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Positive Emotion and Relationships in the Latinx Community:

The Influence of Positive Emotions on
Feelings of Trust and Closeness to Others

A dissertation submitted in partial satisfaction of the requirements for the
degree of Doctor of Philosophy
in Counseling, Clinical, and School Psychology

by

Kathryn J. Hawley

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psychotherapy case examples. In Conoley, C. and Scheel, M. (Eds.), *Goal Focused
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- Conoley, C.W., **Hawley, K.J.** and Winter Plumb, E. (2017) Review of the Substance Use
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- Conoley, C. W., Plumb, E. W., **Hawley, K. J.**, Spaventa-Vancil, K. Z., & Hernández, R.
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- Wigand, M., Kubicki, M., Clemm von Hohenberg, C., Leicht, G., Karch, S., Eckbo, R.,
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- Ohtani T., Levitt, J.J., Nestor, P., Niznikiewicz, M., Kawashima, T., Asami, T., LaVenture, A., Pelavin, P., **Hawley K.J.**, Ballinger, T., Alvarado, J., Terry, D., Shenton, M.E., McCarley, R.W. (March, 2010). *Prefrontal Cortex Volume Deficit in Schizophrenia*. Poster session presented at the Harvard Medical School Annual Research Day, Boston, MA.
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ABSTRACT

Positive Emotion and Relationships in the Latinx Community:

The Influence of Positive Emotions on Feelings of Trust and Closeness to Others

by Kathryn J. Hawley

Two studies examined the relationship between positive emotions and relational processes in a Latinx sample. Study 1 utilized an exploratory, descriptive design to investigate the relationship between positive emotions and the relational processes of trust in others and felt sense of closeness to others. Participants were recruited to complete a survey through Amazon Mechanical Turk (mTurk), an online research platform. One-hundred participants completed the survey. All participants identified as Latinx or Hispanic. Seventy percent of the sample self-identified as men and thirty percent self-identified as women. The average participant age was 32.47 years. Correlation analyses revealed a significant positive association between positive emotion and trust in others. Correlation analyses also revealed a significant positive association between positive emotion and felt sense of closeness to others. Moderation analyses revealed that levels of relational interdependence did not moderate these relationships. However, in the case of closeness to others, entering relational interdependence into the regression caused the relationship between positive emotion and closeness to others to become non-significant. The results suggest that positive emotion may covary with trust in the Latinx community, across a diverse range of levels of relational interdependence. Results also suggest that closeness to others may be a more stable construct than trust in others. Clinical and research implications are discussed.

Study 2 utilized an experimental design to investigate the ability of two different interventions, Gratitude and Self-Affirmation, to induce positive emotion in a Latinx sample for the purpose of increasing trust in others when compared to a Control condition. Participants were recruited to complete a survey that included a manipulation through mTurk. Two-hundred and thirty-seven participants participated in the experiment. All participants identified as Latinx or Hispanic. Sixty-five percent of the sample self-identified as men, 33 percent self-identified as women, and .4 percent self-identified as agender. The average participant age was 31.07 years. Multivariate analyses of variance revealed that both Gratitude and Self-Affirmation were effective in significantly increasing positive emotion when compared to the Control condition. Interestingly, the Gratitude condition significantly increased trust in others while the self-affirmation condition did not. Multiple regression analyses revealed that positive emotion partially mediated this relationship. Clinical and research implications are discussed.

TABLE OF CONTENTS

I. Introduction.....	1
II. Literature Review	2
A. Definition of Positive Emotion and Affect	2
B. Theoretical Underpinnings of Positive Emotion’s Role in Relationships.....	3
1. Broaden and Build Theory of Positive Emotion	3
2. The Contagion of Positive Emotion	4
a. Contagion, Closeness, and Evaluation of Others	4
b. Contagion and the Spread of Happiness	5
C. Latinx Communities and Relational Processes	6
1. Collectivism and Interdependence	7
2. Relational Values in Latinx Communities	8
a. Personalismo	8
b. Simpatía.....	9
c. Confianza	11
d. Familismo.....	12
D. Positive Emotion and the Latinx Community	15
1. Cultural Scripts.....	15
a. Cultural Scripts in the Latinx Community	15
2. Affect Valuation.....	16
a. Affect Valuation in the Latinx Community	16
3. Emotional Expression	17
a. Emotional Expression in the Latinx Community	17

E. Positive Emotions and Relationships in the Latinx Community.....	18
F. Extant Literature Regarding the Role of Positive Emotions in Relational Processes	19
1. Intimacy.....	19
2. Trust	20
3. Perceived Closeness	21
G. Clinical Interventions and the Latinx Community	23
1. Developing Culturally Congruent Interventions	23
2. Positive Psychology Interventions	24
a. Gratitude.....	24
b. Self-Affirmation	25
III. Problem Statement	27
A. Study Purpose.....	28
IV. Study Overview.....	28
A. Study 1 Research Question and Hypotheses	29
B. Study 2 Research Question and Hypotheses	29
V. Methods	30
A. Study 1	31
1. Participants	31
2. Methods.....	32
a. Instrumentation.....	33
i. Positive and Negative Affect Schedule	33
ii. Trust Situation	34

iii.	Inclusion of the Other in the Self Scale.....	35
iv.	Relational-Interdependent Self-Construal Scale	36
v.	Demographic Information	37
b.	Procedure.....	37
B.	Study 2	38
1.	Participants	38
2.	Methods.....	40
a.	Instrumentation.....	41
i.	General Positive Affect Measure	41
ii.	Trust Situation.....	42
iii.	Demographic Information	43
b.	Manipulation of Positive Emotion	43
i.	Gratitude.....	43
ii.	Self-Affirmation	43
iii.	Control Condition.....	44
c.	Procedure.....	45
VI.	Results.....	45
A.	Study 1	45
1.	Hypotheses 1 and 2	46
2.	Hypothesis 3	50
3.	Hypothesis 4.....	52
B.	Study 2	54
1.	Hypotheses 1, 2, 3, and 4	55

a. Hypotheses 1 and 2	57
b. Hypotheses 3 and 4	60
2. Hypothesis 5.....	60
VII. Discussion.....	61
A. Study 1	62
B. Study 2	64
C. Limitations	67
D. Clinical Implications	69
E. Research Implications and Future Directions	71
VIII. References	75
IX. Appendices A-I	102

LIST OF TABLES

Table 1. Demographic Characteristics for Study 1.....	48
Table 2. Summary of Means, Standard Deviations, and intercorrelations for Positive Emotion, Inclusion of the Other in the Self, Trust Situation, and Relational Interdependence.....	49
Table 3. Summary of Hierarchical Regression Analysis for Predicting Closeness to Others	53
Table 4. Demographic Characteristics for Study 2.....	58
Table 5. Summary of Effect of Interventions on Positive Emotion and Trust, Controlling for PE.....	59

Positive Emotion and Relationships in the Latinx Community:

The Influence of Positive Emotions on Feelings of Trust and Closeness to Others

Introduction

Evidence suggests that positive emotional experiences coincide with the creation and maintenance of important relationships, and while relational interactions produce emotional responses, researchers are beginning to consider how emotions might themselves affect relationship development and maintenance (Dunn & Schweitzer, 2005; Fincham & Beach, 2010; Gable & Reis, 2001). Research in the field of positive psychology has provided extensive evidence for the facilitative role of positive emotions in relationships; however, this research has mostly been conducted with European American samples (Algoe, Haidt, & Gable, 2008; Campbell, Martin, & Ward, 2008; DiDonato, Bedminster, & Machel, 2013; Gable, Reis, & Impett, 2012; Garcia, 1996). Research is lacking regarding the possible facilitative role of positive emotions in relationships for Latinx identified individuals. Additionally, several positive psychology interventions have been examined for their effectiveness at increasing positive emotion, but few studies have assessed these interventions' effectiveness with Latinx individuals (Griner & Smith, 2006; Lambert, Fincham, Gwinn, & Ajayi, 2011; Seligman et al., 2002).

This dissertation consists of two studies that aim to address these issues. The first aims to examine the relationship between positive emotions and relational processes in a Latinx sample. The second study examines the effectiveness of two positive psychology interventions in increasing positive emotions and enhancing relational processes in a Latinx sample.

Literature Review

The following literature review offers a critical examination of the extant research regarding the role of positive emotion in relationships, the importance of relational processes in Latinx communities, and the value placed on positive emotions in Latinx communities. The term *Latinx* is a broad, gender-inclusive, non-binary term to describe people and communities of Latin American origin or descent (Cardemil, Millán, & Aranda, 2019). This term encapsulates a range of different nationalities, heritages, ethnicities, races, and languages spoken (i.e., Spanish, English, Portuguese, French, etc.), and describes a highly heterogeneous group (Comas-Díaz, 2001). It is important to consider this heterogeneity, and possible differences across communities and individuals within the broader Latinx community.

An initial review of theoretical explanations regarding the role of positive emotion in relationships is provided, followed by a more thorough examination of the research regarding relational processes and positive emotions in Latinx communities. Finally, extant research regarding positive emotion and specific relational processes is examined and a review of the research regarding positive psychology interventions with Latinx individuals is provided.

Definition of Positive Emotion and Affect

Researchers continue to disagree regarding the general definition of “emotion” in the literature, however they have come to consensus that emotions occur quickly and then dissipate over a relatively short period of time, and are composed of physiological, cognitive, and affective responses rooted in the subjective assessment of an event (Gendron, 2010; Gross, 2010; Izard, 2010; Lakoff, 2016; Mulligan & Scherer, 2012).

While emotion is experienced as a result of various antecedents, affect is typically understood to refer to broadly experienced feelings (Forgas & Smith, 2003). Emotion is typically discretely labeled such as the experience of joy (Gross, 2010; Keltner & Lerner), while affect is measured on two continuums of positive or negative feeling, and the intensity of the feelings (Watson, Clark, & Tellegen 1988). For the purposes of this study, emotion and affect will both be included, and at times used interchangeably.

It is important to note that a variety of discrete positive affective experiences exist with differing levels of intensity (Fredrickson, 2001). Reference to positive emotion or affect throughout this manuscript may refer to experiences of enthusiasm, interest, excitement, inspiration, alertness, activity, strength, pride, attentiveness, determination, and more.

Theoretical Underpinnings of Positive Emotion's Role in Relationships

Broaden and build theory of positive emotion.

Barbara Fredrickson (1998) proposed the broaden and build theory of positive emotion, suggesting that positive emotions have a facilitative role in the broadening of thought processes and creativity, and the subsequent building of intra and interpersonal resources. Evidence supports the theory that positive emotions lead to a broadened, expansive mindset versus the narrowing effect of negative emotions on cognitive processes (Fredrickson, 1998; Fredrickson and Branigan, 2005; Fredrickson and Joiner, 2002). This broadened mindset leads to opportunities for individuals to build upon their pre-existing resources, creating more positive emotion as the cycle continues in an upward fashion. Research has substantially demonstrated that when individuals are induced to experience positive emotions, they tend to engage in more creative problem solving,

consider diverse alternatives to issues, and create more cognitive pathways (resources) with which to solve future problem (Fredrickson, 2003; Fredrickson, 2004; Fredrickson, 2013; Fredrickson & Losoda, 2005). Notably, positive emotions also lead to the building of interpersonal resources through enhanced communication, interaction, and bonding (Waugh & Fredrickson, 2006). The broaden and build theory underlies several concepts and findings related to the role of positive emotions in relationships.

The contagion of positive emotions.

Hatfield, Cacioppo, and Rapson (1994) developed the theory of emotion contagion through reviewing anthropological, psychological, and sociological research in addition to historical accounts regarding the collective occurrence of emotion. They found consistent evidence that emotions and moods can transfer quickly from person to person (Hatfield, Cacioppo, & Rapson, 1994). This process is referred to as emotion contagion and has been explained by the reciprocal effects of interpersonal mimicry on physiological and emotional experiences (Sonnyby–Borgström, 2002). Emotions have been found to be contagious, and are easily “caught” in interpersonal interactions. Therefore, when positive emotions are experienced in various relational interactions, other individuals may benefit (Kimura, Daibo, & Yogo, 2008).

Contagion, closeness, and evaluation of others.

The emotion contagion process has been observed across cultures and various types of relationships, and researchers have begun to consider the strong effects of positive emotional contagion (Hatfield, Cacioppo, & Rapson, 1994). In a study investigating emotion contagion in Japanese undergraduates, researchers found that as intimacy level between study participants and vignette subjects increased, the strength of contagion of

positive emotions increased as well (Kimura, Daibo, & Yogo, 2008). This indicates that positive emotions may become more significant as relationships grow closer, and implies that the emotions felt by one individual in a close relationship will have a significant influence on the other. Other researchers implemented a dyadic ecologically designed study to investigate emotion contagion processes in a Latinx (45%) and European American (55%) identifying sample. They found evidence for the presence of daily emotion contagion processes within adolescent romantic relationships (Rogers, Ha, Updegraff, & Iida, 2018). Additionally, Bono and Ilies (2006) found that work-related leaders who expressed more positive emotion transferred this positive emotion to subordinates, and increased subordinates' positive mood and subsequent work performance. These Leaders were also rated more positively by subordinates and were perceived to be more effective. Participants in this study lived in various U.S. states, and researchers did not report on participant ethnicities. These findings demonstrate that positive emotion may not only influence the mood of those involved in relationships, but could also affect subjective evaluations of others, which may contribute to overall relationship satisfaction (DeHart, Pelham, & Murray, 2004).

Contagion and the spread of happiness.

