PARENT SOCIOCULTURAL CHARACTERISTICS AND PARENT-CHILD

RELATIONSHIPS INFLUENCING EARLY ADOLESCENT ETHNIC IDENTITY,

RELIGIOSITY, AND DISTAL ACADEMIC-RELATED OUTCOMES

by

JENEKA A. JOYCE

A DISSERTATION

Presented to the Department of Counseling Psychology
and Human Services
and the Graduate School of the University of Oregon
in partial fulfillment of the requirements
for the degree of
Doctor of Philosophy

September 2012

DISSERTATION APPROVAL PAGE

Student: Jeneka A. Joyce

Title: Parent Sociocultural Characteristics and Parent-Child Relationships Influencing Early Adolescent Ethnic Identity, Religiosity, and Distal Academic-Related Outcomes

This dissertation has been accepted and approved in partial fulfillment of the requirements for the Doctor of Philosophy degree in the Department of Counseling Psychology and Human Services by:

Ellen McWhirter	Chair
Elizabeth Stormshak	Member
Akihito Kamata	Member
Phillip Fisher	Outside Member

and

Kimberly Andrews Espy	Vice President for Research & Innovation/Dean of the Graduate School

Original approval signatures are on file with the University of Oregon Graduate School.

Degree awarded September 2012

DISSERTATION ABSTRACT

Jeneka A. Joyce

Doctor of Philosophy

Department of Counseling Psychology and Human Services

September 2012

Title: Parent Sociocultural Characteristics and Parent-Child Relationships Influencing
Early Adolescent Ethnic Identity, Religiosity, and Distal Academic-Related
Outcomes

I developed and tested a model of relationships between primary caregiver ethnic

identity and religiosity, primary caregiver experiences of discrimination stress, parent-

child relationships, adolescent ethnic identity and religiosity, and their impact over time

on adolescent academic orientation and positive future outlook. The sample consisted of

youth and their families participating in an ongoing family centered intervention trial in a

northwest metropolitan area. The theoretical frameworks that guided this study were

Bronfenbrenner's ecological systems theory, sociocultural theory, social identity theory,

and critical race theory. The hypotheses regarding the relationships between key variables

and supported by the aforementioned theoretical frameworks were evaluated using

analysis of variance techniques and structural equation modeling. Study findings suggest

that parental identity and cultural socialization influence adolescent religiosity and ethnic

identity in early adolescence. Primary caregivers' sense of ethnic identity and religiosity

directly impact cultural socialization of their children, which in turn influences adolescent identity development. The parent-child relationship plays a predominant role in positive youth outcomes (i.e., academic orientation and positive future outlook) above and beyond adolescent ethnic identity and religiosity considerations. Implications of the present study for both research and practice are discussed.

CURRICULUM VITAE

NAME OF AUTHOR: Jeneka A. Joyce

GRADUATE AND UNDERGRADUATE SCHOOLS ATTENDED:

 University of Oregon, Eugene, OR
 University of Notre Dame, Notre Dame, IN

DEGREES AWARDED:

 Doctor of Philosophy, Counseling Psychology, 2012, University of Oregon
 Master of Science, Counseling, Family and Human Services, 2009, University of
   Oregon
 Bachelor of Arts, Sociology and Gender Studies, 2004, University of Notre Dame

AREAS OF SPECIAL INTEREST:

 Social identity development
 Positive youth and emerging adult development
 Trauma and healing
 Community-based participatory action research

PROFESSIONAL EXPERIENCE:

 Graduate Teaching Fellow, Women's and Gender Studies, Eugene, Oregon, 2010

 Pre-doctoral Research Trainee, Child and Family Center, Eugene, OR, 2007 -
   2010

 Research and Evaluation Manager, Trauma Healing Project. Eugene, OR, 2008 -
   2010

GRANTS, AWARDS, AND HONORS:

 Diversity Excellence Scholarship, University of Oregon, 2008 – 2011

National Institute on Drug Abuse (NIDA) Minority Researcher Supplemental
Grant Recipient, Child and Family Center, 2007 – 2010

Alumni Scholarship, College of Education, University of Oregon, 2008

Lupori Family Scholarship, College of Education, University of Oregon, 2008

Promising Scholar Award, College of Education, University of Oregon, 2006

PUBLICATIONS:

Cortez, P., Duma, T., **Joyce, J. A.,** Olson, D., Peters, S. Todahl, J., et al. (2011). Survivor voices: Co-Learning, re-connection and healing through community action research and engagement (CARE). *Progress in Community Health Partnerships: Research, Education, and Action, 5(*2), 133- 142.

Joyce, J. A., O'Neil, M. E., & McWhirter, E. H. (2010). Aspirations, inspirations, and obstacles: LGBTQ youth and processes of career development. In C. Bertram, M. S. Crowley, & S. Massey (Eds.). *Beyond Progress and Marginalization: LGBTQ Youth in Educational Contexts* (pp. 126 – 147). New York, NY: Peter Lang Publishers.

McWhirter, E. H., **Joyce, J. A.**, & Aranda, C. L. (2009). An introduction to career counseling. In D. Capuzzi & D.R. Gross (Eds.) *Introduction to the Counseling Profession* (4th ed.) (pp. 263 - 291). Boston, MA: Allyn & Bacon.

Joyce, J. A. (2005). Gender acknowledgments and the concept of self from multiple Buddhist perspectives: Analyzing social frameworks in relation to reality maintenance. *Sociological Voices, 2*(1) 134-154.

ACKNOWLEDGEMENTS

I would like to express my gratitude and appreciation to my dissertation committee. First and foremost, I'd like to thank my chair, Ellen McWhirter, who provided tremendous support and guidance throughout the dissertation process and beyond. Without her continued support, this project would have not been possible. Also, Beth Stormshak provided support during the conceptualization of the project, and she also provided encouragement as I pursued research at the Child and Family Center. I would like to thank my family, my partner, Diana C. Peña, for her continued support and love, and friends for never letting me lose sight of my goals and passion for social change. Lastly, this research was supported in part by a pre-doctoral research minority supplemental grant, lROIDA018374, from the National Institute of Drug Abuse to Dr. Elizabeth Stormshak at the University of Oregon.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

Figure   Page

CHAPTER I

INTRODUCTION

The Introduction

Adolescence is characterized by a host of developmental expectations, changes, and challenges. Youth of color (i.e., persons of African American, Chicana/Chicano, Latina/Latino, Asian American, Bi/Multi-Racial and Native American ancestry) are faced with unique identity development challenges, as they must negotiate their sense of identity within a broader marginalizing social discourse (e.g., Eccles, Wong, & Peck, 2006). Many youth of color are able to navigate developmental transitions with few behavioral, academic, and emotional difficulties, while other youth have greater difficulty and may exhibit increases in problem behaviors and challenges in educational achievement (Guyll, Madon, Prieto, & Scherr, 2010). Parents and families serve as the foundational socializing agents for children and adolescents, and they help adolescents negotiate developmental challenges and changes (Collins et al., 2000).

Developmental literature emphasizes that a variety of parenting processes such as behavioral management (i.e., limit setting and positive reinforcement), relationship quality (i.e., trust and involvement), and parental monitoring (i.e., attention and tracking child behavior) play crucial roles in enabling positive youth outcomes (Dishion & Stormshak, 2007); however, a paucity of research addresses socialization practices that

1

build culture, identity, and related adolescent assets. The purpose of this dissertation study is to examine whether parental ethnic identity, religiosity, racial-cultural socialization, and quality of parent-child relationships in early adolescence is related to child identity factors and distal academic related outcomes in later adolescence.

Several theoretical frameworks are used to guide the study. Bronfenbrenner's (1979; 1989) ecological systems theory provides a detailed heuristic framework to better understand how interactions between a person and varying social contexts impact social development. Within this model, I analyze the family microsystem, which plays an important role in adolescent socialization. I also focus on macrosystem influences (i.e., societal discrimination and racism) on primary caregiver religiosity and ethnic identity. Specifically, dominant discourse that negates and devalues the cultures and identities of persons of color influences both parental socialization and adolescent identity formation. While Bronfenbrenner's model highlights the influence of the family microsystem on the individual, the model does not specify how these processes work. Thus, I utilize Vygotsky's sociocultural theory to identify salient process variables.

The literature review is organized as follows: First, I describe the ecological model as a global conceptual framework for the study. Next, I discuss how parental ethnic identity, perceptions of discrimination stress, religiosity, and ethnic-racial socialization practices influence two adolescent cultural variables germane to this study- ethnic identity and religiosity. I also define and clarify salient concepts and terminology

2

associated with racial-ethnic socialization. I utilize Vygotsky's sociocultural theory to describe processes at the parent-child relationship level that impact subsequent adolescent outcomes. I further describe how the macrosystem influences primary caregiver racial-ethnic socialization practices. At the adolescent individual level, I describe identity development as a specific task within adolescent development. I discuss macrosystem influences on the formation of adolescent ethnic identity and religiosity. Then, I explore how these factors are directly associated with both positive and negative adolescent outcomes. Finally, I justify the selection of academic related variables as important outcomes for youth. The literature review concludes with research questions and study hypotheses represented by the structural equation model that was tested.

The Ecological Model of Development

Adolescent development occurs within interacting ecological contexts (Bronfenbrenner, 1979). Bronfenbrenner's (1979; 1989) ecological systems theory provides a detailed heuristic framework to better understand how interactions between a person and varying social contexts impact social development. The ecological model states that human development occurs within embedded ecological systems, and assumes that individuals are actively participating and creating their environments (Bronfenbrenner, 1979). Humans form reciprocal relationships between themselves and the environment. The theoretical framework highlights the bidirectional interplay between individual factors (e.g., identity and temperament factors), social relationships

3

(e.g., parent-child relationships) and broader societal influences (e.g., discrimination and racism), and how these systems interact to affect human development and experience. Within an ecological understanding of development, individuals' personal, social, and cultural contexts play important roles in identity formation, beliefs, values, and social behaviors.

Parental Influences

Ethnic-Racial Socialization. Based on the ecological model, researchers advocate a more complex understanding of the mechanisms of adolescent development (Collins et al., 2000). As children mature, other social relationships beyond the family context (e.g., peers, teachers, coaches) play important roles in development; however, parents continue to matter in influencing adolescent development (e.g., Scaramella et al., 2002). Parents play an important role in relation to cultural factors such as ethnic identity that extend beyond adolescence (Juang & Syed, 2010). Juang and Syed (2010) found that family cultural socialization was related to greater ethnic identity exploration and commitment among emerging adults. Parents transmit attitudes and behaviors about race and ethnicity to their children through both implicit and explicit processes. This process has been termed "racial-ethnic socialization" (Hughes et al., 2006). Hughes and colleagues (2006) discuss that the ethnic-racial socialization construct has multiple indicators that include *cultural socialization* (i.e., "parental practices that teach children about their racial or ethnic heritage and history that promote cultural customs and traditions and that promote

4

children's cultural, racial, and ethnic pride either implicitly or explicitly (p. 749),"

preparation for bias (i.e., preparing youth for discrimination experiences and coping with

discrimination) (p. 756), *promotion of mistrust*, and *egalitarianism* or *silence about race*.

These dimensions of ethnic-racial socialization have been evaluated separately in the

literature and are associated with different outcomes for youth (for thorough review, see

Hughes et al., 2006).

Of the four dimensions of ethnic-racial socialization for youth of color, cultural

socialization practices have been the most studied type of ethnic-racial socialization

(Hughes & Chen, 1997). For African Americans, cultural socialization has been

conceptualized as the transmission of knowledge linked to "Diasporic accomplishments,

communalism, and spiritual connections" (Bentley, Adams, & Stevenson, 2009, p. 256).

For other ethnic groups, cultural socialization promotes specific customs and traditions

related to the specific ethnic group's traditions, values, and beliefs. Cultural socialization

has been linked to greater psychological and behavioral adjustment (Davis & Stevenson,

2006) and greater engagement in cultural practices such as religiosity (Smith, 2003).

Preliminary evidence illustrates that this dimension of ethnic-racial socialization holds

promise for helping youth develop psychological and behavioral adjustment and

connectedness with ethnic traditions and practices. This evidence begs the question, what

are some of the antecedents to parental socialization practices? Specifically, what role

does parent identity play in cultural socialization messages?

5

Ethnic-Racial Identity. Brah (1996) proposes that how people understand themselves as racialized beings depends on a variety of factors including narrative/ life experience, interpersonal relationships, personal subjectivity, and also how people define salient aspects of self. Parents are constantly attempting to understand and enact social identities based on past representations and also conceptions of what they may become. Discursive racial-ethnic socialization practices address the processes by which cultural meanings are produced and understood. Hall and DuGay (1996) suggest that mechanisms that underlie discursive practices have been specifically related to identity and identity performativity, meaning how people "do" race/ethnicity and understand themselves as racialized beings. These domains of racialized experience may be extremely fruitful in helping to discern how parents choose to engage in ethnic-racial socialization practices. When discussing ethnic-racial socialization in the family context, it is important to explore parents' racial-ethnic identities and how these identities influence ethnic-racial socialization practices in the home.

Very few studies have examined how parents' identities influence their ethnic-racial socialization practices (Hughes et al., 2006). Of those few studies, Thomas and Speight (1999) found that African American parents with strong internalized racial attitudes are more likely to emphasize cultural socialization practices that instill racial pride for youth. Similarly, Romero, Cuellar, and Roberts (2000) found that Mexican/Mexican American parents with greater attachment to their ethnic group were

6

more likely to emphasize cultural socialization. More recently, Scottham and Smalls (2009) took a more nuanced look at the racial profiles of African American female caregivers and found that specific racial profiles of mothers were related to racial socialization practices and specific socialization messages. The author utilized a cluster analysis of the Multidimensional Inventory of Black Identity (Sellers et al. 1998: MIBI) to form 4 racial profiles (i.e., buffering, defensive, idealized, low affiliation, and moderate). The authors analyzed group differences on specific socialization messages. Scottham and Small found that "caregivers in the buffering defensive and idealized clusters reported transmitting racial pride, behavioral, and racial barrier messages at higher rates than caregivers located in the low affiliation and moderate clusters" (p. 816). From this emerging empirical literature, it appears that parent identities play an extremely important role in the types of explicit ethnic-socialization messages that are transmitted to their children, and parents with a greater attachment to their ethnic group emphasize instillation of racial pride and cultural heritage. Of note, a very weak literature base exists for the ethnic-racial socialization practices of White parents, and little is known of the precursors to those practices. Much of the literature in this area is conceptual rather than empirical and implicates that *cultural socialization* and *silence about race* are ethnic-racial socialization factors that impact how Whites socialize their children (Hughes et al., 2006). The influence of ethnic-racial socialization practices in the lives of White adolescents and primary caregivers has not been empirically explored.

Parental Religiosity. Not only does parental ethnic identity influence ethnic-racial socialization practices, but also parental religiosity impacts the types of cultural practices that are reinforced within the familial context. Parents have a primary influence on shaping children and early adolescents' church attendance habits, and religious parents more likely to raise their children religiously (Sherkat, 2003). Myers (1996) found that parental influences have been the strongest predictor of adolescent religious development. It is evident from this body of literature that caregivers' internalized ethnic-racial self-concept and religiosity influences the nature of parental teaching and modeling concerning two salient cultural factors- ethnicity and religiosity.

Parent-Child Interactional Influences

Child Sex Dynamics. As demonstrated by previous research findings, parental characteristics have been implicated in ethnic-racial socialization practices. Parental characteristics, however, are not the only factors that have been explored. Child characteristics (e.g., sex) have also been examined in conjunction with ethnic-racial socialization messages. Researchers have found mixed results in terms of the types of ethnic-racial socialization messages that are communicated to youth based on adolescent sex. In some cases, researchers have found no significant sex differences in cultural socialization practices for African American youth (e.g., Caughy et al., 2002; Hughes & Chen, 1997). On the other hand, differential racial socialization messages have been

found to be a function of gendered relations and perceptions of African American male and female youth. For example, Thomas and Speight's (1999) analyses of African American parents and their children found that the cultural socialization of boys emphasized negative stereotypes and coping with racism, while girls' ethnic-racial socialization messages were infused with achievement and racial pride. Similarly, with a sample of 358 African American adolescents, Neblett et al. (2009) found that differential patterns of racial socialization impacted boys and girls differently. Using latent class analyses, the authors identified three patterns of racial socialization experiences: High Positive, Moderate Positive, and Low Frequency. African American girls were more likely to report receiving Moderate to High Positive racial socialization messages than boys, meaning that parents placed more emphasis on the centrality of race with their girls. The role of adolescent sex in parental ethnic-racial socialization messages for African American youth remains somewhat unclear. Sex differences in ethnic-racial socialization messages for other ethnic groups have not been well explored in the literature. To provide better clarity, this study explored sex differences in the cultural socialization messages and practices.

Parental Transmission of Cultural Variables

The ecological model highlights the centrality of the family microsystem in child development, and Vygotsky provides a theory that emphasizes specific mechanisms of

transmission between parent identities and values and youth identities and values. Vygotsky's sociocultural theory (1978) posits that parents transmit particular values, beliefs, and adaptive behaviors within an "apprenticeship" in thinking, which occurs in social transactions between youth and parents. The transmission of particular values, beliefs, and adaptive behaviors for youth often occurs in collaborative dialogue with a model or influential adult. Collaborative dialogue implies active and equal engagement in the relationship. Within these interactions, parents have the ability to promote different types of social rules and behaviors related to morality and also social conventions (Smetana, 2000). According to Beveridge and Berg (2007), optimal parent-adolescent relationships will "be promoted when it occurs with the appropriate expressions and affirmations of autonomy, mutual engagement and the ability to provide guidance and ideas for decision making within a warm context" (p. 29). The degree of warmth and hostility in the parent-adolescent relationship plays an important role in supporting the adolescents' budding autonomy, self-reliance, and also their willingness to be influenced by their parents. In terms of identity development, Grotevant and Cooper (1998) advocate that movement from identity exploration to identity achievement statuses appears to be more feasible when adolescents are raised in a warm and supportive family context that reinforces individual self-expression. Not only has parental warmth been considered highly salient in the development of youth self-concept (Gray & Steinberg, 1999), but also kinship support and maternal warmth for African American adolescents in the 8th

and 9th grades served as primary factors in predicting adolescent ethnic identity (Lamborn & Nguyen, 2004).

The type and quality of the parent-child relationship plays an important role in the transmission of values and beliefs (e.g., Andrews, Hops, and Duncan 1997; Galambos, Barker, & Almeida, 2003; Gunnoe, Hetherington, and Reiss, 1999; Ozorak, 1989; Wilson & Sherkat, 1994). Warm and compassionate models who advocate certain behaviors are effective at eliciting the intended responses with the youth. Parent-child relationship quality has been examined in terms of specific aspects of ethnic identity development. With the exception of the Lamborn and Nguyen study, very little research has been conducted that explores the associations between parent-adolescent relationships, cultural socialization practices, and adolescent ethnic identity. Additional empirical research is also necessary to better understand the impact of these relationships with diverse ethnic groups. In summary, sociocultural theory proposes that children learn specific values, beliefs, and behaviors within collaborative dialogues with parents. When these interactions occur within a warm, supportive, and engaged context, adolescents are more prone to incorporate their parents' values within their emerging value set.

Adolescence and Identity

U.S. cultural developmental expectations of adolescents include the ability to transition to secondary school, learning the academic tasks that are required for college

and/or work, forming close friendships and romantic relationships, participating in activities outside of school, and forming a unified identity (Masten & Coatsworth, 1998). According to Erikson (1968), one of the primary tasks of adolescent development is the construction of identity. For Erikson, a realized sense of identity consists of subjective feelings of self that help to guide specific life choices and decisions. Erikson states that adolescents struggle with questions of identity and fidelity, "the opportunity to fulfill personal potentialities…to be true to himself and true to significant others… [and to] sustain loyalties…in spite of inevitable contradictions of value systems" (1968, p. 290). Erikson suggests that through processes of exploration and commitment, adolescents successfully resolve these challenges and develop the abilities to effectively function in environments and have a reasonable sense of control in life. Serpe (1987) theorizes that commitment to a particular identity relates to interactional commitment (i.e., the number of social relationships correlated with a given identity) and affective commitment (i.e., the affect associated with the potential loss of social relationships associated with that identity). These critical domains of identity commitment are intimately tied with both intrapersonal and interpersonal processes. Identity development processes contribute to psychosocial adjustment and healthy adolescent maturation.

Adolescent psychosocial developmental processes are multifaceted. Similarly, conceptions of identity are intersecting. Self is conceptualized as a hierarchal ordering of identities, and the probability of invoking a particular identity is contingent upon identity

salience across situations and social interactions (Serpe, 1987). Identity theory asserts that specific relationships exist among the self, society, and role performance (Serpe, 1987). The theory dictates that the self is a product of society and the individual's commitment to the self begins to shape the choices and role options available for the person. Adolescents grapple with intricate and complex questions related to both social (e.g., gender, race, ethnicity, and religious) and role identities (e.g., career). These intersectionalities within identity can be synergistic (Stryker & Serpe, 1994).

