Statistics for Social Research II

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**Assignment #3 – Essay**

In Core 4, continue analyzing the fictional study "Religiosity and Social Behavior in a Diverse Community," focusing on statistical tests and assumptions. Begin by conducting assumptions tests on the collected samples to ensure the data meet the requirements for the selected statistical procedures. Interpret histograms and box-whisker plots to assess normality and identify potential outliers. Determine when to use parametric procedures (e.g., t-tests,

Pearson's r) and nonparametric procedures based on the distribution and assumptions of the data. Discuss the rationale behind your choices. For each hypothesis in the study, decide

whether a parametric or nonparametric test is appropriate, and conduct the respective

statistical analysis using the software. Provide a clear interpretation of the results. The

provided Essential Elements (Assumptions Testing, Parametric vs. Nonparametric, T-test and

Pearson's r) will guide you in completing this assignment. The assignment should be 5-7

pages long. Include graphs and tables from your statistical software and narrative descriptions

of the data. Use proper APA formatting.

**Possible Effects of Cultural and Racial-Ethnic Socialization**

**on Families in Subsidized Housing**

There are many factors that can affect the quality of life and success of children and families living in subsidized housing. Messages, attitudes, and modeling about money or financial socialization; communication, habits, and attitudes about religion or religious socialization; and even attitudes, practices, and communication regarding sexual behavior also known as sexual socialization. The condition of the apartment, the lack of or pervasiveness of crime, the family’s mental health, and the family dynamic, in general, are also important factors that contribute to or diminish a healthy quality of life and future success.

While there is sufficient literature on Racial-Ethnic Socialization (RES), there is a paucity of literature on cultural socialization and the effects of both socialization strategies in low-income families and families living in subsidized housing. My goal is to investigate RES studies and what implications they may have on this subset. In order to make up for the dearth of research on cultural socialization as an independent factor, for the purposes of this essay, I will choose articles that focus on any socialization method similar to cultural socialization.

It is important to note that much of the current literature draws on the research of Atkin et al. (2022) where they identify nine themes of racial-ethnic socialization: cultural socialization, racial identity socialization, preparation for bias socialization, colorblind socialization, race-conscious socialization, diversity appreciation socialization, negative socialization, exposure to diversity socialization, and silent socialization. This informs me that cultural socialization, my primary interest for this essay is actually a sub-scale of (RES) racial-ethnic socialization.

One socialization process that is not widely studied is emotion socialization. Rapp et al. (2022) describes this activity as “how a parent reacts to their child’s expression of emotions” (p. 255). Rapp et al. (2022) suggest that culture can make a difference in how youth interpret parent’s responses to their emotions. In Rapp et al. (2022), the cultures represented in the study are Latinx, Asian-American, and non-Latinx White. Reward, punishment, and override were the emotion socialization strategies measured. Reward would be a supportive parental emotional response and punishment would be non-supportive. Override, surprisingly, based on previous research, is considered supportive.

Rapp et al. (2022) describe override as either the parents dismissing the child’s emotion or distracting them from it. It was found that each of these latent variables (unobvious or hidden variables) was able to be measured as found by their Cronbach alpha score. This test measures the reliability of multiple-question Likert scale surveys or whether the variable of interest can be accurately measured.

Reward was α = 0.78, Punishment was α = .064, and Override was α = 0.81. Usually, if the score is above .70 it is considered acceptable, and internal consistency is found.

Rapp et al. (2022) in their study examined FRN (feedback-related negativity) as well as collectivism (the attitudes of the cultural, and family group as a whole). FRN measures neural responses. This study intrigued me simply because children living in subsidized housing and children who do not, may take on their environment and cultural behaviors (collectivism) which may or may not be healthy.

Also, the feedback and socialization they receive when they return home after a day of experiencing bullying, harassment, discrimination, or other events penetrate the psyche. If the culture/attitudes of the child’s environment and their respective homes tend to be negative, pessimistic, dismissive, or unencouraging, they take these values on. An encouraging, attentive, and uplifting culture can buoy the child’s spirit enough so that they are stronger and more prepared for the next day.

