

CULTURAL AND RACIAL SOCIALIZATION IN INTERNATIONAL  
TRANSRACIAL ADOPTION: DEVELOPMENT AND INITIAL VALIDATION OF  
THE HYPOTHESIZED MODEL

by

JAEGOO LEE

(Under the Direction of M. Elizabeth Vonk)

ABSTRACT

The main purpose of this study was to investigate the relationships among racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices among international transracial adoptive parents. The intention of this study was to develop the hypothesized model to explain the relationships among the five components. To do so, this study revised the Transracial Adoption Parenting Scale and created a new scale, the Socialization Self-Efficacy Scale, and provided the psychometric study of the two scales. Finally, the relationships among the five core components of cultural and racial socialization presented in the hypothesized model were examined in the study.

Applying the quantitative method, a cross-sectional survey was conducted. Questionnaires were administered to international transracial adoptive parents, the members of parents' support groups, via online listserv. A total of 486 responses were received and, due to missing values, 310 were used for data analysis in this study.

Exploratory factor analyses were used for the psychometric studies of the two scales, and structural equation modeling was performed to test the hypothesized model.

Structural equation modeling revealed direct, indirect, and mediating relationships among the five core components of cultural and racial socialization. The path value between cultural socialization self-efficacy and cultural socialization practices was statistically significant. The path values between racial awareness and racial socialization practices, and between racial socialization self-efficacy and racial socialization practices were statistically significant. Cultural socialization self-efficacy was found to be an important factor of cultural socialization practices. Both racial socialization self-efficacy and racial awareness were statistically significant factors of racial socialization practices. Furthermore, racial awareness was shown to be an important factor of cultural and racial socialization self-efficacy, both of which mediate the relationship between racial awareness and cultural and racial socialization practices. Thus, this study concluded that not only racial awareness but also cultural and racial socialization self-efficacy are important components of cultural and racial socialization in transracial adoption.

**INDEX WORDS:** Transracial Adoption, Transracial Adoption Parenting, Cultural Competence, Racial Awareness, Multicultural Planning, Coping Skills, Cultural and Racial Socialization Self-Efficacy, Cultural and Racial Socialization Practices, Cultural and Racial Socialization Model in Transracial Adoption, Scale Development, Exploratory Factor Analysis, Structural Equation Modeling

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JAEGOO LEE

BS, Chungbuk National University, Korea, 1998

MS, Chungbuk National University, Korea, 2000

MSW, University of Minnesota - Twin Cities, 2006

A Dissertation Submitted to the Graduate Faculty of The University of Georgia in Partial

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JAEGOO LEE

Major Professor: M. Elizabeth Vonk

Committee: Ed Risler  
Alberta J. Ellett  
Josie Crolley-Simic

Electronic Version Approved:

Maureen Grasso  
Dean of the Graduate School  
The University of Georgia  
August 2012

## DEDICATION

This dissertation is dedicated in memory and honor of my three grandparents.

To Myungryel Kang and Banghe Whang, my maternal grandparents, who passed away while I was writing this dissertation but always supplied me with endless care and love.

To Bokgu Lee, my paternal grandmother, who is suffering from dementia.

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## CHAPTER 1

### INTRODUCTION

Multiracial families formed by transracial adoption, the adoption of a child of one race by one or two parents of a different race, are common in the U. S. (Samuels, 2009). With the end of World War II, the Korean War, and the Vietnam War, the number of orphaned children available for international adoption increased (Hollingsworth, 1998). Over the last 50 years, U.S. parents have adopted over a half-million children through international adoption from Asia, Latin America, Eastern Europe, and Africa (Evan B. Donaldson Adoption Institute, 2008, 2009). More recently, the top five major countries from which children were adopted were Guatemala, China, Russia, Ethiopia, and South Korea. In 2011, over 9,319 children were adopted internationally into the U.S., predominantly from China and Ethiopia (U.S. Department of State, 2011). Approximately 362,000 internationally adopted children in the U.S. are currently under the age of 18 (U.S. Department of State, 2011).

In addition to international adoption, additional tens of thousands of multiracial families have been formed by domestic adoptions from foster care since the 1950s as the number of White infants available for adoption declined (McGinnis, Livingston, Ryan, & Howard, 2009; Simon & Roorda, 2000). Within the U. S., public agencies also experienced an increase in the number of domestic transracial adoptions, from approximately 1,000 in 1995 to 8,000 in 2001 (Hansen & Simon, 2004). In these multiracial families, regardless of whether they were formed by domestic adoption or

international adoption, the majority of children of color have been adopted by White parents.

Opposition to the practice of transracial adoption began in 1972 when the National Association of Black Social Workers (NABSW) took a stance against domestic transracial adoption. The organization argued two main points: only Black families could provide the skills needed to survive in a racist society, and Black children in White homes would be isolated from the cultural values that would ultimately affect their positive identity development (Hollingsworth, 1998, 1999; Vonk, Simms, & Nackerud, 1999). Not until the mid-1980s did this position weaken in agency policy (Hollingsworth, 1998). The NABSW reaffirmed its stance with slight modifications in 1994, stating that transracial adoption could be a last resort alternative when a Black family could not be found. However, they firmly disagreed that transracial adoptions were necessary and asserted that Black families could be found if greater efforts were made (Fenster, 2002).

In the early 1990s, policy increased debate in relation to transracial adoption. The Multiethnic Placement Act (MEPA, 1994) and the Interethnic Adoption Act (IEP, 1996) unwittingly added controversy by removing race matching as a priority for placing Black children in homes. Responding to MEPA and IEP, McRoy (2003) argued that the consequences of this legislation were twofold: (1) the policy added to the complacency of agencies in recruiting Black families into the adoption process and (2) the policy de-emphasized the need to prepare White families who adopt African American children.

Controversy surrounding transracial adoption as an accepted form of family formation will most likely continue through international adoption and domestic

adoption. The core controversy now centers on concerns over transracial adoptive parents' motives for adopting children of color and whether transracial adoptive parents have the ability and skills to assist a child of color in developing a healthy ethnic identity and the coping skills to combat racism (Carter-Black, 2002; Fenster, 2002; Grow & Shapiro, 1976). Becoming parents of a child of color requires that parents make an effort to help their adopted children thrive in a world where racism is still a fact of life.

### **Statement of the Problem**

An accumulating body of research reports that international transracial adoptive parents' cultural and racial socialization practices are positively related to children's well-being, but also suggests that the children can face challenges that may interfere with healthy and positive identity development; furthermore, their transracial adoptive parents may be unaware of these challenges or may not understand the importance of these issues for the children (McRoy, Zurcher, Lauderdale, & Anderson, 1984; Juffer, 2006; Feigelman, 2000; de Haymes & Simon, 2003). In particular, cultural socialization practices, initiated and supported by parents, have been positively linked to children's adoption adjustment (Andujo, 1988; Yoon, 2001), self-esteem and sense of belongingness with parents (Mohanty, Koeske, & Sales, 2006), and racial identity development (Basow, Lilley, Bookwala, & McGillicuddy-DeLisi, 2008; Feigelman, 2000; Huh & Reid, 2000; Lee & Quintana, 2005; Song & Lee, 2009; Thomas & Tessler, 2007; Yoon, 2004).

Even though research has emphasized the importance of international transracial adoptive parents in children's cultural and racial socialization experiences, the majority of research in this field has explored the relationship between parents' socialization

practices and children's outcomes such as ethnic and racial identity. Furthermore, little research has been done to provide a comprehensive model for understanding transracial adoptive parents' racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices, and, further, the relationships among those components. Recently, only one study examined transracial adoptive parents' cultural socialization practices in relation to well-being (Vonk, Lee, & Crolley-Simic, 2010).

In relation to transracial adopted children's outcomes, recent research has suggested that parents' cultural socialization practices play an important role in ethnic identity formation among international adult adoptees (McGinnis et al., 2009; Randolph & Holtzman, 2010; Randolph & Mellisa, 2010). The adult adoptees, in particular Korean adoptees, identified their perceptions of childhood socialization experiences that enhanced their ethnic identity and self-esteem, such as reading racial/ethnic books, enjoying foods associated with their racial/ethnic/cultural background, having friends who share their ethnic/cultural background, and being exposed to multiracial/multicultural entertainment (Song & Lee, 2009). The adult adoptees also shared the experiences that had been most beneficial in forming their racial identity, for example, having role models of their own race/ethnicity in their lives and attending diverse schools. However, McGinnis et al. (2009) pointed out the shortcomings of parenting efforts in racial socialization practices, including assisting transracial adopted children in understanding racial politics and dynamics in society.

The terms cultural, ethnic, and racial socialization practices have been used interchangeably in transracial adoption. Some research combined cultural and ethnic socialization practices (Johnston, Swim, Saltsman, Deater-Deckard, & Petrill, 2007),

while other research provided a clear conceptualization between cultural and racial socialization practices (Berbery & O'Brien, 2011; Vonk et al., 2010). The term cultural socialization practices has been defined as parents' parenting behaviors that exist on a continuum, from practices with no contact with people from the child's birth culture to practices requiring greater integration with the birth culture and other diverse populations (Crolley-Simic & Vonk, 2008; Vonk & Massatti, 2008; Vonk et al., 2010). Additionally, literature in relation to parents' ability (awareness, knowledge, and skills) described cultural socialization practices as multicultural planning, a parent's ability to create an avenue for the transracial adopted child to learn about, participate in, and develop pride in his or her birth culture (Vonk, 2001).

Whereas the term of cultural socialization practices has been defined as practices in relation to helping the child connect to the birth culture, racial socialization practices could be defined as parenting behaviors to help the child to become aware of race and racial dynamics in society. Recently, racial socialization practices in transracial adoption were conceptualized in a qualitative study (Crolley-Simic, 2006). Crolley-Simic (2006) defined racial socialization practices as ways in which parents educate their children about how to cope with prejudice, bias, and racism in society.

Perceiving their families as multicultural is important for transracial adoptive parents, especially if such parents are to engage in racial socialization with their children. Without parental initiation and efforts, transracial adopted children may be marginalized and consequently may struggle with their identity formation (Lee, 2003). Adult transracial adoptees have indicated a desire for their parents to be aware they are bicultural families. For example, many adult Korean adoptees said they wished their

parents had viewed the family as multicultural, whereas others, who reported their families had understood their multicultural nature, said they did not grow up feeling different (Freundlich & Lieberthal, 2000).

Various factors may support or interfere with parents' racial awareness and thus enhance or hinder cultural and racial socialization practices. It also appears that self-efficacy may play an important role in the relationship between racial awareness and socialization practices. Transracial adoptive parents' lower level of White identity and their lack of awareness of race and racial issues may weaken their racial socialization practices and the experiences of their child as a child of color (Vonk, 2001; Crolley-Simic & Vonk, 2011).

Positive family socialization experiences contribute to the process of children's ethnic identity formation (Basow et al., 2008; DeBerry, Scarr, & Weinberg, 1996; Lee & Quintana, 2005; Mohanty et al., 2006; Thomas & Tessler, 2007; Yoon, 2004). Cultural socialization influences positive ethnic identity development and, thus, promotes positive psychological adjustment. Some adoptive parents provide relatively low levels of cultural socialization opportunities when their children are young (primarily through books or cultural events) and then the levels of cultural socialization decline further as their children grow into adolescence (Mohanty et al., 2006; DeBerry et al., 1996). Such results may be linked to the likelihood of a decrease in racial awareness among adoptive parents or of a decrease in children's needs for cultural socialization. Among domestic transracial adopted children, racial socialization practices have been positively associated with racial identity and acculturation (Andujo, 1988).

Although it is plausible that greater cultural socialization experiences of transracial adoptees may increase their ethnic identity development, which may in turn enhance their psychological well-being, a few studies reported that cultural socialization practices are not likely related to ethnic identity and psychological well-being. For example, Mohanty et al. (2006) found that parental support for cultural socialization in childhood was related to a higher feeling of belongingness, lower marginality, and self-esteem in early adulthood, but was not related to ethnic identity. This study suggested that cultural socialization experiences are important for international adoptees because such experiences are likely to influence their belongingness and acculturation in the adoptive family.

A few studies attempted to identify the cultural and racial experiences in older childhood. They conceptualized cultural socialization and racial socialization as a separate parenting knowledge and skills. Thus, parental beliefs, attitudes, and practices in cultural and racial socialization should be revisited to understand older children's cultural and racial socialization experiences, and further to explore the differences and the relationship between cultural and racial socialization practices in transracial adoption.

As stated earlier, scholars have tried to clearly define and differentiate cultural socialization practices and racial socialization practices. In the beginning stage of doing so in the transracial adoption field, the clarification of the definitions would help not only researchers and practitioners but also transracial adoptive parents and their children. Cultural and/or ethnic socialization practices, which have been the main focus of the previous research, refer to parenting behaviors related to exposing adopted children to their birth culture (Vonk, 2001; Crolley-Simic & Vonk, 2008). Compared to cultural

socialization practices, few attempts have been made to define racial socialization practices. One recent study carefully examined parents' perspectives on race and racial socialization practices and conceptualized racial socialization practices (Crolley-Simic, 2006). From parents' perceptions and experiences, racial socialization practices can be defined as parents' preparation and education about racial dynamics, prejudice, and racism.

The reason for the lack of the distinction between the two concepts may be related to the participants in previous research. The sample was international transracial adoptive parents whose adopted children were under the age of 10 (Berbery & O'Brien, 2011; Massatti et al., 2004; Vonk & Massatti, 2008; Johnston et al., 2007). Regardless of parents' attitudes toward socialization practices, it is likely that their socialization practices are related to the children's age. Thus, to further their children's development, some parents have been highly interested in the possibility of socialization practices as a way to socialize their children.

As previously stated, it has been suggested that racial socialization experiences, rather than cultural socialization experiences, are likely to be important experiences for older children (McGinnis et al., 2009). Further, research has provided inconsistent findings about the effects of cultural and racial socialization practices on ethnic identity formation. Cultural and racial socialization practices appear to help children develop their personal pride, self-esteem, and connectedness and belongingness with their racial identity. The socialization practices, however, are not always beneficial to help children develop their ethnic or racial identity. In this regard, it is likely that not only cultural socialization practices but also parental racial attitudes and beliefs, and racial

socialization practices that guide children's racial awareness and cultural and racial socialization experiences are important in developing racial/ethnic identity.

Unsupportive and negative attitudes toward transracial adoptive parents, especially regarding their parenting ability, may cause them to feel discomfort and some loss of self-efficacy in their cultural competence for parenting across race. Even though transracial adoptive parents believe that they are ready to be parents, they may face ambiguity about their knowledge and skills or their role and their parenting behaviors specifically related to racial and cultural socialization. Conversely, parents who believe they can perform well may be more likely to explore their racial awareness as something to be mastered rather than something to be avoided. McGinnis et al. (2009) suggested that, as their children are growing up, parents should continue to educate them about social issues that they may face directly or indirectly. Such efforts and persistence of racial awareness and cultural and racial socialization practices may not be easy for parents if their environment does not support increasing their cultural competence.

Cultural competence—transracial adoptive parents' racial awareness, knowledge, and parenting skills—is critical for understanding the process of parents' cultural and racial socialization (Vonk, 2001). Research on important factors predicting the increase in using multicultural planning and coping skills has found that racial beliefs and attitudes are strongly linked to cultural and racial socialization practices (Berbery & O'Brien, 2011).

Socialization self-efficacy—motivations and beliefs in parents' own ability in engaging cultural and racial socialization practices—may play a role in the relationship between racial awareness, and cultural and racial socialization practices. Some scholars

have suggested that self-efficacy is an important predictor of behavior (Bandura, 1997; Miller, Grome, & Lee, 2008). However, there has been little empirical research supporting this role of self-efficacy in cultural and racial socialization. One of the few such studies, Berbery and O'Brien (2011) found that socialization self-efficacy either had no direct relationship with socialization practices or merely moderated the relationship between beliefs and practices.

As stated previously, parents' racial awareness and practices in cultural and racial socialization are related and thus exploring these relationships can be important in developing a better understanding of parents' cultural and racial socialization practices (Crolley-Simic & Vonk, *in press*). Recognizing the importance of parents' initiation, motivations, efforts, and abilities, recent research has furthered the understanding of cultural and racial socialization practices that indicate parents' multicultural competence. In addition, research has suggested that measures of cultural and racial socialization for transracial adoptive parents need refinement (Berbery & O'Brien, 2011).

The Transracial Adoption Parenting Scale (TAPS) has been the instrument most widely used to measure parents' beliefs and attitudes about cultural competence, including racial awareness, multicultural planning, and survival skills. However, several concerns suggested by the initial psychometric study have remained unresolved. Massatti, Vonk, and Gregoire (2004) proposed examination of negatively worded items that were originally designed to load onto the subscales of racial awareness and survival skills. The items may be meaningful factors or simply methodological artifacts. In addition, refinement of several items has been suggested (Berbery & O'Brien, 2011). Some words used in the items are vague, making it difficult for parents to reliably

respond. The length of some items may lead respondents to become distracted, misunderstand, or respond inaccurately. Moreover, in line with recent research (Crolley-Simic, 2006), the original TAPS may need to include more items to fully capture parents' cultural competence. Thus, further examination and revision of the TAPS may strengthen the psychometric properties and lead to development of a revised version of the TAPS, the Transracial Adoption Parenting Scale (TAPS-R).

Although self-efficacy in relation to transracial adoptive parenting has been considered the important factor in cultural and racial socialization practices, based on the literature review, only one measurement of socialization self-efficacy has been developed. Berbery and O'Brien (2011) created a self-efficacy scale that includes the two core components of self-efficacy in transracial adoption parenting—cultural socialization self-efficacy and racial socialization self-efficacy. However, the new scale did not prove the relationship between socialization self-efficacy and practices. In the beginning stage of exploring the relationship between the two, reexamination of related theory and existing scales to develop a socialization self-efficacy scale is needed.

For research on the relationships among racial awareness, socialization self-efficacy, and socialization practices, no measures have been validated. Even though the likelihood of the relationships between these concepts has been suggested, little research has examined the relationships with a theoretical model. At present, as no comprehensive theoretical model exists and the validation of measures is still needed, investigating the gap of knowledge would result not only in discovering new knowledge that can contribute to the understanding of transracial adoption parenting, but also in

establishing a hypothesized model for transracial adoption parenting, in particular cultural and racial socialization.

In sum, supported by accumulating evidence in the transracial adoption field, the role of parental cultural and racial socialization may be essential in children's ethnic identity development. However, a more comprehensive understanding of the parental process in cultural and racial socialization is needed. Therefore, this study responds to this need by presenting a theoretical model for parental cultural and racial socialization. Such a model requires developing and validating new measures. In the process of revising and validating a version of the Transracial Adoption Parenting Scale (TAPS) and developing a self-efficacy measure and then investigating the relationships between the two, this study will provide the hypothesized model of cultural and racial socialization in transracial adoption that consists of the five components racial awareness, multicultural planning, coping skills, and cultural and racial socialization self-efficacy.

### **Purpose of the Study**

To fill the current knowledge gap described in the previous section, the purpose of this study was to create a hypothesized model of cultural and racial socialization in international transracial adoption that consists of the five components racial awareness, cultural socialization self-efficacy, racial socialization self-efficacy, cultural socialization practices, and racial socialization practices. Further, this study required the development and validation of two measures. Utilizing the measures, this study then aimed to test the hypothesized model by examining the relationships among the five core components in cultural and racial socialization.

## **Research Questions**

Given the purpose of this study, research questions were proposed for each phase of this research. The research questions will be stated by the steps that were explained in the earlier section.

### **Validation of the Transracial Adoption Parenting Scale - Revised (TAPS-R)**

*Research Question 1:* Is the Transracial Adoption Parenting Scale - Revised (TAPS-R) a valid and reliable transracial adoption parenting scale with the current sample?

### **Validation of the Socialization Self-Efficacy Scale (SSES)**

*Research Question 2:* Is the Socialization Self-Efficacy Scale (SSES) a valid and reliable socialization self-efficacy scale with the current sample?

### **Test of the Hypothesized Model**

*Research Question 3:* Are racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices related in a hypothesized model?

## **Significance of the Study**

As previously explained in the statement of the problem, there is currently no theoretical model for transracial adoption parenting and, more specifically, cultural and racial socialization beliefs and practices. To fill this gap, this study provides a new model in transracial adoption parenting to explore the relationships among the beliefs and practices such as racial awareness, cultural socialization self-efficacy, racial socialization self-efficacy, cultural socialization practices, and racial socialization practices. The Transracial Adoption Parenting Scale (TAPS) has been commonly used as a measure of

cultural competence by researchers, practitioners, and educators. However, examining the hypothesized model requires updating and refining this measure. As no socialization self-efficacy scale exists for the hypothesized model, a new measure was created.

Thus, this research is significant in that it can enhance understanding of racial awareness, and cultural and racial socialization beliefs and practices among international transracial adoptive parents, thereby contributing to related literature/theory, practices, research, and education in a meaningful way. The findings of this research provide a new knowledge of cultural and racial socialization from transracial adoptive parents' perspectives. Ultimately and most importantly, this research supports the well-being among international transracial adoptive parents, their children, and, thus, transracial adoptive families.

### **Definitions of Key Terms**

*Racial awareness* is defined as parents' self-awareness of their own White identity, attitudes regarding race and racial difference, awareness of racial dynamics in society, and parents' role in children's positive ethnic identity development (Vonk, 2001).

*Multicultural planning* refers to parents' creating avenues for the child to learn about, participate in, and develop pride in his or her birth culture (Vonk, 2001). The avenues for linkage from the transracial adoptive family to the birth culture are numerous and vary by degree of involvement in the actual milieu of the birth culture. With lesser involvement, parents may supply children with culture-specific books, toys, or music. Avenues with greater involvement may include placing children in integrated schools,

living in integrated neighborhoods, or participating in organizations composed primarily of people of the child's birth culture.

*Cultural socialization practices* is defined as mainly parents' practices that incorporate other cultures or the child's birth culture (Crolley-Simic, 2006).

*Coping skills* refers to the ability of parents to prepare their children to cope successfully with stereotypes, bias, and/or being viewed as different by members of the adoptive as well as the birth culture. The term *coping skills* can be compatible to the term *survival skills* suggested by Vonk (2001). But, the term includes the meaning of transracial adoptive parents' knowledge, reactions, and skills subject to will. This means that parents can choose whether to use their strategies or not. The term also reduces the possible negative nuance that the term *survival skills* may have on the ability of parents. These skills are suitable for use in states of being aware of beliefs in racial difference within adoptive family. Parents having such ability help children develop inner strength to cope with their racial experiences that influence their racial awareness and coping skills.

*Racial socialization practices* refers to parenting practices that help children develop racial awareness and skills to protect them from racism, prejudice, bias, and discrimination (Crolley-Simic, 2006).

*Cultural socialization self-efficacy* is defined as the extent to which parents are willing to put forth energy and effort, persist in their efforts, and believe in their abilities to socialize a child to his or her birth culture and ethnic group.

*Racial socialization self-efficacy*, as defined in this study, is the extent to which parents are willing to put forth energy and effort, persist in their efforts, and believe in

their abilities to prepare and teach a child about prejudices, racism, and discrimination in society.

### **Chapter Summary**

Chapter 1 provided an introduction to the area of investigation for this study, followed by the statement of the problem, the purpose of the study, the significance of the study, and the definitions of key terms. The theories and literature review in chapter 2 will address the previous scholarly endeavors in the field of cultural and racial socialization in transracial adoption, cultural competence, and self-efficacy.

## CHAPTER 2

### LITERATURE REVIEW

#### **Introduction**

The discussion of related literature is organized into five sections. The first section includes theories that explain the core components of cultural competence for transracial adoptive parents (racial awareness, multicultural planning, and coping skills), and empirical studies concerning cultural competence as well as cultural and racial socialization practices. The second section discusses theory in relation to self-efficacy and empirical research on the relationships between self-efficacy and cultural and racial socialization practices. The third section describes predictive variables of multicultural planning and coping skills, and cultural and racial socialization practices. The fourth section addresses the hypothesized model for cultural and racial socialization that informed the current study. The final section comprises the evaluation of measures, including the examination of the original TAPS and other scales in relation to cultural and racial socialization practices and self-efficacy.

#### **Cultural Competence**

Cultural competence is considered a core component in cultural and racial socialization among transracial adoptive parents. Vonk (2001) proposed that transracial adoptive parents need to gain the necessary awareness, knowledge, and skills, that is, cultural competence. Vonk's (2001) concept of "cultural competence" among transracial adoptive parents includes three components: racial awareness, multicultural planning, and

coping skills, referred to as survival skills in her theory. The assumption of such practice standards was based on the understanding that children fare better when their parents acknowledge racial differences between adoptive families and adopted children, communicate openly about race and culture, and offer opportunities for children to gain knowledge and experience related to their birth groups (Vonk & Angaran, 2003).

### **Racial Awareness/ Racial Views**

Racial awareness, an integral part of cultural competence that addresses parents' awareness of race in their own and others' lives (Crolley-Simic & Vonk, 2011), has been defined as having four sub-components: (1) parents' self-awareness of their own experiences and attitudes regarding race and racial difference; (2) awareness of the motivation to adopt a child of another race; (3) awareness of the roles that race, ethnicity, and culture play in children's development; and (4) an understanding of the importance of these issues in fostering a child's positive identity development (Vonk, 2001). Vonk suggested that self-awareness is a preliminary point for transracial adoptive parents to examine their own lives in relation to the role that race, ethnicity, and culture have played in shaping their attitudes and values. She suggested that for transracial adoptive parents in a White dominant society, the lack of experience outside the dominant culture makes consciousness of their own racial identity and culture difficult. She further suggested that as transracial adoptive parents increase their awareness of "White benefits" (Kivel, 1998), they can understand the advantages based on race that are invisible to those who have them. By doing so, they can understand the disadvantages that their child may face as a person of color in society.

Awareness of the motivation to adopt a child of another race is also emphasized as an important component (Vonk, 2001). White parents have a range of motivations to adopt a child of another race. Even though the initial motivation is rooted in parents' own needs, they need to shift their perspective to a more child-centered motivation, which, according to Vonk, is focused on the match between a child's needs and the parents' ability and desire to meet them.

Transracial adoptive parents' awareness of the roles that race, ethnicity, and culture play in the lives of children has several components, including an understanding of a child's racial identity, the role of race/ethnicity in their child's life, and the potential effects of racism and discrimination (Vonk, 2001). Parents who are aware that race matters recognize children's identity formation in a White family. Parents may face situations that are quite new to them, such as attempts by their children to alter their appearance to conform more closely to their parents' standards of beauty or to look more like their parents, siblings, or peers (Tessler, Gaumache, & Liu, 1999). To acquire knowledge about their children's birth culture and respect for their children's race and culture, parents need to access their children's birth culture and then learn about the history and culture of not only the country of origin but also the United States (Andujo, 1988). Vonk (2001) suggested that such awareness and responsibility requires that transracial adoptive parents strive for positive racial and ethnic identity development and prepare for coping skills to deal with racism. Parents' responsibilities related to such preparation have been underscored by recent research with transracial adopted adults suggesting their parents provided little help in developing an understanding of racial dynamics, which is essential for *people of color* (McGinnis et al., 2009; Samuels, 2009,

2010) and never challenged themselves to see the world through their children's eyes (McGinnis et al., 2009; Crolley-Simic & Vonk, 2011).

Vonk (2001) asserted that transracial adoptive parents need to examine their own beliefs and attitudes about their child's race and culture prior to learning about their child's birth culture and ethnic identity development. At some point, parents need to be aware of their own blind spots to help their children develop pride in their racial identities. For parents, self-examination includes their own stereotypes or prejudices; feelings about issues such as interracial dating and marriage when children are adolescents and adults; and awareness of their own feelings about issues, such as racism, that might affect their children. As Vonk (2001) pointed out, parents need to be aware of their own identity as transracial adoptive families and learn about prejudice or racism directed toward them or toward their children. Parents must learn to recognize both positive and negative stereotypes, as well as other types of covert and overt racism, that are a part of life for people of color in the United States.

Building on Vonk's theory, Crolley-Simic's (2006) qualitative study examined transracial adoptive parents' racial views, a term compatible to racial awareness. She identified four properties of racial views that described transracial adoptive mothers' thoughts and feelings regarding issues of race, and she compared the mothers' comments with White racial identity models in order to understand the mothers' racial awareness. The four properties of mothers' racial views, as described by Crolley-Simic (2006) included *color-blind*, *ambiguous*, *multiple perspectives*, and *coming together*.

First, the property of *color-blind* is similar to Helms' (1990) *contact* stage. The central theme in this stage is ethnocentricity: Some mothers were ethnocentric,

downplayed race, did not identify with their child as a member of another race, and yet understood that society maintained a racial hierarchy (Crolley-Simic, 2006; Crolley-Simic & Vonk, 2011). For example, one mother said that “racial difference is no more significant than the issue” and “adoption and race are not separate issues” (Crolley-Simic, 2006, p. 66). Another mother believed that “the racial make-up and race in general is not a large factor in their families’ relations with others” (Crolley-Simic, 2006, p. 66).

Another participant tried not to refer to race in her descriptions of people. Instead, these participants talked about race as a way to demonstrate equality; they believed that using race to describe someone may be understood as racism (Crolley-Simic, 2006, p. 66).

Below is an example of a color-blind parent’s statement:

I don’t see my daughter as Asian very much. She is just my daughter. She is part of my family. I just kind of look at us as not totally typical. But kind of your regular American family... For all practical purposes, though she’s not Asian she is an American kid. She is growing up here and I am not Asian. (Crolley-Simic, 2006, p. 66)

The next property identified by Crolley-Simic was the *ambiguous* type. This type parallels Helms’ (1990, 1995) *disintegration* stage, which is characterized by discomfort because of internal conflict caused by simultaneous disdain for racial oppression and judgmental, racially superior views. These mothers were also ambiguous in identifying their child’s race. Mothers of this type were likely to believe that all people are given legal equality and equal opportunities, while ignoring discrimination in society and blaming any failing on the individual solely (Crolley-Simic, 2006; Crolley-Simic &

Vonk, 2011; Rowe, Bennett, & Atkinson, 1994). Below is an example of a statement from a participant who represents this ambiguous type:

I view our family as a transracial family, as a multicultural family- very much ...  
When we are on a day in and day out basis I don't look at my children, I don't think about my children about being a different race at all.... (Crolley-Simic & Vonk, 2011, p.6)

The third property of Crolley-Simic (2006) was *multiple perspectives*, which is similar to Helms' (1990) *immersion/emersion* status and Rowe et al.'s (1994) *integrative* type. People in this type immerse themselves in material and activities that assist in their exploration of their new identity. Some mothers in the study examined others' perspectives and the complexities of race, and were characterized by immersion in other cultures or a demonstration of a deep appreciation for diversity, an awareness of White privilege, and desire for social justice rooted in both knowledge and experience (Crolley-Simic & Vonk, 2011). Below is an example of a participant's statement representing this multiple perspectives type:

... You know part of them is from their own heritage and culture. And I try to help my kids appreciate those things. You know the uniqueness in it... And (want kids) to have goals and dreams and if some of your culture plays into that- it's fine. (Crolley-Simic & Vonk, 2011, p. 6)

The final property, *coming together*, was comparable to Helms' (1990) *autonomy* status and Rowe et al.'s (1994) *integrative* type, whereby people integrated previously

developed values of racial equality, actively pursued cultural education, and regularly participated in activities that promoted social change (Crolley-Simic & Vonk, 2011). The following is an example of a statement from a participant representing this type:

I don't see myself as a White person... People hide behind their race ... a comfort zone... I think the desire to do it (step outside comfort zone) had been there since I was a child.

### **Multicultural Planning/ Cultural Socialization Practices**

As stated previously, transracial adoptive parents need to obtain an in-depth awareness of their own race and racial differences within adoptive families and further racial dynamics and issues in society. Further, parents are asked to attain multicultural knowledge and to plan multicultural activities (Vonk, 2001). Through the process of multicultural planning, transracial adoptive parents need to create ways for children to learn about their ethnic groups and access relationships and experiences that afford children opportunities for positive ethnic identity development. For example, parents often talk about aspects of the child's culture, such as learning the native language or traditional dance, going to cultural festivals in the community, reading about the culture and history, and so on. However, Vonk suggested that parents need to achieve a balance between their own culture and their children's birth culture. Baden and Steward (2000) supported the idea that transracial adoptive children may develop a unique racial and cultural identity that is based on some combination of the races and cultures of their family members and the culture of their own race.

A growing body of research has explored transracial adoptive parents' cultural socialization practices in transracial adoptive families (Crolley-Simic, 2006; Johnston, Swim, Saltsman, Deater-Deckard, & Petrill, 2007; Lee & Quintana, 2005; Lee, Grotevant, Hellerstedt, Gunnar, & the Minnesota International Adoption Project Team, 2006; Rojewski, 2005; Rojewski & Rojewski, 2001; Song & Lee, 2009; Vonk et al., 2010; Yoon, 2001, 2004). Although transracial adoptive parents engage their children in a variety of levels of cultural and racial socialization practices, many try to socialize their children by having them—and the entire family—be involved in cultural activities (Vonk et al., 2010).

