Statistics for Social Research II

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Professor

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Assignment

### *60 Day Developmental Readings*

Review 100-day assignment, course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

Each OGS program and Core has specific grading criteria for Developmental Readings. Follow the **Developmental Reading Rubrics** for the **required number of sources, comments, and quality criteria**.

See the **General Helps** in **AA-101 The Gathering Place in DIAL**for the following resources:

* Refer to the “NEW Student Guide to Developmental Readings” for updated information on sample comments, rubrics, and key definitions related to developmental readings.
* Download the “NEW Developmental Reading Assignment Template” Word document to begin writing your developmental reading assignment.
* For **grading criteria**, go to the “NEW Developmental Reading Rubrics” document.
* Document all sources in APA style, 7th edition ([APA 7 Reference Example](https://drive.google.com/file/d/1MOW2xmjS9fBRboojA-ADFQBlpahm2iFM/view?usp=sharing), [APA 7 Quick Guide](https://owl.purdue.edu/owl/research_and_citation/apa_style/apa_formatting_and_style_guide/documents/APA%20Poster%2010.22.12.png)) for in-text citations and for Works Cited. Include page numbers.
* Include a separate **Works Cited** page, formatted according to APA style, 7th edition.

Submit through **DIAL** to the professor.

**Source One:**  Moorman, J. D. (2022). Unmarried black Women’s sexual socialization: The role of dating, motherhood, and intimate partner violence across media types.*Sex Roles, 87*(5-6), 289-305. https://doi.org/10.1007/s11199-022-01316-y

**Comment 1:**

**Quote/Paraphrase:**

Despite qualitative research demonstrating unmarried and unpartnered statuses have distinct implications for women’s sexual socialization, little quantitative research has explored these differences. To address this gap, the current project surveyed 506 unmarried Black women (Mage = 33.02) to explore how common singlehood experiences (dating, motherhood, and intimate partner violence [IPV]) moderated associations between respondents’ media use (television, social media, movies, and magazines) and relationship beliefs (p. 289).

**Essential Element:**

Parametric Statistics

**Additive/Variant Analysis:**

Using a quantitative analysis to test the correlation between media and relationship beliefs and how this correlation affects singlehood is an addition to my knowledge of this research method.

**Contextualization:**

The researchers chose to study single black females for the population because according to this article and other statistics, black females have the highest rates of unmarried status. This statistic is deeply concerning but yet is a sociocultural reality. The researchers had a sufficient sample size of five-hundred and six with a median age of 33. The observations of participants were independent and for each hypothesis, the mean score was calculated. The author mentioned that no extreme values were present therefore it was a normally distributed population. These characteristics of the sample test let me know it was a parametric method.

The researcher’s method, population and area of concern are not far removed from my area of research. When looking at the culture of low-income families and individuals, their financial socialization, cultural socialization and sexual socialization are a few of the independent variables that make up the ethos, morals, dynamics and lifestyle of any given sub-set. One’s sexual ethics can be derived from their sexual socialization experienced growing up. Further exploration into how I can incorporate this into my study will be explored.

**Comment 2:**

**Quote/Paraphrase:**

Respondents used a Likert-type scale to express their agreement with items like: “Too many Black men date and marry outside the race.” Response options ranged from strongly disagree (1) to strongly agree (6). A mean score for all items was calculated and included for analysis (α = .81). Higher scores indicated more antagonistic views of Black relationships (p. 293).

**Essential Element:**

Parametric Statistics

**Additive/Variant Analysis:**

The use of the Likert scale or Likert-type scale to analyze sexual socialization related to other factors is an addition to my knowledge of statistics.

**Contextualization:**

Reading this article helps me to develop a framework for my own research. During a time when I am becoming familiar with so many research methodologies, tests and research instruments, it really helps to see the Likert-scale used in a context that can benefit me and my research goals. As the Likert-scale measures attitudes, opinions, and behaviors, I can envision how I would use it to measure the behaviors of individuals living in low-income housing.