Research suggests that happiness can spread from person to person and ripple through various social groups. Fowler and Christakis (2008) investigated the influence of individual happiness on happiness of whole interpersonal networks through a comprehensive, 20 year long, longitudinal study of 53,228 individuals and their social ties to an original 5124 subjects residing in Massachusetts. They measured the happiness of all individuals within clusters of social networks through collecting individual reports of

hopefulness, happiness, life enjoyment, and self-esteem. Over time, social ties spread out across the United States and findings determined the existence of clusters of happy versus unhappy individuals. The study demonstrated that effects of happiness contagion occur up to three degrees of separation. Because they were able to observe individual changes in happiness and the effects on others within network clusters, Fowler and Christakis (2008) concluded that happiness clusters result from the actual spread of happiness and are not merely explained by the tendency of happy individuals to seek out other happy individuals.

Researchers suggest that happiness might serve an adaptive purpose of enhancing social bonds, and indicate that we can “catch” happiness by spending time with happy others. This demonstrates the power of emotion contagion in interpersonal interactions and relationships, and implies that positive emotions are accessible through others. Ethnic identity data was not reported in this study and while it may be judicious to assume a reasonable level of diversity in the unfolding of 53,228 social ties, more research is needed regarding the influence of culture on emotion contagion.

Latinx Communities and Relational Processes

The Latinx community is comprised of a wide array of racial and ethnic backgrounds, and it is important to acknowledge this diversity when considering the application of research to individuals within Latinx communities (Cardemil, Millán, & Aranda, 2019). While acknowledging unique differences across Latinx cultures and communities, researchers do claim that there are some important relational values that appear to be shared, although potentially manifested differently, across Latinx cultures (Triandis, Marín, Lisansky, Betancourt, 1984).

Collectivism and interdependence.

Researchers have described Latinx communities as primarily collectivistic in nature, indicating that relationships with others, group harmony, and group goals are often prioritized over personal desires and needs (Sabogal et al., 1987; Tsai, Knutson, & Fung, 2006). Relational interdependence describes the degree to which individuals incorporate their close relationships with others into their own self-concepts (Cross, Bacon, & Morris, 2000). An interdependent self- construal indicates a high level to which one's sense of self is connected to, as opposed to separate from, others (Markus & Kitayama, 1991). Levels of interdependence may influence prosocial behaviors. Levine, Norenzayan, and Philbrick (2001) found that individuals from cultures with a more interpersonal orientation offer more assistance to strangers and attend more to nurturing positive workplace relationships than individuals from cultures with an independent orientation.

Higher levels of relational interdependence may contribute to enhanced relationship quality due to the inherent focus on the other. Gabriel, Renaul, and Tippin (2007) found that individuals who reported greater levels of interdependence experienced higher levels of self- confidence when close others were made salient, while participants low in interdependence experienced lower levels of self-confidence when close others were made salient. Another study found that individuals reported higher friendship quality with friends they perceived to have high levels of relational interdependence, regardless of the participants' own levels of relational interdependence (Morry, Kito, Mann, & Hill, 2013).

In one study, researchers ran focus groups with a Latinx sample to better understand social support seeking and coping strategies for various life stressors. The researchers found that group behavior reflected a high level of concern for preserving group harmony

(Chang, 2015). Another study examining workplace relations between Mexican and Mexican American participants, and European American participants found that Mexican and Mexican American workers focused more on the socioemotional aspects of the workplace and rated a higher preference for group work than did European Americans (Sanchez-Burks, Nisbett, Ybarra, 2000).

While level of acculturation likely influences each individual's experience of interpersonal connectedness, evidence exists to suggest that Latinx identified individuals in the United States continue to retain higher levels of cultural interdependence than do European American identified individuals (Ramírez-Esparza, Chung, Sierra-Otero, & Pennebaker, 2012; Tsai & Chentsova-Dutton, 2003).

Relational values in Latinx communities.

Personalismo.

Personalismo is a concept that reflects a highly personalized relational style characterized by interdependence, cooperation, and emphasizing interpersonal warmth and connectedness (Cuellar, Arnold, & Gonzalez, 1995; Holloway, Waldrip, & Ickes, 2009). This value has been shown to be prevalent in Latinx cultures and focuses on a view toward human beings as having innate worth regardless of gender or social status (Lewis-Fernández & Kleinman, 1994). *Personalismo* has been found to be characterized by interdependence and cooperation with others, and to stress the importance of personal rather than more formal relationships with others Comas-Díaz (1989). Relationships with individuals are valued and preferred over relationships with institutions, and a goal in interpersonal interactions is to facilitate pleasant, friendly, conflict-free interactions (Falicov, 1998). Garcia (1996) found that self-worth, dignity of self and others, and

respect for others (*respeto*) were significant values underlying *personalismo* in a Latinx sample. Falicov (1998) also argued that due to the strong value placed on positive relationships, Latinx individuals may avoid conflict or expressing disagreement with others, and demonstrate value for interpersonal relationships. These relationship actions have been demonstrated to be well-liked and considered friendly (*buena gente*) (Añez, Silva, Paris, & Bedregal, 2008).

Simpatía.

Simpatía is a value similar to *personalismo*, emphasizing positive interactions, interpersonal harmony, kindness, and a focus on others. The manifestation and expression of *simpatía* may vary depending on ethnicity and heritage within Latinx communities, but it appears to be a value held prevalently across many Latinx cultures (Triandis, Marín, Lisansky, Betancourt, 1984). *Simpatía* aligns with values related to interdependence, and emphasizes placing the well-being of others before the self (Rodríguez-Arauz, et al., 2018). *Simpatía* focuses on promoting harmony through the expression of positive, open, vibrant, amiable emotions and de-emphasizing negative emotions (Ramírez-Esparza, Gosling, & Pennebaker, 2008; Sanchez- Burks, Nisbett, & Ybarra, 2000).

Simpatía may influence social expectations and behaviors in social interactions. A study investigating three samples of Hispanic identified participants and non-Hispanic identified participants found that Hispanic identified participants were more likely than non-Hispanic participants to expect high levels of positive social behaviors and low levels of negative social behaviors from others. Hispanic participants were also found to be more likely to perceive negatively the behaviors that non-Hispanic participants described as

“neutral.” The researchers attributed these differences to manifestations of the value of *simpatía* (Triandis, Marín, Lisansky, Betancourt, 1984). One study sought to identify behavioral markers of *simpatía* through naturalistic observation of daily interactions between Latina identified and European American identified mothers. After coding audio recorded interactions over the span of four days, this research revealed that Latina mothers demonstrated more behavioral *simpatía* with others (kindness, politeness, and other-focused behaviors) than did European American mothers, and their topic of conversation centered more on others while European American women in the sample talked more about themselves (Rodríguez-Arauz, 2018). Another study found that *simpatía* appeared to be a significant aspect of Latinx participants’ self-schemas when compared with European American and Black identifying participants. Holloway, Waldrip, and Ickes (2009) found that when asked to spontaneously list terms to describe themselves, Latinx participants listed significantly more *simpatía*-related terms than did the other participant groups. They also found that the presence of Latinx identifying individuals in dyadic interactions significantly increased the level of involvement and quality of these interactions.

Simpatía has been associated with several positive psychological, behavioral, and physical outcomes (Gallo, 2016; Merz et al, 2014; Ma et al., 2014). Greater reported levels of *simpatía* were found to relate to lower levels of alcohol and other drug use within an adolescent, Hispanic identified sample (Ma et al., 2017). In fact, when compared to other central values such as *familismo* and *respeto*, *simpatía* emerged as the strongest cultural asset protecting against adolescent substance use. Additionally, a study examining the influence of cultural values on shared parenting and family emotional climate demonstrated that an increased focus on *simpatía* through avoidance of confrontation

contributed to positive shared parenting practices in a sample of 61 Mexican American identified couples (Sotomayor, Peterson, Figueredo, Aurelio, Christensen, Taylor, 2012). *Simpatía* was also found in one study investigating cultural values and cardiovascular health to be related to lower odds of hypertension and was identified as a possible protective factor against hypertension in the Hispanic/Latinx identifying population (Merz et al., 2014).

Confianza.

Confianza refers to the valuing of closeness based on a mutual sense of trust, intimacy, and commitment within a given relationship (Bracero, 1998; Lewis-Fernández and Kleinman, 1994). Research shows that *confianza* takes time to develop and can be strengthened across several positive interactions (Santiago-Rivera, Arredondo, & Gallardo-Cooper, 2002).

An increased sense of *confianza* may lead Latinx individuals to feel less burdensome to others in the context of receiving support. A study investigating Latinx patients' relationships with nurses in a hospital setting found that positive encounters led to increased patient-reported trust, which resulted in increased self-disclosure to, and acceptance of help from the nurse. Study participants reported that when *confianza* increased, they no longer felt like a burden to the caretaker, and were able to engage more fully in the relationship (Jones, 2015).

Confianza may be valued on a community-based level as well. One ethnographic study examining the development of a school policy found that when communication between Spanish-speaking parents and school educators was established, the mutual-

engagement cultivated higher levels of *confianza*, which led to positive outcomes for the parents regarding policy negotiation (Newcomer & Puzio, 2016).

Trust has also been found to be an important component of romantic relationships in Latinx youth. In a recent qualitative study focusing on interviews of adolescent Latinx identified individuals, trust was identified as one of the most important qualities in a romantic relationship. Participants reported that trust was related to levels of vulnerability and intimacy within a romantic relationship (Laborde, vanDommelen-Gonzalez, & Minnis, 2014).

Familismo.

Familismo is a central value found across Latinx cultures that reflects a tendency for reliance on family members for emotional support, and has been found to involve the values of loyalty, commitment, and family cohesion (Steidal & Contreras, 2003; Triandis, Marín, Lisansky, & Betancourt, 1984). Calderón-Tena and colleagues (2011) described three distinct components of *familismo*, including a sense of obligation toward one's family, an incorporation of the family as part of the self, and supportive behaviors toward the family. More recent anthropological research has suggested that the value of *familismo* be extended to include a sense of larger social connectedness to others, including friends and relationships outside the family unit (Smith-Morris, Morales-Campos, Castañeda, Edith, & Turner, 2013). The manifestation of familism (*familismo*) in Latinx families has been found to be distinct from other cultures (i.e., European American families) in the extent to which it highlights emotionally positive and supportive family relationships (Margovio & Mann, 1989; Sabogal et al., 1987). Latinx families have demonstrated a

greater tendency to socialize and exchange support within the family than European American families (Knouse, 1991).

As is the case with *simpatía*, *familismo* values are positively associated with prosocial behaviors, such as helping others, comforting others, and donating time and resources to social causes (Carlo, de Guzman, & Roasio, 2009; Carlo & Randall, 2002). Calderón-Tena, Knight, and Carlo (2011) investigated the role of *familismo* in the socialization of prosocial behaviors in a sample of over 200 Mexican American adolescents and their mothers. Findings suggested that Latinx youth who identify more strongly with *familismo* values tend to be more socialized to consider others' needs and learn perspective taking skills along with the development of effective prosocial behaviors. Authors argued that *Familismo* may promote an orientation toward others and the development of prosocial behaviors through its emphasis on the needs of the family (Calderón-Tena, Knight, and Carlo, 2011).

Familismo has been demonstrated to coincide with several positive relational, psychological, and cognitive benefits (Piña-Watson, Ojeda, Castellon, & Dornhecker, 2013). In their review of the relationship between *familismo* and psychological outcomes, Stein and colleagues found that *familismo* values were positively associated with self-esteem, academic motivation, and prosocial behaviors in the Latinx community and negatively associated with depressive symptoms, substance use, and externalizing symptoms (2014). *Familismo* has also been found to correlate with self-esteem, positive family affect, family communication, and family rituals (Russell, Salazar, Negrete, 2000). In a study regarding the relationships between *familismo*, social support, stress, and infant birthweight, pregnant Latina woman indicated higher levels of familism than

pregnant European American woman. Additionally, level of familism predicted higher social support and lower levels of anxiety, as well as higher infant birthweight (Campos et al., 2008). Constante, Marchland, Cross, and Rivas-Drake (2018) examined the roles of ethnic-racial identity and *familismo* in academic outcomes of Latinx youth. They found that when Latinx identifying youth demonstrated family-oriented cultural behaviors and reported higher levels of familistic values, they demonstrated greater emotional and cognitive school engagement. Additionally, the affective components of values in the Latinx community have not been researched specifically, however, research has found that Latinx adolescents who behave more pro-socially toward their family members reported enhanced daily levels of happiness (Telzer & Fuligni, 2009).

Familismo is also associated with positive relational goals and outcomes. A qualitative study of 12 Mexican American identified adolescent boys indicated that the boys believed that being a good provider for the family was a positive life outcome (Chapin, 2015). Additionally, the participants indicated that support from family and friends would help them reach their goals. Other researchers found that a high sense of family solidarity (in addition to *simpatía*) was a predictor of positive emotional climate within the family, and played a role in positive shared parenting practices (Sotomayor-Peterson et al., 2012).

A review by Stein, Cupito, Mendez, Prandoni, Huq, and Westerberg (2014) identified a gap in the extant literature regarding the role of affective components of *familismo* in predicting psychological outcomes in the Latinx community, as researchers have historically focused on attitudinal and behavioral aspects of Latinx values. Stein and colleagues (2019) later developed a measure of familism pride as a positive emotion

(which they distinguished as distinct from familism in general), but posed that more research should be conducted regarding the link between affect, values, and outcomes in Latinx communities.

Positive Emotion and the Latinx Community

Literature suggests that the extent to which individuals experience, value, and express positive and negative emotions differs across cultural contexts (Leu, Wang, & Koo, 2011; Kuppens, Realo, & Diener, 2008; Miyamoto & Wilken, 2017). Frequency and intensity of various emotions have been shown to vary depending on cultural beliefs and norms regarding emotion. The experience and expression of emotion is also influenced by cultural values placed on various emotions (Tsai, Knutson, Fung, 2006).

Cultural scripts.

Cultural scripts refer to a shared sense of knowledge and understanding regarding commonly held beliefs and norms within a given culture (Wierzbicka, 2002). Researchers have argued that cultural scripts exist regarding the value, experience, and expression of different emotions in various cultures. In general, positive emotions have been found to be more desirable than negative emotions across cultures, however, the extent to which they are desired can vary (Leu et al., 2010). For instance, many Western cultures have a script of maximizing and savoring positive emotions in comparison to negative emotions, while many Eastern cultures tend to have a less prominent savoring pattern (Kitayama, Markus, & Kurokawa, 2000).