Parents' multicultural planning and cultural socialization practices appear to range along a spectrum according to the level of interaction with non-White people and the possible ways of responding to the child's birth culture, focusing on creating ties between the adoptive and child's birth cultures. There are a variety of possibilities between these two extremes. Massatti et al. (2004) suggested three points along the continuum and the characteristics that might be exhibited at each position. The spectrum ranges from no contact practices with people from the child's birth culture to practices that require greater integration with the birth culture and other diverse populations (Massatti et al., 2004; Vonk et al., 2010).

Multicultural planning has been conceptualized as having three components: multicultural planning with no contact, multicultural planning with contact, and multicultural planning with integration. Multicultural planning with no contact includes cognitive aspects that link to the child's birth culture, reading about customs, and visiting the occasional ethnic festival. Multicultural planning with contact involves direct

experiences in spending time with families from the child's culture of birth (Andujo, 1988; Vonk, 2001). Multicultural planning with integration suggests that adoptive families live in diverse communities where the families access and interact with a diverse population. For example, transracial adoptive parents may plan to have their child go to a diverse school (racially and/or culturally) (Massatti et al., 2004).

Cultural socialization practices appear to be congruent with the spectrum of multicultural planning, from no contact with people from the child's birth culture to practices that require greater integration with the birth culture and a diverse population (Huh & Reid, 2000; Crolley-Simic & Vonk, 2008; McRoy et al., 1984; Simon & Alstein, 1992; Scroggs & Heitfield, 2001; Vonk et al., 2010). Early research on cultural socialization practices of international transracial adoptive families with children from Korea and China found variation in the degree to which socialization in the child's culture of birth is included in family life. For example, based on a study of White parents of Korean-born children, Huh (1997) reported that parents could be described as *active* or *neutral* in their teaching of the birth culture. Huh and Reid (2000) described some of the parents in their study as being "intensely involved in Korean cultural activities" (p. 79), while others are not involved at all, allowing their children's interest level to determine participation. Further, Scroggs and Heitfield's (2001) study with transracial adoptive mothers of Asian and European children suggested that most transracial adopted families do not live integrated lives and are not very interested in their children adopting the values and norms of their birth culture. However, these mothers did seem to place importance on exposing their children to their birth culture.

The most frequently used multicultural planning/cultural socialization practices in transracial adoptive families are primarily those that require little contact with people of the children's race, while the least frequent practice, living in diverse neighborhoods, promotes the greatest integration (Vonk et al., 2010). The most salient indicators of cultural socialization are as follows: providing opportunities for their children to play with Asian or Asian American children, celebrating Asian holidays, familiarizing children with Chinese cultural heritage, participating in Korean activities and culture camps, establishing relationships with adopted and non-adopted Koreans, providing family support, visiting the country of birth, teaching the child's birth culture language to their child, and traveling to the birth country (Huh & Reid, 2000; Johnston et al., 2007; Lee et al., 2006; Rojewski, 2005; Song & Lee, 2009).

In Vonk et al.'s (2010) study with national data, the pattern of cultural socialization practices was similar to that in previous studies. International transracial adoptive parents reported that their children engage in practices involving little to no contact with their birth culture such as reading books; watching videos and movies about their child's birth country or culture; multicultural entertainment, e.g., listening to music and attending ethnic dance concerts and movies; celebrating holidays; preparing and eating cultural meals; participating in religious, social, tribal or recreational groups or activities; and incorporating "visits" to their child's birth culture in their communities, such as ethnic markets and festivals (Vonk et al., 2010).

Multicultural planning with greater contact or with integration also appears to be another form of socialization practices. Some parents provided much greater opportunity for integration by living in integrated neighborhoods, enrolling children in integrated

schools, developing and maintaining friendships with persons of their child's race and/or ethnicity, and providing same-race role models and/or caregivers for their child (Vonk et al., 2010; Thomas & Tessler, 2007; Rojewski & Rojewski, 2001; Vonk, 2001; Friedlander, 1999; Simon & Alstein, 1992; McRoy et al., 1984). Finally, it appeared that a few parents value the experiences that incorporate activities that exposed the child to social justice and minority social issues, through readings, lectures, and rallies (Crolley-Simic & Vonk, 2008).

### **Coping Skills/ Racial Socialization Practices**

Vonk (2001) suggested coping skills as the third component of cultural competence for transracial adoptive parents. According to Vonk's (2001) definition, coping skills are the recognition of the need and the ability of parents to prepare their children to successfully overcome discrimination by actively helping them develop the skills to deal with discrimination and racism. Parents who recognize the racial difference are more likely to be aware of the difference of experience in relation to race. By recognizing that children of color need specific skills in a society in which racism continues to exist, parents help their children and themselves cope successfully with racial prejudice and discrimination. The emphasis in this component is on active coping skills, not just telling children to ignore the situation or telling them that it does not matter, because their parents love them (Vonk, 2001).

In transracial adoption literature, coping skills, or racial socialization practices, is defined as parenting in that parents teach children coping skills to deal with racism (Vonk, 2001; Crolley-Simic, 2006). Asian children have experiences with race and racism in the United States. Recent research indicated racism and prejudice due to race

(Asian) is a unique experience for international adopted children who were born in Asian countries (Vashchenko, D'Aleo, & Pinderhughes, 2011). For example, Asian Americans have been portrayed as the “model minority” with high academic achievement so their hardships or experiences with discrimination may be dismissed (Berbery & O'Brien, 2011; Sue, Bucceri, Lin, Nadal, & Torino, 2007). The literature emphasized that parents with Asian children have to teach different ways of coping with this type of racism and prejudice in addition to the traditional type of racism (Berbery & O'Brien, 2011).

Along with cultural socialization practices, empirical studies have explored racial socialization practices in international transracial adoptive families. For example, DeBerry et al. (1996) found that adoptive parents made efforts to teach transracial adoptees about racial issues, such as addressing racial issues in their families, communities, and society. Lee et al. (2006) found that a majority of parents (78%) reported speaking to their child about racism and discrimination. Similarly, Johnston et al. (2007) reported that mothers were engaged in preparation for bias, specifically talking to their child about racial stereotypes, prejudice, and/or discrimination.

In Crolley-Simic's (2006) study, transracial adoptive parents' communication about race with their children appeared to reflect varying degrees of their views on racial difference, racial issues, and frequency of communications. Some parents stated that there was little conversation about race. Some parents also shared that there was communication about race when the child raised the issue of race, often after their child was racially teased. Some parents' conversations about race typically dealt with a racial incident experienced by their child, with some discussion promoting racial pride. Some parents had more frequent conversations about race than other parents. Such parents

often brought up the subject of race, not relying on children to present the issue, and turned these occasions into opportunities to teach their children about racial issues. In some transracial adoptive families, conversations about race were commonplace and included the historical perspective of race relations as a context in which to understand race.

#### **Four Properties of Cultural and Racial Socialization Practices**

In addition to racial views stated in the earlier section, Crolley-Simic (2006) incorporated cultural and racial socialization practices in order to describe the variation of parents' socialization practices in international transracial adoptive families. She detailed four properties of cultural and racial socialization practices in reflecting the spectrum of ethnic socialization practices and the level of racial socialization practices: *family like ours*, *visiting culture*, *invested in culture*, and *diverse life* (Figure 1). A *family like ours* as the first property described some mothers who primarily socialized with other transracial adopted families. The primary cultural socialization practices included engaging with other transracial adoptive families through transracial adoptive playgroups, camping trips, cultural camps sponsored by transracial adoptive parents, exposure to birth culture artifacts, celebrations of the children's adoption anniversary, and holiday celebrations. For these mothers, the normalization of their family's racial make-up for the child is important. Mothers stated that there was little conversation about race. Conversations about race occurred when the child raised the issue of race, often after their child was racially teased. One mother said that instead she talked specifically about their birth parents and why the child was adopted.

Second, some mothers in the *visiting culture* group regularly incorporated the birth culture to some extent by visiting cultural and ethnic markets and festivals on a routine basis. These outings also provided the parents with the experience of being the minority race. Children had some educational experiences with members of the birth culture through these brief outings or excursions. Mothers' conversations about race typically dealt with a racial incident experienced by their child, with some discussion promoting racial pride.

*Invested in culture* was the third property described by one mother who demonstrated a marked investment in her children's birth culture by integrating the birth culture into her family with customs and language. The amount of time and investment in the birth culture was consistent and greater than that of the mothers in *visiting culture*. Conversations about race and racial issues were more frequent than in *families like ours* and *visiting culture*. For example, one mother often brought up the subject of race, not relying on children to present the issue, and turned these occasions into opportunities to teach each of her children about racial issues.

One mother in the final property, *diverse life*, described incorporating diversity in many aspects of her life, including work, spirituality, family, friendships, discussions, and pastimes, and engaging in racial activism. The *diverse life* presented routine exposure both to other cultures and races as an integral part of life; moreover, activities often centered on empowering not only children, but other people of color as well. Conversations about race were commonplace and included the historical perspective of race relations as a context in which to understand race. Table 1 shows transracial

adoptive parents' racial views, comparing them with the cultural and racial socialization practices.

Table 1  
*Racial Views and Cultural and Racial Socialization Practices*

Racial Views	Cultural and Racial Socialization Practices
Coming together	Diverse life
Multiple perspectives	Invested culture
	Visiting culture
Ambiguous	Visiting culture
	Families like ours
Color-blind	Families like ours

### **The Relationship between Cultural and Racial Socialization Practices**

In sum, parents' understanding of cultural and racial socialization practices seems to be reflected in the steps taken to foster birth culture appreciation (Crolley-Simic & Vonk, 2011; Vonk, 2001). Involvement in or exposure to the child's birth culture often takes the form of providing cultural foods, readings, music, and involvement with adults or children from the birth culture (Vonk, 2001). According to such process, family socialization practices of transracial adoptive families should be understood as a variety of experiences of multicultural planning and coping skills among transracial adoptive parents. As Crolley-Simic and Vonk (2008) theorized, cultural socialization practices should include the degree to which their families are involved in the actual birth culture of the child and direct interaction with people who reflect the child's race and culture. The spectrum departs from White culture and integrates with other cultures in various degrees. Racial socialization practices also appear to reflect the varying degrees of

differences in terms of conversation about race: The more a parent integrates the birth culture, the more the conversations reflect the stories or perspectives of people of color.

Regarding the development of socialization practices over time, cultural socialization practices in Asian adoptive families occurred more frequently and at an earlier age than racial socialization practices. The trends for racial socialization practices were similar to the findings for African American, Dominican, and Puerto Rican parents (Hughes & Chen, 1997, 1999; Hughes & Johnson, 2001; Johnston et al., 2007). Possible explanations for this pattern of cultural and racial socialization include the following:

Adoptive parents with younger children may be more likely to engage in cultural socialization practices, because younger children generally are more receptive to these activities and opportunities and there are greater post-adoption resources available to families who adopted more recently (Steinberg & Hall, 2000).

Despite not being a longitudinal study, with regard to the relationship of cultural socialization practices to racial socialization practices, a recent empirical study found that the frequency of cultural socialization practices is greater than that of racial socialization practices. Berbery and O'Brien (2011) reported the mean scores of cultural socialization behaviors were higher than those of racial socialization behaviors.

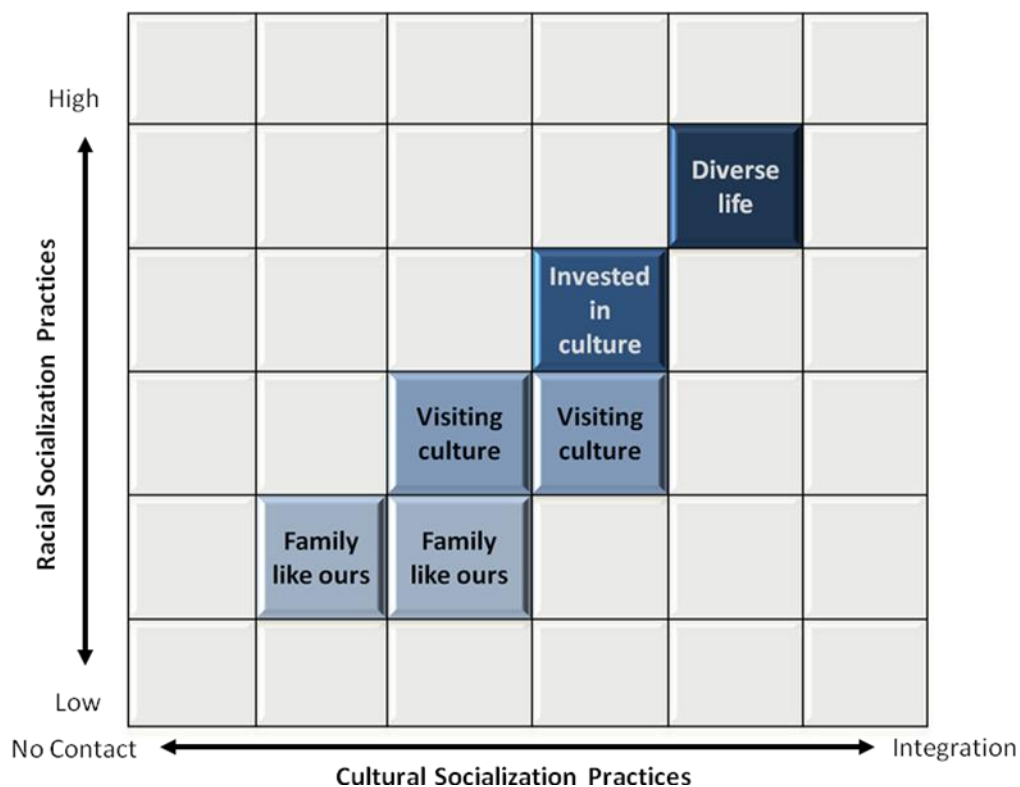


Figure 1. Dimensions of Cultural and Racial Socialization Practices (Crolley-Simic, 2006)

### Self-Efficacy

As stated in the earlier section of racial awareness, transracial adoptive parents have a range of motivations to adopt a child of another race. Because of their child’s different race, the parents are more motivated to seek activities and experiences that foster their child’s ethnic identity (Vonk, 2001). Parents focus on the match between a child’s needs and the parents’ ability and desire to meet them.

Empirical studies have supported that parents’ motivation due to racial beliefs on racial difference within an adoptive family is related to cultural and racial socialization practices. Parents’ basic involvement decisions are primarily influenced by what they believe. For example, Scroggs and Heitfield (2001) found parents were more motivated

to culturally socialize Asian transracial adoptive children than European transracial adoptive children. It may be that when the children's appearance is obviously different than that of their parents, the motivation for socialization is higher (Vonk et al., 2010).

In addition to motivation due to their children's race, parents' beliefs in their own parenting abilities appeared to be related to cultural and racial socialization practices. Self-efficacy theory (Bandura, 1977, 1982, 1984, 1986a, 1986b, 1989, 1996, 1997; Ozer & Bandura, 1990) posits that self-efficacy beliefs influence the types of activities people choose to engage in, the level of effort they spend, and their perseverance in the face of difficulties. According to self-efficacy theory, cultural and racial socialization could be achieved by socialization self-efficacy. A parent's motivation and beliefs in their socialization practices are led by a parent's basic practice decisions. Primarily, such decisions are likely to be influenced by what they believe they should and can do in the context of their parenting practice and child's ethnic identity development.

According to Bandura (1997), individuals are less influenced by objective facts than they are by their own beliefs, and these beliefs affect their interests, motivation, affective states and behaviors. Thus, the strength of individual beliefs about the connectedness between personal behavior and outcomes is the impetus for human motivation, making decision, and choice (Bandura & Locke, 2003).

According to Bandura (1989), generally people are likely to engage in certain behaviors when they believe they are capable of executing those behaviors successfully. People with a high sense of self-efficacy in a specific domain think, feel, and act differently from those who perceive themselves as inefficacious. People who are sure of their abilities view difficult tasks as challenges to be mastered rather than threats to be

avoided, resulting in strong goal commitment and persistence behaviors. People with lower self-efficacy perceptions often dwell on their failures, hardships, and doubts, thus lowering their motivation, goal commitment, and ability to concentrate on the task (Bandura, 1989). On the other hand, people with a self-efficacy significantly lower than their ability are unlikely to grow and expand their skills. Research shows that the ‘optimum’ level of self-efficacy is a little above ability, which encourages people to tackle challenging tasks and gain valuable experience (Csikszentmihalyi, 1997).

In previous studies, some parents appeared sure and confident in their view on racial differences, while others did not. For example, Crolley-Simic and Vonk (2008) suggested that the lack of parents’ past experience rather than their unawareness of race would impede their ability to socialize their children (Crolley-Simic & Vonk, 2008). In the earlier analysis of parents’ statements, parents who had racial and cultural experience in diverse contexts may be more confident of their cultural competence and their ability to further socialize their children (Vonk, Yun, Park, & Massatti, 2007). Even though parents may be aware of racial differences, they may feel less confident about expressing their attitudes on cultural competence or may downplay race and, thus, come to deemphasize race and racial socialization (Crolley-Simic & Vonk, 2011). Furthermore, some parents who feel a lack of support and resources in the context of family, community, and society are likely to be less self-confident.

Self-efficacy theory emphasizes domain-specificity, implying that the strongest relationships exist between beliefs regarding a specific behavior performance and the performance of that behavior. However, various and numerous experiences of failure and

success in different domains of functioning may generate more generalized beliefs of self-efficacy that have explanatory value as well.

Parenting roles include beliefs about parents' own and other group members' responsibilities, rights, and obligations; they also include social expectations and scripts that guide group members' behavior in various situations (Bandura, 1997; Bronfenbrenner, 1979). Parental role construction for cultural and racial socialization practices may best be defined as parents' beliefs about what they should do in relation to the child's ethnic identity development. Similar to the role of racial awareness, role construction functions as a motivator of parental practices, because it helps parents imagine and anticipate how they might behave in relation to a host of activities relevant to the child's success in context or society.

Some transracial adoptive parents have experienced responses from their immediate or extended families and neighbors who are less aware of culture and race and have unsophisticated cultural diversity (Davidson & Davidson, 2001/2002). For example, transracial adoptive families may less easily gain support from close family relatives, friends, colleagues, and church members than same-race adoptive families. Transracial adoptive parents learn how to deal with racial differences within the family and recognize that family members may not know how to resolve the uneasy family dynamics that White privilege creates.

Cultural factors in context may significantly alter the links among racial awareness, self-efficacy, and cultural and racial socialization practices in transracial adoptive families. Transracial adoptive parents who have effectively negotiated the challenges of awareness of racial difference and who embrace their children's birth

culture in order to improve cultural competence for themselves and their children could experience increased overall self-efficacy. This overall self-efficacy could translate into increased efforts of multicultural planning and coping skills and possibly more vigilant practices designed to promote children's healthy identity development. However, other cultural factors may negatively affect self-efficacy and multicultural planning and coping skills, consequently. For instance, experiences of negative attitudes toward the ability of transracial adoptive parents could discourage parents.

Self-efficacy for cultural and racial socialization practices can involve the perceived confidence for learning children's birth culture, another ethnicity and race, and performing skills necessary to help children form healthy racial identity. Cultural competence in transracial adoption parenting is defined as a multidimensional learning process that integrates transcultural skills in all three dimensions (awareness, knowledge, and skills) (Vonk, 2001). The cultural competence could involve self-efficacy as an influencing factor, and aims to achieve culturally congruent socialization practices.

Self-efficacy beliefs are rooted in individual factors, such as personal history of accomplishment and emotional arousal, as well as in contextual factors, such as verbal feedback from others, social comparisons, and so on (Bandura, 1989). Bandura has illustrated what allows an individual to construct self-efficacy beliefs and has identified four main sources of information: 1) *enactive mastery experiences*, 2) *vicarious experiences*, 3) *verbal persuasion*, and 4) *physiological and affective state*. These sources of information act on individuals throughout their lifetimes, contributing to building self-efficacy beliefs. *Enactive mastery experiences* are an individual's most significant source of information with regard to his or her capabilities and limits.

Although successes contribute to building firm beliefs in one's personal efficacy, failures will sap it, especially if they occur before one has established a strong sense of efficacy (Bandura, 1997).

*Vicarious experiences* offer the individual a reference point to judge their capacities to master a given situation. Such experiences allow “transmission of competencies and comparison with the attainments of others” (Bandura, 1997, p. 79) by observation and modeling. Parents' self-efficacy beliefs seem to have their roots in childhood (Grusec, Hasting, & Mammone, 1994). Following the “regularities in their patterns of interpersonal relating” (Grusec et al., 1994, p. 9), the parent applies his or her early internal patterns to the daily experience of being a parent. Such an interpretation is in line with attachment theory, which holds that early internal models influence interpersonal behavior across the whole course of a life (Coleman & Karraker, 1997). Lovejoy, Verda, and Hays (1997) showed that parents reporting high levels of self-efficacy beliefs also reported a secure attachment style. The cognitive and behavioral anticipation of the parental role has also been considered as a potent influence on self-efficacy beliefs (Affonso & Sheptak, 1989).

Self-efficacy beliefs can be reinforced through *verbal persuasion*. Bandura (1997) commented that maintaining self-efficacy beliefs is easier for an individual when their significant others believe in their abilities and say so. Parents' self-efficacy beliefs also result from their experience as an adult with their own children. The feedback from parent-child interactions seems to be an important source of information about parental competence (Goodnow, 1985). In some studies, lower levels of self-efficacy beliefs were

found among parents with atypically demanding children (Mash & Johnston, 1983; Teti & Gelfand, 1991).

Culture delivers information on parenting values as well as on childcare and child development. The information provided by the close social network around the parent seems to influence his or her self-efficacy beliefs more than the general culture (Grusec et al., 1994). Within their social network, parents compare their beliefs with those of relatives. Also, by means of social comparisons, parents gather information about their own competence (Coleman & Karraker, 1997). Fluctuations in the *physiological and affective state* can be interpreted as a sign of vulnerability or even plain inefficacy (Bandura, 1997).

Transracial adoptive parents may share their information about parenting skills and child development. The information provided by a close social network including other adoptive parents around the parents may influence his or her self-efficacy beliefs more than the general culture. Within their social network, parents may compare their beliefs with those of relatives. Also, by means of social comparisons, parents gather information about their own cultural competence through adoptive family networks.

Self-efficacy in transracial adoption parenting consists of multidimensional components (Berbery & O'Brien, 2011). Cultural socialization self-efficacy is defined as parents' confidence in their ability to plan activities and provide opportunities that would enhance their children's cultural pride. Racial socialization self-efficacy is described to the extent of confidence that parents feel in their ability to teach their child racial awareness and coping strategies for racism and discrimination. In addition to the two self-efficacy components, Berbery and O'Brien (2011) suggested parental involvement in

socialization self-efficacy and race-related social justice self-efficacy. Parental involvement in socialization self-efficacy can be parenting confidence in their ability to actively participate in their child's socialization. Race-related social justice self-efficacy can be explained as a parent's confidence in teaching their child about his or her race's struggle for equality and engaging in activities related to racial social justice.

### **Racial Awareness, Cultural and Racial Socialization Self-Efficacy, and Cultural and Racial Socialization Beliefs and Practices**

Self-efficacy theory and qualitative research in transracial adoption parenting have suggested the possibility of a link among racial awareness, cultural and racial socialization self-efficacy, cultural and racial socialization beliefs, and cultural and racial socialization practices (Bandura, 1997; Crolley-Simic, 2006; Crolley-Simic & Vonk, *in press*). Furthermore, only one quantitative study, a recent empirical study by Berbery & O'Brien (2011), explored the relationship among those components of cultural and racial socialization among international transracial adoptive parents.

Using a cross-sectional, web-based survey, Berbery and O'Brien (2011) examined predictors of cultural and racial socialization practices. Among 200 international transracial adoptive parents, the scores of cultural and racial socialization beliefs were higher than these of cultural and racial socialization self-efficacy. This recent study suggested four major findings. First, this study explored the relationship between racial awareness or White racial identity and cultural and racial socialization practices, indicating racial awareness or White racial identity is likely to be associated with racial socialization practices. The immersion/emersion stage of White racial identity was not significantly related to cultural socialization practices, while White racial identity was

related to racial socialization practices. The higher level of the immersion/emersion stage of transracial adoptive parents was related to more frequent racial socialization practices.

Second, this study examined the relationship cultural and racial socialization beliefs and practices, indicating cultural and racial socialization beliefs were likely to be related to cultural and racial socialization practices. The two socialization beliefs were significantly related to the two types of socialization practices. The greater level of the both socialization beliefs predicted the more frequent socialization practices, while the higher level of socialization self-efficacy predicted the more frequent socialization practices.

Third, this study investigated the likelihood of the relationship between White racial identity and cultural and racial socialization self-efficacy. White racial identity was less likely to have a relationship with cultural and racial socialization self-efficacy. The scores of the higher level of immersion/emersion stage were not significantly related to the two types of socialization self-efficacy.

Fourth, this study examined the role of cultural and racial socialization self-efficacy in the relationship between racial awareness and cultural and racial socialization practices. While White racial identity is related to racial socialization practices, racial socialization self-efficacy was not a moderator in the relationship between the two.

Thus, the study of Berbery and O'Brien (2011) provides clear evidence of the likelihood of the relationships among racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization beliefs and practices. This empirical study offers qualitative support for the suggestions made by self-efficacy theory and qualitative research that the aforementioned relationships do exist.

## **Predictors Related to Cultural and Racial Socialization Practices**

In addition to socialization self-efficacy, according to some empirical studies, more predictors appear to be related to multicultural planning/ cultural socialization practices, and coping skills/ racial socialization practices. The following section addresses parents' demographics, education/support, family location, and barriers as predictors of multicultural planning/ cultural socialization practices, and coping skills/ racial socialization practices

### **Parents' Demographic Factors: Gender, Income, and Biological Children**

Parents' demographics, such as gender, income, and biological children are likely to be important factors that are related to parents' cultural competence and racial socialization practices (Vonk et al., 2007; Vonk & Massatti, 2008; Vonk et al., 2010).

**Parents' gender.** The relationship between parents' gender and racial socialization practices is likely to be equivocal. In a study with international adoptive families, no differences between mothers and fathers were found (Bergquist, Campbell, & Unrau, 2003). However, mothers were more involved in cultural socialization than fathers. For example, mothers were likely to place slightly greater importance on birth culture and diversity, while fathers placed more emphasis on American culture (Vonk & Massatti, 2008; Scroggs & Heitfield, 2001).

**Parents' income.** A family's income has been shown to be related to cultural socialization activities. Higher family income, for example, with annual incomes over \$75,000, were related to higher cultural competence (Vonk & Massatti, 2008). Other research suggested a positive association of income with internationally adopted children's cultural competence (Thomas & Tessler, 2007) and their opportunities to

explore, both of which lead to a strong identification with that culture (Shiao & Tuan, 2008).

**Biological children.** The effect of the existence of biological children on socialization practices is equivocal. Vonk and Massatti (2008) found that parents who do not have biological children in the family are likely to have higher cultural competence. However, other research (Vonk et al., 2010) found that the existence of biological children was not a significant predictor of cultural socialization practices.

### **Education/ support**

Research has found that pre-adoption experiences were related to cultural competence. Pre-adoption experiences, such as traveling to the child's country of origin for adoption, are likely to increase cultural/racial awareness among transracial adoptive parents (Vonk & Angaran, 2003). In addition to pre-adoption experiences, *post-adoption experiences* are related to parents' cultural socialization practices (Lee et al., 2006; Vonk et al., 2007; Vonk & Massatti, 2008; Vonk et al., 2010). Participating in post-adoption support groups, training, and/or education, and contacting adoption professionals are related to higher engagement in cultural socialization activities among international transracial adoptive families. For example, after adoption, the parents obtained knowledge and information about culture through informal support from friends, travel groups, or LISTSERVs on the Internet and socialized their child in relation to race and culture; thus, parents can remind themselves about the importance of racial and cultural socialization (Vonk et al., 2007).

A recent study has supported the significant role of parent support groups, post-adoption services, and post-adoption online resources in developing cultural

socialization practices in transracial adoptive families (Vonk et al., 2010). Based on the findings of this study, transracial adoptive parents' participation in post-adoption education and/or post-adoption online resources is a predictor of three practices, two of which require some degree of integration, choosing same-race/ethnic service providers and role models, and having friends who share their children's racial/ethnic background.

### **Family Location**

For transracial adoptive parents, family location appears to be a challenge or a benefit in socializing their children (Vonk et al., 2007). Some parents pointed out that diversity was not available in their locale, while others indicated extensive diversity. Some parents are not likely to send their children to multicultural schools, because such schools are not available. However, other parents living in areas that represent a diverse racial population or Asian population would not be challenged to access a non-White community and/or non-White people. Further, some parents may perceive that it will not be necessary to teach their child how to cope with racism.

### **Barriers**

Parents perceive barriers to their ability to fully embrace or implement cultural competence in their parenting despite their awareness of its importance. Parents of Chinese and Korean children indicated a number of the perceived barriers to socializing their children, including the child's lack of interest, and perceived need to balance the American and child's birth culture (Vonk et al., 2007).

**Children's lack of interest.** The child's interest level has been identified as a factor in involvement in cultural activities (Huh & Reid, 2000; Vonk et al., 2007). The parents' responses to children's lack of interest appear to be related to the children's age.

**Children's age.** Parents may believe that cultural and racial socialization practices are not of primary importance (Vonk et al., 2007) because of their children's age. Parents indicated that the ideas or behaviors related to race and culture are not perceived to be applicable because of the young age of their primarily preschool-aged children. Adoptive parents with older children indicated that their children are less interested in cultural socialization experiences and more interested in peer acceptance and belonging (Meier, 1999). Johnston et al. (2007) suggested that additional possibilities may include mothers' beliefs about their children's ability to understand information and children who influence their mothers by conveying their own intergroup experiences.

As stated in an earlier section on the development of socialization practices, children's age appears to be an important factor in the evolution of cultural and racial socialization practices. Cultural socialization practices peak at ages 10-12 and later the frequency of cultural activities do not drastically vary across age-groups (Steinberg & Hall, 2000). Johnston et al. (2007) suggested that the small increase after age 12 may reflect mothers' beliefs about their children's ability to understand more complex information and to understand their adoptive status. The relative lack of variation across age-groups compared to the age trend for racial socialization practices may reflect the use of cultural activities as a proactive socialization strategy stemming from mothers' beliefs, values, and goals rather than occurring in reaction to the child's experiences.

**Accessibility of children’s birth culture.** Cultural socialization also varies according to children’s racial/ethnic status. Families who adopt Chinese children participate more actively in cultural activities than families who adopt Korean children (Johnston et al., 2007). Figure 2 shows relationships among racial awareness, multicultural planning, coping skills, and socialization self-efficacy in transracial adoption parenting.

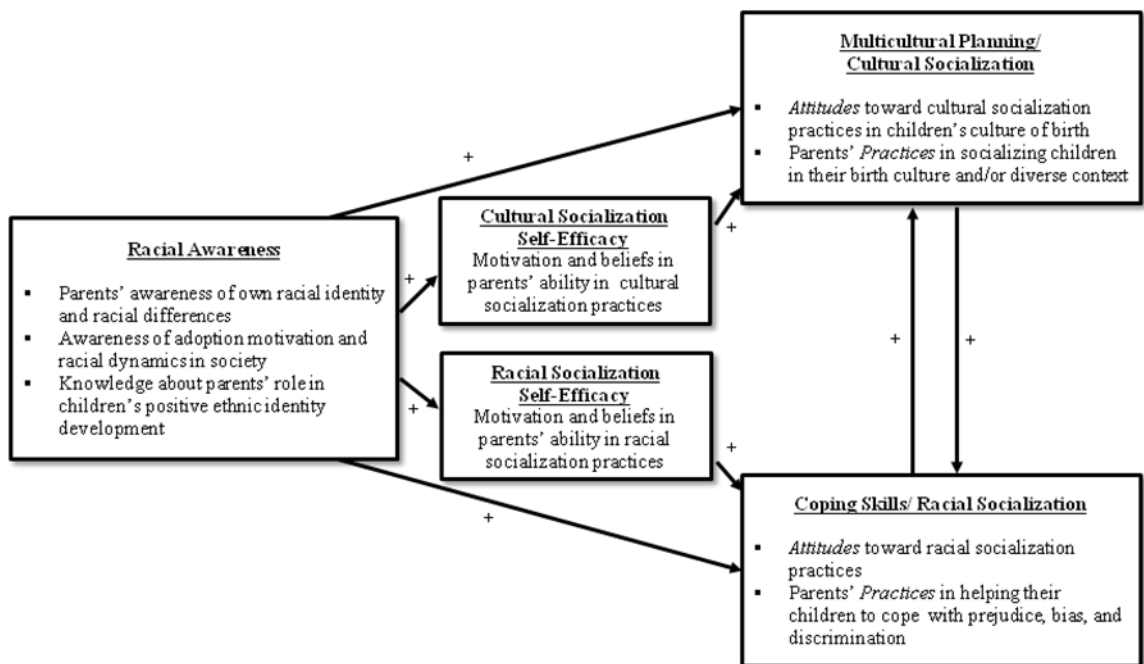


Figure 2. Relationships among Racial Awareness, Multicultural Planning/Cultural Socialization Practices, Coping Skills/Racial Socialization Practices, and Cultural and Racial Socialization Self-efficacy

## **Hypothesized Model**

Guided by the literature about the theory on cultural competence (Vonk, 2001; Vonk et al., 2007; Vonk & Massitti, 2008), the theory on social psychology (Bandura, 1997), and the literature regarding cultural and racial socialization practices (Crolley-Simic, 2006; Crolley-Simic & Vonk, 2008, 2011), a hypothesized framework of a transracial\_adoption parenting model has been developed. In the beginning, to formulate the hypothesized model, all possible variables were included. All the possible variables, including contextual factors, social life-experience factors, and individual factors, were synthesized based on the literature review presented in the previous section (Table 2).

