

Parental Beliefs About Emotions in Norway: A Qualitative Study

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Abstract

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This thesis aimed to investigate parental beliefs about emotions in Norway based on focus group interviews with parents of both Norwegian and other cultural backgrounds living in Norway. The study is part of a larger collaborative project, Foreldrepraksis I Norge, between UiO and Bufdir. A total of 18 mothers and fathers were interviewed in five separate group interviews which were audio recorded and carried out on Zoom. Based on thematic analysis, four dimensions of beliefs about emotions were identified: the value of emotions, the value of controlling emotions, the socialization of emotions, and the variability of emotions. Within these dimensions, several themes were constructed that represented specific beliefs. The parents believed that both negative and positive emotions were valuable and should be expressed, though they also believed that emotions could take too much space in their everyday lives. Moreover, they believed that emotions could be harmful if not controlled or if high in intensity. The parents also believed themselves to be responsible for the emotion socialization of their children, but recognized others' influence as well. They believed that children learn through observation and discussion of emotions, hence they believed that they should be role models and that it is important to talk about emotions. Socialization strategies appeared to depend on the emotion and the context of the situation. Lastly, the parents believed that people express emotions differently, and that this varies due to natural factors such as personality and gender, as well as environmental factors such as upbringing, education and profession, and culture. They also believed that emotional competence develops with age and that generational emotion socialization style changes with time. Some cultural variations were identified based on the parents' own perceptions, such as the expression of emotions, tolerance of anger, and value of shame. Parental beliefs about emotions in Norway appeared to be highly influenced by psychological theories and Norwegian values. The present study suggests taking into account the parents' own needs as well as cultural variations within Norway in the development of future interventions aimed at parents.

Keywords: beliefs about emotions, meta-emotion theory, emotion socialization, parental practice, Norway

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1. Introduction

Parents and their parental practices play a central role in children's development, and during the past two decades there has been a growing interest in the way parents socialize emotions in the family and how this affects children's social and emotional development (Eisenberg et al., 1998a; Spinrad et al., 2020). Most prior research on parental emotion socialization has focused on the parents' behavior, for instance, how they talk about, express, and teach their children about emotions, while other dimensions such as beliefs about emotions have been overlooked, that is, the way parents think about emotions. Parental beliefs about emotions should receive more attention as they play a major influence in their emotion socialization behaviors (Fiske & Taylor, 1991; McGillicuddy-De Lisi & Sigel, 1995). For example, parents' belief that children's negative emotions should be accepted has been associated with fewer non supportive reactions to the children's distress (Wong et al., 2009).

There are a variety of dimensions of emotional beliefs that influence parents' emotion socialization practices. Some of the most prominent dimensions entail beliefs about the value of emotions, beliefs about the controllability of emotions, and beliefs regarding the socialization of emotions (Castro et al., 2015; Lozada et al., 2016; Parker et al., 2012). Within these dimensions one may find beliefs regarding if and how emotions should be expressed, when and where they are appropriate, and how children come to learn about their own and others' emotions. People vary in their emotion-related beliefs, and such variations may be attributed to cultural differences, among other factors, which will be discussed below.

Furthermore, the parental role is heavily affected by societal developments and is undergoing constant change. Parents today are under different demands compared to previous generations. The increased attention towards the importance of emotions within parental practice shows that there is a need for more knowledge about how parents today relate to their children's emotions and how they experience their parental role. The present study aims to contribute to the growing knowledge on parental emotion socialization practices by seeking to understand what emotion-related beliefs parents in Norway have through their experiences regarding their own parental practices in relation to emotions. There is especially a lack of qualitative research on the subject, which is vital in gaining more in-depth knowledge about and understanding of different dimensions of beliefs and how they may be reflected within and across cultures. The present study thus aims to address this gap by taking a qualitative approach with a focus on the parents' own perceptions around their beliefs and practices related to emotions. By conducting five focus groups with mothers and fathers that are ethnic

Norwegian as well as from other cultural backgrounds, the present study hopes to represent the diversity of parents in Norway today. As the present study is of qualitative nature, the insights gained from this study can contribute to a better understanding of how parents themselves perceive emotion socialization. Furthermore, these insights might be valuable in the development of interventions aimed at parents.

Before diving into the literature on beliefs about emotion, it is important to understand how children's development can be affected by parental emotion socialization, as well as what parental emotion socialization is. As such, the next chapter will outline the theoretical basis for the present study, which is Bronfenbrenner's ecological model of human development (1979) and Eisenberg et al.'s (1998a) model of parental emotion socialization behaviors.

2. Theoretical background

2.1 Bronfenbrenner's ecological model

Parental emotion socialization and children's development can be understood in light of the Ecological Model of Human Development by Bronfenbrenner (1979), which argues that child development is not only determined by biological factors such as genes, but also by their interaction with their environment which consists of biological, social, political, and economic influences. Parents not only contribute to the biological factors, but the social factors as well by providing the child with a specific environment to grow up in. These social and cultural influences can be understood through multiple levels of systems: (1) the microsystem (the child's immediate environment such as family, friends, kindergarten and school), (2) the mesosystem (the interrelationship among these environments, e.g., communication between family and school), (3) the exosystem (broader settings such as parents' workplaces and extended family), (4) the macrosystem (the culture the child is reared in and the social norms that come with it), and lastly (5) the chronosystem (the influences of history and current time, e.g., growing up in the time of social media) (Bronfenbrenner & Morris, 2007). These systems interact dynamically with each other and the child's biological characteristics, resulting in the child's development.

The present study's attention is on the parents and their beliefs about emotions, namely the child's microsystem, which is the most influential level of this model. Indeed, parents' emotion socialization behaviors play a vital role in children's development of emotional competence (Denham et al., 2007). This entails the ability to understand one's own and other's emotions, to experience and express different emotions, and to regulate emotional expressions

in a situationally and culturally appropriate manner (Denham, 1998; Denham, 2019; Eisenberg et al., 1998a; Saarni, 1999). Therefore, it is important to understand factors that influence emotion socialization behaviors, such as beliefs about emotions. Furthermore, the parents' beliefs are also seen in light of their interaction with the model's other systems. For instance, the culture in which the family lives, in this case Norway, and the culture of origin of the non-Norwegian parents living in Norway. The interplay between cultural values and social norms that prevail in a specific society play a vital role in shaping the parents' socialization goals and emotion socialization behaviors (Bornstein, 2009; Lillard, 1998).

2.2 Emotion socialization

Emotion socialization within the family, as mentioned above, is a crucial contributor to children's social and emotional development (Eisenberg, 2020; Eisenberg et al., 1998a; Morris et al., 2007; Spinrad et al., 2020). Parental socialization of emotions is the way parents teach their children how to understand, experience, regulate and express emotions (Eisenberg et al., 1998a; Morris et al., 2007). While emotion socialization in infancy is just as important, the focus in this chapter will be on preschool and school-age children. This is due to not only the present study's participants being parents of children within the ages of 4-13, but also due to the assumption that the parents will have more developed beliefs regarding emotions and emotion socialization at this point in their parenthood.

Eisenberg et al. (1998a) presented a model which suggests that emotion socialization occurs through three distinct processes known as emotion-related socialization behaviors (ERSBs). These processes are 1) parents' reactions to their child's emotions, 2) discussions about emotions, and 3) the way the parents express their own emotions. In that way, values, beliefs, and norms about emotions are passed on through social interactions (Grusec, 2011); The parents provide models of emotion displays which consequently are imitated by their children (Denham et al., 2007; Morris et al., 2007). These ERSBs can be grouped into two categories: direct and indirect emotion socialization (Eisenberg et al., 1998b). Direct emotion socialization is related to the parents' reactions to the child's emotions, whilst indirect entails the discussion of emotional content and the parents' own expression of emotions.

Furthermore, parents' reactions to children's display of emotions, particularly negative emotions, can provide rich opportunities for emotion socialization. These reactions can be in a supportive or non-supportive manner (Björk et al., 2020). Supportive reactions can entail accepting the emotions that the child expresses by helping, offering comfort, and encouraging the expression of negative emotions (Fabes et al., 2002). Non-supportive reactions can be the

act of minimizing the legitimacy of child's emotional experience, punishing the child's expression of emotions, or becoming distressed by their expression and avoiding the child (Eisenberg et al., 1998a; Fabes et al., 2002). Children with parents who respond to their child's emotion by minimizing or dismissing them are more likely to be sadder and more fearful (Denham, 1998; Eisenberg et al., 1996; Gottman et al., 1997). It does in fact appear so that non-supportive and supportive reactions to emotions are predictive of preschool-age children's negative and positive expressiveness (respectively) (Fabes et al., 2002). Parent's emotional reactions to their child's emotions may also help the child in differentiating various emotions (Denham & Kochanoff, 2002; Denham et al., 1994; Fabes et al., 2001; Fabes et al., 2002). Supportive reactions have been found to positively predict emotion understanding, while distressed reactions were negatively predicative of this emotional competence (Fabes et al., 2002). Non-supportive reactions such as punishment or dismissiveness appear to set the ground for diminished emotion regulation abilities (Luebbe et al., 2011).

Parents' discussion of emotions happens in various contexts, including as part of their reaction to their children's emotions. In everyday conversations, parents can emphasize certain emotions, explain the causes and consequences of them, and help the child understand the experience and regulation of emotion. Children who grow up with parents who encourage conversations about emotions may be better able to communicate their own emotions and may have a better understanding of others' emotions (Eisenberg et al., 1998a). In contrast, children reared in families that do not discuss emotions freely, particularly negative emotions, may be deprived of crucial information about emotions and their regulation. They may conclude that emotions should not be expressed. Whether the parents use emotion talk to clarify, teach, or share, rather than modify the child's behavior is a critical distinction. The former kind is associated with more positive expressiveness in young children (Denham et al., 2007).

Parents' expression of their own emotions appears to be linked to children's social and emotional competence in multiple ways (Eisenberg et al., 1998a). It can affect the child's emotional expression directly through processes such as imitation and contagion, or it may mediate or correlate with other parenting aspects that affect the child's competence (Eisenberg, 1998). For instance, there is a significant relation between positive emotional expression in parents and positive emotional expression in their children (Isley et al., 1999). A lack of emotional expressiveness can also impact children's own emotional expressiveness. For example, maternal suppression of emotional expression has been found to be related to similar emotion regulation strategies in children and adolescents (Bariola et al., 2012). Parental overall emotional expressiveness implicitly teaches children about the emotional

significance of differing events, how certain situations evoke certain emotions, the behaviors that accompany differing emotions, and others' likely reactions. In that way, parental expression of emotions is associated with children's emotion understanding (Denham & Grout, 1993; Denham et al., 1997; Nixon & Watson, 2001). Children's emotion regulation is also facilitated by their parents' appropriate expressiveness (Eisenberg et al., 2003).

In summary, the ERSBs discussed above all appear to have both direct and indirect influence on children's development of social and emotional competence. However, in line with Bronfenbrenner's ecological model (1979) it is important to note that in any given socialization situation, these ERSBs are likely also influenced by child characteristics (e.g., age and sex of the child, temperamental reactivity and regulation, and typical reactions to discipline), parental characteristics (e.g., values, childrearing philosophy, parental regulation, and emotionality), and characteristics of the culture or subculture (e.g., cultural values about the expression of emotion or the role of parental childrearing practices in development), as well as aspects of the specific context. Furthermore, peers, siblings, and other adults most likely also play a significant role in teaching children about emotions.

2.3 Meta-emotion theory

As highlighted above, ERSBs are influenced by various factors such as parents' values and childrearing philosophies. This brings us to the concept of meta-emotion philosophies, and their link to parental beliefs about emotion. Meta-emotion theory defines meta-emotion philosophies as a set of thoughts and approaches to own and others' emotions (Gottman et al., 1996). These "feelings about feelings" are called meta-emotions (Gottman et al., 1997). While some researchers previously have thought that there is uniformity in emotions, for instance that the emotion of anger is the same for most people, they have overlooked how people *feel* about particular emotions such as anger. Some people may become ashamed or upset about their anger, others feel good about it, and some think of anger as a naturally occurring emotion that is neither good nor bad (Gottman et al., 1997). By now, meta-emotion theory is a well-known concept within the area of parental emotion socialization research.

Gottman et al. (1997) use the term meta-emotion structure in reference to concepts, philosophies, and metaphors about emotions (as well as emotions about emotions). The idea of a meta-emotion structure is that it is an organized set of feelings and concepts about emotions, and this idea includes thereby the idea of an emotion philosophy (Gottman et al., 2013). An example of this is from Gottman et al. (1997): one parent may be disgusted by their 5-year-old's anger and believe that children of that age should not express anger and that it is

destructive and bad. Another parent may view anger as acceptable and an important moment for talking with the child about their emotions and understanding what they are feeling. As such, the way we think and feel about emotions affects the way we react to these emotions.

There are two types of meta-emotion philosophies that can be particularly linked to emotion socialization behaviors: “emotion coaching” and “emotion dismissing” (Gottman et al., 1996). The emotion coaching philosophy is characterized by parents’ awareness of specific emotions and the presence of such emotions in their child, and subsequently their emotion coaching of the child. Emotion coaching behaviors include talking about the emotions the child is experiencing, helping the child to verbally label their emotions, accepting the child’s emotions, discussing the situations that elicit such emotions, and having goals and strategies for coping with these situations. Parents who view emotions as valuable and as opportunities for intimacy will engage in behaviors that are instructive, responsive, and encouraging of children’s emotions. In contrast, the emotion dismissing philosophy is characterized by the belief that negative emotions are harmful. Parents who view emotions as problematic or dangerous tend to deny, ignore, or minimize children’s emotions. Parent’s meta-emotion style may give us some sense of their underlying meta-emotion philosophies, but it does not directly reveal their beliefs about emotions. While there are some associations between meta-emotion theory and the concept of beliefs about emotions, meta-emotion theory does not consider specific beliefs about emotions and their influence on parenting behaviors. The meta-emotion interview may tap into some of the underlying beliefs parents have about emotions, but it does not directly assess beliefs about children’s emotions and does not make distinctions between beliefs, skills, and behaviors (Gottman et al., 1996).

2.4 Beliefs about emotions

Beliefs about emotions have become a promising avenue within the field of parental emotion socialization. To be clear on what the concept entails, it is important to point out that beliefs are distinguishable from attitudes and attributions (Parker et al., 2012). Attitudes can be seen as the evaluative component of beliefs, they are a combination of cognitive and behavioral components, and attributions can be seen as the guidelines for the application of beliefs (Fiske & Taylor, 1991; McGillicuddy-De Lisi & Sigel, 1995). As such, one may understand beliefs as the foundation upon which attitudes are based, and consequently, behavior is directed by these attitudes. Thereby, beliefs may indirectly influence behavior through attitudes. For example: a parent believes that children should be able to control their

emotions, and thus they may hold a negative attitude towards temper tantrums. This may then influence the parents' behavior towards punishing such emotional reactions from their child.

Prior research has indeed found parents' beliefs about emotions to play a significant role in directing their emotion socialization practices and influence how they handle their own and their children's emotions (De Castella et al., 2018; Halberstadt et al., 2008). For instance, De Castella et al. (2018) found that beliefs about emotions were associated with both cognitive avoidance (e.g., suppressing thoughts or feelings related to unpleasant emotions, denying, or minimizing) and behavioral avoidance (e.g., avoiding an action, person, or thing to prevent experiencing distressing situations) in daily life. Moreover, Dunsmore et al. (2009) found that parents' beliefs about emotions were related to their own emotional experiences and expressions, which was again related to their children's general emotion recognition skill. Furthermore, a study by Meyer et al. (2014) identified characteristics of parental beliefs, such as attention to emotional reactions and the value of emotion self-regulation, that related to children's self-regulation skills and parents' emotion socialization strategies. These findings appear to support the notion that parental beliefs about emotions influence parents' ERSBs, which, in turn, are related to children's socioemotional competence.

Much of the research within the area of beliefs about emotion has focused on specific belief dimensions that are salient for parents' parental practices. Some of these dimensions concern the value of emotions, the controllability of emotions, and the socialization of emotions (Castro et al., 2015; Ford & Gross, 2019; Lozada et al., 2016; Parker et al., 2012). There are a myriad of different dimensions of beliefs about emotions, however, only the abovementioned will be described here as they appear to represent the most fundamental dimensions which include many varying beliefs (Ford & Gross, 2019; Parker et al., 2012).