Social identity theory proposed by Tafjel and Turner (1979) states that individuals derive a sense of self-worth and social belonging from their group memberships, further, in-group membership status also influences impressions of out-group members (French et al., 2006). As a result of emerging cognitive and self-reflective capabilities for adolescents, varying social identities, including ethnic identity, become particularly salient. Ethnic identity has been conceptualized as a multifaceted conception of self that includes a positive affirmation of an individual's ethnic group affiliation and commitment to the individual's ethnic affiliation (Phinney, 1990). Phinney (1992) defined the content of ethnic identity as the "actual ethnic behaviors that individuals practice, along with their attitudes toward their ethnic group" (p. 64). This definition encompasses both "ethnic performativity" and psychological and affective inputs (i.e., emotional experience associated with group affiliation). How adolescents "do" their race and ethnicity may be related to their feelings and perceptions about their ethnic group, as well as access to

13

cultural practices and critical ethnic representations. Access to critical ethnic

representations becomes more challenging in social contexts that demean specific ethnic

groups based on phenotypic characteristics, thus constraining how individuals may

perceive and enact their identities. Critical race theorists posit that individuals, especially

persons of color, have the capacity to challenge traditional race paradigms and enact

transformative and liberatory solutions to constraining social stigmas based on race

(Solórzano & Yosso, 2002). Enacting transformative identities, however, depends on

one's awareness of social oppression and an active engagement in social justice efforts to

address inequalities (Freire, 1973).

Intersections of Ethnic Identity and Religiosity

For some ethnic groups, an aspect of "ethnic performativity" resides in religiosity.

In other words, the enactment of ethnic identity may manifest in engagement in specific

religious traditions, behaviors, and practices. Religiosity is a construct that involves

cognition, affect, interpersonal relationships, physiological dimensions and behavior (Hill

& Hood, 1999). Hill and Hood (1999) assert that religiosity consists of an individual's

religious identity (i.e., religious group affiliation and religious self-identity), engagement

in religious behaviors and practices (i.e., attendance at religious services or individual

religious practices such as prayer or meditation and adherence to moral values), and also

religious perceptions (i.e., religion's negative sanctions against certain behaviors).

14

Engagement in religious behaviors and practices serves as a developmental asset for youth and adolescents because it provides a system of meaning, social support, and social control. Religiosity among adolescents is often associated with personal life meaning and prosocial tendencies (Furrow, King, & White, 2004), school success and educational outcomes (Regnerus, 2000), destigmatized racial identities for African American youth (Brega & Coleman, 1999), and higher levels of work achievement and income (Brown & Gary, 1991). Religiosity has also been positively correlated with African American adolescents' commitment to their ethnic identity (Markstrom, 1999).

There are a number of relevant developmental correlates between adolescent ethnic identity and religiosity. Hughes, Witherspoon, Rivas-Drake, and West-Bey (2009) found that early adolescents who reported more cultural socialization from their parents reported more favorable views about themselves and their ethnic group, as well as greater academic self-efficacy and academic engagement. Milot and Ludden (2009) found that adolescents who reported that religion was important in their lives reported lower school misbehavior and higher academic motivation. In their analyses of a nationally representative data sample, Regnerus (2000) and Muller and Ellison (2001) found that religious involvement predicted greater educational expectations, higher standardized test scores, more time spent on homework, less truancy, and a lower likelihood of dropping out of high school. Taken together, these findings on ethnic identity and religiosity suggest a mechanism through which ethnic self-perceptions and engagement in religious

15

practices and activities may influence a number of positive youth outcomes such as being future oriented and also being successful at academic tasks and learning activities. Not only does ethnic identity development matter for adolescents, but also the literature suggests that religion has the potential to play an important protective role for youth, and especially for youth of color who are continually navigating their sense of identity within a particular social discourse. For this reason, religiosity serves as an important variable in the present study.

Negotiating Marginalized Social Identities

Adolescents must negotiate their sense of social identity within the broader social discourse on group membership. Social psychologists and cultural theorists contend that social identities are constructed and continually situated within particular social discourses (Hall, 1996). These discourses are often influenced by specific historical and institutional discursive formulations and practices (Hall, 1996). For example, racialized categories and classifications (e.g., categories such "Black" or "Latino") consist of ideological constructions of difference that may appear essentialist due to perceived similarities in phenotypic traits; however, conceptions of race rest upon the politics of social location and do not have a biological basis (e.g., Cameron & Wycoff, 1998; Hall, 1996). In other words, racial formulations and constructed identities are a function of political exclusions and histories of social oppression. Omi and Winant (1994) propose that race is a social construction that has been used to represent political conflicts and

16

interests. Clark, Anderson, Clark, and Williams (1999) operationalized racism "as beliefs, attitudes, institutional arrangements, and acts that tend to denigrate individuals or groups because of phenotypic characteristics" (p. 805). Conceptualizations of ethnicity and race differ because race is typically associated with phenotypic characteristics while ethnicity appears to be function of socializing processes. Racialized categories are cultural constructions that change throughout history and rest upon the politics of exclusion. Murry, Smith, and Hill (2001) suggest that family studies researchers examine cultural aspects of race and ethnicity to further clarify the impact of socializing processes within families.

Social marginalization plays an important role in how identities are constructed in the broader mainstream social discourse, and also within the subaltern discourse that emerges in the face of social oppression. People of color have been subjected to various social and psychological oppressions as evidenced by a history of chattel slavery and institutional forms of discrimination and separation for African Americans, xenophobic attitudes and anti-immigration policies that greatly impact Latinos in the United States, and cultural genocide and forced migration for Native Americans in the United States (Yakushko, 2009; Zinn, 2003). Stigmatizing identity representations and stereotypes often accompany socially oppressive conditions, and these conditions have the potential to lead to alienation from self and others (Fanon, 1967). For example, women of color are often seen to be in "double jeopardy" because they contend with both racism and sexism.

17

Szymanski and Stewart (2010) examined both internalized racism and sexism in a sample of African American women. The authors found positive associations between perceived racism and sexism "suggesting that there may be an accumulation of disadvantage with African American women being at increased risk for multiple forms of oppressive events and/or there may be overlap or fusion in their experiences of external racism and sexism" (Szymanski & Stewart, 2010, p. 234). Despite stigmatizing representations that may contribute to internalized forms of oppression, individuals continually subvert social meanings through political struggle and advocacy. How particular individuals are represented in the public discourse, may differ from how they perceive themselves or their social group in the private discourse (Sellers, et al., 1999). As such, racialized identities are not fixed, but flex in response to sociopolitical discourse.

Adolescents are able to perceive oppressive social discourse. Quintana's (1998) social perspective of ethnicity suggests that between the ages of 10 and 14, adolescents of color display an awareness of a social hierarchy among various ethnic groups. During adolescence, individuals begin to understand how others use stereotypes and assumptions to perceive them. Adolescents face a number of challenges related to navigating historical and institutional discourse that may seek to marginalize the ethnic-racial identities of people of color. Individuals may need to actively seek to reject negative representations and controlling cultural images to deconstruct constraining representations and creatively author an empowering identity (Tajfel & Turner, 1986). For adolescents of color,

navigating contradicting value systems may be especially taxing given distinctive stressors and ideological stigmas directly related to their racial-ethnic identification (Phinney & Kohatsu, 1997). As adolescents begin to navigate the world of social discourse and hegemonic racial meanings to make sense of their identities, specific ethnic-racial socialization parenting practices may help to facilitate a healthy and integrated ethnic identity for youth and adolescents. Given the presence of discrimination and racism and the detrimental impact that discrimination can have on children and adolescents (e.g., Neblett, et al., 2008; Armenta & Hunt, 2009), parents of color in particular may seek to actively combat negative messages related to ethnic minority status or cultural heritage. Experiencing racial discrimination has been linked with higher levels of perceived stress, depressive symptoms, and lower levels of well-being for African American youth (Neblett et al., 2008). In addition, Armenta and Hunt (2009) found that for Latino youth personal discrimination was linked to lower self-esteem. In terms of psychosocial development, the consequences of oppressive racial discourse and subsequent unfair treatment, especially for youth of color, have the potential to be highly damaging.

Despite the presence of racial discrimination and racism, not all adolescents of color internalize negative portrayals of their racial group. Tajfel and Turner (1986) explain that members of low-status social groups may maintain psychological well-being in the face of discrimination by rejecting the negative evaluations of high-status out-

group members and highly valuing their socially devalued in-group. Individuals may engage in processes to redefine what it means to be a part of that group or fight to change the system that devalues the group. It has been suggested that the strategies that individuals use to cope with discrimination are based on group-esteem or factors related to how individuals perceive the social group (Crocker & Luhtanen, 1990). French et al. (2006) suggest that individuals with greater group esteem are more likely to attempt to change the oppressive racial discourse by redefining what it means to be a part of the group. Wong, Eccles, and Sameroff (2003) examined whether ethnic identity reduced the impact of perceived racial discrimination in schools and adolescent psychosocial functioning for 7th and 8th grade African American adolescents. The authors found that a greater attachment to an ethnic group buffered the impact of racial discrimination on academic self-concept and school achievement. Other empirical research findings indicate that a positive sense of in-group affiliation and engagement in ethnic practices has been linked with a number of positive youth development indicators such as academic orientation (Chavous et al., 2003) and higher self-esteem (Constantine & Blackmon, 2002). As illustrated, the protective effect of ethnic identity plays an important role in relation to perceived discrimination and also positive youth outcomes (e.g., academic orientation). Thus, the development of a positive ethnic identity, especially for African American youth, has proven invaluable for positive youth development.

Resisting Discrimination and Prejudice: The Role of Religiosity

Religiosity or spirituality may serve as a source of resilience to help overcome social threats to adaptation, such as racial discrimination and prejudice. Hunter and Lewis (2010) assert that spiritual and religious practice may buffer experiences of racial discrimination. Similarly, when examining racial stigma and religiosity, Berga and Coleman (1999) found that African American youth who were more religious had less racially stigmatized identities compared to those youth who were less religious. This research highlights the protective role that religion can play, specifically for African American youth, in a context of racial discrimination and prejudice. Pargament (1997) highlighted salient relationships between religion and coping with life stress and daily hassles. Pargament explains that individuals are more prone to turn to religion if they have a religious orientation (i.e., a system of religious beliefs, practices, feelings, and relationships). This orientation may be primed in times of crisis, challenge, fear, and/or uncertainty. Perceptions of racial discrimination may signal further religious devotion (e.g., praying and attending religious services), especially if individuals already possess a religious orienting system. As discussed, religion has the potential to be a source of resilience that aids individuals in coping with life stressors that include racial discrimination and stigmatizing racial ideologies. Additionally, individuals with a religious orientation may be more prone to engage in religious practices when experiencing challenge or threat.

Religiosity and spirituality appear to be important for specific communities of color. Empirical research findings consistently reveal that African Americans and Latinos, in particular, tend to rely on religion for coping than other racial-ethnic groups (e.g., Fitchett, et al., 2007). The African American church has played an important role for the African American community in terms of social support, political empowerment and advocacy, and providing educational opportunities (Mattis & Watson, 2009). The relationship between religiosity and ethnic identity has also been established in the empirical literature with individuals with greater affiliation with their ethnic group being strongly associated with religious involvement (Markstrom, 1999) and engaging in spiritual or religious practices in order to deepen her or his sense of connectedness with a Higher Power (Chae, Kelly, Brown, & Bolden, 2004). In the present study, I emphasize a global conceptualization of religiosity that encompasses religious behaviors (i.e., attendance and engagement in religious practices) and religious salience.

Religiosity is not only important for people of color, but demographic trends in the United States have also shown that religion matters in the lives of a majority of adolescents. Trends indicate that that the majority of American youth affiliate with some religious group or tradition (Smith, Denton, Faris, & Regnerus, 2002). Smith and colleagues (2002) also found that about half of American adolescents regularly participate in religious organizations in the form of religious service attendance and participation in religious youth groups. In 2000, the Gallup Youth Survey indicated that

63% of teens ages 13 to 15 said religion was "very important." Similar to the prevalence of religiosity for communities of color, religiosity also plays a role in the lives of all adolescents. Smith (2003) theorizes that religiosity effects adolescents through distinct factors: moral order and value, learned competencies (i.e., coping skills and resources), and social and organizational ties (i.e., social capital and extra-community bonds).

The Importance of Academic and Future-Oriented Variables

Having an academic orientation and a future orientation serve as protective factors for adolescents, and the development of these factors has been linked to cultural variables such as ethnic identity and religiosity (Chavous et al., 2003; Muller and Ellison, 2001). One of the 5 C's of positive youth development is competence, which includes academic competence and engagement (Lerner et al., 2009). Academic engagement includes the prerequisite motivations and thoughts that contribute to academic achievement. Students who succeed in the classroom are less likely to engage with peers who participate in risky behaviors (i.e., substance abuse or truancy) (Stanard, et al., 2010). Additionally, adolescents who have a future orientation or display beliefs about future accomplishments and experiences are more likely to experience positive developmental outcomes at school and future adjustment in emerging adulthood (Seginer, 2009). Taken together, these two variables play a prominent role in positive youth development.

23

Limitations of the Current Literature

The link between parental ethnic identity and religiosity and cultural socialization practices has been fairly well established in the literature. Additionally, the connection between parent-child relationships and positive youth outcomes has also been explored in the literature. Less is known, however, about how these parental factors and relationships combine to impact youth outcomes. Despite empirical literature and cultural theories that suggests an association between religiosity and ethnic identity, no empirical investigations have simultaneously explored how parental identity factors interact with cultural socialization messages to influence ethnic identity and religiosity and concomitant outcomes for diverse groups of adolescents. There is a substantial body of literature that addresses ethnic-racial socialization processes and outcomes for African American youth and families, however, empirical investigations with other ethnic groups lags behind. Salient parental factors and sociocultural contexts for other communities of color (i.e., Asian American, Latina/o, Bi/Multi Racial, and Native American) and Whites have not been well explored. Of those studies, most are cross-sectional designs and they do not capture developmental change over time (e.g., Hughes, Witherspoon, Rivas-Drake, West-Bey, 2009) Given that both ethnic identity and religiosity serve as protective factors for youth, especially for youth of color, it appears important to better understand the development of these intersecting cultural domains and associated outcomes. Additionally, in empirical investigations of cultural variables such parent ethnic identity,

religiosity, and cultural socialization, parent self-report typically is the only type of measure used. The current study represents one of the first investigations to evaluate parental cultural variables such as religiosity, ethnic identity, and cultural socialization practices using both parent self-report and observational measures, while also predicting child identity factors and other outcomes within a longitudinal framework.

Study Purpose

The present longitudinal study investigated the role of primary caregiver identity and other sociocultural factors in the development of early adolescent ethnic identity, religiosity, and subsequent academic-related outcomes. I analyzed how parents' ethnic identity and religiosity in the child's 6th grade year inform parental cultural socialization messages and practices to their adolescents in the 7th grade. I also analyzed subsequent child ethnic identity and religiosity in the 8th grade and other 9th grade outcomes. I examined the relationship between transmission of cultural socialization messages and the quality of the parent-child relationship, and how these relationships impacted the youth's internalized sense of ethnic identity and engagement in religious behavior and practice in the 8th grade. I analyzed how adolescent ethnic identity and religiosity in the 8th grade influenced academic orientation and perceived future orientation in the 9th grade. Given the literature that suggests ethnic differences in ethnic identity and religiosity for adults and youth (e.g., Fitchett, et al., 2007; Yasui, Dishion, & Dorham,

2004) and also potential sex differences in parental cultural socialization messages

(Neblett et al., 2008; Thomas and Speight, 1999), I also assessed how parenting

characteristics, religiosity, and experiences of racial discrimination stress differ by the

primary caregiver ethnicity. Lastly, I examined how cultural socialization differs by the

sex of the child.

My primary research questions and hypotheses are represented in Table 1 and

Figure 1 presents the proposed path model to address research questions 1 – 3.

Table 1.1. *Research Questions and Hypotheses*

Research Questions	Research Hypotheses
1. How do parents' ethnic identity and religiosity inform their cultural socialization messages to their adolescents in the adolescent's 6th grade year?	Primary caregivers with greater attachment to their ethnic group will also report higher levels of religiosity. Parents who perceive more racial discrimination stress will report more frequent church attendance and engagement in religious or spiritual practices. Lastly, greater involvement in religious or spiritual activities coupled with a greater attachment or positive affiliation with an ethnic group will promote socialization.

Table 1.1. (continued)

Research Questions	Research Hypotheses
2. How do parent sociocultural characteristics in the adolescent's 6th grade year impact youths' internalized sense of ethnic identity and engagement in religious behavior and practice in the 8th grade, and how are these relationships enhanced or deterred by the quality parent-child relationship in the 7th grade and cultural socialization practices in the 6th grade?	Primary caregivers with greater attachment to their ethnic group and who also report higher levels of religiosity will directly and positively influence the adolescent's self-reported ethnic affiliation and affirmation of ethnic identity and also adolescent religiosity. These respective relationships will be partially mediated by parent-adolescent relationship and primary caregiver cultural socialization practices.
3. How does adolescent internalized sense of ethnic identity and religiosity in the 8th grade influence adolescent academic orientation and positive future outlook in the 9th grade?	Adolescent ethnic identity in the 8th grade will be directly and positively related to 9th grade academic orientation. Adolescent religiosity in the 8th grade will be directly and positively related to 9th grade positive future outlook.
4. How do parenting characteristics, religiosity, and experiences of racial discrimination stress differ by the primary caregiver ethnicity?	Primary caregivers of color will report greater experiences of racial discrimination stress, report greater engagement with religiosity, and also report greater attachment to their ethnic group than White primary caregivers.
5. How does primary caregiver cultural socialization differ by the sex of the child?	No sex differences will be detected between adolescent girls and boys in terms of primary caregiver cultural socialization practices.
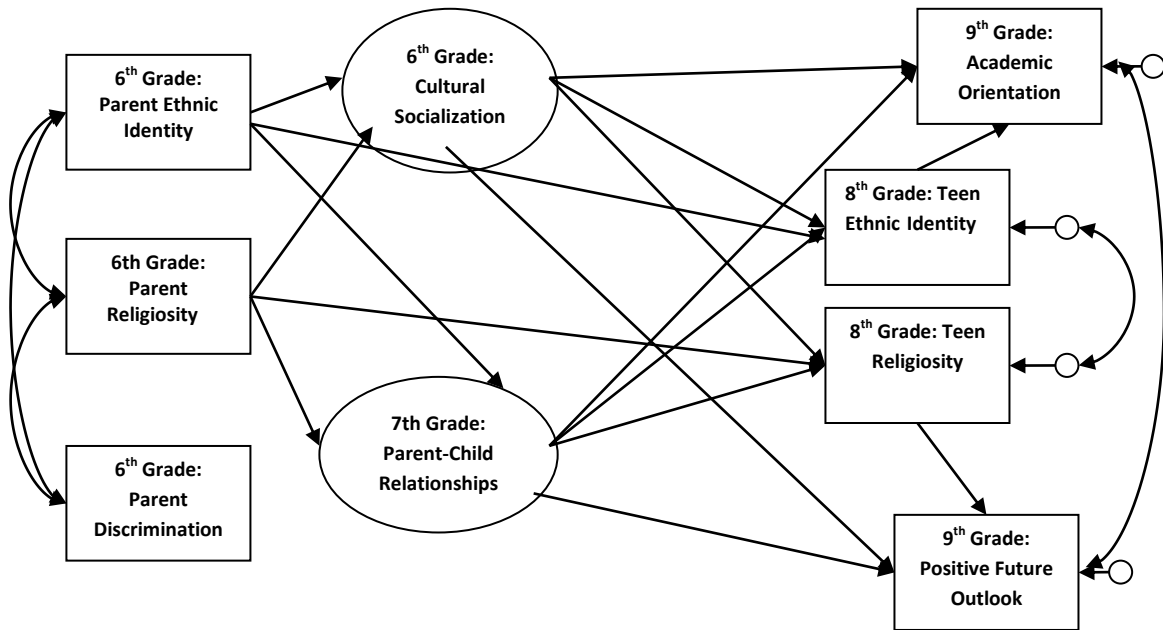
Figure 1.1. *The Proposed Path Model*

CHAPTER II

METHODS

Participants

The sample consisted of 592 youth from 3 middle schools in a large Pacific Northwest metropolitan area. Participants in the current study included a subsample total of 180 adolescents and their families participating in an ongoing family centered preventive intervention targeting the development of problem behavior among early adolescents. Adolescents and their families were selected for the current study based on the completion of an observational assessment procedure at the baseline. All youth and families for this study were those randomly selected into the intervention condition and control conditions. Only intervention families received the home-based observational assessment that included all of the measures in this study.

The majority of the primary caregivers in the current study were female (94%: 169 female primary caregivers). The self-reported ethnicities of the primary caregivers were as follows: 32 African American, 7 Asian American/Pacific Islander, 91 European American, 35 Latino, 2 Native American, and 8 Bi/Multi-Racial. The average age of the primary caregivers was 42.53 years old ($SD = 7.99$ years). Thirty-four percent of the primary caregivers in the sample, report an annual income less than $29,999; 28.2% of the sample report an annual income between $30,000-$59,999; and 39.85% of the sample

report an annual income between $60,000-$90,000 or greater. Additionally, thirty-one percent of the primary caregivers reported receiving a 4-year college degree or attending graduate school; 16.9% indicated receiving a high school diploma or equivalence; and 24.7% of indicated engaging in some college coursework.

The intervention for the sample was based on the Adolescent Transitions Program (ATP, Dishion et al, 2002), a family-centered intervention targeting the development of externalizing behaviors among early adolescents. At baseline, 20 African American adolescents, 6 Asian American adolescents, 35 Multi-Ethnic adolescents, 58 White, 7 Latino adolescents, and 2 Native American adolescents were among 180 youth and their families participating in an ongoing family centered intervention trial in a northwest metropolitan area.