The contextual factors include the characteristics of community diversity, prejudice, racial dynamics, and discrimination in society, as well as attitudes toward transracial adoption and transracial adoptive families. The parents' social life-experience factors are varied and include experiences of interacting with culturally and/or racially diverse people in life, obtaining cultural and/or racial knowledge accumulated from such experiences, and being close to the child's birth culture. For example, a parent's visiting the birth country before adopting a child is an important factor. Another social life-experience factor includes obtaining knowledge and skills gained from post-adoption training, education, professionals, and other online resources after adoption. The individual factors include parents' attitudes and practices in cultural and racial socialization, such as racial awareness, multicultural planning, coping skills, and cultural and racial socialization self-efficacy.

Table 2  
*Possible Variables Related to Cultural and Racial Socialization*

Contextual Factors	Social Life-Experience Factors	Individual Factors
Characteristics of community diversity	Pre-adoption experiences; Visiting child's birth country	Cultural Competence: racial awareness, multicultural planning, and coping skills
Stereotypes, racism, discrimination, prejudice in society	Post-adoption experiences; knowledge and information through support groups, contacts with adoption professionals or online resources	Cultural and racial socialization self-efficacy
Attitudes toward transracial adoption in society		
Closeness to child's birth culture within community	Cultural socialization activities after adoption	

For the current study, among the possible variables the core individual factors were specified to understand parents' attitudes and practices in cultural and racial socialization. Figure 3 shows the linkages of the five core components of cultural and racial socialization: racial awareness, multicultural planning, coping skills, and both cultural and racial socialization self-efficacy. Each component is related directly and/or indirectly to the others.

The hypothesized model includes a structure model (a path model). In Figure 3, rectangles represent the observed empirical variables. A one-way arrow between two variables indicates a postulated direct possible influence of one variable on another. The structure model contains five variables, including one exogenous variable, two mediating variables, and two endogenous variables: racial awareness as an exogenous variable,



White culture. As transracial adoptive parents raising a non-White child, the parents' experiences during multicultural activities are related to ensure their coping skills.

Multicultural planning also has a reciprocal relationship with coping skills. As transracial adoptive parents' knowledge of race and culture increases, they are likely to learn not only about their child's birth culture and other ethnic cultures but also about the need to examine and develop skills to help their children deal with race and racial issues. At the same time, greater awareness of this need is likely to encourage parents to engage in coping skills.

Socialization self-efficacy includes two categories of self-efficacy with a specific task—cultural and racial socialization self-efficacy. Cultural and racial socialization self-efficacy is related to the racial awareness. Transracial adoptive parents may need to find more resources, exert more energy, expend greater effort, obtain knowledge and skills, demonstrate commitment, increase persistence, actively seek help, and be highly motivated to socialize their children. If parents feel that somehow cultural and racial socialization is not appropriate within an adoptive family for various reasons, they are likely to avoid the task, exert little energy, expend little effort, socialize their children inadequately, lack commitment, decrease persistence, be reluctant to seek help and, consequently, lack motivation. On the other hand, if parents feel fully confident about socializing their children, they may feel that they need to exert little effort in such parenting and, therefore, may overlook or ignore the task, exert little or no energy, prepare for multicultural planning and coping skills inadequately or not at all, lack commitment, see no need to persist, see no need to seek help, and lack motivation. Thus, varying cultural self-efficacy may be linked to multicultural planning and coping skills.

Racial awareness and cultural self-efficacy are likely to be linked to parents' multicultural planning and coping skills (Crolley-Simic, 2006; Vonk & Angaran, 2001, 2003). Taking part in multicultural activities allows adoptive parents to have experiences in relation to not only the child's birth culture but also their race. In this way, transracial adoptive parents' engagement in multicultural activities is linked to their preparedness for communication or conversation about race with their children (Crolley-Simic, 2006).

### **Conceptual Definitions of Five Components**

This study uses operationalization procedures that provide precise measures of the variables that represent a concept (Bollen, 1989). Driven from the theories and literature reviewed in the earlier section, the five components can be conceptually defined.

**Racial awareness.** This study conceptualizes racial awareness as parents' self-awareness of their own White identity, attitudes regarding race and racial difference, awareness of racial dynamics in society, and the parents' role in their children's positive ethnic identity development (Vonk, 2001). Given this conceptualization, racial awareness can be measured by parents' awareness of their own racial experiences, their perceptions of racial differences between a child and themselves, and their attitudes toward racial dynamics in society.

**Multicultural planning.** Multicultural planning is conceptualized in this study as the ability of parents to create avenues for the child to learn about, participate in, and develop pride in his or her birth culture (Vonk, 2001). The avenues for linkage from the transracial adoptive family to the birth culture are numerous and vary by degree of involvement in the actual milieu of the birth culture. With lesser involvement, parents may supply children with culture-specific books, toys, or music. Avenues with greater

involvement may include placing children in integrated schools, living in integrated neighborhoods, or participating in organizations composed primarily of people of the child's birth culture. Thus, multicultural planning can measure parents' behaviors that create ties to children's birth culture that include a continuum of multicultural planning.

**Cultural socialization practices.** This study conceptualizes cultural socialization practices as parenting practices to incorporate other cultures or the child's birth culture into adoptive families (Crolley-Simic, 2006).

**Coping skills.** This research defines coping skills as the ability of parents to prepare their children to cope successfully with stereotypes, bias, and/or being viewed as different by members of the adoptive as well as the birth culture. Thus, coping skills can measure parents' teaching and communication about race, prejudice, and racism with their children (Vonk, 2001).

**Racial socialization practices.** Racial socialization practices is conceptualized as parenting practices that help children develop racial awareness and skills to protect them from racism, prejudice, bias, and discrimination (Crolley-Simic, 2006).

**Cultural socialization self-efficacy.** For this study, cultural socialization self-efficacy is defined as the extent to which parents put forth energy and effort to socialize a child considering culture, race, and ethnicity and persist in the effort to reach the child's birth culture and ethnic groups and the degree of parents' beliefs in their abilities to connect to their child's birth culture and ethnic group. Thus, cultural socialization self-efficacy can measure parents' motivation to be involved in multicultural planning, as well as their beliefs in their ability to do so.

**Racial socialization self-efficacy.** This study conceptualizes racial socialization self-efficacy as the extent to which parents put forth energy and effort in and persist in preparing and teaching a child about prejudice, racism, and discrimination and the degree of parents' beliefs in their abilities to do so. Given the conceptualization, racial socialization self-efficacy can measure parents' motivation to use coping skills, as well as their beliefs in their ability to do so.

### **Evaluation of Measurement**

To test the hypothesized model, this study required developing a revised version of the Transracial Adoption Parenting Scale (TAPS) and creating a new scale for socialization self-efficacy. In line with the purpose, the next section will examine the literature in relation to the measures of transracial adoption parenting, the validation study of scales, and the correlation study that explores the relationships among beliefs and practices in cultural and racial socialization. Additionally, the next section will investigate scales related to self-efficacy in the social work and psychology fields.

### **Transracial Adoption Parenting Scale (TAPS)**

The original 36-item TAPS was developed by Massatti et al. (2004) to measure attitudes toward cultural competence, including racial awareness, multicultural planning, and survival skills. The original TAPS is a reliable and valid measure for transracial adoption parenting. However, recent research on cultural competence and socialization practices has suggested re-examination of the TAPS. Since the TAPS was introduced, a growing number of research studies on socialization practices have explored the predictors of cultural and racial socialization practices (Vonk & Massatti, 2008; Vonk et al., 2010; Berbery & O'Brien, 2011).

In practice and in theory, parents' motivation due to their children's race and parents' beliefs in their ability to raise children of a different birth culture and race were suggested as possible predictors of cultural and racial socialization (Berbery & O'Brien, 2011; Vonk, 2001). Given theory that supports the importance of racial awareness and socialization beliefs to predict cultural and racial socialization practices, there is limited understanding of the role of cultural and racial socialization self-efficacy in cultural and racial socialization practices. The previous research in cultural and racial socialization practices used a self-developed scale by adapting items from non-transracial adoption literature. Even though these studies provided support for the validity of their own scales, important contents relevant to transracial adoptive parents were missing.

Recent research on cultural and racial socialization practices has suggested items that are likely to be relevant to the children's race and the possible experience due to their race (Berbery & O'Brien, 2011; Vashchenko et al., 2011). For example, the TAPS did not contain an item that can measure a contemporary trend of the child's birth culture. Also, it has been suggested that items that provide information about how parents help their children cope with racism and prejudice in society should be included in a transracial adoption parenting scale.

As discussed in the earlier section, self-efficacy has been shown to be an important factor that is related to cultural and racial socialization practices. But, the TAPS has not established construct validity with a scale that measures parents' motivation and beliefs in their ability to engage in cultural and racial socialization practices.

Methodologists have suggested that including both negatively worded items and positively worded items would be free from participants' response bias (DeVellis, 2003). The original TAPS includes both negatively worded items and positively worded items in the Coping Skills and Racial Awareness subscales. However, the two types of items were separated into two subscales in the original test of the TAPS factor structure. In other words, positively and negatively worded items formed separate factors. Some methodologists suggested a method effect due to wording, meaning the impact of item wording on participants' responses (Marsh, 1996; Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Because method effects represent a source of measurement error that can distort the meaning and interpretation of scores within and between groups (Marsh, Scalas, & Nagengast, 2010), it is critical to understand the degree to which these wording effects are present for various groups of individuals. Considering the methodological issues, this current study included only positively worded items in the TAPS-R. Thus, while examining each item of the original TAPS, negatively worded items were revised, restated, or deleted.

### **Scales Related to Transracial Adoption Parenting**

The instruments or scales used in transracial adoption parenting and cultural and racial socialization practices in transracial adoption have been examined to evaluate the constructs and items. Previous studies have measured parents' cultural, ethnic, and racial socialization practices (Johnston et al., 2007; Bramlett & Radel, 2010). One national survey included eight items that measured cultural socialization practices of transracial adoptive families (Bramlett & Radel, 2010). The eight items measured only cultural socialization practices, which consisted of items ranging from multicultural planning with

no contact to multicultural planning with integration. Johnston et al. (2007) included items that measured both ethnic and racial socialization practices. Including the 36 items of the original TAPS (Massatti et al., 2004), all of the items drawn from the previous studies were listed according to three factors—racial awareness, multicultural planning, and coping skills. Table 3 presents the description of the studies, and Table 4 shows the items that were collected and listed from the previous studies.

Table 3  
*Item Sources Related to the Transracial Adoption Parenting Scale - Revised (TAPS-R)*

Sources	Subject	Parents (N/ Sociodemographics/ Region)	Children (N/Age/Gender)	Measure
Massatti et al. (2004)	Int'l adoptive parents	N = 1,145 96% Caucasian; 68% female; 93% Married Income: 55% above \$75,000  44 states	86% under 10 year old 63% female	Transracial adoption parenting Scale (TAPS) measuring attitudes toward multicultural sensitive parenting (Racial Awareness, multicultural planning, and survival skills) (36 items)
Johnston et al. (2007)	Int'l adoptive parents	N = 193 76% Married	M = 8.9 ( <i>SD</i> = 3.5)	16 items of two constructs including cultural socialization/pluralism and preparation for bias
Vonk et al. (2010)	Int'l & domestic adoptive parents	N = 802; International transracial group = 364 82% female; 82% over 300% federal poverty level	65% under 9 year old 68% female	National Survey of Adoptive Parents (NSAP, 2007) measuring cultural socialization practices from no contact to integration (8 items)
Berberly & O'Brien (2011)	Int'l adoptive parents	N = 200 92% female; 86.4% Married Income M = \$106,497 ( <i>SD</i> = \$73,082) 61% Graduate level M = 44.3 year old ( <i>SD</i> = 7.7)  20% MD; 11% VT; 8% TX; 5% NY; 4% VA & AZ; 3.5% MA, NJ, & PA		The scale used in the study of Johnston et al. (2007)

Table 4  
*Initial Item Pool for the Transracial Adoption Parenting Scale - Revised (TAPS-R)*

Factor	Sources	Item
Racial Awareness (RA)	TAPS* (2004)	<p>Examination of my motivation for adopting a child of a different race or culture is very important.</p> <p>It is very important for me to examine my feelings about interracial dating and marriage.</p> <p>Awareness of my feelings and attitudes about my child's birth culture and race is crucial.</p> <p>It is important for me to remember that others may view my family as different.</p> <p>I believe that my child and I will make too much of racism if we develop a sensitivity to it.</p> <p>I believe that I can prevent problems related to racial differences by providing love to my child.</p> <p>I do not believe that racial and cultural differences create significant additional parental responsibilities.</p> <p>Paying no attention to racial differences between my child and myself makes me a better parent.</p> <p>I think that young children do not notice racial differences unless adults point them out.</p>
Multicultural Planning with No Contact (MPNC)	TAPS (2004)	<p>Providing my child with opportunities to learn values and traditions of his or her birth culture is a high priority.</p> <p>I want to provide my child with opportunities to appreciate the fine arts, such as music and dance, of his or her birth culture.</p> <p>Providing my child with opportunities to learn the history of the people of his or her race is a high priority.</p> <p>It is very important to include traditions from my child's birth culture, such as ethnic holidays, in my family celebrations.</p> <p>It is important for me to provide opportunities for my child to visit his or her community or country of birth.</p> <p>I feel I must provide my child with opportunities to learn the language or dialect of this or her birth culture.</p> <p>Books, toys, and dolls that reflect the race of my child are very important for my family.</p>
	NSAP* (2010)	<p>Has your family been involved in religious, social, tribal, or recreational groups or activities that reflect his/her race or ethnicity or culture?</p>

Factor	Sources	Item
		<p>Has your family read books to your child about his/her racial or ethnic or cultural group or heritage?</p> <p>Has your family participated in racial/ethnic holidays that reflect his/her race or ethnicity or culture?</p> <p>Has your family prepared food associated with his/her racial or ethnic or cultural background?</p> <p>Has your family chosen multiracial/cultural entertainment such as movies or plays that reflect his/her race or ethnicity or culture?</p>
	Johnston et al (2007); Berbery & O'Brien (2011)	<p>I have taught [child's name] to speak [Chinese/Korean] words.</p> <p>I have celebrated Asian holidays with [child's name].</p>
Multicultural Planning with Contact (MPC)	TAPS (2004)	<p>I want to help my child establish relationships with children from his or her birth culture.</p> <p>It is very important for me to develop friendships with families and individuals of my child's heritage.</p> <p>Helping my child feel a sense of belonging within a community of people from his or her birth culture makes me a better parent.</p> <p>I want to help my child establish relationships with adults from his or her birth culture.</p> <p>It is a high priority for me to encourage my child to seek support and advice from adults of his or her race about coping with prejudice.</p> <p>Seeking support and advice from adults or parents of my child's race about dealing with prejudice is a high priority.</p> <p>It is a high priority to seek out service providers in my community, such as doctors or dentists, who are of my child's race or ethnicity.</p>
	NSAP (2010)	<p>Has your family chosen child care providers, teachers, or other role models similar to his/her race or ethnicity?</p> <p>Has your family had friends who share his/her racial or ethnic or cultural background?</p>
	Johnston et al. (2007); Berbery & O'Brien (2011)	<p>I've encouraged [child's name] to play with children from Asia or Asian Americans.</p>

Factor	Sources	Item
Multicultural Planning with Integration (MPI)	TAPS (2004)	I want my family to live in an integrated neighborhood with neighbors who reflect the race of my child. It is crucial that I place my child in multicultural schools.
	NSAP (2010)	Has your family lived in or moved to a racially or culturally diverse neighborhood? Has your family lived or moved where your child can attend schools that are racially or culturally diverse?
Coping Skills (CS)	TAPS (2004)	I believe that it is very important that my child recognize racism. I think it is very important to educate my child about the realities of prejudice, bias, and discrimination. I need to teach my child a variety of coping strategies from which to choose when faced with prejudice or bias. I believe that it matters little what others think about my child's race as long as I love him or her. I think that coping with prejudice or racism is the same as coping with other problems. It is very important that I rely primarily on my own prior experiences when helping my child cope with race related teasing or prejudice. I believe that discussions of racial differences with my child may do more harm than good. It is very important to wait for my child to indicate that race is an issue for him or her before initiating a discussion on the topic. I think it is best to simply ignore insensitive remarks from strangers about my child. I know that prejudice and discrimination exist, but there are more important things about which to teach my child.
	Johnston et al. (2007); Berbery & O'Brien (2011)	I've talked to [child's name] about racial stereotypes, prejudice, and/or discrimination against Asians. I've talked to [child's name] about expectations others might have of Asians' abilities.

*Note:* \*TAPS: Transracial Adoption Parenting Scale

NSAP: National Survey of Adoptive Parents

## **Scales Related to Self-Efficacy**

To create items for socialization self-efficacy, the existing scales related to self-efficacy and cultural and racial socialization self-efficacy in the fields of psychology and social work were evaluated for their usefulness. In the social work field, Ellett (2009) developed a self-efficacy assessment to measure the social workers' judgments about the strength of their personal beliefs in their ability to organize and carry out tasks to successfully accomplish outcomes in child welfare, in view of their particular work context. The items were responded to using the following stem: The strength of my personal beliefs in my capability to: (item statement). The response format was a four-point forced-choice Likert scale ranging from: 1 (*weak*) to 4 (*very strong*).

In the area of transracial adoption, Berbery and O'Brien (2011) created a socialization self-efficacy scale. Using the 12-item TAPS Behavior Checklist (Massatti et al., 2004), the 16-item Race, Ethnic, and Cultural Socialization scale for White parents of Asian adoptees by Johnston et al. (2007), and adoption socialization literature, Berbery and O'Brien changed the items that measured parents' confidence in their ability to engage in cultural and racial socialization behaviors. Using a principal axis factor analysis with Promax rotation, their initial study developed a socialization self-efficacy scale, including cultural and racial socialization factors and two other factors (parental involvement in socialization self-efficacy, and race-related social justice self-efficacy). The cultural socialization self-efficacy subscale included four items that reflected parents' confidence in their ability to plan activities and provide opportunities that would enhance their children's cultural pride. The racial socialization self-efficacy subscale corresponded to seven items that assessed how confident parents feel in their ability to

teach their child racial awareness and coping strategies for racism and discrimination.

The parental involvement in socialization self-efficacy was composed of four items that measured parents' confidence in their ability to actively participate in their child's socialization. Finally, the racial-related social justice self-efficacy included three items that assessed parents' confidence in teaching their child about his or her race's struggle for equality and engaging in activities related to racial social justice. Berbery and O'Brien provided a good reliability and validity for the whole scale and the four subscales, ranging from  $\alpha = .65$  to  $\alpha = .85$ .

Given the scales in the field of social work, potential items for the socialization self-efficacy scale for this present study were driven from several theories (Bandura's self-efficacy theory, Vonk's cultural competence, and Crolley-Simic's racial socialization conceptualization). For the self-efficacy scale, the spectrum of multicultural planning and coping skills was a specific and target behavior in transracial adoption parenting. Major themes in self-efficacy informed by the literature related to the self-efficacy scale and assessment were motivation and beliefs in efforts and persistence in performing specific tasks, in view of their particular parenting context (Bosscher & Smit, 1998; Ellett, 2009; Sherer et al., 1982; Woodruff & Cashman, 1993). Table 5 presents a summary of previously developed scales that guided the development of the socialization self-efficacy scale for this current study.

Table 5  
*Item Sources Related to the Socialization Self-Efficacy*

Sources	Psychometric Information		Sample N/ Age/ Race/ Gender
	Factors	Total item #/ Reliability	
Sherer et al. (1982)	Self-Efficacy Beliefs	Item # = 17 * Internal consistency reliability, $\alpha = 0.86$	
Woodruff & Cashman (1993)	Initiative Effort Persistence	Item # = 17 * Internal consistency reliability, $\alpha = 0.84$ ; Initiative $\alpha = 0.74$ ; Effort $\alpha = 0.75$ ; Persistence $\alpha = 0.64$	College students
Boscher & Smit (1998)	Initiative Effort Persistence	Item # = 12 * Internal consistency reliability, $\alpha = 0.69$ ; Initiative $\alpha = 0.64$ ; Effort $\alpha = 0.63$ ; Persistence $\alpha = 0.64$	N = 2,860 Older adults; 55-85 years in the Netherlands
Ellett (2009)	Self-Efficacy Motivation Self-Efficacy Beliefs	Item # = 20 * Internal consistency reliability Self-Efficacy for Work Tasks, $\alpha = .87$ ; Efficacy Motivation, $\alpha = .81$	N = 2,140 professional level child welfare staff in Louisiana and Arkansas 83% female; 65% White 58% older than 40 years of age
Berberly & O'Brien (2011)	Cultural Socialization Self-Efficacy Racial Socialization Self-Efficacy Parental Involvement in Socialization Self-Efficacy Social Justice Self-Efficacy	Item # = 18 * Internal consistency reliability, $\alpha = 0.85$ ; Cultural Socialization Self-Efficacy, $\alpha = 0.75$ ; Racial Socialization Self-Efficacy, $\alpha = 0.84$ ; Parental Involvement in Socialization Self-Efficacy $\alpha = 0.67$ ; Social Justice Self-Efficacy, $\alpha = 0.79$	N = 200 91% female; 86% married 100% White

## **Initial Item Development**

**Transracial Adoption Parenting Scale - Revised.** To operationalize the four components of cultural and racial socialization for transracial adoptive parents, specific suggestions of attitudes and practices considered to be necessary for transracial adoptive parents were transformed into individual recommendations or items that corresponded to one of the four components. The revision was based on the following guidelines: 1) clarity of wording, 2) simplicity of the statements, and 3) categorization of the statements.

**Racial awareness.** Examination of statements and items from literature led to the following 12 items (Vonk, 2001; Massatti et al., 2004).

1. I am aware of my feeling and attitudes about my child's race or ethnicity.
2. I have examined my motivation for adopting a child of a different race, ethnicity, or culture.
3. I have examined my feelings about interracial dating and marriage.
4. I identify my child as a person of color.
5. I think of my family as being multiracial.
6. I think that young children notice racial differences among people.
7. I think that racial differences between my child and me create significant parental responsibilities.
8. I think that my child's racial experiences will be different from mine.
9. I think that my own experiences may not fully prepare me to help my child cope with discrimination, bias, or prejudice.
10. I think that my love is not enough to protect my child from the effects of bias or discrimination.
11. I try to help eradicate racism and discrimination in our society.
12. I don't worry about over-sensitizing my child to racism.

***Multicultural planning.*** Multicultural Planning consisted of three categories of subscales, including no contact, contact, and integration. The item “learn the history of the people of his or her race” was separated into two items. Three items were adapted from the items that were used in the National Survey of Adoptive Parents (Bramlett & Radel, 2010; Massatti et al., 2004; Vonk, 2001; Vonk et al., 2010).

*No contact.*

1. I provide opportunities for my child to learn values and traditions of his or her birth culture.
2. I provide opportunities for my child to learn ancient history of the people of his/her race or ethnicity.
3. I provide opportunities for my child to learn the immigrant history of the people of his/her race or ethnicity.
4. I include traditions from my child’s birth culture, such as ethnic holidays, in my family celebrations.
5. I provide opportunities for my child to learn about the fine arts such as music and dance, of his/her birth culture.
6. I provide opportunities for my child to visit a community that reflects his/ her race or ethnicity.
7. I provide opportunities for my child to visit his or her country or place of birth.
8. I provide opportunities for my child to learn the language or dialect of his/her birth culture.
9. I purchase books, toys, and dolls that reflect my child’s race or ethnicity.
10. I prepare foods that associated with my child’s racial or ethnic background.
11. I choose multiracial or multicultural entertainment such as movies or plays that reflect my child’s race or ethnicity.
12. I involve in religious, social, tribal or recreational groups or activities that reflect my child’s race or ethnicity.

*Contact.*

1. I provide opportunities for my child to establish relationships with children from his/her race or ethnicity.
2. I encourage my child to seek support and advice from adults of his/her race or ethnicity about coping with prejudice.
3. I seek out service providers in my community, such as doctors or dentists, who are of my child’s race or ethnicity.
4. I provide opportunities to help my child feel a sense of belonging within a community that reflects his or her race or ethnicity.

5. I provide opportunities for my child to establish relationships with adults from his/her race or ethnicity.
6. I try to foster racial or ethnic pride in my child.
7. I have developed friendships with families and individuals of my child's race or ethnicity.
8. I provide opportunities for my child to learn values and traditions of his or her birth culture.
9. I choose child care providers, teachers or other role models similar to my child's race or ethnicity.

*Integration.*

1. I live in a racially diverse neighborhood.
2. I send my child to a multicultural or multiracial school.

*Coping skills.* The following statements were derived from the items of the original TAPS and transracial adoption literature (Crolley-Simic & Vonk, 2008, 2011; Vonk, 2001; Massatti et al., 2004).

1. My child is learning a variety of coping strategies from which to choose when faced with prejudice, discrimination, or bias.
2. I initiate discussion about race or prejudice with my child.
3. I help my child decide when to confront people who make racist comments.
4. I help my child cope with prejudice and discrimination.
5. I educate my child about racial prejudice, discrimination, and bias.
6. I teach my child to recognize racism.
7. I teach my child to recognize stereotypes about his/her race or ethnicity.
8. I tell my child about famous people or heroes of his/her race.
9. It is best to respond to insensitive remarks from strangers about my child.
10. It is best to respond to insensitive remarks from friends or neighbors about my child.
11. I have a strategy to cope with prejudice or racism directed toward my child or family.
12. I speak with an adult of my child's race or ethnicity about dealing with prejudice.
13. I talk about racial issues with my child
14. I try to raise my child's awareness about racism.

**Socialization Self-Efficacy Scale.** The review of the literature and items guided the creation of statements for Socialization Self-Efficacy subscales: Cultural Socialization Self-Efficacy and Racial Socialization Self-Efficacy. Each subscale had five statements.

***Cultural socialization self-efficacy.***

1. I expend energy and effort to link my child to culture related to his or her race or ethnicity.
2. I persist in my efforts to connect to people who are of my child's race or ethnicity.
3. I persist in my efforts to connect my child to people who are of my child's race or ethnicity.
4. I expend energy and effort to communicate with my child regarding race.
5. I persist in my effort to communicate with my child about effective coping with prejudice, bias, and discrimination.

***Racial socialization self-efficacy.***

1. I actively involve my child in culture related to his or her race or ethnicity.
2. I connect with people who are of my child's race or ethnicity.
3. I connect my child with people who are of his or her race or ethnicity.
4. I effectively communicate with my child regarding race.
5. I gain knowledge and skills required for effective coping with prejudice, bias, and discrimination.

## **Chapter Summary**

Chapter 2 reviewed the literature in relation to cultural competence, cultural and racial socialization self-efficacy, and cultural and racial socialization practices in transracial adoptive families. Based on the literature review, this chapter described a hypothesized framework for this study. The methodology in Chapter 3 will explain the research design, sampling procedures, data collection, measures, and statistical analyses.

## CHAPTER 3

### METHODOLOGY

#### **Introduction**

This chapter outlines the methodology for this study. The methodology describes the development of the Transracial Adoption Parenting Scale - Revised (TAPS-R), the development of Socialization Self-Efficacy Scale (SSES), the research design, sampling procedures, data collection, and measures. Next, the research hypotheses will be stated, followed by a discussion of the measurement theory. Lastly, a description of the statistical analyses will be included.

#### **Development of the Transracial Adoption Parenting Scale - Revised (TAPS-R)**

##### **Purpose of the Instrument**

The Transracial Adoption Parenting Scale - Revised (TAPS-R) is a revision of the Transracial Adoption Parenting Scale (Massatti et al., 2004). The purpose of the TAPS-R is to measure the internationally transracial adoptive parents' attitudes and practices in ethnic and racial socialization that may contribute to the healthy ethnic and racial identity development of transracial adopted children in the United States.

##### **Generating an Initial Item Pool**

As presented in Chapter 2, the initial item pool of the TAPS-R originated from the original version of the 36-item Transracial Adoption Parenting Scale (TAPS, Massatti et al., 2004) and the 10 items used in the National Survey of Adoptive Parents (Vonk et al., 2010). In addition to the examination of the original TAPS and the 10 items of the national survey research, theoretical and empirical literature related to ethnic and racial

socialization in transracial adoption was reviewed (Crolley-Simic, 2006; Huh, 1997; Johnston et al., 2007; Lee et al., 2006; McGinnis et al., 2009; Rojewski, 2005; Song & Lee, 2009; Tessler et al., 1999; Thomas & Tessler, 2007; Vonk, 2001; Vonk et al., 2010; Vonk & Massatti, 2008; Vonk et al., 2007; Yoon, 2004). The literature review generated an additional nine statements. Finally, a total of 55 items were prepared to be revised.

### **Revision of the TAPS**

The items of existing scales and statements were modified into statements suitable for transracial adoptive families and the purpose of the TAPS-R. The purpose of the TAPS-R is to measure parents' attitudes and practices in cultural and racial socialization. Three factors—racial awareness, multicultural planning, and coping skills—are core components of parenting practices. Following the conceptual definition of the three components, the researcher examined each statement and/or item.

The primary step of this revision was the examination of wording in each item to check for clarity. Next, negatively worded items from the original TAPS were of particular interest in item development. Methodologically, negatively-worded items are added to avoid a biased response (DeVellis, 2003). Importantly, negatively-worded items may also distract the respondents, thereby affecting their clarity of understanding (Marsh, 1996). All of the negatively worded items of the original TAPS were theoretically developed to fall into two separate subscales, but instead loaded on a separate factor. To avoid this methodological problem and to improve psychometrics, negatively-worded items were excluded from the TAPS-R.

## **Expert Review and Item Refinement**

For an expert review, three professionals were invited to examine the potential items. The three experts included a researcher who is also a transracial adoptive parent; a researcher who is also an adult transracial adoptee; and a researcher who was trained in scale development. The experts were contacted via email or telephone. Once the experts agreed to participate, they received an invitation email and an expert review form.

The initial set of items, generated by theories, literature, and existing scales and revised by the researcher, were reviewed and examined by the three experts in the field of transracial adoption. The experts were asked to comment on item readability, clarity, and length, and for suggestions of alternative wording for awkward items. They were also asked to indicate whether each item fit in the particular sub-scale in which it was placed. Furthermore, they were asked to include additional items that were not identified in the initial item pool but were important for measuring transracial adoptive parents' cultural and racial socialization.

The TAPS-R items were refined according to the experts' suggestions. The invited experts pointed out important characteristics of cultural and racial socialization practices among international transracial adoptive families. Comparing corrections among the experts, the researcher changed words and/or phrases to increase clarity of the items. When their wordings and/or phrases were not clear to the researcher, the experts were contacted for clarification as a validity check. Following this review, 48 items were generated and were prepared.

Finally, the researcher invited another scholar in the field of transracial adoption to discuss the feedback received from the experts. After the revision process, refined

items were corrected to match the format of a response set. The refinement items were completed with 52 items.

### **Field Test**

After the procedure of the expert review, three transracial adoptive parents examined the 52 items. The three transracial adoptive parents completed the draft questionnaire and were interviewed by phone to assess readability, clarity, and questionnaire administration time. Based on their responses, the items that still might prove difficult to understand were reworded to increase clarity.

### **Description of the TAPS-R**

**Purpose.** The TAPS-R was designed to measure attitudes and practices in cultural and racial socialization required of international transracial adoptive parents in raising their children of a different race and birth culture.

**Intended population.** The target subjects of the TAPS-R are transracial adoptive parents who adopted a child or children of another race or birth culture through international adoption. The ages of the parents ranged from 20 to 60. The TAPS-R is used to assess transracial adoptive parents' attitudes and practices within a bi-racial or multi-racial context within a family and a community. The scale is to be developed as a parenting practice assessment instrument to identify types of cultural and racial socialization practices among transracial adoptive families, in particular, the parents. Accordingly, this scale could be applicable to transracial adoptive parents who are raising a transracial adopted child or children between the ages of 5 to 18 years.