2.4.1 Beliefs about the value of emotions

Beliefs about the value of emotions can be clustered into three main categories: (1) positive emotions are always of value; (2) negative emotions can provide opportunities for children and are important to experience; and (3) emotions can be harmful for children when experienced too intensely or too often (Lozada et al., 2016). Parents who believe that positive emotions always are valuable believe that children should experience joy, happiness, and pride frequently and share their positive feelings (Parker et al., 2012; Stelter & Halberstadt, 2011). Parents who believe that negative emotions are valuable will view negative emotional experience and expression as necessary for children to learn and develop emotional skills. These parents are thought to have an emotion coaching orientation, as described previously

(Gottman et al., 1996). In contrast, parents who believe that emotions are harmful or dangerous when experienced too intensely or frequently may view children's emotional expression as experiences that are better to be ignored, minimized, or punished. These parents are thought to have an emotion-dismissing orientation (Gottman et al., 1996). These three value-related beliefs appear to sometimes work similarly and sometimes independently to inform parents' behavior (Dunsmore et al., 2009; Halberstadt et al., 2008). For instance, following the US terrorist attacks of 2001, both those who believed in the value and those who believed in the danger of negative emotions had higher reports of emotion discussions with their children. This suggests that parents with strong, but seemingly opposing beliefs acted similarly in discussing emotions in this situation (Halberstadt et al., 2008).

Lozada et al. (2016) suggest three points about the associations between beliefs and socialization behaviors in parent-child conversations. First of all, their results appear to support the common conception that parental beliefs are directly reflected in their socialization behaviors (Gottman et al., 1996). Parents who endorsed high value for negative emotions encouraged negative emotions in their children frequently, while those who strongly believed that emotions are dangerous labeled negative emotions more infrequently. These findings reflect the proposed associations for emotion-coaching and emotion-dismissing philosophies as described in meta-emotion theory (Gottman et al., 1996). However, this support was only found for conversations about negative emotions.

Secondly, the findings of this study challenge the assumption that parents' beliefs and socialization behaviors are isomorphic and suggest a more complex association between the two. For instance, the belief that positive emotions are valuable was associated with less labeling of positive emotions and less teaching of both positive and negative emotions. An explanation for this may be that these parents foster the experience of positive emotions in other ways than direct conversation, instead creating contexts in which children can experience them (Fredrickson, 1998). It could also be that the relation is moderated by other contextual factors, such as parental stress (Stelter & Halberstadt, 2011), and intensity of emotional expression (Eisenberg, 1998). Also, when the child is moderately expressive, the parents may not feel the need to teach them how to express positive emotions, whereas if the child is highly expressive, these parents may teach socially acceptable ways to express positive emotions that could be disruptive, such as pride and excitement.

Thirdly, while previous work has suggested that the belief that emotions are dangerous is associated with more discussion of emotional events when these discussions cannot be avoided (e.g., following a terrorist attack, see Halberstadt et al. 2008), Lozada et al. (2016)

found a negative association between that belief and discussion of mildly negative day-to-day events. It appears so that when exposure to negative events and emotions are unavoidable, parents who believe that emotions are dangerous will step in and help their children process and regulate these potentially harmful experiences. However, when such events or emotions are low in intensity and/or can be easily avoided, these parents may not wish to arouse or rehash negative emotion. This underlines the importance of considering the salience and intensity of the events being discussed as part of the socialization context.

2.4.3 Beliefs about the controllability of emotions

Another set of beliefs revolve around controllability of emotions, which typically entails beliefs about whether they can be controlled or not (Ford & Gross, 2019; Parker et al., 2012). The research on control beliefs has been strongly influenced by Dweck's socio-cognitive model of implicit theories (Molden & Dweck, 2006). Building on this model, previous research has started to assess these beliefs and establish their role in predicting emotion-related outcomes (Howell, 2017; Romero et al., 2014; Tamir et al., 2007). People who believe that emotions are relatively uncontrollable appear to experience greater emotional intensity, both when responding to negative emotion triggers (Kappes & Schikowski, 2013), and when assessed with questionnaires (Tamir et al., 2007).

Parents may vary in their beliefs about whether or not children's emotions are controllable. Parents who believe that children's emotions are relatively uncontrollable report being more supportive and less punishing in response to their children's negative emotions (Halberstadt et al., 2013). Furthermore, people who believe that happiness is relatively uncontrollable report greater empathy toward a stranger who is struggling with depression (Tullett & Plaks, 2016). It appears so that the belief that emotions are uncontrollable exacerbates one's own distress, but also enhances one's compassion towards others (Ford & Gross, 2019). However, various cross-sectional studies have considered the long-term outcomes and found that this belief correlates with worse psychological health, including lower well-being and greater depressive and anxiety symptoms (e.g., De Castella et al., 2013).

In theory, beliefs about the controllability of emotions should guide the occurrence of emotion regulation, specifically at the selection phase when individuals select a particular strategy after identifying the need to regulate. For instance, believing that emotions are relatively controllable is predictive of greater cognitive appraisal, which is a particularly effective regulation strategy (De Castella et al., 2013; Ford et al., 2017; Tamir et al., 2007).

It should be noted that different emotion-beliefs, such as beliefs about the goodness of emotions and beliefs about controllability, could most likely be interacting and co-occur. For instance, when an individual believes that emotions are harmful, the belief that emotions are controllable is quite relevant for subsequent regulation attempts. While there is little research that has examined the intersection of these particular beliefs, theory and related empirical work suggests that they may indeed interact to predict downstream outcomes. To exemplify, believing that events are negative and not changeable puts individuals at risk for depression (Alloy et al., 1999), possibly because this combination of beliefs promotes distressing meta-emotions that make individuals more likely to judge but not change their “bad” emotions.

2.4.2 Beliefs about the socialization of emotions

The third dimension of beliefs discussed here is regarding the socialization of emotions, and the parents’ perception of their role in this (Castro et al., 2015; Parker et al., 2012). Parents who believe that they are responsible for helping children learn about emotions are likely to emphasize their own agency in children’s emotional development (Denham & Kochanoff, 2002; Dunsmore & Karn, 2001, 2004). They may provide more explicit instruction regarding the cause, consequences, and nature of emotions compared to parents who believe that guidance is less important. Indeed, the belief in parental guidance predicts greater emotion labeling and understanding in young children aged 4-6 years (Dunsmore & Karn, 2001, 2004). However, as children become older, this parental guidance may actually predict less skill in emotion recognition (Dunsmore et al., 2009). It could be that such guidance interferes with children’s recognition of others’ emotions, or that the belief reflects a concern the parents have when their child has not sufficiently developed these skills yet.

In their study, Castro et al. (2015) found that the belief that parents should guide their children’s emotions was negatively correlated with children’s emotion recognition skill, which is consistent with previous findings (Dunsmore et al., 2009). The finding suggests a shift by third grade in the utility of parents’ guidance of socioemotional development, and children’s skill in recognizing their parents’ emotions. Perhaps these parents provide “too much” emotion socialization and are limiting their children’s involvement in their own development. This interpretation could be supported if parents’ guidance beliefs were positively related with their teaching and labeling behaviors, and if these behaviors related negatively to children’s emotion recognition. However, this belief was not related to labeling and teaching behaviors, and teaching was unrelated while labeling was positively correlated to children’s emotion recognition. This supports the more bidirectional interpretation: the belief that parents are

responsible for guiding their children's emotion understanding arises because their children are not yet skilled at emotion recognition (Castro et al., 2015).

2.5 Gender and beliefs about emotions

Parental beliefs about emotions, as well as socialization goals and strategies appear to be related to gender, both in regard to the child's gender and the gender of the parent (Eisenberg, 1998; McElwain et al., 2007). For instance, in a mixed methods study Thomassin et al. (2019) examined mothers' and fathers' beliefs about emotions and emotion expression in boys and girls aged 8-12 years. Parents attended two focus group sessions 2 weeks apart, and subsequently the transcripts were analyzed with thematic analysis which resulted in six themes. The themes identified were consistent with previous research, such as Parker et al. (2012), and new themes relevant to gender and gender roles emerged (see Thomassin et al., 2019). It appears so that the child's gender influences the parents' beliefs about emotions, as parents were more likely to be supportive of girls' expression of sadness than boys'.

Regarding gender differences related to the parents' gender, there is also evidence suggesting that mothers and fathers differ in their emotional beliefs. For instance, Stelter and Halberstadt (2011) found that fathers report a greater belief in the danger of emotions than mothers. Mothers have also been found to be more supportive in their reactions to negative emotions, as well as being more expressive themselves and holding more accepting beliefs about children's negative emotions (Wong et al., 2009). This is in line with the notion that women value emotional expression more than men (Wong et al., 2008). Several studies have also outlined an interaction effect between the gender of the parent and the gender of the child (Cassano et al., 2007). For instance, Cassano et al. (2007) found that parents have the advantage of understanding emotional behavior when the child is of the same gender as themselves. Fathers were more likely to view their sons as inhibiting sadness, while mothers were more likely to do this with their daughters. A reason for this could be that the parents recognize their child's behavior as similar to their own.

On the other hand, there are also studies reporting no gender differences in parental beliefs about emotions (Dunsmore et al., 2009; Halberstadt et al., 2008). However, ethnicity may be implicated in the type, size, and direction of gender differences (Brown et al., 2015; Parke et al., 2005). Brown et al. (2015) argued that the influence of gender on beliefs depends on cultural belonging. They found that European and African American mothers and fathers held similar beliefs about emotional expression, while Lumbee American fathers reported significantly greater levels of negative emotional expressions at home than mothers. This

might be due to the belief among Lumbee parents that men should be encouraged to express their negative emotions openly. Another example is that African American fathers appear to have more egalitarian attitudes toward parenting and their responsibility for their child's care than European American fathers (Hofferth, 2003; Parke et al., 2005).

Moreover, in a cross-cultural study Nelson et al. (2012) examined African American and European American mothers' beliefs about negative emotions and socialization practices. African American mothers reported to find displays of negative emotions as less acceptable than European American mothers did, and they reported fewer supportive responses as well as more non-supportive responses to their children's anger. African American mothers of boys specifically perceived more negative social consequences for the display of negative emotions, and they reported more non-supportive reactions to the expression of sadness and fear compared to African American mothers of girls. This could be due to African American mothers perceiving the boys' expression of negative emotions as a sign of vulnerability that might threaten their success. Differences in the mothers' beliefs and practices may also reflect African American mothers' efforts to protect their children from discrimination.

2.6 Culture and beliefs about emotions

The majority of the research in this field has been conducted from a Eurocentric perspective with primarily white parents from industrialized and middle-class societies. However, it appears so that beliefs are strongly influenced and shaped by cultural values. Prior work has demonstrated a link between culture and beliefs about emotion goodness, suggesting that these beliefs vary as a function of whether the emotions promote culturally supported norms (Kitayama et al., 2000; Tamir & Gutentag, 2017; Tsai, 2007). What is viewed as desirable and acceptable regarding socioemotional competence is dependent on the cultural norms that prevail in certain contexts. The same emotional beliefs may have different consequences in different cultural environments. Thus, it has been suggested that it might be the most beneficial for children to be socialized in accordance with the cultural context they live in (Denham, 2018; Hastings, 2018). This is in line with the notion that the degree to which a given ERSB promotes desirable outcomes depends on what is defined as desirable, that is, what is viewed as desirable in a given culture (Eisenberg et al., 1998a).

Furthermore, in a focus group study on parental beliefs about emotions, Parker et al. (2012) found cultural differences across the three belief dimensions described above. Their study included participants from three ethnic groups in America: African American, European American, and Lumbee American Indians. For instance, they found that Lumbee American

parents believed it was important not to express anger in front of their children, while African and European American parents believed that children should be exposed to some level of adult conflict for them to witness discussions and learn to better handle discussions themselves. Furthermore, African and European American parents found it important to give their children alone time when they are experiencing emotional events, believing that they will seek parental help if they need it. In contrast, Lumbee American parents stated that it was important to them to always know how their children are feeling so that they can better understand how to help them. Another study found that American mothers, compared to Indian mothers, were more sympathetic towards their children's expressions of anger and sadness, as well as being more encouraging of such expressions (Raval et al., 2013).

Moreover, it is important to consider the degree of acculturation or enculturation when studying parents that come from another cultural background than the culture they live in now. Acculturation can be defined as the adaptation foreigners make to a new culture, such as adapting new sets of beliefs, relearning interpretations of symbols, and letting go of old traditions (Burnam et al., 1987). Enculturation, on the other hand, is the process through which an individual is determined to retain their original cultural belonging (Davidson & Cardemil, 2009). The degree of acculturation or enculturation has indeed been found to influence mothers' beliefs about their children's emotions. Perez Rivera and Dunsmore (2011) found that mothers with greater Latino enculturation were more likely to believe that it was their responsibility to guide their children's emotions than Anglo acculturated mothers. Further, Anglo acculturated mothers were found to be less likely to hold the belief that emotions are dangerous when compared to mothers higher in Latino enculturation.

It is likely that culture influences the development of particular emotion beliefs via various pathways. For instance, in cultures where emotions are considered to be relational (Markus & Kitayama, 1991), emotion control may be considered a shared responsibility within the family, shaping the outcomes of emotion regulation. In fact, indirect evidence has suggested that cultural differences in emotion-beliefs might influence the downstream physical health outcomes of experiencing particular emotions (Miyamoto et al., 2013). This also underscores the potential for beliefs about emotion to have a wide-ranging influence on our lives (Ford & Gross, 2019). Underlying cultural beliefs about the value of and control over emotions could provide a basis for cultural differences in emotional experience and expression. For instance, parental values and behaviors related to children's emotional reserve in China versus Canada appear to be associated with children's differential levels of inhibition of emotional expressions (Chen et al., 1998). Moreover, children in India recognize their

parents' disapproval of sadness and anger, and subsequently report controlling their emotional expressions in the presence of others (Raval et al., 2007). Additionally, the Tamang value group harmony and respect for authority, which appears to be related to the belief that anger should not be communicated. Thus, greater control over expressions of anger is necessary, which in turn predicts children's beliefs about emotions (Cole et al., 2002).

Another cultural difference regarding emotional experience and expression that has been well documented is the degree to which a culture is individualistic versus collectivistic (Markus & Kitayama, 1991). It is likely that both are present to some degree in all cultures, however, the degree to which they are present within a culture and the way in which their unique combinations manifest in cultural values, varies (Harkness et al., 2000; Killen & Wainryb, 2000; Tamis-LeMonda et al., 2008; Triandis, 1995). Within these two dimensions, multiple forms exist across cultures. For instance, different forms of individualism have been identified in the US, which vary according to the emphasis placed on future aspirations versus self-protection (Kusserow, 2004 as cited in Parker et al., 2012). Similarly, different aspects of collectivistic values have been identified within Latino families, such as *familism* and *simpatia*. Familism puts emphasis on solidarity and mutual support (Cuéllar et al., 1995; Unger et al., 2002). Simpatia refers to harmony and agreeableness in interpersonal relations (Ramírez-Esparza et al., 2008; Triandis et al., 1984). Different forms of individualism and collectivism appear to be related to differing parental beliefs. For instance, familism may promote valuing positive emotions to enhance solidarity, and simpatia, which discourages conflict, may promote the danger of negative emotions within the family.

2.7 The present study

To summarize what has been discussed throughout this introduction: parental beliefs about emotions appear to impact the way parents socialize emotions within the family, which influences children's social and emotional development. Furthermore, some research has shown gender differences across emotional beliefs, while other studies have not. Gender differences may in fact be dependent on cultural belonging, which has been found to impact various parental beliefs. The literature on parental beliefs about emotions presented above has given insight on the links between beliefs, socialization behaviors, and children's socioemotional development. However, a majority of the studies assessing such beliefs are of quantitative nature and we lack studies focusing on the parent's own perceptions and understandings around those beliefs. A qualitative lens can focus attention more on the

context within which emotional beliefs exist, possibly elaborating on previous findings and gaining new insights on potential cultural variations in emotion-beliefs.

The present study is part of a larger project, *Foreldrepraksis I Norge* (FIN), which is a collaborative study between Barne-, ungdoms og familiedirektoratet (Bufdir) and the Department of Psychology at UiO (PSI). This project is based on a mixed-method design and aims to improve the field's knowledge of and understanding for how parents meet their children's emotions, differences between mothers and fathers within the same family, and what may influence their parental practices. The FIN project is also a result of a lack of studies set in Norway, meaning that there are few studies looking into parental emotion socialization practices in Scandinavia, especially the subject of parental emotion beliefs.