Procedure

All adolescents and their families were recruited over several phases (i.e., introduction phase, school assessment phase, and family assessment phase). All students in the 6th grade at 3 middle schools were eligible to participate in the assessment. Researchers recruited families into the study in the fall of the adolescents' 6th-grade year by informing families about the ATP intervention program. If families chose to participate, they provided consent for student participation in the school-based assessment at the middle of the 6th grade year.

During the school assessment phase, consent forms were mailed or sent home from the principal and teachers. Classroom incentives were provided for the return of forms, and follow-up phone calls were made to parents who did not complete the form. Youth and their families participating in the study provided informed consent and adolescent youth provided assent. All families were informed of confidentiality and the potential for their assessment data to be used for research purposes.

After the school assessment, families were then recruited for the Family Assessment, the first phase of the intervention project. All students and families in the 6th-grade cohort were assigned randomly to either the intervention or control group. Details of the recruitment procedures for ATP intervention are reported in the Family Intervention for Adolescent Problem Behavior Grant (lROIDA018374, PI: Elizabeth Stormshak). Data for the current study was derived from the assessment measures that were administered during the first phase of the Family Assessment during wave 1 (6th grade), wave 2 (7th grade), wave 3 (8th grade), and wave 4 (9th grade). Both a primary caregiver and the adolescent completed assessments related to child behaviors, academic engagement, parenting behaviors, ethnic-racial socialization, and other related measures. The study maintained a retention rate of 81% between waves 1 and 4 (i.e., wave 1 = 180 families, wave 2 = 173 families, wave 3 = 164 families , and wave 4 = 145 families).

As a part of the home visit, families completed a series of seven 5 minute parent-child interactions. At the beginning of each observational paradigm, a research assistant

31

provided the family with instructions for the discussion. The current study will focus on one of the seven paradigms completed by the family (i.e., a family discussion on the cultural transmission of values). The cultural transmission task within the family observation procedure consisted of a discussion of what family values and aspects of their culture that they believed would be important in teaching their children, as well as what would be important for others outside their culture to know about their culture. This observational paradigm intended to capture patterns of contextualized ethnic-racial socialization interactions. The Observational Measure for Ethnic-Racial Socialization (OMERS) coding system consisted of macro ratings that captured the ethnic-racial socialization patterns of interaction among family members. Macroanalytic coding systems typically necessitate less coder training and coding time and require that coders synthesize family interactions and make global impressions about the interaction (Lindahl, 2001). Additionally, within this coding schema, coders account for the broader interactional context that includes relational/interpersonal dynamics. Family observational coding systems that include macroanalytic procedures help to capture meaning in family-level dynamics (Robbins, Hervis, Mitrami, & Szapocznik, 2001). The OMERS is a 41-item coding system that assesses various ethnic-racial socialization processes using a 9-point scale from 1 (*not at all*) to 9 (*a lot*) with codes for each informant (i.e., child, primary caregiver, and etc.). For the current study, Cultural Socialization, Ethnic Identity, and Spirituality/Religiosity OMERS domains were used.

Coding integrated information gathered from both content (e.g., cultural values, cultural experiences, and family expectations) and interpersonal dimensions (e.g., encouragement, disagreement, criticism, and etc.). This observational paradigm was designed to capture Cultural Socialization as defined by Hughes and colleagues (2006) and also Phinney's (1992) conceptualization of ethnic identity. All coders who utilized OMERS engaged in training on culture and youth and families of color and also on the coding manual. The training included guided readings, viewing various media central to issues of discrimination and culture, and observing videotapes of families of color. Yasui (2008) reported good internal consistency of the OMERS coding system with a product-moment correlation coefficient above .80 across all ethnic groups. For a detailed summary of the reliability and validity of the OMERS, see Yasui (2008).

Measures

All data for the parent report measures were collected at baseline assessment and included the following measures:

Socio-Demographic Information

A questionnaire was used to gather information at each wave of data collection about the primary caregivers and adolescent socio-demographics. Primary caregivers were prompted to report their sex (Female or Male), birthdate, and self-identified race/ethnicity (i.e., African American/Black, Asian American, European American/White, Native American/American Indian/Alaskan Native, Hispanic/Latino,

Pacific Islander/Hawaiian, and Other). Primary caregivers were also asked to report on their gross annual income within the following income ranges: less than $4,999, $5,000 - $9,999, $10,000 to $14,999, $15,000 to $19,999, $20,000 to $24,999, $25,000 to $29,999, $30,000 to $39,999, $40,000 to $49,999, $50,000 to $59,999, $60,000 to $69,999, $70,000 to $79,999, $80,000 to $89,999, and $90,000 +. Lastly, primary caregivers were asked to report on their highest achieved educational level (i.e., no formal schooling, 7th grade or less, Junior High completed, Partial high school completed (at least one year), High school (GED, public, private, prep, trade), Partial college (at least one year) or specialized training, Junior college/Associates degree (2 years), Standard college/University graduation (4 years), Graduate professional training, graduate degree).

Adolescents reported their own age and sex (Female or Male). Adolescents also reported their self-identified race/ethnicity (i.e., African American/Black, Asian American, European American/White, Native American/American Indian/Alaskan Native, Hispanic/Latino, Multi-Racial, Pacific Islander/Hawaiian, and Other), and grade level.

Primary Caregiver Measures: 6th Grade (Wave 1)

Ethnic Identity. Parental ethnic identity was assessed at wave 1 of data collection utilizing parent self-report on the Affirmation/Commitment subscale of a measure

initially developed by Phinney (1992) and observational data derived from the Observational Measure for Ethnic-Racial Socialization (OMERS). Processes of ethnic identity development typically include two dimensions: Exploration and Affirmation/Commitment (Phinney & Ong, 2007). The 6-item self-report Affirmation/Commitment subscale measure addressed one facet of ethnic identity development. Ethnic identity commitment is defined as sense of belonging in one's ethnic group and also the extent to which an individual has committed to a particular meaning for her or his ethnic identity. Ethnic identity achievement is often characterized by a resolved commitment to cultural values and an understanding of the meanings embedded in ethnic group membership. Phinney (1992) suggested that individuals with an Achieved ethnic identity status have positive feelings towards their ethnic group counterparts. This measure was originally intended to be used with youth and adolescents; however, processes of ethnic identity development are highly applicable across developmental phases. Ethnic identity development is a lifelong process that ebbs and flows with varying life experiences. Models of adult ethnic identity development illustrate that individuals may "cycle" through varying statues based on social narratives and involvements in the world (e.g., Cross' Nigrescence Model, 1991). Items on this measure are rated using a 4-point scale ranging from 1 (*not really*) to 4 (*a lot*). Obtaining a mean score derived a total score of ethnic identity affirmation/commitment. Examples of "I know what being in my ethnic group means to me," "I feel proud of my ethnic

group," and "I feel a strong connection toward my ethnic group." Higher mean scores on this measure indicate a greater sense of belonging and affiliation with the participants' ethnic group. Findings indicated that scores on this measure demonstrated evidence of "excellent" internal consistency for this self-report measure (i.e., $\alpha = .92$) (Kline, 2010).

The 4-item observational measure addressed a similar dimension of ethnic identity. Direct observations of families on cultural transmission task were coded using a macroanalytic coding system. Observers were asked to rate primary caregivers using a 9-point scale from 1 (*not at all*) to 9 (*a lot*) on items that included "How often do primary caregiver appear to value their membership in their ethnic/cultural group?" and "How often does the primary caregiver promote being proud or indicate the importance of one's cultural heritage?" Higher mean scores on this observational measure indicated a greater degree of ethnic affiliation and affirmation. Yasui (2008) reported consistent inter-rater reliability on observations of Ethnic Identity (i.e., $\alpha > .85$).

Although I had established a priori hypotheses regarding the number of factors, I performed an exploratory factor analysis (EFA) to investigate the emergent factor structure at the item level. Following the recommendation of Worthington and Whittaker (2006), I used a principal-axis factoring with an oblique rotation to allow the emergent factors to correlate. Missing values were deleted on a listwise basis. Items that did not load on a clear factor with a loading of .32 or higher were not retained (Tabachnick & Fidell, 2001). Data was screened to ensure that variables were approximately normally

distributed, and descriptive statistics (i.e., means, standard deviations, skewness, and kurtosis) were examined. Based on cutoff value of the absolute value of 2.0 for skewness and the absolute value of 7.0 for kurtosis (Chou & Bentler, 1995), all variables met the standards for further EFA analyses. I examined eigenvalues, scree plots, and interpretability of factors to determine factor retention. Using Kaiser's rule (i.e., a method of interpreting eigenvalues greater than 1.0 as the possible number of factor solutions), the initial analysis extracted 2 factors accounting for 68.58% of the variance of the items. Item commonalities were generally moderate to high (.50 - .92). Item communalities capture the proportion of variables' variance accounted for by common factors (Stevens, 2002). The pattern of factor loadings suggested that both of the extracted factors were uniquely defined (see Table 2.1). Visual inspection of Cattell's scree plot also confirmed that a 2-factor solution was appropriate. The identified factors were labeled as follows: 1) Self-Report Ethnic Affirmation and Commitment and 2) Observed Ethnic Affirmation and Commitment. The first factor, self-report ethnic affirmation and commitment, contained 6 items and accounted for 50.83% of the variance. The second factor, observed ethnic affirmation and commitment, contained 4 items and accounted for 15.17% of the variance. The correlation between the 2 factors was estimated at -.47. The negative correlation between the factors does not support one common ethnic identity factor. Inconsistencies in the observed measure's relationship to the self-report measure indicate that the measure may not accurately capture observed ethnic identity, thus, the observed

37

measure of ethnic identity was not retained for the final analysis. Findings indicated that

scores on the self-report measure demonstrated evidence of acceptable internal

consistency (i.e., α = .92). The self-report measure of ethnic identity was retained in the

final analysis.

Table 2.1. *Factor Loadings and Extracted Communalities for Primary Caregiver Ethnic Identity*

	EFA structure coefficients		
Item	1	2	h^2
I feel good about my cultural/ethnic background.	.90	.05	.77
I feel a strong connection toward my ethnic group.	.84	-.03	.73
I feel proud of my ethnic group.	.82	-.03	.70
I'm very sure about the role of ethnicity in my life.	.81	-.04	.63
I'm happy I'm a member of my ethnic group.	.78	-.00	.61
I do things that are in common to my ethnic group.	.64	-.04	.43
OMERS: Does the PC appear to value their membership in the cultural group?	-.01	-.96	.92
OMERS: Does the PC appear to have a lot of knowledge about their cultural or ethnic traditions and customs?	-.03	-.83	.66

Table 2.1. (continued)

	EFA structure coefficients		
Item	1	2	h^2
OMERS: Does the PC appear to be content in their membership to their culture?	-.05	.68	.50

Note. OMERS = Observational Measure of Ethnic-Racial Socialization.

Religiosity. Parental religiosity was assessed at wave 1 of data collection with 4 self-report items that addressed attendance at religious services, engagement in religious or spiritual practice, and also religious/spiritual salience. The self-report measure evaluated primary caregiver responses on a scale from 1 (*never*) to 4 (*once a week or more*), "How often do you attend religious-spiritual activities." Other items on this measure are rated using a 4-point scale ranging from 1 (*not at all*) to 4 (*a great deal*). Examples of items include, "I find strength & comport in religion-faith," and "I pray, worship, or meditate." Obtaining a mean score derived a total score of religiosity. Higher mean scores on this measure indicated a greater degree of self-reported religiosity. Findings indicated that scores on this measure demonstrated evidence of "excellent" internal consistency for the self-report measure (i.e., $\alpha = .95$) (Kline, 2010).

An EFA was performed to investigate the emergent factor structure at the item level. The underlying factor structure of scores on the religiosity self-report and observational measures was established using a principal-axis factor analysis with an

oblique rotation (Worthington & Whittaker, 2006). Cases with missing values were deleted on a listwise basis. I examined eigenvalues, scree plots, and interpretability of factors to determine factor retention. Using Kaiser's rule, the initial analysis extracted 2 factors accounting for 80.16% of the variance of the items. Item commonalities were generally moderate to high (.52 - .99). No item communality was below .32 (Tabachnick & Fidell, 2001). The pattern of factor loadings suggested that both of extracted factors were uniquely defined (see Table 2.2). Visual inspection of the scree plot also confirmed that a 2-factor solution was appropriate. The identified factors were labeled as follows: 1) Self-Report Religiosity. Findings indicated that scores on the self-report and observed measures demonstrated evidence of acceptable internal consistency (i.e., $\alpha = .92$).

Table 2.2. *Factor Loadings and Extracted Communalities for Primary Caregiver Religiosity*

Item	EFA structure coefficients		h^2
	1	2	
How often do you attend religious-spiritual activities?	.16	.63	.52
I pray, worship, or mediate.	-.10	.94	.83
I find strength and comfort in faith and religion.	-.10	.94	.84
I think about religion and spirituality daily.	.02	.90	.83

Table 2.2. (continued)

Item	EFA structure coefficients		h^2
	1	2	
OMERS: Does the primary caregiver report that religion/spirituality is important?	.99	-.04	.95
OMERS: How often does the primary caregiver report being involved in spiritual activities?	.76	.04	.61
OMERS: Does the primary caregiver appear to emphasize that spirituality or religion is an important part of life?	.99	-.01	.99
OMERS: Does the primary caregiver encourage relying or depending on spirituality or religion?	.92	.02	.86

Note. OMERS = Observational Measure of Ethnic-Racial Socialization.

Experiences of Racial Discrimination Stress. Lifetime experiences of racial discrimination stress were assessed at wave 1 of data collection. A 10-item measure that examined the extent to which the parents' were bothered by unfair treatment based on their race or skin color (MIC; Child and Family Center, 2004). This self-report measure related to experiences of discrimination and was adapted for the Project Alliance study from a measure originally used to assess experiences of discrimination among Native Americans (Chae & Walters, 2009). Items on this measure are rated using a 5-point scale ranging from 1 (*almost never*) to 5 (*almost always*). Obtaining a mean score derived a

total score of racial discrimination stress. Primary caregivers were asked to best describe how much a particular experience bothered them over their entire life. Examples of items include, "Have you ever been made to feel as if you don't matter, ignored, or that your opinions do not count?" "Have you ever felt as if you have been unfairly treated or singled out at work, the community, or by social institutions such as the police, schools, or social services?," and "Have you overheard negative comments about you because of your race/ethnicity." Higher scores on this measure indicate greater life disruption based on racial discrimination over their entire lifespan.

Similar to other EFA analyses, I used principal axis factoring with an oblique rotation (direct oblimin) to estimate. Missing values were deleted on a listwise basis. Using Kaiser's rule, the initial analysis extracted 2 factors accounting for 55.76% of the variance of the 10 items. Item communalities that capture the proportion of variables' variance accounted for by common factors were generally moderate (Stevens, 2002). Pattern matrices revealed that Item 1 ("Have you ever felt as if you have been unfairly treated or singled out at work, the community, or by social institutions such as the police, schools, or social services?" cross-loaded on both factors (i.e., .42 on each factor). Item 9 ("Have you ever been made to feel as if you are not like everyone else by someone from a different background because of your race or ethnicity?" also split across the two extracted factors (i.e., .35 on factor 1 and .52 on factor 2). Following Kahn's (2006) suggestion, items with factor loadings of less than .50 and a difference between factor

42

loading and cross loading of less than .15 were removed to ensure that the construct was being measured with adequate specificity.

After excluding items 1 and 9 from the EFA analysis and re-running the analysis, the analysis extracted 1 factor accounting for 54.45% of the variance of the 8 items. Inspection of the pattern matrix revealed moderate to high loadings for items on the respective factor (see Table 2.3). The pattern of factor loadings suggested that the extracted factor was uniquely defined. The identified factor was labeled as follows: Ethnic Discrimination Stress. These 8 items represented the extent to which the parents' were bothered by unfair treatment based on their race or skin color. A reliability analysis of the 8 items yielded a Cronbach's $\alpha = .87$.

Table 2.3. *Factor Loadings and Extracted Communalities for Discrimination Stress*

Item	EFA structure coefficients	
	1	h^2
Have you ever been made to feel as if you don't matter, ignored, or that your opinions do not count because of your race or ethnicity?	.82	.68
Have you ever had someone from a background different than yours identify with you, or tell you that they feel a connection to a group with which you identify because of your race or ethnicity?	.82	.50

Table 2.3. (continued)

Item	EFA structure coefficients	
	1	h^2
Have you ever had physical or verbal arguments because someone from a different background said something negative about you because of your race or ethnicity?	.75	.57
Have you ever had someone from a background different than yours identify with you, or tell you that they feel a connection to a group with which you identify because of your race or ethnicity?	.71	.50
Have you ever been taken advantage of because of your race or ethnicity?	.64	.41
Have you ever been expected to act in a stereotypical manner because of your race or ethnicity?	.58	.34

Cultural Socialization. Parental cultural socialization messages were assessed at wave 1 of data collection utilizing both self-report and observational measures. The self-report and observational measures related to experiences cultural socialization was adapted for the Project Alliance study from the theoretical and empirically supported work of Hughes and colleagues (2006). The 5-item self-report measure examined the extent to which parents teach children about their racial or ethnic heritage and history, teach their children cultural customs and traditions, and promote children's cultural,

racial, and ethnic pride. Examples of items include, "In our family we teach our children to be proud of our culture," "The history of our family's culture/ethnicity is important to teach our children," and "Our family is involved in cultural activities." Items on this measure are rated using a 5-point scale ranging from 1 (*not true*) to 5 (*always true*), with higher scores indicating greater engagement in cultural socialization practices. Findings indicated that scores on the self-report measure demonstrated evidence of "very good" internal consistency (i.e., $\alpha = .83$) (Kline, 2010).

For observational scores, I used the primary caregiver's Cultural Socialization dimension of OMERS. These 6-item codes summarize messages concerning the family's promotion/involvement in cultural traditions. Direct observations of cultural transmission were coded using macroanalytic coding. Observers were asked to rate primary caregivers using a 9-point scale from 1 (*not at all*) to 9 (*a lot*) on items that included "Does the primary caregiver promote being proud or indicate importance of ones heritage?" and "Does the primary caregiver discuss the importance of family members passing down cultural family values?" Higher mean scores indicated greater engagement in familial cultural socialization processes. Yasui (2008) reported consistent inter-rater reliability on observations of Cultural Socialization (i.e., $\alpha > .85$).

An exploratory factor analysis (EFA) was conducted was estimated using principal axis factoring with an oblique rotation (direct oblimin). Missing values were deleted on a listwise basis. Using Kaiser's rule, the initial analysis extracted 2 factors

accounting for 63.7% of the variance of the 11 items. Item commonalities were generally moderate to high. Inspection of the pattern matrix revealed moderate to high loadings for items on the respective factor. The pattern of factor loadings suggested that the extracted factors were uniquely defined. Visual inspection of the scree plot also confirmed that a 2-factor solution was appropriate. The identified factor was labeled as follows: a) Observed Parent Cultural Socialization and b) Self-Report Cultural Socialization. The first factor, observed cultural socialization, contained 6 items and accounted for 49.94% of the variance. The second factor, self-report cultural socialization, contained 5 items and accounted for 14.77% of the variance. The correlation between the 2 factors was estimated at .51. The generally moderate size of the factor correlations suggests that these two types of measurement are related, but not so strongly as to suggest that a smaller number of factors are needed. All of the observed variables produced statistically significant loadings on their respective latent variable factors, thus providing empirical support for the specified latent construct. Findings indicated that scores on both the observed and self-report measures demonstrated evidence of "very good" internal consistency (i.e., α = .84, .83 respectively).

Adolescent Measures: 7th Grade (Wave 2)

Parent-Child Relationships. Parent-child relationship quality was assessed in the 7th grade using a total of 18 items from three subscales (i.e., Perception of Parents,

Positive Reinforcement, and Family Cohesion) (Metzler Biglan, Rusby, & Sprague, 2001). The first set of 7 items asks adolescents to rate how they would describe their perception of parents on a scale of 1 to 5 on: 1) fairness, 2) niceness, 3) warmness, 4) friendliness, 5) goodness, 6) kindness, and 7) honesty. Higher scores represent more positive feelings about parents, and conversely, lower scores indicate less positive feelings about parents (Dishion, 1985).

The second set of 4 items asks adolescents to rate how often their parents have given them praise or positive reinforcement in the past month. The Likert-type scale ranged from 1 (*never or almost never*) to 5 (*always or almost always*), with higher scores representing greater amounts of praise. The 4 items on this sub-scale include: "In the past month how often have your parents or caregiver…. 1) given you a hug, pat, or kind word, 2) bought you something small or given you money as a reward, 3) praised you or complimented you for anything you did well, and 4) let you do something special that you really like as a reward (such as extra phone time, going to the movies, special activity)" (Metzler et al., 2001).

The third set of 7 items asks adolescents to rate how well they got along with their parents and family in the past month. The Likert-type scale ranged from 1 (*never or almost never*) to 5 (*always or almost always*), with higher scores representing getting along better with parents in the past month. The 7 items on this subscale include: 1) "how

often do you talk about problems with your parents, 2) how much do you enjoy being with your parents, 3) my parents and I have gotten along very well with each other, and 4) my parents trusted my judgment, 5) there has been a feeling of togetherness in my family, 6) things my family did together have been fun and interesting, and 7) family members really backed each other up" (Metzler et al., 2001).