**Format.** The TAPS-R is a scale that evaluates parents' attitudes and practices in ethnic and racial socialization by measuring frequency. The TAPS-R was designed as a

paper-and-pencil, self-rated instrument, consisting of 52 items with instructions and the following stem: “Since I have adopted my child or children ....” The response format is a five-point Likert-type scale: 1= *never*, 2= *rarely*, 3= *sometimes*, 4= *very often*, and 5 = *always*. The possible score range for the total TAPS-R is 52 to 260. Higher scores indicate a high level of positive attitudes and frequency in cultural and racial socialization practices. Appendix A shows the TAPS-R.

### **Development of the Socialization Self-Efficacy Scale (SSES)**

#### **Purpose of the Instrument**

The Socialization Self-Efficacy Scale (SSES) was created to measure transracial adoptive parents’ motivation and beliefs about their ability to engage in cultural and racial socialization practices that may contribute to the healthy ethnic and racial identity development of transracially adopted children in the United States. This scale was intended to provide a useful tool for practitioners and researchers who work with transracial adoptive parents and their children as a way of contribution to social service development and evaluation in adoption fields. As an assessment tool, the SSES can provide professionals such as social workers in the adoption area, as well as psychologists, sociologists, and therapists, with valuable information about transracial adoptive parents’ cultural self-efficacy with respect to ethnic and racial socialization in transracial adoption.

#### **Generating an Initial Item Pool**

The concepts and the initial item pool of the SSES originated from the literature and existing scales in social work (Vonk et al., 2007; Massatti et al., 2004; Ellett, 2009; Vonk, 2001). The items of existing scales and statements in the literature review were

modified into statements suitable for transracial adoptive families and the purposes of the SSES.

### **Expert Review and Item Refinement**

The initial set of items generated were reviewed and examined by the three transracial adoption and/or scale development experts described earlier. The researcher contacted the experts via email or phone. Once the experts agreed to participate, they received an invitation email and an expert review form. The experts received an expert form that asked them to comment on the readability, clarity, and length of the items and to suggest alternative wording for the awkward items. They were also asked to indicate whether each item fit in the particular sub-scale in which it was placed. Additionally, they were asked to include additional items that were not identified in the initial item pool but were important in measuring transracial adoptive parents' cultural self-efficacy.

### **Field Test**

The experts confirmed that the items of the SSES were clear and understandable; no items were changed. One of the experts suggested one additional item believed to be important in measuring parents' self-efficacy beliefs. The additional item was included in a finalized set of items, resulting in six items for Cultural Socialization Self-Efficacy and five items for Racial Socialization Self-Efficacy.

### **Description of the SSES**

**Purpose.** The SSES was designed to measure parents' motivation and perceptions of their capabilities for cultural and racial socialization practices in raising their children who were born in a different race or culture from their adoptive parents.

**Intended population.** The target population of the SSES is transracial adoptive parents who adopted a child or children of another race or birth culture through international adoption. The SSES is developed as an assessment instrument for transracial adoptive parents to examine their strength of motivation and personal beliefs in their abilities to organize and carry out unique parenting tasks to successfully accomplish outcomes in cultural and racial socialization, in view of a family and a community context. The SSES assesses transracial adoptive parents' cultural self-efficacy within bi-racial or multi-racial contexts within a family and a community. Accordingly, this scale could be applicable to transracial adoptive parents who are raising a transracial adopted child or children between the ages of 5 to 18 years.

**Format.** The SSES was designed as a paper-and-pencil self-rated instrument, consisting of 11 items using the instructions and the following stems: "The strength of my personal motivation to ...." and "My personal belief in my capability to ...." The response format was a five-point Likert-type scale: 1 = *very weak*, 2 = *weak*, 3 = *moderate*, 4 = *strong*, and 5 = *very strong*. The possible score range for the total SSES is 11 to 55. Higher scores indicate the high level of the self-efficacy motivation and beliefs in cultural and racial socialization practices. Appendix A shows the SSES.

### **Research Design**

The testing of the hypothesized model discussed in Chapter 2 required developing two scales. Utilizing theory and empirical literature, the revised version of the Transracial Adoption Parenting Scale (TAPS), the TAPS-R, was developed to measure parental awareness, knowledge, and skills, including racial awareness, multicultural planning, and coping skills. Similarly, the Socialization Self-Efficacy Scale (SSES) was developed to

measure parents' motivation and perceptions of their capabilities for cultural and racial socialization practices. Prior to implementing structural equation modeling (SEM), the psychometric studies for the two scales were performed to support their reliability and validity.

For the current study, a cross-sectional survey research design was used. This research design has various strengths. Specifically, the survey design (1) makes a large sample feasible, (2) makes simultaneous analysis of multiple variables possible, (3) makes obtaining stable consistent measurement possible, (4) makes maintaining relatively low expenses possible, and (5) guarantees anonymity and confidentiality of the participants (Rubin & Babbie, 2008). The questionnaire was distributed through a web-based survey.

### **Sampling Procedures**

This current study employed a non-probability, purposive sampling technique. For practical reasons, randomized representation of the population was not pursued. This approach is common in survey research that seeks to assess a specific group's attitudes and underlying beliefs (Rubin & Babbie, 2008).

The sample frame for the current study was transracial adoptive mothers and fathers who have adopted a child internationally from China between the years of 1994 and 2010. The potential participants were those who were raising a child or children whose ages ranged from 3 to 18 years old. The potential participants from across the United States were recruited through international adoptive parents' adoption groups. The target groups were the local chapters of the *Families for Chinese Children* (FCC). The national FCC website ([www.fwcc.org](http://www.fwcc.org)) has the description and contact information of

219 local chapters in the 50 states, including contact address, email, and/or phone numbers of contact persons. The contact information of the local chapters was retrieved on October 1, 2011 from the website

[http://www.fwcc.org/index.php?option=com\\_content&view=article&id=7&Itemid=16](http://www.fwcc.org/index.php?option=com_content&view=article&id=7&Itemid=16)).

The size of each group varied from approximately 7 to over 1,000. For the current study, the researcher included only the local chapters that provided their contact email or phone number.

With regard to sample size, many suggestions on the sample size necessary for factor analysis have been given. These suggestions can be categorized according to the following criteria: (1) the minimum necessary sample size (e.g., 100, 200, 250, and 500); (2) the minimum ratio of sample size to the number of variables being analyzed (e.g., 3:1 to 6:1, 5:1, and 10:1); and (3) sample size based on the level of communality of the variables and the level of overdetermination (i.e., the number of factors and number of items per factor) of the solutions (e.g., less than 100 with communalities of .6 or more, 100 to 200 with communalities of around .5 if factors are well determined, and 200 to 300 with communalities of lower than .5) (Kline, 2005; MacCallum, Widaman, Zhang, & Hong, 1999). As shown in the above guidelines, the range of sample size is very wide. After reviewing many suggestions on sample size in general, over 300 cases would be adequate as a sample size necessary for factor analysis.

Permission was secured from the University of Georgia (UGA) Institutional Review Board (IRB) to conduct the current study. After the IRB approval, the researcher initially contacted the contact persons and/or board members to obtain permission and ask for their help to send a recruitment email during October and November 2011. Out

of 199 local chapters, 31 that had a large number of local chapter or play group members were contacted by the researcher via email or phone call.

In the first contact, the 7 presidents of the local chapters (approximately 170 group members) and 30 parents individually agreed to participate in the survey. The presidents asked for a consolidation letter that was distributed to their group members. The consolidation letter was sent, including a short description of a survey and an online survey link. In the second contact after two weeks, the researcher sent follow-up emails to the seven presidents and the individuals. At this point, the researcher contacted the remaining 192 local chapters to ask for participation in the current online survey, including a consolidation letter, and a survey link. Two and four weeks later, the final follow-up emails were sent out.

All participants were informed about the purpose of the study, the benefits of participation, and the anonymity used for their protection. Participants completed a questionnaire, including the Transracial Adoption Parenting Scale (TAPS-R), and the Socialization Self-Efficacy Scale (SSES), demographic and personal information, and other construct validation measures.

### **Data Collection**

A questionnaire was developed and transformed to a web-based survey for this study. The web-based survey was made available electronically for the potential participants via a web link through the Survey Research Center (SRC) at UGA. Once IRB approval was obtained, the SRC assisted with the data collection. Following by the survey format developed by the researcher, the SRC developed the survey link, collected the raw data, and provided the responses in a file format compatible with the Statistical

Program for the Social Sciences (SPSS). While creating the survey link, they formatted it to fit their software requirements.

Potential participants followed the link that presented an introductory cover letter informing them of the voluntary nature of participation in the study. In the introduction, the purpose of the study was explained, followed by the participant's right to decline the participation in the survey without any consequences. The introduction stated also that while confidentiality cannot be guaranteed for an Internet survey, participants were assured anonymity regarding the information they provide. Accordingly, they were informed to assent to participation in the survey.

From January to March 2012, for approximately 60 days, the survey link was open. During this time, a total of 486 international adoptive parents accessed the link, and 347 completed responses, which was approximately 71% of those who accessed the survey link. For data analyses, the 37 participants who had not completed all measures were not included. Finally, 310 cases were included, which was approximately 89% of those who had completed the survey.

### **Measurement Theory**

To support the psychometrics of the two scales developed for the test of the hypothesized model, measurement theory was studied. The psychometric properties of the two were tested, the results of which are discussed in the next chapter. In this section, specific methods of reliability and validity are discussed. Reliability and validity are of particular importance when considering the value of any instrument (Nunnally & Bernstein, 1994). A reliable measure is one that measures a construct consistently across time, individuals, and situations. A valid measure is one that measures what it is intended

to measure. A measure may be reliable without being valid. However, reliability is necessary, but not sufficient, for validity (Carmines & Zeller, 1979).

## **Reliability**

Reliability refers to the extent to which assessments are consistent (Rubin & Babbie, 2008). Reliability is “desired consistency (or reproducibility) of test scores” (Crocker & Algina, 2001, p.105). An instrument with a high reliability means that, if people were retested they would probably get similar scores on different versions of a test, or with different raters, or at different times. Reliability is important to generalize from one specific score to other scores (generalizability). The methods used to assess reliability are divided into three: 1) methods involving two test administrations (*test-retest method* and *alternate form method*), 2) methods involving two different raters (*interrater reliability*), and 3) methods involving only one test administration (*internal consistency* and *split-half method*) (Crocker & Algina, 2001).

The *test-retest method* (coefficient of stability) is concerned with how consistently respondents respond to the instrument at different times. Accordingly, this method is appropriate for traits that are hypothesized to be stable. The *test-retest method* would not be appropriate for situations in which the trait being measured is considered to be unstable (Crocker & Algina, 2001), because participants’ memories can affect their responses on the second administration (Aiken & Groth-Marnat, 2006). Consistency over repeated measures of the same test can be assessed with the Pearson correlation coefficient, often called *test-retest reliability*.

The *alternate form method* (coefficient of equivalence) is concerned with whether scores will generalize across different sets of items. For this method, it is necessary to

construct two similar forms of an instrument (which consist of similar items but not the same items) and to administer both forms to the same participants. A high coefficient of equivalence means that scores from the different instrument forms may be used interchangeably (Crocker & Algina, 2001). The equivalence of different versions of the same measure can be indexed by a Pearson correlation and is called *equivalent forms reliability* or a similar term. However, to develop two versions of an instrument that are truly equivalent is often difficult and expensive (Aiken & Groth-Marnat, 2006).

*Interrater reliability* is concerned with the consistency of grading over raters. For situations in which raters are used, a correlation between the scores assigned by two or more raters can be computed and used as a measure of *interrater reliability* (Crocker & Algina, 2001).

To compare those types of reliability, the *internal consistency* method and the *split-half* method are commonly used because one instrument can be easily administered to participants at one time. The *internal consistency* method is reasonable for looking at reliability as consistent across items. This method is concerned with how consistently the individual items of an instrument reflect a common, underlying construct (DeVellis, 2003; Spector, 1992).

Another way of assessing internal consistency is the *split-half* method (Spearman-Brown coefficient, Guttman coefficient): The value of this Pearson product-moment correlation coefficient for two half-tests is adjusted with the Spearman–Brown prediction formula to correspond to the correlation between two full-length tests. For this method, one form of the instrument is administered to participants, and then, when scoring this the items are divided into two subsets, each half the length of the original instrument.

However, because there are many possible ways of dividing an instrument into halves, estimates of the reliability coefficient may be different according to how items are selected (Crocker & Algina, 2001). The most commonly used index of reliability is Cronbach's  $\alpha$ , which is equivalent to the mean of all possible split-half coefficients.

## **Validity**

Validity is defined as the extent to which a test measures what it was designed to measure (Aiken & Groth-Marnat, 2006). Validity cannot be proven by a single study and only the evidence for validity can be collected and assessed (Spector, 1992): That is, obtaining validity evidence is an ongoing process. It is important to recognize that the instrument itself is not judged as valid or invalid but only the inferences that are made from it or the purpose for which it is used. There are several forms of validity, including *content validity*, *criterion-related validity*, and *construct validity* (Crocker & Algina, 2001).

*Content validity* is concerned with whether the contents of an instrument represent the construct that an instrument is designed to measure. In order to demonstrate *content validity*, the objectives of the instrument and domain must be clearly specified. Expert judges can also be used to determine how closely the instrument matches the objectives and domain (Crocker & Algina, 2001).

*Criterion-related validity* is concerned with the degree to which test scores can be used to predict future outcomes or to substitute for another measure. There are two types of criterion-related validity: *predictive validity* and *concurrent validity*. Predictive validity indicates the degree to which a person's actual future outcome can be predicted from his or her test score. This validity is concerned with future standing and is used

when a researcher wants to use an instrument to predict some criterion. That is, this validity is crucial in any situation in which an instrument is used for prediction, selection, placement, etc. (Crocker & Algina, 2001).

*Concurrent validity* refers to the extent to which one measure can be used to estimate a person's current standing on another measure. This validity is concerned with current standing and is used when a researcher is interested in using one measure in place of another. That is, this validity is crucial for situations in which one instrument is proposed as a substitute for another. A *criterion-related validity* coefficient is simply the correlation between the test score and the criterion. This seems to be similar to alternate forms of reliability; however, the difference is that the *criterion-related validity* assumes that the criterion is itself valid (Crocker & Algina, 2001).

*Construct validity* refers to the extent to which the instrument measures a particular construct as predicted by some rationale or theory (Aiken & Groth-Marnat, 2006; Rubin & Babbie, 2008). *Construct validity* is based on the way a measure is related to other variables within a system of theoretical relationships (Rubin & Babbie, 2008). For example, if an instrument has construct validity, then people's scores should vary as the theory underlying the construct would predict. Types of *construct validity* evidence are known groups or group difference studies, developmental studies, correlational studies, experimental studies, factor analytic studies, multitrait-multimethod studies (*discriminant validity* and *convergent validity*), internal consistency, and tests of structural equation models (Crocker & Algina, 2001).

As shown by the types of *construct validity* evidence above, some sources of evidence seem to be similar to those of *content* or *criterion validity*. Concerning this

issue, Messick (1995) argued that other types of validity evidence, such as *content* and *criterion-related validity*, can be seen as helping to explain the construct that is being measured by the test. In this sense, *construct validity* encompasses all other types of validity, or all validity evidence can be seen as *construct validity* evidence. Within *construct validity*, *convergent validity* means that different measures of the same construct will relate strongly with one another. *Discriminant validity* means that measures of different constructs should relate only modestly with one another (Rubin & Babbie, 2008; Spector, 1992).

### **Psychometric Studies of the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES)**

Reliability estimates for the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES) were obtained through the method of reliability estimates of internal consistency (Cronbach's alpha). As this study is a cross-sectional, one-time survey, the computation of the Cronbach's alphas is the appropriate method. By using this method, it is possible to examine how consistently individual items of the TAPS-R reflect an underlying construct, cultural competence. Similarly, it is possible to examine how consistently individual items of the SSES reflect an underlying construct, socialization self-efficacy. In general, the level of Cronbach's alpha is suggested as follows: between .65 and .70, minimal adequate; between .70 and .80, good; between .80 and .90, very good; above .95, excellent (DeVellis, 2003).

For validity of the two scales, this study mainly obtained the *construct validity* of the TAPS-R and the SSES on the basis of the Messick's (1995) argument that *construct validity* covers all other types of validity. Evidence for the *construct validity* of the two

will be obtained through four approaches suggested by Crocker and Algina (2001): 1) factor analysis, 2) discriminant analysis, 3) differentiation among groups, and 4) the relationships among variables using a series of hierarchical multiple regression analyses.

First, factor analysis is a method of analyzing the relationships between variables to see how they group together. Factor analysis can be thought of as a set of procedures that helps to translate the interrelationships among a set of variables into a set of more basic underlying factors or dimensions (latent variables) (Crocker & Algina, 2001).

There are two types of factor analysis: exploratory factor analysis and confirmatory factor analysis. In general, the exploratory factor analysis is used to explore the dimensionality of the scale itself, and the confirmatory factor analysis is performed to test a hypothesized factor structure (Spector, 1992). The purpose of this study is to explore the dimensionality of the TAPS-R and the SSES; thus, exploratory factor analyses were performed.

Second, discriminant validity was used to assess instruments' construct that is supposed to be unrelated to other measures. The construct of the TAPS-R and the SSES was designed to measure transracial adoptive parents' cultural competence when they raise their adopted children of different birth culture and race. The TAPS-R consists of racial awareness, multicultural planning, and coping skills rather than color-blind attitudes. The SSES measures motivations and beliefs in ability in engaging cultural and racial socialization practices, not color-blind attitudes. Thus, the TAPS-R and the SSES would not be significantly associated with color-blind attitudes. In addition, in constructing the TAPS-R and the SSES, the items that appear socially unacceptable were excluded.

Third, group differences as *construct validity* were used to assess two scales' ability to distinguish between groups determined by theory and empirical research (Klecka, 1980). Driven from related theory and empirical research, this current study hypothesized that transracial adoptive parents would present a different level of awareness, knowledge, and skills by the absence or existence of biological children, family location, adopted children's ages, and resources utilization.

Fourth, verifying the relationships among variables defined by the theoretical model is very important for *construct validity* (Rubin & Babbie, 2008). Crocker and Algina (2001) also suggested that "Psychological constructs cannot be defined only in terms of operational definitions but must also have demonstrated relationships to other constructs or observable phenomena" (p. 7). In light of this suggestion, the relationship among variables was examined.

### **Structural Equation Modeling (SEM)**

To examine the hypothesized model, this study employed structural equation modeling (SEM), the multivariate procedure that, as defined by Ullman (1996), "allows examination of a set of relationships between one or more independent variables, either continuous or discrete, and one or more dependent variables, either continuous or discrete." SEM is a combination of multiple regression and factor analyses. For the current study, SEM was used to test the relationships (paths) in an attempt to understand comparative strengths of direct, indirect, and mediating relationships among a set of variables.

Regarding limitations, Kline (2005) suggested SEM cannot test directionality in relationships. The directions of arrows in a structural equation model represent the

researcher's hypotheses of causality within a system. The researcher's choice of variables and pathways represent the limit of the structural equation model's ability to recreate the sample covariance and variance patterns that have been observed in nature. Because of this, there may be several models that fit the data equally well. In spite of this, the SEM approach remains useful in understanding relational data in multivariate systems. The abilities of SEM to distinguish between indirect and direct relationships between variables and to analyze relationships between latent variables without random error differentiate SEM from other simpler, relational modeling processes (Kline, 2005).

The SEM examined the relationships among racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices that were defined in the hypothesized model in Chapter 2. Furthermore, the direct and indirect relationships among the variables were examined, as described in Chapter 4.

## **Measures**

### **Demographic and Personal Information**

The demographic and personal information questionnaire included the parent's demographics and personal information, the child's demographics, and adoption information (Appendix A). Participants were asked to provide parents' demographic information, including gender, age, race/ethnicity, income, education, religious affiliation, marital status, existence of biological children, and existence of other adopted children.

Children's information was also requested. Participants were asked to provide the children's demographic information, such as gender, race/ethnicity, age at being adopted,

age at time of survey, and birth country. For households containing more than one adopted child, the older adopted child was identified as the target child for this study.

Additionally, two kinds of adoption information were collected: special health care needs and contacts with children's birth family members. To measure perceived diversity, two questions were included for this study. These two questions were developed to measure participants' perceptions of the ethnic composition of their social environment, including the neighborhood, and children's day care or school. For example, perceptions of a child's school ethnic composition were measured by parents' perceptions of the ethnic composition of their schools as determined by their response to the following question: "Thinking about your child's high school, what percentage of the people in your school do you think are your child's specific ethnic group?" Response choices ranged from 0% to 100%.

Parents were also asked to provide their adoption information, including a series of special health care needs, contact with birth family post-adoption, participation in adoption support groups, post-adoption attendance at educational sessions, and post-adoption utilization of online resources for adoption issues, and so on.

### **Color-Blind Racial Attitudes Scale**

To examine the discriminant validity of the TAPS-R, the Color-Blind Racial Attitudes Scale (CoBRAS; Neville, Lilly, Duran, Lee, & Browne, 2000) was used for this study. The CoBRAS was developed to assess cognitive aspects of color-blind racial attitudes. Color-blind racial attitudes "[Refer] to the denial of racial dynamics (i.e., the belief that ideological and structural racism [do] not exist); thus, color-blind racial attitudes [do] not necessarily reflect a belief in racial superiority, just an unawareness of

the existence of racism” (Neville et al., 2000, p. 61). The CoBRAS was originally a 6-point Likert-type scale of 20 items to assess color-blind racial attitudes. The original scale was modified to a 5-point Likert scale of 1 (strongly disagree) to 5 (strongly agree) in the current study to allow the respondents the option of endorsing a middle point (Neutral) that indicates important attitudes among transracial adoptive parents. Higher scores of the CoBRAS indicated greater levels of color-blind racial attitudes or unawareness. Among the 20 items, 10 items were reversely coded. The CoBRAS has three sub-dimensions, including Racial Privilege (RP), Institutional Discrimination (ID), and Blatant Racial Issues (BRI). The RP measured blindness to the existence of White privilege (e.g., “White people in the U. S. have certain advantages because of the color of their skin”). The ID measured a limited awareness of the implications of institutional forms of racial discrimination and exclusion (e.g., “Social policies, such as affirmative action, discriminate unfairly against White people”). The BRI measured unawareness to general, pervasive racial discrimination (e.g., “Social problems in the U.S. are rare, isolated situation”). For the current study, reliability of the CoBRAS subscale scores and the total scores ranged from .70 to .88: .83 for Racial Privilege (RP), .70 for Institutional Discrimination (ID), .75 for Blatant Racial Issues (BRI), and .88 for total CoBRAS.

### **Marlowe-Crowne Social Desirability Scale – Short Form**

To detect and control for response bias in this present self-report research, the short version of the Marlowe-Crowne Social Desirability Scale (MCSDS; Reynolds, 1982, Appendix A) was included. The MCSDS Form C was used and consisted of 13 true-false items (e.g., “I sometimes feel resentful when I don’t get my way”). Total scores were summed, with higher scores reflecting greater social desirability. The short

version had an acceptable level of internal consistency reliability ranging from .62 to .76 (Ballard, 1992, Loo & Thorpe, 2000; Zook & Sipp, 1985). This scale had also an acceptable-to-good level of psychometric properties (Reynolds, 1982). The MCSDS has been found to be significantly related to the Edwards Social Desirability Scale (Reynolds, 1982) and to be inversely correlated with such constructs as appearance consciousness, and self-reflectiveness, social anxiety, and loneliness (Watson, Milliron, & Morris, 1995). For this current study, the reliability of the MCSDS was .40.

### **Research Questions and Hypotheses**

In this section, the research hypotheses, following the research questions stated in Chapter 1, was proposed. First, the research hypotheses for the psychometric studies of the two scales—the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES)—will be presented. Second, the research hypotheses for the test of the hypothesized model will be stated. Guided by the cultural competence model and self-efficacy theory (Bandura, 1997; Crolley-Simic, 2006; Vonk, 2001) and informed by the extant literature related to transracial adoptive families and parenting, the research hypotheses will include the relationships among racial awareness, socialization self-efficacy, and cultural and racial socialization practices.

#### **Reliability and Validity Analyses of the Transracial Adoption Parenting Scale - Revised (TAPS-R)**

*Research Question 1:* Is the Transracial Adoption Parenting Scales - Revised (TAPS-R) a valid and reliable transracial adoption parenting scale with the current sample?

**Factorial validity.** Constructs measured in the TAPS-R were theoretically driven by Vonk's (2001) cultural competence model. The TAPS-R seeks to measure hypothetical constructs, subjective evaluation of racial awareness as a predictor of multicultural planning and coping skills.

*Hypothesis 1-1:* The Transracial Adoption Parenting Scale - Revised (TAPS-R) will establish a 3-factor structure.

**Reliability.** The internal consistency (coefficient alpha) for the current study was applicable because the TAPS-R was administered one time (DeVellis, 2003). The level of alpha was examined as follows: between .65 and .70, minimal adequate; between .70 and .80, good; between .80 and .90, very good; above .95, excellent (DeVellis, 2003).

*Hypothesis 1-2:* The coefficient alphas of the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be higher than .65.

**Discriminant validity.** If the TAPS-R is not significantly associated with the CoBRAS and the MCSDS (less than  $r = .40$ ), this indicates that discriminant validity exists between the scale measuring cultural competence and the scale measuring color-blind attitudes as well as the scale measuring cultural competence and the scale measuring social desirability (Campbell & Fiske, 1959).

*Hypothesis 1-3:* The Transracial Adoption Parenting Scale - Revised (TAPS-R) will be weakly correlated with the color-blind racial attitudes measured by the Color-Blind Racial Attitudes Scale (CoBRAS).

*Hypothesis 1-4:* The Transracial Adoption Parenting Scale - Revised (TAPS-R) will be weakly correlated with social desirability measured by the Marlowe-Crowne Social Desirability Scale (MCSDS).

**Construct validity: Group differences.** Based on the literature, biological children, family location, children's age, and resource utilization are likely to be related to racial awareness, multicultural planning, and coping skills. If there are group differences by these four variables, the construct validity of the TAPS-R would be supported.

*Hypothesis 1-5:* Scores on the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be differentiated by biological children, family location, children's age, and resource utilization.

**Construct validity: The relationships among subscales of the TAPS-R.** The TAPS-R includes the subscales Racial Awareness, Multicultural Planning, and Coping Skills. The level of racial awareness is a prerequisite to behaviors. Thus, the Racial Awareness subscale was designed to predict the Multicultural Planning and Coping Skills subscales.

*Hypothesis 1-6:* Racial awareness measured by the Racial Awareness subscale of the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be positively related to multicultural planning measured by the Multicultural Planning subscale.

*Hypothesis 1-7:* Racial awareness measured by the Racial Awareness subscale of the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be positively related to coping skills measured by the Coping Skills subscale of the TAPS-R.

### **Reliability and Validity Analyses of the Socialization Self-efficacy Scale (SSES)**

*Research Question 2:* Is the Socialization Self-Efficacy (SSES) a valid and reliable socialization self-efficacy scale with the current sample?

**Factorial validity.** Constructs measured in the SSES were theoretically driven by Vonk's (2001) cultural competence model and Bandura's self-efficacy theory. The SSES was developed to measure motivation and beliefs in parents' capabilities to engage in cultural and racial socialization practices.

*Hypothesis 2-1:* The Socialization Self-Efficacy Scale (SSES) will establish a 2-factor structure.

**Reliability.** An internal consistent method (coefficient alpha) was applicable, because the SSES was administered one item (DeVellis, 2003). The level of alpha is examined as follows: between .65 and .70, minimal adequate; between .70 and .80, good; between .80 and .90, very good; above .95, excellent (DeVellis, 2003).

*Hypothesis 2-2:* The coefficients of the Socialization Self-Efficacy Scale (SSES) will be higher than .65.

**Discriminant validity.** If the SSES is not significantly associated with the CoBRAS and the MCSDS (less than  $r = .40$ ), this indicates that discriminant validity exists between the scale measuring cultural and racial socialization self-efficacy and the scale measuring color-blind attitudes as well as the scale measuring cultural competence and the scale measuring social desirability (Campbell & Fiske, 1959).

*Hypothesis 2-3:* The Socialization Self-Efficacy Scale (SSES) will be weakly correlated with the color-blind racial attitudes measured by the Color-Blind Racial Attitudes Scale (CoBRAS).

*Hypothesis 2-4:* The Socialization Self-Efficacy Scale (SSES) will be weakly correlated with the social desirability measured by the Marlowe-Crowne Social Desirability Scale (MCSDS).

**Construct validity: Group differences.** Based on the literature, biological children, family location, and children's age as well as resource utilization are likely to be related to cultural socialization self-efficacy and racial socialization self-efficacy. If there are group differences by these four variables, the TAPS-R would have construct validity.

*Hypothesis 2-5:* Scores on the Socialization Self-Efficacy Scale (SSES) will be differentiated by biological children, family location, children's age, and resource utilization.

**Construct validity: The relationships among the subscales of the TAPS-R and the SSES.** Driven by theory and related literature, the series of the previous validity tests of the TAPS-R and the SSES supported the predictability among the subscales

Racial Awareness, Cultural and Racial Socialization Self-Efficacy, Multicultural Planning, and Coping Skills. Conceptually, racial awareness predicts cultural and racial socialization self-efficacy, and cultural and racial socialization practices. Cultural and racial socialization self-efficacy also predicts cultural and racial socialization practices. Further, cultural and racial socialization self-efficacy can play the role of mediators or moderators in the relationships between racial awareness and cultural socialization practices, and racial awareness and racial socialization practices. Thus, the relationships among the scores of the TAPS-R and SSES will be examined as indicated by the following hypotheses.

*Hypothesis 2-6:* The TAPS-R subscale Racial Awareness score will be positively related to the TAPS-R subscale Multicultural Planning score.

*Hypothesis 2-7:* The TAPS-R subscale Racial Awareness will be positively related to the SSES subscale Cultural Socialization Self-Efficacy score.

*Hypothesis 2-8:* The SSES subscale Cultural Socialization Self-Efficacy score will be positively related to the TAPS-R subscale Multicultural Planning score.

*Hypothesis 2-9:* The the TAPS-R subscale Racial Awareness score will be positively related to the TAPS-R subscale Coping Skills score.

*Hypothesis 2-10:* The TAPS-R subscale Racial Awareness score will be positively related to the SSES subscale Racial Socialization Self-Efficacy score.

*Hypothesis 2-11:* The SSES subscale Racial Socialization Self-Efficacy score will be positively related to the TAPS-R subscale Coping Skills score.

## **Test of the Hypothesized Model**

*Research Question 3:* Are racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices related in a hypothesized model?

To test the model hypothesized, the relationships among the five variables using the TAPS-R and SSES were investigated. The hypothesized model includes not only direct relationships but also indirect relationships among these variables. The model consists of five latent variables: 1) one exogenous variable (racial awareness); 2) two endogenous variables (cultural and racial socialization practices); and 3) two mediators (cultural socialization self-efficacy mediating the relationship between racial awareness and cultural socialization practices, and racial socialization self-efficacy mediating the relationship between racial socialization self-efficacy and racial socialization practices).

As explained in the previous section, the TAPS-R includes the three subscales that measure racial awareness, multicultural planning, and coping skills. The SSES includes the subscales that measure cultural and racial socialization self-efficacy. The level of racial awareness would be prerequisite to predicting the level of behaviors. In addition, cultural and racial socialization self-efficacy would mediate the relationships among multicultural planning and coping skills. Thus, the Cultural Socialization Self-Efficacy subscale was designed to predict multicultural planning, and the Racial Socialization Self-Efficacy subscale was designed to predict coping skills. The following hypotheses were addressed according to the paths of the hypothesized model (Figure 3 in Chapter 2).

*Hypothesis 3-1:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to cultural socialization practices measured by the Multicultural Planning subscale of the TAPS-R.

*Rationale 3-1:* Based on the theory of cultural competence (Vonk, 2001), this study hypothesizes that higher racial awareness will be positively related to higher multicultural planning knowledge and skills.

*Hypothesis 3-2:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to cultural socialization self-efficacy measured by the Cultural Socialization Self-Efficacy subscale of the SSES.

*Rationale 3-2:* Based on the results reported in the literature (Crolley-Simic, 2006), this study hypothesizes parents' higher racial awareness will be significantly and positively related to higher cultural socialization self-efficacy.

*Hypothesis 3-3:* Cultural socialization self-efficacy measured by the Cultural Socialization Self-Efficacy subscale of the SSES is directly related to cultural socialization practices measured by the Multicultural Planning subscale of the TAPS-R.

*Rationale 3-3:* Based on the theory and literature (e.g., Bandura, 1997; Vonk, 2001), this study hypothesizes that parent's higher cultural socialization self-efficacy will be positively related to higher cultural socialization practices.

*Hypothesis 3-4:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to racial socialization practices measured by the Coping Skills subscale of the TAPS-R.

*Rationale 3-4:* Based on the literature (Crolley-Simic, 2006; Vonk, 2001), this study hypothesizes that parents' higher racial awareness will be positively related to higher racial socialization practices.

*Hypothesis 3-5:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to racial socialization self-efficacy measured by the Racial Socialization Self-Efficacy subscale of the SSES.