The study to be presented in this thesis as part of the *Foreldrepraksis I Norge* project aims therefore to address the following research questions: “*What beliefs about emotions do parents in Norway have?*” and “*How they perceive that these beliefs relate to their parental practice?*” As such, the main purpose of this study is to examine how parents in Norway talk about their emotion socialization practices and their beliefs about emotions. This entails not only how ethnic Norwegian parents experience and talk about their parental practices, but also how parents of other cultural backgrounds experience these things in Norway. By including parents from different cultural backgrounds, the present study hopes to better represent the diversity of parents in Norway today. Furthermore, the Norwegian Scandinavian setting is quite different from other western settings, and thereby the present study also contributes to the research on emotion socialization in different cultural settings.

3. Method

3.1 Epistemological approach

The present study is positioned within a relativist ontology, and social constructionist epistemology. By taking this approach, I want to acknowledge that the realities that the participants are describing are not necessarily representative of an objective reality, but their subjective experiences of their own realities (Smith, 2015). This posits that there may be several differing realities regarding how parents think about and act in regard of emotions both throughout history and across cultures. However, the subjectiveness of the realities explored does not necessarily undermine their reliability. On the contrary, their unique experiences and outlooks on the subjects brought up in this study can give us valuable insights into the current norms and discourses regarding parenthood and emotions in Norway.

This epistemological approach also lets me acknowledge that the social realities explored influence and are influenced by discourse, as well as that they are dynamic and may change over time. This also entails that the present study may influence the participants' social realities, and as such even take part in their construction of beliefs regarding the subjects discussed. In this context, the interview setting provided by this study takes part in the participants' meaning making. Sharing and voicing their thoughts, for perhaps the first time, and hearing other's thoughts, the parents may come to better understand their own thoughts and those of others. While I acknowledge that language plays a vital part in the creation of different realities experienced, it is important to point out that the focus in this study is not on how language constructs reality. Rather, the present study is focused on how we can interpret the participants' reality through their use of language.

3.2 Design

As beforementioned, the present study is part of the *Foreldrepraksis I Norge* project (FIN). The FIN project has a mixed methods sequential explanatory design (Ivankova et al., 2006). This involves a quantitative twin/sibling design followed by two qualitative studies to provide more in-depth understanding of the parents' narratives and behaviors. The quantitative data were collected through online questionnaires during the second semester of 2023. These questionnaires examined parental styles, differences between mothers and fathers, as well as sociodemographic-, familial- and other environmental factors that relate to parents' emotion socialization. Parents were invited to partake in the study based on several factors: they have children aged 4-13, they are twins or related to twins, they have children with someone who is a twin or related to a twin, or they have other cultural backgrounds.

The second part of the main project has a qualitative design consisting of focus group interviews with parents and observations of parent-child dyads (video recordings of parental interactions with their children followed by conversations about their own understanding of the interaction). Parents who had participated in the quantitative questionnaire and who had agreed to be contacted again for further studies were invited to participate in the qualitative part as well. The qualitative part of the project has three aims: (1) to provide in-depth understanding of the variations in emotion socialization in different environmental and cultural settings, and the parents own understanding of themes related to how they as parents meet their children's emotions; (2) Explore how parents experience, handle and communicate about differences in parental style; and (3) Explore parents' thoughts about how their parenthood is affected by cultural framework conditions.

The present study is part of the qualitative component of the main project and is centered around the focus group interviews with the parents. The purpose of this study was to understand what kind of beliefs the parents participating in the focus groups have about emotions through the way they talk about their parental practice, and how these beliefs may relate to their emotion socialization of their children. Hence, a qualitative approach was the most fitting as it gives the opportunity to let the participants speak for themselves and gain a deeper insight into their everyday lives. The focus group interviews were semi-structured, meaning we had an interview guide that was followed in all group interviews (Rowley, 2012; Turner, 2010). The strength of this approach is that the same general areas of information are collected from each group, which provides focus for the interviewer and participants, but also allows some degree of freedom for follow up questions that are adapted to the group and subjects that are touched upon. The interviews were done by me and another master student who is also writing their thesis within the FIN project. Moreover, focus group methodology is a great way to access participants' views, beliefs, experiences, and attitudes (Levers, 2006; Morgan & Krueger, 1993). It also creates a more naturalistic setting, where the participants might feel more comfortable sharing their thoughts. This setting also provides the participants an opportunity to make meaning of their past and current life experiences (Hollander, 2004; Krueger, 1998; Wilkinson, 1999). Furthermore, this method allowed me to explore possible beliefs that were not already in the literature. In total, we conducted five group interviews, two with parents of various cultural backgrounds and three with ethnic Norwegian parents.

The interview-data were subsequently analyzed with a thematic analysis (Clarke et al., 2015). Thematic analysis (TA) is a quite flexible method in regard to theory, as it can be done with any epistemological approach. Hence, there are different types of TA. The present study utilizes a *reflexive* TA, which is most suitable for the approach this study has taken (Braun et al., 2022). Reflexivity is an essential component of the reflexive TA, and important for a researcher within a constructionist approach. Reflexivity entails critical reflection upon ones' own values, assumptions, expectations, choices, and actions throughout the whole research process, as well as consideration of what these might enable, exclude, and close off (Braun et al., 2022). Reflexivity will be discussed in more detail below. Moreover, reflexive TA enables me to interpret different beliefs and find patterns among them, which is the most suitable approach for the aims of the present study. Identified themes in a reflexive TA should capture patterns of shared meaning that cluster around a central concept or idea, and they should be able to tell stories about what such patterns mean and why they matter (Braun et al., 2022).

3.3 Recruitment and participants

As beforementioned, only parents who had participated in the quantitative part of the project and who had agreed to be contacted again were recruited for the focus group interviews. The original plan was to recruit five groups consisting of four-six participants each, approximately 30 participants in total. This decision was made by the project leaders. We managed to have five group interviews as planned, but they included fewer participants than anticipated, three-four per group and 18 in total. The participants were recruited through purposive sampling, meaning that parents with an average score on a supportive parenting style were sought out. This was to ensure that the sample would be more alike to the general population. The scores were based on their results from the quantitative part of the main study. In addition, a balanced number of mothers and fathers, and parents from other cultural backgrounds (that is, parents who are not ethnic-Norwegian) were sampled. The sampling was done by my supervisor, who composited a list of the potential participants. I and the other master student sent out the invitations for the focus group interviews to the people on that list. The invitations contained a short summary of the study and a link to the consent form which was created through Nettskjema. The consent form included several options for dates and times that the participants could check off for when they were available to participate.

I called participants who did not answer the email or fill out the consent form after a couple of days with a phone especially designated to the FIN project. The call served the purpose of bringing attention to the invitation they had received, as well as reminding them to answer the Nettskjema consent form if they wanted to participate. Additionally, the call gave the participants the opportunity to directly ask any questions they had regarding the research project. If the participants did not answer their phone, they got an SMS with a short summary of why they were called. I called some of the participants a second time a couple of days after my first call if I had not been able to reach them the first time or if they had not answered the Nettskjema yet at that point. The participants were not contacted more than three times regarding participation. It should be noted for future studies that calling the participants heightened our response rate. Calling the participants and talking to them directly also contributed to building rapport between us, meaning they got to know who was sending them invitations and who would interview them. This could have contributed to them feeling more comfortable with participating and subsequently their consenting to the interview. After setting the dates for the interviews, we sent a follow-up email to all participants that had filled out the consent form with the chosen date and time, asking them to confirm their attendance.

If they did not answer that email in a couple of days, I called them to ask them directly if they were available on the chosen date and time. The day before the interview, if I had not already called them, we sent a reminder e-mail of the coming interview.

The recruitment process was done in three instances. The first time was in November 2023 when we recruited three participants for the pilot. The two other times were in January 2024 approximately two weeks apart, when we held the remaining four interviews. An important note here is that a very first round of invitations was sent in October 2023, before the interviews were decided to be held digitally and before gift cards for the participants were approved. This round has not been counted as part of the recruitment process, as we did not receive any answers from the participants contacted at this point. More on this later. Furthermore, while we did reach out to more than enough participants, a lot did not answer any of the emails or calls at all, and others stated that they did not want to participate. Some of those who declined stated that they were positive to the project but could not set aside the time it would take to conduct the interview. This is something to consider when recruiting parents, as they are a quite busy group. It should be noted that among those who consented to the interviews, one participant dropped out. Moreover, we had one father who forgot the interview and one mother canceled due to unforeseen circumstances, but both attended other interviews instead. The recruitment process is depicted in *Table 1* below.

The participants of this study consisted of parents from different demographics, such as socioeconomic background, age, and cultural background. Additionally, by conducting the interviews digitally, we were able to reach parents all over Norway, from both rural areas and bigger cities. This variation in SES, age, cultural background, and living area gave us a diverse group of parents with differing characteristics that may represent some the diversity of parents in Norway today. However, it is important to point out that it may be that only certain kinds of parents agreed to these focus group interviews, namely parents who are confident in their parental practice and who, arguably, are more open to sharing personal stories from their family. These parents may have more “politically correct” parental practices and hence they were comfortable sharing them. It would have been interesting, and perhaps more ideal, if we had been able to talk to parents who normally would not participate in such interviews. Their experiences, thoughts, and opinions might have led to a richer analysis and understanding of different beliefs that parents in Norway have.

We aimed to recruit the same number of fathers and mothers to gain better insights into how gender might relate to parental practices, which is one of the aims of FIN, and to potentially explore how beliefs about emotion may vary between mothers and fathers (Fivush

et al., 2000). However, as is a common issue in research, it was more difficult to recruit fathers than mothers. Not only did significantly fewer fathers consent to the interview, but their availability did also not align with the rest of the participants. While most of the mothers were quite flexible with their schedule, a lot of the fathers were not available before the evening. Consequently, we were only able to recruit 7 fathers in contrast to 11 mothers.

Moreover, we made the choice to divide the participants into separate groups based on whether they were ethnic Norwegian or from other cultural backgrounds. This was to make possible cultural differences in parental practices more salient, as well as to ensure that the non-ethnic Norwegian participants felt comfortable sharing their experiences in the Norwegian culture. Additionally, we had a couple extra questions for the non-Norwegian parents about their experiences parents from another cultural background living in Norway. We considered that asking them these extra questions in front of ethnic Norwegian parents could have contributed to creating a divide between them and the ethnic Norwegian parents, and perhaps made them feel uncomfortable with sharing their thoughts openly. In total, we were able to recruit 8 parents from other cultural backgrounds and 10 ethnic Norwegian parents. The mixed cultural groups consisted of parents living in Norway that have other cultures of origin. Four of these parents were from the Middle East, two from South America, one from South Asia, and one from Southeast Asia. This led to quite heterogenous groups in regard to shared cultural values and norms. Ideally, more cultural backgrounds would have been represented, however, these were the participants that consented.

Table 1.

Overview over the recruitment period and number of participants invited.

Time of invitation	Invited	Consented	Declined	Did not fill out Nettskjema	Dropouts	Attended	Number of interviews
November	12	6	1	5	0	3	1
January 1 st round	32	14	4	14	0	11	3
January 2 nd round	11	5	1	5	1	4	1
Total	55	25	6	24	1	18	5

3.4 Procedure

3.4.1 *Conducting the focus group interviews*

Five focus group interviews were conducted in total. Three with ethnic Norwegian parents, and two with a mix of parents from various cultural backgrounds. During all except one interview, three master students were present (one additional student from the main project): one to lead the interview, one to take notes and contribute if needed, and one to handle the recording of the audio. I led three of the five interviews in total. The first interview was conducted in November 2023. This was a pilot interview, which served the purpose of testing the interview guide and the interview setting. For the pilot, my supervisor selected a group of participants from the participant pool we had available from the quantitative part of the project. As beforementioned, all participants had a parental supportiveness score. The participants selected specifically for the pilot had a high score on supportiveness. The thought behind this was to ensure that we did not “use up” any participants for the main interviews in case the pilot interview revealed a need for big changes to the interview guide.

Doing a pilot interview is indeed recommended to test the interview questions with real persons before finalizing the interview guide. The pilot did reveal the need for some minor changes, and we revisited our interview guide to make the according adjustments. Some questions were reformulated to be clearer, and some were cut as they elicited the same responses from the participant as to other questions, as well as to shorten the duration of the interview. However, the integrity of the interview guide remained, and our supervisor approved the pilot interview for analysis. We decided to include the pilot in the analysis as we were not able to recruit as many participants as we had originally planned, and due to time constraints we could not continue the recruitment process until we reached the desired number. We deemed this appropriate as we did not make any substantial changes to the interview guide that altered the essence of the questions.

The interviews started with a general introduction of us master students, the project, information about audio recording, as well as a reminder about their right to withdraw consent any time, and the anonymization of the data. We prompted the participants to view the interview as a conversation between the group to ensure a more naturalistic setting. We also stressed that there were no right or wrong answers to buffer possible social desirability biases. Moreover, we adopted the use of an opening question to break the ice. The participants were asked to introduce themselves and tell everyone about something that their child does that makes them smile. This was to ease into the themes of the interview, and by starting on a

positive note we hoped to make the participants more comfortable with the interview and each other. The interview guide consisted of four topics in total (see attachments). The present study is mainly focused on the second topic “Foreldre og følelser”, but questions from other topics in the interviews were also relevant when they evoked answers that revealed beliefs about emotions. Every topic had a transition, which served the purpose of making the shift between themes smoother and the topics to be discussed more salient.

All interviews were conducted digitally on Zoom. Originally, the plan was to conduct the interviews physically at the Department of Psychology in Oslo (UiO). However, after receiving no answers to the very first round of invitations back in October 2003, we realized that this was not a feasible approach. We also found that there are several advantages to doing interviews digitally that are worth mentioning: it gave us the possibility to include participants that live further away from Oslo, which simultaneously cut possible travel costs for both the researchers and the participants (Thunberg & Arnell, 2022). Furthermore, it required less from the participants’ side to attend. For instance, they did not need to take time off from work or other responsibilities or be away from their families for more than the duration of the interview. Doing the interview from the comfort of their own home may also have contributed to a more comfortable and relaxed setting.

On the other hand, there is always the danger with digital interviews that one encounters technical problems. Thus, we did several tests with the digital tools we used. Furthermore, an adequate internet connection at all parties involved is necessary for a smooth interview experience: a bad internet connection can lead to sound delays, which are detrimental to the flow of a conversation. Another requirement is basic experience with the program used for the interview, which in this case was Zoom. However, Zoom is generally described as user-friendly and widely used in different job-contexts. Indeed, a lot of the participants had encountered this program before and most of those who had not did not have any trouble using it for the first time. While we did encounter some technical issues such as bad internet connections, and the audio turning off while participants were speaking, we managed to work around these issues and get back to the flow of the interview.

Another valid concern with digital interviews is the quality. This entails how rich the data gathered from digital settings is compared to in-person settings. It could be argued that some visual cues will be lost. Even if the participants’ camera is turned on, it may only capture the head and some of the upper body, which means that body language cues could be missed (Lo Iacono et al., 2016). This can potentially also contribute to a risk of distress, as the researcher may not be able to pick up on such signs (Seitz, 2016; Sipes et al., 2022). On the

other hand, it may also be possible to identify distress in the tone of the voice. Moreover, it is not possible to see all participants simultaneously on zoom, making it hard to keep track of everyone's body language while someone is talking (the screen of the one talking expands). There were also instances in two of the groups where one participant could not turn on their camera, and the screen was all-black. Arguably, in this case it did not affect the interview experience as the participants still joined the conversation as much as the others.

While the concerns listed above are valid, some researchers argue that digital interviews are actually better. The participants might feel more at ease when the setting is more flexible, and they do not have to meet a stranger for an interview. This can make them more comfortable disclosing their experiences (Alkhateeb, 2018; Sipes et al., 2022; Weller, 2017). The online setting might also reduce the power imbalance between researcher and participant, as the participants are more in control of their participation and can more easily withdraw consent and log off at any time (Fielding, 2010; Fielding & Fielding, 2012)

3.4.2 Data management and transcription

The interviews were recorded using Media Capture. Because this program only allows you to either record your microphone or your speakers, another person that was not partaking in the interviews had to be present and record the speakers, hence we had a third master student present from the FIN project. We avoided recording the Zoom screen, as to not record the participants' faces. However, Media capture required the capturing of a screen to record the sound from the speakers. The way we handled this was that the one recording had the program, and not zoom, open on their own screen. Media Capture saved the recordings directly in the main project's TSD server (Tjenester for Sensitive Data), which is only accessible to the people working for the project. The use of TSD was a requirement as the data managed by the FIN project is considered red. The audio recordings were subsequently transcribed with the transcription program Whisper, which was installed directly on the same TSD server. These transcriptions were then edited and anonymized by me and the other master student and made ready for analysis in NVivo.