The underlying factor structure of scores on the parent-child relationships measure was established using a principal-axis factor analysis with an oblique rotation. Missing values were deleted on a listwise basis. Using Kaiser's rule, the initial analysis extracted 3 factors accounting for 68.6% of the variance of the 18 items. All factor loadings and extracted communalities are reported in Table 2.4. Item commonalities were generally moderate to high (.56 - .82). The pattern of factor loadings suggested that all 3 of the extracted factors were uniquely defined. Visual inspection of the scree plot also confirmed that a 3-factor solution was appropriate. The identified factors were labeled as follows: 1) Positive Family Relations 2) Perception of Parents, and 3) Positive Reinforcement. The first factor, positive family relations, contained 7 items and accounted for 54.62% of the variance. The second factor, perception of parents, contained 7 items and accounted for 9.63% of the variance. The third factor, positive reinforcement, contained 4 items pertaining to this factor and accounted for 4.35% of the variance. Correlations among the 3 factors ranged from .47 to .65. The generally moderate size of the factor correlations suggests that these facets of parent-child relationship factors are

related, but not so strongly as to suggest that a smaller number of factors are needed. All of the observed variables produced statistically significant loadings on their respective latent variable factors, thus providing empirical support for the specified latent constructs. Findings indicated that scores on this measure demonstrated evidence of acceptable internal consistency for each of the following dimensions: positive family relations, perception of parents, and positive reinforcement (i.e., $\alpha = .92$, .95, and .87, respectively).

Table 2.4. *Factor Loadings and Extracted Communalities for Adolescent Parent-Child Relationships*

Item	EFA structure coefficients			h^2
	1	2	3	
There is a feeling of togetherness in the family.	.87	.03	.03	.76
The parent trusted the child's judgment.	.82	.06	.11	.63
Child's family members back each other up.	.81	.13	.11	.65
How often does the child talk to her/his parents about her/his problems.	.66	.00	.13	.56
The parent and child got along well with each other.	.66	0.23	-.08	.60
How much the child enjoys being with the parent.	.65	.08	.11	.61
Things that the child and parent have done together have been fun and interesting.	.64	.02	.18	.61

Table 2.4. (continued)

Item	EFA structure coefficients			h^2
	1	2	3	
In the past month, the child describes the parent as good.	.11	.97	.02	.82
In the past month, the child describes the parent as kind.	.06	.91	.01	.81
In the past month, the child describes the parent's friendly.	.01	.87	.05	.78
In the past month, the child describes the parent as nice.	.06	.81	.00	.74
In the past month, the child describes the parent as warm.	.05	.75	.08	.71
In the past month, the child describes the parent as honest.	.17	.74	.07	.68
In the past month, the child describes the parent as fair.	.17	.63	.08	.63

Table 2.4. (continued)

Item	EFA structure coefficients			
	1	2	3	h^2
When the child followed the house rules, he or she received a small something or money as a reward.	.01	.06	.80	.62
When the child followed the house rules, the parents let him or her do something special.	.05	.10	.79	.66
When the child followed the house rules, the parents praised or complimented the child for things done well.	.20	.10	.67	.75
When the child followed the house rules, the parents gave him or her a hug, kiss, pat, or kind word.	.27	.12	.49	.59

Adolescent Measures: 8th Grade (Wave 3)

Ethnic Identity. Ethnic identity was assessed in the 8th grade using the affirmation/commitment subscale of the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992). The 6-item subscale assesses affirmation and sense of belonging in one's ethnic group and ethnic identity achievement. Items on this measure are rated using a 4-point scale ranging from 1 (*not really*) to 4 (*a lot*). Obtaining a mean score derived a total score of ethnic identity. Examples of "I know what being in my ethnic group means to me," "I feel proud of my ethnic group," and "I feel a strong connection toward my ethnic group." Higher mean scores indicated greater feelings of affiliation, belonging, and engagement within one's ethnic group. Results of confirmatory factor analyses have validated this self-report measure with a sample of diverse high school students (Phinney & Ong, 2007) and various other studies have assessed the validity of this measure of ethnic identity with diverse adolescent populations (e.g., Roberts et al., 1999). An EFA was estimated using principal axis factoring with an oblique rotation (direct oblimin). Missing values were deleted on a listwise basis. Using Kaiser's rule, the initial analysis extracted 1 factor accounting for 68.38% of the variance of the 6 items. Item commonalities were generally moderate to high (i.e., .55 - .80). The pattern of factor loadings suggested that the extracted factor was uniquely defined. All factor loadings and extracted communalities are reported in Table 2.5. Visual inspection of Catell's scree plot also confirmed that a 1-factor solution was appropriate. The identified factor was labeled as follows: Adolescent Ethnic Identity. These items represented teen's

53

affirmation and sense of belonging in one's ethnic group. A reliability analysis of the 6

items yielded a Cronbach's α = .94.

Table 2.5. *Factor Loadings and Extracted Communalities for Adolescent Ethnic Identity*

Item	EFA structure coefficients	
	1	h^2
Feels a strong connection to his or her ethnic group.	.90	.80
Knows what being in his or her ethnic group means.	.89	.79
Sure about the role that being in an ethnic group plays in own life.	.84	.71
Feels good about cultural/ethnic background.	.79	.63
Happy that he or she is a member of the ethnic group.	.73	.54
Does things that are common to his or her ethnic group.	.79	.63

Religiosity. Religiosity was assessed in the 8th grade with 4 items that addressed

attendance at religious services, engagement in religious or spiritual practice, and also

religious/spiritual salience. In recent adolescent religiosity and health research, the

majority of studies measured religion with one or two dimensions: religious attendance

and importance of religion) with fairly reliable psychometrics (Cotton, McGrady, & Rosenthal, 2010). Similar to other adolescent health studies (e.g., Brown, Parks, Zimmerman, & Phillips. 2002), this self-report measure of religiosity and was adapted for the Project Alliance study to assess global religiosity. On a scale from 1 (*never*) to 4 (*once a week or more*), youth were asked, "How often do you attend religious-spiritual activities." Other items on this measure are rated using a 4-point scale ranging from 1 (*not at all*) to 4 (*a great deal*). Examples of items include, "I find strength & comport in religion-faith," and "I pray, worship, or meditate." Obtaining a mean score derived a total score of religiosity. Higher mean scores on this measure indicated a greater degree of self-reported religiosity. An EFA was estimated using principal axis factoring with an oblique rotation (direct oblimin). Missing values were deleted on a listwise basis. Using Kaiser's rule, the initial analysis extracted 1 factor accounting for 66.78% of the variance of the 4 items. All factor loadings and extracted communalities are reported in Table 2.6. Item commonalities were generally fair to high (.33 - .92). The pattern of factor loadings suggested that the extracted factor was uniquely defined. Visual inspection of the scree plot also confirmed that a 1-factor solution was appropriate. The identified factor was labeled as follows: Adolescent Religiosity. These items represented a global index of teen religiosity. A reliability analysis of the 4 items yielded a Cronbach's α = .86.

Table 2.6. *Factor Loadings and Extracted Communalities for Adolescent Religiosity*

	EFA structure coefficients	
Item	1	h^2
Finds strength and comfort in religion, spirituality, or faith.	.96	.92
Thinks about religion/spirituality daily.	.87	.76
Prays, worships, or mediates.	.81	.66
How often attends religious or spiritual activities.	.58	.33

Adolescent Measures: 9th Grade (Wave 4)

Academic Orientation. This 4-item measure consisted of items related to adolescent academic engagement and enjoyment of learning (AO: Child and Family Center, 2004). This self-report measure related to academic orientation was adapted for the Project Alliance study from a measure originally used to assess the impact of parenting practices on adolescent educational aspirations and school engagement (e.g., Metzler, Biglan, Rusby, & Sprague, 2001; Steinberg, Lamborn, Dornbusch, & Darling, 1992). Items on this measure are rated using a 5-point scale ranging from 1 (*never*) to 5 (*always*). One item on this measure also addresses the number of days that the student cut

or skipped in the last month. Examples of items on this measure include caring about homework and completing it in a timely manner and working hard to understand what the student is studying. An EFA was estimated using principal axis factoring with an oblique rotation (direct oblimin). Missing values were deleted on a listwise basis. Using Kaiser's rule, the initial analysis extracted 1 factor accounting for 48.01% of the variance of the 4 items. Item commonalities were generally moderate to high. One communality (i.e., Item 5 'skipping school') was below .20. Following the suggestion of Stevens (2002), I excluded communalities below .20. After excluding Item 5, using Kaiser's rule, the analysis extracted 1 factor solution accounting for 58.01% of the variance. The pattern of factor loadings suggested that the extracted factor was uniquely defined (see Table 2.6). The identified factor was labeled as follows: Academic Orientation. These 3 items represented the teen's engagement in schoolwork and willingness to learn academic competencies and skills. Findings indicated that scores on this measure demonstrated evidence of acceptable internal consistency (i.e., $\alpha = .80$).

Table 2.7. *Factor Loadings and Extracted Communalities for Adolescent Academic Orientation*

	EFA structure coefficients	
Item	1	h^2
The child tries to learn as much as possible about a new subject.	.85	.71

Table 2.6. (continued)

Item	EFA structure coefficients	
	1	h^2
How often the child feels assigned meaningful and important schoolwork.	.64	.40
The child works hard to understand what he or she is studying.	.81	.65
The number of school days in the last month that the child missed because the child skipped or cut.	-.39	.15

Note. Bolded items were retained for the final analysis.

Positive Future Outlook. This 5-item measure was used to assess adolescents'

anticipated future accomplishments and experiences in educational and community

domains (PFO: Child and Family Center, 2004). Future orientation is a motivational

variable that captures an individual's attitudes and beliefs about the future. This self-

report measure related to positive future outlook was adapted for the Project Alliance

study from a measure originally used to assess adolescent optimism for the future

(Rosenberg, 1979). The Positive Future Outlook measure is also consistent with

Oyserman and Markus' (1990) conceptualization of *possible selves* that describes the

projection of self into the future and the role that possible selves play in motivating

current action and behavior. Items on this measure are rated using a 6-point scale ranging

from 0 (*not at all*) to 5 (*very sure*). Adolescents were asked their confidence in attaining

their future plans. Higher scores on this measure indicate a positive future outlook and

confidence that the participant will be successful with future aspirations and involvement

in the community. Items included in this measure were as follows: 1) I know what I want

to be when I grow up, 2) I can imagine myself as an important person in the community,

3) I can imagine what my life will be like when I'm grown up, 4) I feel confident that I

will achieve goals, and 5) I think the future will be positive. An EFA was estimated

using principal axis factoring with an oblique rotation (direct oblimin). Similar to the

other EFA analyses, missing values were deleted on a listwise basis. Using Kaiser's rule,

the initial analysis extracted 1 factor accounting for 49.09% of the variance of the 4

items. Item commonalities were generally moderate (i.e., .35 - .55). The pattern of factor

loadings suggested that the extracted factor was uniquely defined (see Table 2.7). Visual

inspection of the scree plot also confirmed that a 1-factor solution was appropriate. The

identified factor was labeled as follows: Positive Future Outlook. These items represented

the adolescents' anticipated future accomplishments and experiences in educational and

community domains. Findings indicated that scores on this measure demonstrated

evidence of acceptable internal consistency (i.e., $\alpha = .77$).

Table 2.7. *Factor Loadings and Extracted Communalities for Positive Future Outlook*

Item	EFA structure coefficients	
	1	h^2
I feel confident that I will achieve my goals.	.74	.55
My future will be positive.	.74	.55
I can imagine life when I grow up.	.72	.52
I know what I want to be when I grow up.	.59	.35

CHAPTER III

RESULTS

Analysis of Variance Analyses

    Sex Differences in Cultural Socialization

        To determine whether there were group differences between girls and boys in cultural socialization messages, I conducted a one-way, between-subjects analysis of variance. The criterion variable for the analysis was self-report cultural socialization. The predictor variable was self-identified sex with two levels: a) Female b) Male. Data screening analyses were conducted to detect any violations to assumptions of ANOVA. Histogram plots and descriptive statistics were examined, and no violations in distribution assumptions, independence, and homoscedasticity were detected. Five outliers were detected; however, these outliers were deemed non-influential cases through an inspection of residual plots. Additionally, when extracted from the analysis, the 5 outliers did not substantially change study results and conclusions. Initial data screening indicated that less than 5% of the data was missing (2 cases) for parent cultural socialization. I utilized listwise deletion to exclude missing cases, therefore, only cases with complete records were utilized in the analysis. Means and standard deviations for cultural socialization messages by child sex are presented in Table 3.1. No significant sex differences were detected between adolescent girls and boys in relation to parental

61

cultural socialization messages, $F(1,177) = .05$, $p = .86$. The implications of this result are further explored in the Discussion section.

Table 3.1. *Descriptive Statistics for Cultural Socialization by Child Sex*

	Girls			Boys		
Variable	*n*	*M*	*SD*	*n*	*M*	*SD*
6th Grade: Self Report Cultural Socialization	82	3.09	.74	96	3.10	.85

Parental Group Differences

To determine whether there were group differences between primary caregivers of color and White primary caregivers on primary caregiver variables, I performed a multivariate analysis of variance (MANOVA).The criterion/dependent variables for the analysis was self-reported and observed cultural socialization, primary caregiver ethnic identity, primary caregiver religiosity, and perceptions of lifetime discrimination stress. Parental ethnicity served as the independent variable. Parental ethnicity had two levels, primary caregivers of color and White primary caregivers. I utilized listwise deletion to exclude missing cases, therefore, only cases with complete records were utilized in the analysis. Means and standard deviations for all primary caregiver variables by ethnic identification are presented in Table 3.2.

Table 3.2. *Descriptive Statistics for Primary Caregiver Self-report Variables by Ethnicity*

Variable	Primary Caregivers of Color			White Primary Caregivers		
	n	*M*	*SD*	*n*	*M*	*SD*
Cultural Socialization	85	3.37	.59	87	2.82	.87
Lifetime Discrimination Stress	85	1.66	.81	87	1.22	.37
Religiosity	85	2.04	.95	87	2.82	.87
Ethnic Identity	85	3.67	.52	87	3.11	.85

The analysis was performed using SPSS 18.0 for Windows. Data screening analyses were conducted to detect any violations to assumptions of MANOVA. I assessed for multivariate normality by examining stem and leaf displays, bar graphs, and skew and kurtosis statistics. I also analyzed scatterplots between pairs of dependent variables and assessed homogeneity of variance using Box's M. Lastly, I tested for outliers and influential cases using residual plots. Initial data screening results detected outliers in racial discrimination stress (i.e., 17 outliers), but no influential cases were detected upon further inspection of residual plots. Initial data screening indicated that less than 5% of the data was missing for primary caregiver discrimination stress (i.e., 6 cases) and self-report parent cultural socialization (i.e., 2 cases). Given that less than 5% of the data was missing, I utilized listwise deletion to exclude missing cases. Only cases with

complete records were utilized in the MANOVA analysis. In sum, no significant violations in MANOVA assumptions were detected.

Using Wilk's test of multivariate significance, parental ethnicity was statistically related to the weighted multivariate combination of dependent variable measures, $\Lambda = .71$, $F(2,170) = 16.90$, $p < .05$, $\eta^2 = .29$. Given a significant multivariate result, follow-up univariate ANOVAs on the 4 measures comprising the multivariate composite were tested. These results revealed statistically significant mean differences between parental ethnicity groups on all dependent variables. Primary caregivers of color reported higher mean values ($M = 3.67$, $SD = .52$) than White parents on ethnic identity, $F(1, 171) = 27.26$, partial $\eta^2 = .14$, $p < .05$. Primary caregivers of color also had a higher mean ($M = 2.04$, $SD = .95$) than White primary caregivers on religiosity, $F(1, 171) = 20.98$, partial $\eta^2 = .11$, $p < .05$. Similar results were detected between primary caregivers of color and White primary caregivers on the cultural socialization, such that primary caregivers of color reported higher means on cultural socialization ($M = 3.37$, $SD = .59$) than White primary caregivers, $F(1, 171) = 24.06$, partial $\eta^2 = .12$, $p < .05$. Lastly, primary caregivers of color reported higher means on experiences of lifetime racial discrimination stress ($M = 1.66$, $SD = .81$) than White parents on ethnic identity, $F(1, 171) = 21.37$, partial $\eta^2 = .11$, $p < .05$. Alpha was adjusted for multiple testing to maintain the probability of type I error at .05. The implications of these analyses are addressed in the Discussion section.

Preliminary analysis of variance results suggested that group differences exist between primary caregivers of color and White parents on self-reported primary caregiver variables. These analyses results indicate that model invariance testing between ethnically diverse primary caregivers and their adolescents may be appropriate. Kline (2010) suggests that SEM requires large sample sizes, and that SEM analyses may be untenable with less than 100 cases (unless testing a relatively simple model). Due to a small sample size of ethnically diverse primary caregivers (i.e., white: $n = 87$; caregivers of color: $n = 85$) and a complex proposed model, I lacked sufficient statistical power to test the structural equation model for separate ethnic groups. Therefore, I proceeded with the SEM analysis including all ethnic groups. For this reason, all SEM results should be interpreted with caution.

Descriptive Statistics and Preliminary SEM Analyses

Preliminary data analyses included computing means, standard deviations, and Pearson's product–moment correlation coefficients (see Table 3.4). Next, the data were checked for multivariate normality, univariate normality, outliers, linearity, and homoscedasticity (Kline, 2010). Findings indicated that the data did not meet criteria for multivariate normality with respect to univariate distributions (i.e., minor positive kurtosis on the parental discrimination stress [1.67] and minor negative kurtosis on parental religiosity [-1.20]. The data had approximately 19% missing data from wave 1 to 3, and contained outliers that were not deemed influential cases. To address the issue of

nonnormality, maximum likelihood (ML) estimation techniques were performed (Lei &

Lomax, 2005). Missing data were handled by "partitioning cases into subsets with the

same patterns of missing data" (Kline, 2010, p. 56). This approach was selected because

it generally produces estimates close to the original variables (Kline, 2010). With regard

to outliers, Quintana and Maxwell (1999) advised against the removal of outliers in

structural equation models unless they are the result of coding errors, therefore, outliers

were retained. Consistent with suggestions from Kline (2010), variance-covariance

matrices were analyzed. In sum, diagnostics identified data characteristics that could

seriously influence conclusions, however, data analytic techniques were used to address

these issues.

To assess whether the hypothesized measurement model had an acceptable fit to

the data and that the psychometric properties of measures were sound, I conducted

exploratory factor analyses (EFA) on each measure. These results were detailed in the

Methods section.

Main Analyses: Structural Equation Modeling

The ML method in the AMOS 17.0 program (Arbuckle, 2009) was used to test the

proposed measurement and structural model. The measurement model had an acceptable

fit to the data as indicated by exploratory factor analyses results on each study variable.

Given that the measurement model reflected an acceptable fit to the data, the proposed

structural model was evaluated. Several goodness of fit indices were evaluated to test model fit (Kline, 2010; Pedhazur, 1997). The following fit index values were calculated: chi-square, the comparative fit index (CFI) and the root-mean-square error of approximation (RMSEA). Chi-square fit indices measure lack of fit, meaning the higher the chi-square statistic, the poorer the model's fit to the data (Kline, 2010). The CFI index assesses how much better the hypothesized model fits compared to an equivalent baseline model. RMSEA provides an expression of fit that does not assume that the researcher's model is perfect and it also includes a confidence interval (Kline, 2010). Similar to the chi-square statistic, larger RMSEA values indicate poorer fit of the data to the specified model. Hu and Bentler (1999) suggest that a good fit to the data is indicated by a non-significant chi-square, CFI values above .95, and RMSEA values between .05 and .08. Marsh and Hau (2004) have cautioned against overgeneralizing stringent cutoff threshold values for the purpose of accepting or rejecting models, however. Instead, especially when conducting counseling psychology research, Quintana and Maxwell (1999) recommend that fit indices be used as descriptive information regarding how well a model fits the data.

The Fully Specified Model

Given that the measurement models results appeared to represent adequately the underlying latent constructs (i.e., parent cultural socialization, parent-child relationships,

parent ethnic identity, and parent religiosity), I utilized these latent constructs in the full structural model. The initial structural model posits direct effects between parent sociocultural characteristics (i.e., ethnic identity and religiosity) and cultural socialization, parent-child relationships. The model also posits mediated effects of cultural socialization and parent-child relationships on adolescent identity, religiosity, and adolescent outcomes over time. Lastly, adolescent identity and religiosity in the 8th grade were also modeled to predict adolescent academic orientation and positive future outlook in the 9th grade. I also correlated residual relationships between academic orientation and positive future outlook and also between adolescent ethnic identity and religiosity. These residuals were correlated as a part of a theory testing framework; it is assumed that variance that is explained by the theoretical constructs covary across the pair of youth measures (Kenny, 2011).

In the analysis, the converged solution was inadmissible due to the presence of a Heywood case (i.e., negative variance) on the observed religiosity residual variable ($r = -.28$). According to Kline (2010), the presence of negative variances could be caused by model misspecification or by including only two indicators per factor in a measurement model. It is not recommended to trust the results of models that include negative variance (Kline, 2010). Thus, contrary to theoretical predictions, the initial model did provide a good fit to the data.

Given that the initial theorized model produced a poor fit to the data, I next tested

an equivalent model. In the equivalent model, I excluded observer report of primary

caregiver religiosity because of the illogical negative residual variance. I retained the

self-report measure of religiosity. The re-specified model produced a good fit to the data

as evidenced by the following GOF Indices, χ^2 (40, N = 180) = 45.97, p > .001, CFI =

.99, and RMSEA = .03 (90% CI: .00, .061). A p of Close Fit (PCLOSE) analysis was also

conducted, which provides a test of close fit for the data (Arbuckle, 2009). This analysis

indicated that the probability of getting a sample with a RMSEA as large as .03 was 84%,

meaning that there is a very high likelihood that the test model exhibits a very good fit to

the data. The r^2 values for all endogenous variables ranged from small (.09) to large (.85).