Rapp et al. (2022) found that “override responses were associated with enhanced FRN following peer rejection for youth who endorsed low and moderate levels of collectivism” (p. 263). The children who embraced low or moderate collectivism perceived the use of their parent’s override strategy toward their negative emotions as non-supportive in contrast to previously mentioned studies. Rapp et al. (2022) assert that race/ethnicity and collectivism are not synonymous

It seems that in literature evaluating ethnic-racial socialization among black people, Latinos, or Asians, studying the socialization in White families is not considered necessary or not studied as much. Additionally, the White family's interactions with others or their perceptions of other ethnicities are considered the baseline influence for the ethnic-racial socialization of non-whites. This social context proves crucial for many of the mixed-income housing strategies of HUD and other housing agencies. White families in the U.S. tend to hold higher incomes than non-whites, therefore the occupancy of non-whites, who tend to have a lesser income, would account for less occupancy in an apartment complex. A White family's socialization outcomes and their parental socialization strategies affect the dynamic of culturally diverse, mixed-income apartment complexes.

Nieri, & Huft, J. (2023) presented a study of contextual factors in (ERS) ethnic-racial socialization in white families. To reiterate the definition of ERS, Nieri & Huft (2023) describe it as “parents’ strategies to teach their children about their own and other people’s ethnicity or race” (p.2 ). The results of this study were intriguing. Using the most commonly studied ethnic-racial socialization strategies, eight were chosen to measure in relation to the ethnic-racial compositions of neighborhoods, schools, and social networks. The strategies were as follows: cultural socialization, promotion of mistrust, preparation for bias, egalitarianism, mainstream socialization, exposure to diversity, silent racial socialization, and antiracism socialization.

The measurement reliability for each socialization practice was tested using Cronbach’s alpha. Three items (essentially questions) were used to measure Promotion of mistrust, α = 0.909. Exposure to diversity consisted of four items with α = 0.864. Antiracism socialization was α 0.846. Each socialization scored above 0.70 which indicates good reliability.

In the following table of Nieri, & Huft, J. (2023), we are able to analyze statistical descriptives of socialization practices of the three compositional makeups mentioned above. Each compositional makeup shows negative correlations. In neighborhood and high school composition, promotion of mistrust and preparation of bias were the two statistically significant correlations, and in social network, the correlation was statistically significant for promotion of mistrust, preparation for bias, exposure to diversity, silent racial socialization, and antiracism socialization, as you can tell by the numbers that are either -0.101 or closest to it. This means that within these domains, specific ethnic-racial socialization practices almost did not exist. In other words, “The higher the percentage of white friends and acquaintances, the less frequent was the socialization” (Nieri, & Huft, J., 2023, p. 6).

**Table 2. Pearson correlations of perceived ERS with ethnic-racial composition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **% White**  **Neighborhood** | **% White**  **High School** | **% White Family**  **Social Network** |
| Cultural socialization | −0.056 | −0.051 | −0.062 |
| Promotion of mistrust | −0.119 \*\* | −0.113 \*\* | −0.075 \* |
| Preparation for bias | −0.090 \*\* | −0.088 \*\* | −0.100 \*\* |
| Egalitarianism | −0.048 | −0.026 | −0.055 |
| Mainstream socialization | −0.007 | 0.033 | −0.006 |
| Exposure to diversity | −0.043 | −0.045 | −0.082 \* |
| Silent racial socialization | −0.055 | −0.053 | −0.073 \* |
| Antiracism socialization | −0.009 | −0.034 | −0.101 \*\* |

Note. \* p < 0.05 (2-tailed). \*\* p < 0.01 (2-tailed). (Nieri, & Huft, J., 2023, p. 6)

The results of this study perhaps make a case for mixed-income properties where people of various ethnicities are sort of forced to live in the same building and hopefully learn respect for each other’s culture. Activities, focus groups, and even cultural art installations, planned by the property manager may enhance ethnic-racial socialization efforts such as exposure to diversity or antiracism socialization as well as increase opportunities for social capital.

As stated previously, African American families are my target subset. The African American male should lead the family and he may or may not be present within families living in subsidized housing. The ethnic-racial socialization practices of the African American father and husband make a tremendous impact on family interactions with other races, the individual family members as well as the community. Cooper et al. (2019) conducted a quantitative study of black father’s racial identity beliefs and their association with various sociodemographic factors.