3.4.3 Analysis

The analysis was conducted using the method of reflexive thematic analysis (Braun et al., 2022), which offers a series of steps to follow: (1) familiarizing oneself with the data, (2) generating initial codes in the data material, (3) searching for themes by sorting and collating codes into potential themes, (4) reviewing the constructed themes up against the codes and the

entire set of data, (5) defining the themes by giving them clear definitions and names that capture their essence, and finally (6) reporting and discussing the findings.

To begin the process of the analysis, I familiarized myself with the data by transcribing the interviews. Arguably, the familiarization process started when the interviews were conducted as I was present in all of them. I transcribed three out of five interviews myself, and while transcribing I took notes of initial ideas and thoughts about the materials meaning. The other interviews were transcribed by the other master student, and I familiarized myself further with them by reading through the transcripts while listening to the audio recordings. I repeated this several times with all interviews until I felt that I knew them in and out.

After familiarization, I started coding the interview transcripts with NVivo. As explained before, the interview guide was sectioned into four different topics, where the second topic was devoted to emotions. The questions within this topic were formulated by me, and revised and approved by my supervisor. While these questions specifically were designed to explore beliefs about emotions in the parents, other questions throughout the interview guide sometimes led to answers regarding such beliefs as well. As such, I analyzed beliefs throughout the whole interview. However, because not all expressions by the parents were related to their emotional beliefs, the coding was somewhat spread all over the interview and not done line by line. Only relevant utterances were coded for the present study, but their context was kept in mind throughout the analysis. During coding, I made further notes of my thoughts about the data material that I returned to when I finished coding. I had an initial round of coding, producing a myriad of codes. After the first round, I met with my supervisor to air my thoughts and get some outside input. After this, I went through all my codes and revised them. Some codes were quite similar and were subsequently collapsed, and some I did not agree with anymore and were made anew. This process reduced the initial number of codes and strengthened those that remained, making possible themes more salient.

I approached the analysis of the interviews from both an inductive and deductive point. While the analysis was mainly data driven, it is important to acknowledge that it was also driven by prior knowledge of previous research. However, no codes were developed a priori. Furthermore, as the focus of this study is on beliefs, which must be interpreted “between the lines” since we did not directly ask what the participants’ beliefs about emotions were, the analysis can be considered as latent. In addition, I as the researcher can be considered a tool for interpreting the data, making the analysis interpretative as well.

I grouped all the codes I had generated to construct themes, resulting in 11 initial themes. Me and my supervisor proceeded to separately reduce and re-construct the themes,

aiming for three-four main themes. Our main headlines aligned notably, and we agreed upon three main themes that captured the main emotional beliefs discussed throughout the interviews. All three themes included several sub-themes that embodied more specific beliefs within the main theme. After that we worked separately to finalize the main themes and sub-themes, which were presented by my supervisor at a qualitative lab meeting with researchers from different disciplines within psychology. The lab meeting resulted in valuable feedback, and the themes were revisited one last time. Sub-themes were collapsed, and themes were re-established. The end result was that the constructed themes represented a pattern of beliefs about emotions that were shared across groups and divided into several belief dimensions, which are in line with previous research. These belief dimensions will be discussed in the findings and discussion chapter.

3.5 Reflexivity & ethical considerations

3.5.1 Reflexivity

In research in general, but especially in qualitative research, it is important to bring attention to the researcher's role in the research process. I have taken an active role throughout this project, and I believe my being there has affected the knowledge-production in this process. My background affects my role as a researcher in different ways, especially my approach to this research project. First of all, I do not have children and cannot relate to being a parent. This might affect the way I approached the subject of parental practice and my ability to empathize with the participants. Similarly, it may have affected the participant's view of me and their willingness to share particular thoughts and experiences with me. However, I do believe that in the setting of the group interview, sharing their experiences with me was not so much in focus as sharing with each other. In fact, many of the participants provided feedback that they enjoyed hearing other parents' thoughts and experiences.

Moreover, as a master student writing a thesis within a big project such as FIN, I carry power as a researcher. I am affiliated with a well-known university and a big research project. Additionally, I have a higher-level education in psychology which equates to extensive knowledge on different psychological subjects. This may create a power distance between myself and the participants, despite the fact that they have more practical parenting experience than I have. Such a power distance can be linked to occurrences of social desirability biases. Instead of answering truthfully, the participants might want to appear as ideal parents with the right parental practices. As mentioned before, at the start of the interview we reminded the participants that no answers could be deemed right or wrong and

the subjects we will discuss are indeed quite subjective. This might function as a buffer against such social desirability biases.

On the other hand, one could argue that the power lies with the participants because they are the ones with the experiences, stories, and opinions that I as a researcher am interested in, and without them, I would not be able to conduct this study. Viewed from this angle, the parents might not feel the need to appear as perfect parents but rather want to give a nuanced picture of their realities, which in my opinion, is what they did. Other measures that we took to lessen possible power distances were also to try not to interrupt the participants, show them that we are listening to everyone's statements equally, and taking the time to thank them for their participation and willingness to open up to us.

Another consideration regarding my education is that it has affected my approach to life in general as well as research. I have a completed bachelor's degree in psychology and am currently doing a master's degree in psychology. This equates to 5 years in total of studying psychology, which has strongly shaped my way of thinking, not only about well-known psychological phenomena, but also everyday behavior and life. During my studies I have acquired knowledge about different subjects within psychology, such as social psychology, cognitive psychology, developmental psychology, cultural and community psychology, and critical psychology. One subject I took during my bachelor's degree that has stood out to me has been about language, communication, and community. In this subject I was introduced to social constructionism and the way language, and phenomena affect and shape each other. This has majorly affected my way of thinking and approaching psychology in general, and consequently has influenced my epistemological approach to this study.

3.5.2 Ethical considerations

The present study has only collected personal data from the participants in the form of their full names, however, the main project (FIN) has collected health related data and sensitive information from these participants. The project and data management plan were approved by Regionale Komiteer for Medisinsk og Helsefaglig Forskningsetikk (REK, Appendix C), and Kunnskapssektorens Tjenesteleverandør (SIKT, Appendix D). No identifiable information has been conveyed in this study, and the participants have remained unrecognizable by anyone but, perhaps, themselves. The participants were also reminded to not share the interview discussion with anyone outside of their interview group. All data was stored and processed securely in TSD. It should also be noted that I did not have access to any sensitive information that was collected in the quantitative part of the FIN project. Consent

from the participants was obtained through a consent form on Nettskjema that only me, the other master student, and our supervisor had access to.

All participants received a 1000kr gift card for attending the interviews. While this is a great way to compensate participants for their time, as well as to heighten the chance of them agreeing to participate, such a high sum of money requires some ethical considerations. Some of the participants might not have agreed to the interview if we had not compensated them for it. Also, taking into account that the cost of living in Norway has increased significantly in the last year, some of the participants may even have felt pressured to say yes. Although we ensured every participant that their participation is completely optional, and saying no or withdrawing consent will have no consequences for them, we cannot know for sure that they did not feel obligated to attend. Moreover, some of the interviews lasted longer than planned. While we did ask them if they could stay a bit longer, we also stressed that they could leave if they had to and that would be completely alright. Two of the participants in our second interview did in fact leave at that point (one of them stayed 10 minutes more), as well as one person during the fifth interview (they left 20 minutes before we finished). Those who stayed during these interviews expressed that it was okay to continue, but again, it could be that they felt pressured to stay despite our assurance that they were not obligated to.

It should also be noted that the present study aims to understand parental beliefs about emotions and how these may relate to parental emotion socialization. It is not interested in measuring the “rightness” of the parents’ parental practice or judging them. While the results from the present study may be relevant for the development of interventions aimed at parents, they should not be used to search for what parents may do “wrong”, rather how interventions can be adapted to the parents’ needs.

4. Findings and discussion

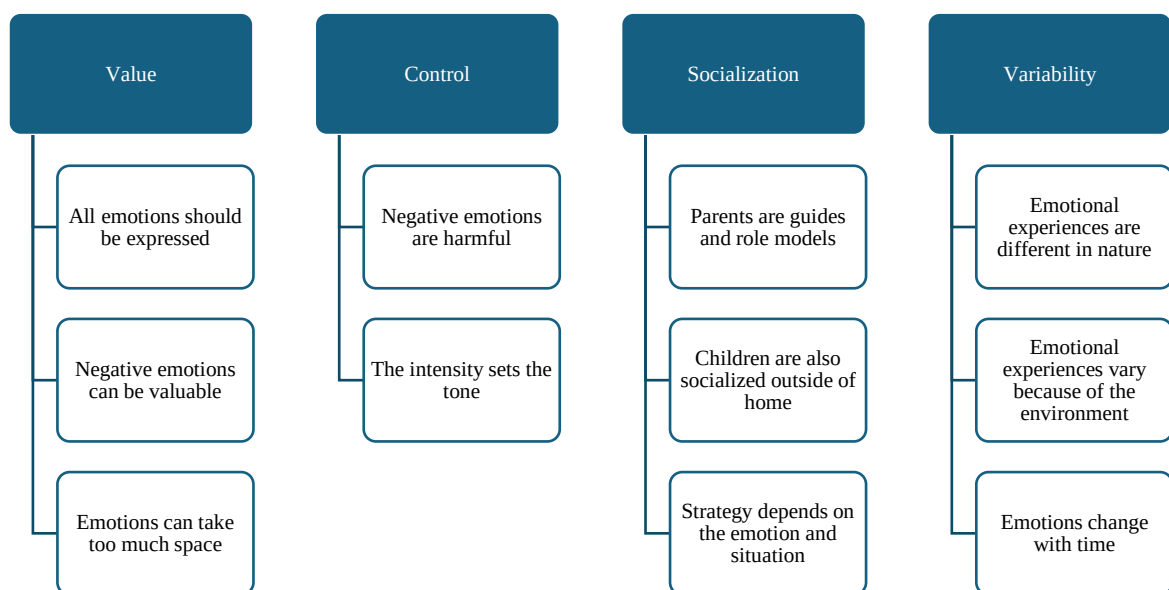
Several different dimensions of beliefs about emotions were identified across the focus group interviews, and various themes have been constructed to capture specific beliefs that were shared among the parents. The belief dimensions that will be presented here can also be found in previous literature: (1) beliefs about the value of emotions, (2) beliefs about the value of controlling emotions, and (3) beliefs about the socialization of emotions (Castro et al., 2015; Ford & Gross, 2019; Lozada et al., 2016; Parker et al., 2012). In addition, a fourth dimension will be presented that has been constructed as a result of the current study: (4) beliefs about the variability of emotions. Although there are similarities between the present study and previous findings, this thesis also highlights new and unique aspects of these

already theorized dimensions. Figure 1 depicts the four overarching belief dimensions with their respective themes. Examples from the various interviews will be presented along with the themes as supporting evidence and discussed in light with previous literature. The examples are in Norwegian and have not been translated to English to avoid losing their meaning, and to grant the graders of this thesis more direct access the parents' sayings.

To anonymize the participants, they are listed as either mothers or fathers, paired with a number, which focus group they participated in, as well as their cultural background. While the Norwegian parents have been identified as Norwegian, the parents from the mixed cultural groups have been given broader cultural identities to further anonymize them. Thus, instead of their respective countries of origin, the continent which they come from is mentioned. Moreover, the choice of which examples to include was influenced by their suitability to capture the core meaning of the themes, as well as to include a variety of voices. Some participants are referenced more than others, as they spoke more often and more eloquently.

Figure 1.

Belief dimensions with themes



4.1 Beliefs about the value of emotions

The present dimension represents parental beliefs about the value of emotions, and the themes that will be discussed here are: (a) all emotions should be expressed, (b) negative emotions are harmful, and (c) negative emotions can be valuable. During the interviews, the parents talked both directly and indirectly about the value of experiencing and expressing

emotions. The experience and expression of emotions are concepts that are often intertwined and used interchangeably in everyday conversations. Hence, the terms are used interchangeably in the present study as well. Furthermore, while the parents mentioned both positive and negative emotions in these discussions, they were more concerned with negative emotions. A reason for the lack of explicit statements regarding the value of positive emotions may be that their value is implied and thus do not need to be commented on. However, it should be noted that positive emotions were not completely absent from the discussion, just not as salient as negative emotions. As such, the themes discussed below are primarily focused on negative emotions.

4.1.1 All emotions should be expressed

Across all focus groups, parents expressed a strong belief in the importance of discussing emotions with their children, as well as expressing a variety of emotions across different contexts. The parents believed that both children and adults should express all their emotions. A lot of the parents appeared to have set times in the day or week where they would focus on and talk about emotions with the family, for instance at dinner. Other parents stated that such talks tend to happen when they recognize that their children need them, for instance, when they can see that the child is upset or very happy. Overall, despite some variations in when and how often they would talk about emotions with their children, there was a clear agreement among the parents that it was important to talk about and express all emotions.

Notably, parents in all groups stressed that *all* emotions, both positive and negative, should be expressed. While a few parents commented that they would not express negative emotions in front of their children, most of the parents in the focus groups believed that children ought to see their parents express a variety of emotions so that they can learn that all emotions are normal and okay to express. As mentioned, these discussions tended to be centered around negative emotions. Parental expression and discussion of emotions was mentioned as important as it would give the parents the opportunity to model and teach their children how emotions are expressed, as well as that it is accepted to express emotions. Children's expression of negative emotions appeared to be valuable to the parents because it provided them the opportunity to know how their children are feeling, and to help them handle these emotions. These beliefs overlap with socialization beliefs, as they entail both beliefs about the value of expressing and discussing emotions as well as beliefs regarding the parents' role in socializing and guiding their children (beliefs about socialization will be discussed in more detail later). Arguably, these beliefs reflect more of an acceptance of the

expression of negative emotions rather than an evaluation of them as “good”. However, across all groups a belief in the intrinsic value of emotions was also observed. The parents emphasized that expressing a variety of emotions is valuable because it is part of human nature and life. Some parents also went further and expressed a belief that negative emotions have positive aspects, which will be discussed more later. The extracts below illustrate the value that all emotions are valid and should be expressed, as well as their intrinsic value.

Mother 6 (G3, Norwegian): Hjemme hos oss så er det ganske åpent synes jeg. Både sånn hvis noen er lei seg så kan barna gråte, og hvert fall jeg er sånn som kan gråte jeg også. Og la barna se det hvis jeg er lei meg for noe da. Men at vi da snakker om hvorfor, og på samme hvis man er sint da.

Mother 9 (G5, Middle Eastern): Jeg er veldig verbal med mine følelser, slik at de på en måte blir vant til å se det. Jeg er veldig opptatt av at de skal se alle regnbuens farger når det gjelder følelser. Ikke bare når jeg er glad, eller ikke bare hvis jeg er trøtt, eller sliten, eller lei meg. Så de lærer også å takle hverdagen uansett på en måte.

Mother 10 (G5, Middle Eastern): Men vi må også på en måte være ... Det er viktig at å være sint er også en del av våre følelser. At det er menneskelig, men at man på en måte kan kontrollere det, eller at man får, ja.

While there was a consensus among the groups that all emotions should be expressed, not all *forms* of expression appeared to be acceptable. When the parents talked about the appropriateness of emotional expression it was again in regard to negative emotions, especially anger. Parents in all groups indicated that there are socially appropriate ways to express emotions, which reflects a belief in the value of controlling emotional expressions. While parents valued the expression of negative emotions, they also valued the need to control such expressions in the presence of others. It appears so that the parents accept and value emotional expression up to a certain point, and that social norms guide whether the expression is appropriate or not. In this way, the parents teach their children about social rules regarding emotions. These findings are line with the idea that emotional competence is embedded in cultural contexts that influence the appropriateness of emotional expression, and thus the parents’ expectations of their children (Friedlmeier et al., 2011). Across the different focus groups, especially the Norwegian groups, anger was highlighted as an emotion that the parents don’t like and find difficult to deal with. According to these parents, expressions of anger are not tolerated when they affect others. Emotion display rules that focus on

interpersonal sensitivity tend to foster relational emotional competence, which can be found in, for instance, many East-Asian societies where ego-focused emotions such as anger are viewed as disruptive and something that should be controlled (Wang, 2003). Interestingly, while Norway is generally viewed as leaning more towards individualism (Hofstede, 2001), the Norwegian society also displays collectivistic values (Bakke, 2023). This may be reflected in the parents' belief that expressions of anger can be harmful when they are disruptive. The examples below demonstrate these beliefs.