*Rationale 3-5:* Based on the results reported in the literature (Crolley-Simic, 2006), this study hypothesizes parents' higher racial awareness will be significantly positively related to higher racial socialization self-efficacy.

*Hypothesis 3-6:* Racial socialization self-efficacy measured by the Racial Socialization Self-Efficacy subscale of the SSES is directly related to racial socialization practices measured by the Coping Skills subscale of the SSES.

*Rationale 3-6:* Based on the theory and literature (e.g., Bandura, 1997; Vonk, 2001), this study hypothesizes that parents' higher racial socialization self-efficacy will be positively related to racial socialization practices.

*Hypothesis 3-7:* Cultural socialization self-efficacy measured by the Cultural Socialization Self-Efficacy subscale of the SSES mediates the relationship

between racial awareness and cultural socialization practices measured by the Racial Awareness and Multicultural Planning subscales of the TAPS-R.

*Rationale 3-7:* Evidence from literature (Bandura, 1997; Crolley-Simic, 2006) led to this hypothesis that parents' higher cultural socialization self-efficacy will mediate the relationship between racial awareness and cultural socialization practices.

*Hypothesis 3-8:* Racial socialization self-efficacy measured by the Racial Socialization Self-Efficacy subscale of the SSES mediates the relationship between racial awareness and racial socialization practices measured by the Racial Awareness and Coping Skills subscales of the TAPS-R.

*Rationale 3-8:* Previous qualitative research guided this hypothesis that parent's higher racial socialization self-efficacy will mediate the relationship between racial awareness and racial socialization practices (Crolley-Simic, 2006).

*Hypothesis 3-9:* Cultural and racial socialization practices measured by the Multicultural Planning and Coping Skills subscales of the TAPS-R have a reciprocal relationship. The reciprocal relationship between cultural and racial socialization practices will be significant and positive in both directions. That is, as cultural social socialization practices increase, so do racial socialization practices and vice versa.

*Rationale 3-9:* Based on the results of a qualitative study (Crolley-Simic, 2006), this study hypothesizes that an increase in the cultural socialization practices of the parents will be significantly related to an increase in racial socialization practices. Also,

an increase in the racial socialization practices of the parents will be significantly related to an increase in cultural socialization practices.

### **Statistical Analysis**

This study utilized two statistical programs, including the Statistical Program for the Social Sciences (SPSS) (Version 17.0) and the Linear Structural Relations (LISREL) (Version 8.7) with a covariance matrix generated by PRELIS. The SPSS was used to perform descriptive analyses, data screening and exploratory factor analyses, reliability analyses, correlation analyses, *t*-tests and analyses of variance (ANOVAs), and hierarchical regression analyses. The LISREL was used to perform structural equation modeling (SEM) and to investigate the hypothesized model.

### **Descriptive Statistics**

*Frequencies* and *percentages* and/or *mean* scores (Ms) and standard deviation (*SDs*) were analyzed to explain parent- and child-related characteristics. Additional *frequencies* and *percentages* and/or Ms and *SDs* were calculated to explain adoption information and resources about adoption-, cultural-or race-related topics. In addition, the three types of descriptive statistics, *ranges*, Ms, and *SDs*, were used to describe the items of two scales (the TAPS-R and the SSES). The *histogram* for the TAPS-R subscale mean scores and the SSES subscale mean scores were examined. A *scatter plot* for the TAPS-R and the SSES subscale scores were examined.

### **Reliability and Validity of the TAPS-R and the SSES**

To screen the data for normality of distribution, *mean*, *standard deviation*, *skewness* and *kurtosis*, and the test of the normality of assumption was utilized. In addition, a *correlation* matrix was used to examine the relationship among individual

items of the TAPS-R and the SSES. For the factorial validity, exploratory factor analysis (EFA) was used. *Chronbach alphas* were performed to check the internal consistency among items. Additionally, statistics available from reliability programs (average item variance and correlation, corrected item-total correlation, alpha if item deleted) were examined (DeVellis, 2003). *Correlation* analyses were performed to test discriminate validity. *T-test* analyses and *analyses of variance* (ANOVAs) were used to determine the differences by biological children, family location, and children's age as well as resource utilization (Construct Validity). Finally, *hierarchical regressions* were computed to test construct validity with the TAPS-R and the SSES.

### **Test of the Hypothesized Model**

Structure Equation Modeling (SEM) was performed to test a structure model (path model) that includes observed variables and paths (Figure 3). The maximum likelihood (ML) estimation method with a Satorra-Bentler scaled chi-square and robust standard errors was applied to this study. The ML yields estimates that are unbiased, consistent, and efficient under conditions of misspecification (Olsson, Foss, Troye, & Howell, 2000). Goodness of fit tests were used to determine whether the model being tested was accepted or rejected. Sets of criteria were used to test the goodness of fit for the model (Hu & Bentler, 1998, 1999; Quintana & Maxwell, 1999; Weston & Gore Jr., 2006). As Hu and Bentler (1998; 1999) suggested, chi-square statistics with corresponding degrees of freedom and levels of significance were examined. In addition, the five goodness of fit indexes were investigated to examine whether the hypothesized structure was supported by the data: the root mean square error of approximation (RMSEA) with corresponding 95% confidence intervals, the comparative fit index (CFI),

the non-normed fit index (NNFI), the incremental fit index (IFI), and the root mean square residual (RMSR). The model fit criteria included a SRMR less than 0.09 (Hu & Bentler, 1999), a RMSEA between 0.06 and 0.10 with a confidence interval of less than or equal to 0.05 lower bound and less than or equal to 0.10 upper bound (Hu & Bentler, 1999; Quintana & Maxwell, 1999), a NNFI greater than 0.95 (Hu & Bentler, 1999), an IFI greater than 0.95 (Hu & Bentler, 1999), and a CFI greater than 0.95 (Hu & Bentler, 1999). The standardized solution was reported for the model (Kline, 2005).

### **Chapter Summary**

Chapter 3 described the methodology used for this study. The methodology section included the development of the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES), the research design, sampling procedures, data collection, measures, research hypotheses, and the statistical analysis.

## CHAPTER 4

### RESULTS

#### **Introduction**

Chapter 4 describes the results of data analysis, including descriptive statistics, multivariate analysis, and structure equation modeling (SEM). This study can be divided into three parts: the reliability and validity test of the Transracial Adoption Parenting Scale - Revised (TAPS-R), the reliability and validity test of the Socialization Self-Efficacy Scale (SSES), and the test of the hypothesized model for cultural and racial socialization.

#### **Descriptive Statistics**

##### **Description of Parent- and Child-Related Characteristics**

Table 6 presents the descriptive statistics that describe parent- and child-related characteristics. The majority of the participants were mothers (90%) and Caucasian (95%). Among the 310 participants, 274 (88%) completed college or post-graduate degrees. The average age of the participants was 48.30 years ( $SD = 7.10$ ). The average income was approximately \$134,000 ( $SD = 83,275$ ), with a range from \$24,000 to \$600,000.

Among the participants, approximately 68% reported they were living in a suburban area. Also, 75% of the participants were living in a neighborhood which reflected 10% of their adopted child's race or ethnicity. Approximately half (53%) of the respondents were residing in the South.

The adopted children of the participants were daughters (89%) and Asian/Asian American (92%). The majority of the adopted children were from China (87%) and other Asian countries (90%).

Table 6  
Summary of the Description of Parent- and Child-Related Characteristics

Demographic Characteristics	Range	N	%	M	SD
<i>Parent's Gender (n=309)</i>					
Mother		279	90.3		
Father		30	9.7		
<i>Parent's Age (n=300)</i>					
	30 - 68			48.30	7.10
- 40		49	16.3		
41 - 45		60	20.0		
46 - 50		69	23.0		
51 - 55		74	24.7		
56 +		48	16.0		
<i>Parent's Race/Ethnicity (n=309)</i>					
Caucasian		293	94.5		
Hispanic		6	1.9		
Multi-racial		2	.6		
Other		8	2.6		
<i>Parent's Education (n=310)</i>					
Completed high school or equivalent		4	1.3		
Some college, trade or vocational school		32	10.3		
Completed college		115	37.1		
Master's degree in graduate/professional school		97	31.3		
Doctoral degree in graduate/professional school		56	18.1		
Other		6	1.9		
<i>Household Gross Annual Income (n=178)</i>					
	24,000 - 600,000			134,339	83,275
- 50,000		11	6.2		
50,001 - 100,000		70	39.3		
100,001 - 150,000		59	33.2		
150,001 - 200,000		19	10.6		
200,001 -		19	10.7		
<i>Marital Status (n=310)</i>					
Married		257	82.9		
Single		44	14.2		
Other		9	2.9		
<i>Religious affiliation (n = 309)</i>					
Protestant		134	43.3		
Catholic		60	14.9		
Jewish		13	4.2		
Buddhist		8	2.5		
Other		43	13.7		
None		51	16.8		

Demographic Characteristics	Range	N	%	M	SD
<i>Biological Children (n=295)</i>					
0		197	66.9		
1		57	19.3		
2+		41	13.8		
<i>Number of Internationally Adopted Children Older than 18 Years (n=310)</i>					
0		296	95.5		
1+		14	4.5		
<i>Number of Internationally Adopted Children between the Ages of 3 Years and 18 Years (n=303)</i>					
1		182	89.6		
2+		127	10.4		
<i>Regions (States) (n=272)</i>					
The West (AK, WA, OR, ID, MT, WY, CO, UT, NV, CA, & NM)		44	16.1		
The Midwest (ND, SD, MN, WI, NE, IA, KS, MO, IL, IN, OH, MI)		54	19.8		
The Northeast (ME, MA, NY, PA, RI, CT, NJ)		30	11.0		
The Southwest (AZ, NM, TX)		38	13.9		
The Southeast (MD, DC, VA, TN, AR, NC, SC, MS, AL, GA, FL)		106	38.9		
Not Indicated		38	12.3		
<i>Family location (n=308)</i>					
Urban		56	18.2		
Suburban		208	67.5		
Rural		40	13.0		
Other		4	1.3		
<i>% of an Adopted Child's Specific Ethnicity or Race in Neighborhood (n=279)</i>	0 - 90			9.17	12.03
- 10		209	75.0		
11 - 20		38	13.5		
21 - 30		22	7.8		
31 - 40		6	2.3		
41 -		4	1.6		
<i>% of an Adopted Child's Specific Ethnicity or Race in School (n=300)</i>	0 - 90			12.55	14.09
- 10		194	64.8		
11 - 20		56	18.7		
21 - 30		25	8.3		
31 - 40		11	3.5		
41 -		14	4.5		
<i>Child's Gender (n=310)</i>					
Male		34	11.0		
Female		276	89.0		

Demographic Characteristics	Range	N	%	M	SD
<i>Child's Birth Country (n=310)</i>					
China		269	86.8		
Guatemala		11	3.5		
Russia		6	1.9		
Korea		5	1.6		
Kazakhstan		4	1.3		
Vietnam		4	1.3		
Ethiopia		3	1.0		
Taiwan		2	.6		
Haiti		1	.3		
Mexico		1	.3		
Republic of Marshall Islands		1	.3		
Zambia		1	.3		
<i>Child's Age at the Time of Being Adopted (n=310)</i>	0 - 14			1.27	2.18
0		145	46.8		
1		90	29.0		
2		34	11.0		
3		12	3.9		
4		9	2.9		
5 +		20	5.3		
<i>Child's Current Age (n=310)</i>	5 - 18			10.00	3.39
5 - 7		78	18.4		
8 - 10		110	35.5		
11 - 13		57	18.4		
14 - 16		54	17.5		
17 - 18		11	3.5		

### **Description of Adoption Information**

Out of 308, 198 participants reported that their adopted children had no special health care needs (Table 7). Regarding contact with the children's birth family members, the majority (96%) of participants responded, "no."

Table 7  
*Summary of the Description of Adoption Information*

Adoption Information	n	%
<i>Special Health Care Need (n = 308)</i>		
No	198	64.3
Yes	110	35.5
<i>Contact with Children's Birth Family Members (n =310)</i>		
No	298	96.1
Yes	12	3.9

### **Description of Resources about Adoption-, Cultural- or Race-related Topics**

Table 8 displays the frequencies that respondents endorsed eight resources related to adoption-, cultural-, or race-related topics. The eight resources were considered to be endorsed if the respondents indicated that they had utilized the resources “sometimes,” “often,” or “very often” since they adopted their child. All the eight possible resources were utilized to obtain information about adoption, culture, and race. The majority (92%) of participants obtained adoption-related information through websites, listervs, chat rooms, other online resources, such as blogs, adoption support groups, conferences, educational sessions, seminar or lectures, and informational resources provided by social workers or professionals. Most participants stated that they used *Families for Chinese Children's* (FCC) local chapter websites, play groups, books, and/or magazines.

Among the eight resources, websites were the most popular resource to learn about adoption, culture, and race (59%). Only 9% of the participants obtained information through chat rooms or conferences. Only 36% reported that they obtained informational resources from social workers or professionals.

Table 8  
*Summary of the Description of Resources about Adoption-, Cultural- or Race-related Topics*

Resources	Range	Total	Never	Rarely	Sometimes	Very Often	Always	M (SD)
		n (%)	n (%)	n (%)	n (%)	n (%)	n (%)	
Websites	0 - 4	307 (100)	7 (2.3)	13 (4.2)	106 (34.5)	145 (47.2)	36 (11.7)	2.62 (0.83)
Listservs	0 - 4	303 (100)	81 (26.7)	19 (6.3)	68 (22.4)	98 (32.3)	37 (12.2)	1.97 (1.39)
Chat rooms	0 - 4	301 (100)	192 (63.8)	41 (13.6)	40 (13.3)	16 (5.3)	12 (4.0)	0.72 (1.12)
Other online resources	0 - 4	293 (100)	50 (17.1)	31 (10.6)	96 (32.8)	85 (29.0)	31 (10.6)	2.05 (1.22)
Adoption support groups	0 - 4	307 (100)	40 (13.0)	36 (11.7)	87 (28.3)	97 (31.6)	47 (15.3)	2.24 (1.23)
Conferences	0 - 4	300 (100)	109 (36.3)	80 (26.7)	83 (27.7)	22 (7.3)	6 (2.0)	1.12 (1.05)
Educational sessions, seminars or lectures	0 - 4	301 (100)	74 (24.6)	73 (24.3)	114 (37.9)	34 (11.3)	6 (2.0)	1.42 (1.04)
Social workers or professionals	0 - 4	304 (100)	104 (34.2)	88 (28.9)	73 (24.0)	28 (9.2)	11 (3.6)	1.19 (1.11)
Total	3 - 8	309 (100)	26 (31.0)	5 (6.0)	16 (19.0)	25 (29.8)	12 (14.3)	7.85 (0.64)
3		3 (1.0)						
4		1 (0.3)						
5		3 (1.0)						
7		19 (6.1)						
8		283 (91.6)						

## **Reliability and Validity Analyses of the Transracial Adoption Parenting Scale - Revised (TAPS-R)**

A preliminary analysis was performed to screen the data for normality of distribution using skewness and kurtosis and the test of the normality of assumption. Plots for each item were assessed for the assumption of linearity. The level of skewness and kurtosis was calculated to investigate the normality assumption. As a rule of thumb, values of skewness and kurtosis between -2 and 2 are appropriate (Kline, 2005). For this data, only one item (MPNC13: “I have tried to foster racial and ethnic pride in my child”) was not normally distributed, because the value of skewness was 3.91, which was higher than 2. All other variables satisfied the univariate normal distribution assumption.

To examine outliers that can make the results of a factor analysis unclear, the Mahalanobis Distance ( $D$ ) was computed by using the macro given in DeCarlo (1997). With the critical value of 89.80 with  $df = 52, 257$  at the level 0.05, 12 observations, or approximately 4% of the total valid sample, had  $D$ s greater than the critical value (Table 9). The research did not remove these outliers, since they could have resulted from true differences in participants’ attitudes and/or practices, not from coding errors or data entry errors.

Table 9  
*Summary of the Mahalanobis Distance for the Transracial Adoption Parenting Scale - Revised (TAPS-R)*

Case	Rank	Mahalanobis Distance	Case	Rank	Mahalanobis Distance
71	1	119.90	304	7	108.14
155	2	119.85	34	8	102.71
90	3	116.14	264	9	101.92
25	4	112.76	162	10	99.96
237	5	111.44	1	11	95.10
261	6	108.94	269	12	92.13

For further screening, the communalities of 50 items were examined. Among the 50 items, the following 3 items had a low communality (below .30): “I have not worried about over-sensitizing my child to racism (RA9)”;

“I have provided opportunities for my child to visit his or her birthplace (e.g., country, town, etc.) (MPNC6)”;

and “I have involved my family in religious groups or activities that reflect my child's race or ethnicity (MPNC12).” Thus, exploratory factor analysis (EFA) excluded the 3 items and included 47 items for this current study (Table 10).

**Factorial Validity: Exploratory Factor Analysis (EFA)**

**Factorability of the data.** The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett’s test of sphericity were used to determine whether the sample was factorable and was appropriate as recommended by Kline (2005). For the current data, the KMO was .96, which indicated “marvelous” (Kaiser, 1974). The Bartlett’s test was statistically significant ( $\chi^2 = 8864.37, df = 1225, p = .00$ ).

**Determination of a factor number.** The number of factors retained was examined by Kaiser-Guttman’s retention criteria, a scree plot, and parallel analysis (PA). Factors that met the Kaiser-Guttman retention (1958) of eigenvalues greater than 1.00,

that met PA at the level of .05, and that were consistent with a scree plot test were identified. Factor loadings were used to reveal the extent to which specific items were grouped together to form factors. For the current data, factors met the Kaiser retention criterion (1958), accounting for approximately 50% of the variance. Also, the scree plot suggested less than five factors. The procedure suggested that less than five factors were interpretable.

**Factor extraction and rotation methods.** A principal axis factoring analysis (PAX), given the theorized correlated relationships, was performed on the 47 items of the preliminary TAPS-R. The data were then re-analyzed specifying a one-, two-, three-, four-, and five-factor solution with oblique rotations (Oblimin and Promax) to examine which solution improved the interpretability of the factors. To have clear and simple factor structure, several procedures were performed: The cut-off value of salient loadings for the retention of items was set at .30; and then for clear interpretation the number of cross-loadings in a factor matrix was minimized prior to the rotation (cross-loadings less than a .20 difference from an item's highest factor loading); items that remained cross-loadings were individually discussed by the researcher and placed with conceptually matching items; and factors with fewer than two items were deleted if the items were correlated greater than  $r > .70$  (Worthington & Whittaker, 2006). Finally, the examination of the current data suggested that a four-factor solution using a Promax rotation yielded the most interpretable solution.

Table 10

*Summary of Skewness, Kurtosis, and Communalities of the Transracial Adoption Parenting Scale - Revised (TAPS-R) (N=310)*

Item	Skewness	Kurtosis	Communalities
<b><i>Coping Skills (CS)</i></b>			
CS6: I have taught my child to recognize covert racism.	0.44	-0.50	.72
CS7: I have taught my child to recognize overt racism.	0.05	-1.18	.79
CS3: I have helped my child decide how to confront people who make racist comments.	-0.04	-0.57	.73
CS8: I have taught my child to recognize stereotypes associated with his or her race or ethnicity.	0.25	-0.91	.68
CS5: I have educated my child about racial awareness, prejudice, discrimination, and bias.	-0.29	-0.43	.67
CS15: I have tried to raise my child's awareness about racism.	-0.15	-0.89	.68
CS2: I have talked about racial issues with my child.	-0.26	-0.15	.72
CS4: I have helped my child cope with his or her feelings about prejudice and discrimination that he or she has experienced.	-0.04	-1.15	.58
CS1: I have taught my child a variety of coping strategies from which to choose when faced with prejudice, discrimination, or bias.	-0.17	-0.01	.61
CS13: I have modeled, for my child, a strategy for addressing prejudice or racism directed toward my child or family.	-0.13	-0.98	.63
CS9: I have responded to insensitive remarks from strangers about my child's race.	0.04	-1.00	.71
CS11: I have responded to insensitive remarks from family, friends, or neighbors about my child's race.	0.04	-1.33	.82
CS14: I have sought support or advice about dealing with prejudice, discrimination, or bias from an adult who is racially similar to my child.	0.49	-0.82	.52
CS16: I have told my child about famous people or heroes of his or her race or ethnicity.	-0.41	-0.35	.52
MPC2: I have encouraged my child to seek support and advice about coping with prejudice from adults who are racially or ethnically similar to him or her.	0.22	-1.13	.50
<b><i>Multicultural Planning (MP)</i></b>			
MPC4: I have selected activities specifically to increase my child's sense of belonging in a community that reflects his or her race or ethnicity.	-0.37	-0.18	.70

Item	Skewness	Kurtosis	Communalities
MPNC14: I have provided opportunities for my child to learn values and traditions associated with his or her birth culture.	-0.57	0.12	.65
MPNC11: I have involved my family in social, tribal, or recreational groups or activities that reflect my child's race or ethnicity.	-0.28	-0.32	.70
MPNC4: I have included traditions from my child's birth culture in my family celebrations (e.g., ethnic holidays).	-0.74	0.20	.48
MPNC7: I have provided opportunities for my child to learn about the fine arts associated with his or her birth culture (e.g., music, dance, theater).	-0.29	-0.55	.57
MPNC15: I have provided opportunities for my child to learn current events and/or cultural trends of his or her place of birth.	-0.29	-0.39	.61
MPNC10: I have chosen entertainment such as movies or plays that reflect my child's race or birth culture.	-0.23	0.12	.60
MPNC3: I have provided opportunities for my child to learn the language or dialect of his or her birth culture.	-0.38	-0.82	.43
MPNC9: I have prepared foods associated with my child's racial or ethnic background.	-0.38	0.02	.37
MPC1: I have provided opportunities for my child to establish relationships with children who are racially or ethnically similar to him or her.	-0.35	-0.36	.58
MPNC8: I have purchased books, toys, or dolls that reflect my child's race or ethnicity.	-0.77	1.12	.45
MPNC2: I have provided opportunities for my child to learn the history of his or her race or ethnicity.	-0.41	-0.28	.56
MPNC5: I have provided opportunities for my child to visit a community that reflects his or her race or ethnicity.	-0.50	-0.03	.44
MPC6: I have developed personal friendships with families and individuals who are racially similar to my child.	-0.40	-0.36	.35
MPC5: I have provided opportunities for my child to establish relationships with adults who are racially or culturally similar to him or her.	-0.10	-0.51	.49
MPNC1: I have provided opportunities for my child to learn the immigrant history of his/her race or ethnicity.	-0.43	-0.23	.52

Item	Skewness	Kurtosis	Communalities
MPNC13: I have tried to foster racial and ethnic pride in my child.	-1.78	<b>3.91</b>	.43
<b><i>Racial Awareness (RA)</i></b>			
RA1: I have thought about my feelings and attitudes about my child's race.	-0.75	0.39	.47
RA2: I have thought about my motivation for adopting a child of a different race.	-0.03	-1.05	.42
RA3: I have thought about my feelings about interracial dating and marriage.	-0.17	-0.35	.56
RA4: I have considered my family to be multiracial.	-1.14	0.29	.45
RA5: I have thought about my child's experience as a person of color.	-0.86	0.63	.52
RA6: I have thought about how to help my child and I have different racial experiences.	-0.50	-0.37	.46
RA7: I have thought about how to help my child cope with discrimination, bias, and prejudices.	-0.44	-0.19	.62
RA8: I have thought my love is not enough to protect my child from the effects of bias or discrimination.	-0.29	-0.80	.49
RA10: I have thought that parenting a child of another race is more complex than parenting a child who is racially similar.	-0.14	-0.82	.58
RA11: I have thought that my child will face racism and oppression in our society.	0.15	-0.63	.55
<b><i>Integration (I)</i></b>			
MPI3: One criterion that I have used in selecting schools for my child is racial diversity.	-0.04	-1.33	.41
MPI1: My child and I have lived in a racially diverse neighborhood.	0.20	-1.19	.44
MPC7: I have chosen child care providers, teachers, or other role models similar to my child's race.	0.26	-0.82	.57
MPI2: My child has attended a multiracial school.	-0.47	-1.01	.63
MPC3: I have sought out service providers (e.g., doctors) in my community who are of my child's race or ethnicity.	0.37	-0.88	.37

**EFA results.** This four-factor structure accounted for 49% of the variance and was preferred over the other solutions for two central reasons: (a) it was the most conceptually sound and (b) it produced the most robust factor structure, that is, items with stronger factor loadings. Among the 47 items, 46 loaded above .40 on one of the 4 factors and thus were retained in the TAPS-R. In the two-, three-, and five-factor solutions, there was no clear conceptual difference between the factors, and there were very few and relatively weak item structures in the fourth factor of the latter two solutions.

As expected, three factors (Racial Awareness, Multicultural Planning, and Coping Skills) were confirmed: however, one additional factor, Integration, emerged. The first factor accounted for 30% of the variance and consisted of 15 items (eigenvalue = 14.26). This factor was named Coping Skills, which included the items loading highest on the factor and addressed teaching, modeling, responding, and communicating about coping skills for bias, prejudice, and discrimination (e.g., “I have educated my child about racial awareness, prejudice, discrimination, and bias”). The second factor, which accounted for an additional 9% of the variance (eigenvalue = 4.32), contained 17 items. This factor was named Multicultural Planning, because the majority of items referred to a variety of range of multicultural activities to bridge children’s birth culture (e.g., “I have included traditions from my child’s birth culture in my family celebrations [e.g., ethnic holidays]”). The third factor, which accounted for another 6% of the variance (eigenvalue = 2.90), included 10 items. This factor was named Racial Awareness, because the endorsement of the items indicated awareness of not only race and racial difference but also racial issues in society (e.g., “I have considered my family to be

multiracial”). The fourth factor, which accounted for 3% of the variance (eigenvalue = 1.38), contained 5 items. This factor was named Integration, because the items presented practices in a diverse context where families access and interact with a diverse population. Table 11 presents the factor loadings of the four-factor solution of the TAPS-R.

It is important to note that three items that were developed to measure multicultural planning with contact loaded on Coping Skills or with the items that were developed for Multicultural Planning with Integration. One item, item MPC2 (“I have encouraged my child to seek support and advice about coping with prejudice from adults who are racially or ethnically similar to him or her”) loaded on Coping Skills. The following two items loaded on Integration: Item MPC7 (“I have chosen child care providers, teachers, or other role models similar to my child’s race”), and Item MPC3 (“I have sought out service providers [e.g., doctors] in my community who are of my child’s race or ethnicity”). Finally, Multicultural Planning had 17 items, including 13 items that were originally designed for Multicultural Planning with No Contact and 4 items originally designed for Multicultural Planning with Contact. Coping Skills consisted of a total of 15 items: 14 items originally created for Coping Skills and 1 item originally created for Multicultural Planning with Contact. Integration included three items originally designed for Integration and two items for Multicultural Planning with Contact.

Cross-loadings among individual items were examined to enhance the interpretability of the subscales of the TAPS-R. The examination of the cross-loadings revealed that two items loaded on the two sub-factors. Item CS16 (“I have told my child about famous people or heroes of his or her race or ethnicity”) loaded on Coping Skills

and Multicultural Planning. Item MPC5 (“I have provided opportunities for my child to establish relationships with adults who are racially or culturally similar to him or her”) loaded on Multicultural Planning and Integration. For item CS16, the loading value on Coping Skills (.49) was higher than that on Multicultural Planning (.33); thus, item CS16 was considered an item that measured transracial adoptive parents’ coping skills. For item MPC5, the loading value on Multicultural Planning (.50) was higher than that on Integration (.31).

Table 11

*Summary of the Exploratory Factor Analysis for the Transracial Adoption Parenting Scale - Revised (TAPS-R) Using Principal Axis Factoring with the Promax Rotation (N = 310)*

Items	Factor			
	1 Coping Skills	2 Multicultural Planning	3 Racial Awareness	4 Integration
CS6: I have taught my child to recognize covert racism.	<b>.90</b>	-.13	-.17	.19
CS7: I have taught my child to recognize overt racism.	<b>.89</b>	-.12	-.05	.17
CS3: I have helped my child decide how to confront people who make racist comments.	<b>.84</b>	.03	-.03	-.14
CS8: I have taught my child to recognize stereotypes associated with his or her race or ethnicity.	<b>.83</b>	-.02	-.12	.12
CS5: I have educated my child about racial awareness, prejudice, discrimination and bias.	<b>.83</b>	-.01	-.04	.05
CS15: I have tried to raise my child's awareness about racism.	<b>.82</b>	-.18	.05	.19
CS2: I have talked about racial issues with my child.	<b>.74</b>	.00	.12	-.04
CS4: I have helped my child cope with his or her feelings about prejudice and discrimination that he or she has experienced.	<b>.73</b>	.03	.03	-.02
CS1: I have taught my child a variety of coping strategies from which to choose when faced with prejudice, discrimination, or bias.	<b>.69</b>	.04	.05	-.18
CS13: I have modeled, for my child, a strategy for addressing prejudice or racism directed toward my child or family.	<b>.63</b>	.09	.05	-.10
CS9: I have responded to insensitive remarks from strangers about my child's race.	<b>.63</b>	.00	.15	-.13
CS11: I have responded to insensitive remarks from family, friends, or neighbors about my child's race.	<b>.57</b>	-.05	.19	-.07
CS14: I have sought support or advice about dealing with prejudice, discrimination, or bias from an adult who is racially similar to my child.	<b>.53</b>	-.11	.19	.06

Items	Factor			
	1 Coping Skills	2 Multicultural Planning	3 Racial Awareness	4 Integration
<u>CS16: I have told my child about famous people or heroes of his or her race or ethnicity.</u>	<b>.49</b>	<b>.33</b>	-.02	-.00
MPC2: I have encouraged my child to seek support and advice about coping with prejudice from adults who are racially or ethnically similar to him or her.	<b>.46</b>	.23	-.07	.16
MPC4: I have selected activities specifically to increase my child's sense of belonging in a community that reflects his or her race or ethnicity.	-.03	<b>.78</b>	.00	.08
MPNC14: I have provided opportunities for my child to learn values and traditions associated with his or her birth culture.	.03	<b>.77</b>	-.04	-.16
MPNC11: I have involved my family in social, tribal, recreational groups or activities that reflect my child's race or ethnicity.	-.09	<b>.76</b>	.00	.11
MPNC4: I have included traditions from my child's birth culture in my family celebrations (e.g., ethnic holidays).	-.04	<b>.72</b>	.02	-.06
MPNC7: I have provided opportunities for my child to learn about the fine arts associated with his or her birth culture (e.g., music, dance, theater).	.03	<b>.70</b>	-.00	.00
MPNC15: I have provided opportunities for my child to learn current events and/or cultural trends of his or her place of birth.	.28	<b>.68</b>	-.20	-.13
MPNC10: I have chosen entertainment such as movies or plays that reflect my child's race or birth culture.	.03	<b>.66</b>	.14	-.01
MPNC3: I have provided opportunities for my child to learn the language or dialect of his or her birth culture.	-.13	<b>.64</b>	-.07	.09
MPNC9: I have prepared foods associated with my child's racial or ethnic background.	-.09	<b>.63</b>	.01	-.08

Items	Factor			
	1 Coping Skills	2 Multicultural Planning	3 Racial Awareness	4 Integration
MPC1: I have provided opportunities for my child to establish relationships with children who are racially or ethnically similar to him or her.	-.11	<b>.62</b>	.02	.22
MPNC8: I have purchased books, toys, or dolls that reflect my child's race or ethnicity.	-.09	<b>.59</b>	.19	.00
MPNC2: I have provided opportunities for my child to learn the history of his or her race or ethnicity.	.17	<b>.59</b>	-.00	-.08
MPNC5: I have provided opportunities for my child to visit a community that reflects his or her race or ethnicity.	-.07	<b>.59</b>	.02	.18
MPC6: I have developed personal friendships with families and individuals who are racially similar to my child.	-.08	<b>.58</b>	.00	.07
<u>MPC5: I have provided opportunities for my child to establish relationships with adults who are racially or culturally similar to him or her.</u>	-.02	<b>.50</b>	.02	<b>.31</b>
MPNC1: I have provided opportunities for my child to learn the immigrant history of his/her race or ethnicity.	.30	<b>.50</b>	-.25	.00
MPNC13: I have tried to foster racial and ethnic pride in my child.	.12	<b>.46</b>	.10	-.06
RA10: I have thought that parenting a child of another race is more complex than parenting a child who is racially similar.	-.13	-.06	<b>.77</b>	.16
RA3: I have thought about my feelings about interracial dating and marriage.	-.08	-.10	<b>.69</b>	.11
RA11: I have thought that my child will face racism and oppression in our society.	.15	-.10	<b>.67</b>	.07
RA8: I have thought that my love is not enough to protect my child from the effects of bias or discrimination.	.07	-.05	<b>.67</b>	-.02

Items	Factor			
	1 Coping Skills	2 Multicultural Planning	3 Racial Awareness	4 Integration
RA2: I have thought about my motivation for adopting a child of a different race.	-.11	.01	<b>.66</b>	-.06
RA1: I have thought about my feelings and attitudes about my child's race.	-.01	.12	<b>.62</b>	-.05
RA5: I have thought about my child's experience as a person of color.	.16	.04	<b>.61</b>	-.03
RA6: I have thought about how to help my child and I have different racial experiences.	.15	.07	<b>.55</b>	-.01
RA7: I have thought about how to help my child cope with discrimination, bias, and prejudices.	.23	.15	<b>.51</b>	-.14
RA4: I have considered my family to be multiracial.	.10	.06	<b>.51</b>	-.00
MPI3: One criterion that I have used in selecting schools for my child is racial diversity.	.01	.08	.01	<b>.57</b>
MPI1: My child and I have lived in a racially diverse neighborhood.	.03	-.06	-.00	<b>.56</b>
MPC7: I have chosen child care providers, teachers, or other roles models similar to my child's race.	.00	.24	.10	<b>.50</b>
MPI2: My child has attended a multiracial school.	.07	.09	-.02	<b>.49</b>
MPC3: I have sought out service providers (e.g. doctors) in my community who are of my child's race or ethnicity.	.09	.05	.18	<b>.33</b>
Eigenvalues	14.26	4.32	2.90	1.38
% of variance	30.24 %	9.14 %	6.29 %	3.00%
# of items	15 items	17 items	10 items	5 items

*Note:* Factor loadings over .30 appear in bold.