Cultural scripts in the Latinx community.

Researchers suggest that because the cultural scripts in many Latinx cultures involve previously discussed relational values such as *simpatía*, *familismo*, and

personalismo. Latinx identified individuals may be more likely to engage in pleasant, positive, and rewarding interactions with others, and positive emotions may be highlighted over negative emotions in interpersonal contexts (Gloria, 1999, Triandis et al., 1984). Cultural scripts in Latinx cultures tend to emphasize harmony, openness, friendliness, and shared emotions (Ruby et al., 2012). Researchers have suggested that negative emotions are thought to be potentially harmful to group harmony, and have found evidence for a minimizing script regarding negative emotions (Tsai et al., 2007).

Affect valuation.

Affect valuation theory posits that cultures differ in the specific emotions that are valued and encouraged (Tsai, Knutson, Fung, 2006). Within this theory, “ideal affect” describes the specific emotions that are valued within a culture and “actual affect” describes the emotions that are experienced by the individual. Testing of affect valuation theory has found greater cultural differences in ideal affect than in actual affect, indicating that perhaps culture has a greater influence on the expression of emotion than the experience of it.

Often the extent to which various emotions are valued and expressed is consistent with cultural beliefs. Research shows that the types of positive states that are pursued by individuals are largely influenced by culture and typically individuals are able to clearly rank how much one state is desired as “ideal” over another (Tsai et al., 2007; Tsai, 2017; Tsai, et al., 2018).

Affect valuation in the Latinx community.

Evidence exists for the valuing of positive affect over negative affect in Latinx communities (Lindsey, Caldera, & Rivera, 2013). Ruby and colleagues (2012) compared

affect valuation and expression in East Asian versus Latin American cultures and found that while both cultures value collectivistic goals, Latin American cultures tended to value positive emotion and emotional expression more than East Asian cultures. They also found that Latin Americans placed higher value on high activation positive affect (e.g., enthusiasm and excitement) than they did on low activation positive affect (e.g., calmness and serenity). The researchers attributed the affect valuation of vibrant emotional expression to the cultural script of *simpatía*.

One study examined and coded children's storybooks for the expression of emotion based on the ethnicity of the main characters. Researchers found significant differences in the specific positive emotions expressed in the books based on the characters' ethnicities. Consistent with the script of *simpatía*, books with Latinx identified characters showed higher levels of happiness when compared to books with main characters who identified as European American, Asian American, and African American (Grady, Her, Morena, Perez, & Yelinek, 2018). Additionally, differences were observed regarding the context in which characters expressed emotion. In books with Latinx characters, characters tended to express emotion with more other characters present (Grady et al., 2018).

Emotional expression.

As previously described, the function of and expectations regarding emotional expression have been found to vary in accordance with interpersonal values, cultural scripts, and affect valuation (Aune, & Aune, 1996; Tsai, Sun, Wang, & Lau, 2016).

Emotional expression in the Latinx community.

Research shows that cultural norms in Latinx communities typically promote open emotional expression, particularly for positive emotions (Butler, Lee, & Gross,

2007). Research suggests that Mexican cultural contexts have a greater emphasis on a positive and warm relational style than European American contexts do (Holloway, Waldrip, & Ickes, 2009). Kitayama and colleagues (2006) posited that emotions are defined by their relational outcomes within a cultural context in addition to their valence and intensity. They argued that differences exist between “interpersonally engaging” positive emotions (such as affection) and “interpersonally disengaging” positive emotions (such as pride). Savani, Alvarez, and Markus (2013) examined the experiencing of interpersonally engaging versus disengaging emotions in a Mexican sample versus a European American sample. They found that Mexican identified participants reported experiencing more interpersonally engaging and fewer interpersonally disengaging positive emotions when compared to the European American identified sample (Savani et al., 2013). In another study, Oishi, Diener, Scollon, and Biswas-Diener (2004) found that positive, interpersonally engaging emotions predicted performance motivation on non-social tasks in a Hispanic identified sample, whereas negative interpersonally engaging emotions predicted lower performance motivation. Happiness is believed to contribute to the interdependent goal of harmony in Latinx communities, and emotional expressivity regarding happiness appears to therefore be encouraged (Diener, Scollon, Oishi, Dzokoto, & Suh, 2000).

Positive Emotions and Relationships in the Latinx Community

This review of central Latinx relational values and cultural scripts highlights the importance placed on the fostering and maintenance of positive relationships within Latinx communities. Strong, positive, expressive relationships appear to be highly valued in Latinx communities, and also have been shown to result in positive

psychological, physical, and cognitive outcomes. This underscores the need for research regarding mechanisms with which relationships can be improved for Latinx individuals. While the sharing of positive emotion is strongly valued, little research exists regarding the role of positive emotion in the development and maintenance of these relationships.

The following is an overview of the extant literature regarding the role of positive emotion in relational processes that appear to overlap significantly with the research regarding Latinx relational values. These relational processes include intimacy, trust, and perceived closeness with others.

Extant Literature Regarding the Role of Positive Emotions in Relational Processes

Studies examining collectivistic and individualistic cultures have found that positive emotions may serve a principal function in the building and maintenance of close, trusting relationships (including platonic, romantic, family, and work relationships) (Chen, Hsu, & Tsai, 2013; Kok & Fredrickson, 2010; Lount, 2010; Shiota, Campos, Keltner, & Hertenstein, 2004). Research with mostly European American identified participants suggests that negative emotion and mood tend to motivate withdrawn behaviors while positive emotion and mood motivate approaching others, interpersonal connection, and openness to others (Gable & Impett, 2012).

Positive relationships have been shown to covary with positive emotions across several studies (see Ramsey & Gentzler, 2015 for a review), however, more research is needed regarding cultural influences on these associations.

Intimacy

Intimacy is typically characterized by commitment to the endurance of a relationship combined with positive cognitive, affective, and physical closeness

experienced by both individuals (Moss & Schiebel, 1993). Because a large element of intimacy and closeness relates to how well one knows the other, self-disclosure has been identified as an important contributor to the experience of intimate interactions in Western cultures (Reis & Shaver, 1988). One study by Isen (1970) demonstrated that positive affect increased the likelihood that individuals would initiate conversation with strangers and disclose personal information to them. Additionally, as positive affect increases, the range and depth of self-disclosure has been shown to expand (Vittengl & Holt, 2000). Moreover, Waugh and Fredrickson (2006) found that positive emotions led to a more complex, intimate, and charitable understanding of the other in college undergraduates. More research is needed regarding the relationship between positive emotion and intimacy across cultures and contexts. Research regarding the role of positive emotion in the development of intimacy with Latinx samples specifically, has not yet been conducted.

Trust

Positive emotions have been found to be critical in the formation of social bonds (see Shiota, Campos, Keltner, & Hertenstein, 2004 for a review) and researchers have demonstrated that positive mood increases feelings of safety and trust between individuals in mostly European American samples (Niven, Holman, & Totterdell, 2012). Positive emotions have been shown to predict increased perception of self-other overlap in new relationships, leading to more intense experiences of bonding (Waugh & Fredrickson, 2006).

Deutsch (1973) defined trust as the “confidence that one will find what is desired from another rather than what is feared,” and argued that trust is inherently

approach-oriented in nature. Trust develops over time, and trust formation at the beginning of relationships is likely critical to the development of close, lasting, interpersonal bonds (Lewicki & Wiethoff, 1995).

Research demonstrates that positive emotions increase levels of trust in others when appropriate. For example, when cues indicated that an individual was trustworthy, participants induced to feel positive emotion reported higher levels of trust than those who were not emotionally-induced (Kok and Fredrickson, 2010). Interestingly, when people induced to feel positive emotion received cues that an individual was untrustworthy, they reported higher levels of distrust than those who were not induced to feel positive emotions (Kok and Fredrickson, 2010). This research demonstrates that positive emotion does not simply increase trusting broadly, but rather increases one's perceptiveness and openness to specific cues that signal trustworthiness in others. These findings imply that the experience of positive emotions may help individuals to intelligently choose and invest in relationships with others. However, the majority of this research has been conducted with European American samples and more research is needed regarding cultural variation in positive emotions and the development of trust. Currently, no studies exist specifically examining the relationship between positive emotions and the development of trust for Latinx individuals.

Perceived Closeness

Aron, Machek, and Aron (2004) suggested that when individuals perceive others to be emotionally close, the allocation of resources becomes communal, and the line between self and other becomes harder to delineate, leading to an increased sense of self-other overlap (Aron, Machek, & Aron, 2004). Positive emotion has predicted greater

closeness in friendships (Berry, Willingham, & Thayer, 2000), and an increased sense of “oneness” with the other (Waugh & Fredrickson, 2006) in European American samples. Isen (2002) proposed that experiencing positive emotions activates the dopaminergic system in the brain responsible for flexible thinking, and increases flexible perspective taking, resulting in enhanced interpersonal understanding and closeness. The increased self-other overlap induced by positive emotion is even proposed to smooth the progress of a relationship and allow for more appreciation of the other, leading to increased positive emotion and relationship satisfaction (Waugh & Fredrickson, 2006).

It is important to note that interdependence and closeness with others have been identified as two distinct constructs. Interdependence refers to one’s general orientation toward others and the level to which others are included in one’s self-concept (Cross, Bacon, & Morris, 2000). Closeness with others refers to one’s sense of closeness and intimacy in a relationship with a particular person (Aron & Aron, 1997). While the relationship between interdependence and positive psychological outcomes in Latinx communities is evidenced in the literature, research does not exist regarding the role of positive emotions in relational processes within the context of specific relationships.

The Latinx values of interdependence, *personalismo*, *simpatía*, *and confianza*, *and familismo* emphasize the importance of close, personal relationships with others, and it is evident that more research is necessary regarding the influence of positive emotion on perceptions of trust and closeness in Latinx communities (Pressman, Gallagher, Lopez, & Campos, 2014).

Clinical Interventions and the Latinx Community

Developing Culturally Congruent Interventions

Two meta-analytic studies found that incorporation of cultural values into therapeutic interventions increases intervention effectiveness (Griner & Smith, 2006; Soto, Smith, Griner, Domenech Rodriguez, & Bernal, 2018). Relational values have been emphasized in the literature as an important aspect of adapting clinical interventions for use with Latinx identified clients. Across several differing studies examining physical and psychological health outcomes, evidence indicates that adapting interventions to reflect Latinx clients' relational values, such as incorporating the family into treatment programs, has had positive effects (Comas-Díaz, 1989; Hurwich-Reiss, Rindlaub, Wadsworth, & Markman, 2014). In one study examining the development of culturally competent health-related interventions for Latinx communities, researchers found that the use of interdependently (rather than independently) focused relaxation interventions led to higher rates of client compliance, decreased doctors' visits, and decreased anxiety levels (La Roche, Batista, & D'Angelo, 2014). Other studies examining the efficacy of various behavioral interventions have found that identifying family needs and respecting family privacy can also have positive effects on intervention efficacy (Fung & Fox, 2014; Reyes-Rodríguez, et al., 2013).

A recent mixed-methods study examining various interventions with four Mexican American clients in therapy found that study participants rated most highly the interventions that contributed to their experiences of *felt* understanding (Conoley, Morgan-Consoli, Zetzer, Hernandez, & Hernandez, 2015). Additionally, interventions focused on relationship building may be particularly useful for Latinx clients. A recent study

examining the effects of an interpersonal intervention on participants' life satisfaction found that ethnicity moderated the effect of the intervention on life satisfaction. Latinx participants reported a significantly greater increase in life satisfaction following the intervention than European American participants (Hawley, Plumb, Damiani, & Conoley, 2015).

Positive Psychology Interventions

Research reviewing the cultural relevance and effectiveness of various positive psychology interventions with purely Latinx identifying samples is limited. Two interventions that have received support in their effectiveness in various cultural contexts are Gratitude and Self-Affirmation (Berger, Bachner-Melman, & Lev-Ari, 2019; Corona et al., 2019; Crocker, Niiya, & Mischkowski, 2008; Davis, et al., 2015; Sherman & Cohen, 2006; Sherman et al., 2013).

Gratitude.

Gratitude is a powerful positive emotion that occurs when an individual receives a positive benefit from another, and recognizes the positive qualities of the benefit giver (Algoe, Haidt, & Gable, 2008). Researchers have found that gratitude may contribute to friendship formation and maintenance, relationship quality, and closeness in relationships (Algoe, Fredrickson, & Gable, 2013; Lambert et al., 2010; Murray & Hazelwood, 2011). Many gratitude interventions exist and have been found to enhance positive emotion and psychological well-being in mostly European American samples (Davis et al., 2015). Few studies, however, have been conducted to determine the effectiveness of gratitude interventions for the Latinx community (Algoe, Fredrickson, & Chow, 2011; Davis et al., 2015).

One recent study examining experiences of gratitude with Latinx American, East Asian American, and European American participants found that Latinx Americans rated the desirability, appropriateness, frequency, and intensity of gratitude experiences and expression of gratitude higher than did East Asian Americans. Additionally, Latinx Americans and European Americans were similar in their rating of gratitude experiences and expression. Latinx Americans were also found to demonstrate higher dispositional traits toward gratitude than East Asian Americans and European Americans. Higher gratitude scores were associated with higher self-esteem and lower levels of loneliness and perceived stress across all three groups (Corona et al., 2019). These findings suggest that research on gratitude may be applicable across various cultural groups. However, the use of interventions to increase gratitude and subsequent positive emotion has not been explored with Latinx samples.

Self-Affirmation.