Mother 2 (G2, Middle Eastern): Det spørs hva hun blir sint på. Hvis det er noe irrasjonelt, og noe som - Hvis hun hever stemmen eller slår med dørene, da blir jeg sint. Og da hever jeg stemmen og sier at sånn skal ikke hun oppføre seg.

Father 6 (G4, Norwegian): Det er liksom sinne som det kan bli en reaksjon - de får lov til å være sinte og alt sånn. Men bare ikke la det gå utover noe som personer, eller ting, eller pynt.

4.1.2 Negative emotions can be valuable

In two of the focus groups parents also stressed positive aspects of negative emotions. While this was not reflected in all groups, it underlines a complexity in beliefs about the value of emotions that is meaningful and should therefore be highlighted. Interestingly, it was shame and guilt that were mentioned as having good qualities. The recurring sentiment was that these emotions are valuable because they work as a sort of moral compass for the child, indicating when they have done something wrong or before they do something wrong.

Notably, this belief was only expressed by parents from the mixed cultural groups, which consisted of mostly non-western parents. An increasing body of research suggests that the valuation of shame and guilt differs across cultural contexts (Wong & Tsai, 2007). Many non-western cultures place positive value on shame and guilt, which is consistent with the interdependent goals of self-effacement, adjustment to group standards and norms, as well as self-improvement. In cultural contexts that promote an interdependent self, experiencing shame and guilt is associated with adaptive consequences. In contrast, in cultural contexts that promote an independent self, these emotions are devalued because they are experienced by people who transgress (Wong & Tsai, 2007). Interestingly, although none of the Norwegian parents in the present study mentioned shame, previous studies have found that Norwegian parents strongly believe that shame is harmful (Gundersen & Gjøn, 2020). In fact, only in the mixed cultural groups parents appeared to be concerned with the harmfulness of shame,

although they discussed positive aspects of shame as well. This does not appear to be contradictory, as these parents emphasized that *intense* experiences of shame are harmful, which will be discussed in more detail later.

Beliefs in the value of shame are relevant as they can influence parental practices. For instance, Hong Kong Chinese college students were observed to value shame more than Asian and European Americans (Tsai, 2006 as cited in Wong & Tsai, 2007), and other research has demonstrated that Chinese parents are more likely to use shaming techniques in their educational strategies than American parents. They may discuss and disclose their children's transgressions in front of others to induce shame and socialize them to behave properly (Fung, 1999; Fung & Chen, 2001; Fung et al., 2003). The examples below illustrate the belief in the value of shame as expressed in the present study.

Mother 4 (G2, Middle Eastern): Her må vi liksom inn og liksom jobbe med det at skam er fint i bitte små dråper, hvor man skal regulere seg litt i forhold til den flokken, eller samfunnet man lever i, så skal man kjenne litt hvis man har gjort noe feil. Men hvis det blir overdrevent mye, så tenker jeg at "oi shit her, det er ikke fint, det er ikke bra".

Mother 9 (G5, Middle Eastern): For jeg vil aldri at de skal føle seg på samme måte da, og føle skam. Men samtidig så er det ikke en 100 % skadelig følelse å ha heller, for det kan også stoppe dem fra å gjøre ting som ikke er bra. For de tenker på hva andre - hvordan de blir oppfattet av andre.

4.1.3 Emotions can take too much space

This theme is somewhat in contrast to the first theme presented. While parents across all groups expressed the belief that it is important to discuss and express emotions, one group discussed how it sometimes can be "too much" – Emotions can at times take too much space in their everyday lives. Another group talked about not letting emotions take the overhand, contrasting the concept of emotions with rationality and boundaries. This underlined a belief in the value of controlling your emotions. These beliefs do not necessarily suggest that the parents do not value emotions like they expressed above, but rather it highlights the complexity of parental beliefs and how these beliefs can vary depending on the context. The findings suggest that parents today may experience some ambivalence in regard to emotion socialization practices: on one hand they agree and engage with findings from psychology – frequently disseminated in Norway in newspapers, podcasts, and social media which suggest

that talking about and expressing emotions is vital for children's socioemotional development. On the other hand, they also express that it is not always as easy to do this in practice, as emotions can take too much space

Notably, the parents that expressed these beliefs were from the mixed cultural groups. Perhaps the belief that emotions take too much space is felt more saliently by parents from other cultures that are not as child centered as Norwegian culture is. This does not rule out that the Norwegian parents feel the same, but perhaps navigating two different cultural beliefs when raising a child in Norway makes these parents feel the pressure to consider emotional issues in their children's upbringing more prominently. Future studies may investigate this issue more in depth. The notions of emotions taking too much space, and not letting them take overhand are illustrated below.

Mother 4 (G2, Middle Eastern): Og igjen, sånn som ble sagt tidligere, jeg kjente meg veldig igjen i at det kan bli litt mye følelser. Både med å vise og også det å snakke om det.

Mother 9 (G5, Middle Eastern): At ikke alt går på følelser. Fordi man kan føle så veldig mye, men man må også på en måte klare å takle hverdagen, uansett hva slags følelser man går gjennom. (...) At de ikke lar følelsene ta overhånd.

4.2 Beliefs about the value of controlling emotions

While beliefs related to control are typically represented in prior literature as beliefs about the controllability of emotions (Ford & Gross, 2019; Parker et al., 2012), in the present study this belief dimension reflects the parents' beliefs about the need for controlling emotions. The reason for this is that the parents did not discuss whether emotions can be controlled or not. Rather, the belief that emotions are controllable was implied in their discussions of *why* emotions should be controlled. This may be because the interview guide did not contain any direct questions regarding control, which may have lent way to other control beliefs emerging during the interviews. As such, the focus here will be on the value of controlling emotions. The themes that will be discussed are: (a) negative emotions are harmful, and (b) the intensity sets the tone.

4.2.1 Negative emotions are harmful

During the discussion of whether emotions can be harmful, the parents' examples were mostly of negative emotions. While this may seem to be in conflict with the belief discussed above that there is value in expressing all kinds of emotions, it rather underlines the belief

expressed by the parents that there is value in controlling such emotions, depending on the context and the emotion's intensity. Some of the parents argued that emotions are not harmful by nature, but that they can become harmful when they are not regulated in a healthy manner. This again reflects a belief in the intrinsic value of emotions, as well as the value of controlling their intensity and form of expression. Parents across all groups explained that negative emotions can be harmful for both oneself and others when they are suppressed and not regulated/controlled. This belief in the harm of suppressing emotions reflects a Freudian hydraulic model (Freud et al., 1957): emotions can build up and if they are not expressed, but rather held inside, they can explode. This may again suggest a certain influence of psychological models and theories of emotion on parents' beliefs about emotions.

Father 4 (G3, Norwegian): Nei, fordi det er det som gnager deg. Hvis du er lei deg for noe lenge og ikke noen får gjort noe med det, så tror jeg det skader deg. Det går ut over deg selv og det kan gå ut over andre. Er du sinna over lengre tid, så går det ut over noen andre til slutt.

Father 2 (G1, Norwegian): Negative følelser kan jo opplagt være skadende. Altså hvis man ikke får hjelp til å håndtere det. Da kan det jo gå fra vonde følelser over i psykisk uhelse tenker jeg, på en måte etter hvert.

Furthermore, the parents' belief that unhealthy emotion regulation is harmful was also reflected in their belief that the dismissal and minimization of children's emotions is harmful. Interestingly, a Norwegian study based on a self-reports of parents' reactions to 12 different scenarios (the Coping with Children's Negative Emotions Scale), examined the role of parental emotion socialization on child emotion understanding and found that Norwegian parents have a tendency to be dismissive children's emotions (Bjørk et al., 2020). This study found that Norwegian parents reported more distress and emotion-focused reactions, and less punitive and minimizing reactions to children's negative emotions. While it appears so that parents from both this study and Bjørk et al.'s (2016) study use less minimization reactions, the emotion-focused reactions that were reported by Bjørk et al. (2016) are characterized by, among other things, distracting the child from their emotions. According to Gottman et al. (1997), this is viewed as dismissive parenting. This might suggest that while parents believe that dismissing emotions is harmful, their beliefs might not always align with what they do in every situation. This suggestion should be taken with caution, as both the current study's and Bjørk et al.'s (2016) sample is small and not necessarily representative of the Norwegian parental population. However, there is a cultural stereotype that suggests that Norwegians are

typically more dismissive of emotions (Bourrelle et al., 2022). It could be that the beliefs expressed by the parents in the current study are a result of social desirability and reflect the current psychological discourse around the emotion socialization of children. Below is an example of the parents' belief that dismissal and minimization of emotions is harmful.

Mother 10 (G5, Middle Eastern): Hvis de for eksempel ikke får - fra de er små ikke får lov til å gråte, for eksempel. Hvis man bare sier at "ja nå må du stoppe å gråte", og "det er ikke noe gråte for" fra de er små liksom. Eller at når de er lei seg, at man sier at "nei det ikke er noe å være lei seg for", eller hvis du på en måte ikke aksepterer følelsene da. For det er jo forskjellige følelser, og hvis man ikke aksepterer følelsene, så kan det på en måte føre til problemer, tror jeg, når de vokser. Ja, at det for eksempel kan føre til skam, eller at de føler seg ikke gode nok, eller at de kan føle seg mislykket, hvis ikke vi aksepterer følelsene da.

4.2.2 The intensity sets the tone

This theme highlights another aspect of the parents' beliefs that emotions can be harmful. Here, the focus is more on the intensity of emotions, negative as well as positive. Several parents across groups believed that intense levels of emotions are harmful. A possible explanation for this may be that intense emotions are often associated with mental health problems. For instance, Gross and Jazaieri (2014) found that emotions indeed are harmful when they are wrong in intensity, duration, frequency etc. Such associations may influence the parents' emotion regulation goals for their children, aiming to decrease the intensity of emotional experiences and expressions. Other literature suggests that parents who believe in the harm of intense emotions, may also believe that these emotions are better ignored, minimized, or punished, thereby reflecting a emotion-dismissing philosophy (Gottman et al., 1996). In the present study some parents shared the belief that intense emotions can be harmful, however, they also appear to believe in the value of expressing emotions. It appears so that these parents do not necessarily engage in an emotion-dismissing orientation, but rather stress the importance of emotion regulation, and thereby can engage in an emotion-coaching orientation. These findings may further highlight the complexity of parental beliefs, and how they relate to emotion socialization behaviors and meta-emotion philosophies. Below are examples that highlight the belief that intense emotions are harmful.

Mother 3 (G2, South American): Jeg tenker at det er jo mange eksempler på at det kan være negativt med - Altså at følelser de, ja - På den ene eller andre måten, enten

kanskje er for mye eller at du holder igjen. Men jeg tenker jo også generelt kanskje alt som er overdrevent er, det er kanskje ikke bra da. Det burde i hvert fall ... Ja. Det burde i hvert fall justeres på et eller annet vis.

Father 4 (G3, Norwegian): Men samtidig, hvis jeg er for glad, så kan det være slitsomt, skadelig for andre, ikke sant. Hvis du er superglad hele tiden, så kan noen synes det er tungt.

4.3 Beliefs about the socialization of emotions

This dimension of beliefs is about the socialization of children's emotions. The parents discussed their own and others' role in their children's emotion socialization, as well as their beliefs regarding how children learn about emotions. Furthermore, the parents also discussed what kind of strategies they tend to use when handling their children's emotions. The themes that will be presented here are: (a) parents are guides and role models, (b) children are also socialized outside of home, and (c) strategy depends on the emotion and situation.

4.3.1 Parents are guides and role models

Across all groups, parents shared the belief that they are responsible for socializing and guiding their children with regards to emotions. The parents stressed the importance of actively teaching children to understand and regulate their emotions, as well as when and where emotional expressions are appropriate. They believed that this not only had the benefit of preventing harm as a result of dysregulation, but also for children to functioning well with others in society. This may again reflect the scientific discourse around emotion socialization and emotion regulation, which parents in Norway have quite easy access to today. Consistent with the belief that it is important to talk about and express emotions, the parents believed that children learn by discussing and observing others' emotions. This appears to also be in line with previous findings that Norwegian parenting is dialogue-based (Hollekim et al., 2016). Below are examples of the parents' belief of being responsible for emotion socialization.

Father 7 (G5, South American): Det viktigste er å kunne sette ord på følelsene og veilede dem underveis, slik at de kan takle følelsene. Og bli kjent med dem og vite hva de kan gjøre med følelsene.

Mother 9 (G5, Middle Eastern): Jeg tenker jo at man også har ansvar for å lære dem. Lære dem hvordan de skal oppføre seg i forskjellige anledninger, og i hverdagen, og hvordan de skal være mot venner, og ukjente, og på skolen. Lære dem å differensiere på en måte.

The parents' belief that children learn through observation was also reflected in their belief that they are role models in the ways that they themselves express and react to emotions, which clearly reflects Eisenberg's model of emotion socialization (1998a). Indeed, from the parents' discussion of their role as guides and role models, several emotion socialization behaviors could be identified such as the discussion of emotion, coaching and modeling behaviors, and setting the emotional tone for the household. The parents' belief that they take a main role in the emotion socialization of their children also reflects the notion that the microsystem is the most influential on children's development (Bronfenbrenner, 1979).

Moreover, some of the parents stressed that being a role model did not only entail showing the children when, where, and how to express emotions, but also to explain when they themselves made a mistake and reacted in a wrong way. It seems that being a role model does not mean being a *perfect* role model. This notion of embracing your imperfections partly reflects the concept of wholehearted parenting developed by Brown (2015), which suggests having compassion for oneself to be vulnerable. This entails aiming towards self-improvement instead of perfection. Such a notion was also reflected in a Norwegian qualitative evaluation study of the website Foreldrehverdag.no (Viana et al., 2021), where parents discussed embracing not being perfect parents, as well as owning up to your mistakes. In the present study it appears so that the parents wanted to use their own mistakes as teachable moments for their children: if their emotional reaction was inappropriate, explaining this to their children gave them the opportunity to further learn about how one should react. It should be noted that previous studies have discussed how parents today still feel the pressure of being perfect, and that there are ambivalent feelings surrounding the notion of being perfect versus embracing your imperfections and being self-compassionate (Viana et al., 2021). The examples below illustrate the parents' beliefs of being guides and role models.

Mother 6 (G3, Norwegian): Ja, jeg tror vi som foreldre er store forbilder der. På hva som, hvert fall hva som er lov å vise, og at man tør å være åpen mot dem. Da er det jo lettere for de å være åpen tilbake.

Father 2 (G1, Norwegian): Men det er viktig på en måte, synes jeg da, også å innrømme at man reagerte på en litt feil måte da, til barnet. Å være rollemodell på den måten også. På en måte vise at det var feil og at alle kan gjøre feil.

4.3.2 Children are also socialized outside of the home

While parents across all groups viewed themselves as the primary source of emotion socialization, three groups also discussed that children are socialized outside of the home. For instance, a lot of the parents believed that their children are explicitly taught about emotions at school, which is another environment where they can learn from their interactions with peers and other grown-ups. The parents believed that reactions from others to the children's emotions play a vital role in teaching them social display rules. In previous literature, such socialization beliefs appear to vary both within and across cultures. For instance, the belief that children learn by observing others and by interacting with peers has been found in the Kipsigis in Kenya (Harkness & Super, 1986, 1997 as cited in Parker et al., 2012), and Tamang mothers in Nepal have been found to believe that children learn by themselves (Cole & Tamang, 1998). These findings suggest that the parents' culture may be a factor in their perception of their own and others' role in the emotion socialization of their children, and how children learn about emotions. The parents from the current study, again, appear to reflect Bronfenbrenner's ecological model (1979) by considering their own role as well as the role of others in the child's microsystem and their interaction (mesosystem). It seems that parents in Norway are quite influenced by psychological theories mainly developed in western industrialized societies, as illustrated below.

Mother 6 (G3, Norwegian): Også blir de jo sikkert formet på skolen også. Hva som skjer i klasserommet, og hvordan andre oppfører seg. De lærer jo sikkert masse av det også. Så snakker de jo mye om sånne ting på skolen også.

Mother 9 (G5, Middle Eastern): Jeg tror de lærer veldig mye av sosiale medier. Dessverre. De lærer jo av sine venner, familie ... Alle. De lærer av alt. Hva slags respons de selv får når de viser en følelse.