One of the variables I can look at is how a person’s sexual socialization has affected their decision to get married or raise kids with or without the presence of the father. In turn, how this may have affected the necessity to live in low-income housing.

In the present study it is disconcerting to read the high rate of antagonism of black relationships. If this is a cultural norm, I would like to be a change agent in helping people change behaviors and perceptions of black love and relationships. Black families come from a history of sacrifice, love, hard work and fortitude. Something has gone awry.

**Source Two:** Jones, S. C. T., Kelly, S., Parsons, A., & Jérémie-Brink, G. (2022). Black parenting couples’ ethnic-racial socialization profiles: Associations with sociodemographic and race-related correlates.*Journal of Child and Family Studies, 31*(10), 2744-2755. https://doi.org/10.1007/s10826-022-02391-1

**Comment 3:**

**Quote/Paraphrase:**

Using a latent profile analysis of dyadic data from 59 Black mixed gender couples, the researchers of this article wanted to know if distinct dyadic profiles of ethnic-racial socialization were present among Black couples. In the study Black couple socialization manifested in three ways: Couples with a more balanced and higher ethnic-racial socialization had similar messages delivered between mothers and fathers, with an overall higher frequency.

In couples where the mother had a low egalitarian status, mothers were significantly less likely to deliver messages focused on equality among racial groups. The third thread that emerged was that *High Mother Socialization* led to greater racial pride and egalitarian messages relative to their male counterparts. The study implies that more support is needed for black families in the ethnic-racial socialization process.

**Essential Element:**

Assumptions Testing

**Additive/Variant:**

The term dyadic data is new to my vocabulary and an addition to my knowledge in the context of statistical analysis.

**Contextualization:**

Unfortunately, with only the abstract provided, I am not able to distinguish whether the study was qualitative or quantitative. In studying couples and families, latent variables or latent (hidden variables such as emotional responses, measured indirectly using observable variables) profiles frequently emerge in studies on couples and family dynamics which will no doubt be a factor in my own research of low-income households. Observing the dynamics between a husband and wife, how they argue, what they agree on, father/son interrelations, the family’s shared perceptions is indeed observing dyadic data. This forms the basis for my research.

**Source Three:** Rivas-Drake, D. (2011). Ethnic-racial socialization and adjustment among Latino college students: The mediating roles of ethnic centrality, public regard, and perceived barriers to opportunity.*Journal of Youth and Adolescence, 40*(5), 606-19. https://doi.org/10.1007/s10964-010-9564-z

**Comment 4:**

**Quote/Paraphrase:**

Two subscales of Hughes and Chen’s (1997) parental ethnic-racial socialization scale were employed. The first taps into cultural socialization (e.g., ‘‘How often have your parents said it is important to follow the traditions of your racial or ethnic group;’’ 4 items; response range = 1–3; a = .84). The second subscale comprises items that tap into preparation for bias (e.g., ‘‘How often have your parents said some people may exclude you from activities because of your race or ethnicity;’’ 5 items; 1 = Never, 3 = A lot of times; a = .9 (p. 610).

**Essential Element:**

Parametric Statistics

**Additive/Variant:**

Ethnic-racial socialization is a new construct for me and is therefore an addition to my knowledge, especially the idea of measuring its levels or intensity within a family structure.

**Contextualization:**

The sub scales that were measured seemed to have been measured using a Likert-type scale within a quantitative research analysis to look at the mean, standard deviations, and correlations. Parental ethnic-social socialization as well as cultural socialization are worth exploring especially in the context of low-income families. For my research, I may want to compare the occurrences and effects of these types of socializations among low-income families of various cultures such as Korean, Ethiopian and Latino.

The messages parents of each ethnicity give to their children vary.