Participants were fathers with an average of thirty-two (*M* = 32.2; *SD* = 8.24) and adolescents averaging an age of 13 (M = 12.6; SD = 2.20). The men and young males were recruited from community centers, barber shops, churches, and businesses. Cooper et al. (2019) formulated a hypothesis that fathers with a more balanced and positive view of race report greater ethnic-racial messages. The three socio-demographic factors/variables were age, education, and residential status.

Cooper et al. (2019) used the Lesane Brown et al. (2008) 40-item Racial Socialization scale along with six subscales to assess the father’s self-reported ethnic-racial socialization practices. Both scales proved a reliable measuring tool with each item for the variable resulting in α measuring above 0.74. The (Sellers et al. 1997) Multidimensional Inventory of Black Identity scale was used to assess racial identity.

In order to explain the descriptive results of this study, the below table from the article has been provided. Cooper et al. (2019) used a hierarchical regression model for bivariate analyses. Using the hierarchical regression model informs the reader that the researcher measured sets of variables in a series of steps, in this case, three steps where additional predictors are added. One can see by examining the table that the first step included sociodemographic covariates: age, gender, education, and residential status. Racial identity was included in the second step using the subscales centrality, public and private regard.

The author wanted to examine how the sociodemographic factors were associated with the six ethnic-racial socialization practices, so these six (ERS) practices were included in the third step of the regression model. This model allows us to analyze the relationship between dependent and independent variables. Probability values of significance and extreme significance denoting we are able to reject the null hypothesis are given underneath the table.

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Table 1 Correlations, means (standard deviations) among study variables | | | | | |  |  |  |  |  |  |  |  |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1. Father age | 1.00 |  |  |  |  |  |  |  |  |  |  |  |  |
| 2. Child gender | 0.02 | 1.00 |  |  |  |  |  |  |  |  |  |  |  |
| 3. Father education | 0.17b | 0.10 | 1.00 |  |  |  |  |  |  |  |  |  |  |
| 4. Residential status | −0.16b | −0.06 | −0.11 | 1.00 |  |  |  |  |  |  |  |  |  |
| 5. Racial centrality | 0.03 | −0.03 | 0.10 | −0.09 | 1.00 |  |  |  |  |  |  |  |  |
| 6. Public regard | −0.01 | −0.01 | 0.12 | 0.07 | 0.22c | 1.00 |  |  |  |  |  |  |  |
| 7. Private regard | 0.10 | −0.14a | 0.05 | −0.04 | 0.03 | 0.21c | 1.00 |  |  |  |  |  |  |
| 8. Racial pride | 0.10 | 0.04 | 0.02 | −0.10 | 0.36c | 0.00 | −0.03 | 1.00 |  |  |  |  |  |
| 9. Racial barrier | 0.08 | 0.06 | 0.05 | −0.09 | 0.35d | -0.02 | −0.21c | 0.67d | 1.00 |  |  |  |  |
| 10. Egalitarian | 0.06 | −0.01 | 0.11 | −0.10 | 0.24c | 0.17b | 0.06 | 0.60d | 0.54d | 1.00 |  |  |  |
| 11. Self-development | 0.19b | 0.08 | 0.15b | −0.15b | 0.13 | 0.14a | 0.10 | 0.26c | 0.18b | 0.46d | 1.00 |  |  |
| 12. Negative | −0.24c | −0.08 | 0.02 | 0.09 | −0.02 | -0.33c | −0.06 | 0.11 | 0.15b | −0.13a | −0.31c | 1.00 |  |
| 13. Behavioral | 0.15b | −0.07 | 0.14a | −0.15b | 0.33c | 0.14a | 0.06 | 0.66d | 0.53d | 0.63d | 0.35d | 0.01 | 1.00 |
| Mean | 32.2 | – | 4.86 | – | 3.70 | 4.45 | 3.21 | 2.71 | 2.55 | 3.29 | 3.57 | 1.30 | 2.95 |
| SD | 8.24 | – | 1.98 | – | 0.58 | 0.48 | 0.56 | 0.68 | 0.82 | 0.68 | 0.59 | 0.58 | 0.65 |

a) Child gender (1 = female; 2 = boy); b) father education level (1 = none; 9 = M.D., Ph.D., Law, Dental); c) Father residential Status (1 = residential; 2 = non-residential)

a) p < 0.10; b) p < 0.05; c) p < 0 .01; d) p < 0 .001

(Cooper et al., 2019, p. 2804)

