minority Psychology*. 2012, 18, 1. <https://doi.org/10.1037/a0026711>
- [8] Clobert, M., Sims, T. L., Yoo, J., Miyamoto, Y., Markus, H. R., Karasawa, M., & Levine, C. S. Feeling excited or taking a bath: do distinct pathways underlie the positive affect-health link in the US and Japan?. *Emotion*. 2020, 176, 12. <https://doi.org/10.1037/emo0000531>
- [9] Crane, D. Social Structures in a Group of Scientist: a test of the "Invisible College" Hypothesis. *American Sociological Review*. 1969, 34, 3. <https://doi.org/10.2307/2092499>
- [10] de Oliveira, S., y Nisbett, R. E. Beyond east and west: cognitive style in Latin America. *Journal of Cross-Cultural Psychology*. 2017, 48, 10. <https://doi.org/10.1177/0022022117730816>
- [11] Dejah, O., Riquelme, E., y Halberstadt, A. Respect and fear: Socialization of children's fear among the Mapuche people of Chile. *Culture and Brain*. 2019. <https://doi.org/10.1007/s40167-019-00077-y>
- [12] Dzokoto, V. A., Osei-Tutu, A., Kyei, J. J., Twum-Asante, M., Attah, D. A., & Ahorsu, D. K. Emotion Norms, Display Rules, and Regulation in the Akan Society of Ghana: An Exploration Using Proverbs. *Frontiers in psychology*. 2018, 9. <https://doi.org/10.3389/fpsyg.2018.01916>
- [13] Gong, X., Wong, N., y Wang, D. Are gender differences in emotion culturally universal? Comparison of emotional intensity between Chinese and German samples. *Journal of Cross-Cultural Psychology*. 2018, 49, 6. <https://doi.org/10.1177/0022022118768434>
- [14] Gutiérrez-Saldívia, X. Desproporcionalidad de estudiantes de grupos minoritarios en la educación especial. *Revista Espacios*, 2018, 39, 43.
- [15] Gutiérrez-Saldívia, X., y Riquelme, E. Assessment of special educational needs in contexts of social and cultural diversity: Alternatives for a culturally appropriate evaluation. *Revista Brasileira de Educacao Especial*. 2020, 26, 1. <https://doi.org/10.1590/s1413-65382620000100010>
- [16] Grady, J. S., Her, M., Moreno, G., Perez, C., & Yelinek, J. Emotions in storybooks: A comparison of storybooks that represent ethnic and racial groups in the United States. *Psychology of Popular Media Culture*. 2019, 8, 3, 207–217. <https://doi.org/10.1037/ppm0000185>
- [17] Huang, C.M. y Park, D. Cultural influences on Facebook photos. *International Journal of Psychology*. 2013, 48, 3, 334–343. <https://doi.org/10.1080/00207594.2011.649285>
- [18] Jiménez, M., Guerrero, D. y López, M. Publicaciones sobre educación para la salud en las instituciones educativas españolas (1993-2013)", *Revista Iberoamericana de Psicología y Salud*. 2013, 4, 2, 65-79.