4.3.3 Strategy depends on the emotion and situation

During the interview, the parents were presented with a short clip from the children's movie *Inside Out* (Docter, 2015). In the scene one of the characters, an elephant, is sad after losing something precious to them. Two other characters try to help, they are characterizations of the emotions joy and sadness. First, Joy tries to cheer him up by trying to distract him. This strategy does not appear to work, and Sadness approaches him and acknowledges his emotions instead. In the movie, it is apparent that Sadness' strategy worked better, but it should be noted that we ended the clip before that was shown. While it could be gathered that

this was the right strategy without viewing the end, we wanted to put focus on the strategies, not their outcome. While discussing the clip we also called the characters “Blue” and “Yellow” instead of Sadness and Joy as to not invoke any biased responses.

The parents were asked to relate their own experiences to this clip and to imagine how they would have reacted. They were also asked what their reaction would be if the child expressed anger/had a temper tantrum. Across groups, most of the parents favored a combination of the two approaches, aiming towards a balance between them (though most leaned more towards acknowledging and discussing). During this discussion, it became clear that the strategy depends on the emotions the child was experiencing and the context of the situation. Several of the parents also highlighted that the needs of the child were what mattered the most – if they need a distraction or if they need to talk it out. This may reflect an aspect of Norwegian culture where children are valued and often placed in the center, as illustrated in the following quote from the data material.

Mother 4 (G2, Middle Eastern): Men barnets behov er jo det viktigste, ikke sant. Og ville hun hatt behov for den blå eller den gule? Det er det jeg tenker måtte styrt det. For nå trenger de ikke alltid den blå som skal sitte og kjenne på hver eneste følelse. Noen ganger så hadde det vært godt å ha en som drar deg i armen og "bli med meg å gjøre noe gøy". Sånn så liksom hadde latt nok hun styre litt hva kjennes ut som hun trenger da.

Moreover, the parents believed that different emotions require different approaches. For instance, they tended to believe that sadness is an emotion that needs to be felt and that children might need help to process it, hence the parents would acknowledge and talk about it as a strategy. In response to how they would handle their child’s anger, some parents discussed how anger is an emotion that has to be met with the same energy level, though not by being angry back, but by showing understanding and support. Some of the parents also stated that anger sometimes needs to calm down before you can talk about it – you have to give the child some space and let them come to you when they are ready. These beliefs appear to reflect the parents’ experiences from trying different strategies. For instance, one mother described how her children did not appreciate her trying to be calm when they were angry, perceiving this as provocative. Hence, matching their energy level seemed to work better. Other parents found that letting the child calm down on their own and seek them out if they need to talk worked the best. This may also reflect differences in the children’s needs, as well

as the parents' skills with different strategies. The examples below reflect the belief that different emotions require different regulation strategies.

Mother 4 (G2, Middle Eastern): Har du en sorg, så vet du at du skal inn i den sorgen med å stå der og trøste, men er du sint så trenger du regulering.

Mother 3 (G2, South American): Så hvis jeg har liksom hatt mer engasjement i meg, og vært litt mer sånn forstående "nå skjønner jeg at du er sint", nesten bare være med han litt inn i det sinnet, så har det vært mye bedre for ham.

Mother 6 (G3, Norwegian): Barna mine er ikke så mye veldig sinte nå lenger. Men da de var yngre, så synes jeg ofte det var greit at de bare fikk en liten time-out. At man bare lot de få være litt sinte en stund, og så kunne man kanskje begynne å snakke litt etter - når de hadde roet seg litt igjen.

Furthermore, the parents believed that their reactions would also depend on the situation, how serious they perceived it to be and whether the child's emotions were appropriate. As discussed in the first theme, the parents believed that there are appropriate and inappropriate ways to express emotions. Especially anger appears to be viewed as inappropriate because this emotion can be loud, violent, and disruptive. If the child has a temper tantrum in public, the parents may prefer to distract the child to avoid being disruptive and being judged. Arguably, this is quite characteristic of the Norwegian society, and it displays the more collectivistic values that Norwegian culture reflects. For instance, being loud and "taking a lot of space" in public is typically frowned upon in Norway, where being considerate of others is valued strongly.

Likewise, the parents discussed that they would use distraction if the situation was not that serious, which entirely depends on the parents' perception of the situation. What may feel like a big deal for the child, might be viewed as minor by the parent. One parent commented on the struggle of finding a balance between acknowledging the child's emotions, and trying to move on when they think it is not a serious situation. Arguably, the notion of putting the child in the center and their needs above all else may conflict with the parents' needs at times. As the parents themselves mention, sometimes it is simply easier to distract them, especially when they are very young. This may be a note of caution towards putting the emotion coaching philosophy on a pedestal, as parents need to find a balance between the child's needs as well as their own needs. The parents' belief that distraction is appropriate in situations they don't perceive as serious is illustrated below.

Mother 1 (G1, Norwegian): Hvis det ikke er veldig alvorlig, så er jeg nok tilbøyelig til å være litt den der som, litt sånn "nå går vi videre". Det er den vanskelige balansen mellom å anerkjenne at noe kan være vanskelig, og så også hjelpe barnet til å komme seg videre hvis det ikke er så alvorlig at man må skikkelig dykke ned i det.

Mother 6 (G3, Norwegian): Jeg tror kanskje at jeg brukte den gule versjonen mer da barna var små. Fordi at da kanskje de slo seg helt vrang på ting som ikke var så viktige da. At da var det kanskje lettere å distrahere dem. Mens nå som de er litt større, så tror jeg kanskje at jeg ville hellet mer mot den blå da. Men det lureste er sikkert en kombinasjon.

4.4 Beliefs about the variability of emotions

This belief dimension has been constructed for the present study and represents beliefs about the variability of emotions. During discussion, it appeared so that the parents have their own theories about what factors can explain variability in emotional expression and experience both within and between people. These beliefs encompass how emotional experiences and expressions vary between people and why, as well as how emotions can change during development and over generations. The themes that will be discussed here are: (a) emotional experiences are different in nature, (b) emotional experiences vary because of the environment, and (c) emotions change with time.

4.4.1 Emotional experiences are different in nature

Parents across groups expressed the belief that people express emotions differently. Many of the parents commented that this might be due to natural differences between people, such as personality and gender. They used examples of their children, themselves, and their own parents to underline such differences. Notably, the parents believed that it was good to show the children that people are different and that it is normal, as illustrated below.

Mother 6 (G3, Norwegian): Det er jo sunt for barna å se at ikke alle er like, og håndterer ting helt likt.

Mother 8 (G4, Norwegian): Mange har jo gleden langt utenfor seg, ikke sant. Og at det er greit og å vise følelser på forskjellige måter.

The parents' belief that personality and emotional experience and expression are connected reflects not only a congruence with psychological theories regarding emotions (Reisenzein et al., 2020), but also highlights the parents' belief that emotion socialization has

to be somewhat customized to the child's needs. Different children may have different needs. Furthermore, three of the groups discussed gender differences in emotions, and expressed beliefs that align with somewhat stereotypical concepts about gender and emotions. For instance, they noted that their daughters were more emotionally expressive, and their sons did not experience as much or were more inclined to keep it to themselves. Stereotypes regarding emotional expressiveness being the core difference between the genders have long been prevalent and appear to still hold in Western cultures (Fischer & Manstead, 2000). Beliefs regarding personality and gender differences in emotional expression are illustrated below.

Father 7 (G5, South American): Jeg synes at det er litt forskjellig, fordi jeg har tre barn. Tre forskjellige alder, og tre forskjellige personligheter. Det er forskjellige måter å takle og snakke om følelser.

Father 5 (G4, Norwegian): Ja det er som du sier, det er veldig stor forskjell på gutter og jenter egentlig. Jeg har jo en gutt og en jente. Som jeg føler det hvert fall så er det - gutteverden er litt annerledes enn jenteverden på akkurat det greiene der.

Mother 3 (G2, South American): Datteren min, hun synes det er veldig fint å snakke mye om følelser. Disse to gutta de gjør ikke det. Det er veldig tydelig, så de kan synes at det er litt mye. (...) Jeg vet ikke liksom om det er kjønn. Det blir liksom så tydelig da, siden det er begge gutta som er sånn og ikke hun som jente. Og jeg kan relatere det til egen familie, hvor jeg har to brødre og tre søstre, eller to søstre - Vi er tre søstre.

While some parents' discussion of gender differences indicated a belief in these differences being somewhat a result of different expectations and norms, other parents appeared to believe that these gender differences were natural. According to Eisenberg's model on emotion socialization (1998a), such beliefs may influence the parents' ERSBs, possibly leading to different practices and expectations towards their children based on their gender. Interestingly, of the three groups that discussed gender differences, two were the mixed cultural groups. These discussions appeared randomly, which may indicate that gender differences appeared more salient for these groups than the others. Similarly to how gender differences in different emotion beliefs appear to depend on the cultural context (as discussed in the introduction) (Brown et al., 2015; Parke et al., 2005), beliefs about gender differences and emotions could also be influenced by culture. However, it is not possible for the current study to determine any relations between the cultural backgrounds of the parents and their beliefs in gender differences.

Although Norway is one of the countries with the lowest recorded gender differences (Schwartz, 2008), notably one of the Norwegian groups also shared beliefs in gender differences based on stereotypes. It may be that similar discussions could have erupted in all groups if the interview guide had contained questions about gender and emotions. Moreover, as the current study is of qualitative nature, and quite few fathers participated in the focus groups, it is not possible to say much regarding gender differences in beliefs about emotions either. Overall, it appears so that mothers and fathers held similar beliefs. However, a previous study comparing emotion beliefs between Norwegian and Russian parents had a more balanced sample, and found beliefs about emotions to differ both between the gender of the parent and parents of girls and boys (Gundersen & Gjøn, 2020). These findings, together with the findings of the current study suggest that Norwegians may hold less gender equal beliefs when it comes to emotions. Future research may look further into both gender differences in emotion beliefs, as well as beliefs about gender differences in emotions. The examples below illustrate the parents' belief that gender differences are either connected to how they are reared and social norms, or natural.

Father 3 (G2, Southeast Asian): Jeg kommer jo i utgangspunktet fra en familie som ikke snakker så mye om følelser, så jeg er vant til å ikke snakke så mye om følelser. Jeg tror det har litt med kjønnsroller å gjøre. Jeg merker jo at hun er mer følsom, og viser mer følelser rundt min mor enn meg. Så det er min teori kanskje. Jeg selv har jo ikke opplevd det, så jeg - Av mine foreldre - Å ytre følelser eller vise følelser, så kanskje det er der det stammer fra.

Mother 3 (G2, South American): Men, jeg tenker også at det kommer litt sånn fra naturen sin side da at vi er forskjellige. Og hvilke roller vi har i, enten i samfunnet, men også i familier da, hvis man skal kalle det det ... Ja.

4.4.2 Emotional experiences vary because of the environment

The parents not only considered natural factors that may influence the expression of emotions, but environmental factors as well. This reflects the complexity of human development and biopsychosocial theories, such as the bioecological model of Bronfenbrenner (1979), that encompass genetic as well as environmental factors that influence and shape this process. The parents expressed beliefs in environmental factors such as a person's upbringing, their education and profession, and their cultural context being an influence in how they express emotions.

The belief in the influence of one's upbringing also reflects the parents' belief in their impact as role models. Furthermore, the parents also believed that differences in how skilled one is at discussing emotions with children is affected by their education and profession. For instance, having experience in the field of psychology, working in kindergarten, school or in healthcare were professions that were related to have better emotion socialization skills. Notably, these are professions that are predominantly filled by women, which indicates that gender roles may also play a role here although the parents did not directly express this. The extracts below are examples of the beliefs in the influence of upbringing and profession.

Mother 1 (G1, Norwegian): Jeg tror vi har hatt en ganske lik oppvekst i forhold til det der hvordan man snakker om følelser hjemme, og spesielt sånne typer negative følelser. Men så tror jeg nok at min samboer har hatt det litt strengere enn meg kanskje. En litt mindre sånn aksept hos sin far, spesielt for å... Hva som er lov da. Der vi er litt ulike så er nok kanskje jeg litt mer åpen for at barna kan vise enda litt mer ... Negative følelser enn han har vært da. Men det er jo sånne ting som vi også snakker om. Så jeg blir også litt mer bevisst på at det er kanskje noe man har med seg fra sin egen barndom.

Mother 5 (G3, Norwegian): Jeg er nok mye mer følelsesmenneske enn han. Jeg jobbet jo - der er jo lenge siden, men tidligere - jeg har jobbet ti år i barnehagen, og da var det veldig på det at hvor viktig det var å møte ungers følelser. "Jeg ser at du er lei deg, jeg ser at du er sint".

Father 6 (G4, Norwegian): Kona min jobber med skole og barnehage, så hun er veldig god på den biten.

Culture as an environmental factor was discussed in two focus groups, specifically the groups with parents who were not ethnic Norwegian. The parents in these groups represented a variety of different cultures, which led to interesting discussions regarding the relation between emotions and culture. While the present study does not aim to pinpoint any cultural differences, parents' own beliefs regarding these are highlighted here, which can illustrate how parents perceive cultural variation when it comes to emotional experience. This may reflect how emotions can vary both within and across cultures from the parents' own point of view, which may be a meaningful contribution towards the growing knowledge on the subject of emotion socialization across cultures (Friedlmeier et al., 2011; Parker et al., 2012).

It should be noted here again that the two mixed cultural groups were asked a set of extra questions (see interview guide). Interestingly, both groups discussed cultural differences spontaneously before these questions were asked. Perhaps culture was a more salient factor in their groups, as all members were non-Norwegian. This could also explain why the Norwegian groups did not comment on cultural differences, in addition to the fact that they were not asked directly about this subject.

Cultural differences in the expression of emotion were discussed especially in regard to anger. Particularly two parents from one of the groups turned the discussion towards how emotions are expressed in Norway while focusing on anger. They commented that they perceived that emotions are expressed much more strongly in their respective cultures than in Norway, where the threshold appears to be lower for perceiving emotional expressions as too intense. Interestingly, as discussed before, parents expressed a belief in the potential harm of intense emotions. Furthermore, the two parents noted that anger appears to not be tolerated in Norway. One of the parents explained that anger can be an expression of other emotions, but that this can sometimes be misunderstood and perceived as harmful by others. Interestingly, these sentiments appear to be in agreement with statements across all focus groups that anger is the emotion they like the least, and that it is the most difficult to handle. This adds another aspect to the belief that negative emotions can be harmful when they are not controlled and indicates that *where* the emotion is expressed also influences if it is perceived as harmful.

Another interesting comment that was made was that while it appeared to be less accepted to show strong emotions in Norway, there is more openness to talk about emotions in general. Considering that parents across all focus groups expressed the belief that it is important to talk about emotions, this statement appears to be true. Cultural variations in emotionality may arise in different ways, for instance, some may be more physically expressive, and others more inclined to discussion. The extracts below illustrate the belief that anger is not tolerated in Norway.

Mother 3 (G2, South American): Det blir kanskje veldig generaliserende å si det, men jeg opplever at det norske samfunnet tåler ikke mye sinne. Jeg er jo fra Latin-Amerika selv, og der er liksom sinne er lidenskap, og ... Ikke sant. Du skal liksom - Du viser alle følelsene, og sinnet er på en måte velkommen da, mens det er det ikke nødvendigvis her. Hva jeg har erfart. Så hans sinne har vært litt sånn problematisk for ham, fordi de har ikke forstått at sinnet hans er uttrykk for at han ikke viser sorg eller tristhet da. Så hans måte å få ut sin frustrasjon og sånt på.

Mother 4 (G2, Middle Eastern): Altså samfunnet vi er i nå, at sinne er nesten litt noe skummelt, det er jeg helt enig i.

4.4.3 Emotions change with time

The present theme represents parents' beliefs that emotions can change over time in accord with development, as well as that emotion socialization practices can undergo generational changes. This theme is comparable to the themes described in Parker et al. (2012) in the Changeability of Emotions dimension. Parents across all groups expressed the belief that children's age affects their emotional competence such as their ability to hide emotions, understand that their emotions can affect others, and communicate their emotions effectively. In line with this, scientific literature has shown emotional competence develops as the child ages (Saarni, 1999).