By looking at the first ERS practice, #8 racial pride, we can see it is positively associated with #5, racial centrality (0.36, p < 0 .01). Given this description, the reader is informed that holding a balanced view of race identity enables a father to instill racial pride in his children and perhaps involve one’s child in race pride activities such as Kwanza or reading from an African American study bible. My definition of racial centrality is that although one may be proud to identify as black, one is more than one’s race. **“**So, God created man in His *own* image; in the image of God, “He created him; male and female He created them” (King James Bible, 1769/2023, Genesis 1:27).

Cooper et al. (2019) cite “This study found that fathers with more positive public regard utilized a balanced socialization approach, which included messages about cultural pride, discrimination awareness, and self-development” (p. 2801).

Education is positively associated with self-development (0.15, p < 0.05) and behavioral socialization (0.14, p < 0.10). This statistical element informs me that those fathers who are learned, and worldly (well-rounded) want their children to understand that no matter their race, their success will be buoyed by their education and inquisitiveness. In addition, those who have an education expose their family to events that affirm racial pride and tend to model good character. Racial centrality has a low association (-0.02) with negative values and father’s age has an ever-lower association with negative values (-0.24, p < 0 .01) which is a good thing. Fathers who hold a positive view of their own racial group (private regard) communicated few racial barrier messages (r = −0.21, p = < 0.01).

My summation of these results is that fathers who are proud of being black and see themselves as valuable despite how society may view them do not communicate to their children that blacks have limited opportunities for success or that blacks can never get ahead. Annamaria, C., & Atkin (2022) “Familial messages that aim to instill pride in the family’s racial-ethnic heritage can convey a powerful counter-narrative to the dominant ideology (a MultiCrit tenet), which portrays people of color as deviant and inferior” (p. 669). From their article, it is understood that cultural socialization is the inculcation of racial pride and a celebration of one’s ethnic background and traditions.

Cooper et al. (2019) also conducted A one-way analysis of variance (ANOVA) in order to compare the mean of how sociodemographic factors (three age groups, education, residential status) varied in fathers’ socialization and racial identity beliefs. Fathers with higher degrees reported higher race centrality. Older fathers communicated more self-development and behavioral socialization and less negative messaging than younger fathers. This shows maturity and education at play. “For younger fathers who are likely still making sense of and constructing their own race-related experiences, perceptions of others’ views about their racial group, including negative stereotypes, may be an important backdrop for ERS” (Cooper et al., 2019, p. 2809).

Cooper et al. (2019) also found that Fathers at home also engaged in more behavioral and self-development socialization than fathers not residing in the home, citing “For more highly educated fathers, public regard was associated with greater self-development messages. Thus, fathers who endorsed that other racial groups viewed African Americans positively were more likely to communicate messages emphasizing personal success and achievement (p. 2809).

The results of the above study were intriguing and have, in my opinion, significant implications. Positivity and not blind ignorance are crucial. Communication in the home, whether about race, sex, finances, character, and God should be intentional and explicit, with implicity being the lesser of communication types. Using age-appropriate discussions, children can be prepared for but not stifled by racism, biases, and negative race relations. Annamaria, & Atkin, (2022) assert “RES has been linked to children’s cognitive and social-emotional outcomes (e.g., racial-ethnic identity, psychological well-being, and academic adjustment). The literature also reveals that whether RES is associated with positive adjustment (e.g., racial-ethnic identity and self-esteem) or maladjustment (e.g., depressive symptoms), depends on the specific RES strategy used” (p. 666).

For a family living in subsidized housing, their immediate cultural and familial dynamic must be the dominant force over their environment, especially if the neighborhood, neighbors, and community are not positive influences. Socialization is essentially the rearing of the child through explicit and implicit communication and plays a huge role in how the child will react to life’s events, and his or her peers, and how he or she will prepare to live life independently and hopefully successfully. Emotional, cultural, financial, and religious socialization behavioral and communication messages for low-income housing families have serious implications for housing policy, non-profit agencies, as well as churches and deserve more study.

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