- [19] Jobson, L., Mirabolfathi, V., Moshirpanahi, S., Parhoon, H., Gillard, J., Mukhtar, F., Reza, A., & Nair, S. Investigating emotion in Malay, Australian and Iranian individuals with and without depression. *Scientific reports*. 2019, 9, 1, 18344. <https://doi.org/10.1038/s41598-019-54775-x>
- [20] Kitayama, S., & Salvador, C. E. Culture embrained: Going beyond the nature-nurture dichotomy. *Perspectives on Psychological Science*. 2017, 12, 5, 841–854. <https://doi.org/10.1177/1745691617707317>
- [21] Koopmann-Holm, B., Bartel, K., Bin Meshar, M., & Yang, H. E. (2020). Seeing the whole picture? Avoided negative affect and processing of others' suffering. *Personality and Social Psychology Bulletin*, 46(9), 1363–1377. <https://doi.org/10.1177/0146167220903905>
- [22] Koopmann-Holm, B., & Tsai, J. L. (2014). Focusing on the negative: Cultural differences in expressions of sympathy. *Journal of Personality and Social Psychology*, 107(6), 1092–1115. <https://doi.org/10.1037/a0037684>
- [23] Kuppens, P., Ceulemans, E., Timmerman, M. E., Diener, E., & Kim-Prieto, C. (2006). Universal Intracultural and Intercultural Dimensions of the Recalled Frequency of Emotional Experience. *Journal of Cross-Cultural Psychology*, 37(5), 491–515. <https://doi.org/10.1177/0022022106290474>
- [24] Lamoreaux, M., & Morling, B. (2012). Outside the head and outside individualism-collectivism: Further meta-analyses of cultural products. *Journal of Cross-Cultural Psychology*, 43(2), 299–327. <https://doi.org/10.1177/0022022110385234>
- [25] Larsen, R. J., y Diener, E. (1992) Promises and problems with the circumplex model of emotion, *Review of personality and social psychology*, 13, 25–59
- [26] Leu, J., Mesquita, B., Ellsworth, P. C., ZhiYong, Z., Huijuan, Y., Buchtel, E., Karasawa, M., & Masuda, T. (2010). Situational differences in dialectical emotions: Boundary conditions in a cultural comparison of North Americans and East Asians. *Cognition and Emotion*, 24(3), 419–435. <https://doi.org/10.1080/02699930802650911>
- [27] Leu, J., Wang, J., & Koo, K. (2011). Are positive emotions just as "positive" across cultures?. *Emotion*, 11(4), 994–999. <https://doi.org/10.1037/a0021332>
- [28] Lim, N. (2016). Cultural differences in emotion: differences in the level of emotional excitement between East and West. *Integrative Medicine Research*, 5(2), 105–109. <https://doi.org/10.1016/j.imr.2016.03.004>
- [29] Louie, J. Y., Oh, B. J., & Lau, A. S. (2013). Cultural differences in the links between parental control and children's emotional expressivity. *Cultural Diversity and Ethnic Minority Psychology*, 19(4), 424–434. <https://doi.org/10.1037/a0032820>

- [30] Markus, H. R. (2017). American = independent? *Perspectives on Psychological Science*, 12(5), 855–866. <https://doi.org/10.1177/1745691617718799>
- [31] Mesquita, B., Boiger, M., & de Leersnyder, J. (2016). The cultural construction of emotions. *Current Opinion in Psychology*, 8, 31–36. <https://doi.org/10.1016/j.copsy.2015.09.015>
- [32] Mesquita, B., Boiger, M., & de Leersnyder, J. (2017). Doing emotions: The role of culture in everyday emotions. *European Journal of Social Psychology*, 28(1), 95–133. <https://doi.org/10.1080/10463283.2017.1329107>
- [33] Montero, I. y León, O. (2007). A guide for naming research studies in Psychology. *International Journal of Clinical and Health Psychology*, 7(3), 847-862. ISSN: 1697-2600
- [34] Morling, B. (2016). Cultural difference, inside and out: Where is culture measured?. *Social and Personality Psychology Compass*, 10(12), 693–706. <https://doi.org/10.1111 / spc3.12294>
- [35] Park, B., Blevins, E., Knutson, B., & Tsai, J. L. (2017). Neurocultural evidence that ideal affect match promotes giving. *Social Cognitive and Affective Neuroscience*, 12(7), 1083–1096. <https://doi.org/10.1093/scan/nsx047>
- [36] Park, B., Genevsky, A., Knutson, B., & Tsai, J. (2020). Culturally valued facial expressions enhance loan request success. *Emotion*, 20(7), 1137–1153. <https://doi.org/10.1037/emo0000642>
- [37] Park, B., Tsai, J. L., Chim, L., Blevins, E., & Knutson, B. (2016). Neural evidence for cultural differences in the valuation of positive facial expressions. *Social Cognitive and Affective Neuroscience*, 11(2), 243–252. <https://doi.org/10.1093/scan/nsv113>