Cross loadings appear underlined.

**Factor correlation.** To identify the relationships among the four TAPS-R sub-factors, the factor correlation matrix was examined. Interrelations among the factors ranged from .17 to .49, indicating from a very weak relationship to a moderate relationship (Table 12). The relationships of Racial Awareness to the other three sub-factors ranged from weak to moderate: .22 for Integration, .34 for Multicultural Planning, and .46 for Coping Skills. Multicultural Planning was moderately related to Integration ( $r = .38$ ) and Coping Skills ( $r = .49$ ). Integration and Coping Skills had a very weak correlation.

Table 12  
*Summary of the Correlations of the Four Sub-Factors for the Transracial Adoption Parenting Scale - Revised (TAPS-R) (N = 310)*

	1 Coping Skills	2 Multicultural Planning	3 Racial Awareness	4 Integration
1	1.00			
2	.49	1.00		
3	.46	.34	1.00	
4	.17	.38	.22	1.00

### Reliability Analysis

The coefficient alphas for each of the four sub-factors and the total TAPS-R scores were as follows: .88 for Racial Awareness, .91 for Multicultural Planning, .94 for Coping Skills, .71 for Integration, and .94 for the total score, respectively, indicating good to excellent reliability (Table 13).

Table 13  
*Summary of the Reliability for the Transracial Adoption Parenting Scale - Revised (TAPS-R) (N = 310)*

	Number of Items	Cronbach's Alphas
Racial Awareness	10	.88
Multicultural Planning	17	.91
Integration	5	.71
Coping Skills	15	.94
Total TAPS-R	47	.94

**Description of the Transracial Adoption Parenting Scale - Revised (TAPS-R)**

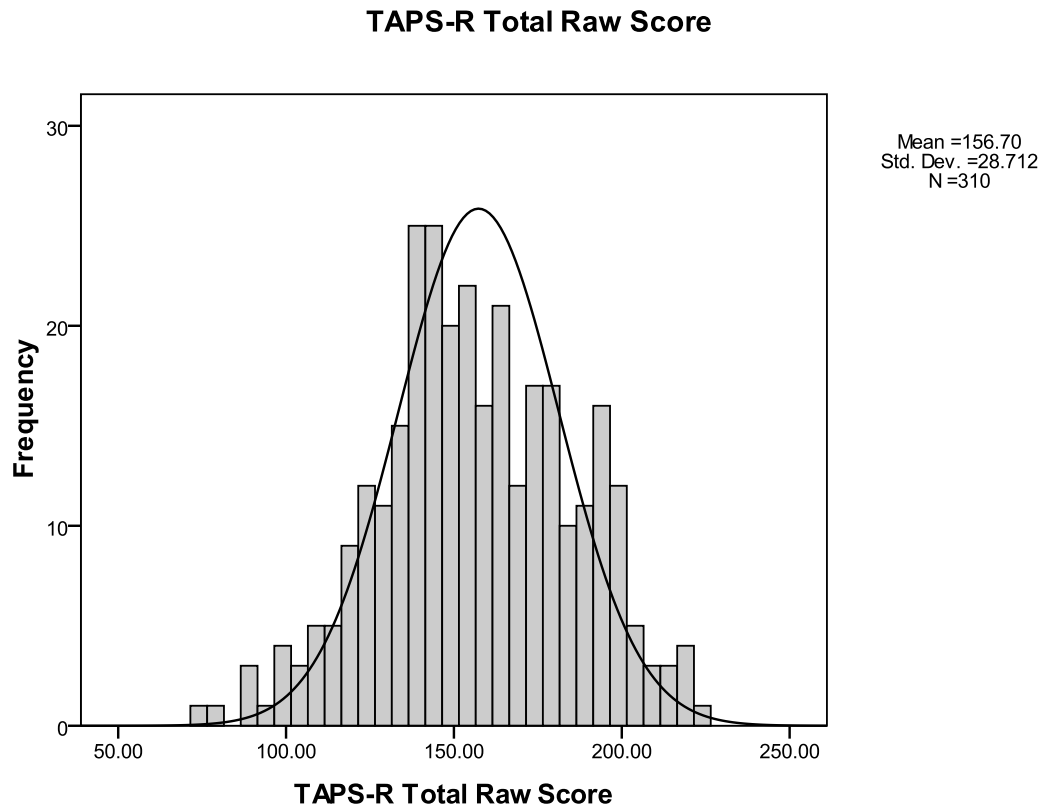
Table 14 shows range, mean (M), and standard deviation (SD) for the individual items, subscales, and total scores of the TAPS-R. The total TAPS-R scores had a range of 74 to 223, which represents higher scores indicating a high level of cultural competence. The mean score for the total TAPS-R was 3.33 (SD = .61) out of 5. In addition, scores were slightly negatively skewed, but were mostly also normally distributed, indicating that some respondents had middle and high levels of cultural competence, whereas a smaller proportion of respondents were experiencing a somewhat low level of cultural competence. A histogram illustrates the normal distribution of the TAPS-R (Figure 4).

Table 14

*Summary of Ranges, Means, and Standard Deviations of the Individual Items, Subscales, and Total Scores of the Transracial Adoption Parenting Scale - Revised (TAPS-R)*  
(*N* = 310)

Item	Range	M	SD
<b><i>Racial Awareness (RA)</i></b>	11 - 50	3.52	0.76
RA10		3.18	1.18
RA3		3.22	1.04
RA11		3.22	1.03
RA8		3.46	1.18
RA2		3.04	1.30
RA1		3.80	0.98
RA5		3.73	1.02
RA6		3.45	1.13
RA7		4.01	0.81
RA4		4.15	1.11
<b><i>Multicultural Planning (MP)</i></b>	39 - 85	3.42	0.64
MPC4		3.42	1.04
MPNC14		3.73	0.98
MPNC11		3.58	0.97
MPNC4		3.83	1.03
MPNC7		3.45	1.10
MPNC15		3.44	1.05
MPNC10		3.34	0.91
MPNC3		3.47	1.24
MPNC9		3.57	0.95
MPC1		3.98	0.84
MPNC8		4.14	0.75
MPNC2		3.72	0.99
MPNC5		3.54	1.06
MPC6		3.68	1.00
MPC5		3.11	1.10
MPNC1		3.46	1.04
MPNC13		4.42	0.83
<b><i>Integration (I)</i></b>	5 - 25	3.10	1.11
MPI3		2.99	1.44
MPI1		2.79	1.38
MPC7		2.47	1.16
MPI2		3.52	1.38
MPC3		2.38	1.19

Item	Range	M	SD
<i>Coping Skills (CS)</i>	15 - 70	3.05	0.91
CS6		2.57	1.16
CS7		2.89	1.33
CS3		3.13	1.10
CS8		2.76	1.24
CS5		3.40	1.10
CS15		3.14	1.22
CS2		3.34	1.01
CS4		2.99	1.33
CS1		3.30	0.94
CS13		3.18	1.28
CS9		3.05	1.30
CS11		2.94	1.46
CS14		2.45	1.28
CS16		3.59	1.07
MPC2		2.73	1.38
Total TAPS-R	74 - 223	3.33	0.61



*Figure 4.* A Histogram of the Transracial Adoption Parenting Scale - Revised (TAPS-R)

### **Discriminant Validity**

The correlations of the Transracial Adoption Parenting Scale - Revised (TAPS-R) subscale scores and the total score with the Color-Blind Racial Attitudes Scale (CoBRAS) and the Marlowe-Crowne Social Desirability Scale - Short Form (MCSDS) scores were examined to provide estimates of discriminant validity. Results suggested there were no strong associations among the TAPS-R subscale scores and the total score with the CoBRAS subscale scores and the total score (Table 15). The values of correlations between the TAPS-R scores and CoBRAS scores ranged from .01 to .35, indicating discriminant validity likely exists between the two scales. There were four

statistically significant relations:  $-.15$  between Institutional Discrimination and Racial Awareness,  $-.15$  between Institutional Discrimination and Integration,  $.12$  between Blatant Racial Issues and Racial Awareness, and  $.11$  between the CoBRAS total score and Coping Skills. However, the maximum amount of variance accounted for was 2%, 2%, 1%, and 1 %, respectively.

In addition, no strong relationships were found among the MCSDS, the TAPS-R subscale scores, and the TAPS-R total score. The range of correlations was from  $-.08$  to  $.05$ , indicating discriminant validity likely exists between the two scales. There were no statistically significant relations among the total scores and the subscale scores as well.

Table 15

*Summary of Correlations among the TAPS-R, the CoBRAS, and the MCSDS (N = 310)*

	CS	RA	MP	I	TAPS-R	RP	ID	BRI	CoBRAS	MCSDS
CS	1.00									
RA	.50***	1.00								
MP	.48***	.33**	1.00							
I	.32**	.34**	.57***	1.00						
TAPS-R	.84***	.69***	.80***	.63***	1.00					
RP	.17	.35**	.05	.23**	.24**	1.00				
ID	-.06	-.15**	-.03	-.15**	-.11*	-.40***	1.00			
BRI	.04	.12*	.01	.04	.07	.14**	.08	1.00		
CoBRAS	.11*	.26	.03	.14	.16**	.73***	.24**	.44***	1.00	
MCSDS	.04	-.08	.01	.05	.01	-.11	-.09	.06	-.13*	1.00

*Note.* CS = Coping Skills; RA = Racial Awareness; MP = Multicultural Planning; I = Integration; RP = Racial Privilege; ID =

Intuitional Discrimination; BRI = Blatant Racial Issues; CoBRAS = Color-Blind Racial Attitudes Scale; MCSDS = Marlowe-Crowne

Social Desirability

### **Construct Validity: Group Differences**

**Biological children.** The group difference method was used to help establish construct validity (Table 16). Results from *t*-test analyses, comparing groups by whether the participants have *biological children* or not, on two TAPS-R subscales were significant: Multicultural Planning,  $t = 2.32$  (293),  $p < .05$ ; and Integration,  $t = 3.77$  (293),  $p < .001$ . This analysis revealed that participants without *biological children* reported a statistically higher *multicultural planning* score ( $M = 3.51$ ,  $SD = .65$ ) than participants with at least one biological child ( $M = 3.25$ ,  $SD = .61$ ).

**Family location.** The comparison of *family location* by the five regions on two TAPS-R subscales, Racial Awareness and Integration, were significant:  $F(2, 301) = 3.46$ ,  $p < .05$ ; and  $F(2, 301) = 19.37$ ,  $p < .001$ , respectively. The ANOVAs found that participants in urban areas reported statistically higher *racial awareness* ( $M = 3.71$ ,  $SD = .76$ ) than participants in rural areas ( $M = 3.29$ ,  $SD = .72$ ). Similar to the above, participants in urban areas reported statistically higher *integration* ( $M = 3.53$ ,  $SD = .75$ ) than participants in rural areas ( $M = 2.57$ ,  $SD = .74$ ).

**Children's age.** The comparisons of the four groups by children's current age on Multicultural Planning and Coping Skills were significant:  $F(3, 306) = 3.95$ ,  $p < .001$ ; and  $F(3, 306) = 16.79$ ,  $p < .001$ , respectively. The ANOVAs revealed that participants whose *children's age* was between 14 and 18 reported statistically higher *multicultural planning* ( $M = 3.81$ ,  $SD = .67$ ) than participants whose *children's age* was between 5 and 7 ( $M = 3.43$ ,  $SD = .64$ ). Similar to *multicultural planning*, participants whose *children's age* was between 14 and 18 reported statistically higher *coping skills* ( $M = 3.53$ ,  $SD = .83$ ) than participants whose *children's age* was between 5 and 7 ( $M = 2.55$ ,  $SD = .97$ ).

**Resource utilization.** To explore whether there were group differences in cultural competence in relation to adoption *resource utilization* among the five groups (*never, rarely, sometimes, very often, and always*), ANOVAs were performed (Table 17). Given a medium to large effect size, 30 responses for a group can be sufficient for ANOVAs (Cohen, 1988; Van Voorhis & Morgan, 2007). As this current study found that some groups had less than 30 responses, it could not be concluded that the group differences were statistically significant.

**Other online sources.** The comparisons of the five groups on scores on the Racial Awareness, Multicultural Planning, and Integration subscales by utilization of *other online sources* were significant:  $F(4, 288) = 6.41, p < .001$ ;  $F(4, 288) = 5.01, p < .001$ ; and  $F(4, 288) = 2.54, p < .05$ , respectively. The ANOVAs revealed that participants who *always* used other online resources ( $M = 4.04, SD = .72$ ) reported statistically higher *racial awareness* than participants who *never* used ( $M = 3.28, SD = .78$ ), who *rarely* used ( $M = 3.29, SD = .87$ ), and who *sometimes* used them ( $M = 3.45, SD = .70$ ). Participants who *always* used *other online resources* ( $M = 4.03, SD = .61$ ) reported statistically higher *multicultural planning* than participants who *never* used ( $M = 3.38, SD = .75$ ) and *rarely* used them ( $M = 3.52, SD = .67$ ). Participants who *always* used *other online resources* ( $M = 3.47, SD = .83$ ) reported statistically higher *integration* than participants who *never* used them ( $M = 2.90, SD = .76$ ).

**Support groups.** The comparisons of the five groups on scores on the Racial Awareness, Integration, and Coping Skills subscales by utilization of *support groups* were significant:  $F(4, 302) = 6.62, p < .001$ ;  $F(4, 302) = 4.05, p < .001$ ; and  $F(4, 302) = 6.69, p < .001$ , respectively. The ANOVAs revealed that participants who *always* used

*support groups* ( $M = 3.89, SD = .70$ ) reported statistically higher *racial awareness* than participants who *never* used them ( $M = 3.10, SD = .90$ ). Participants who *always* used *support groups* ( $M = 3.47, SD = .77$ ) reported statistically higher *integration* than participants who *never* used ( $M = 2.89, SD = .86$ ) and who *rarely* used them ( $M = 3.15, SD = .72$ ). Participants who *always* used *support groups* ( $M = 3.53, SD = .80$ ) reported statistically higher *coping skills* than participants who *never* used ( $M = 2.56, SD = .90$ ) and who *rarely* used them ( $M = 3.08, SD = .76$ ).

Table 16

Summary of the ANOVAs and *t*-test for Group Differences in Racial Awareness, Multicultural Planning, Integration, and Coping Skills (*N* = 310)

	M (SD)	M (SD)	M (SD)	M (SD)	<i>df</i>	<i>F/t</i>	<i>p</i>
<i>Biological Children (n = 295)</i>	0 (n = 197)	1+ (n = 98)					
Racial Awareness	3.52 (0.75)	3.51 (0.76)			293	0.13	.89
Multicultural Planning	3.69 (0.68)	3.50 (0.65)				2.32	.02
Integration	3.18 (0.79)	2.81 (0.80)				3.77	.00
Coping Skills	3.12 (0.92)	2.94 (0.87)				1.58	.11
Total TAPS-R	3.39 (0.61)	3.21 (0.58)				2.43	.01
<i>Family location (n = 304)</i>	Urban (n = 56)	Suburban (n = 208)	Rural (n = 40)				
Racial Awareness	3.71 (0.76)a	3.51 (0.76)ab	3.29 (0.72)b		2, 301	3.46	.03
Multicultural Planning	3.79 (0.73)a	3.56 (0.66)b	3.66 (0.56)b			2.67	.07
Integration	3.53 (0.75)a	3.02 (0.77)b	2.57 (0.74)c			19.37	.00
Coping Skills	3.27 (0.95)	2.96 (0.91)	3.17 (0.88)			2.98	.05
Total TAPS-R	3.57 (0.65)a	3.27 (0.60)b	3.25 (.49)b			5.74	.00
<i>Children's Age (n = 310)</i>	5-7 (n = 78)	8-10 (n = 110)	11-13 (n = 57)	14-18 (n = 65)			
Racial Awareness	3.52 (0.79)	3.53 (0.74)	3.48 (0.72)	3.54 (0.78)	3, 306	0.06	.97
Multicultural Planning	3.43 (0.64)a	3.64 (0.67)ab	3.64 (0.65)ab	3.81 (0.67)b		3.95	.00
Integration	2.95 (0.79)	3.02 (0.83)	3.10 (0.76)	3.23 (0.85)		1.50	.21
Coping Skills	2.55 (0.97)a	3.00 (0.74)b	3.26 (0.89)bc	3.53 (0.83)c		16.79	.00
Total TAPS-R	3.10 (0.59)a	3.32 (0.57)ab	3.40 (0.58)b	3.57 (0.61)b		7.68	.00

Table 17

Summary of the ANOVAs for Group Differences of Resource Utilization in Racial Awareness, Multicultural Planning, Integration, and Coping Skills ( $N = 310$ )

	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	df	F	p
<i>Websites</i>	Never (n=7)	Rarely (n=13)	Sometimes (n=106)	Very Often (n=145)	Always (n=36)			
Racial Awareness	2.95 (0.65)a	3.00 (0.90)a	3.41 (0.75)ab	3.62 (0.73)ab	3.79 (0.69)b	4, 302	4.96	.00
Multicultural Planning	3.59 (3.59)	3.25 (0.93)	3.54 (0.67)	3.67(0.62)	3.85 (0.69)		2.60	.03
Integration	2.51 (0.56)	3.61 (0.78)	3.01 (0.76)	3.15 (0.85)	3.18 (0.81)		2.58	.03
Coping Skills	2.79 (1.01)	2.57 (0.93)	2.93 (0.87)	3.12 (0.90)	3.39 (0.94)		3.00	.01
Total TAPS-R	3.06 (0.65)	2.88 (0.76)	3.23 (0.57)	3.40 (0.59)	3.58 (0.61)		5.04	.00
<i>Listserv</i>	Never (n=81)	Rarely (n=19)	Sometimes (n=68)	Very Often (n=98)	Always (n=37)			
Racial Awareness	3.33 (0.79)	3.45 (0.73)	3.57 (0.74)	3.62 (0.69)	3.73 (0.84)	4, 298	2.41	.04
Multicultural Planning	3.39 (0.73)a	3.73 (0.60)ab	3.71 (0.62)ab	3.63 (0.58)ab	3.83 (0.76)b		3.86	<b>.00</b>
Integration	2.80 (0.72)	3.07 (0.84)	3.06 (0.78)	3.20 (0.87)	3.24 (0.81)		3.31	.01
Coping Skills	2.81 (0.90)	3.21 (0.87)	3.09 (0.85)	3.08 (0.91)	3.35 (1.04)		2.60	.03
Total TAPS-R	3.09 (0.61)	3.38 (0.55)	3.38 (0.55)	3.39 (0.59)	3.55 (0.68)		4.82	.00
<i>Chat Room</i>	Never (n=192)	Rarely (n=41)	Sometimes (n=40)	Very Often (n=16)	Always (n=12)			
Racial Awareness	3.52 (0.68)	3.63 (0.62)	3.37 (0.73)	3.77 (0.74)	3.59 (0.95)	4, 296	1.06	.37
Multicultural Planning	3.56 (0.70)	3.73 (0.67)	3.67 (0.46)	3.79 (0.71)	3.86 (0.69)		1.39	.23
Integration	3.08 (0.81)	3.24 (0.80)	2.98 (0.79)	2.83 (1.10)	2.90 (0.66)		1.06	.37
Coping Skills	3.02 (0.94)	3.13 (0.80)	3.09 (0.80)	3.04 (1.04)	3.27 (1.14)		.33	.85
Total TAPS-R	3.30 (0.63)	3.44 (0.59)	3.31 (0.48)	3.43 (0.68)	3.48 (0.69)		.76	.54

	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	df	F	p
<i>Other Online Sources</i>	Never (n=50)	Rarely (n=31)	Sometimes (n=96)	Very Often (n=85)	Always (n=31)			
Racial Awareness	3.28 (0.78)a	3.29 (0.87)a	3.45 (0.70)a	3.61 (0.71)ab	4.04 (0.72)b	4, 288	6.41	<b>.00</b>
Multicultural Planning	3.38 (0.75)a	3.52 (0.67)ab	3.67 (0.59)ab	3.65 (0.65)ab	4.03 (0.61)b		5.01	<b>.00</b>
Integration	2.90 (0.76)a	3.07 (0.75)	3.04 (0.80)	3.09 (0.84)	3.47 (0.83)		2.54	<b>.04</b>
Coping Skills	2.96 (1.06)	3.05 (0.96)	2.89 (0.76)	3.14 (0.90)	3.14 (0.90)		2.61	.03
Total TAPS-R	3.14 (0.66)	3.24 (0.63)	3.28 (0.52)	3.39 (0.60)	3.75 (0.57)		5.74	.00
<i>Support Groups</i>	Never (n=40)	Rarely (n=97)	Sometimes (n=36)	Very Often (n=87)	Always (n=47)			
Racial Awareness	3.10 (0.90)a	3.51 (0.79)ab	3.58 (0.67)ab	3.46 (0.70)a	3.89 (0.70)b	4, 302	6.62	<b>.00</b>
Multicultural Planning	3.39 (0.83)a	3.64 (0.70)ab	3.57 (0.65)ab	3.66 (0.60)ab	3.86 (0.61)b		2.90	.02
Integration	2.89 (0.86)a	3.15 (0.72)a	2.94 (0.83)ab	3.03 (0.79)ab	3.47 (0.77)b		4.05	<b>.00</b>
Coping Skills	2.56 (0.90)a	3.08 (0.76)a	2.99 (0.85)ab	3.07 (0.97)ab	3.53 (0.80)b		6.69	<b>.00</b>
Total TAPS-R	2.98 (0.68)	3.36 (0.52)	3.29 (0.56)	3.33 (0.59)	3.68 (0.54)		8.07	.00
<i>Conferences</i>	Never (n=109)	Rarely (n=80)	Sometimes (n=83)	Very Often (n=22)	Always (n=6)			
Racial Awareness	3.28 (0.77)a	3.57 (0.75)ab	3.68 (0.69)ab	3.78 (0.64)ab	4.25 (0.65)b	4, 295	6.17	.00
Multicultural Planning	3.50 (0.65)a	3.55 (0.70)a	3.76 (0.67)ab	3.88 (0.53)ab	4.27 (0.53)b		4.32	.00
Integration	2.85 (0.74)a	3.14 (0.81)ab	3.20 (0.83)ab	3.20 (0.88)ab	3.76 (0.76)b		3.98	.00
Coping Skills	2.77 (0.89)a	3.02 (0.87)ab	3.26 (0.85)a	3.55 (0.80)ab	4.17 (0.78)b		8.34	.00
Total TAPS-R	3.11 (0.56)	3.31 (0.61)	3.50 (0.57)	3.65 (0.46)	4.15 (0.55)		10.27	.00
<i>Educational Sessions</i>	Never (n=74)	Rarely (n=73)	Sometimes (n=114)	Very Often (n=34)	Always (n=6)			
Racial Awareness	3.22 (0.82)a	3.56 (0.67)a	3.59 (0.74)a	3.70 (0.67)ab	4.38 (0.65)b	2, 296	5.85	.00
Multicultural Planning	3.35 (0.72)a	3.53 (0.60)a	3.78 (0.64)ab	3.85 (0.58)ab	4.24 (0.54)b		7.53	.00
Integration	2.71 (0.75)a	3.04 (0.77)a	3.17 (0.82)ab	3.37 (0.79)ab	3.83 (0.68)b		6.88	.00
Coping Skills	2.66 (0.89)a	3.00 (0.80)a	3.16 (0.89)a	3.47 (0.88)ab	4.11 (0.83)b		8.34	.00
Total TAPS-R	3.00 (0.58)	3.28 (0.51)	3.45 (0.59)	3.62 (0.91)	4.15 (0.65)		12.90	.00

	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	df	F	p
<i>Social Workers/ Professionals</i>	Never (n=104)	Rarely (n=88)	Sometimes (n=73)	Very Often (n=28)	Always (n=11)			
Racial Awareness	3.27 (0.82)a	3.61 (0.62)ab	3.68 (0.69)ab	3.59 (0.82)ab	4.10 (0.34)b	4, 299	6.01	.00
Multicultural Planning	3.54 (0.94)	3.64 (0.62)	3.71 (0.58)	3.80 (0.67)	3.60 (0.92)		1.20	.31
Integration	2.89 (0.82)a	3.07 (0.85)ab	3.20 (0.74)ab	3.22 (0.63)ab	3.61 (0.93)b		3.29	.01
Coping Skills	2.76 (0.84)a	3.09 (0.91)ab	3.25 (0.91)ab	3.30(0.80)ab	3.53 (1.10)b		5.43	.00
Total TAPS-R	3.13 (0.60)a	3.36 (0.57)ab	3.48 (0.54)ab	3.49 (0.60)ab	3.66 (0.71)b		5.77	.00

### **Construct Validity: The Relationships among the Subscales of the TAPS-R**

Prior to performing hierarchical regressions to test the relationships among scores on the Racial Awareness, Multicultural Planning, and Coping Skills subscales of the Transracial Adoption Parenting Scale - Revised (TAPS-R), the data were examined to determine whether the assumptions of linearity, independence of errors, homoscedasticity, and normality of the error distribution were met. The TAPS-R was created to measure parents' *racial awareness*, *multicultural planning*, and *coping skills*. Six hierarchical regressions were performed to establish construct validity of the TAPS-R (Table 18).

In the two regressions predicting *multicultural planning*, racial awareness and *integration* collectively accounted for 42% of the variance, with *racial awareness* (11%) and *integration* (23%) contributing to *multicultural planning*. Also, racial awareness and *coping skills* collectively accounted for 24% of the variance, with *racial awareness* (11%) and *coping skills* (13%) contributing to *multicultural planning*.

In the two regressions predicting *integration*, *racial awareness* and *multicultural planning* collectively accounted for 34% of the variance, with *racial awareness* (11%) and *multicultural planning* (23%) contributing to *integration*. Also, *racial awareness* and *coping skills* collectively accounted for 14% of the variance, with *racial awareness* (11%) and *coping skills* (3%) contributing to *integration*.

In the two regressions predicting *coping skills*, *racial awareness* and *multicultural planning* collectively accounted for 36% of the variance, with *racial awareness* (25%) and *multicultural planning* (11%) contributing to *coping skills*. Also, *racial awareness* and *integration* collectively accounted for 27% of the variance, with *racial awareness*

(25%) and *integration* (2%) contributing to *coping skills*. Results of the six regression analyses provide full confirmation for the research hypotheses (Hypothesis 3-1 and Hypothesis 3-4), indicating scores on the Racial Awareness subscale are directly related to scores on the Multicultural Planning and Coping Skills subscales.

In addition to these analyses, six hierarchical regressions were performed to examine whether *multicultural planning* was a moderator of *integration* and *coping skills*, whether *integration* was a moderator of *multicultural planning* and *coping skills*, and whether *coping skills* was a moderator of *multicultural planning* and *integration* (Table 19). To predict *multicultural planning*, two models were examined. For the first model, there were three steps: *Racial awareness* was entered, *integration* was entered, and finally, an interaction term was created by multiplying the z-scores for *racial awareness* by the z-scores for *integration*. The first model for *multicultural planning* collectively accounted for 34% of the variance: *Racial awareness* and *integration* together accounted for 23% for the variance, but the moderator accounted for 0%. For the second model, *racial awareness* was entered, *coping skills* was entered, and finally, an interaction term (*racial awareness\*coping skills*) was created. The second model for *multicultural planning* collectively accounted for 24% of the variance: *Racial awareness* and *integration* together accounted for 24% of the variance, but the moderator accounted for 0%.

To predict *integration*, two models were tested. For the first model, the following three steps were conducted: *Racial awareness* was entered, *multicultural planning* was entered, and an interaction term (*racial awareness\*multicultural planning*) was created. This first model for *integration* collectively accounted for 35% of the variance: *Racial*

*awareness* and *multicultural planning* accounted for 34% of the variance but the moderator accounted for 0%. For the second model, *racial awareness* was entered, *coping skills* was entered, and finally an interaction term (*racial awareness\*coping skills*) was created. The second model collectively accounted for 14% of the variance: *Racial awareness* and *coping skills* together accounted for 14% of the variance, but the moderator accounted for 0%.

Lastly, to predict *coping skills*, two models were examined. For the first model, the following three steps were performed: *Racial awareness* was entered, *multicultural planning* was entered, and an interaction term (*racial awareness\*multicultural planning*) was created. The first model collectively accounted for 36% of the variance: *Racial awareness* and *multicultural planning* together accounted for 36% but the moderator accounted for 0%. For the second model, the following steps were taken: *Racial awareness* was entered, *integration* was entered, and finally an interaction term (*racial awareness\*integration*) was created. This model collectively accounted for 27% of the variance: *Racial awareness* and *multicultural planning* accounted for 27% but the moderator accounted for 0%.

The examinations of the series of hierarchical regressions revealed little possibility of *racial awareness* having a moderating effect on *multicultural planning*, *integration*, and *coping skills*. Thus, these regression analyses indicate that *multicultural planning*, *integration*, and *coping skills* may be predicted directly by *racial awareness*.