Self-Affirmation Theory describes the tendency for people to be motivated to view themselves as globally capable and having “self-integrity” (Steele, 1988). Research indicates that when one’s sense of integrity or capability is threatened in a specific context, affirming their global capabilities can buffer against the threat to sense of self in that context (Sherman & Cohen, 2006). Self-affirmation interventions help individuals reflect on sources of strength and self-integrity that may endure across contexts (Burson, Crocker, & Mischkowski, 2012; Epton et al., 2015). Often, these interventions are tailored to the individual by guiding them to reflect on their core values and identify ways they act in line with those values (Sherman et al., 2013; Seligman et al., 2002). Self-affirmation interventions have been shown to be effective in reducing stereotype threat and improving

performance for individuals with marginalized identities (Sherman et al., 2013). Some researchers have questioned whether self-affirmation interventions would be effective for people from more collectivistic cultures, due to the focus on the strengths of the self (Hoshino-Browne et al., 2005). However, other researchers have suggested that values affirmation exercises may be effective for relationally interdependent individuals due to an enhanced sense of connectedness to themselves and others following affirmation of relational values (Crocker, Niiya, & Mischkowski, 2008).

Self-affirmation interventions have been successful in reducing perceptions of prejudice, reducing stereotype threat, and increasing test performance in Latinx participants (Adams, Tormala, & O'Brien, 2006). In two recent longitudinal field experiments with Latinx adolescents, researchers found that a values affirmation writing exercise buffered against identity threat and improved students' academic performance. Furthermore, the effects of the brief intervention continued to influence academic performance trajectory over a three year period for Latinx American students. The researchers also found that affirmation interventions led to a broadening effect, resulting in students' increased tendencies to view daily events and interactions in more complex, and less concrete ways (Sherman et al., 2013). Another study examining self-affirmation on academic performance found that academic performance improved when the interdependent self was affirmed with Latinx participants, but the effect of an interdependent-focused intervention on positive affect specifically has not been investigated (Covarrubias, Herrmann, & Fryberg, 2016). It appears that self-affirmation interventions may lead to positive outcomes for Latinx individuals, however, researchers have not measured the effect of self-affirmation on increasing positive emotion.

Problem Statement

Studies have found that positive emotions serve a principal function in the building and maintenance of close, trusting relationships (including platonic, romantic, family, and work relationships) (Chen, Hsu, & Tsai, 2013; Kok & Fredrickson, 2010; Lount, 2010; Shiota, Campos, Keltner, & Hertenstein, 2004). However, most of this research has focused on the experiences of European American individuals and has not examined the relationship between positive emotions and interpersonal processes for Latinx individuals. Additionally, several interventions have been developed to successfully increase positive affect and contribute to pleasant interpersonal experiences (Seligman, 2002), but few studies have investigated the effectiveness of these positive psychology interventions with the Latinx community.

This poses a significant issue, as the Latinx community is the largest ethnic minority in the United States, comprising about 17.8 percent of the entire population, with that number predicted to continue to grow (US Census Bureau, 2016). In the United States, Latinx individuals experience high levels of marginalization, acculturative stress, and socioeconomic issues related to systemic oppression, increasing risk for mental health concerns and underscoring the need for research regarding well-being and successful interventions (Lawton & Gerdes, 2014).

As previously reviewed, while the Latinx community is comprised of many diverse racial and ethnic identities, researchers claim that there are some values that tend to be shared across the Latinx community that focus on the importance of interactions and social connectedness (Santiago-Rivera, Arredondo, & Gallardo-Cooper, 2002). Researchers have suggested that the development of positive, expressive, warm, close, and trusting

relationships is a central value observed across Latinx communities (Ponterotto & Park-Taylor, 2007). Studies have also shown that the manifestation of these values in individuals, interactions, and communities contributes to positive psychological, cognitive, and health-related outcomes (Jones, 2015; Merz et al., 2014; Ma et al., 2014; Ponterotto & Park-Taylor, 2007; Russell, Salazar, & Negrete, 2000). This highlights the importance of understanding the relationship between positive emotions and relationship processes for Latinx identified individuals, and in developing culturally appropriate interventions to help enhance positive relationships.

Study Purpose

The purpose of this study is to contribute to the field's understanding of the relationship between positive emotions and interpersonal processes (such as trust and closeness with others) in the Latinx community. This study also investigates the effectiveness of increasing positive emotions in the Latinx community using ubiquitous positive psychology interventions. The first study examines the assumption in the positive psychology field that positive emotions and interpersonal processes are correlated in the Latinx community. The second study investigates the success of two different positive psychology interventions in inducing positive emotions and positive relational outcomes in Latinx individuals.

Study Overview

This dissertation consists of two studies. The first study investigated whether a Latinx sample revealed a relationship between positive emotions and reported feelings of trust and closeness to others. The second study investigated the ability of two different interventions to induce positive emotion in a Latinx sample for the purpose of increasing

trust and closeness toward others. Considering the available research regarding positive emotion in relationships and the value of positive relationships in Latinx cultures, these studies examined the following research questions and hypotheses:

Study 1 Research Question and Hypotheses

Are positive emotions related to positive relational outcomes in the Latinx community?

The following hypotheses were investigated regarding this question with a Latinx identified sample:

1. As positive emotions increase, trust in others will increase.
2. As positive emotions increase, closeness to others will increase.
3. Relational interdependence will not moderate the relationship between positive emotion and trust in others.
4. Relational interdependence will not moderate the relationship between positive emotion and closeness to others.

Study 2 Research Question and Hypotheses

Can two positive psychology interventions enhance positive emotions and positive relational outcomes in the Latinx community?

The following hypotheses were investigated regarding this question with a Latinx identified sample:

1. A gratitude intervention will significantly increase positive emotions when compared to a control condition.
2. A self-affirmation intervention will significantly increase positive emotions when compared to a control condition.

3. A gratitude intervention will significantly increase trust when compared to a control condition.
4. A self-affirmation intervention will significantly increase trust when compared to a control condition.
5. Positive emotion will mediate the relationship between treatments and trust.

Methods

Participants for both studies were recruited through Amazon Mechanical Turk (mTurk), an online survey platform that has been methodologically investigated and empirically supported for use in psychology research (e.g. Buhrmester, Kwang, & Gosling, 2011; Chandler & Shapiro, 2016). In order to increase the likelihood that participants would respond reliably and truthfully, specification settings indicated that participants must have at least an 80 percent approval rating by past researchers (indicating accurate, deliberative responses), and that at least 500 other surveys in which they had participated were approved by researchers. This ensured that study participants were likely to be engaged in participation. Settings were specified to allow participants to complete the study only once, and individuals who participated in one of the studies were automatically excluded from participation in the other study. Mturk survey settings were established to require that participants resided in the United States and were over the age of 18. An upper age limit was not set. Survey instructions specified that participants must self- identify as Hispanic or Latino/a/x. After indicating interest in participating in the study, participants were asked to review the informed consent online, and consent to participation. They were then asked to participate in a short eligibility question that asked whether they identify as Hispanic or Latino/a/x. If they responded affirmatively, they were directed to the beginning of the survey.

If they indicated that they did not identify as part of this community, they were directed to a separate page, thanked for their interest in participating, and compensated for their participation. To further ensure that participants were part of the community of interest, a final question following participation in each study was presented confirming that participants identified as Hispanic or Latino/a/x. Participants were told that they would not be penalized for answering that they were not a part of this community.

Study 1

Participants.

One-hundred and twenty-five participants completed the initial eligibility question for Study 1. Of these participants, twelve indicated that they did not identify as Hispanic or Latino/a/x and were therefore excluded from analysis. One participant indicated in the final confirmation questions that they did not identify as Latino/a/x, and this participant was also excluded from analysis. Additionally, three validity questions were dispersed evenly throughout the survey to test that participants were actively engaged in participation. Participants who did not answer all three questions correctly were excluded from analysis. Twelve participants were excluded due to validity issues, and the remaining sample size was one-hundred participants.

The breakdown of self-identified ethnicity was as follows: 61% identified as Mexican, 22% identified as Puerto Rican, 6% identified as Cuban, 2 % identified as Dominican, 2% identified as Colombian, 2% identified as Hispanic, 1% identified as White, 1% identified as Panamanian, 1% identified as Native American, and 1% participant did not report on ethnicity. Participants were given the option to type in their ethnic identity which resulted in one participant listing their racial identity (e.g., White).

The average age of participants was 32.47 years (SD=10.00) and age ranged from 19 years to 84 years old. Participants were asked to indicate their gender identity in a text box. Seventy percent of the sample identified as male and 30% identified as female. Participants were also asked to indicate their generational status. Forty-six percent of respondents identified as second-generation, 23% identified as third-generation, 12% identified as fourth generation, 12% identified as fifth generation, and 7% identified as first generation (see Table 1 in Results for demographic characteristics).

Methods.

Study 1 utilized an exploration-based design to determine whether positive emotion could predict trust and feelings of closeness to others in a Latinx sample. As previously discussed, participants were recruited through mTurk and were admitted to participate in the study if they were over age 18, identified as Hispanic or Latino/a/x, had an 80% approval rating or higher on accurately answering in other Mturk studies, and had been approved by other researchers at least 500 times. Participants were initially presented with an informed consent that included a description of the study activities and the study purpose. The study was described to take about 10 minutes to complete and did not involve deception. After participants read and indicated consent to the study procedures, they were directed to a page that reiterated the inclusion criteria of the study that they must identify as Hispanic or Latino/a/x. This page stated that participants would be fully compensated for participation, even if they did not identify as part of the target population. If participants responded that they did not identify as Hispanic or Latino/a/x, they were redirected to the end of the survey and thanked for their time. If they responded that they did identify as Hispanic or Latino/a/x, they were directed to the next portion of the survey.

Participants were compensated \$1 for their participation. This pay rate aligns with the rate of 10 cents per minute recently requested in a collective statement written by MTurk participants (Chandler & Shapiro, 2016).

Instrumentation.

The Study 1 survey involved completion of the four measures described below and ended with a final block of questions regarding demographic information (including Age, Gender, Ethnicity, and Generational Status).

Positive and Negative Affect Schedule (PANAS). The PANAS (Watson, Clark, & Tellegen, 1988) is a scale consisting of 20 emotion descriptors that measures an individual's state levels of positive and negative affect (see Appendix A). Items fall into one of two subscales separately measuring an individual's experience of positive emotion (e.g., *interested, proud, excited*) and negative emotion (e.g., *distressed, guilty, upset*). The participant is asked to respond on a 5-point Likert scale the extent to which each listed emotion matches their current emotional experience. Response anchors range from 1 (*very slightly or not at all*) to 5 (*extremely*).

The PANAS is the most frequently used instrument to assess positive and negative affect and has demonstrated high internal consistency, reliability, and convergent validity (Leue & Beauducel, 2011; Watson, Clark, & Tellegen, 1988). Watson and colleagues (1988) demonstrated a Cronbach's alpha for internal consistency of .86-.90 for positive emotions, and .84-.87 for negative emotions. The PANAS has been translated into several languages including Spanish (Joiner, Sandin, Chorot, Lostao, & Marquina, 1997; Ortuño-Sierra, Santarén-Rosell, de Albéniz, & Fonseca-Pedrero, 2015;), Italian (Terracciano, McCrae, Hagemann, & Costa, 2003), Turkish (Gencoz, 2000), German (Krohne, Egloff,

Kohlmann, & Tausch, 1996), Russian (Balatsky & Diener, 1993), Estonian (Allik & Realo, 1997), and Swedish (Hillerås, Jorm, Herlitz, & Winblad, 1998), and has demonstrated high levels of internal consistency when translated and used in these countries. The current study found an internal consistency of .93 for the positive emotion scale and .97 for the negative emotion scale. The positive emotion subscale was utilized in the current study as the measure of positive emotion. Higher scores on the positive emotion subscale indicate higher levels of positive emotion.

Trust Situation. The Trust Situation is a procedure developed by Yuki, Maddux, Brewer, and Takemura (2005) to examine cultural factors in trust and relationships and is utilized to assess state levels of trust toward others. The trust situation consists of the presentation of a hypothetical scenario in which individuals are asked to do their best to imagine themselves in the described situation. The presentation of the scenario is followed by a decision regarding how trusting the individual would be of a stranger to watch their bags at an airport (see Appendix B). The participant is asked to rate the extent to which they would trust the other on a 7-point Likert scale with anchors ranging from 1 (*I would completely distrust this person*) to 7 (*I would completely trust this person*). Higher ratings indicate higher levels of trust in the other.

This measure was selected for its brevity and previous use with collectivistic samples (Yuki, Maddux, Brewer, & Takemura, 2005). This measure was selected instead of longer trust measures because it assesses for the participant's overall affective and behavioral trust response (e.g., "I would trust this person"), rather than more cognitive-oriented trust processes (e.g., "Most people are trustworthy") (Yamagishi & Yamagishi, 1994; Yuki, Maddux, Brewer, & Takemura, 2005). The General Trust Scale (Yamagishi

& Yamagishi, 1994) was incorporated into this study to provide convergent validity with the Trust Situation. The General Trust Scale demonstrated a Cronbach's alpha of .90 in the current sample, and the Trust Situation demonstrated high convergent validity with the General Trust Scale, $r(100) = .55, p < .001$.

Inclusion of the Other in Self Scale (IOS). The IOS (Aron, Aron, & Smollan, 1992) is a brief, single item, pictorial tool used to measure an individual's subjective sense of closeness within a specific relationship. The measure consists of a series of seven venn-diagrams, overlapping to increasing extents. The participant is asked to identify the diagram that best represents the degree of overlap, or felt sense of closeness, between themselves and a specified person (see Appendix C). In the current survey, participants were asked to imagine their relationship with their closest friend and identify which diagram best represented that relationship. Higher ratings on the IOS indicate greater levels of felt closeness with the other.