- [38] Pressman, S. D., & Cross, M. P. (2018). Moving beyond a one-Size-Fits-All view of positive affect in health research. *Current Directions in Psychological Science*, 27(5), 339–344. <https://doi.org/10.1177/0963721418760214>
- [39] Pressman, S. D., Gallagher, M. W., Lopez, S. J., & Campos, B. (2014). Incorporating culture into the study of affect and health. *Psychological Science*, 25(12), 2281–2283. <https://doi.org/10.1177/0956797614551573>
- [40] Riquelme, E., Lavoie, G., Quilaqueo, D., & Quintriqueo, S. (2017). Emotion and Exclusion: Key ideas from Vygotsky to Review our Role in a school with a cultural diversity setting. *Revista Brasileira de Educação Especial*, 23, 169-184. <https://doi.org/10.1590/s1413-65382317000200002>
- [41] Riquelme, E., Gutiérrez-Saldivia, X., Halberstadt, A., Baeza, J., Conejeros, J y Liencura, G. (2020). Estados afectivos ideales: la perspectiva de niños mapuches de La Araucanía. En Quilaqueo, D., Sartorello, S y Torres, H (eds.), *Diálogo de saberes en educación intercultural: Conflicto epistémico en contextos indígenas de Chile y México*. Ediciones Universidad Católica de Temuco. pp. 204-221. ISBN 9978-956-9489-72-3
- [42] Riquelme, E., Miranda Zapata, E., y Halberstadt, A. (2020). Creencias de los adultos sobre la emoción de los niños: una propuesta de exploración en contextos de diversidad cultural. *Estudios Pedagógicos*, 45(2), 61–81. <https://doi.org/10.4067/s0718-07052019000200061>
- [43] Riquelme, E., y Munita, F. (2017). Mediated reading of children's literature as paradigmatic scenario to develop emotional competence. *Teoría e Pesquisa*, 33, 1–6. <https://doi.org/10.1590/0102.3772e33315>
- [44] Riquelme, E., Quilaqueo, D., Quintriqueo, S. y Loncón E. (2016). Predominancia de la educación emocional occidental en contexto indígena: necesidad de una educación culturalmente pertinente. *Psicología Escolar e Educacional*, 20(3), 523-532 <https://doi.org/10.1590/2175-3539201502031038>
- [45] Ruby, M. B., Falk, C. F., Heine, S. J., Villa, C., & Silberstein, O. Not all collectivisms are equal: Opposing preferences for ideal affect between East Asians and Mexicans. *Emotion*. 2012, 12, 6, 1206–1209. <https://doi.org/10.1037/a0029118>
- [46] Russell, J. A. Culture and the categorization of emotions. *Psychological Bulletin*. 1991, 110, 3, 426–450. <https://doi.org/10.1037/0033-2909.110.3.426>
- [47] Russell, J.A., Lewicka, M., & Niit, T. A cross-cultural study of a circumplex model of affect. *Journal of Personality and Social Psychology*. 1989, 57, 848-856.
- [48] Sanders, V. R., Friedlmeier, W., & Sanchez Gonzalez, M. L. Emotion norms in media: Acculturation in Hispanic children's storybooks compared to heritage and Mainstream Cultures. *SAGE Open*. 2018, 8, 3. <https://doi.org/10.1177/2158244018788607>
- [49] Scollon, C. N., Howard, A. H., Caldwell, A. E., & Ito, S. The role of ideal affect in the experience and memory of emotions. *Journal of Happiness Studies: An Interdisciplinary Forum on Subjective Well-Being*. 2009, 10, 3, 257–269. <https://doi.org/10.1007/s10902-007-9079-9>
- [50] Sims, T., Koopmann-Holm, B., Young, H. R., Jiang, D., Fung, H., & Tsai, J. L. Asian Americans respond less favorably to excitement (vs. calm)-focused physicians compared to European Americans. *Cultural Diversity and Ethnic Minority Psychology*. 2018, 24, 1, 1–14. <https://doi.org/10.1037/cdp0000171>
- [51] Sims, T., Tsai, J. L., Jiang, D., Wang, Y., Fung, H. H., & Zhang, X. Wanting to maximize the positive and minimize the negative: Implications for mixed affective experience in American and Chinese contexts. *Journal of Personality and Social Psychology*, 2015, 109, 2, 292–315. <https://doi.org/10.1037/a0039276>
- [52] Strauss, A. y Corbin, J. Bases de la investigación cualitativa: técnicas y procedimientos para desarrollar la teoría fundamentada (1ª ed.), Editorial Universidad de Antioquía. 2002.
- [53] Talhelm, T., Oishi, S., & Zhang, X. Who smiles while alone? Rates of smiling lower in China than U.S. *Emotion*. 2019, 19, 4, 741–745. <https://doi.org/10.1037/emo0000459>
- [54] Thayer, R. E. The biopsychology of mood and arousal. Oxford University Press. Oxfordshire. 1989.