A constant inculcation of I’m black and I’m proud” or I’m black and I’m beautiful, would have different effects on the psyche compared to and inculcation of “The white man won’t let you have anything or “our people will never be successful as white people”. Messaging is everything.

Religious messaging should also be considered. Knowing what God says about you – you are the head and not the tail, builds self-esteem and confidence. The results of the present study indicated that cultural socialization, language surrounding cultural pride led to a strong ethnic identity and preparation for bias did not. Positive messaging is everything.

**Comment 5:**

**Quote/Paraphrase:**

Multiple methods were employed in order to adequately test the hypothesized model. The primary analyses proceeded in two steps as follows. First, analyses were conducted to examine measurement (i.e., aforementioned confirmatory factor analyses; CFA) and fit of the model in SEM (using Amos 16.0) with full information maximum likelihood estimation method (FIML), which does not delete cases with missing data and thus minimizes biased parameter estimates while accounting for measurement error (Arbuckle 2007) (p. 611).

**Essential Element:**

Parametric Statistics

**Additive/Variant:**

The CFA (confirmatory factor analyses) and the FIML (full information maximum likelihood) estimation methods are an addition to my knowledge of statistical analyses as well as the use of multiple methods to test hypotheses.

**Contextualization:**

The FIML is an appealing instrument because it eliminates any perceptions of biasness seeing as though it retains cases with missing data and accounts for measurement error. One is able to get a full and accurate picture. The model used was tested and found to be appropriate. Because of the explicit and implicit messaging, the SEM model seems fitting. In my own research, I have found that CFA tests the validity of a particular construct and is also associated with testing observable and latent variables. More research on my part is necessary to fully understand CFA as well as FIML

**Source Four:** Umaña-Taylor, A.,J., & Hill, N. E. (2020). Ethnic–Racial socialization in the family: A decade's advance on precursors and outcomes.*Journal of Marriage and Family, 82*(1), 244-271. https://doi.org/10.1111/jomf.12622

**Comment 6:**

**Quote/Paraphrase:**

If messages of egalitarianism promote intergroup contact by socializing youth to appreciate diversity (D. Hughes et al., 2006), we must examine whether these messages play a similar role in the lives of youth from ethnic–racial majority versus minority backgrounds (p. 249).

**Essential Element:**

Assumptions Testing

**Additive/Variant:**

Egalitarianism as a variable of ethnic-racial socialization is a new construct and addition to my knowledge.

**Contextualization:**

My initial understanding of egalitarianism was in the context of male-female relationships. There have been studies on how egalitarian relationships affect marital stability and happiness. Reading this article and other recent articles, I am made aware that egalitarianism can be placed in multiple contexts and the placement or use of egalitarianism within an ethnic-racial social context makes a lot of sense. Perhaps the absence of preparation of bias, or negative ethnic-racial socialization can account for the esteem I had as a child. There was not an abundance of conversation comparing my ethnicity to other ethnicities while I was growing up.

There was, however, a lot of support, affirmation and love. Growing up somewhat middle class, gave me a perception that families should be supportive of one another, parents should manage the household as a team and that I was no different than whites or Asian or Hispanic. My ethnic-racial socialization was also received from other sources outside the home. Church sermons and Afro-American themed events, teachings at school and from neighbors flooded myself and my peers highlighting historical racial significance and instilling in us black is beautiful, and no one can hold us down.

What my parents did do is encourage me to make friends with people of different cultures. The opportunity to attend a private school afforded me the ability to make friends and socialize with White, Arab, African and other ethnicities. From time to time, I received warnings or messaging that White people did not always hold blacks in high regard or that not every white person wanted to be my friend. The subliminal messaging was that we as blacks, as long as we took pride in ourselves, were responsible and followed God’s laws, we were equal to others.

The present study makes a good point that measuring or testing a sample of the perceptions of youth that is in the ethnic majority would have great implications. More and more, I believe that white youth are taught that all ethnicities are equal but not so much in past years.