This measure was selected instead of multi-item, verbal measures due to its ability to assess for an overall sense of "felt" closeness with the other rather than a more cognitive-oriented individual assessment of closeness (Aron, Aron, & Smollen, 1992). It was also selected for its prevalence in the social psychology literature and effectiveness in measuring closeness across cultural groups. The IOS has been used to assess for self-other overlap and closeness across Asian American, Chinese, Dutch, European American, Japanese, and Turkish cultures, and has been found to be most strongly related to emotional components of closeness in relationships across cultures (Li, 2002; Uleman, Rhee, Bardoliwalla, Semin, & Toyama, 2000; Uskul, Hynie, Lalonde, 2004). The IOS has been argued to be relevant for use within collectivist and individualist cultures, and for

individuals reporting various levels of relational interdependence (Uskul, Hynie, Lalonde, 2004). This measure has demonstrated test-retest reliability ($r = .83$) as well as convergent validity with several other inventories used to measure feelings of relationship intimacy and closeness, discriminant validity, and minimal social desirability correlations (Aron, Aron, & Smollen, 1992; Berscheid, Snyder, & Omoto, 1989). Researchers have demonstrated that the psychometric properties of the IOS extend to internet-based research and that participants find the measure intuitive and easy to understand (Gächter, Stamer, Tufano, 2015).

Relational-Interdependent Self-Conceptual Scale (RISC). The RISC (Cross, Bacon, & Morris, 2000) is an 11-item measure used to assess the extent to which an individual defines themselves in terms of close relationships (see Appendix D). It measures an individual's general orientation toward others and the inclusion of others in the self-concept. The RISC differs from the previously described IOS in that the IOS measures one's sense of inclusion of the other in the self for a specific relationship, and the RISC measures one's general orientation toward including their relationships with others in their self-concept. The RISC consists of 11 items comprised of statements regarding relationships with others (e.g., "*When I feel very close to someone, it often feels to me like that person is an important part of who I am*"). Participants are asked to respond on a 7-point Likert scale indicating the extent to which they agree or disagree with each statement. Response anchors range from 1 (*strongly disagree*) to 7 (*strongly agree*). Higher overall scale ratings indicate higher levels of relational interdependence and a greater tendency for including other's in one's self concept. People with high scores on this

scale tend to describe their relationships with others as closer and more committed than those who have lower scores.

The RISC was selected for its ability to measure relatively stable individual differences in relational interdependence (Cross, Bacon, & Morris, 2000). The RISC has been effectively utilized across collectivist and individualist cultures, such as in Guam (Nakamura & Kawabata, 2019), Turkey (Güngör, Karascawa, Boiger, Dincer, & Mesquita, 2014), Japan (Cross, Morris, & Gore, 2002) and the United States (Cross, Morris, & Gore, 2002). The RISC has demonstrated high internal consistency with a Cronbach's alpha of .88 and high test-retest reliability over time with a Cronbach's alpha of .74. While the RISC has not been validated with Latinx identifying samples specifically, the current study found an internal consistency of .86.

Demographic Information. Participants were asked to enter their age and gender in text boxes. They were also asked to indicate the ethnicity with which they identified. Finally, participants were asked to identify their generational status, and were given the options from first generation to fifth generation and were provided with descriptions of each generational status definition (see Appendix I).

Procedure.

Participants completed the survey online. Following participant consent to the study procedures, participants were asked to complete the PANAS to assess for positive emotion prior to presentation of other measures. Participants were then presented with the IOS and Trust Situation in a randomly counter-balanced order to control for order effects. The IOS assessed for the participants felt sense of closeness to their closest friend at the time of survey completion. The Trust Situation assessed for the participant's level of trust

in others at the time of survey completion. All participants completed both the IOS and the Trust Situation. Participants were then asked to complete the RISC to assess for trait levels of relational interdependence. Finally, participants were asked to complete a short series of demographic questions. At the end of the survey, participants were thanked for their time and received payment once their participation in the study was verified in MTurk by the researcher.

Study 2

Participants.

Four hundred participants completed the initial eligibility question for Study 2. Of these participants, 61 indicated that they did not identify as Hispanic or Latino/a/x and were therefore excluded from analysis. Ten participants indicated that they did not identify as Hispanic or Latino/a/x in the final confirmation question following study participation and were also excluded from analysis. As in Study 1, three validity questions were dispersed evenly throughout the intervention survey to test for valid responses and participant engagement. Participants who did not answer all three questions correctly were excluded from analysis. Fifty-six participants were excluded due to inaccurate validity check answers. Finally, each condition required that participants write answers to the intervention questions. Participants' written responses were reviewed to ensure that the intervention task was successfully completed, and that the intervention could be considered valid. Participants whose responses did not adequately address each intervention prompt were excluded from analysis. Overall, 61 participants did not appear to engage in the interventions to which they were randomly assigned. The remaining sample size was 273 participants, with 84 participants in the Gratitude

condition, 92 participants in the Self-Affirmation condition, and 97 participants in the Control condition.

Participants were asked to self-report on ethnicity. As in Study 1, participants were given the option to type in their ethnic identity which resulted in some participants reporting on racial identity. These identities are included in the following breakdown of self-identified ethnicity. The breakdown of self-identified ethnicity for the Study 2 sample was as follows: 57.9% identified as Mexican, 13.6% identified as Puerto Rican, 11.7% identified as Cuban, 2.6 % identified as Hispanic, 2.6% identified as White, 2.2% identified as Venezuelan, 1.5% identified as American, 1.5% identified as Dominican, .7% identified as Peruvian, .7% identified as Spanish, .7% identified as Honduran, .4% identified as Black, .4% identified as El Salvadoran, .4% identified as Colombian, .4 % identified as Native American, .4% identified as Bolivian, .4% identified as Latino, .4% identified as Guatemalan, .4% identified as Nicaraguan, and one participant did not report on ethnicity. The average age of participants was 31.07 years (SD=8.01) and age ranged from 20 years to 71 years old. Participants were asked to indicate their gender identity in a text box. Male participants made up 65.2% of the sample, 33.7% identified as female, and .4% identified as agender. Participants were asked to report on generational status and 40.7% of respondents identified as second-generation, 20.1% third-generation, 17.2% first-generation, 11.4% fourth generation, and 10.3% fifth generation (see Table 2 in Results for demographic characteristics).

Methods.

Study 2 utilized an experimental design to determine whether two positive psychology interventions could increase positive emotion in a Latinx sample when compared to a control condition. Study 2 also investigated whether increased positive emotions explained increased trust in others. Two interventions were selected because they differ in the interventions' focus (intrapersonal versus interpersonal). A gratitude intervention was used as a non-affirmation based, other-focused intervention. It was hypothesized to increase positive emotion by enhancing gratitude toward others. A self-affirmation intervention was used as a self-focused intervention. It was hypothesized to increase positive emotion by affirming how the self is aligned with relational values. This intervention was selected so that while both interventions had relational components, one was focused on the other and the second focused on the experience of the self. Both interventions were compared to a control condition that was not focused on relational values and was utilized to either maintain or decrease positive affect.

Recruitment methods and inclusion criteria for Study 2 were identical to those described for Study 1. This study was described to take 15 minutes to complete and did not involve deception. Participants were randomly assigned to one of the three conditions (Gratitude, Self- Affirmation, or Control) through settings in Qualtrics. After participants read and indicated consent to the study procedures, they were directed to a page that reiterated the inclusion criteria of the study that they must identify as Hispanic or Latino/a/x. This page stated that participants would be fully compensated for participation, regardless of the content of their answer. If participants responded that they did not identify as Latino/a/x, they were redirected to the end of the survey. If they

responded that they did identify as Latino/a/x, they were directed to the next portion of the survey.

Participants were asked to complete a baseline measure of positive affect before participating in one of the three conditions (described below). Directly following completion of the assigned intervention, participants were asked to complete the measure of positive affect at the present moment. Participants were then presented with the Trust Decision, as previously described in Study 1. Participants were compensated \$1.50 for their participation. This pay rate aligns with the rate of 10 cents per minute recently requested in a collective statement written by MTurk participants (Chandler & Shapiro, 2016).

Instrumentation.

General Positive Affect Measure. Positive affect was measured using a brief one-item measure, consisting of a slider scale from 0-100. Participants were asked to use the slider to indicate how good/positive they were feeling at the moment. Response anchors ranged from 0 (*Not at All*) to 100 (*Completely*) (see Appendix E). This slider measure has been successfully used in other mood-induction research (e.g., Egan, Clarkson, & Hirt, 2015; Schwarz & Clore, 1983) and presents a high degree of face validity with the valence and arousal components of affect (Watson & Clark, 1988). The General Positive Affect Measure was incorporated into Study 1 to provide convergent validity with the PANAS (see Study 1 Instrumentation). The General Positive Affect Measure was found to be significantly correlated with PANAS in the Study 1 sample, $r(100) = .61, p < .001$.

This procedure was selected for its brevity in measuring participants' momentary states of positive emotion. This allowed for the immediate assessment of positive emotion

following interventions and protected against the potential for affective states to dissipate before measurement of outcome variables (Mulligan & Scherer, 2012; Watson & Clark, 1988).

Trust Situation. As previously described, the Trust Situation (Yuki, Maddux, Brewer, & Takemura, 2005) consists of the presentation of a hypothetical scenario in which individuals are asked to do their best to imagine themselves in the described situation. It is used to assess for state levels of trust and was developed for cross-cultural research on trust processes (Yuki, Maddux, Brewer, & Takemura, 2005). The presentation of the scenario is followed by a decision regarding how trusting the individual would be of a stranger to watch their bags at an airport (see Appendix B). The participant is asked to rate the extent to which they would trust the other on a 7-point Likert scale with anchors ranging from 1 (*I would completely distrust this person*) to 7 (*I would completely trust this person*). Higher ratings indicate higher levels of trust in the other.

This measure was selected for its brevity and ability to assess for state rather than trait levels of trust in others (Yuki, Maddux, Brewer, & Takemura, 2005). This protected against the potential for affective states to dissipate before measure completion and allowed for an accurate, momentary, assessment of the influence of positive emotion on trust. This measure was also selected because it assesses for the participant's overall affective and behavioral trust response (e.g., "I would trust this person"), rather than more cognitive-oriented trust processes (e.g., "Most people are trustworthy") (Yamagishi & Yamagishi, 1994; Yuki, Maddux, Brewer, & Takemura, 2005). The Trust Situation

demonstrated high convergent validity (.90) with the General Trust Scale (Yamagishi & Yamagishi, 1994) in Study 1, $r(100) = .55$ $p < .001$.

Demographic Information. Demographic questions were identical to that of the first study. Participants were asked to enter their age and gender in text boxes. Participants also reported on ethnic identity and generational status (see Appendix I).

Manipulation of Positive Emotion

Gratitude. Participants who were randomly assigned to the gratitude condition were asked to think about a person in their lives for whom they felt grateful. They were then asked to reflect on the reasons they felt grateful for this person and were instructed to write a letter of gratitude describing these reasons. They were asked to be reflective and expressive and to address the letter to the person to whom they were grateful. Participants were asked to avoid writing “thank you” notes for material gifts (see Appendix F). Letter writing gratitude interventions have been commonly used to increase gratitude and other outcomes in the positive psychology literature, but the effectiveness of these interventions has not been examined in a Latinx sample (Davis, et al., 2015; Seligman et al, 2002).

This free-response intervention was selected because it allows for participant experiences to be culturally congruent, as the content of the intervention is decided upon by the participant. Qualtrics settings were designed so that participant responses were at least 100 characters in length and as previously stated, all participant responses were reviewed to ensure task fidelity.

Self-Affirmation. The Self-Affirmation intervention presented five questions designed to promote a sense of affirmation within the participant regarding their ability to live up to relational values (e.g., “Have you ever been considerate of another person’s

feelings?”). Questions were written in such a way that most individuals would be able to think of at least one example that affirmed the value (e.g., “Have you ever complimented a family member?”). Participants were asked to answer yes or no to each question and were provided an open-response prompt following each question. The prompt asked that the participant provide a brief example of how they have acted in line with the statement (see Appendix G). This self-affirmation writing intervention is a commonly employed intervention in the positive psychology literature and has been successfully used with Latinx samples (Cohen, Aronson, & Steele, 2000; Crocker, Mischkowski, & Niiya, 2008).

While the intervention focused on affirming relational values, it was considered an intrapersonally-focused intervention due to the nature of reflection on thoughts and behaviors of the self, rather than of others. All participant responses were reviewed to ensure task fidelity.

Control Condition. The control condition presented participants with a prompt to write about a time when they felt insecure or doubted themselves. They were asked to reflect upon and describe their thoughts and feelings at the time that the situation occurred. Following the written component, they were asked to identify on a Likert scale the extent to which they engage in four problem-based behaviors (e.g. “I shrink away from others”). Anchors ranged from 1 (*never*) to 5 (*almost always*) (see Appendix H).

This condition was developed to include behavioral components from both the Gratitude and Self-Affirmation conditions. The initial component of the control condition resembled the writing task of the gratitude condition, in that participants were presented with an open-ended prompt and Qualtrics settings were designed so that participant

responses were at least 100 characters in length. The second component of the control condition resembled the Likert scale component of the Self-Affirmation condition, in that participants were asked to select responses regarding previous behaviors. As previously indicated, all participant responses were reviewed to ensure task fidelity.

Procedure.

Participants completed the survey online. Following participant consent to the study procedures, participants were asked to complete the General Positive Affect Measure to assess for baseline levels of positive emotion. They were then randomly assigned to one of the three previously described treatment conditions; Gratitude, Self-Affirmation, or Control. Following completion of the treatment, participants were again asked to complete the General Positive Affect Measure to measure positive emotion following the treatment condition. After reporting on current positive emotion, participants were presented with the Trust Situation to measure for positive emotion's influence on state levels of trust. Finally, participants were asked to complete a short series of demographic questions. At the end of the survey, participants were thanked for their time and received payment once their participation in the study was verified in MTurk by the researcher.