Table 18

Summary of the Relationships among Racial Awareness, Multicultural Planning, Integration, and Coping Skills ( $N = 310$ )

	B	SE B	$\beta$	$t$	$df$	$R$	$R^2$	$F$	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Multicultural Planning</b>										
<i>Step 1</i>										
Racial Awareness	.29	.04	.33	6.25***	1,308	.33	.11	39.16***	.11	39.16
<i>Step 2</i>										
Racial Awareness	.14	.04	.15	3.21**	2,307	.65	.42	82.20***	.23	111.23
Integration	.08	.00	.51	10.54***						
<i>Step 1</i>										
Racial Awareness	.29	.04	.33	6.25***	1,308	.33	.11	39.16***	.11	39.16
<i>Step 2</i>										
Racial Awareness	.10	.05	.12	2.10*	2,307	.49	.24	50.32***	.13	54.65
Coping Skills	.31	.04	.42	7.39***						
	B	SE B	$\beta$	$t$	$df$	$R$	$R^2$	$F$	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Integration</b>										
<i>Step 1</i>										
Racial Awareness	1.85	.28	.34	6.44***	1,308	.34	.11	41.53***	.11	41.53
<i>Step 2</i>										
Racial Awareness	.92	.26	.17	3.53***	2,307	.59	.34	83.81***	.23	111.23
Multicultural Planning	3.12	.29	.51	10.54***						
<i>Step 1</i>										
Racial Awareness	1.85	.28	.34	6.44***	1,308	.34	.11	41.53***	.11	41.53
<i>Step 2</i>										
Racial Awareness	1.30	.32	.24	3.95***	2,307	.38	.14	27.04***	.03	11.18
Coping Skills	.91	.27	.20	3.34**						

	B	SE B	$\beta$	<i>t</i>	<i>df</i>	<i>R</i>	<i>R</i> <sup>2</sup>	<i>F</i>	$\Delta R^2$	$\Delta F$
Dependent Variable: <i>Coping Skills</i>										
<i>Step 1</i>										
Racial Awareness	.61	.05	.50	10.30***	1,308	.50	.25	106.16***	.25	106.16
<i>Step 2</i>										
Racial Awareness	.46	.05	.38	8.03***	2,307	.60	.36	89.65***	.11	54.65
Multicultural Planning	.48	.06	.35	7.39***						
<i>Step 1</i>										
Racial Awareness	.61	.05	.50	10.30	1,308	.50	.25	106.16***	.25	106.16
<i>Step 2</i>										
Racial Awareness	.53	.06	.44	8.67***	2,307	.53	.27	60.42***	.02	11.18
Integration	.19	.05	.17	3.34**						

Table 19

*Summary of the Hierarchical Regressions of the Moderating Effects of Multicultural Planning, Integration, and Coping Skills on Multicultural Planning and Coping Skills*

	B	SE B	$\beta$	$t$	$df$	$R$	$R^2$	$F$	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Multicultural Planning</b>										
<i>Step 1</i>										
Racial Awareness	.29	.04	.33	6.25	1, 308	.33	.11	39.16***	.11	39.16
<i>Step 2</i>										
Racial Awareness	.14	.04	.15	3.21**	2, 307	.59	.34	82.20***	.23	111.23
Integration	.42	.04	.51	10.54***						
<i>Step 3</i>										
Racial Awareness	.13	.04	.15	3.19**	3, 306	.59	.34	54.64***	.00	.03
Integration	.42	.04	.51	10.51***						
Racial Awareness*Integration	-.00	.03	-.00	-.18						
<i>Step 1</i>										
Racial Awareness	.29	.04	.33	6.25***	1, 308	.33	.11	39.16***	.11	39.16
<i>Step 2</i>										
Racial Awareness	.10	.05	.11	2.02*	2, 307	.49	.24	50.32***	.13	54.65
Coping Skills	.31	.04	.42	7.39***						
<i>Step 3</i>										
Racial Awareness	.10	.05	.11	2.02*	3, 306	.49	.24	33.49***	.00	.13
Coping Skills				.42***						
Racial Awareness*Coping Skills	-.01	.03	-.01	-.37						

	B	SE B	$\beta$	<i>t</i>	<i>df</i>	<i>R</i>	<i>R</i> <sup>2</sup>	<i>F</i>	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Integration</b>										
<i>Step 1</i>										
Racial Awareness	.37	.05	.34	6.44	1,308	.34	.11	41.53***	.11	41.53
<i>Step 2</i>										
Racial Awareness	.18	.05	.17	3.53***	2,307	.59	.34	83.81***	.23	111.23
Multicultural Planning	.62	.05	.51	10.54***						
<i>Step 3</i>										
Racial Awareness	.18	.05	.17	3.52***	3,306	.60	.35	57.49***	.00	3.50
Multicultural Planning	.63	.05	.52	10.737***						
Racial Awareness*Multicultural Planning	.06	.03	.08	1.87						
<i>Step 1</i>										
Racial Awareness	.37	.05	.34	6.44***	1,308	.34	.11	41.53***	.11	41.53
<i>Step 2</i>										
Racial Awareness	.26	.06	.24	3.95***	2,307	.38	.14	27.04***	.03	11.18
Coping Skills	.18	.05	.20	3.34**						
<i>Step 3</i>										
Racial Awareness	.27	.06	.25	4.06***	3,306	.39	.14	18.39***	.00	1.08
Coping Skills	.17	.05	.20	3.28**						
Racial Awareness*Coping Skills	.04	.03	.05	.1.04						

	B	SE B	$\beta$	<i>t</i>	<i>df</i>	<i>R</i>	<i>R</i> <sup>2</sup>	<i>F</i>	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Integration</b>										
<i>Step 1</i>										
Racial Awareness	.37	.05	.34	6.44	1,308	.34	.11	41.53***	.11	41.53
<i>Step 2</i>										
Racial Awareness	.18	.05	.17	3.53***	2,307	.59	.34	83.81***	.23	111.23
Multicultural Planning	.62	.05	.51	10.54***						
<i>Step 3</i>										
Racial Awareness	.18	.05	.17	3.52***	3,306	.60	.35	57.49***	.00	3.50
Multicultural Planning	.63	.05	.52	10.737***						
Racial Awareness*Multicultural Planning	.06	.03	.08	1.87						
<i>Step 1</i>										
Racial Awareness	.37	.05	.34	6.44***	1,308	.34	.11	41.53***	.11	41.53
<i>Step 2</i>										
Racial Awareness	.26	.06	.24	3.95***	2,307	.38	.14	27.04***	.03	11.18
Coping Skills	.18	.05	.20	3.34**						
<i>Step 3</i>										
Racial Awareness	.27	.06	.25	4.06***	3,306	.39	.14	18.39***	.00	1.08
Coping Skills	.17	.05	.20	3.28**						
Racial Awareness*Coping Skills	.04	.03	.05	.1.04						

## **Reliability and Validity Analyses of the Socialization Self-Efficacy Scale (SSES)**

A preliminary analysis was conducted to examine the normality of distribution of the current data using skewness and kurtosis and the test of the normality of assumption. Plots for each item were assessed for the assumption of linearity. The levels of skewness and kurtosis were calculated to investigate the normality assumption. As a rule of thumb, skewness values and kurtosis between -2.00 and 2.00 are appropriate (Kline, 2005). For this data, only one item (SEB5: “- gain knowledge and skills required for effective coping with prejudice, bias, and discrimination is...”) was not normally distributed, because the value of kurtosis was 3.05. Except for this variable, all variables satisfied the univariate normal distribution assumption.

To examine outliers that can make the results of a factor analysis unclear, Mahalanobis Distance ( $D$ ) was computed by using the macro given in DeCarlo (1997). With the critical value of 33.01 with  $df = 10, 299$  at the level 0.05, 8 observations, or approximately 3% of the total valid sample, had  $D$ s greater than the critical value (Table 20). The research did not remove these outliers, since they could result from true differences in participants' attitudes and/or practices, not from coding errors or data entry errors.

Table 20

*Summary of the Mahalanobis Distance for the Socialization Self-Efficacy Scale (SSES)*

Case	Rank	Mahalanobis Distance	Case	Rank	Mahalanobis Distance
184	1	67.17	199	5	36.94
181	2	49.82	73	6	36.13
237	3	41.81	264	7	33.95
210	4	37.16	69	8	33.80

For further screening, the communalities of 11 items were examined. Among these items, the following one item had a low communality (below .30): “- parent a child who is racially different than myself is...” Thus, exploratory factor analysis (EFA) excluded this one item and included only 10 items for this current study. Table 21 shows the description of the 10-item SSES.

Table 21

*Summary of Skewness, Kurtosis, and Communalities of the Socialization Self-Efficacy Scale (SSES) (N = 310)*

Item	Skewness	Kurtosis	Communalities
<b><i>Cultural Socialization Self-Efficacy (CSSE)</i></b>			
SEB2: The strength of my personal belief in my capability to connect with people who are of my child's race or ethnicity is...	-0.52	-0.14	.72
SEB3: The strength of my personal belief in my capability to connect my child with people who are or his or her race or ethnicity is ...	-0.73	-0.70	.74
MO2: The strength of my personal motivation to persist in my efforts to connect to people who are of my child's race or ethnicity is...	-0.23	-0.50	.72
MO3: The strength of my personal motivation to persist in my efforts to connect my child to people who are of my child's race or ethnicity is...	-0.47	-0.23	.74
SEB1: The strength of my personal belief in my capability to actively involve my child in culture related to his or her race or ethnicity is ...	-0.51	-0.11	.60
MO1: The strength of my personal motivation to expend energy and effort to link my child to culture related to his or her race or ethnicity is ...	-0.50	-0.23	.60
<b><i>Racial Socialization Self-Efficacy (RSSE)</i></b>			
MO5: The strength of my personal motivation to persist in my effort to communicate with my child about effectively coping with prejudice, bias, and discrimination is ...	-0.75	0.06	.79
SEB5: The strength of my personal belief in my capability to gain knowledge and skills required for effective coping with prejudice, bias, and discrimination is...	-1.61	<b>3.05</b>	.66
MO4: The strength of my personal motivation to expend energy and effort to communicate with my child regarding racial differences is ...	-0.50	-0.13	.69
SEB4: The strength of my personal belief in my capability to effectively communicate with my child regarding racial differences is ...	-0.70	0.51	.62

## **Factorial Validity: Exploratory Factor Analysis**

**Factorability of the data.** The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity were calculated to identify whether the sample was factorable and appropriate as recommended by Kline (2005). For the current data, the KMO was .80, which indicated "meritorious" (Kaiser, 1974). The Bartlett's test was statistically significant ( $\chi^2 = 2665.07$ ,  $df = 45$ ,  $p = .00$ ).

**Determination of a factor number.** The number of factors retained was examined by Kaiser-Guttman's retention criteria, a scree plot, and parallel analysis (PA). Factors that met the Kaiser-Guttman retention criteria (1958) of eigenvalues greater than 1.00, that met PA at the level of .05, and that were consistent with a scree plot test were identified. Factor loadings were used to reveal the extent to which specific items group together to form factors. For the current data, factors meeting the Kaiser retention criteria (1958) accounted for approximately 69% of the variance. Also, the scree plot and the PA suggested the possibility of two factors. The series of procedures suggested that two factors were interpretable.

**Factor extraction and rotation methods.** A principal axis factoring analysis (PAX), given the theorized correlated relationships, was performed on the 10 items of the preliminary Socialization Self-Efficacy Scale (SSES). The data were then re-analyzed specifying a one- and two-factor solution with oblique rotations (Oblimin and Promax) to investigate which solution would improve the interpretability of the factors. To have clear and simple factor structure, several procedures were performed: The cut-off value of salient loadings for the retention of items was set at .30; and then for clear interpretation, the number of cross-loadings in a factor matrix was minimized prior to

rotation (cross-loadings with less than a .20 difference from an item's highest factor loading). Finally, the examination of the current data suggested that a two-factor solution using a Promax rotation yielded the most interpretable solution.

**EFA results.** This two-factor structure accounted for 69% of the variance and was preferred over the other solutions for two central reasons: (a) It was the most conceptually sound; and (b) it produced the most robust factor structure, that is, items with stronger factor loadings. All items loaded above .40 on one of the two factors and thus were retained in the SSES. Table 22 presents the loadings of the two-factor solution of the SSES. For the current data, there were no cross-loadings among the 10 items.

As expected, the two factors were confirmed. The first factor accounted for 52% of the variance and consisted of six items (eigenvalue = 5.23). This factor was named Cultural Socialization Self-Efficacy (CSSE), because the items loading highest on the factor appeared to present motivation and beliefs on the capability of cultural socialization practices (e.g., “The strength of my personal belief in my capability to actively involve my child in culture related to his or her race or ethnicity is...”). The second factor, which accounted for an additional 16% of the variance (eigenvalue = 1.69), was named Racial Socialization Self-Efficacy (RSSE), because the majority of the four items represented motivation and beliefs on the capability of cultural socialization practices (e.g., “The strength of my personal motivation to persist in my effort to communicate with my child about effectively coping with prejudice, bias, and discrimination is ...”).

Table 22

*Summary of the Exploratory Factor Analysis for the Socialization Self-Efficacy Scale (SSES) Using Principal Axis Factoring with Promax Rotation (N = 310)*

Items	Factor	
	1 Cultural Socialization Self-Efficacy	2 Racial Socialization Self-Efficacy
SEB2:-connect with people who are of my child's race or ethnicity is ...	<b>.88</b>	-.07
SEB3:-connect my child with people who are or his or her race or ethnicity is ...	<b>.87</b>	-.01
MO2: -persist in my efforts to connect to people who are of my child's race or ethnicity is ...	<b>.85</b>	-.00
MO3: -persist in my efforts to connect my child to people who are of my child's race or ethnicity is ...	<b>.85</b>	.02
SEB1:-actively involve my child in culture related to his or her race or ethnicity is ...	<b>.77</b>	.00
MO1: expend energy and effort to link my child to culture related to his or her race or ethnicity is ...	<b>.70</b>	.13
MO5: -persist in my effort to communicate with my child about effectively coping with prejudice, bias, and discrimination is ...	-.05	<b>.91</b>
MO4: -expend energy and effort to communicate with my child regarding racial differences is ...	-.02	<b>.84</b>
SEB5:-gain knowledge and skills required for effective coping with prejudice, bias, and discrimination is ...	.02	<b>.80</b>
SEB4:-effectively communicate with my child regarding racial differences is ...	.08	<b>.74</b>
Eigenvalues	5.23	1.69
% of variance	52.30	16.91
# of item	6 items	4 items

*Note:* Factor loadings over .30 appear in bold.

**Factor correlation.** To identify the relationship among the two SSES sub-factors, the factor correlation matrix was examined. Interrelation among the factors was .47, indicating a moderate relationship (Table 23).

Table 23  
*Summary of the Correlation between the Two Sub-Factors of the Socialization Self-Efficacy Scale (SSES) (N = 310)*

	1 Cultural Socialization Self-Efficacy	2 Racial Socialization Self-Efficacy
1	1.00	
2	.47	1.00

### Reliability Analysis

The coefficient alphas for the two sub-factors and the total SSES scores were found to indicate excellent reliability: .92 for Cultural Socialization Self-Efficacy (CSSE), .89 for Racial Socialization Self-Efficacy (RSSE), and .90 for the total score, respectively (Table 24).

Table 24  
*Summary of the Reliability for Socialization Self-Efficacy Scale (SSES) (N = 310)*

	Number of Items	Cronbach's Alphas
Cultural Socialization Self-Efficacy (CSSE)	6	.92
Racial Socialization Self-Efficacy (RSSE)	4	.89
Total SSES	10	.90

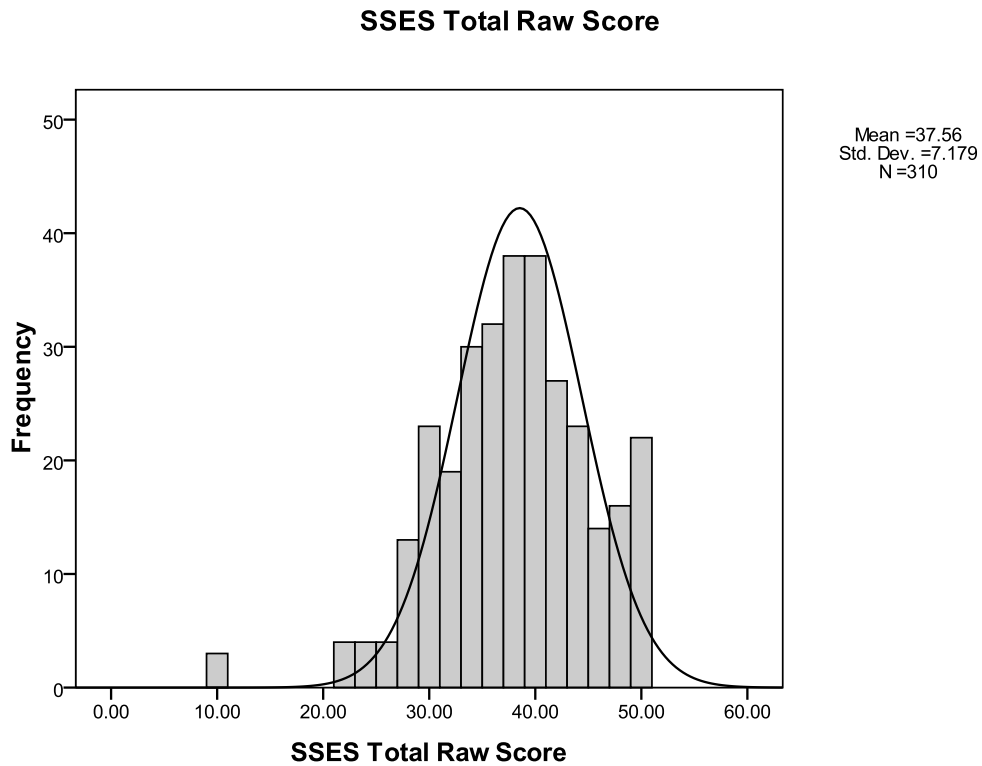
### Description of the Socialization Self-Efficacy Scale (SSES)

Table 25 shows ranges, means (Ms), and standard deviations (SDs) for the individual items, subscales, and total scores of the SSES. The total SSES scores ranged from 10 to 50. Higher scores of the SSES would indicate a high level of socialization self-efficacy. The mean score of the total SSES was 3.75 ( $SD = .71$ ) out of 5. Scores

were slightly negatively skewed but also most normally distributed, indicating that some respondents had middle and high levels of socialization self-efficacy, whereas a smaller proportion of respondents were experiencing a very low level of socialization self-efficacy. A histogram illustrates the normal distribution of the SSES (Figure 5).

Table 25  
*Summary of Ranges, Means, and Standard Deviations for the Individual Items, Subscales, and Total Scores of the Socialization Self-Efficacy Scale (SSES) (N = 310)*

Item	Range	M	SD
<b><i>Cultural Socialization Self-Efficacy (CSSE)</i></b>	6 - 30	3.73	0.83
SEB2		3.64	0.96
SEB3		3.79	0.96
MO2		3.55	0.99
MO3		3.70	0.99
SEB1		3.83	0.95
MO1		3.87	0.94
<b><i>Racial Socialization Self-Efficacy (RSSE)</i></b>	4 - 20	3.79	0.84
MO5		3.81	1.04
SEB5		3.82	0.94
MO4		3.66	0.99
SEB4		3.82	0.94
<b>Total SSES</b>	10 - 50	3.75	0.71



*Figure 5. A Histogram of the Socialization Self-Efficacy Scale (SSES)*

### **Discriminant Validity**

The correlations of the SSES subscales and the total scale scores with the CoBRAS and the MCSDS scores were examined to provide estimates of discriminant validity. Results suggested that, generally, there were no strong associations among the SSES subscale scores and the total score and the CoBRAS subscale scores and the total score (Table 26). The correlations between the SSES scores and CoBRAS scores ranged from -.05 to .10, indicating discriminant validity likely exists between the two scales. There were four statistically significant relations: .10 between Racial Privilege and Racial Socialization Self-Efficacy, .10 between Racial Privilege and the total SSES, -.09 between Institutional Discrimination and Racial Socialization Self-efficacy, and .10

between Blatant Racial Issues and the total SSES; however, the maximum amount of variance accounted for was approximately 1% for all correlations.

Also, no strong relationship was found among the MCSDS score, the SSES subscale scores and the SSES total score. The range of correlations was from -.02 to .02, indicating discriminant validity likely exists between the two scales. There were no statistically significant relationships among the total scores and the subscale scores.

Table 26

*Summary of the Correlations among the SSES, the CoBRAS, and the MCSDS (N = 310)*

	CSSE	RSSE	SSES	RP	ID	BRI	CoBRAS	MCSDS
CSSE	1.00							
RSSE	.44***	1.00						
SSES	.90***	.78***	1.00					
RP	.07	.10*	.10*	1.00				
ID	-.05	-.09*	-.08	-.40***	1.00			
BRI	.08	.09	.10*	.14**	.08	1.00		
CoBRAS	.06	.05	.06	.73***	.24**	.44***	1.00	
MCSDS	.00	-.02	-.02	-.11	-.09	.06	-.13*	1.00

*Note.* CSSE = Cultural Socialization Self-Efficacy; RSSE = Racial Socialization Self-Efficacy; SSES = Socialization Self-Efficacy

Scale; RP = Racial Privilege; ID = Intuitional Discrimination; BRI = Blatant Racial Issues; CoBRAS = Color-Blind Racial Attitudes

Scale; MCSDS = Marlowe-Crowne Social Desirability

## **Construct Validity: Group Differences**

**Family location.** The group difference method was used to help establish construct validity (Table 27). Results from ANOVAs indicated that only the comparison of *family location* by the five regions on the SSES score was significant:  $F(2, 301) = 3.16, p < .05$ . This analysis revealed that participants in urban areas reported statistically higher *socialization self-efficacy* ( $M = 3.97, SD = 0.67$ ) than participants in suburban and rural areas ( $M = 3.63, SD = 0.74$ ).

**Resource utilization.** To explore whether there are group differences in socialization self-efficacy among the five groups (*never, rarely, sometimes, very often, and always*), ANOVAs were performed (Table 28). Given a medium to large effect size, 30 responses can be sufficient for ANOVAs (Cohen, 1988; Van Voorhis, & Morgan, 2007). As this current study found that some groups had less than 30 responses, it could not be concluded that the group differences were statistically significant.

**Other online sources.** The comparisons of the five groups on the scores of Cultural Socialization Self-Efficacy and Racial Socialization Self-Efficacy subscales by utilization of *other online sources* were significant:  $F(4, 288) = 2.70, p < .05$ ; and  $F(4, 288) = 2.45, p < .05$ , respectively. The ANOVAs revealed that participants who always used *other online resources* ( $M = 4.12, SD = .69$ ) reported statistically higher *cultural socialization self-efficacy* than participants who *never* used them ( $M = 3.55, SD = .86$ ) as well as those who *rarely* used them ( $M = 3.35, SD = .90$ ). Participants who *always* used *other online resources* ( $M = 4.20, SD = .75$ ) reported statistically higher *racial socialization self-efficacy* than participants who *never* used them ( $M = 3.64, SD = .91$ ).

**Support groups.** The comparisons of the five groups by utilization of *support groups* on *cultural* and *racial socialization self-efficacy* were significant:  $F(4, 302) = 2.69, p < .05$ ; and  $F(4, 302) = 3.07, p < .05$ , respectively. The ANOVAs revealed that participants who *always* used support groups ( $M = 4.02, SD = .67$ ) reported statistically higher *cultural socialization self-efficacy* than participants who *never* used these groups ( $M = 3.50, SD = .95$ ). In regard to the result of *racial socialization self-efficacy*, both participants who *rarely* used ( $M = 3.97, SD = .69$ ) and who *always* used support groups ( $M = 4.04, SD = .81$ ) were categorized as a group with higher *racial socialization self-efficacy*. Participants who *always* used and *rarely* used support groups reported statistically higher *racial socialization self-efficacy* than participants who *never* used those groups ( $M = 3.46, SD = .91$ ).

Table 27

Summary of the ANOVAs and t-test for the Subscales and Total Scores for the Socialization Self-Efficacy Scale (SSES) (N = 310)

	M (SD)	M (SD)	M (SD)		df	F/t	p
<i>Biological Children (n = 295)</i>	0 (n = 197)	1+ (n = 98)					
Cultural Socialization Self-Efficacy	3.79 (0.61)	3.61 (0.84)			293	1.76	.07
Racial Socialization Self-Efficacy	3.83 (0.82)	3.78 (0.87)				0.50	.61
Total SSES	3.81 (0.69)	3.68 (0.75)				1.46	.14
<i>Location (n = 304)</i>	Urban (n = 56)	Suburban (n = 208)	Rural (n = 40)				
Cultural Socialization Self-Efficacy	3.96 (0.84)	3.68 (0.81)	3.60 (0.85)		2, 301	3.01	.05
Racial Socialization Self-Efficacy	3.99 (0.76)	3.75 (0.84)	3.69 (0.94)			2.09	.12
Total SSES	3.97 (0.67)a	3.71 (0.71)b	3.63 (0.74)b			3.61	.02
<i>Children's Age (n=310)</i>	5-7 (n = 78)	8-10 (n = 110)	11-13 (n = 57)	14-18 (n = 65)			
Cultural Socialization Self-Efficacy	3.76 (0.79)	3.71 (0.81)	3.59 (0.89)	3.83 (0.85)	3, 306	0.94	.42
Racial Socialization Self-Efficacy	3.75 (0.93)	3.77 (0.77)	3.75 (0.89)	3.91 (0.83)		0.58	.62
Total SSES	3.76 (0.72)	3.37 (0.69)	3.65 (0.72)	3.86 (0.75)		0.91	.43

Table 28

Summary of the ANOVAs for Group Differences in Cultural and Racial Socialization Self-Efficacy ( $N = 310$ )

	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	df	F	p
<i>Websites</i>	Never (n=7)	Rarely (n=13)	Sometimes (n=106)	Very Often (n=145)	Always (n=36)			
CSSE	3.40 (1.17)	3.35 (1.15)	3.63 (0.78)	3.82 (0.78)	3.84 (0.91)	4, 302	1.99	.09
RSSE	2.89 (1.09)a	3.46 (1.13)ab	3.75 (0.81)b	3.86 (0.78)b	3.96 (0.96)b		3.26	.01
Total SSES	3.20 (0.95)	3.40 (1.1)	3.67 (0.63)	3.84 (0.67)	3.89 (0.82)		3.10	.01
<i>Listserv</i>	Never (n=81)	Rarely (n=19)	Sometimes (n=68)	Very Often (n=98)	Always (n=37)			
CSSE	3.57 (0.90)	3.91 (0.90)	3.80 (0.74)	3.66 (0.81)	3.95 (0.79)	4, 298	1.90	.10
RSSE	3.52 (0.92)a	4.11 (0.77)b	3.91 (0.77)ab	3.72 (0.81)ab	4.17 (0.74)b		5.47	.00
Total SSES	3.55 (0.80)a	3.99 (0.80)ab	3.85 (0.61)ab	3.68 (0.66)ab	4.04 (0.65)b		4.29	.00
<i>Chat Room</i>	Never (n=192)	Rarely (n=41)	Sometimes (n=40)	Very Often (n=16)	Always (n=12)			
CSSE	3.67 (0.86)	3.77 (0.72)	3.73 (0.69)	3.98 (0.89)	3.97 (0.96)	4, 296	.88	.47
RSSE	3.78 (0.91)	3.78 (0.65)	3.75 (0.68)	4.00 (0.82)	3.79 (0.89)		.25	.90
Total SSES	3.72 (0.76)	3.78 (0.59)	3.74 (0.57)	3.99 (0.79)	3.90 (0.83)		.68	.60
<i>Other Online Sources</i>	Never (n=50)	Rarely (n=31)	Sometimes (n=96)	Very Often (n=85)	Always (n=31)			
CSSE	3.55 (0.86)a	3.59 (0.90)a	3.72 (0.72)ab	3.73 (0.84)ab	4.12 (0.69)b	4, 288	2.70	<b>.03</b>
RSSE	3.64 (0.91)a	3.70 (0.94)ab	3.78 (0.73)ab	3.81 (0.85)ab	4.20 (0.75)b		2.45	<b>.04</b>
Total SSES	3.59 (0.69)a	3.63 (0.84)a	3.74 (0.57)ab	3.77 (0.75)ab	4.16 (0.61)b		3.63	.00
<i>Support Group</i>	Never (n=40)	Rarely (n=36)	Sometimes (n=87)	Very Often (n=97)	Always (n=47)			
CSSE	3.50 (0.95)a	3.84 (0.87)ab	3.66 (0.78)ab	3.70 (0.83)ab	4.02 (0.67)b	4, 302	2.69	<b>.03</b>
RSSE	3.46 (0.91)a	3.97 (0.69)b	3.78 (0.81)ab	3.73 (0.88)ab	4.04 (0.81)b		3.07	<b>.01</b>
Total SSES	3.48 (0.75)a	3.89 (0.67)ab	3.70 (0.65)ab	3.71 (0.76)ab	4.03 (0.64)b		3.82	.00

	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	df	F	p
<i>Conferences</i>	Never (n=109)	Rarely (n=80)	Sometimes (n=83)	Very Often (n=22)	Always (n=6)			
CSSE	3.61 (0.85)a	3.72 (0.79)ab	3.80 (0.81)ab	3.78 (0.90)ab	4.44 (0.54)b	4, 295	1.88	.11
RSSE	3.61 (0.91)a	3.72 (0.80)ab	3.96 (0.74)ab	4.07 (0.87)ab	4.41 (0.60)b		3.83	.00
Total SSES	3.61 (0.73)a	3.72 (0.66)a	3.87 (0.69)ab	3.90 (0.84)ab	4.43 (0.53)b		3.35	.01
<i>Educational Sessions</i>	Never (n=74)	Rarely (n=73)	Sometimes (n=114)	Very Often (n=34)	Always (n=6)			
CSSE	3.47 (0.85)a	3.70 (0.78)ab	3.84 (0.82)ab	3.81 (0.84)ab	4.25 (0.51)b	4, 296	3.12	.01
RSSE	3.56 (0.87)a	3.73 (0.78)ab	3.92 (0.83)ab	3.86 (0.90)ab	4.29 (0.71)b		2.80	.02
Total SSES	3.50 (0.67)a	3.71 (0.68)ab	3.87 (0.71)ab	3.83 (0.78)ab	4.26 (0.58)b		4.10	.00
<i>Social Workers/ Professionals</i>	Never (n=104)	Rarely (n=88)	Sometimes (n=73)	Very Often (n=28)	Always (n=11)			
CSSE	3.55 (0.87)	3.78 (0.72)	3.90 (0.75)	3.76 (0.90)	3.95 (0.79)	4, 299	2.43	.04
RSSE	3.55 (0.86)a	3.88 (0.73)ab	3.97 (0.83)ab	3.79 (0.74)ab	4.25 (1.01)b		4.21	.00
Total SSES	3.55 (0.69)a	3.82 (0.62)ab	3.93 (0.67)ab	3.77 (0.77)ab	4.07 (0.83)b		4.29	.00

## **Construct Validity: The Relationships among the Scores of the TAPS-R and the SSES**

Prior to performing regressions to test the relationships among scores on the Racial Awareness, Cultural and Racial Socialization Self-Efficacy, Multicultural Planning, and Coping Skills subscales using the Socialization Self-Efficacy Scale (SSES) and the Transracial Adoption Parenting Scale - Revised (TAPS-R), the data were examined to determine whether the assumptions of linearity, independence of errors, homoscedasticity, and normality of the error distribution were met. The TAPS-R was created to measure parents' *racial awareness, multicultural planning, and coping skills*. The SSES was developed to assess parents' motivation and beliefs in their capabilities in practicing *multicultural planning and coping skills*.

Six hierarchical regressions were performed to examine the relationships between *cultural socialization self-efficacy* and *multicultural planning and integration*, and between *racial socialization self-efficacy* and *coping skills* (Table 29). The first three hierarchical regressions were performed to identify whether *cultural socialization self-efficacy* was a predictor of *multicultural planning and integration* and whether *racial socialization self-efficacy* was a predictor of *coping skills*.

In the regressions predicting *multicultural planning*, three variables (*racial awareness, cultural socialization self-efficacy, and integration*) collectively accounted for 37% of the variance, with *racial awareness* and *cultural socialization self-efficacy* together (30%) and *integration* (7%) contributing to *multicultural planning*.

In the regressions predicting *integration*, three variables (*racial awareness, cultural socialization self-efficacy, and multicultural planning*) collectively accounted for

61% of the variance, with *racial awareness* and *cultural socialization self-efficacy* together (30%) and *multicultural planning* (7%) contributing to *integration*.

In the regressions predicting *coping skills*, four variables (*racial awareness*, *cultural socialization self-efficacy*, *racial socialization self-efficacy*, and *multicultural planning*) collectively accounted for 47% of the variance, with *racial awareness* and *racial socialization self-efficacy* together (36%) and *cultural socialization self-efficacy* and *multicultural planning* together (10%) contributing to *coping skills*.

In addition, three regressions were performed to examine whether *cultural socialization self-efficacy* was a moderator of *multicultural planning* and *integration* and whether *racial socialization self-efficacy* was a moderator of *coping skills* (Table 30). To predict *multicultural planning*, there were three steps: *Racial awareness* was entered, *cultural socialization self-efficacy* was entered, and finally, an interaction term was created by multiplying the z-scores for *racial awareness* by the z-scores for *cultural socialization self-efficacy*. The model for *multicultural planning* collectively accounted for 47% of the variance: *Racial awareness* and *cultural socialization self-efficacy* together accounted for 47% of the variance, but the moderator accounted for 0%.

To predict *integration*, the following three steps were conducted: *Racial awareness* was entered, *cultural socialization self-efficacy* was entered, and an interaction term (*racial awareness*\**cultural socialization self-efficacy*) was created. This model for *integration* collectively accounted for 30% of the variance: *Racial awareness* and *cultural socialization self-efficacy* accounted for 30% of the variance, but the moderator accounted for 0%.

Lastly, to predict *coping skills*, the following three steps were performed: *Racial awareness* was entered, *racial socialization self-efficacy* was entered, and an interaction term (*racial awareness\*racial socialization self-efficacy*) was created. This model for *coping skills* collectively accounted for 37% for the variance: *Racial awareness* and *racial socialization self-efficacy* accounted for 36% of the variance but the moderator accounted for 0%.

The examinations of the series of hierarchical regressions revealed little possibility of *cultural socialization self-efficacy* having a moderating effect on *multicultural planning* and *integration* and *racial socialization self-efficacy* having a moderating effect on *coping skills* as well. Thus, the regressions confirmed that socialization self-efficacy predicted practices. *Multicultural planning* and *integration* were predicted by *cultural socialization self-efficacy*. *Coping skills* was predicted by *racial socialization self-efficacy*. These regression analyses indicate that socialization self-efficacy may be a mediating factor.