Table 3.3 includes the means, standard deviations, and variable intercorrelations for the

SEM model. Table 3.4 includes unstandardized parameter estimates, standard errors,

critical ratios and p-values for the data. Table 3.5 contains covariances and variances. In

addition, Figure 3.1 displays the full path model of significant standardized regression

coefficients.

Table 3.3. *Means, Standard Deviations, and Correlations for the Structural Equation Model*

Source	1	2	3	4	5	6	7	8	9	10	11
1. 6th Gr: Self -Report Socialization	---	.39**	.50**	.33**	.07	.05	.11	.32**	.34**	.15	.15
2. 6th Gr: Observed Socialization		---	.24**	.23*	-.02	-.09	.00	.13	.20*	.05	-.05
3. 6th Gr: Parent Ethnic Identity			---	.29**	.06	.01	.01	.15	.18*	.19*	.01
4. 6th Gr: Parent Religiosity				---	.13	.10	.07	.35**	.57**	.16	.13
5. 7th Gr: Positive Family Relations					---	.68**	.67**	.18*	.22**	.22**	.19*
6. 7th Gr: Perception of Parents						---	.53**	.21**	.02	.10	.25**
7. 7th Gr: Positive Reinforcement							---	.20*	.22**	.21*	.19*
8. 8th Gr: Teen Ethnic Identity								---	.53**	.15	.18**

Table 3.3. (continued)

Source	1	2	3	4	5	6	7	8	9	10	11
9. 8th Gr: Teen Religiosity									---	.21*	.15
10. 9th Gr: Positive Future Outlook										---	.32**
11. 9th Gr: Academic Orientation											---
Mean	3.09	2.24	3.39	1.70	3.55	4.19	3.34	2.96	2.01	2.35	3.65
SD	.80	1.29	.75	.99	1.03	.90	1.18	.88	.83	1.04	.74

Note. * = $p < .05$. ** = $p < .001$

Table 3.4. *Maximum Likelihood Estimates for the Final Model*

Source Parameter	Unstandardized	S.E.	z-test	Standardized	p
Direct Effects of Primary Caregiver Ethnic Identity					
Parent Ethnic Identity → Cultural Socialization	.38	.11	3.53	.52	<.001**
Parent Ethnic Identity → 8th Grade Teen Ethnic Identity	- .15	.13	-1.12	-.13	.23
Parent Ethnic Identity → P-C Relationships	.10	.07	.14	.01	.89
Direct Effects of Primary Caregiver Religiosity					
Parent Religiosity →Cultural Socialization	.18	.06	2.98	.33	.00*
Parent Religiosity → P-C Relationships	.09	.06	1.56	.13	.12
Parent Religiosity → 8th Grade Teen Religiosity	.35	.06	5.87	.42	<.001**

Table 3.4. (continued)

Source Parameter	Unstandardized	S.E.	z-test	Standardized	p
Direct Effects of Cultural Socialization					
Self-Report Socialization →Cultural Socialization	1.14	.15	3.85	.78	<.001**
Observed Socialization→ Cultural Socialization	1.00			.43	<.001**
Cultural Socialization → 8th Grade Teen Ethnic Identity	.78	.27	2.90	.49	.00*
Cultural Socialization → 8th Grade Teen Religiosity	.33	.15	2.17	.22	.03*
Cultural Socialization → 9th Grade Positive Future Outlook	.28	.21	1.32	.15	.19
Cultural Socialization → 9th Grade Academic Orientation	.10	.14	.72	.08	.47

73

Table 3.4. (continued)

Source Parameter	Unstandardized	S.E.	z-test	Standardized	p
Direct Effects of 7th Grade Parent-Child Relationships					
P-C Relationships →7th Grade Positive Family Relations	1.45	.15	9.70	.92	<.001**
P-C Relationships → 7th Grade Perception of Parents	1.00			.73	<.001**
P-C Relationships →7th Grade Positive Reinforcement	1.30	.14	9.13	.72	<.001**
P-C Relationships →8th Grade Teen Ethnic	.26	.10	2.54	.19	.01*
P-C Relationships →8th Grade Teen Religiosity	.09	.09	1.00	.13	.32
P-C Relationships → 9th Grade Positive Future	.28	.14	2.03	.18	.04*

Table 3.4. (continued)

Source Parameter	Unstandardized	S.E.	z-test	Standardized	p
P-C Relationships $\rightarrow$ 9th Grade Academic Orientation	.33	.10	3.29	.29	.01*
Direct Effects of 8th Grade Teen Ethnic Identity					
8th Grade Teen Ethnic Identity $\rightarrow$ 9th Grade Academic Orientation	.08	.08	.98	.09	.33
Direct Effects of 8th Grade Teen Religiosity					
8th Grade Teen Religiosity $\rightarrow$ 9th Grade Positive Future	.15	.12	1.28	.12	.20

Note. * = $p < .05$. ** = $p < .001$; P-C = Parent-Child

Table 3.5. *Variances and Covariances for the Final Model*

Source Parameter	Standardized	S.E.
6th Grade Parent Ethnic Identity	.57	.06
6th Grade Parent Religiosity	.97	.10
6th Grade Discrimination Stress	.43	.05
6th Grade Cultural Socialization	.16	.08
7th Grade Parent-Child Relationships	.42	.08
Parent EI ⟷ Parent Religiosity	.28**	.06
Parent EI ⟷ Discrimination	.10	.05
Parent Religiosity ⟷ Discrmination	.15*	.04
R_1	.16	.08
R_2	.76	.19
R_3	.25	.07
R_5	.37	.05
R_6	.66	.09
R_7	.16	.07
R_8	.58	.08
R_9	.44	.05
R_{10}	.49	.06
R_{11}	.99	.12
R_9 ⟷ R_8	.39**	.05

Table 3.5. (continued)

Source Parameter	*Standardized*	*S.E.*
$R_{ll} \longleftrightarrow R_{10}$	.26*	.06

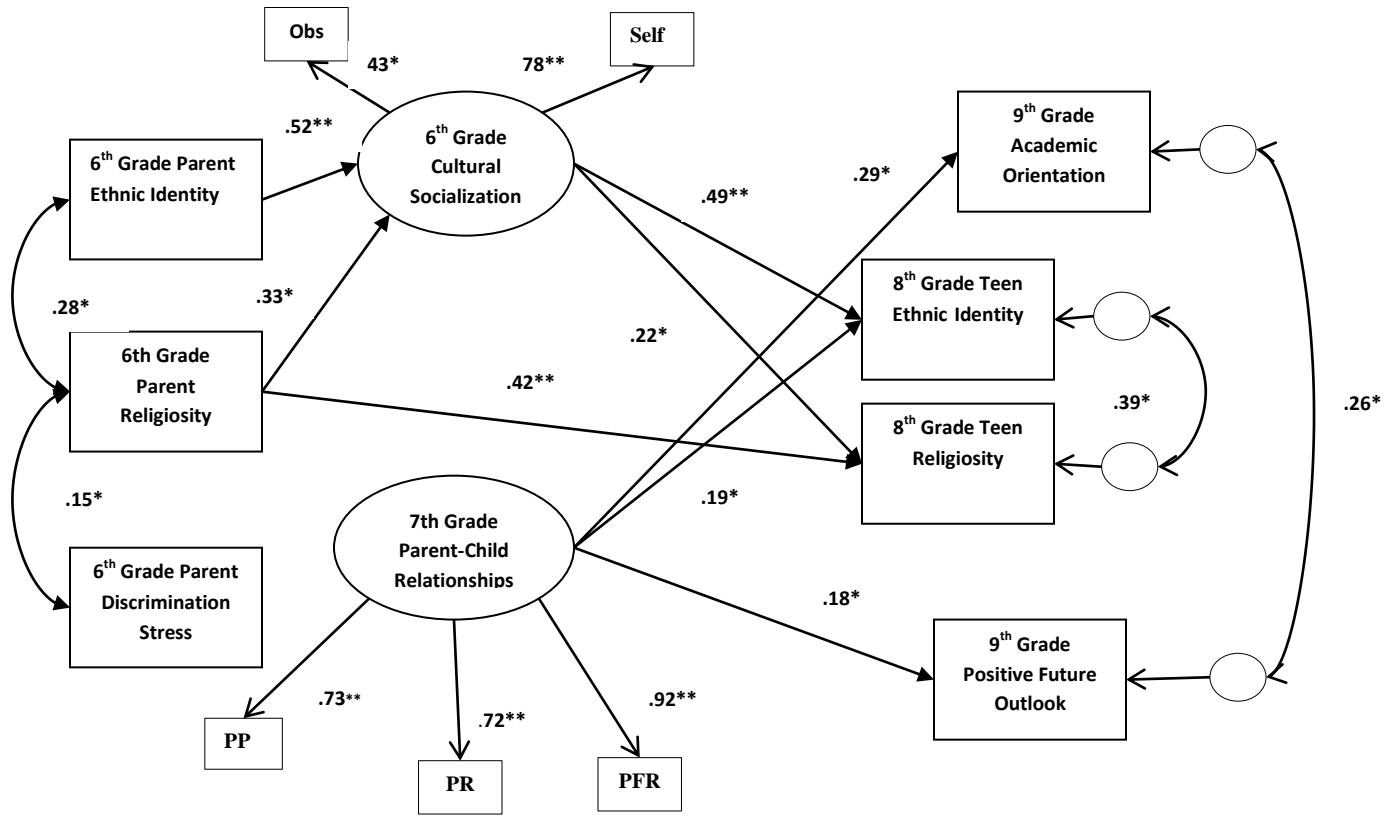Note. $* = p < .05.$ $** = p < .001$; EI = Ethnic Identity

Figure 3.1. *Full Path Model of Significant Standardized Regression Coefficients*

As expected, the standardized regression weights suggested that parent ethnic identity and parent religiosity in the child's 6th grade year had a significant direct and positive effect on cultural socialization ($\beta = .52$, $\beta = .33$, respectively). Parent ethnic identity and religiosity accounted for 84% (i.e., 1 - .16) of the variance in 6th grade cultural socialization. Also, as expected, cultural socialization in the child's 6th grade year had a significant direct and positive effect on 8th grade adolescent ethnic identity and religiosity ($\beta = .49$, $\beta = .22$, respectively). Contrary to theoretical predictions, nonsignificant weight coefficients between 7th grade primary caregiver cultural socialization and 9th grade positive future outlook ($\beta = .15$) and academic orientation ($\beta = .08$).

Parent-child relationships as reported by the adolescent in his or her 7th grade year had a significant direct and positive effect on 8th grade ethnic identity ($\beta = .19$), on adolescents' 9th grade positive future outlook ($\beta = .18$), and on adolescents' 9th grade academic orientation ($\beta = .29$). The standardized regression path coefficient between parent-child relationships and adolescent religiosity was not statistically significant.

Indirect or mediated effects of the variables of interest were also assessed in the model. These analyses examined the potential mediating role of cultural socialization and parent-child relationships on parent ethnic identity and religiosity and adolescent ethnic identity and religiosity, respectively. Consistent with a priori hypotheses, the results

revealed that cultural socialization partially mediated the effect of parent ethnic identity in the child's 6th grade year on adolescent ethnic identity in the 8th grade. Parent ethnic was indirectly (through cultural socialization) related to adolescent ethnic identity. The standardized total effect of parent ethnic identity on adolescent ethnic identity was estimated at $\beta = .13$. Primary caregiver ethnic identity in the child's 6th grade year had a negative and non-significant direct effect on adolescent ethnic identity in the 8th grade ($\beta = -.13$). The majority of the standardized total effect was transmitted through the indirect effect of parent cultural socialization $\beta = .26$ (i.e., .52 X .49). To test whether these indirect effects were significant, I used a bootstrap analysis to create 10,000 bootstrap samples and assess a bias-corrected 95% confidence interval for indirect relations (Mallinckrodt, Abraham, Wei, & Russell, 2006). Bootstrap analysis results indicated a significant indirect effect ($p < .05$).

Consistent with hypotheses, cultural socialization partially mediated the relationship between parent religiosity in the child's 6th grade year and adolescent religiosity in the 8th grade. Parent religiosity was directly ($\beta = .42$) and indirectly (through cultural socialization) related to adolescent religiosity. The standardized total effect of parent religiosity on adolescent religiosity was estimated at .50. These results indicated that parent religiosity in the child's 6th grade year had a positive and direct effect on adolescent religiosity in the 8th grade ($\beta = .42$), and a portion of the standardized total effect was transmitted through parent cultural socialization ($\beta = .08$). Bootstrap analysis

results indicated a significant indirect effect $p < .05$. The mean indirect (unstandardized effect) of parent religiosity on child religiosity was .07. The majority of the total effects of adolescent religiosity can be attributed to strong direct effects from parent religiosity, with a smaller portion of those effects attributed to the indirect effect of cultural socialization.

Consistent with theoretical predictions, residual covariances between 8th grade teen ethnic identity and 8th grade teen religiosity ($\beta = .39$) and also between 9th grade academic orientation and 9th grade positive future outlook ($\beta = .26$) indicates a theoretical grounded relationship between the variables. Contrary to theoretical predictions, parent-child relationship quality in the child's 7th grade year did not mediate the relationship between parent ethnic identity in the child's 6th grade year and adolescent ethnic identity in 8th grade. Some possible explanations for these findings are presented in the Discussion section.

Post-hoc Data Analyses

Due to the fact that MANOVA results reflected group differences on parent identity variables and cultural socialization practices, I conducted post-hoc analyses consisting of the computation of zero order correlations between all primary caregiver variables by caregiver ethnicity. The purpose of this analysis was to evaluate strength of correlation between variables by ethnicity. The correlation matrix can be found in Table

81

3.6. For primary caregivers of color, there were significant ($p < .001$) relationships between the following variables: self-reported cultural socialization and observed cultural socialization ($r = .41$), self-reported cultural socialization and primary caregiver ethnic identity ($r = .34$), observed cultural socialization and primary caregiver ethnic identity ($r = .37$), parent ethnic identity and religiosity ($r = .24$), and observed cultural socialization and race-related stress ($r = -.40$). Similar correlations were found among the White primary caregivers with the exception of a significant relationship between self-reported cultural socialization and religiosity ($r = .30$), a non-significant relationship between observed cultural socialization and lifetime racial discrimination stress, and a non-significant relationship between observed cultural socialization and parent ethnic identity ($r = .07$). There was a substantial difference in the magnitude of relationship between observed cultural socialization and ethnic discrimination stress for primary caregivers of color ($r = -.40$) and white caregivers ($r = .07$). For primary caregivers of color, the more they were bothered by racial discrimination, the less they were observed promoting cultural socialization and vice versa. This trend did not hold for White primary caregivers, nor was this relationship significant. In addition, a non-significant negative correlation between lifetime discrimination stress and self-report cultural socialization was detected for primary caregivers of color and a positive non-significant relationship was detected for White primary caregivers. The implications of these analyses are further explored in the Discussion chapter.

Table 3.6. *Correlation Matrix for Primary Caregivers of Color and White Primary Caregivers*

Source	Primary Caregivers of Color		White Primary Caregivers		1	2	3	4	5
	M	*SD*	*M*	*SD*					
1. 6th Grade: Self-Report Socialization	3.20	.60	2.77	.74	----	.41**	.34**	.21	-.18
2. 6th Grade: Observed Socialization	2.74	1.32	1.92	1.16	.28**	-----	.37**	.07	-.40**
3. 6th Grade: Parent Ethnic Identity	3.66	.52	3.12	.85	.46**	.07	-----	.24**	-.05
4. 6th Grade: Parent Religiosity	2.03	.95	1.40	.94	.30**	.19	.18	-----	.14
5. 6th Grade: Discrimination Stress	1.67	.79	1.25	.37	.11	.07	-.02	.07	-----

Note. * = $p < .05$. ** = $p < .001$. Correlation coefficients for Primary caregivers of Color are above the diagonal; White primary caregivers are below the diagonal.

CHAPTER IV

DISCUSSION

Overview

In this chapter, I discuss study results in the context of current literature. I also thoroughly explore study conclusions, limitations, and I provide research and practice implications of the findings. I utilized analysis of variance to test ethnic group differences and structural equation modeling techniques to test a hypothesized model of the mechanisms by which primary caregiver factors influence adolescents' intersecting cultural characteristics, identities, and academic-related outcomes. For the initial theoretical model, model fit indices indicated a poor fit to the data. I re-specified the model to increase parsimony and improve model fit (Pedhazur, 1997). This resulted in a model with good fit to the data.

Primary Caregiver Characteristics and Experiences

Group Differences by Ethnicity

Primary caregivers of color reported greater engagement in cultural socialization practices, more religious engagement, and a greater affiliation, affirmation, and commitment to their respective ethnic groups than their White counterparts. Phinney's

(1990) conceptualization of ethnic identity provides a universal, developmental model of identity that includes a three-stage progression from an unexamined ethnic identity through a period of exploration to an achieved or committed ethnic identity. This process of ethnic identity development may appear universal across ethnic groups; however, the individual meanings that White people ascribe to their ethnic identity may not be consistent with current conceptualizations of ethnic identity development (e.g., Carter, 1995). Carter (1995) suggests that Whites do not customarily view themselves as racial-ethnic beings and subsequently they may struggle with accessing their views on their ethnic and/or racial identity. Helms' (1990, 1996) describes six statuses related to white racial identity development: 1) Contact, 2) Disintegration, 3) Reintegration, 4) Pseudo-Independence, 5) Immersion/Emersion, and 6) Autonomy. Howard (1999) asserts that Whites in the initial stages of White identity development are less sophisticated and more uncomfortable with their White identity then individuals in more advanced stages of identity development. Individual life experiences and socialization processes may help to account for varying processes of self-exploration and identity consolidation (Ong, Fuller-Rowell, & Phinney, 2010). Due to a lesser affiliation with and affirmation of their ethnic group, White parents may be less prone to promote ethnic/cultural socialization practices within the family context, or they might struggle with how to approach issues related to race, ethnicity, and culture. Present study results also highlight significant relationships

85

between White parents' greater affiliation with their ethnic group and religion and a greater investment in cultural socialization practices.

Cultural socialization appears to be less salient for White parents in comparison to primary caregivers of color. This may be explained by the "invisibility of whiteness," or how Whites may struggle with understanding their ethnic-racial identity, contributing to less engagement in cultural socialization practices than primary caregivers of color. Similar to Hughes et al. (2006), I also suggest that the following dimensions of ethnic-racial socialization may be more prominent for White parents: *egalitarianism* and *silence about race*. These dimensions of ethnic-racial socialization suggest a denial of racism and a reinforcement of human equality without acknowledging structural inequalities. These types of ethnic-racial socialization processes reflect the racial microaggressions framework (Sue et al., 2007). When people minimize or deny racism, they often deny the experience of people of color and they do not acknowledge race-based privilege and power. Todd and Abrams (2011) explore a "White dialectics" framework (i.e., importance of race and racism, self and other understanding, and understandings of inequality) and the contradictions in understanding whiteness and elements of White identity. It may be appropriate to explore the various contradictions within White identity development and the intersections between racial identity and ethnic identity.

Ethnic Identity, Religiosity, and Discrimination

The initial hypothesized model did not fit well with the data due to the presence of a variable with a negative variance. Following the suggestion of Kline (2010), I re-specified the model to capture greater parsimony. The re-specified model was a good fit to the data, and most weighted coefficients were significant in the hypothesized direction. The results were consistent with the first hypothesis that primary caregivers with greater attachment to their ethnic group also report higher levels of religiosity, and primary caregivers who reported higher levels of religiosity also perceived more racial discrimination stress. These findings are consistent with an emerging body of research that highlights the relationship between ethnic identity and religiosity (e.g., Lopez, Huynh, & Fuligni, 2011), and how experiences of racial discrimination stress are associated with adult religiosity (e.g., Hunter & Lewis, 2010). The finding that race-related stress and primary caregiver religiosity co-vary suggests that individuals may use religion to cope with life stressors and enhance well-being (Pargament, 1997), and individuals who are more religious may experience more race-related stress. The finding suggests the bidirectional interplay between religiosity and perceived race-related stressors. Religious tradition and practice may play an important role for parents who struggle with race-related stressors or other more transitory life stressors by providing resources to cope with emotional and interpersonal challenges. Traditions and practices such as prayer, mediation, confession, and small group sharing may provide an

experience of spiritual and psychological significance that outweighs the influence of other secular coping practices (Wuthnow, 1987).

Given the pervasive nature of racism in the United States, it is not surprising that primary caregivers of color appear to be at a greater risk of experiencing race-related stressors than their White counterparts. Carter (2007) suggests that racism equates to traumatic stress. The immense impact of race-based trauma includes both short-term effects on mental health, and more long-term mental and physical health problems. A growing number of research studies results illustrate the relationship between experiences of racial discrimination, psychological distress, and other adverse outcomes for people of color (e.g., Brown et al., 2000; Kressin et al., 2008, Williams & Mohammed, 2009). Also, post-hoc study results indicated that the less that parents of color self-reported feeling bothered by racial discrimination, the more they were observed engaging in cultural socialization practices. The impact of race-related stress may play a role in how parents of color choose to instill pride, hope, and reinforce cultural heritage to their children. Internalized oppression (i.e., when socially oppressed groups believe and internalize negative attitudes and beliefs about one's group) may restrict how primary caregivers of color approach these pertinent cultural socialization processes. It is evident that individual, community, political, and cultural transformation efforts are needed to ameliorate racism, xenophobia, and other social inequities in society (e.g., Prilleltensky & Nelson, 2002). Supporting primary caregivers of color as they navigate race-related stress

88

may also expand opportunities to transform internalized oppression and support the psychosocial health of caregivers of color.