Results

Study 1

Study 1 explored the relationship between Positive Emotion, Trust in others, and Feelings of Closeness to Others in a Latinx identified sample. The first hypothesis asserted that Positive Emotion would be positively associated with Trust. The second hypothesis stated that Positive Emotion be positively associated with Closeness to Others. The third

hypothesis stated that Relational Interdependence would not moderate the relationship between Positive Emotion and Trust. The fourth hypothesis stated that Relational Interdependence would not moderate the relationship between Positive Emotion and Closeness to Others.

Hypotheses 1 and 2.

Bivariate correlational analyses were examined to test the first hypothesis that Positive Emotion would be positively associated with Trust, and the second hypothesis that Positive Emotion would be positively associated with Closeness to Others. All data was examined and analyzed using Statistical Package for Social Sciences (SPSS), version 25.

Assumptions of parametric data for correlational analyses were examined using scatterplots, histograms, probability-probability plots, and skewness and kurtosis statistics for each variable of interest: Positive Emotion, Trust, and Closeness to Others.

Scatterplots revealed no significant outliers across variables. Histograms and probability-probability plots revealed that data were likely not normally distributed for Positive Emotion, Trust, and Closeness to Others. Due to differences in scaling across variables, Z-scores for Skewness and Kurtosis were computed and compared to the recommended normality criteria for sample size (Field, 2013). Closeness to Others revealed significant negative skewness. Trust revealed significant kurtosis.

Sampling distributions must be normally distributed for correlational coefficients to be established as significant with Pearson's r (Field, 2013). However, Spearman's coefficient was developed for use with data that have violated parametric assumptions

(Field, 2013; Spearman, 1910). Because assumptions of parametric data were not met for the correlation analyses, Spearman's correlation coefficient was used.

An initial one-tailed, bivariate correlation analysis was run for all predictor and outcome variables (see Table 3 for descriptive statistics and intercorrelations). The correlation analyses revealed a significant positive relationship between Positive Emotion and Trust, $r_s(98) = .39, p$ [one-tailed] $< .001$, and a significant positive relationship between Positive Emotion and Closeness to Others, $r_s(98) = .23, p$ [one-tailed] $< .01$. Hypothesis 1 stated that Positive Emotion would be positively associated with Trust. Therefore, Hypothesis 1 was supported. Hypothesis 2 stated that Positive Emotion would be positively associated with Closeness to Others. Hypothesis 2 was therefore supported.

Table 1

Demographic Characteristics for Study 1

Characteristic		M (SD)	n	%
Age		32.47(10)	--	--
Gender	Female		30	30%
	Male		70	70%
Ethnic Identity	Mexican		61	61%
	Puerto Rican		22	22%
	Cuban		6	6%
	Dominican		2	2%
	Colombian		2	2%
	Hispanic		2	2%
	Native American		1	1%
	Venezuelan		1	1%
	Panamanian		1	1%
	White		1	1%
Generational Status	First Generation		7	7%
	Second Generation		46	46%
	Third Generation		23	23%
	Fourth Generation		12	12%
	Fifth Generation		12	12%

Table 2
Summary of Means, Standard Deviations, and Intercorrelations for Positive Emotion, Inclusion of the Other in the Self, Trust Situation, and Relational Interdependence

Variables	Mean (SD)	1	2	3	4
1 PANAS Positive Score	32.73 (10.07)	--			
2 Inclusion of the Other in the Self	5.01 (1.52)	.23*	--		
3 Trust Situation	4.67 (2.23)	.39***	-0.01	--	
4 Relational Interdependence	53.57 (11.35)	.27**	.19*	.19*	--

Hypothesis 3.

Stepwise multiple regression analyses were examined to test the third hypothesis, that Relational Interdependence would not moderate the relationship between Positive Emotion and Trust. This statistic was chosen because stepwise regression is recommended when conducting exploratory research (Field, 2013), and as previously discussed, the extant literature does not appear to have yet explored Positive Emotion in Latinx samples. Stepwise regression is recommended in this case because it allows for an algorithm to determine the best predictor of the outcome and to select the order of predictors that fits most accurately to the remaining variance after accounting for the first predictor (Field, 2013).

Assumptions for multiple regression were examined using correlation analyses (Table 4), descriptive statistics, and scatterplots and probability-probability plots of standardized residuals. The models met criteria for the first assumption that all variables entered into a regression (Positive Emotion, Trust, Closeness to Others, and Relational Interdependence) are continuous in nature. To check the second assumption, that predictors should have non-zero variance, variance across variables was examined in the descriptive statistics output and demonstrated non-zero variance, supporting this assumption. The model also met the third assumption regarding multicollinearity. Positive Emotion was significantly correlated with Relational Interdependence, $r_s(98) = .26, p$ [one-tailed] $< .01$. Additionally, Relational Interdependence was significantly correlated with both Trust, $r_s(98) = .19, p$ (one-tailed) $< .05$, and Closeness to Others, $r_s(98) = .19, p$ (one-tailed) $< .05$. These statistics demonstrate the absence of multicollinearity and excessively high

correlation of predictors. The fourth assumption states that predictors should not be correlated with external variables that have not been included in the model. The model met criteria for this assumption. To examine the fifth assumption regarding the necessary presence of homoscedasticity at each level of predictor variables, a scatterplot of standardized predicted values and standardized residual values was created. The scatterplot demonstrated a rectangular distribution of residuals, indicating that the fifth assumption was met. It also cleared the sixth assumption of independence of errors. A probability-probability plot of standardized residuals was examined to assess for the seventh assumption that errors be normally distributed. While some deviation from the line was observed, data was generally observed to follow the line, indicating that the assumption of normally distributed residuals was met. Finally, linearity was assessed using the scatterplot of residuals and this assumption was met. The fact that the model satisfied all assumptions indicates that it can be generalized beyond the scope of this sample.

A stepwise multiple regression was run with Trust entered as the outcome variable and Positive Emotion and Relational Interdependence entered as predictor variables in the first step of the model. Standardized scores for Positive Emotion and Relational Interdependence were calculated and these scores were multiplied together to create the moderator variable. The moderator variable (Trust x Relational Interdependence) was entered into the second step of the model.

A significant regression equation was revealed for Positive Emotion as a significant predictor of Trust, $F(2, 98) = 18.91, p < .001, R^2 = .162$. Both Relational Interdependence and the moderator variable (Positive Emotion x

Relational Interdependence) were non-significant and thus removed from the model. The third hypothesis stated that Relational Interdependence would not moderate the strength of the relationship between Positive Emotion and Trust. Hypothesis 3 was not disconfirmed.

Hypothesis 4.

Stepwise multiple regression analyses were also used to examine the fourth hypothesis, that Relational Interdependence would not moderate the relationship between Positive Emotion and Closeness to Others. As previously described, assumptions for multiple regression were examined and assumptions were met.

A stepwise multiple regression was run with Closeness to Others entered as the outcome variable and Positive Emotion and Relational Interdependence entered as predictor variables in the first step of the model. Standardized scores for Positive Emotion and Relational Interdependence were calculated and these scores were multiplied together to create the moderator variable. The moderator variable (Trust x Relational Interdependence) was entered into the second step of the model.

A significant regression equation was not revealed in the analysis of the fourth hypothesis (see Table 4). None of the predictor variables (Positive Emotion, Relational Interdependence, and the product of Positive Emotion and Relational Interdependence) significantly predicted Closeness to Others. The fourth hypothesis stated that Relational Interdependence would not moderate the relationship between Positive Emotion and Closeness to Others. The hypothesis was supported in that a significant moderation was not revealed. However, the entry of Relational

Interdependence into the model added enough shared variance to remove the significant relationship between Positive Emotion and Closeness to Others.

Table 3
Summary of Hierarchical Regression Analysis for Predicting Closeness to Others (N=100)

Variable	Model 1			Model 2			Model 3		
	B	SE B	b	B	SE B	b	B	SE B	b
Positive Emotion	0.02	0.02	0.16						
Relational Interdependence	0.03	0.02	0.19	0.03	0.02	0.24	0.03	0.02	0.2
Relational Interdependence x Positive Emotion	0.14	0.15	0.1	0.17	0.15	0.13			
<i>R</i> ²		0.08			0.056			0.04	
F for change in R2		2.31			2.07			1.25	

p* < .05. *p* < .01

Study 2

Study 1 revealed a significant relationship between Positive Emotion and Trust in a Latinx identified sample, and results indicated relational interdependence did not predict the strength of the relationship between Positive Emotion and Trust. Study 1 revealed a significant relationship between Positive Emotion and Closeness to Others, however, this relationship became non-significant when Relational Interdependence was entered into a regression model. Because Hypotheses 1, 2, and 3 were supported in Study 1, Study 2 was pursued to determine whether Positive Emotion could be experimentally induced in a Latinx identified sample. Additionally, Study 2 examined whether levels of Trust could be affected by the Positive Emotion-inducing interventions. The examination of the influence of Positive Emotion of Closeness to Others was not pursued in Study 2, due to non-significant regression analysis results. These results indicated that Closeness to Others may be a more stable construct within relationships and may not demonstrate changes on a moment to moment basis.

In Study 2, the first hypothesis asserted that a Gratitude Intervention would increase Positive Emotion when compared with a Control condition. The second hypothesis stated that a Self-Affirmation intervention would increase Positive Emotion when compared with a Control condition. The third hypothesis stated that a Gratitude Intervention would increase Trust when compared to a Control condition. The fourth hypothesis stated that a Self-Affirmation intervention would increase Trust when compared to a Control condition. The fifth and final hypothesis

asserted that Positive Emotion would explain the relationship between Condition and Trust.

Hypotheses 1, 2, 3, and 4.

A Multivariate Analysis of Covariance (MANCOVA) was utilized to test Hypotheses 1, 2, 3 and 4 while controlling for the effects of participants' Baseline Positive Emotion. This statistic was chosen because it accounts for more than one dependent variable and allows for control of a covariable (Huberty and Morris, 1989). All data were examined and analyzed using SPSS, version 25.

Assumptions for MANCOVA were examined with descriptive statistics, histograms, and scatterplots and probability-probability plots of standardized residuals. The assumption of independence for the MANCOVA was met due to all observations being collected independently from each other. Participants in this study were a convenience sample self-selected from the greater Mturk sample and was therefore not random. The assumption of random sampling was not met, however, participants were randomly assigned to condition. All outcomes were measured at the interval level and no significant outliers were observed. The assumption of linearity between dependent variables and the covariate was examined utilizing Matrix scatterplots. A linear relationship was not observed between Positive Emotion and Baseline Positive Emotion. Additionally, a nonlinear relationship was observed between Trust and Baseline Positive Emotion. These observations indicated that the assumption of linearity was violated. Normality was tested by examining histograms of each dependent variable (Positive Emotion and Trust) and the covariate (Baseline Positive Emotion). Multicollinearity of

dependent variables was evaluated with a partial correlation including Positive Emotion and Trust. Results of the Pearson correlation revealed a significant relationship between Positive Emotion and Trust in others, $r(273) = .27, p < .01$. This indicates that the dependent variables are significantly correlated but not multicollinear, as the p-value is not excessively high. The assumption of noncollinearity was therefore assumed. Histograms revealed a negative skew for Baseline Positive Emotion and Positive Emotion, and a relatively normal distribution for Trust. This indicated that the assumption of normality was violated for two of the variables. Finally, homogeneity of variance was examined with Box's Test statistic and revealed a significant result, indicating that homogeneity of variance cannot be assumed. Because assumptions of MANCOVA were not met for all variables, Pillai's Trace was used as the test statistic to correct for violations (Field, 2013).

A MANCOVA was run to test for the effect of the interventions on Positive Emotion and Trust. Positive Emotion and Trust were entered into the MANCOVA as dependent variables, condition was entered as a fixed factor, and Baseline Positive Emotion was entered as a covariable.

Results of the MANCOVA indicated that the combined dependent variables (Positive Emotion and Trust) were significantly influenced by condition when controlling for Baseline Positive Emotion, $F(2, 270) = 13.94; p < .001$; Pillai's Trace = .188, partial $\eta^2 = .09$. The corrected model indicated that condition significantly influenced both Positive Emotion, $F(3, 269) = 72.63; p < .001$, partial $\eta^2 = .49$, and Trust, $F(3, 269) = 15.26; p < .001$, partial $\eta^2 = .15$). These results indicate

the presence of a significant difference between one or more conditions for the dependent variables of Positive Emotion and Trust.

Estimated marginal means were examined to determine how Positive Emotion and Trust differed across the Gratitude, Self-Affirmation, and Control conditions.

Hypotheses 1 and 2. Both Gratitude and Self-Affirmation interventions were observed to be significantly different from the Control Condition in Positive Emotion. Estimated marginal means revealed that the mean value of Positive Emotions in the Control Condition was statistically lower than either intervention condition. Additionally, Gratitude and Self-Affirmation did not differ from each other significantly in the dependent measure of Positive Emotion (see Table 5 for between-subject effects and confidence intervals). This indicated that both interventions were successful in enhancing Positive Emotion in a Latinx sample. Hypothesis 1 stated that a Gratitude intervention would increase Positive Emotion in comparison to the Control Condition, and Hypothesis 1 was supported. Hypothesis 2 stated that a Self-Affirmation intervention would increase Positive Emotion in comparison to the Control Condition. Hypothesis 2 was supported.