The parents also recognized that their children, as they develop, will have different needs in relation to emotion socialization and that the parents have to adapt to those needs and change their strategies. Those with younger children noted that they might have intense emotional reactions, but that these reactions would not last long. This reflects a belief that children's emotions can fluctuate rapidly. The parents discussed that they would use distraction more when their children were younger, but as they grew older, they recognized a need for discussing the emotions and guiding them. This underlines the notion of adapting to the child's needs that has been discussed before. These emotion beliefs about children's age and level of development are also in line with Vygotsky (1978) zone of proximal development, which entails that the experienced adults tailor their guidance and instruction based on the children's skill level. Furthermore, these beliefs have important implications for parental practices. For instance, parents who take developmental processes into consideration are likely to socialize emotions differently based on the child's age and skill level. Interestingly, beliefs regarding children's maturation and what they are expected to be able to do, as well as what they actually can do, varies cross-culturally (Cole & Tamang, 1998; Harkness & Super, 1985). It appears so that parents in the present study tend to hold beliefs that are in line with scientific literature, which might be representative of parents in Norway if we consider the large access they have to scientific discourse in general. The extracts below illustrate the belief that emotional competence and needs change throughout development.

Mother 1 (G1, Norwegian): De begynner å komme litt i den alderen, hvor de har litt bedre kontroll på impulsene på en måte, og hva slags følelser de viser ute.

Mother 8 (G4, Norwegian): Så jeg føler at min foreldrestil kanskje har forandret seg litt, med utviklingen til ungene da, egentlig.

The parents also discussed how emotion socialization styles change across generations, while reflecting on their own childhood and their parents' emotion socialization practices. The majority noted how there was little to no discussion about emotions at home when they were children, and some described how their emotions were ignored, minimized, as well as punished. While a lot of the parents stressed that the lack of talk about and recognition of emotions did not entail that they did not have a good childhood and felt cared for, a few parents recalled a toxic family life colored by abuse. A variety of childhood experiences emerged, some harsher than others, but the consensus appeared to be that the parents perceived their childhood to lack the kind of emotion socialization practices that they now engaged in with their own children. The parents also reflected upon how such emotion socialization practices had changed as psychological theories developed and the psychological discourse on emotions became more prevalent in society.

Furthermore, the parents discussed generational changes in gender norms, especially for boys. Some of the fathers reflected on their own upbringing, and described how they did not experience their own fathers expressing love or talking about emotions. In relation to being a role model, these fathers believed that they should show their children that it was okay to express and talk about emotions as a man. This may also suggest a belief in gender differences being a result of norms rather than genetics. In line with Parker et al. (2012), the parents' beliefs in the present study appear to reflect a historical shift toward a greater concern and knowledge of children's emotional lives. The extracts below illustrate the parents' own childhood experiences and recognition of changes in emotion socialization styles.

Mother 5 (G3, Norwegian): Men jeg vet at det er litt mer med tiden og, at det ikke var like vanlig på 80-tallet på en måte, at foreldrene spilte ikke så mye på følelsene. Så ja, jeg synes selv at det var en forskjell i forhold til hvordan jeg hadde det følelsesmessig, eller ble møtt følelsesmessig når jeg var liten, kontra jeg prøver å møte mine. Det er nok enda mer oppi lys og oppi dagen nå enn hva det var da. Mer fokus på det.

Father 1 (G1, Norwegian): De viste aldri følelser. Mamma kanskje, men aldri - Jeg kan ikke minnes at han pappa gjorde det på det vis, sånn som jeg gjør i dag. Jeg gir en klem hver dag før jeg drar på jobb, og sier "ha en fin dag".

4.5 Summary of findings and discussion

In sum, the parents from the present study believe that it is important to talk about and express emotions. However, this is not always attainable and sometimes the parents find that emotions take too much space, which reflects some ambivalence in the parents' beliefs. Positive as well as negative emotions were believed to be valuable, though the parents also expressed a need for controlling emotions as they can be harmful when they are dysregulated. Furthermore, the parents believed that they were responsible for their children's emotion socialization. In line with this, the parents discussed that they were guides as well as role models, although other people and environments such as school were also recognized as taking part in that emotion socialization. Socialization strategies in response to children's emotions appeared to depend on the specific emotion and context of the situation, as well as the parents' balancing between the child's and their own needs. Ambivalence is again reflected in the parents' belief that their children's needs are center, but also that their emotion socialization behaviors depend on what they are able to do in certain situations.

Moreover, the parents believed that emotional expressions could vary both within and between people, and that this was due to natural and environmental factors, such as personality, gender, upbringing, profession, and culture. Cultural variations between the Norwegian and mixed cultural groups were reflected in, for instance, the value of shame and anger. The mixed cultural groups appeared to value shame to a certain degree, and had a higher tolerance for expressions of anger. The Norwegian parents appeared to dislike the disruptive expressions of anger, stressing the importance of controlling intense emotions. Lastly, parents believed that children's emotional competence develops with their age, and that emotion socialization styles change across generations.

Across the different beliefs that have been discussed it is apparent that parents in Norway hold beliefs that are closely aligned with psychological theories, such as Bronfenbrenner's ecological model (1979) of development as well as Eisenberg's model of emotion socialization (1998a). This may also serve to create more awareness on how scientific findings are used and presented to parents, especially through interventions. For instance, while an emotion coaching philosophy may be the most beneficial for children's development (Gottman et al., 1996), the parents' needs should also be considered. As mentioned above, while the parents from the current study reflected a belief in the importance of emotion coaching, they also highlighted that it is not always possible in their everyday life. As such, we should be careful to promote certain discourses about what the best way of

parenting is and interventions to promote it, especially considering that the majority of studies in the field lack cultural variation.

Furthermore, the Norwegian context of the present study is reflected in the beliefs discussed: the child-centered focus, the influence of scientific discourse, as well as the concern with the disruptiveness of emotional expressions such as anger. Some of the cultural variations that have been discussed are representations of the parents' own perceptions around those variations, which is valuable in understanding cultural variation from the parents' own perspective.

5. Limitations and conclusion

There are some limitations that need to be highlighted. The group composition of the mixed cultural groups was quite heterogenous. Ideally, the groups would be monoethnic, which would have given the opportunity to look further into variations in beliefs across cultural groups in Norway. However, due to the difficulty of recruiting participants and the time frame of a master's thesis, we were only able to divide groups based on if they were ethnic Norwegian or from other cultural backgrounds. One may criticize this division, though the thought behind this was to ensure that parents from other cultural backgrounds were comfortable to talk about their unique experiences. We did not wish to single them out among Norwegian parents when we asked the questions that were especially targeted towards them.

Moreover, fewer parents than planned participated in each focus group. Recruiting more participants would have been more ideal and enriched the findings even further. Furthermore, very few fathers participated, which is a common experience in parental research. All this may further explain the lack of differing views and beliefs across gender. Those parents who were willing to participate may represent a group that is especially positive towards the subject of emotion socialization and may differ from other parents who did not wish to participate. Moving on from the group composition, there were also some limitations with the interview guide. As the present study is part of a bigger project, *Foreldrepraksis i Norge*, the interview guide was not limited to questions about emotion beliefs. This and the time limit did restrict the possibility of follow-up questions which may have given a deeper and richer insight into the parents' beliefs. Also, with regards to time limit, since there were a lot of questions and parents who were willing to elaborate, the interviews sometimes lasted longer than planned. This may have been a somewhat exhausting setting, especially when we held interviews in the evening. As one may deduct, tired parents may not be as willing to share at the end of a long interview. It is important to note that we

ensured the parents that it was okay to leave after the planned deadline had passed, so as to not pressure them into staying. Regarding the movie clip that was shown, while it did present a good opportunity for discussing the parents' own strategies to handling emotions, it may have limited the emotions that were discussed. However, other emotions were discussed throughout the interview, hence this may not be a big limitation.

The goal of the present study was to understand parental beliefs about emotions from the parents' own perspectives in the context of a Scandinavian setting. Through a qualitative design based on five focus group interviews, parents discussed their parental practices and shared their beliefs regarding various aspects related to emotions in the family. The study included not only ethnic Norwegian, but also parents from other cultural backgrounds that live in Norway aiming to give voice to parents who experience a multicultural parental practice. The present study provides further evidence for the existence of the previously theorized emotion dimensions (Castro et al., 2015; Ford & Gross, 2019; Lozada et al., 2016; Parker et al., 2012) with a picture of beliefs about emotions that sometimes appear to be ambivalent in terms of emotion socialization. The child's needs and the parents' needs may not always align, for instance, the child may need their emotions acknowledged and discussed and the parent needs to move on from the situation. Moreover, the current findings not only reflect the manifold of emotional beliefs, such as the value of expressing as well as controlling emotions, but also highlight the need for more qualitative studies on the subject set in different cultural contexts. Future research may benefit from these findings to generate quantitative measures that can assess these beliefs.

The current study highlights that while parents' beliefs about emotions appear to be in line with psychological theories on emotion socialization and the development of emotional competence (Bronfenbrenner, 1979; Eisenberg et al., 1998a), parents' ambivalence in everyday parenting should also be considered in interventions. For instance, emotional expression versus control, and the child's needs versus the parents' needs. This complexity is also illustrated in, the parents believe that socialization strategies depend on the specific emotion and context, as well as the child's needs. This suggests that future interventions may benefit from promoting flexible emotion socialization strategies, rather than "rigid", one size fits all approaches. Furthermore, cultural variations in beliefs underline the need for culturally sensitive parenting interventions that consider diverse beliefs and parental practices. In line with this, future research should investigate cultural variations in beliefs within Norway further, as these appear to have implications for emotion socialization behaviors.

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Appendix A: Interview Guide

Fokusgruppe intervjuguide

Hei, jeg heter [...], og hun heter [...] og vi kommer fra [...]. Vi er veldig takknemlige for at dere har sagt ja til å stille til intervju i dag, og setter stor pris på deres bidrag til vårt prosjekt.

Dette forskningsprosjektet er en del av foreldrepraksis i Norge, som har som formål å samle kunnskap om og øke forståelsen av dagens foreldrerolle og hvordan foreldre i Norge har det i dag. Dette prosjektet er også med på å danne grunnlaget for våre masteroppgaver.

Jeg vil minne om at **det vil bli gjort lydopptak**, og derfor setter jeg pris på om kun en person snakker av gangen. All informasjon er taushetsbelagt, og vil bli slettet når studien er avsluttet.

Vi vil stryke alt av identifiserbar informasjon fra analyse og rapport, slik at dere ikke skal kunne kjennes igjen. Jeg vil også be om at dere selv ikke deler denne gruppesamtalen med andre. **Dere kan til enhver tid trekke samtykket deres uten grunn**, og det kan også gjøres etter at intervjuet er ferdig – da er det bare å ta kontakt med Karine som er veileder eller Mona som er prosjektleder.

Selv om dette er et intervju, kan dere tenke på det mer som en samtale mellom alle i denne gruppen. **Dagens samtale skal handle om deres egne opplevelser av, tanker om og følelser rundt det å være forelder.** Dette er subjektivt, og derfor finnes det ingen rette og gale svar.

Intervjuet vil vare omtrent 1 og en halv time, og det er ikke planlagt noen pauser utover det dere selv ønsker. Så dersom dere har behov for en pause er det selvfølgelig bare å si ifra.

Har dere noen spørsmål før vi setter i gang?

Åpningsspørsmål (Parker et al., 2012):

Først ønsker vi at dere introduserer dere selv og forteller oss noe om hva barna deres gjør som får dere til å smile.

Overgang 1: Nå vil jeg gjerne snakke litt om deres tanker og følelser rundt det å være en forelder.

Tema 1: Tro og følelser rundt foreldreskap

1. Fri assosiasjonsteknikk: Skriv tre ord som kommer inn i tankene deres når dere hører ordet “foreldre”. **Be deltakerne om å skrive ordene i zoom-chatten.**

Notat 1 til intervjueren: Utforsk betydningen av ordene. Om de ordene er følelser undersøk hvordan disse følelsene kan ha endret seg over tid, det vil si fra barndom til ungdom, fra barn nummer 1 til barn nummer 2.

2. Hva er hovedutfordringene med å være en forelder tenker dere?

Notat 1 til intervjueren: Hvis de nevner at håndtering av barns følelser er en av utfordringene, husk å utforske hvorfor.

Overgang 2: Dette prosjektet har også fokus på å forstå hvordan foreldre møter barnets følelser, så nå skal vi snakke litt mer om deres tanker og praksis rundt følelser i familien.

Tema 2: Foreldre og følelser

1. Hvordan viser og snakker dere om følelser i familiene deres?

Notat til intervjueren: Utforsk på hvilke måter følelser uttrykkes hjemme, om det prates mye om og hvilke regler som gjelder for hvilke følelser og i hvilken kontekst (hjemme, i offentligheten)

Follow-up om de ikke snakker om å prate om følelser: Er det viktig å snakke med barn om hva de føler? Hvorfor?

2. Hvordan tenker dere barn lærer om det de føler og hvordan de skal uttrykke det?
3. Tror dere følelser kan være skadelige?
 - a. Hvorfor?
 - b. Hvilke følelser?
 - c. For hvem?
 - d. I hvilke sammenhenger?
4. Vis scenen fra Inside-Out-filmen [Inside Out](#) [Sadness comforts Bing Bong](#) og deretter ta opp følgende spørsmål (**Stopp video på 1:43**):
 - a. Tenk dere at elefanten er barnet deres. Vil dere identifisere dere mer med måten den gule karakteren eller den blå karakteren håndterte hans tristhet på?
 - b. Hvis elefanten/barnet uttrykte sinne/hadde et sammenbrudd, ville reaksjonen deres vært den samme?
 - c. Er det noen følelser som er vanskeligere å håndtere og snakke om?

Overgang 3: Nå vil jeg gjerne høre litt mer om hvordan måter å tenke og håndtere følelser på er lik eller forskjellig fra deres partner og deres foreldre.

Tema 3: Forskjeller og likheter i foreldres emosjonssosialisering, tro og atferd

Notat til intervjueren: I hele dette emnet, husk scenen fra filmen og deres egne eksempler gitt i forrige emne som en måte å sammenligne med de andre familiemedlemmene. Ville for eksempel partneren reagert på samme måte som han/hun ville gjort i filmscenen?

1. Hvordan vil dere beskrive måten følelser ble mottatt på av deres foreldre da dere var barn?
 - a. Hvordan har måten følelser håndteres på endret seg i deres familier gjennom generasjonene?
 - b. Er det noen ting foreldrene deres gjorde som dere vil ta med dere videre eller ikke i deres foreldrepraksis?

Note: Utforsk håndtering av følelser om de ikke snakker om det.

2. Hva er likhetene og forskjellene mellom deres egen og partnerens stil når det gjelder å håndtere følelser?
 - a. Hva tror dere forklarer disse likhetene/forskjellene?
 - b. Ser dere disse likhetene/forskjellene som gunstige eller utfordrende når dere oppdrar barna deres?
 - c. Hvordan forhandler dere rundt disse forskjellene?
3. Tror dere partneren deres sin foreldrestil påvirker deres egen stil (og omvendt)? Hvis ja, på hvilke måter?

Notat til intervjueren: Prøv å utforske forskjellene i stilene deres i forhold til deres tidligere svar om følelser

Overgang 4: Nå vil jeg gjerne høre mer om hva dere tenker om andre forhold som kan påvirke foreldrestil, som kulturell bakgrunn og hvordan samfunnet fungerer.

Tema 4: Foreldreskap, samfunn og kultur

1. Tror dere at det finnes en kulturell norm for hva det vil si å være en god forelder her i Norge?

- a. Gjelder det samme for mødre og fedre?
- b. Kan dere gi meg et eksempel?

Notat til intervjueren: Utforsk om det er spesielle sosiale miljøer, som f.eks., barnehage/skole

For gruppen med ikke-norsk bakgrunn

- c. Hva er forskjellene og likhetene mellom deres kultur og norsk kultur i forhold til å lære barna deres om følelser?
- d. Hvordan føles det for dere å være foreldre i en flerkulturell kontekst?

Notat til intervjueren: Utforsk de potensielle utfordringene ved å oppdra barn i ulike kulturelle kontekster.

2. Hvis dere ønsker å søke etter støtte eller råd om det å være foreldre, hvor søker dere hjelp?

Notat til intervjueren: husk å utforske sosiale kilder som barnehage/skole, helsestasjon, barnevern

- a. Tror dere at deres foreldrepraksis har endret seg på noen måte etter råd fra disse kildene?

Notat til intervjueren: utforsk også om foreldrepraksis rundt håndtering av følelser har endret seg etter rådene.