A non-significant relationship between observed cultural socialization and parent ethnic identity ($r = .07$) could be due to coder bias. Yasui and Dishion (2008) found statistical differences between White coders and African American coders in observations of family management processes and they hypothesized that ethnocentric perceptions impacted specific coding behaviors. Coder ethnic socialization might influence how they view the behaviors of White parents and parents of color on ethnic-racial variables. More research is necessary to improve validity and reliability of direct observation paradigms.

Ethnic discrimination stress and ethnic identity did not co-vary. Ethnic identity typically has a stress-buffering effect that protects individuals from the impact of perceived ethnic discrimination stress (Mossakowski, 2003). As such, a greater awareness and affiliation with an ethnic group was hypothesized to dampen the perception of discrimination stress. The non-significant finding could be due to heterogeneous sample testing. With larger samples of each group to enhance statistical power, researchers may have the ability to detect greater ethnic nuance when exploring ethnic group differences in ethnic identity and race-related stress and also with-in group differences.

89

Precursors of Cultural Socialization

Consistent with study hypotheses, religiosity coupled with an attachment or positive affiliation with an ethnic group influenced primary caregiver cultural socialization practices. The direct and positive effect of these variables on cultural socialization practices reflects primary caregivers' internalization and enactment of cultural values. These internalized values translate into parenting behaviors that stress cultural heritage, values, and mores, and also reinforces positive affirmations of cultural ways of being. The act of "doing ethnicity" and culturally socializing children aligns with West and Zimmerman's (1987) conceptualization of "doing gender" that describes the collaborative and interactive reproduction of the category of gender. As parents "do ethnicity" they engage in actions in the world that promote an ethnic perspective or stance, while engaging a "process of appropriation and reconstruction of narratives about who they are" (Tilly, 2002, p. 11). This process is reflected for both primary caregivers of color and White parents. Additionally, religiosity also plays a role in greater self-reported engagement in cultural socialization practices for White parents.

Sex Differences in Cultural Socialization

No differences were detected in parents' cultural socialization practices as a function of adolescent sex. This finding is consistent with other research that failed to detect sex differences in racial-ethnic socialization processes in families of adolescents

90

(e.g., Caughy, O'Campo, Randolph, & Nickerson, 2002; Hughes & Chen, 1997).

Building a youth's positive sense of cultural background in the context of the family

appears to traverse sex. Cultural socialization as one dimension of ethnic-racial

socialization may be more universally practiced in comparison to other dimensions of

ethnic-racial socialization.

Parental Influence on Adolescent Ethnic Identity and Religiosity

Parent identity and religiosity play important roles in primary caregiver cultural

socialization practices, and current findings are consistent with theoretically grounded

predictions that assert that parents continue to matter in adolescent's ethnic identity

development and engagement in religious practice. Parental religiosity during the child's

6th grade year had an enduring positive and direct effect on adolescent's religiosity in the

8th grade. Primary caregivers continue to play a direct role in adolescent development and

"exercise immense influence in the lives of teens- positive and negative, passive and

active" (Smith, 2005). Adolescents may not radically differ from their parents in terms of

a global index of religiosity. The current study results support King, Furrow, and Roth's

(2002) findings that family communication about God was the strongest predictor of the

importance of religion and faith for adolescents. It appears that primary caregivers

directly transmit religious ethics, values, and practices to their adolescents. Also, specific

moral directives and messages that are promoted within the religious context play a role

in the reinforcement of prosocial values and relationships with others.

Parent-Child Relationships and Religiosity

The non-significant direct effects between religiosity and parent-child relationships were unexpected, because research findings and theory support that family participation in religious services and activities offers increased opportunities to promote the development of positive family relations (Smith, 2005). Warm and positive family relations increase the likelihood of parent transmission of religious values, ethics, and practices (Clark & Worthington, 1990; Kelley, Athan, & Miller, 2007). A possible explanation for this unforeseen finding could be that other predictors such as high quality marital relationship, other family processes, and ethnicity factors play a substantial role in adolescent religiosity. Day et al. (2009) utilized logistic regression analyses and found that adolescents living with married, biological parents who had high quality marital relationships were more likely to attend religious services than those living with stepfamilies. Additionally, they found that ethnicity played a substantial role in predicting church attendance, with a higher probability of church attendance for Latino and African American youth. It appears that family stability variables and ethnicity factors need to be further explored and included when predicting adolescent religiosity.

Cultural Socialization, Ethnic Identity, and Religiosity

The present findings suggest that cultural socialization plays an important role in normative and healthy identity development processes for diverse adolescents. These results reinforce the idea that cultural socialization plays an enduring role in ethnic

identity and religiosity factors for adolescents. Vygotsky's sociocultural theory (1978) supports the notion that parental transmission of particular cultural values, beliefs, and adaptive behaviors occur within social transactions between youth and primary caregivers. Explicit modeling, parental scaffolding (i.e., how a parent verbally elaborates on experiences), and discussion of particular behaviors appear to impact adolescent ethnic identity and religiosity.

These findings suggest that not only does parental religiosity play a significant predictive role in adolescent religiosity; parental engagement in cultural socialization practices also serves as a salient mechanism. Significant indirect effects of cultural socialization on adolescent religiosity highlight the important role of cultural socialization in the family context. When primary caregivers verbally instruct, teach their children specific cultural values and histories, and help their adolescents traverse various cultural contradictions and messages, adolescents are prone to listen and internalize these values.

On the other hand, contrary to predictions, adolescents' perceptions of parent-child relationships during the child's 7th grade year did not mediate the relationship between primary caregiver religiosity and adolescent religiosity over time. While researchers have highlighted the importance of family processes and parent-adolescent relationships in the transmission of religiosity (Day, Gavazzi, & Acock, 2001; Day et al., 2009; Wilcox, 1998), current study results did not substantiate this hypothesis. Several

93

interpretations of this unexpected finding are plausible. For example, these relationships may have been mediated by other influential relationships, such as by friends and/or peers. Martin, White, and Perlman (2003) suggest a channeling hypothesis that highlights how parents socialize their children by "channeling" them into groups or experiences that reinforce parental values and expectations. Their study of youth ages 10 – 15 found that parental influence on an adolescents' faith maturity was mediated by peers. Additionally, Kelley, Athan, and Miller (2007) found that an adolescent's openness to discussing spirituality/religiosity in the context of friendships seems to be a powerful mediator of religious development in adolescents and young adults. Further research is warranted to better understand the influence of family processes and other salient relationships in relation to adolescent religiosity and spiritual development.

As in the current study, most researchers measure religiosity globally and do not account for specific facets of religiosity, which limits a functional understanding of the role of religiosity in people's lives (Hill & Pargament, 2008). When examining specific facets of religiosity, Regnerus and Burdette (2006) found that a specific dimension of religiosity better accounted for the interplay between parent-child relationship factors and adolescent religiosity. Specifically, the authors discovered that adolescent *personal religious salience* was uniquely related to better family relations and being more satisfied with parent relationships. The authors suggest "religious salience is thought to 'directly' shape religious norm adherence, perhaps acting as a stimulant in obeying religious moral

directives concerning the family" (p. 180). Based on the larger literature suggesting that there is a relationship between religiosity and parent-child relationships and these specific findings that a global measure did not reveal a relationship, it might be important to use measures that assess specific dimensions of religiosity. Global indices may not allow for a distinct understanding of the interplay between adolescent religiosity and interpersonal family relationships. Clearly, further research is needed to clarify the mechanisms whereby parent-adolescent relationships act upon adolescent religiosity and/or impact positive youth outcomes.

The failure to detect significant direct effects between cultural socialization and adolescent outcomes may be a function of other intervening variables not accounted for in the present study (i.e., peer relationships, school contextual variables, neighborhood effects) (Smith & Denton, 2005). Cultural socialization practices may not play a direct role in these measurements of positive future outlook and academic orientation, but these practices in combination with other salient processes that were not explored in the current study may play a role in producing more positive youth outcomes.

Predicting Youth Outcomes

 Adolescent Religiosity and Ethnic Identity

A multitude of empirical study findings have highlighted the protective role of both religiosity and ethnic identity across attitude and behavioral domains for adolescents, including academic orientation (e.g., Chavous et al., 2003; Muller and

Ellison, 2001). As discussed by Stanard et al. (2010), academic engagement (i.e., academic orientation) is the motivations, thoughts, and behaviors that help to influence academic achievement. Academic engagement serves as the precursor to academic success. Although previous research linked academic orientation and ethnic identity (e.g., Chavous et al., 2003), the present study results indicated no direct and positive effects between 8th grade adolescent ethnic identity and 9th grade academic orientation. Given the salient developmental changes in ethnic identity during middle adolescence and also the contextual influences that impact this identity (French, Seidman, Allen, & Aber, 2006) longitudinal effects may be obscured by the course of ethnic identity development during early and middle adolescence and variable trajectories between ethnic groups. French et al. (2006) found that during adolescence ethnic identity could be thought of as "a moving target" that fluctuates and changes depending on social contexts such as school and also peer group affiliation. Therefore, the predictive power of ethnic identity may be time limited and its immediate effects more accurately captured using latent growth curve modeling. Also, ethnic identity may be more salient for specific ethnic groups (Hughes et al., 2006), thus it may be the case that the predictive power of ethnic identity on academic orientation may be ethnic group specific. It is evident that further research is needed to clarify the role of ethnic identity as a protective factor for academic orientation during adolescence.

Hypotheses that predicted significant positive and direct effects between 8th grade adolescent religiosity and 9th grade positive future outlook were not substantiated. Having a positive future outlook has been linked to individual motivation and self-efficacy (Bandura, Barbaranelli, Vittorio Caprara, & Pastorelli, 2001) and this orientation provides a foundation to plan, establish goals, and create self-images concerning future pursuits. The current conceptualization of positive future outlook reflects general optimism about the future in educational and community domains. It may the case that adolescent religiosity plays a positive and direct role in other future oriented domains that were not assessed in the current study (e.g., work/career, marriage/family, education, and social relationships) (Seginer, 2009). It may be the case that religiosity more accurately assesses marriage/family domains or positive outlook related to other social relationships. Additionally, researchers have demonstrated how positive future orientation overlays with specific adolescent developmental processes (e.g., Nurmi, 2004), and therefore, the role of religious participation and salience may develop concurrently and not necessarily precede positive future outlook. Further research is warranted to explore potential relationships between religiosity and positive future outlook/future orientation.

Parent-Child Relationships

Parent-child relationships in the child's 7th grade year had a significant direct and positive effect on 8th grade ethnic identity, adolescents' 9th grade positive future outlook, and on adolescents' 9th grade academic orientation. Similar to findings reported by

Lamborn and Nguyen (2004), current findings suggest that adolescents were more prone to incorporate their parents' ethnic identity with their emerging identity in the context of supportive parent-child relationships that were warm, positive, and cohesive. Additionally, positive, supportive and warm relationships between parents and their children have been linked to a number of positive youth outcomes (e.g., Orthner et al., 2009) and the suppression of delinquency (Hair et al., 2008). The present study results offer additional support for the important role of these relationships in developing a positive future outlook and a greater academic orientation in adolescence. Lerner (2004) suggests that healthy and positive individual development occurs in the context of mutually beneficially relationships. When beneficial and supportive bidirectional exchanges occur between individuals, there is a greater likelihood for promoting positive change and improvement in human life. Seginer (2003) proposes that authoritative parenting can enable the development of future orientation by providing adolescent autonomy and by also encouraging adolescents to attend to both present and future endeavors. Parent-child relationships and parenting practices play key roles in supporting positive youth outcomes. The results of the current study substantiate this notion and reflect how adolescent competence (i.e., positive future outlook and academic orientation) can be developed in the context of connected parent-child relationships. In sum, parent-child relationships play a prominent role in the development of positive youth outcomes. According to the current study results, adolescent ethnic identity in 8th

grade did not play a significant role in 9th grade academic engagement, similarly, 8th grade adolescent religiosity did not play a significant role in 9th grade positive future outlook.

Mediating Relationships

Cultural Socialization

Consistent with a priori hypotheses, cultural socialization partially mediated the relationship between primary caregiver and adolescent ethnic identity. Strong and positive indirect effects of cultural socialization were detected, while unexpected non-significant inverse direct effect between primary caregiver's ethnic identity and adolescent ethnic identity were also revealed. Given the developmental nature of ethnic identity (French et al., 2006) and that relevant social contexts impact development (Bronfenbrenner, 1979); it is not surprising that primary caregiver ethnic identity and adolescent ethnic identity were inversely related and that the majority of the total effect on adolescent ethnic identity works through cultural socialization. Parents and adolescents may be at different developmental levels with regard to ethnic identity based on workplace and school experiences, interpersonal relationships, opportunities to explore their ethnic identity, and their understanding of a more stable sense of ethnic identity. A fundamental task of adolescence is identity development (Erikson, 1968). As adolescents continue to explore and re-create meanings associated with their ethnic

99

identity, while also integrating life experiences, they have a greater opportunity to develop this identity. According to present study results, parenting practices that include cultural socialization play a positive and direct role in transmitting specific values and cultural behaviors that impact adolescent identity, whether adolescents acknowledge this impact or not.

Similarly, cultural socialization partially mediated the relationship between primary caregiver religiosity and adolescent religiosity. In contrast to ethnic identity; however, the majority of the total effects of adolescent religiosity were attributed to strong direct effects from parent religiosity. Primary caregivers are generally responsible for providing transportation to religious institutions, preparing adolescents for the religious experience, and also, depending on the caregiver, giving adolescents choices regarding attendance at a religious institution. Study results suggest that when primary caregivers play an active role in encouraging religiosity through direct modeling and personal engagement in religious experiences, adolescents are more prone to be religious (Sherkat, 2003). Based on the present findings, it appears that parental modeling of religiosity is more influential in determining adolescent religiosity than discussing cultural values, norms, and mores.

Study Limitations

The current study provides valuable contributions that inform clinical practice with children and families and suggest directions for future research, but these implications must be explored within the context of study limitations. Preliminary analysis of variance results suggested that group differences were present between primary caregivers of color and White parents on self-reported primary caregiver variables, however, due to statistical power limitations, this type of analysis was not feasible. Also, given that the initial model was re-specified, the data may be over-fit to sample, and therefore, cross-validation of the study results may be necessary (Kline, 2010). The amount of variance accounted for by model suggests that factors not included in study are missing from model.

Due to statistical power limitations, parents of color were treated as a monolithic group in the study. Asian American, African American, Latino, Native American and multi-racial ethnic groups have distinct cultural heritages and cultural values that should be acknowledged. It is evident, however, that no matter the ethnic group, primary caregivers of color may experience greater lifetime race-related stress. Oversampling specific ethnic groups may provide a more nuanced understanding of both within and between group differences on the variables of interest. Additionally, the current study did not evaluate the religious affiliation of parents or teens. Previous studies have analyzed the role of participation in mainstream North American religious institutions (i.e.,

Christian and Jewish) versus marginal religious institutions (i.e., non-Jewish, non-Christian, Buddhists, Taoists, Muslims, Unitarians) and study results yielded varying patterns of the extent of teens' incorporating religious traditions and practices based on religious affiliation (Smith, 2009). Future studies should evaluate the role of parental religious affiliation on teens' acquisition of religious values, traditions, practices, and salience. These types of investigations may provide a greater depth of understanding related to religious development for adolescents.

Research Implications

The results of the present study stimulate various future directions for child and family research. These directions include methodological and conceptual issues. Future research investigations should explore cultural socialization in the family context with more varied research designs and statistical modeling techniques. Measurement equivalence and invariance testing may also better capture model variance in structural models. Continued improvement in observational procedures may yield a more thorough understanding of the role of ethnic identity and religiosity in the lives of primary caregivers from an observer standpoint. Researchers have yet to expand their understanding of cultural socialization practices, ethnic identity, and religiosity within a family observational paradigm. This type of investigation could lead to a more complex comprehension of cultural family processes.

In addition, qualitative methodologies could provide more in-depth understanding of relational dynamics in the family and develop a greater complex understanding of parent identities and cultural socialization processes. For example, critical discourse analysis methods (Fairclough, 2010) could be used to analyze the complex and contradictory discourse within families concerning how they understand, respond to, and enact ethnic identity. Use of symbolic interactionism (Blumer, 1986) and discursive psychological perspectives (Potter, 1996) could provide greater depth in comprehending how identity is negotiated in ongoing social interactions as individuals attempt to enact or to resist being positioned as members of various social categories. Additionally, more dimensional conceptualizations of adolescent religiosity and spirituality may yield a fruitful understanding of this complex cultural phenomenon. Future research could also explore the relationship between parental experiences of racial discrimination, the specific role of religiosity and/or spirituality as a coping mechanism, and the concomitant impact on specific parenting behaviors for specific ethnic groups. These studies could help to describe and explain the relationships between racial discrimination stressors and psychological, emotional, spiritual, and other social supports for primary caregivers.

Additional conceptual next steps for researchers may include expanding the framework of White dialectics to research with children and families. This attempt could assist researchers and practitioners in better understanding how whiteness and White identity impacts parent identity and subsequent child and adolescent cultural

socialization. Not only is it important to understand how White primary caregivers view themselves and how these views impact ethnic-racial socialization processes, but also how these perceptions impact approaches to interacting with people of diverse ethnic-racial backgrounds. These types of empirical investigations would allow researchers to explore how racial microaggressions are reinforced and/or challenged in the family context, and also how White identity impacts child outcomes. As noted, the current study results inspire a number of future research possibilities.

Practice Implications

Not only do the present findings stimulate specific research implications, the findings also have implications for practitioners working with children and families. In addition to addressing broader macro level and political domains, Sue and colleagues (2007) suggest that it would be useful to explore specific coping mechanisms that people of color utilize to buffer the effects of race-related stressors such as microaggressions (i.e., "brief, everyday exchanges that send denigrating messages to people of color because they belong to a racial minority group" (p. 273). In light of heightened racial discrimination stress, religion may be a more salient source of emotional, psychological, and spiritual support and resilience for parents of color. Utilizing healthy coping mechanisms will continue to be important for primary caregivers of color. Study findings suggest that clinicians who work with families of color should be aware of the multiple sources of resilience that may include religious involvement and religious salience.

Traditional clinical practice with children and families emphasizes parenting behaviors such as parental monitoring and disciplinary practices with little attention to salient cultural factors and parent identity characteristics (Murry, Smith, & Hill, 2001). The significant predictive power of parent sociocultural characteristics in the promotion of cultural socialization factors highlights the need for practitioners to explore the issue of primary caregiver social identity and its effects on parenting practices. Increased attention to this area could illuminate parent factors that support or weaken positive ethnic identity development for diverse adolescents.

Study Summary

The current study is one of the first investigations to evaluate parental cultural variables such as religiosity, ethnic identity, and cultural socialization processes using both parent self-report and observational measures, while also predicting child identity factors and other outcomes within a longitudinal framework. To date, empirical research has largely relied on self-report questionnaires, while only a dearth of research uses observational methods as a way to capture cultural socialization processes. Additionally, current empirical investigations do not simultaneously evaluate salient cultural dimensions of adolescent development such as ethnic identity and religiosity within a longitudinal framework.

Taken together, the present findings demonstrate how parental identity and cultural socialization influences adolescent religiosity and ethnic identity in early

adolescence. Primary caregivers' sense of ethnic identity and religiosity directly impacts how they choose to culturally socialize their children, which in turn, influences adolescent identity development. Parent-child relationship plays a predominant role in positive youth outcomes (i.e., academic orientation and positive future outlook) above and beyond adolescent ethnic identity and religiosity considerations. Notably, cultural socialization plays a critical mediating role between primary caregiver ethnic identity and adolescent ethnic identity, which illustrates the process of intergenerational transmission of values, customs, and pride.

APPENDIX A

ADOLESCENT AND PARENT DEMOGRAPHIC QUESTIONNAIRES

Adolescent Demographic Questionnaire (Child and Family Center, 2004)

1. What is your gender?
   ☐ Male
   ☐ Female

2. Your birthday: (month/day/year)_____

3. What grade are you in?_____

4. Racial Group: *(check all that apply)*

   ☐ European American/White
   ☐ Native American/American Indian/Alaskan Native
   ☐ African American/Black
   ☐ Hispanic/Latino
   ☐ Asian American
   ☐ Pacific Islander/Hawaiian
   ☐ Other (describe)

5. Which racial/ethnic group is *most* like you?_____

Parent Demographic Questionnaire (Child and Family Center, 2004)

1. What is your relationship to (target child)?

2. What is your birthday? (month/day/year)

3. What best describes your racial group:

    ☐ European American/White
    ☐ Native American/American Indian/Alaskan Native
    ☐ African American/Black
    ☐ Hispanic/Latino
    ☐ Asian American
    ☐ Pacific Islander/Hawaiian
    ☐ Other (describe)

4. What is your gross annual household income (before taxes) including child support and any other financial aid?
    ☐ less than $4,999
    ☐ $5,000 to $9,999
    ☐ $10,000 to $14,999
    ☐ $15,000 to $19,999
    ☐ $20,000 to $24,999
    ☐ $25,000 to $29,999
    ☐ $30,000 to $39,999
    ☐ $40,000 to $49,999
    ☐ $50,000 to $59,999
    ☐ $60,000 to $69,999
    ☐ $70,000 to $79,999
    ☐ $80,000 to $89,999

    ☐ More than $90,000

5. What is your current employment status?

    ☐ Self-employed
    ☐ Full time employment
    ☐ Part time employment
    ☐ Seasonal employment
    ☐ Unemployed
    ☐ Disabled
    ☐ Temporary layoff
    ☐ Full time homemaker

□ Retired
□ Student (not working)
□ Other (describe)

6. What was the last level of education you completed?
□ No formal schooling
□ 7th grade or less
□ Junior high completed
□ Partial high school (at least one year)
□ High school (GED, public, private, prep, trade)
□ Partial college (at least one year) or specialized training
□ Junior college/Associates degree (2 years)
□ Standard college/University graduation (4 years)
□ Graduate professional training, graduate degree

APPENDIX B

PRIMARY CAREGIVER AND ADOLESCENT ETHNIC IDENTITY

Primary Caregiver and Adolescent Ethnic Identity
(Phinney, 1990)

There are lots of different ethnic groups in the United States (for example, Mexican-American, American Indian, Hispanic, African-American/Black, Asian, White, or other ethnic group).