Table 4
Demographic Characteristics for Study 2

Characteristic	M(SD)	n	%
Age	31.1(8)		
Gender			
	Female	92	33.7%
	Male	178	65.2%
	Agender	1	0.4%
Ethnic Identity			
	Mexican	158	57.9%
	Puerto Rican	37	37.0%
	Cuban	32	32.0%
	Hispanic	7	2.6%
	White	7	2.6%
	Venezuelan	6	2.2%
	American	4	1.5%
	Dominican	4	1.5%
	Peruvian	2	0.7%
	Spanish	2	0.7%
	Honduran	2	0.7%
	Black	1	0.4%
	El Salvadoran	1	0.4%
	Colombian	1	0.4%
	Native American	1	0.4%
	Bolivian	1	0.4%
	Latino	1	0.4%
	Guatemalan	1	0.4%
	Nicaraguan	1	0.4%
Generational Status			
	First Generation	47	17.2%
	Second Generation	111	40.7%
	Third Generation	55	20.1%
	Fourth Generation	31	11.4%
	Fifth Generation	28	10.3%

Table 5
Summary of Effect of Intervention on Positive Emotion and Trust, Controlling for the Baseline PE

	<i>df</i>	<i>SS</i>	<i>MS</i>	<i>F</i>	<i>p</i>	<i>M Gratitude</i> [LL, UL]	<i>M Self-Affirmation</i> [LL, UL]	<i>M Control</i> [LL, UL]	
PE	Main effect condition	3	72368.93	24123	72.63	0.00	79.22	81.72	65.77 [62.13, 69.42]
	Covariate	1	60500.97	60501	182.15	0.00	[75.30, 83.13]	[77.98, 85.47]	
	Baseline PE								
Trust	Main effect condition	3	165.12	55.04	15.26	0.00	4.97	3.96	3.36
	Covariate	1	109.53	209.53	30.38	0.00	[4.56, 5.38]	[3.57, 4.35]	[3.56, 4.32]
	Baseline PE								

•PE= Positive Emotion

Hypotheses 3 and 4. Hypotheses 3 stated that the Gratitude intervention would positively influence Trust in this sample in comparison to the Control Condition. Gratitude revealed significantly higher levels of Trust than Self-Affirmation and the Control Condition. Hypothesis 3 was therefore supported. Hypothesis 4 stated that the Self-Affirmation intervention would positively influence Trust in comparison to the Control Condition. The Self-Affirmation intervention did not demonstrate significantly different levels of Trust compared to the Control condition. Hypothesis 4 was therefore not supported.

Hypothesis 5.

Multiple regression was used to test the fifth hypothesis which stated that Positive Emotion would mediate the effect of condition on participants' sense of Trust in others. The regression compared the Gratitude Condition to the Control condition. An examination of the Self-Affirmation condition was not included due to the non-significant effects of this condition on Trust.

Regression analysis revealed that the independent variable, Condition, was significant in directly influencing the dependent variable, Trust, $B = .52$, $t(187) = -3.29$, $p < .01$, when the Gratitude condition was compared to the Control condition. The Control condition predicted significantly lower levels of Trust than the Gratitude condition. Further regression analyses revealed that the independent variable, Condition significantly influenced the proposed mediator, Positive Emotion, $B = -6.71$, $t(187) = -4.27$, $p < .001$, where the Control condition predicted significantly lower levels of Positive Emotion when compared to Gratitude. The mediator, Positive Emotion, did not demonstrate a significant influence upon Trust when controlling for Condition, $B = .01$, $t(187) = 1.62$, $p > .05$, and a direct effect of Condition on Trust was found when controlling for Positive Emotion, $B = -$

.44, $t(187) = -2.66, p < .01$. The direct effect was significant, indicating that Positive Emotion did not fully mediate the relationship between Condition and Trust, however a reduction in coefficients was observed for the direct effect when compared with the total effect, indicating the likelihood of partial indirect effects (Hayes, 2009).

Mediation analyses were run to determine the size of the indirect effect using Preacher and Hayes' Bootstrapping method. This method is nonparametric and therefore suggested for samples when assumptions of normality cannot be assumed (Preacher and Hayes, 2004). A confidence interval of 95 percent and 5000 bootstrap samples were obtained (Preacher and Hayes, 2004). Results indicated a significant mediating role of Positive Emotion in the relationship between Condition and Trust when the Gratitude intervention was compared to the Control condition, ($B=.08$: $CI = -.17$ to $-.02$). Taken together, regression and mediation analyses indicate that the influence of Gratitude on Trust had significant direct and indirect effects with Positive Emotion serving as a partial mediator. Hypothesis 5 stated that Positive Emotion plays a mediating role in the relationship between the Gratitude intervention and Trust. Hypothesis 5 was therefore supported.

Discussion

These studies explored the relationship between positive emotions and positive relational outcomes in a Latinx sample and sought to determine whether two positive psychology interventions would be successful in inducing positive emotion and resulting positive relational outcomes, such as trust and closeness to others. Using a descriptive design, Study 1 examined whether increased positive emotion would predict increased trust and closeness to others in a Latinx sample. This study also examined the role of

relational interdependence in predicting the relationship between positive emotion and the two relational outcomes. Using an experimental design Study 2 examined whether an other-focused positive psychology intervention (Gratitude) and a self-focused but value-aligned positive psychology intervention (Self-Affirmation) would enhance positive emotions in a separate Latinx sample when compared with a control condition. Study 2 investigated whether these interventions were successful in enhancing the two relational outcomes examined in Study 1; trust and closeness to others. Finally, positive emotion was explored as a possible mediator between the participation in one of the three interventions and the identified relational outcomes.

The findings of these studies provide support for a relationship between positive emotions and positive relational outcomes (e.g., trust and closeness with others) in a Latinx sample. Additional support was provided for the association between positive emotions and trust across varying reported levels of relational interdependence. Both Gratitude and Self-Affirmation interventions were effective in increasing positive emotion in a Latinx sample. The Gratitude intervention also created increased trust while the Self-Affirmation intervention did not create increased trust. This indicates that while both interventions yielded greater positive emotions, only Gratitude (the other-focused intervention) enhanced trust in others. The following discussion will detail this overview.

Study 1

In Study 1, Positive Emotion was hypothesized to positively correlate with trust (Hypothesis 1) and closeness to others (Hypothesis 2). Hypothesis 1 was supported, with results indicating that positive emotion was significantly correlated with trust. Hypothesis

2 was also supported, indicating that positive emotion was moderately correlated with closeness to others.

It was also hypothesized that Relational Interdependence would not moderate the relationship between Positive Emotion and trust (Hypothesis 3) and closeness to others (Hypothesis 4). It was important to include Relational Interdependence as a possible moderator to determine whether positive emotions are positively associated with relational outcomes when accounting for varying levels of relational interdependence. This hypothesis was supported for the relationship between positive emotion and trust. When positive emotion, relational interdependence, and a product variable (Positive Emotion x Relational Interdependence) were entered as predictors in a stepwise multiple regression with trust as the outcome variable, the model excluded relational interdependence and the product variable as significant predictors. The model of best fit included only positive emotion as a significant predictor of trust. These findings suggest that positive emotion and trust may covary in Latinx communities, and that levels of trust may continue to be associated with positive emotion for individuals reporting a range of relational interdependence levels. Inclusion of a relational interdependence measure accounted for diversity within the Latinx sample regarding self-construal, and allowed for an examination of the potential for differences in self-construal within the Latinx community to influence the relationship between positive emotion and trust. Self-construal was not significant in predicting the degree to which positive emotion influences trust, indicating support for the assertion that the relationship between positive emotion and trust may be observed across Latinx cultures. More research is needed to further substantiate the present finding.

Hypothesis 4 was tested by entering positive emotion, relational interdependence, and the product variable into a stepwise regression with closeness to others as the outcome variable. The significant relationship between positive emotion and closeness to others became non-significant in the regression. Additionally, relational interdependence and the product variable were also non-significant predictors of closeness to others. While the incorporation of relational interdependence into the model made the relationship between positive emotion and closeness to others non-significant, relational interdependence was not significant in moderating this relationship. A possible explanation for these non-significant findings may lie in the method with which closeness to others was measured. Participants were asked to identify their felt sense of closeness to their closest friend. It may be that an evaluation of closeness within the context of a significant relationship is less likely to change from moment to moment. This highlights the importance of identifying other relational processes in addition to trust that may better represent components of felt closeness in the Latinx community.

Study 2

Since a significant relationship between positive emotion and trust was identified in Study 1, Study 2 further explored the potential processes and causality underlying this relationship through experimental methods. The goals of the second study were to determine whether extant positive psychology interventions were successful in enhancing positive emotions in a Latinx sample and to determine whether relational processes could also be enhanced by these interventions. The potential for positive emotion to mediate the relationship between the interventions and relational outcomes was also explored. It was hypothesized that both the other- focused (Gratitude) and self-focused, value-aligned (Self-

Affirmation) interventions would be successful at increasing positive emotion when compared to the control condition, based on existing research (Crocker, Niiya, & Mischkowski, 2008; Griner & Smith, 2006; Smith, Rodríguez, & Bernal, 2011). Results from a multivariate analysis of covariance and examination of estimated marginal means indicated that this hypothesis was supported. Positive emotion was significantly higher in the two interventions than the Control condition when controlling for baseline levels of positive affect. The Gratitude and Self-Affirmation interventions did not differ significantly from each other in their effectiveness at enhancing positive emotion. Both Gratitude and Self-Affirmation interventions were successful in enhancing positive emotion with Latinx-identifying individuals. More specifically, in this sample, increased positive emotion resulted when the interdependent self was emphasized (Gratitude) as well as when the independent self was affirmed in a way that was congruent with relational values (Self-Affirmation).

Study 2 hypotheses included predictions regarding the influence of the interventions on the relational outcome of trust. It was hypothesized that the Gratitude intervention (Hypothesis 3) and the Self-Affirmation intervention (Hypothesis 4) would increase trust in others when compared with the control condition. Hypothesis 3 was supported, with the Gratitude intervention revealing higher trust in others when compared to the control condition. Interestingly, while the Self-Affirmation intervention increased levels of positive emotion, it was not found to increase levels of trust, indicating that Hypothesis 4 was not supported. This demonstrates that increased positive emotion may not always covary with increased levels of trust for Latinx individuals. The focus of the intervention (self versus other) may significantly affect the success of the intervention in

influencing relational processes. The results were interpreted to indicate that Gratitude had a significant effect on the relational process of trust while Self-Affirmation did not because the Gratitude intervention is inherently an interpersonally engaging emotion (Savani et al., 2013). As previously discussed, emotions that result from Self-Affirmation (i.e., pride) may be more interpersonally disengaging in nature, even when the values affirmed are relational (Kitayama, Mesquita, & Karasawa, 2006). This may explain differences in relational outcomes based on the specific positive emotions that are induced. The current study focused on broadly defined experiences of positive emotion. The results of this study indicate that research is needed that examines the role of specific positive emotions in promoting relational processes in Latinx communities.

The final hypothesis predicted that if a relationship between intervention and trust was revealed, positive emotion would play a mediating role in this relationship. This hypothesis was supported, as positive emotion was revealed to partially mediate the effect of the Gratitude intervention on trust. This outcome demonstrated that the Gratitude intervention had both direct and indirect influences on trust processes. The Gratitude intervention's ability to increase trust could be explained partially by increased positive emotion resulting from the Gratitude intervention.

Taken together, these two studies demonstrated that positive emotions were associated with the interpersonal process of trust in a Latinx sample, and that both Gratitude and Self-Affirmation interventions were successful in increasing positive emotion in a Latinx sample. Additionally, the results suggest that the interpersonally focused intervention, Gratitude, was successful in increasing trust in others, while the intrapersonally focused intervention, Self-Affirmation, was not. This is the first study

to assess the effects of gratitude intervention on positive emotions in a Latinx sample, and the first study to assess the effects of a relationally- focused Self-Affirmation intervention on relational outcomes.

Limitations

A limitation of this study's design was the online Mturk platform used to collect data. While this platform allows for large sample sizes and the ability to reach participants across the United States, there is no way to guarantee that participants were truly from the target community. To account for this, custom settings were established on Mturk that limited accessibility to the survey and intervention studies to individuals who had specified identifying as Latinx on their profile. However, individuals could conceivably create profiles and indicate that they identify as the target community when they do not. Additionally, the online nature of the studies restricted accessibility of the studies to individuals with computer and internet access. These limitations may affect the generalizability of results to Latinx communities as a whole. The concern of sampling technique can be countered somewhat by the measurement and examination of relational interdependence in this research. Relational interdependence likely captured individual and cultural differences regarding self-construal within the sample

Another limitation includes the use of the Trust Situation for measuring state levels of trust in others. This instrument was selected due to its ability to measure affective and behavioral components of state trust and its previous use in identifying cross-cultural differences in trust. However, the nature of the situation presented to participants was not sensitive to differences in socio-economic status and life situation. The situation of being in an airport after a vacation assumes a degree of financial security, freedom, and

privilege. Additionally, participants were asked to imagine traveling alone. As previously discussed, Latinx communities are primarily collectivistic in nature with a high degree of reported interdependence (Sabogal, et al., 1987; Kuntson & Fung, 2006; Ramírez-Esparza, Chung, Sierra-Otero, & Pennebaker, 2012). The Trust Situation did not reflect the likelihood that an individual experiencing greater levels of collectivism and interdependence may not travel alone. However, the significant convergent validity of the Trust Situation with another trust measure and the significant differences in trust observed in both studies indicate that participants were able to imagine such an experience. In future studies, it would be important to adapt the Trust Situation to a more inclusive range of life experiences as well as more suitable to interdependent and collectivistic relational orientations.

Additionally, while research of the other study measures, such as the PANAS and IOS, has indicated high levels of cross-cultural validity and reliability (Terracciano, McCrae, & Costa, 2003; Uleman, Rhee, Bardoliwalla, Semin, & Toyana, 2000), these measures have not been examined specifically for use with Latinx individuals in the United States. Concerns regarding use of the PANAS can be countered by high levels of internal consistency found with this sample. Additionally, the IOS has been used extensively in research examining variation in interdependent self-construal and closeness with others (Uskel, Hynie, Lalonde, 2004). However, the lack of validated available measures regarding positive emotion and closeness for Latinx samples identifies a need for validation of these measures with the Latinx community.

Finally, as previously discussed, the Latinx community consists of many racial and ethnic cultures and heritages, and this study explored the relationship between positive

emotion and relational processes in the Latinx community as a whole. When discussing conclusions, clinical implications, and future research directions, care must be taken not to disregard the profound diversity within and across Latinx communities.