- [55] Tsai, J. L. Ideal affect: Cultural causes and behavioral consequences. *Perspectives on Psychological Science*. 2007, 2, 3, 242–259. <https://doi.org/10.1111/j.1745-6916.2007.00043.x>
- [56] Mohammed Ismael Ibrahim and Nizar Bakir Yahya, "Effectiveness of an Educational Program on Practice Change of Nurses Regarding Children with Moderate-To-Severe Dehydration Under Five Years", *International Journal of Membrane Science and Technology*, vol. 10, no. 2, pp. 738-751, 2023.
- [57] Tsai, J. L., Ang, J. Y. Z., Blevins, E., Goernandt, J., Fung, H. H., Jiang, D., Elliott, J., Kölzer, A., Uchida, Y., Lee, Y.-C., Lin, Y., Zhang, X., Govindama, Y., & Haddouk, L. Leaders' smiles reflect cultural differences in ideal affect. *Emotion*. 2016, 16, 2, 183–195.

- <https://doi.org/10.1037/emo0000133>
- [58] Tsai, J. L., Blevins, E., Bencharit, L. Z., Chim, L., Fung, H. H., & Yeung, D. Y. Cultural variation in social judgments of smiles: The role of ideal affect. *Journal of Personality and Social Psychology*. 2019, 116, 6, 966–988. <https://doi.org/10.1037/pspp0000192>
- [59] Tsai, J., Knutson, B., y Fung, H. Cultural variation in affect valuation. *Journal of Personality and Social Psychology*. 2006, 90, 2, 288–307. <https://doi.org/10.1037/0022-3514.90.2.288>
- [60] Tsai, J. L., Louie, J. Y., Chen, E. E., & Uchida, Y. Learning what feelings to desire: socialization of ideal affect through children's storybooks. *Personality & social psychology bulletin*. 2007, 33, 1, 17–30. <https://doi.org/10.1177/0146167206292749>
- [61] Tsai, J. L., Miao, F. F., & Seppala, E. Good Feelings in Christianity and Buddhism: Religious Differences in Ideal Affect. *Personality and Social Psychology Bulletin*. 2007, 33, 3, 409–421. <https://doi.org/10.1177/0146167206296107>
- [62] Tsai, J. L., Sims, T., Qu, Y., Thomas, E., Jiang, D., & Fung, H. H. Valuing excitement makes people look forward to old age less and dread it more. *Psychology and Aging*. 2018, 33, 7, 975–992. <https://doi.org/10.1037/pag0000295>
- [63] Vander-Wege, B., Sánchez González M., Friedlmeier W., Mihalca LM., Goodrich E., & Corapci F. Emotion displays in media: a comparison between American, Romanian, and Turkish children's storybooks. *Frontiers in Psychology*. 2014, 5, 1-12. <https://doi:10.3389fpsyg.2014.00600>
- [64] Varnum, M., y Hampton, R. Cultures differ in the ability to enhance affective neural responses. *Social Neuroscience*. 2017, 12, 5, 594-603. <https://doi.org/10.1080/17470919.2016.1209239>
- [65] Yip, A. P., y Löckenhoff, C. E. Cultural Differences in “Saving the Best for Last”. *Journal of Cross-Cultural Psychology*. 2018, 49, 9. <https://doi.org/10.1177/0022022118793535>
- [66] Yoo, J., Miyamoto, Y., & Ryff, C. Positive affect, social connectedness, and healthy biomarkers in Japan and the U.S. *Emotion*. 2016, 16, 8. <https://doi.org/10.1037/emo0000200>
- [67] Zhang, X., Pomerantz, E., y otros tres autores, The role of affect in the positive self: Two longitudinal investigations of young adolescents in the United States and China, <https://doi:10.1037/pspp0000082>, *Journal of Personality and Social Psychology*. 2016, 111, 1.

DOI: <https://doi.org/10.15379/ijmst.v10i2.1391>

This is an open access article licensed under the terms of the Creative Commons Attribution Non-Commercial License (<http://creativecommons.org/licenses/by-nc/3.0/>), which permits unrestricted, non-commercial use, distribution and reproduction in any medium, provided the work is properly cited.