**Comment 7:**

**Quote/Paraphrase:**

Turning to issues of methodology, although significant advances in measurement were identified in the 2010 decade, a lacuna in this extensive body of work pertains to our lack of attention to the role of extended family and fictive kin in the process of family ethnic–racial socialization. Qualitative studies have emphasized the significant role extended family can play in family ethnic–racial socialization (p. 263).

**Essential Element:**

Research Questions

**Additive/Variant:**

Lacuna is an addition to my knowledge as it relates to research and both lacuna and fictive are an addition to my vocabulary.

**Contextualization:**

This article is neither qualitative nor quantitative. It is most likely theoretical as well as a literature review on various publications that have focused on ethnic-racial socialization. The authors have found that there is a gap or void, hence lacuna in ethnic-racial socialization research that analyzes the role of extended family such as grandparents, aunts and uncles and God parents or even caregivers such as babysitters.

In addition to parents, all of the parental figures are instrumental in messaging to a child. Fictive kin would be people such as play aunties, the long-time neighbor down the street who is called uncle, play brothers and sisters and even the babysitter. The social network, especially in the black culture extends past the threshold of the front door.

**Source Five:** Cooper, S. M., Banerjee, M., Charity, B. G., Ciara, S. G., Shaheed, J., McBride, M., & Burnett, M. A. (2019). African American fathers’ race-related discussions with their children: Associations with racial identity beliefs and sociodemographic factors.*Journal of Child and Family Studies, 28*(10), 2800-2812. https://doi.org/10.1007/s10826-019-01460-2

**Comment 8:**

**Quote/Paraphrase:**

Regression analyses revealed that racial identity dimensions (centrality; public regard; private regard) and sociodemographic factors were directly associated with multiple ethnic-racial socialization domains. Also, the relationship between fathers’ perceptions of others’ views about African Americans (public regard) and ethnic-racial socialization was moderated by residential status (p. 2800).

**Essential Element:**

Parametric Statistics

**Additive/Variant:**

The use of Regression analyses in this article is an addition to my knowledge of the model and how it can be used.

**Contextualization:**

The study above was a qualitative study using a one-way ANOVA (since at least three groups were observed) and t-tests.

At first glance, it seems that the Pearson’s correlation coefficient and regression analyses measure the same thing but upon further investigation I learned that the Pearson correlation analysis tests the strength of relationships between co-variates (measuring the value between (-1 and 1) and regression analyses test the relationship between independent and dependent variables.

Studying the ethnic-racial socialization of black fathers, in my opinion, is imperative. As I narrow down my research focus of low-income African American families, I’m deciding how I might incorporate this variable. The presence of or absence of the black father in the home is a socialization message in itself and correlates to the environment and neighborhood. It is also profound that the study looked at public and private regard. How a black father perceives the public’s perception of African American males can be different in how that black father feels about being black. These factors will shape ethnic-racial socialization in the home.

Within a low-income, subsidized housing environment, a black-father’s belief or perception of how the public views him may be different than the public regard of an African American middle-class father. It is important to note that many black fathers in subsidized housing do have positive perceptions of themselves but may have negative public regard. It’s complicated.

**Comment 9:**

**Quote/Paraphrase:**

“Bivariate analyses were conducted to examine associations among fathers’ socio-demographic factors, racial identity and ERS messages” (p. 2804).

**Essential Element:**

Parametric Statistics

**Additive/Variant:**

Bivariate analyses are an addition to my knowledge and understanding of the quantitative research method.

**Contextualization:**

Bivariate analyses look at two variables versus multivariate analyses which look at multiple variables, at least three. It may seem obvious to some but for me, at first glance of the article it did not. In this case, the two independent variables were socio demographic factors and racial identity. The dependent variable was ethnic-racial socialization communicating racial pride, self-development and egalitarianism to their children.