Clinical Implications

The findings from these two studies indicate that positive emotion served an important function in the interpersonal process of trust in individuals who identify as Latinx. Additionally, these studies uncovered two interventions that promoted positive emotions in the sample and may be effective when working with Latinx identifying clients. Additionally, the gratitude intervention promoted increased trust in others. It appears that utilization of an other-focused positive-emotion-inducing intervention may contribute more to positive relational outcomes than use of a self-focused intervention with Latinx clients. This outcome has many clinical implications for potentially increasing the well-being of Latinx individuals and enhancing the therapeutic process with individuals from the Latinx community. Since this is the first study to investigate the relationships, more studies are needed.

Relational values across Latinx communities, including *simpatia*, *personalismo*, *familismo*, and *confianza* have been associated with the level to which positive emotions are valued and expressed in interpersonal contexts (Ruby, et al., 2012). Multiple sources of evidence support the relationship between the manifestation of these values in Latinx individuals' lives, and enhanced psychological, emotional, and physical health related outcomes (Jones, 2015; Merz et al, 2014; Ma et al., 2014; Ponterotto & Park-Taylor, 2007; Russell, Salazar, & Negrete, 2000). The research literature suggests that enhancing positive emotions in relational contexts could facilitate relational well-being, and

ultimately, personal well-being for Latinx individuals. The current study provides support for the *facilitative* role of positive emotions in enhancing relationships and potential psychological outcomes for Latinx individuals.

Trust is an important component of relationship development (Lewicki & Wiethoff, 1995), and *confianza* is an important value held in Latinx communities (Santiago-Rivera, Arredondo, & Gallardo-Cooper, 2002). These studies have increased the field's understanding of how clients may be able to enhance important relationships outside of therapy.

The therapeutic relationship has been proven to be essential to the facilitation of the clinical process and the production of positive clinical outcomes (Beutler & Harwood, 2002; Luborsky, 1994; Norcross & Wampold, 2011). Trust is widely accepted as a central factor in the building and maintenance of the therapeutic relationship (Chang & Berk, 2012). Research indicates that racial/ethnic minority clients experience lower levels of trust, particularly when working with European American therapists. These trends have been attributed in the literature to a number of factors, including mistrust of European American clinicians or health services in general, replications of painful everyday interpersonal racial dynamics in session, feeling misunderstood, and experiences of microaggressions (Snowden, Masland, Libby, Wallace, & Fawley, 2008). The current socio-political climate in the United States likely contributes to increased potential distrust in the therapeutic relationship for Latinx individuals and may serve as a barrier to positive treatment outcomes (Fuentes, Costa, Mueller, & Hersh, 2005; Reis & Brown, 1999; see Sue, 1998 for a review). Research, like the two present studies, that suggests pathways to

enhancing trust is important in developing greater acceptance and success in psychotherapy.

All clinicians should possess high levels of cultural competence, humility, and sensitivity when working with all clients (Sue, Arredondo, & McDavis, 1992). The utilization of a particular intervention to enhance trust in the therapeutic relationship should not be interpreted as sufficient in addressing potential power differentials or ruptures in the therapeutic relationship. However, results from the current studies indicate that when used by a therapist who possesses multicultural awareness, understanding, skills, and humility, the facilitation of gratitude interventions may be helpful in enhancing the client's trust in the therapist, and the resulting strength of the therapeutic relationship.

Utilizing a Gratitude intervention in therapy may be successful in enhancing trust in the relationship and thereby potential therapy outcomes. Additionally, reciprocal positive feelings are a fundamental aspect of the therapeutic bond, which is an important component of the alliance (Norcross, 2002). Though the self-affirmation intervention did not change levels of trust, it may still potentially be used in therapy to increase positive emotion within sessions (Fitzpatrick & Stalikas, 2008), and more research is needed regarding how these positive emotions could contribute to other therapeutic outcomes.

Research Implications and Future Directions

These results point to several important research implications. As previously discussed, the connection between positive emotion and relational processes has not been deeply investigated in Latinx communities. Considering the value placed on social connectedness and positive relationships in Latinx communities (Oishi, Diener, Scollon, & Biswas-Diener, 2004; Ruby et al., 2012; Savani et al., 2013), it is vital that researchers

continue to explore contributors to positive relational processes with Latinx samples. The two studies presented here demonstrated that positive emotion influenced relational processes for a sample of Latinx individuals. The finding that positive emotions were associated with trust in the current Latinx identified sample aligns with the extant literature demonstrating positive associations between positive emotions and trust (Kok & Fredrickson, 2010; Vittingly & Holt, 2000). These studies have focused primarily on European American samples, however, which underscores the need for future research that is sensitive and inclusive of cultural factors. Future studies should focus on replicating these results with Latinx samples to provide more evidence for the relationship between positive emotions and trust. Research should also aim to further explore the relationship between positive emotion and other relational processes in addition to trust. Future research should continue to investigate the relationship between positive emotion, feelings of closeness, and other processes potentially underlying feelings of closeness in the Latinx community. The non-significant results from the current studies may be related to the instrument used to measure closeness and the potential that closeness to a highly significant individual may not vary on a momentary basis.

The current studies also indicate that two positive psychology interventions were successful in increasing positive emotion in the Latinx sample. The findings that both the Gratitude and Self-Affirmation interventions increased positive emotions in a Latinx sample aligns with the extant literature that demonstrates the effectiveness of these interventions at enhancing positive emotion (Seligman, 2002). Again, most of the literature has investigated the effect of these interventions on European American identified individuals, and researchers should continue to explore the effectiveness, cultural

congruence, and appropriateness of these and other positive psychology interventions in Latinx samples. Future research should utilize qualitative methods in addition to quantitative methods to explore participants' described experiences of participating in the interventions, as it is important to ensure that interventions are experienced as culturally congruent and sensitive.

Additionally, the current study uncovered a relationship between an other-focused intervention and the interpersonal process of trust. Recent literature with mostly European American identified samples has not identified a difference in the effectiveness of other versus self-focused interventions (Seligman, 2002). More research is needed to further explore the implication that other-focused interventions may be more successful in enhancing interpersonal processes than self-focused interventions in Latinx samples. Researchers should also explore how these interventions may affect other relational processes in addition to trust.

Finally, potential clinical implications exist regarding the results of this study, however, these implications must first be empirically supported and reproduced before use with clients. These findings suggest that enhancing positive emotion in the therapy session could improve the therapeutic relationship by enhancing feelings of trust toward the therapist. It would be important to examine clinical processes regarding positive emotions, the therapeutic relationship, and clinical outcomes with Latinx identified clients. Additionally, future research should investigate how positive emotion may enhance trust in session when societal power differentials are mirrored in the therapeutic relationship. Overall, these two studies provide a significant rationale for further research into the role of positive emotions in relationships with Latinx samples. Rationale is also provided for

further research into the effectiveness and cultural congruence of various positive psychology interventions within Latinx communities.

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Appendix A

Positive and Negative Affect Schedule

(PANAS; Watson, Clark, & Tellegan, 1988)

Please rate the extent to which you feel each of the following emotions **at this moment**:

1=Not at all 2=A little 3=Moderately 4=Quite a bit 5=Extremely

1. Distressed
2. Upset
3. Guilty
4. Ashamed
5. Hostile
6. Irritable
7. Nervous
8. Jittery
9. Scared
10. Afriad
11. Interested
12. Alert
13. Attentive
14. Excited
15. Enthusiastic
16. Inspired
17. Proud
18. Determined
19. Active
20. Strong

Emotion words were presented in a randomized order.

Appendix B

Trust Situation (Yuki, Maddux, Brewer, & Takemura, 2005)

Please read the following description carefully and do your best to imagine yourself in the described situation.

You are on a trip. You are standing in the baggage claim area in the airport in a large city. You are waiting for your friends to pick you up; however, they are late. You have two large, heavy suitcases as well as your backpack. Throughout the long flight, you were unable to go to the bathroom. You desperately need to go, now. You are surrounded by your fellow passengers, and there is one person whom you overheard talking in the plane. You are thinking about asking this person to watch your bags for you. Please imagine yourself in this situation.

To what extent would you trust this person to watch your bags?

1=I would completely distrust this person

2=I would mostly distrust this person

3=I would slightly distrust this person

4=I would neither trust nor distrust this person

5=I would slightly trust this person

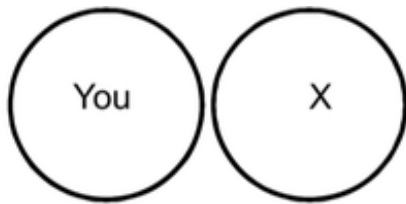
6=I would mostly trust this person

7=I would completely trust this person

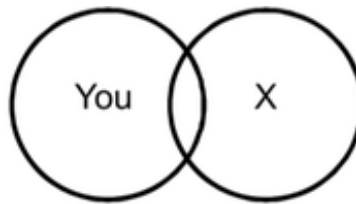
Appendix C

Inclusion of the Other in the Self Scale (IOS; Aron, Aron, & Smollon, 1992)

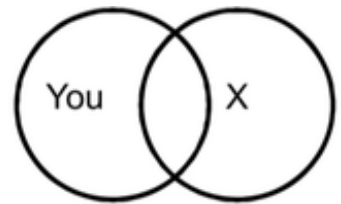
Please think about your *closest friend*. Select the picture that best describes how you are **currently feeling in this moment about your relationship** with your friend. In the picture, the "X" represents your friend.



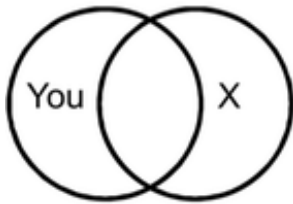
1



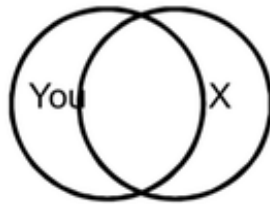
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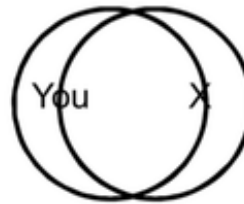
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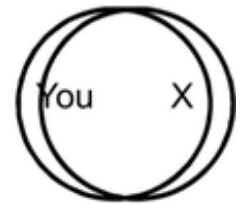
4



5



6



7

Appendix D

Relational Interdependent Self Construal Scale (Cross, Bacon, & Morris, 2000)

Listed below are a number of statements about various attitudes and feelings. There are no right or wrong answers to these questions; we are simply interested in how you think about yourself. Please read each statement and indicate the extent to which you **agree or disagree** with each.

- 1= Strongly disagree*
- 2= Disagree*
- 3= Disagree somewhat*
- 4= Neutral*
- 5= Agree somewhat*
- 6= Agree*
- 7= Strongly agree*

1. My close relationships are an important reflection of who I am.
2. When I feel very close to someone, it often feels to me like that person is an important part of who I am.
3. Overall, my close relationships have very little to do with how I feel about myself.
4. I think one of the most important parts of who I am can be captured by looking at my close friends and understanding who they are.
5. When I think of myself, I often think of my close friends or family also.
6. When I establish a close friendship with someone, I usually develop a strong sense of identification with that person.
7. If a person hurts someone close to me, I feel hurt as well.
8. My close relationships are unimportant to my sense of what kind of person I am.
9. My sense of pride comes from knowing who I have as close friends.
10. In general, my close relationships are an important part of my self-image.
11. I usually feel a strong sense of pride when someone close to me has an important accomplishment.

Appendix E

General Positive Affect Measure

Please indicate how *positive* you feel *right now*.

0

50

100

Not at all

Completely

Appendix G

Self-Affirmation Treatment Condition

Please answer the following questions as openly and honestly as possible.

1. Have you ever been considerate of another person's feelings?

Yes

No

Please give an example of when you were considerate of another person's feelings:

2. Have you ever attended to the needs of another person?

Yes

No

Please give an example of when you attended to the needs of another person:

3. Have you ever complimented a family member?

Yes

No

Please give an example of when you complimented a family member:

4. Have you ever dreamed of making the world a better place?

Yes

No

Please give an example of when you dreamed of making the world a better place:

5. Have you ever felt happy when someone else did something well?

Yes

No

Please give an example of when you felt happy when someone else did something well:

6. What is your best quality in a relationship?

Appendix H Control Condition

Please take a minute and give an example of a situation where you felt insecure or doubted yourself. Please reflect upon and describe your thoughts and feelings during that situation.

What do you tend to do in this situation or situations like this when you feel insecure or doubt yourself?

1. I shrink away from others

- 1 = Never*
- 2 = Seldom*
- 3 = Sometimes*
- 4 = Often*
- 5 = Almost Always*

2. I feel others are to blame for making me feel this way

- 1 = Never*
- 2 = Seldom*
- 3 = Sometimes*
- 4 = Often*
- 5 = Almost Always*

3. I act more confident than I am

- 1 = Never*
- 2 = Seldom*
- 3 = Sometimes*
- 4 = Often*
- 5 = Almost Always*

4. I feel irritated with myself

1 = Never

2 = Seldom

3 = Sometimes

4 = Often

5 = Almost Always

Appendix I

Demographic Questionnaire

1. Please indicate your age:
2. Please indicate your gender:
3. What is your ethnic background?
 - a. Mexican
 - b. Puerto-Rican
 - c. Cuban
 - d. Other: _____
4. What is your generational status?
 - a. *1st Generation*-You were born in a country other than the U.S.
 - b. *2nd Generation*- You were born in the U.S.; either parent was born in a country other than the U.S.
 - c. *3rd Generation*- You were born in the U.S., both parents were born in the U.S., and all grandparents were born in a country other than the U.S.
 - d. *4th Generation*- You and your parents were born in the U.S. and at least one grandparent was born in a country other than the U.S.
 - e. *5th Generation*- You and your parents were born in the U.S. and all grandparents were born in the U.S.

These options were informed by information from the U.S. Census (2016).