In terms of ethnic groups, I consider myself to be_____.

	Not really	A little	Somewhat	A Lot
1. I'm happy I'm a member of my ethnic group.	○	○	○	○
2. I'm very sure about the role of my ethnicity in my life.	○	○	○	○
3. I feel proud of my ethnic group.	○	○	○	○
4. I do things that are common to my ethnic group.	○	○	○	○
5. I feel a strong connection toward my ethnic group.	○	○	○	○
6. I feel good about my cultural-ethnic background.	○	○	○	○

APPENDIX C

EXPERIENCES OF RACIAL DISCRIMINATION STRESS

Experiences of Racial Discrimination Stress (MIC; Child and Family Center, 2004)

These next questions are about experiences of being treated differently than others in the same situation. Please indicate what best describes how much that experience bothered you over your entire life.

	Almost Never	Infrequently	Sometimes	Often	Almost Always
1. Have you ever felt as if you have been unfairly treated or singled out at work, the community, or by social institutions such as the police, schools, or social services?	○	○	○	○	○
2. Have you ever overheard negative comments about you or had others call you names based on your race or ethnicity?	○	○	○	○	○
3. Have you ever had physical or verbal arguments because someone from a different background said something negative about you because of your race or ethnicity?	○	○	○	○	○

4. Have you ever had to take drastic steps, such as quitting your job, or moving away, to deal with something that was done to you because of your race or ethnicity?	○	○	○	○	○
5. Have you ever been made to feel as if you don't matter, ignored, or that your opinions do not count because of your race or ethnicity?	○	○	○	○	○
6. Have you ever been misunderstood by people from a different background because of your race or ethnicity?	○	○	○	○	○
7. Have you ever been expected to act in a stereotypical manner because of your race or ethnicity?	○	○	○	○	○

8. Have you ever been made to feel as if you are not like everyone else by someone from a different background because of your race or ethnicity?	○	○	○	○	○
9. Have you ever been taken advantage of because of your race or ethnicity?	○	○	○	○	○

APPENDIX D

PRIMARY CAREGIVER AND ADOLESCENT RELIGIOSITY

Adolescent and Parental Religiosity Measure (REL: Child and Family Center, 2004)

1. How often do you attend religious or spiritual activities?

o Never   o Rarely   o 1 -2 times per month   o Once a week or more

	Not at all	Sometimes	Quite a bit	A great deal
1. I pray, worship, or meditate	○	○	○	○
2. I find strength and comfort in religion or spiritual faith.	○	○	○	○
3. I think about religion or spirituality daily.	○	○	○	○

APPENDIX E

CULTURAL SOCIALIZATION

Cultural Socialization Measure (Child and Family Center, 2004)

The following statements refer to parenting your child within your own culture. How much do the following statements apply to your family?

	Not True	Rarely	Someti mes	Mostly True	Always True
1. Our family believes that we should talk about the roots of our culture with our children.	○	○	○	○	○
2. In our family we teach our children to be proud of our culture.	○	○	○	○	○
3. We protect or keep our traditional customs in our family.	○	○	○	○	○
4. In our family we our children to be proud of their ethnicity.	○	○	○	○	○
5. The history of our family's culture/ethnicity is important to teach our children.	○	○	○	○	○

APPENDIX F

PARENT-CHILD RELATIONSHIPS

Parent-Child Relationships (Metzler et al., 2001)

1. In the PAST MONTH, would you describe your parent(s) or caregiver(s) as...

	1	2	3	4	5	
Unfair	○	○	○	○	○	Fair
Mean	○	○	○	○	○	Nice
Cold	○	○	○	○	○	Warm
Unfriendly	○	○	○	○	○	Friendly
Bad	○	○	○	○	○	Good
Cruel	○	○	○	○	○	Kind
Dishonest	○	○	○	○	○	Honest

2. In the PAST MONTH, when you have followed a household rule or done a good job, how often have your parents or caregiver...

	Never or Almost Never	Sometimes	About half the time	Often	Always or Almost Always
a. ...given you a hug, kiss, pat, or kind word?	○	○	○	○	○
b. ...bought you something small or given you money as a reward?	○	○	○	○	○
c. ...praise you or compliment you for anything you did well?	○	○	○	○	○
d. ...let you do something special that you really like as a reward (such as extra phone time, going to the movies, special activity)?	○	○	○	○	○

3. How well did you get along with your parents in the PAST MONTH?

	Never or Almost Never	Sometimes	About half the time	Often	Always or Almost Always
a. How often do you talk about problems with your parents?	○	○	○	○	○
b. How much do you enjoy being with your parents?	○	○	○	○	○
c. My parents and I have gotten along very well with each other.	○	○	○	○	○
d. My parents trusted my judgment.	○	○	○	○	○
e. There has been a feeling of togetherness in my family.	○	○	○	○	○
f. Things my family did together have been fun and interesting.	○	○	○	○	○
g. Family members really backed each other up.	○	○	○	○	○

APPENDIX G

ACADEMIC ORIENTATION

Academic Orientation Measure (Child and Family Center, 2004)

	Never	Rarely	Sometimes	Often	Always
1. I try to learn as much as possible about a new subject.	○	○	○	○	○
2. I work hard to understand what I am studying in school.	○	○	○	○	○
3. I feel that assigned schoolwork is meaningful and important.	○	○	○	○	○
4. How many school days in last month did you miss because you skipped or cut school?					

APPENDIX H

POSITIVE FUTURE OUTLOOK

Positive Future Outlook Measure (Child and Family Center, 2004)

	Not at all	I'm Not Sure	I think so	Pretty Sure	Very Sure
1. When I grow up, I know what I want to be.	○	○	○	○	○
2. I can imagine what my life will be when I'm grown up.	○	○	○	○	○
3. I can imagine myself being an important adult in my community.	○	○	○	○	○
4. I feel confident that I will achieve goals.	○	○	○	○	○
5. I think the future will be positive.	○	○	○	○	○

APPENDIX I

OBSERVATIONAL MEASURE FOR ETHNIC SOCIALIZATION

Observational Measure For Ethnic-Racial Socialization (OMERS) (Yasui, 2008)

Dimension A. Cultural Socialization Practices

1. *Is the family involved in activities or social events/ cultural tradition/custom/practices related to their cultural group?*
- Family reports participation in social events related to their cultural group.
- Family identifies various activities related to their culture.
- Family shows acknowledgement/value of cultural activities.
- Family talks of cultural traditions.
- Family talks of cultural events as though they are a natural part of their lives.

1 (*not at all*)
Family reports no knowledge of cultural activities.
Family reports little value/importance to cultural activities.
Family reports no involvement in cultural activities.

5 (*somewhat*)
Family reports brief knowledge of cultural activities.
Family reports valuing/importance to cultural activities.
Family reports some involvement in cultural activities.

9 (*a lot*)
Family reports a lot of knowledge of cultural activities.
Family reports a lot of value/importance to cultural activities.
Family reports involvement in cultural activities.

2. *Does the family discuss the importance of family members passing down cultural? Family values?*
- Family talks of passing down culture to the other generations.
- Family indicates importance of learning from elders about culture.
- Family uses family/extended family experiences as examples to teach young.

1 (*not at all*)
Family is not aware of learning from elder generations.
Family does not appreciate or show much value for learning from elders or passing down cultural values through generations.

5 (*somewhat*)

Family reports some awareness of learning from elder generations (suggest that it is important but do not go into detail).

Family shows some appreciation or shows valuing of learning from elders or passing down cultural values through generations.

9 (*a lot*)

Family reports great awareness of learning from elder generations (indicates importance and goes into detail).

Family shows appreciation or values learning from elders or passing down cultural values.

3. *Does the family discuss the importance of learning about heritage/cultural history?*
- Family reports importance of learning about cultural history.
- Family discusses cultural history/heritage.
- Family reports learning from elders/ family members about cultural history (e.g.
- "Grandma taught us everything about being Black").
- Family reports knowledge of their cultural history/heritage.

1 (*not at all*)

Family is not aware of cultural heritage or history.

Family shows no interest in learning about cultural history/heritage.

5 (*somewhat*)

Family appears to have some awareness of cultural heritage/history.

Family suggests that learning cultural history/heritage is important but does not show much knowledge.

9 (*a lot*)

Family has awareness of cultural heritage/history.

Family emphasizes learning cultural history/heritage is important.

Family is knowledgeable of cultural history/heritage.

Family reports learning from family members about cultural history/heritage.

4. *How often does the family discuss cultural history/heritage (e.g. Black slavery)?*
   • Percentage of floor time family discusses cultural history/heritage

1 (*not at all*)
Family does not discuss cultural heritage or history.

5 (*somewhat*)
Family spends at least 1-2 minutes talking about cultural heritage of history.

9 (*a lot*)
Family spends at over 2 minutes talking about cultural heritage of history.

Dimension B. Religious/Spiritual Involvement

1. *How important is spirituality for this family?*
   • Does the family talk about spirituality?
   • Does the family talk positively about being spiritual?
   • Does the family indicate involvement in spiritual activities?

1 (*not at all*)
Family does not discuss spirituality.
Family appears to have negative impressions or no interest in spirituality.

5 (*somewhat*)
Family reports partial involvement in spirituality but that it is not central to their lives.

9 (*a lot*)
Family reports spiritual involvement and importance of spirituality in their lives.

2. *Is the family involved in spiritual activities?*
   • Family reports involvement (e.g. going to church, praying, having spiritual items such as Bible, statues).

1 (*not at all*)
Family has no involvement at all with any spiritual activities.

5 (*somewhat*)
Family may have brief involvement with spiritual activities.

9 (*a lot*)
Family reports engagement in spiritual activities.
Family reports details on involvement in spiritual activities.

3. *Does the family encourage relying depending on spirituality in challenging times?*
   - Family discuss the importance ofre1igionJspirituality in life - can rely on spirituality.
   - Family emphasizes spirituality as important to know as part of their culture.

1 (*not at all*)
Family is not involved in spirituality.
Family does not believe in relying on spirituality.

5 (*somewhat*)
Family reports some indication that spirituality is important but spirituality appears not to be central for their lives.

9 (*a lot*)
Family reports importance and centrality of spirituality in their lives.
Family provides examples of spirituality as a support.

Dimension C. Ethnic Identity

1. *Does the family appear to value their membership to a cultural group?*
   - Family uses "we ere -------" (e.g. we are black).
   - Family reports the importance of being proud of their ethnic group (e.g. "You should be proud to be black').
   - Family spends a large portion of floor time discussing their ethnic/cultural group.
   - Family talks positively about their cultural group.

1 (*not at all*)
Family is not aware of their ethnic/cultural membership.
Family has no indication of what is their cultural background (history, customs, and practices).
Family shows no interest in ethnic/cultural membership.

5 (*somewhat*)
Family is somewhat aware of ethnic/cultural membership.
Family reports some knowledge of their cultural background.
Family shows some interest in cultural membership.

9 (*a lot*)
Family is very aware of ethnic/cultural membership.
Family reports a lot of knowledge of their cultural background.
Family shows a lot of interest in cultural membership.

2. *Does the family appear to be content in their membership to their culture is a central part of the family's identity?*

- Family expresses an understanding of being a member of their cultural group (e.g. your experience as a black girl is different than that of a white girl").
- Family shows positive affect when discussing their culture.
- Family spends large amount of floor time discussing their cultural heritage.

1 (*not at all)*
Family has no understanding of their membership (e.g. "I am not sure what my ethnic group is" "ethnic group does not mane much to us").
Family has little to say about their ethnic/cultural group.

5 (*somewhat*)
Family has some understanding of their membership (e.g. "I am not sure what my ethnic group is" "ethnic group does not mane much to us").
Family reports some information about their ethnic/cultural group.
Family spends some of discussion time on talking about their cultural group.

9 (*a lot*)
Family has good understanding of their membership (e.g. "I am not sure what my ethnic group is" "ethnic group does not mane much to us").
Family reports of information about their ethnic/cultural group.
Family spends majority of discussion time on talking about their cultural group.

3. *Does the family appear to have a lot of knowledge about their cultural or ethnic traditions and customs?*
   • Family reports knowledge of the following cultural items: Food, Music, Traditions, Customs, Social events.

1 (*not at all*)
Family does not know anything about cultural or ethnic traditions and customs- any report of culturally specific aspects of their cultural group.

5 (*somewhat*)
Family appears to know some about cultural or ethnic traditions and customs.
Family reports some examples of cultural customs/traditions.

9 (*a lot*)
Family knows about cultural or ethnic traditions and customs - provides details about culture, gives various examples.

REFERENCES CITED

Andrews, J. A., Hops, H., & Duncan, S. C. (1997). Adolescent modeling of parent substance use: The moderating effect of the relationship with the parent. *Journal of Family Psychology, 11*(3), 259-270. doi: 10.1037/0893-3200.11.3.259

Arbuckle, J. L. (2006). Amos (Version 17.0) [Computer program]. Chicago: SPSS.

Armenta, B. E., & Hunt, J. S. (2009). Responding to societal devaluation: Effects of perceived personal and group discrimination on the ethnic group identification and personal self-esteem of Latino/Latina adolescents. *Group Processes & Intergroup Relations, 12*(1), 23-39. doi: 10.1177/1368430208098775

Bandura, A., Barbaranelli, C., Vittorio Caprara, G., & Pastorelli, C. (2001). Self-efficacy beliefs as shapers of children's aspirations and career trajectories. *Child Development, 72*(1), 187-206. doi: 10.1111/1467-8624.00273

Bentley, K. L., Adams, V. N., & Stevenson, H. C. (2009). Racial socialization: Roots, processes, and outcomes *Handbook of African American Psychology.* (pp. 255-267): Thousand Oaks, CA, US: Sage Publications, Inc.

Beveridge, R. M., & Berg, C. A. (2007). Parent-adolescent collaboration: An interpersonal model for understanding optimal interactions. *Clinical Child and Family Psychology Review, 10*(1), 25-52. doi: 10.1007/s10567-006-0015-z

Blumer, H. (1986). *Symbolic Interactionism: Perspective and Method*. Berkeley, CA: University of California Press.

Brah, A. (1996). *Cartographies of Diaspora. Contesting Identities*. New York: NY: Routledge.

Brega, A. G., & Coleman, L. M. (1999). Effects of religiosity and racial socialization on subjective stigmatization in African-American adolescents. *Journal of Adolescence, 22*(2), 223-242. doi: 10.1006/jado.1999.0213

Bronfenbrenner, U. (1979). *The ecology of human development*. Cambridge, MA: Harvard University Press.

Bronfenbrenner, U. (1989). Ecological systems theory. *Annals of Child Development, 6*, 185–246.

Brown, D. R., & Gary, L. E. (1991). Religious socialization and educational attainment among African Americans: An empirical assessment. *Journal of Negro Education, 60*(3), 411-426. doi: 10.2307/2295493

Brown, T., Parks, G., Zimmerman, R., & Phillips, C. (2001). The role of religion in predicting adolescent alcohol use and problem drinking. *Journal of Studies on Alcohol, 62*(5), 696–705

Brown, T.N., Williams, D.R., Jackson, J.S., Neighbors, H.W., et al. (2000). "Being black and feeling blue": The mental health consequences of racial discrimination. *Race and Society, 2*(2), 117 – 131.

Cameron, S. C., & Wycoff, S. M. (1998). The deconstructive nature of the term race: Growing beyond a false paradigm. *Journal of Counseling & Development, 76*(3), 277-285.

Carter, R. T. (1995). *The influence of race and racial identity in psychotherapy: Toward a racially inclusive model*: Oxford, England: John Wiley & Sons.

Carter, R. T. (2007). Racism and Psychological and Emotional Injury: Recognizing and Assessing Race-Based Traumatic Stress. *The Counseling Psychologist, 35*(1), 13-105. doi: 10.1177/0011000006292033

Caughy, M. O. B., O'Campo, P. J., Randolph, S. M., & Nickerson, K. (2002). The influence of racial socialization practices on the cognitive and behavioral competence of African American preschoolers. *Child Development, 73*(5), 1611-1625. doi: 10.1111/1467-8624.00493

Chae, M. H., Kelly, D. B., Brown, C. F., & Bolden, M. A. (2004). Relationship of Ethnic Identity and Spiritual Development: An Exploratory Study. *Counseling and Values, 49*(1), 15-26.

Chae, D. H., Walters, K. L. (2009). Racial discrimination and racial identity attitudes in relation to self-rated health and physical pain and impairment among Two-Spirit American Indians/Alaska Natives, *American Journal of Public Health*, 99: 1, S144.

Chavous, T. M., Bernat, D. H., Schmeelk-Cone, K., Caldwell, C. H., Kohn-Wood, L., & Zimmerman, M. A. (2003). Racial Identity and Academic Attainment Among African American Adolescents. *Child Development, 74*(4), 1076-1090. doi: 10.1111/1467-8624.00593

Chou, C.-P., & Bentler, P. M. (1995). Estimates and tests in structural equation modeling. In R. H. Hoyle (Ed.), *Structural equation modeling: Concepts, issues, and applications*. (pp. 37-55): Thousand Oaks, CA, US: Sage Publications, Inc.

Clark, C. A., & Worthington, E. L., Jr. (1990). Family variables affecting the transmission of religious values from parents to adolescents: A review. In B. K. Barber & B. C. Rollins (Eds.), *Parent-adolescent relationships.* (pp. 167-191): Lanham, MD, England: University Press of America.

Cole, M., John-Steiner, V., Scribner, S., & Souberman, E. (1978). *Mind in society: The development of higher psychological processes. L. S. Vygotsky*: Oxford, England: Harvard U Press.

Collins, W. A., Maccoby, E. E., Steinberg, L., Hetherington, E. M., & Bornstein, M. H. (2000). Contemporary research on parenting: The case for nature and nurture. *American Psychologist, 55*(2), 218-232. doi: 10.1037/0003-066x

Cotton, S. McGrady, M.E., Rosenthal, S.L. (2010). Measurement of religiosity/spirituality in adolescent health outcomes research: Trends and Recommendations. *Journal of Religion and Health 49*, 414 - 444.55.2.218

Constantine, M. G., & Blackmon, S. K. M. (2002). Black adolescents' racial socialization experiences: Their relations to home, school, and peer self-esteem. *Journal of Black Studies, 32*(3), 322-335. doi: 10.1177/002347020320060004

Crocker, J., & Luhtanen, R. (1990). Collective self-esteem and ingroup bias. *Journal of Personality and Social Psychology, 58*(1), 60-67. doi: 10.1037/0022-3514.58.1.60

Cross, W. E., Jr. (1991). *Shades of black: Diversity in African-American identity*: Philadelphia, PA, US: Temple University Press.

Davis, G. Y., & Stevenson, H. C. (2006). Racial socialization experiences and symptoms of depression among Black youth. *Journal of Child and Family Studies, 15*, 303-317

Day, R. D., Gavazzi, S., & Acock, A. (2001). Compelling family processes. In A. Thornton (Ed.), *The well-being of children and families: Research and data needs.* (pp. 103-126): Ann Arbor, MI, US: The University of Michigan Press.

Day, R. D., Jones-Sanpei, H., Price, J. L. S., Orthner, D. K., Hair, E. C., Moore, K. A., et al. (2009). Family processes and adolescent religiosity and religious practice: View from the NLSY97. *Marriage & Family Review, 45*(2-3), 289-309. doi: 10.1080/01494920902735109

Demo, D. H., & Hughes, M. (1990). Socialization and racial identity among Black Americans. *Social Psychology Quarterly, 53*(4), 364-374. doi: 10.2307/2786741

Dishion, T. J., & Stormshak, E. A. (2007). *Intervening in children's lives: An ecological, family-centered approach to mental health care*: Washington, DC, US: American Psychological Association.

Eccles, J. S., Wong, C. A., & Peck, S. C. (2006). Ethnicity as a social context for the development of African-American adolescents. *Journal of School Psychology, 44*(5), 407-426. doi: 10.1016/j.jsp.2006.04.001

Erikson, E. H. (1968). *Identity: youth and crisis*: Oxford, England: Norton & Co.

Fairclough, N. (2010). *Critical Discourse Analysis: The Critical Study of Language*. Essex, England: Pearson Education Limited.

Fanon, F. (1967). *Black Skin, White Masks*. New York, NY: Grove Press.