Again, sociodemographic factors make a difference. Messaging within a family dynamic is certainly important. Messaging or ethnic-racial socialization from the public is also important. Media is a part of ethnic-racial socialization and so is public policy. Public policies send messages that either black fathers and families matter, or they do not matter as much as white fathers and families. Within a property management context, ethnic-racial socialization can be utilized in a powerful way within subsidized housing.

Frequent empowerment seminars, financial literacy classes, wellness classes as well as mental health seminars send messages that low-income housing families are worth investing in. The artwork installed around the apartment complex contributes to the messaging and communicates worth, value and beauty. This type of atmosphere will also affect the socialization that goes on within each individual apartment. It’s a balance of the outside in and inside out approach.

**Source Six**: Holmes, R. M. (2020). Cultural psychology: exploring Culture and mind in diverse communities. Oxford University Press.

**Comment 10:**

**Quote/Paraphrase:**

“Parental ethnotheories are cultural models caregivers use to shape their children’s developmental outcomes (p. 467).

**Essential Element:**

Parametric Statistics

**Additive/Variant:**

Ethnotheories is an addition to my knowledge and furthers my understanding of sociology.

**Contextualization:**

Realizing this source is not a statistical article, I still chose it because it meets the book source requirement and for its richness of information in the area of sociology, anthropology and cultural data. Book sources are important in Ph.D. studies because they provide insight, an original theoretical background and foundational research into one’s chosen area of interdisciplinary study.

In my quest to understand the culture, family dynamics, and ethics of low-income families that would include various ethnicities, ethnology would be a key component in a qualitative study comparing the cultures, social aspects and characteristics of each group.

While there are various anthropological, sociological and economical studies that have observed the behavior and habits of families in low-income housing, there is a lacuna in ethnomethodology.

**Source Seven:** Burton, L.M., & Clark, S.L. (2005). Homeplace and housing in the lives of low-income urban African American families. In McLoyd, V.C., Hill, N.E., & Dodge, K.A. (Eds.). *African American family life: Ecological and cultural diversity*. (pp. 166-188). Guilford Press.

**Comment 11:**

**Quote/Paraphrase:**

The book cites ethnographic data for insights on the “homeplace”, the conceptual and empirical work of several researchers were consulted for the meaning of homeplace in the lives of families.

**Essential Element:**

Non-Parametric Statistics

**Additive/Variant:**

A Statistical study on “homeplace” is an addition to my knowledge and adds another dimension to the statistical study of low-income families.

**Contextualization:**

Again, this book meets the developmental readings requirement and should be considered a seminal work. Current scholarly books written on the culture of black Americans are not in abundance; especially ones that contain statistical data. I am aware that the statistical data provided in this book is now outdated but the cultural theory and ethnographical constructs given are still beneficial. This was an excellent book.

The construct of homeplace is profound with so many implications. A homeplace is not only a structure but an environment, a feeling, an atmosphere. One’s homeplace can affect his or her mental health, productivity, relationships and one’s state of mind. When living in subsidized housing, the theory of homeplace adds a new element. If the apartment provided is well maintained, void of cacophony, and safe, then the idea of homeplace is celebrated and enjoyed. If the subsidized apartment is not well maintained, void of peace and at risk of violent activity, the homeplace adds stress to one’s life and stifles creativity as well as happiness.

The theory of “home place” is relevant to the study of families in low-income and subsidized housing. At this current time, I use low-income and subsidized housing interchangeably but eventually I will choose a population from a specific housing program. The author’s book provides precedence into the empirical study of the significance of “home place” and I may be able to further that research by either including it in my literature review and or adding it as an item of one my dependent variables. It would be intriguing to investigate whether individuals that are low-income think that the idea of homeplace is achieved only through ownership or has already been achieved in their subsidized dwelling.

**Comment 12:**

**Quote/Paraphrase:**

“Ecologists focus on the relationship between organisms and the environments in which they live. In this case, the organisms of interest are families. The environment can be operationalized as the social context in which the families live. Thus, the ecological perspective views families as functioning within a set of embedded social contexts” (p. 112).