3. Tenker dere at innhold fra sosiale medier påvirker deres foreldrepraksis?
 - a. På hvilken måte?
 - b. Hvorfor/hvorfor ikke?
 - c. Hvilke temaer innen foreldreskap som diskuteres på sosiale medier synes dere er mest nyttige?

4. Blir dere påvirket av hva andre foreldre legger ut på sosiale medier om hvordan man skal være som forelder?

5. Blir dere påvirket av innlegg fra fagfolk, som psykologer, lærere eller pedagoger?

Notat til intervjueren: Undersøk om de ser effekten fra ulike sosiale aktører som positiv eller negativ.

6. Hvordan tror dere det ville vært å være en forelder uten sosiale medier?

- a. **Om foreldrene snakker om barnas mediebruk:** Foreldrene deres hadde ikke sosiale medier da de var foreldre. Tror dere det er annerledes for dere når det kommer til deres foreldrepraksis og bruken av sosiale medier?

Notat til intervjuer: Utforsk om de tror (og hvorfor) det ville være lettere å være forelder uten sosiale medier, som da foreldrene oppdro barn/ungdom.

Avsluttende spørsmål

1. Er det noe dere vil legge til i forbindelse med det vi har diskutert?
2. Hvilken del av samtalen var mest relevant for dere som forelder?

Notat til intervjueren: Undersøk også om det var temaer de fant mindre relevante.

Avslutningsvis: Kan dere fortelle oss noe dere er stolte av i deres rolle som foreldre?

Appendix B: Consent Form

FORMÅLET MED PROSJEKTET OG HVORFOR DU BLIR SPURT

Dette er en invitasjon til deg som tidligere har samtykket til å delta i prosjektet Foreldrepraksis i Norge. Vi inviterer nå noen av foreldrene som har svart på spørreundersøkelsen tidligere i studien til å bli med på et digitalt fokusgruppeintervju. Formålet med dette intervjuet er at vi nå ønsker å få en enda bedre forståelse av foreldres egne opplevelser rundt sitt foreldreskap og ulike temaer knyttet til det å være en forelder.

Deltakelse vil bidra med nyttig kunnskap som er viktig for økt forståelse av dagens foreldrerolle og hvordan foreldre har det i Norge i dag.

Alle deltakere vil motta et gavekort på 1000kr i etterkant av fullført intervju.

HVA INNEBÆRER PROSJEKTET FOR DEG?

Deltakelse i dette intervjuet innebærer å delta i et fokusgruppeintervju på Zoom. Intervjuet har som formål å diskutere foreldres egne oppfatninger av hvilke faktorer som bidrar til å forme deres foreldrepraksis. Samtalen skal handle om deres egne opplevelser av, tanker om og følelser rundt det å være en forelder. Dette er subjektivt, og derfor finnes det ingen rette og gale svar.

Intervjugruppen vil bestå av 4-6 foreldre sammen og vil ta ca. 1t 45m. Intervjuet vil foregå digitalt på zoom, og det vil bli tatt lydopptak. Det vil ikke bli tatt video-opptak av dere. Alle deltakere vil bli tilsendt et universalt gavekort på 1000kr etter fullført intervju.

Vi vil også be om samtykke til å kombinere informasjonen fra fokusgruppeintervjuet med informasjon du tidligere har samtykket til i foreldrepraksisprosjektet, dette gjelder både spørreskjemadata og registerdata.

MULIGE FORDELER OG ULEMPER

Deltakelse i prosjektet medfører få spesifikke fordeler og ulemper.

En mulig fordel kan være at du gjennom din deltakelse får reflektert over deg selv og din rolle som forelder.

Ulemper ved deltakelse vil være tiden intervjuet tar. For noen kan lydopptak oppleves som ubehagelig, men vi vil jobbe med å skape et trygt og komfortabelt miljø for deltakerne våre.

FRIVILLIG DELTAKELSE OG MULIGHET FOR Å TREKKE DITT SAMTYKKE

Det er frivillig å delta i prosjektet. Dersom du ønsker å delta, undertegner du samtykkeerklæringen etter at du har lest dette informasjonsskrivet.

Du kan når som helst og uten å oppgi noen grunn trekke ditt samtykke. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg.

Du kan kreve innsyn i opplysningene som er lagret om deg, og disse vil da utleveres innen 30 dager. Du kan også kreve at dine opplysninger i prosjektet slettes. Adgangen til å kreve sletting eller utlevering gjelder ikke dersom opplysningene er anonymisert eller publisert.

Denne adgangen kan også begrenses dersom opplysningene er inngått i utførte analyser.

Dersom du senere ønsker å trekke deg eller har spørsmål til prosjektet, kan du kontakte førsteamanuensis/veileder eller prosjektleder (se kontaklinformasjon nedenfor).

HVA SKJER MED OPPLYSNINGENE OM DEG?

Opplysningene som registreres om deg skal kun brukes slik som beskrevet under formålet med prosjektet, og planlegges brukt til og med 31. desember 2029.

Eventuelle utvidelser i bruk og oppbevaringstid kan kun skje etter godkjenning fra REK og andre relevante myndigheter.

Alle opplysningene vil bli behandlet uten navn og fødselsnummer eller andre direkte gjenkjennende opplysninger. En kode knytter deg til dine opplysninger gjennom ditt personnummer. Det er kun prosjektleder for hovedprosjektet (Foreldrepraksis i Norge), Mona Bekkhus, og Statistisk sentralbyrå som har tilgang til denne listen.

Publisering av resultater er en nødvendig del av forskningsprosessen. All publisering skal gjøres slik at enkeltdeltakere ikke skal kunne gjenkjennes. Lydopptak vil aldri bli publisert, og slettes under anonymiseringsprosessen. Etter at forskningsprosjektet er ferdig, vil opplysningene om deg bli oppbevart i 5 år. Årsaken til dette er både av kontrollhensyn og muligheten for å bli invitert til en oppfølgingsstudie på et senere tidspunkt.

Du har rett til innsyn i hvilke opplysninger som er registrert om deg og rett til å få korrigeret eventuelle feil i de opplysningene som er registrert. Du har også rett til å få innsyn i sikkerhetstiltakene ved behandling av opplysningene. Du kan klage på behandlingen av dine opplysninger til Datatilsynet og institusjonen sitt personvernombud ved å sende en e-post til Roger Markgraf-Bye: personvernombud@uio.no.

GODKJENNINGER

Regional komite for medisinsk og helsefaglig forskningsetikk har gjort en forskningsetisk vurdering og godkjent prosjektet (saksnr. 346141).

Prosjektet er også godkjent hos Norsk senter for forskningsdata (nr. 584188).

Vi behandler opplysningene om deg basert på ditt samtykke.

KONTAKTOPPLYSNINGER

Dersom du har spørsmål om intervjuet eller ønsker å trekke deg fra deltakelse, kan du kontakte Førsteamanuensis/veileder Karine Porpino Viana, k.m.p.viana@psykologi.uio.no, eller prosjektleder Mona Bekkhus, mona.bekkhush@psykologi.uio.no

Hvilke tider og dager passer for deg?

Kryss av **alle** alternativene som passer. Vi tar kontakt når tid og dag er valgt.

JEG SAMTYKKER TIL Å DELTA I FOKUSGRUPPEINTERVJU DER DET BLIR TATT LYDOPPTAK, SVARE PÅ ET KORT SPØRRESKJEMA, OG TIL AT MINE PERSONOPPLYSNINGER BRUKES SLIK DET ER BESKREVET

Ja

Nei

JEG SAMTYKKER TIL Å PÅ ET SENERE TIDSPUNKT BLI KONTAKTET I FORBINDELSE MED ANDRE OPPFØLGINGSSTUDIER

Kryss av ja her om du samtykker til at du kan bli kontaktet for videre oppfølgingsstudier.
Dette er frivillig og påvirker ikke din deltakelse i dette prosjektet.

Ja

Nei

Navn

E-post adresse

Appendix C: REK Approval



Region:	Saksbehandler:	E-post:	Telefon:	Vår dato:	Vår referanse:
REK sør-øst A	Elin Evju Sagbakken	rek-sorost@medisin.uio.no	22845502	19.03.2024	346141

Mona Bekkhus

Prosjektsøknad: Foreldrepraksis i Norge

Søknadsnummer: 346141 **Forskningsansvarlig institusjon:** Universitetet i Oslo

Prosjektsøknad: Endring godkjennes

Søkers beskrivelse

Formålet med dette prosjektet er å få ny kunnskap om hvordan foreldre møter sine barns følelser, og hva som bidrar til slik praksis. Resultatene fra studien vil kunne bidra til bedre veiledning av foreldre i hvordan foreldre håndterer sine følelser i møte med barna, og dermed på sikt bidra med ny kunnskap om hvordan foreldrepraksis kan bidra til å bedre livskvalitet og psykisk helse for barn.

Mer spesifikt ønsker vi å skaffe kunnskap om hvordan foreldre bidrar til at barn sosialiseres inn i en verden av følelser, også kalt emosjonssosialisering. Vi vil undersøke hvordan forskjeller mellom mor og far sin emosjonssosialiserende foreldrepraksis innvirker på deres foreldrestil, og hvordan deres forskjeller henger sammen med barns atferd og utvikling. Vi vil også undersøke hvordan kulturelle rammer påvirker foreldrestil. Dette vil bidra til ny kunnskap om ulike former for foreldrepraksis og hvordan foreldrene kan påvirke barns utvikling av for eksempel emosjonelle og atferdsmessige vansker. Vi vil videre kunne studere samspill mellom risiko i miljøet og genetiske konfunderende faktorer ved å se på foreldre som er i familie. I denne studien vil vi rekruttere 5000 foreldre av barn i alderen 4-12 år. Cirka 20% av foreldrene vil være tvillinger, ca 20% vil være født av foreldre som er tvillinger (barnas besteforeldre), og ca 60% er deres søsken eller partnere. Foreldrene vil bli rekruttert fra folkeregisteret. Vi vil også invitere underutvalg til kvalitative fokusgruppeintervjuer og observasjon av samspill med deres barn.

Dette prosjektet består i hovedsak av to deler, hvorav første del er på oppdrag fra Barne-, ungdoms- og familiedirektoratet (Buf.dir.) som finansierer en PhD stilling. Denne delen har som formål å kartlegge foreldrepraksis i Norge og hva som bidrar til hvordan foreldre forstår barnas følelser. Denne delen består både av en kvantitativ del (spørreskjemadata) og to kvalitative delstudier (observasjon og fokusgruppeintervjuer).

Del 2 vil inkludere registerdata og en oppfølgingsstudie og vil ha større fokus på barna. Planleggingen av del 2 er ikke ferdig, både fordi del 2 av studien vil basere seg delvis på

funnene i første del av prosjektet og fordi del 2 foreløpig ikke er finansiert. Det ønskes å legge til rette for del 2 i opprinnelig datainnsamling, for eksempel ved at foreldrenes opprinnelig samtykke inkluderer godkjenning for kobling til registre og å bli senere kontaktet for å bli spurt om de vil være med på en oppfølgingsstudie. Da del 2 ikke er planlagt i detalj, vil vi søke om etisk godkjenning av detaljene i denne delen i en endringsmelding på et senere tidspunkt.

Vi viser til søknad om prosjektendring mottatt 19.03.2024 for ovennevnte forskningsprosjekt. Søknaden er behandlet av sekretariatet i Regional komité for medisinsk og helsefaglig forskningsetikk (REK) på delegert fullmakt fra komiteen, med hjemmel i forskningsetikkforskriften § 7, første ledd, tredje punktum. Søknaden er vurdert med hjemmel i helseforskningsloven § 11.

REKs vurdering

Følgende endringer er vurdert:

Ny medarbeider;

Reidar Schei Jessen, PhD / Doktorgrad, forsker, Universitetet i Oslo. Han skal skrive og analysere kvalitativ delen.

Sekretariatet har vurdert søknaden og godkjenner endringene slik de er beskrevet.

Vedtak

REK godkjenner med hjemmel i helseforskningsloven § 11 annet ledd at prosjektet videreføres i samsvar med det som fremgår av søknaden om prosjektendring og i samsvar med de bestemmelser som følger av helseforskningsloven med forskrifter.

Prosjektet er godkjent frem til sluttdato 31.12.2029.

Etter prosjektslutt skal opplysningene oppbevares i fem år for dokumentasjonshensyn.

Enhver tilgang til prosjektdataene skal da være knyttet til behovet for etterkontroll.

Prosjektdata skal således ikke være tilgjengelig for prosjektet. Prosjektleder og forskningsansvarlig institusjon er ansvarlig for at opplysningene oppbevares indirekte personidentifiserbart i denne perioden, dvs. atskilt i en nøkkel- og en datafil. Etter disse fem årene skal data slettes eller anonymiseres. Vi gjør oppmerksom på at anonymisering kan være mer omfattende enn å kun slette koblingsnøkkelen, jf. Datatilsynets veileder om anonymiserings-teknikker.

Vi gjør samtidig oppmerksom på at det også må foreligge et behandlingsgrunnlag etter personvernforordningen. Dette må forankres i egen institusjon.

Sluttmelding

Prosjektleder skal sende sluttmelding til REK på eget skjema via REK-portalen senest 6 måneder etter sluttdato 31.12.2029, jf. helseforskningsloven § 12. Dersom prosjektet ikke starter opp eller gjennomføres meldes dette også via skjemaet for sluttmelding.

Søknad om endring

Dersom man ønsker å foreta vesentlige endringer i formål, metode, tidsløp eller organisering må prosjektleder sende søknad om endring via portalen på eget skjema til REK, jf. helseforskningsloven § 11.

Klageadgang

Du kan klage på REKs vedtak, jf. forvaltningsloven § 28 flg. Klagen sendes på eget skjema via REK portalen. Klagefristen er tre uker fra du mottar dette brevet. Dersom REK opprettholder vedtaket, sender REK klagen videre til Den nasjonale forskningsetiske

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komité for medisin og helsefag (NEM) for endelig vurdering, jf. forskningsetikkloven § 10 og helseforskningsloven § 10.

Med vennlig hilsen

Jacob C. Hølen
Sekretariatsleder REK sør-øst

Elin Evju Sagbakken Seniorrådgiver,
REK sør-øst A

Kopi til:

Universitetet i Oslo
Eivind Ystrøm, Egil Nygaard, Rune Flaaten Bjørk

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Appendix D: SIKT Approval



Vurdering av behandling av personopplysninger

Referansenummer

584188

Vurderingstype

DPIA

Dato

20.03.2024

Tittel

Foreldre praksis i Norge

Behandlingsansvarlig institusjon

Universitetet i Oslo / Det samfunnsvitenskapelige fakultet / Psykologisk institutt

Prosjektansvarlig

Egil Nygaard

Prosjektperiode

01.01.2022 - 31.12.2029

Kategorier personopplysninger

Alminnelige

Særlige

Lovlig grunnlag

Samtykke (Personvernforordningen art. 6 nr. 1 bokstav a)

Uttrykkelig samtykke (Personvernforordningen art. 9 nr. 2 bokstav a)

Behandlingen av personopplysningene er lovlig så fremt den gjennomføres som oppgitt i meldeskjemaet. Det lovlige grunnlaget gjelder til 31.12.2034.

[Meldeskjema](#)
Kommentar

Personverntjenester har vurdert endringen meldt inn 19.03.2023. Endringen innebærer at det er lagt til en ny prosjektmedarbeider som skal ha tilgang til data i TSD.

Det er vår vurdering at selv om det er gjort endringer, vil ikke endringene ha en påvirkning på personvernrisikoen i prosjektet, og at det derfor ikke er behov for å oppdatere selve DPIA-dokumentet. Prosjektet er fra tidligere vurdert i DPIA datert 18.05.2022.

MELD VESENTLIGE ENDRINGER

Dersom det skjer vesentlige endringer i behandlingen av personopplysninger, kan det være nødvendig å melde dette til oss ved å oppdatere meldeskjemaet. Før du melder inn en endring, oppfordrer vi deg til å lese om hvilke type endringer det er nødvendig å melde: <https://www.nsd.no/personverntjenester/fylle-ut-meldeskjema-for-personopplysninger/melde-endringer-i-meldeskjema> Du må vente på svar fra oss før endringen gjennomføres.

OPPFØLGING AV PROSJEKTET

Personverntjenester vil følge opp underveis (hvert annet år) og 30 dager før planlagt avslutning for å avklare om behandlingen av personopplysningene er avsluttet/pågår i tråd med den behandlingen som er dokumentert.

Kontaktperson hos oss: Line Raknes Hjellvik

Lykke til videre med prosjektet!