Fitchett, G., Murphy, P. E., Kravitz, H. M., Everson-Rose, S. A., Krause, N. M., & Powell, L. H. (2007). Racial/Ethnic Differences in Religious Involvement in a Multi-Ethnic Cohort of Midlife Women. *Journal for the Scientific Study of Religion, 46*(1), 119-132. doi: 10.1111/j.1468-5906.2007.00344.x

French, S. E., Seidman, E., Allen, L., & Aber, J. L. (2006). The development of ethnic identity during adolescence. *Developmental Psychology, 42*(1), 1-10. doi: 10.1037/0012-1649.42.1.1

Freire, P. (1970). *Pedagogy of the Oppressed*. New York and London: Continuum.

Furrow, J. L., King, P. E., & White, K. (2004). Religion and Positive Youth Development: Identity, Meaning, and Prosocial Concerns. *Applied Developmental Science, 8*(1), 17-26. doi: 10.1207/s1532480xads0801_3

Galambos, N. L., Barker, E. T., & Almeida, D. M. (2003). Parents do matter: Trajectories of change in externalizing and internalizing problems in early adolescence. *Child Development, 74*(2), 578-594. doi: 10.1111/1467-8624.7402017

Gray, M. R., & Steinberg, L. (1999). Unpacking authoritative parenting: Reassessing a multidimensional construct. *Journal of Marriage & the Family, 61*(3), 574-587. doi: 10.2307/353561

Grotevant, H. D., & Cooper, C. R. (1998). Individuality and connectedness in adolescent development: Review and prospects for research on identity, relationships, and context *Personality development in adolescence: A cross national and life span perspective.* (pp. 3-37): Florence, KY, US: Taylor & Frances/Routledge.

Guyll, M., Madon, S., Prieto, L., & Scherr, K. C. (2010). The potential roles of self-fulfilling prophecies, stigma consciousness, and stereotype threat in linking Latino/a ethnicity and educational outcomes. *Journal of Social Issues, 66*(1), 113-130. doi: 10.1111/j.1540-4560.2009.01636.x

Hair, E. C., Moore, K. A., Garrett, S. B., Ling, T., & Cleveland, K. (2008). The continued importance of quality parent-adolescent relationships during late adolescence. *Journal of Research on Adolescence, 18*(1), 187-200. doi: 10.1111/j.1532-7795.2008.00556.x

Hall, S., & Du Gay, P. (1996). *Questions of cultural identity*: Thousand Oaks, CA, US: Sage Publications, Inc.

Helms, J.A. (1990). *Black and White racial identity: Theory, research, and practice*. (1990). New York, NY, England: Greenwood Press.

Helms, J. (1996). Toward a methodology for measuring and assessing racial as distinguished from ethnic identity. In G.R. Sodowsky & J.C. Impara (Eds.*), Multicultural assessment in counseling and clinical psychology* (pp. 143 – 192. Lincoln, NE: Buros Institute of Mental Measurements.

Hill, P. C., & Hood, R. W., Jr. (1999). Affect, religion and unconscious processes. *Journal of Personality, 67*(6), 1015-1046. doi: 10.1111/1467-6494.00081

Hill, P. C., & Pargament, K. I. (2008). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *Psychology of Religion and Spirituality, S*(1), 3-17. doi: 10.1037/1941-1022.s.1.3

Howard, G. (1999). *We Can't Teach What We Don't Know: White Teachers, Multiracial Schools*. New York, NY: Teachers College Press.

Hau, K.-T., & Marsh, H. W. (2004). The use of item parcels in structural equation modelling: Non-normal data and small sample sizes. *British Journal of Mathematical and Statistical Psychology, 57*(2), 327-351.

Hu, L.-t., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling, 6*(1), 1-55. doi: 10.1080/10705519909540118

Hughes, D., & Chen, L. (1997). When and what parents tell children about race: An examination of race-related socialization among African American families. *Applied Developmental Science, 1*(4), 200-214. doi: 10.1207/s1532480xads0104_4

Hughes, D., Rodriguez, J., Smith, E. P., Johnson, D. J., Stevenson, H. C., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: A review of research and directions for future study. *Developmental Psychology, 42*(5), 747-770. doi: 10.1037/0012-1649.42.5.747

Hughes, D., Witherspoon, D., Rivas-Drake, D., & West-Bey, N. (2009). Received ethnic-racial socialization messages and youths' academic and behavioral outcomes: Examining the mediating role of ethnic identity and self-esteem. *Cultural Diversity and Ethnic Minority Psychology, 15*(2), 112-124. doi: 10.1037/a0015509

Hunter, C. D., & Lewis, M. a. E. (2010). Coping with racism: A spirit-based psychological perspective *The psychology of prejudice and discrimination: A revised and condensed edition.* (pp. 209-222): Santa Barbara, CA, US: Praeger/ABC-CLIO.

141

Juang, L., & Syed, M. (2010). Family cultural socialization practices and ethnic identity in college-going emerging adults. *Journal of Adolescence, 33*(3), 347-354. doi: 10.1016/j.adolescence.2009.11.008

Kahn, J. H. (2006). Factor analysis in counseling psychology research, training, and practice: Principles, advances, and applications. *The Counseling Psychologist, 34*, 684–718. doi:10.1177/0011000006286347

Kelley, B. S., Athan, A. M., & Miller, L. F. (2007). Openness and spiritual development in adolescents. *Research in the Social Scientific Study of Religion, 18*, 3-33.

King, P. E., Furrow, J. L., & Roth, N. (2002). The influence of families and peers on adolescent religiousness. *Journal of Psychology and Christianity, 21*(2), 109-120.

Kline, R.B. (2010). *Principles and Practice of Structural Equation Modeling*. New York & London: The Guilford Press.

Kressin, N. R., Raymond, K. L., & Manze, M. (2008). Perceptions of race/ethnicity-based discrimination: A review of measures and evaluation of their usefulness for the health care setting. *Journal of Health Care for the Poor and Underserved, 19*(3), 697-730. doi: 10.1353/hpu.0.0041

Lamborn, S. D., & Nguyen, D.-G. T. (2004). African American Adolescents' Perceptions of Family Interactions: Kinship Support, Parent-Child Relationships, and Teen Adjustment. *Journal of Youth and Adolescence, 33*(6), 547-558. doi: 10.1023/B:JOYO.0000048068.55441.d6

Lei, M., & Lomax, R. G. (2005). The Effect of Varying Degrees of Nonnormality in Structural Equation Modeling. *Structural Equation Modeling, 12*(1), 1-27. doi: 10.1207/s15328007sem1201_1

Lerner, J.V. (2004). *Handbook of adolescent psychology (2nd ed.)*. (2004). Hoboken, NJ, US: John Wiley & Sons Inc.

Lerner, J. V., Phelps, E., Forman, Y., & Bowers, E. P. (2009). Positive youth development. In R. M. Lerner & L. Steinberg (Eds.), *Handbook of adolescent psychology: Vol 1. Individual bases of adolescent development* (3rd ed., pp. 524–558). Hoboken, NJ: Wiley.

Lindahl, K. M. (2001). Methodological issues in family observational research. In Kerig, P.K., & Lindahl, K. M. (Eds.), *Family Observational Coding Systems: Resources for Systemic Research*. Mahwah, NJ: Lawrence Erlbaum Associates Inc.

Lindner Gunnoe, M., Hetherington, E. M., & Reiss, D. (1999). Parental religiosity, parenting style, and adolescent social responsibility. *The Journal of Early Adolescence, 19*(2), 199-225. doi: 10.1177/0272431699019002004

Lopez, A. B., Huynh, V. W., & Fuligni, A. J. (2011). A longitudinal study of religious identity and participation during adolescence. *Child Development, 82*(4), 1297-1309. doi: 10.1111/j.1467-8624.2011.01609.x

Mallinckrodt, B., Abraham, W. T., Wei, M., & Russell, D. W. (2006). Advances in testing the statistical significance of mediation effects. *Journal of Counseling Psychology, 53*(3), 372-378. doi: 10.1037/0022-0167.53.3.372

Markstrom, C. A. (1999). Religious involvement and adolescent psychosocial development. *Journal of Adolescence, 22*(2), 205-221. doi: 10.1006/jado.1999.0211

Martin, T. F., White, J. M., & Perlman, D. (2003). Religious Socialization: A Test of the Channeling Hypothesis of Parental Influence on Adolescent Faith Maturity. *Journal of Adolescent Research, 18*(2), 169-187. doi: 10.1177/0743558402250349

Masten, A. S., & Coatsworth, J. D. (1998). The development of competence in favorable and unfavorable environments: Lessons from research on successful children. *American Psychologist, 53*(2), 205-220. doi: 10.1037/0003-066x.53.2.205

Mattis, J. S., & Watson, C. R. (2009). Religion and spirituality. *Handbook of African American Psychology.* (pp. 91-102): Thousand Oaks, CA, US: Sage Publications, Inc.

Metzler, C. W., Biglan, A., Rusby, J. C., & Sprague, J. R. (2001). Evaluation of a comprehensive behavior management program to improve school-wide positive behavior support. *Education & Treatment of Children, 24*(4), 448-479.

Milot, A. S., & Ludden, A. B. (2009). The effects of religion and gender on well-being, substance use, and academic engagement among rural adolescents. *Youth & Society, 40*(3), 403-425. doi: 10.1177/0044118x08316668

Mossakowski, K. N. (2003). Coping with perceived discrimination: Does ethnic identity protect mental health. *Journal of Health and Social Behavior* 44, 318-331.

Muller, C., & Ellison, C.G. (2001). Religious involvement, social capital, and adolescents' academic progress: Evidence from the National Longitudinal Study of 1988. *Sociological Forces, 34*(2), 155 – 183.

Murry, V. M., Smith, E. P., & Hill, N. E. (2001). Race, ethnicity, and culture in studies of families in context. *Journal of Marriage and Family, 63*(4), 911-914. doi: 10.1111/j.1741-3737.2001.00911.x

Myers, S. M. (1996). An interactive model of religiosity inheritance: The importance of family context. *American Sociological Review, 61*(5), 858-866. doi: 10.2307/2096457

Neblett Jr, E. W., Smalls, C. P., Ford, K. R., Nguyan, H. a. X., & Sellers, R. M. (2009). Racial socialization and racial identity: African American parents' messages about race as precursors to identity. *Journal of Youth and Adolescence, 38*(2), 189-203. doi: 10.1007/s10964-008-9359-7.

Nurmi, J.E. (2004). Socialization and self-development: Channeling, selection, adjustment, and reflection. In R. Lerner & L. Steinberg (Eds.), *Handbook of Adolescent Psychology*, Second Edition (pp. 85 – 124).New Jersey: Wiley.

Omi, M. & Winant, H. (1994). *Racial formation in the United States: From the 1960s to the 1990s*. New York, NY: Routledge.

Ong, A. D., Fuller-Rowell, T. E., & Phinney, J. S. (2010). Measurement of ethnic identity: Recurrent and emergent issues. *Identity: An International Journal of Theory and Research, 10*(1), 39-49. doi: 10.1080/15283481003676226

Orthner, D. K., Jones-Sanpei, H., Hair, E. C., Moore, K. A., Day, R. D., & Kaye, K. (2009). Marital and parental relationship quality and educational outcomes for youth. *Marriage & Family Review, 45*(2-3), 249-269. doi: 10.1080/01494920902733617

Oyserman, D., & Markus, H. R. (1990). Possible selves and delinquency. *Journal of Personality and Social Psychology, 59*(1), 112-125. doi: 10.1037/0022-3514.59.1.112

Ozorak, E. W. (1989). Social and cognitive influences on the development of religious beliefs and commitment in adolescence. *Journal for the Scientific Study of Religion, 28*(4), 448-463. doi: 10.2307/1386576

Pargament, K. I. (1997). *The psychology of religion and coping: Theory, research, practice*: New York, NY, US: Guilford Press.

Pedhazur, E. J. (1997). Multiple Regression in Behavioral Research: Explanation and Prediction (3rd Edition). Wadsworth- Thomson Learning.

Phinney, J. S. (1990). Ethnic identity in adolescents and adults: Review of research. *Psychological Bulletin, 108*(3), 499-514. doi: 10.1037/0033-2909.108.3.499

Phinney, J. S. (1992). The multigroup ethnic identity measure: A new scale for use with diverse groups. *Journal of Adolescent Research, 7*(2), 156-176. doi: 10.1177/074355489272003

Phinney, J. S., & Kohatsu, E. L. (1997). Ethnic and racial identity development and mental health *Health risks and developmental transitions during adolescence.* (pp. 420-443): New York, NY, US: Cambridge University Press.

Phinney, J. S., & Ong, A. D. (2007). Conceptualization and measurement of ethnic identity: Current status and future directions. *Journal of Counseling Psychology, 54*(3), 271-281. doi: 10.1037/0022-0167.54.3.271

Potter, J. (1996). *Representing reality: Discourse, rhetoric and social construction*. Thousand Oaks, CA: Sage Publications.

Prilleltensky, I. & Nelson, G. (2002). *Doing Psychology Critically: Making a Difference in Diverse Settings*. New York, NY: Palgrave Macmillan.

Quintana, S. M. (1998). Children's developmental understanding of ethnicity and race. *Applied & Preventive Psychology, 7*(1), 27-45. doi: 10.1016/s0962-1849(98)80020-6

Quintana, S. M., & Maxwell, S. E. (1999). Implications of recent developments in structural equation modeling for counseling psychology. *The Counseling Psychologist, 27*(4), 485-527. doi: 10.1177/0011000099274002

Regnerus, M. D. (2000). Shaping schooling success: Religious socialization and educational outcomes in metropolitan public schools. *Journal for the Scientific Study of Religion, 39*(3), 363-370. doi: 10.1111/0021-8294.00030

Regnerus, M. D., & Burdette, A. (2006). Religious change and adolescent family dynamics. *The Sociological Quarterly, 47*(1), 175-194. doi: 10.1111/j.1533-8525.2006.00042.x

Robbins, M. S., Hervis, O., Mitrani, V. B., & Szapocznik, J. (2001). Assessing changes in family interaction: The Structural Family Systems Ratings. In P. K. Kerig & K. M. Lindahl (Eds.), *Family observational coding systems: Resources for systemic research.* (pp. 207-224): Mahwah, NJ, US: Lawrence Erlbaum Associates Publishers.

Roberts, R. E., Phinney, J. S., Masse, L. C., Chen, Y. R., Roberts, C. R., & Romero, A. (1999). The structure of ethnic identity of young adolescents from diverse ethnocultural groups. *The Journal of Early Adolescence, 19*(3), 301-322. doi: 10.1177/0272431699019003001

Romero, A. J., Cuellar, I., & Roberts, R. E. (2000). Ethnocultural variables and attitudes toward cultural socialization of children. *Journal of Community Psychology, 28*(1), 79-89. doi: 10.1002/(sici)1520-6629(200001)28:1<79::aid-jcop8>3.0.co;2-n

Scaramella, L. V., Conger, R. D., Spoth, R., & Simons, R. L. (2002). Evaluation of a social contextual model of delinquency: A cross-study replication. *Child Development, 73*(1), 175-195. doi: 10.1111/1467-8624.00399

Scottham, K. M., & Smalls, C. P. (2009). Unpacking racial socialization: Considering female African American primary caregivers' racial identity. *Journal of Marriage & the Family, 71*(4), 807-818. doi: 10.1111/j.1741-3737.2009.00636.x

Seginer, R. (2003). Adolescent future orientation in culture and family settings. In W. Friedlmeier, P. Chakkarath, & B. Schwarz (Eds.), *Culture and human development: The importance of cross-cultural research to the social sciences*. Lisse, the Netherlands: Swets & Zietlinger Publishers.

Seginer, R. (2009). *Future orientation: Developmental and ecological perspectives*: New York, NY, US: Springer Science + Business Media.

Sellers, R. M., Smith, M. A., Shelton, J. N., Rowley, S. A. J., & Chavous, T. M. (1998). Multidimensional model of racial identity: A reconceptualization of African American racial identity. *Personality and Social Psychology Review, 2*(1), 18-39. doi: 10.1207/s15327957pspr0201_2

Serpe, R. T. (1987). Stability and change in self: A structural symbolic interactionist explanation. *Social Psychology Quarterly, 50*(1), 44-55. doi: 10.2307/2786889

Sherkat, D. E. (2001). Tracking the restructuring of American religion: Religious affiliation and patterns of religious mobility, 1973 to 1998. *Social Forces, 79*(4), 1459-1493. doi: 10.1353/sof.2001.0052

Smetana, J. G. (2000). Middle-class African American adolescents' and parents' conceptions of parental authority and parenting practices: A longitudinal investigation. *Child Development, 71*(6), 1672-1686. doi: 10.1111/1467-8624.00257

Smith, C. (2003). Theorizing religious effects among American adolescents. *Journal for the Scientific Study of Religion, 42*(1), 17-30. doi: 10.1111/1468-5906.t01-1-00158

Smith, C. & Denton, M.L. (2005). *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York, NY: Oxford University Press.

Smith, C., Denton, M. L., Faris, R., & Regnerus, M. (2002). Mapping American adolescent religious participation. *Journal for the Scientific Study of Religion, 41*(4), 597-612. doi: 10.1111/1468-5906.00148

Solorzano, D. G., & Yosso, T. J. (2002). Critical Race Methodology: Counter-Storytelling as an Analytical Framework for Education Research. *Qualitative Inquiry, 8*(1), 23-44. doi: 10.1177/107780040200800103

Stanard, P., Belgrave, F. Z., Corneille, M. A., Wilson, K. D., & Owens, K. (2010). Promoting academic achievement: The role of peers and family in the academic engagement of African American adolescents. *Journal of Prevention & Intervention in the Community, 38*(3), 198-212. doi: 10.1080/10852352.2010.486298

Steinberg, L., Lamborn, S. D., Dornbusch, S. M., & Darling, N. (1992). Impact of parenting practices on adolescent achievement: Authoritative parenting, school involvement, and encouragement to succeed. *Child Development, 63*(5), 1266-1281. doi: 10.2307/1131532

Stevens, J. (2002). *Applied Multivariate Statistics for the Social Sciences*. Mahwah, NJ: Lawrence Erlbaum Associates, Inc.

Stryker, S., & Serpe, R. T. (1994). Identity salience and psychological centrality: Equivalent, overlapping, or complementary concepts? *Social Psychology Quarterly, 57*(1), 16-35. doi: 10.2307/2786972

Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., et al. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist, 62*(4), 271-286. doi: 10.1037/0003-066x.62.4.271

Szymanski, D. M., & Stewart, D. N. (2010). Racism and sexism as correlates of African American women's psychological distress. *Sex Roles, 63*(3-4), 226-238. doi: 10.1007/s11199-010-9788-0

Tabachnick, B. G., & Fidell, L. S. (2001). Using multivariate statistics (4th ed.). Boston, MA: Allyn & Bacon.

Tajfel, H. & Turner, J. C. (1979). An Integrative Theory of Intergroup Conflict. In W. G. Austin & S. Worchel (Eds.), *The Social Psychology of Intergroup Relations*. Monterey, CA: Brooks-Cole.

Thomas, A. J., & Speight, S. L. (1999). Racial identity and racial socialization attitudes of African American parents. *Journal of Black Psychology, 25*(2), 152-170. doi: 10.1177/0095798499025002002

Tilly, C. (2002). *Stories, Identities, and Political Change*. Rowman & Littlefield Publishers.

Todd, N. R., & Abrams, E. M. (2011). White dialectics: A new framework for theory, research, and practice with White students. *The Counseling Psychologist, 39*(3), 353-395. doi: 10.1177/0011000010377665

West, C. & Zimmerman, D.H. (1987).Doing gender. *Gender & Society, 1*(2), 125 – 151.

Wilcox, W. B. (1998). Conservative Protestant childrearing: Authoritarian or authoritative? *American Sociological Review, 63*(6), 796-809. doi: 10.2307/2657502

Williams, D. R., & Mohammed, S. A. (2009). Discrimination and racial disparities in health: Evidence and needed research. *Journal of Behavioral Medicine, 32*(1), 20-47. doi: 10.1007/s10865-008-9185-0

Wilson, J., & Sherkat, D. E. (1994). Returning to the fold. *Journal for the Scientific Study of Religion, 33*(2), 148-161. doi: 10.2307/1386601

Wong, C. A., Eccles, J. S., & Sameroff, A. (2003). The influence of ethnic discrimination and ethnic identification on African American adolescents' school and socioemotional adjustment. *Journal of Personality, 71*(6), 1197-1232. doi: 10.1111/1467-6494.7106012

Worthington, R. L., & Whittaker, T. A. (2006). Scale development research: A content analysis and best practices. *The Counseling Psychologist,34*, 806–838. doi:10.1177/0011000006288127

Wuthnow, R. (1987). *Meaning and Moral Order: Explorations in Cultural Analysis*. Berkeley, CA: University of California Press.

Yakushko, O. (2009). Xenophobia: Understanding the roots and consequences of negative attitudes toward immigrants. *The Counseling Psychologist, 37*(1), 36-66. doi: 10.1177/0011000008316034

Yasui, M. (2008). Observed ethnic-racial socialization and early adolescent adjustment. *Unpublished doctoral dissertation*.

Yasui, M., & Dishion, T.J. (2008). Direct observation of adolescent family interaction: Validity and reliability as a function of coder ethnicity and training. *Behavior Therapy* 39 (4): 336-347.

Yasui, M., Dorham, C. L., & Dishion, T. J. (2004). Ethnic identity and psychological adjustment: A validity analysis for European American and African American adolescents. *Journal of Adolescent Research, 19*(6), 807-825. doi: 10.1177/0743558403260098

Zinn, H. (2003). *A People's History of the United States: 1492 – Present*. New York, NY: HarperCollins Publishers, Inc.