**Essential Element:**

Parametric Statistics

**Additive/Variant:**

The ecological study of families is a new construct and addition to my knowledge in the field of sociology and cultural socialization.

**Contextualization:**

Humans are indeed living, breath and functioning organisms. The world, city, neighborhood, family structure in which we live are indeed environments that have an affect on the human organism. At first glance of the title of the book, I was taken a back. It was unsure how human beings and ecology were related but the authors have done a great job elaborating on the meaning of human ecology. They have provided excellent data, theoretical constructs and definition. Adding on to their construct of “home place”, the way humans thrive, survive, and function in their respective environments is worth studying and significant empirical research can be derived from this type of study.

Subsidized housing is a distinct environment for the human organism. Subsidized housing can lead to good health, or it can contribute to multiple health issues depending on the state of the structure. The way human organisms interact with each other in this environment is worth statistical analysis. Each type of affordable housing creates a different ecological setting. Mixed income housing, where an apartment has a large high income white population mixed with a small percentage of low-income black families makes for a unique and challenging environment for a low-income African American culture to thrive and flourish.

Because of the amenities, security and most likely a safe neighborhood in which the building is placed, a black culture can focus on growth and future goals. The sociocultural setup, however, may not provide the social dynamic one might expect or hope for. Just because two cultures dwell together in the same building does not mean that they will interact, share ideas, bond or exchange social capital.

McLoyd, et al (2005) places social capital within the framework of resources alongside institutional resources. This ecologically diverse setting, and its implications thereof, may also be worth adding to my literature review.

**Source Eight:** Harper, G. W., Motley, D. N., April, T. T., Tyler, D. H., Catania, J. A., & Dolcini, M. M. (2019). “You’ve gotta be careful”: Familial messages regarding sexual behavior and sexual relationships among African American adolescents.*International Journal of Environmental Research and Public Health, 16*(7), 1146. <https://doi.org/10.3390/ijerph16071146>

**Comment 13:**

**Quote/Paraphrase:**

One recent exception is a qualitative study by Randolph and colleagues (2017), who found that African American fathers perceived that relationship and communication quality would facilitate conversations with their son, while developmental readiness of the child, communication discomfort and not talking to their own fathers about sex when growing up would serve as barriers to such discussions (p. 3).

**Essential Element:**

Non-Parametric Statistics

**Additive/Variant:**

The exception of a qualitative study focused on positive sexual socialization within African American families and extended families is an addition to my knowledge and understanding of sexual socialization.

**Contextualization:**

This study was a qualitative study conducted in order to fill in the gap of literature surrounding African American family communications about sex. Most studies have focused on the lack of positive sexual socialization and the negative sexual behavior of black youth. The population chosen was low-income African American youth and samples were drawn from community organizations where these youth hung out and participated in various activities. Participants had to be between the ages of 15 and 17 and had to be sexually active.

If I were to include sexual socialization in my research, black fathers would be my chosen target. The father’s history of sexual socialization and his environment would seem to affect the sexual socialization he creates within his own home for his own children. One of the questions, I would ask is whether they were Christian and whether the bible or their faith dictates the sexual communication and sexual ethics within their home.

The bible is specific about virtue, sexual behavior and is also specific about the hierarchy in the home. The bible provides the best guide to sexual freedom and satisfaction due to God’s intention of keeping sexual activity within the confines of the husband-and-wife relationship. Fathers are the leaders, protectors and guides. A father’s ability to communicate sexual ethics to his son affects the child’s future, community, and society at large.

The economic benefits of purity and sexual discipline are also worth studying. The study by Randolph and colleagues (2017) even speaks to the generational implications of a lack of wholesome communication surrounding sex between father’s and sons. Of course, modeling (a component of sexual socialization) is important also.

**Works Cited**

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