Table 29

Summary of the Hierarchical Regressions for the Relationships among Racial Awareness, Cultural Socialization Self-Efficacy, Racial Socialization Self-Efficacy, Multicultural Planning, Integration, and Coping Skills ( $N = 310$ )

	B	SE B	$\beta$	$t$	$df$	$R^2$	$F$	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Multicultural Planning</b>									
<i>Step 1</i>									
Racial Awareness	1.85	.28	.34	6.44***	1, 308	.11	41.53	.11	41.53
<i>Step 2</i>									
Racial Awareness	1.00	.28	.18	3.52***	3, 306	.30	42.98	.19	42.98
Cultural Socialization Self-Efficacy	2.32	.26	.47	8.71***					
Racial Socialization Self-Efficacy	-.04	.26	-.00	-.15					
<i>Step 3</i>									
Racial Awareness	.74	.29	.13	2.54*	5, 304	.37	17.24	.07	17.24
Cultural Socialization Self-Efficacy	1.20	.33	.24	3.63***					
Racial Socialization Self-Efficacy	-.09	.27	-.02	-.34					
Integration	2.15	.41	.35	5.17***					
Coping Skills	.10	.28	.02	.37					
	B	SE B	$\beta$	$t$	$df$	$R^2$	$F$	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Integration</b>									
<i>Step 1</i>									
Racial Awareness	1.85	.28	.34	6.44***	1, 308	.11	41.53	.11	41.53
<i>Step 2</i>									
Racial Awareness	1.00	.28	.18	3.52***	3, 306	.30	46.27	.19	42.98
Cultural Socialization Self-Efficacy	2.32	.26	.47	8.71***					
Racial Socialization Self-Efficacy	-.04	.26	-.00	-.15					
<i>Step 3</i>									
Racial Awareness	.74	.29	.13	2.54*	4, 305	.37	37.60	.07	17.24
Cultural Socialization Self-Efficacy	1.20	.33	.24	3.63***					
Racial Socialization Self-Efficacy	-.09	.27	-.02	-.34					
Multicultural Planning	2.15	.41	.35	5.17***					
Coping Skills	.10	.28	.02	.37					

	B	SE B	$\beta$	<i>t</i>	<i>df</i>	$R^2$	<i>F</i>	$\Delta R^2$	$\Delta F$
Dependent Variable: <i>Coping Skills</i>									
<i>Step 1</i>									
Racial Awareness	.61	.05	.50	10.30***	1, 308	.25	106.16	.25	106.16
<i>Step 2</i>									
Racial Awareness	.42	.06	.35	7.06***	3, 306	.36	61.01	.11	28.84
Cultural Socialization Self-Efficacy	.00	.05	.00	.06					
Racial Socialization Self-Efficacy	.40	.05	.37	7.06***					
<i>Step 3</i>									
Racial Awareness	.36	.05	.30	6.40***	4, 305	.47	56.17	.10	31.82
Cultural Socialization Self-Efficacy	-.32	.06	-.29	-4.79***					
Racial Socialization Self-Efficacy	.40	.05	.37	7.68***					
Multicultural Planning	.60	.08	.44	7.43***					
Integration	.00	.01	.01	.37					

Note. \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$

Table 30

Summary of the Hierarchical Regressions for the Moderating Effects of Cultural and Racial Socialization Self-Efficacy on Multicultural Planning, Integration, and Coping Skills ( $N = 310$ )

	B	SE B	$\beta$	$t$	$df$	$R^2$	$F$	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Multicultural Planning</b>									
<i>Step 1</i>									
Racial Awareness	5.06	.80	.33	6.25**	1, 308	.11	39.16***	.11	39.16
<i>Step 2</i>									
Racial Awareness	1.74	.66	.11	2.67**	2, 307	.47	139.06***	.36	212.11
Cultural Socialization Self-Efficacy	8.83	.60	.64	14.56***					
<i>Step 3</i>									
Racial Awareness	1.71	.66	.11	2.57*	3, 306	.47	92.56***	.00	.23
Cultural Socialization Self-Efficacy	8.80	.61	.63	14.37***					
Racial Awareness*Cultural Socialization Self-Efficacy	-.22	.45	-.02	-.48					
	B	SE B	$\beta$	$t$	$df$	$R^2$	$F$	$\Delta R^2$	$\Delta F$
Dependent Variable: <b>Integration</b>									
<i>Step 1</i>									
Racial Awareness	1.85	.28	.34	6.44**	1, 308	.11	41.53***	.11	41.53
<i>Step 2</i>									
Racial Awareness	.99	.27	.18	3.64***	2, 307	.30	69.61***	.19	86.20
Cultural Socialization Self-Efficacy	2.30	.24	.46	9.28***					
<i>Step 3</i>									
Racial Awareness	.99	.27	.18	3.64***	3, 306	.30	46.26***	.00	.02
Cultural Socialization Self-Efficacy	2.31	.25	.46	9.22***					
Racial Awareness*Cultural Socialization Self-Efficacy	.02	.18	.00	.14					

	B	SE B	$\beta$	<i>t</i>	<i>df</i>	$R^2$	<i>F</i>	$\Delta R^2$	$\Delta F$
Dependent Variable: <i>Coping Skills</i>									
<i>Step 1</i>									
Racial Awareness	.61	.05	.50	10.30***	1, 308	.25	106.16***	.25	106.16
<i>Step 2</i>									
Racial Awareness	.43	.05	.35	7.23***	2, 307	.37	91.82***	.11	57.87
Racial Socialization Self-Efficacy	.10	.01	.37	7.60***					
<i>Step 3</i>									
Racial Awareness	.43	.06	.35	7.24***	3, 306	.36	61.19***	.00	.33
Racial Socialization Self-Efficacy	.10	.01	.37	7.59***					
Racial Awareness*Racial Socialization Self-Efficacy	.02	.03	.02	.57					

Note. \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$

### **Test of the Hypothesized Model**

As mentioned previously, the exploratory factor analysis (EFA) for the Transracial Adoption Parenting Scale - Revised (TAPS-R) revealed three core factors (Racial Awareness, Multicultural Planning, and Coping Skills) and one extra multicultural planning factor (Integration). For the Socialization Self-Efficacy Scale (SSES), the EFA found two other core factors (Cultural Socialization Self-Efficacy and Racial Socialization Self-Efficacy). The series of regression analyses also revealed that Integration was related to Multicultural Planning but was not related to Coping Skills. For this SEM to test the hypothesized model proposed in Chapter 2, Multicultural Planning and Integration were merged as one variable.

Because most SEM estimation methods assume multivariate normal data, a transformation or adjustment to the data should be made in order to ensure that the results or the analyses can be correctly interpreted (Kline, 2005). Thus, the Satorra-Bentler scale chi-square and robust standard errors to adjust the data for non-normality (Satorra & Bentler, 1994) were used for the current data.

SEM assumes that the existence of outliers in data can be problematic. Outliers can exert disproportionate influence on results and can sometimes be the result of data entry errors or untruthful respondents. However, outliers can reflect true variation in respondents (e.g., highly frequent behaviors) and is therefore of interest to the researcher (Bandalos & Finney, 2010). As reported in previous sections, outliers were examined using DeCarlo's (1997) macro. The tests found that 18 observations of the total sample met the criteria for multivariate outliers. These outliers were not removed from the

dataset but were included, as these values were likely true differences in participants and not errors in the dataset or untruthful responses.

### Fit Indices

As Hu and Bentler (1998; 1999) and Quintana and Maxwell (1999) recommended, six fit indices were examined (Table 31). All fit indices showed that the current model fits well to the current data.

Table 31  
*Summary of the Fit Indices for the Current Hypothesized Model*

Index	Current Model Values	Suggested Values for Models	Fit Judgment
$\chi^2$	4.59; $p = .20$		Good fit
RMSEA	.04	.06 or lower (Hu & Bentler, 1998) .10 or lower (Quintana & Maxwell, 1999)	Good fit
SRMR	.01	.09 or lower (Hu & Bentler, 1998)	Good fit
CFI	.99	.95 or higher (Hu & Bentler, 1998; 1999)	Good fit
NNFI	.99	.95 or higher (Hu & Bentler, 1998; 1999)	Good fit
IFI	.99	.95 or higher (Hu & Bentler, 1998; 1999)	Good fit

### Parameter Values

Figure 6 presents a diagram of the hypothesized model with the values of direct relationships, indirect relationships, and mediating relationships. First, as seen in Figure 6, among the seven hypothesized direct effects, five were statistically significant at the level of .001. Standardized values for the direct effects ranged from .30 to .58. The  $R^2$  for each of the paths ranged from very weak to moderate (.11 to .56), indicating that the variables have positive relationships.

The results of SEM showed that socialization self-efficacy was the strongest variable of socialization practices. For example, the path between *cultural socialization self-efficacy* and *cultural socialization practices* had the highest path value. The

standardized estimate of the path between the Cultural Socialization Self-Efficacy and Multicultural Planning subscales was .58, meaning that a 1-point increase in *cultural socialization self-efficacy* predicted a 56-point increase in the propensity for *multicultural planning*, when *coping skills* was controlled for. The path with the next highest value was the one that examined the relationship between *racial socialization self-efficacy* and *racial socialization practices*.

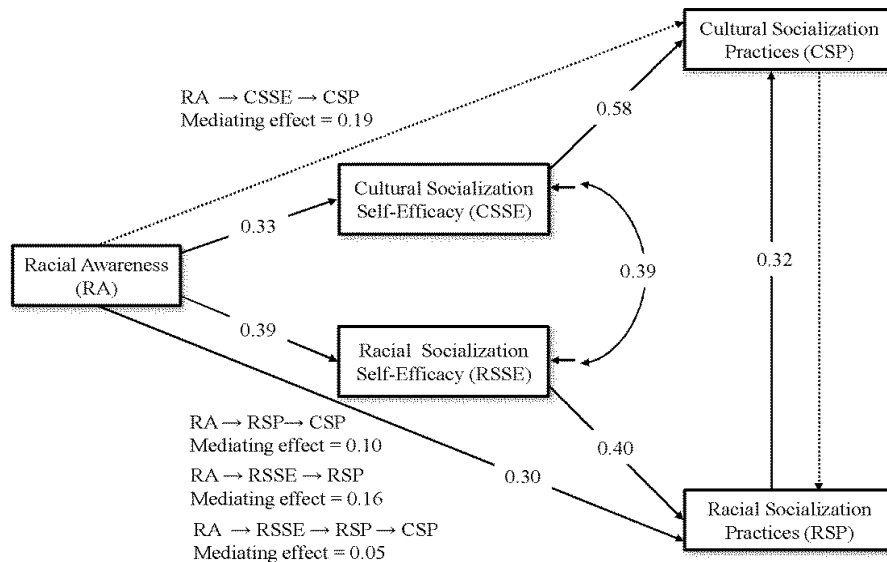
*Racial awareness* was found to be a significant factor of *racial socialization practices*. For example, the standardized estimate of the path between the Racial Awareness and Coping Skills subscales was .30, meaning that a 1-point increase in *racial awareness* predicted a 35-point increase in the propensity for *coping skills*, when *racial socialization self-efficacy* was controlled for. However, *racial awareness* was not found to be a significant factor of *cultural socialization practices*.

As a predictor of *cultural* and *racial socialization self-efficacy*, *racial awareness* was statistically related to *cultural* and *racial socialization self-efficacy*. The standardized estimate of the path between the Racial Awareness and Racial Socialization Self-Efficacy subscales was .39, meaning that a 1-point increase in *racial awareness* predicted a 15-point increase in the propensity for *racial socialization self-efficacy*. The standardized estimate of the path between the Racial Awareness and Cultural Socialization Self-Efficacy subscales was .33, meaning that a 1-point increase in *racial awareness* predicted an 11-point increase in the propensity for *cultural socialization self-efficacy*.

In addition to the direct relationships, the results of SEM showed a mediating effect of *cultural* and *racial socialization self-efficacy* in the relationships between *racial*

*awareness and cultural socialization practices and between racial awareness and racial socialization practices.* The standardized estimate of the path connecting the Racial Awareness, Cultural Socialization Self-Efficacy, and Multicultural Planning subscales was .19. Also, the standardized estimate of the path connecting the Racial Awareness, Racial Socialization Self-Efficacy, and Coping Skills subscales was .16. Therefore, the results of SEM revealed that both *cultural* and *racial socialization self-efficacy* play a mediating role in the relationships between *racial awareness* and *cultural socialization practices* and between *racial awareness* and *racial socialization practices*.

Lastly, the reciprocal relationship between *cultural socialization practices* and *racial socialization practices* was not fully supported. The path value of the direction from the Coping Skills to the Multicultural Planning subscales was not statistically significant. Only the direction of the direct relationship from the Multicultural Planning to the Coping Skills subscales was statistically significant (.32).



Note:  $p < .001$ ; The arrow ( $\rightarrow$ ) indicates a significant relationship between two variables.

Figure 6. Summary of the Standardized Estimates for the Current Hypothesized Model

### Comments on Overall Fit of the Model

For further confirmation of the model's fit, the standardized residuals were examined. Values greater than  $|2.0|$  are taken to be indicative of a non-negligible model misfit. Among the standardized residuals in the model, none was greater than  $|2.0|$ .

Thus, the examination of the residuals indicated a good model fit.

In sum, seven parameters hypothesized in this model were statistically significant, and the signs and magnitudes of path estimations were consistent with the hypotheses for this study. Based on all model fit indices, the current model was found to be consistent with the data.

## Summary of the Results

### Reliability and Validity Analyses of the Transracial Adoption Parenting Scale - R (TAPS-R)

*Hypothesis 1-1:* The Transracial Adoption Parenting Scale - Revised (TAPS-R) will establish a 3-factor structure.

*Hypothesis 1-1 Testing:* The results of the exploratory factor analysis supported Hypothesis 1-1. The TAPS-R consisted of the three factors Racial Awareness, Multicultural Planning, and Coping Skills, and one extra factor, Integration.

*Hypothesis 1-2:* The coefficient alphas of the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be higher than .65.

*Hypothesis 1-2 Testing:* The results of the reliability analyses supported Hypothesis 1-2. The coefficient alphas of the TAPS-R sub-factors and the total TAPS-R ranged from .71 (good) to .94 (excellent).

*Hypothesis 1-3:* The Transracial Adoption Parenting Scale - Revised (TAPS-R) will be weakly correlated with the color-blind racial attitudes measured by the Color-Blind Racial Attitudes Scale (CoBRAS).

*Hypothesis 1-3 Testing:* The results of correlation analyses between the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Color-Blind Racial Attitude Scale (CoBRAS) supported Hypothesis 1-3. The correlation values among the TAPS-R and the CoBRAS ranged from .01 to .35, indicating weak relationships.

*Hypothesis 1-4:* The Transracial Adoption Parenting Scale - Revised (TAPS-R) will be weakly correlated with social desirability measured by the Marlowe-Crowne Social Desirability Scale (MCSDS).

*Hypothesis 1-4 Testing:* The results of the correlation analyses between the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Marlowe-Crowne Social Desirability Scale (MCSDS) supported Hypothesis 1-4. The correlation values among the TAPS-R and the MCSDS ranged from -.08 to .05, indicating weak relationships.

*Hypothesis 1-5:* Scores on the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be differentiated by biological children, family location, children's age, and resource utilization.

*Hypothesis 1-5 Testing:* The results of the *t*-test and ANOVAs supported Hypothesis 1-5. The mean scores of transracial adoptive parents who had no biological children were higher than the mean scores of those who had biological children. The mean scores of transracial adoptive parents who were living in urban areas were higher than the mean scores of those who were living in either suburban or rural areas. Transracial adoptive parents whose children were over 14 years of age had higher mean scores than those whose children were under the age of 7. Also, the mean scores of transracial adoptive parents who always used online resources and support groups were higher than the mean scores of those who rarely used them.

*Hypothesis 1-6:* Racial awareness measured by the Racial Awareness subscale of the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be positively related to multicultural practices measured by the Multicultural Planning subscale.

*Hypothesis 1-6 Testing:* The results of the hierarchical regressions supported Hypothesis 1-6. When the scores of the Racial Awareness subscale increased, those of the Multicultural Planning subscale increased.

*Hypothesis 1-7:* Racial awareness measured by the Racial Awareness subscale of the Transracial Adoption Parenting Scale - Revised (TAPS-R) will be positively related to coping skills measured by the Coping Skills subscale of the TAPS-R.

*Hypothesis 1-7 Testing:* The results of the regressions supported Hypothesis 1-7. When the scores of the Racial Awareness subscale increased, those of the Coping Skills subscale increased.

### **Reliability and Validity Analyses of the Socialization Self-Efficacy Scale (SSES)**

*Hypothesis 2-1:* The Socialization Self-Efficacy Scale (SSES) will establish a 2-factor structure.

*Hypothesis 2-1 Testing:* The results of the exploratory factor analysis (EFA) supported Hypothesis 2-1. The SSES included two sub-factors, Cultural Socialization Self-Efficacy and Racial Socialization Self-Efficacy.

*Hypothesis 2-2:* The coefficients of the Socialization Self-Efficacy Scale (SSES) will be higher than .65.

*Hypothesis 2-2 Testing:* The results of the correlation analyses supported Hypothesis 2-2. The coefficients of the subscales and the total SSES score ranged from .89 (very good) to .92 (excellent).

*Hypothesis 2-3:* The Socialization Self-Efficacy Scale (SSES) will be weakly correlated with the color-blind racial attitudes measured by the Color-Blind Racial Attitudes Scale (CoBRAS).

*Hypothesis 2-3 Testing:* The results of the correlation analyses between the Socialization Self-Efficacy Scale (SSES) and the Color-Blind Racial Attitude Scale (CoBRAS) supported Hypothesis 2-3. The correlation values of the SSES and the CoBRAS ranged from -.05 to .10, indicating very weak relationships.

*Hypothesis 2-4:* The Socialization Self-Efficacy Scale (SSES) will be weakly correlated with the social desirability measured by the Marlowe-Crowne Social Desirability Scale (MCSDS).

*Hypothesis 2-4 Testing:* The results of the correlation analyses between the Socialization Self-Efficacy Scale (SSES) and the Marlowe-Crowne Social Desirability Scale (MCSDS) supported Hypothesis 2-4. The correlation values of the SSES and the MCSDS ranged from -.02 to .02, indicating very weak relationships.

*Hypothesis 2-5:* Scores on the Socialization Self-Efficacy Scale (SSES) will be differentiated by biological children, family location, children's age, and resource utilization.

*Hypothesis 2-5 Testing:* The results of the *t*-test and ANOVAs did not fully support Hypothesis 2-5. The SSES scores of parents living in urban areas, utilizing online resources and participating in support groups, were higher than those of parents living in rural and suburban areas rarely utilizing online resources, and participating less in support groups.

*Hypothesis 2-6:* The TAPS-R subscale Racial Awareness score will be positively related to the TAPS-R subscale Multicultural Planning score.

*Hypothesis 2-6 Testing:* The results of the hierarchical regressions supported Hypothesis 2-6.

*Hypothesis 2-7:* The TAPS-R subscale Racial Awareness score will be positively related to the SSES subscale Cultural Socialization Self-Efficacy score.

*Hypothesis 2-7 Testing:* The results of the hierarchical regressions supported Hypothesis 2-7.

*Hypothesis 2-8:* The TPAS-R subscale Racial Awareness score will be positively related to the TAPS-R subscale Coping Skills score.

*Hypothesis 2-8 Testing:* The results of the hierarchical regressions supported Hypothesis 2-8.

*Hypothesis 2-9:* The TPAS-R subscale Racial Awareness score will be positively related to the SSES subscale Racial Socialization Self-Efficacy score.

*Hypothesis 2-9 Testing:* The results of the hierarchical regressions supported Hypothesis 2-9.

*Hypothesis 2-10:* The SSES subscale Cultural Socialization Self-Efficacy score will be positively related to the TAPS-R subscale Multicultural Planning score.

*Hypothesis 2-10 Testing:* The results of the hierarchical regressions supported Hypothesis 2-10.

*Hypothesis 2-11:* The SSES subscale Racial Socialization Self-Efficacy score will be positively related to the TPAS-R subscale Coping Skills score.

*Hypothesis 2-11 Testing:* The results of the hierarchical regressions supported Hypothesis 2-11.

### **Test of the Hypothesized Model**

*Hypothesis 3-1:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to cultural socialization practices measured by the Multicultural Planning subscale of the TAPS-R.

*Hypothesis 3-1 Testing:* The results of the structural equation modeling (SEM) did not support Hypothesis 3-1. The coefficient value of the path between the Racial Awareness and Multicultural Planning subscales was not statistically significant.

*Hypothesis 3-2:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to cultural socialization self-efficacy measured by the Cultural Socialization Self-Efficacy subscale of the SSES.

*Hypothesis 3-2 Testing:* The result of structural equation modeling (SEM) supported Hypothesis 3-2. The coefficient value of the path between the Racial

Awareness and Cultural Socialization Self-Efficacy subscales was statistically significant.

*Hypothesis 3-3:* Cultural socialization self-efficacy measured by the Cultural Socialization Self-Efficacy subscale of the SSES is directly related to multicultural planning measured by the Multicultural Planning subscale of the TAPS-R.

*Hypothesis 3-3 Testing:* The results of structural equation modeling (SEM) supported Hypothesis 3-3. The coefficient value of the path between the Cultural Socialization Self-Efficacy and Multicultural Planning subscales was statistically significant.

*Hypothesis 3-4:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to racial socialization practices measured by the Coping Skills subscale of the TAPS-R.

*Hypothesis 3-4 Testing:* The result of the structural equation modeling (SEM) supported Hypothesis 3-4. The coefficient value of the path between the Racial Awareness and Coping Skills subscales was statistically significant.

*Hypothesis 3-5:* Racial awareness measured by the Racial Awareness subscale of the TAPS-R is directly related to racial socialization self-efficacy measured by the Racial Socialization Self-Efficacy subscale of the SSES.

*Hypothesis 3-5 Testing:* The result of the structural equation modeling (SEM) supported Hypothesis 3-5. The coefficient value of the path between the Racial Awareness and Racial Socialization Self-Efficacy subscales was statistically significant.

*Hypothesis 3-6:* Racial socialization self-efficacy measured by the Racial Socialization Self-Efficacy subscale of the SSES is directly related to racial socialization practices measured by the Coping Skills subscale of the SSES.

*Hypothesis 3-6 Testing:* The result of the structural equation modeling (SEM) supported Hypothesis 3-6. The coefficient value of the path between the Racial Socialization Self-Efficacy and Racial Socialization Practices subscales was statistically significant.

*Hypothesis 3-7:* Cultural socialization self-efficacy measured by the Cultural Socialization Self-Efficacy subscale of the SSES mediates the relationship between racial awareness and cultural socialization practices measured by the Racial Awareness and Multicultural Planning subscales of the TAPS-R.

*Hypothesis 3-7 Testing:* The result of the structural equation modeling (SEM) supported Hypothesis 3-7. The coefficient value of the mediating effect of the Cultural Socialization Self-efficacy subscale on the relationship between the Racial Awareness and Coping Skills subscales was statistically significant.

*Hypothesis 3-8:* Racial socialization self-efficacy measured by the Racial Socialization Self-Efficacy subscale of the SSES mediates the relationship between racial awareness and racial socialization practices measured by the Racial Awareness and Coping Skills subscales of the TAPS-R.

*Hypothesis 3-8 Testing:* The result of the structural equation modeling (SEM) supported Hypothesis 3-8. The coefficient value of the mediating effect of the Racial Socialization Self-efficacy subscale on the relationship between the Racial Awareness and Racial Socialization Practices subscales was statistically significant.

*Hypothesis 3-9:* Cultural and racial socialization practices measured by the Multicultural Planning and Coping Skills subscales of the TAPS-R have a reciprocal relationship. The reciprocal relationship between cultural and racial socialization practices will be significant and positive for both directions. That is, as cultural social socialization practices increase, so do racial socialization practices and vice versa.

*Hypothesis 3-9 Testing:* The results of the structural equation modeling (SEM) did not fully support Hypothesis 3-9. One of the two coefficient values between Multicultural Planning and Coping Skills was not statistically significant. Only the coefficient value of the direction from Coping Skills to Multicultural Planning was statistically significant.

## **Chapter Summary**

Chapter 4 presented the statistical analyses used to test the research hypotheses. Exploratory factor analyses (EFAs) were performed to investigate the number of factors, Chronbach's alphas to test reliability, and correlations to examine validity of the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES). Hierarchical regression analyses were conducted to establish the construct validity of the TAPS-R and the SSES. Structure equation modeling (SEM) was conducted to test the hypothesized model using the two scales.

## CHAPTER 5

### DISCUSSION AND CONCLUSION

#### **Introduction**

This study created a hypothesized model to examine the relationships among *racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices* in transracial adoptive parenting, in particular cultural and racial socialization. Examining the hypothesized model required developing two measures for cultural and racial socialization among transracial adoptive parents: the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES). Driven by the results of the data, this study provided a description of the 310 participants' information and a description of the TAPS-R and the SSES, as well as a study of validation on the TAPS-R and the SSES. Specifically, the validation study for the TAPS-R and the SSES included an examination of factorial validity, reliability, discriminant validity, and construct validity. Lastly, using the constructs of the two measures, this study tested the hypothesized model that explains the relationships among *racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices* with the TAPS-R and the SSES.

This chapter includes four sections based on the research results. First, a discussion of the major findings of the study is presented in light of the literature review. Second, implications for theory are suggested. Third, implications for social work practice are provided. Finally, limitations and recommendations for further research are offered.

## Major Findings and Discussion

This section discusses major findings resulting from the validation of the Transracial Adoption Parenting Scale - Revised (TAPS-R), the validation of the Socialization Self-Efficacy Scale (SSES), and a test of the hypothesized model.

### Validation of the Transracial Adoption Parenting Scale - Revised (TAPS-R)

The validation study of the Transracial Adoption Parenting Scale - Revised (TAPS-R) resulted in four major findings. The first major finding from the validation of the TAPS-R is that this study provided initial support for a reliable and valid measure that assesses *racial awareness*, *multicultural planning*, and *coping skills* among international transracial adoptive parents (Hypothesis 1-1). Exploratory factor analysis revealed that the TAPS-R consisted of four factors that can be supported by the literature (Vonk, 2001). As discussed in Chapter 2, cultural competence of international transracial adoptive parents includes *racial awareness*, *multicultural planning* with a wide range of contact (from no contact to integration), and *coping skills*. These components were quite similar to the four factors resulting from this study—Racial Awareness, Multicultural Planning, Integration, and Coping Skills. The reliability of the TAPS-R and the four subscales was higher than .70, which supported the TAPS-R as a reliable scale (Hypothesis 2-2).

As the second finding, discriminant validity was supported for the TAPS-R (Hypotheses 1-3 and 1-4). The TAPS-R was designed to measure international transracial adoptive parents' *racial awareness*, *multicultural planning*, and *coping skills* rather than color-blindness attitudes; thus, the hypothesis developed for this analysis was that the TAPS-R would not be significantly associated with color-blind attitudes. The

correlation of the TAPS-R to the CoBRAS was very weak, indicating that the TAPS-R does not measure what the CoBRAS measures. This study found that the TAPS-R is not likely to measure color-blind attitudes of international transracial adoptive parents. In addition, in constructing the TAPS-R, the researcher consciously excluded items that appeared socially unacceptable; thus, the researcher also hypothesized that the TAPS-R would not be significantly associated with indexes of social desirability. This current study found that the TAPS-R was not related to the MCSDS.

Next, construct validity was supported for the TAPS-R (Hypotheses 1-5). This study found group differences in response to the TAPS-R by *presence or absence of biological children, family location, and children's age*. In relation to the group differences by *presence or absence of biological children*, the equivocal results of the previous studies guided the construct validity analysis. This finding supported one study that found international transracial adoptive parents who do not have biological children are more likely to participate in *multicultural planning* (Vonk & Massatti, 2008). Also, this study found that parents who have biological children scored differently on *coping skills*. This study revealed that *family location* may influence the range of *cultural and racial socialization practices*. In general, compared to parents living in rural and suburban areas, those living in urban areas were more likely to practice *multicultural planning* and *coping skills*, perhaps because there is more possibility of accessing diverse cultures or ethnic groups. *Children's age* differentiates the frequency of *multicultural planning* and *coping skills*. This finding is supported by previous literature that indicates parents' beliefs in and practices of *multicultural planning* and *coping skills* are linked to their *children's age* (Vonk et al., 2007; Massatti et al., 2004). In particular, parents of

children aged 14-18 endorsed *coping skills* more than parents of children aged 5-7. This is an important finding that responds to literature that suggests parents need to make efforts to connect with people who are of their children's race or ethnicity and teach the children about prejudice and racism in society (McGinnis et al., 2009).

In addition to *biological children*, *family location*, and *children's age*, there were differences in response to the TAPS-R by *resource utilization* about adoption or culture- or race-related topics. In general, transracial adoptive parents who *always* used online resources (e.g., blog) were more likely to have greater *multicultural planning* and *integration* than those who *never* or *rarely* used these resources. This is consistent with the results of previous research that indicated parents' experiences in post-adoption were related to higher engagement in cultural socialization activities (Lee et al., 2006; Vonk et al., 2007; Vonk & Massatti, 2008; Vonk et al., 2010). International adoptive parents participating in this study were recruited from *Families for Chinese Children* (FCC) listservs, which are adoptive parents' support groups, so they may have access to resources such as other parents' experiences or information.

The new findings from the series of group differences analyses are the racial awareness differences based on the use of online resources and the participation in support groups, as well as coping skills differences based on the participation in support groups. First, transracial adoptive parents who endorsed always using *other online resources* scored higher on *racial awareness* than those who *never* or *rarely* used *other online resources*. This finding may be related to parents' cultural and racial experiences which enhance parents' *racial awareness* (Vonk et al., 2007). Second, transracial adoptive parents who *always* used support groups were more likely to have greater *racial*

*awareness, integration, and coping skills* than those who *never* used these support groups. Similar to *multicultural planning*, parents' *support groups* and *online resources* may help parents to prepare and educate their children to cope with racism.

The last finding of the TAPS-R analyses is that *racial awareness* measured by the Racial Awareness subscale is likely to predict *multicultural planning* measured by the Multicultural Planning subscale and *coping skills* measured by the Coping Skills subscale (Hypotheses 1-6 and 1-7). The regression analyses revealed that the three subscales can be used to explore the relationships among the three components. In addition, this finding of the relationships can be supported by the literature (Vonk, 2001; Massatti et al., 2004; Crolley-Simic, 2006; Crolley-Simic & Vonk, *in press*). *Multicultural planning* can be predicted by *racial awareness* (approximately 11%) and *coping skills* can be predicted by *racial awareness* (approximately 25%).

### **Validation of the Socialization Self-Efficacy Scale (SSES)**

The validation study of the Socialization Self-Efficacy Scale (SSES) resulted in four major findings. The first finding from the validation study of the SSES is that initial support was provided for a valid measure that assesses parents' motivation and beliefs in their capacity to engage in *cultural* and *racial socialization practices* (Hypothesis 2-1). For the current data, two factors emerged as expected: Cultural Socialization Self-Efficacy and Racial Socialization Self-Efficacy. Exploratory factor analysis revealed that the SSES consisted of the two factors that can be supported by the literature (Berbery & O'Brien, 2011; Vonk, 2001, Bandura, 1997). Motivation due to children's race and culture is an important factor to trigger *multicultural planning* and *coping skills*. Belief in one's capability to carry out these practices enhances behaviors. These components

were quite similar to the two factors drawn from Vonk's cultural competence model and Bandura's theory of self-efficacy. The reliability of the SSES and the two subscales was higher than .89, which supported the SSES as a reliable scale (Hypothesis 2-2).

As a second finding for the study of the SSES, discriminant validity was supported (Hypotheses 2-3 and 2-4). The SSES was designed to measure international transracial adoptive parents' *cultural* and *racial socialization self-efficacy* rather than *color-blindness attitudes*; thus, the researcher hypothesized that the SSES would not be significantly associated with *color-blind attitudes*. The correlation of the SSES to the CoBRAS was very weak, indicating the SSES does not measure what the CoBRAS measures. This study found that the SSES is not likely to measure color-blind attitudes of international transracial adoptive parents. In constructing the SSES, the researcher consciously excluded items that appeared socially unacceptable; thus, the researcher also hypothesized that the SSES would not be significantly associated with indexes of social desirability. This current study found that the SSES was not related to the MCSDS.

Next, construct validity was partially supported for the SSES. The series of the analyses found group differences in response to the SSES by *family location*, but not by the presence or absence of *biological children* and *children's age* (Hypothesis 2-5). Scores on *cultural* and *racial socialization self-efficacy* measured by the SSES subscales were differentiated only by *family location*. The scores of parents living in urban areas were higher than those of parents living in suburban or rural areas. This result is initial support for the construct validity of the SSES by *family location*.

In addition, this study found differences in socialization self-efficacy based on the use of *online resources* and the participation in *support groups* (Hypothesis 2-5). In

general, transracial adoptive parents who *always* used *online resources* and participated in *support groups* reported greater *cultural* and *racial socialization self-efficacy* than those who did not. These findings are supported by self-efficacy theory and literature in transracial adoption (Bandura, 1997). It is likely that information from online resources and experiences in support groups enhance parents' socialization self-efficacy motivation and beliefs.

In relation to *racial socialization self-efficacy*, based on the participation in support groups, an unexpected part of the finding of the group differences in *racial socialization self-efficacy* should be noted. It was understandable and expected that transracial adoptive parents who *always* participated in support groups reported greater *racial socialization self-efficacy*. However, the study found that transracial adoptive parents who *rarely* participated in support groups reported greater *racial socialization self-efficacy* than those who *sometimes* did or *very often* did. Fully interpreting this finding is beyond the scope of this study, but it may be possible to understand the result based on the feedback from parents and the self-efficacy theory (Bandura, 1977; Vonk et al., 2007). In other words, *racial socialization self-efficacy* may be related to their previous experience before and after adoption, but more after adoption with the experiences through *cultural* and *racial socialization practices*. Bandura (1977) suggested that people's behaviors and consequent successes or failures contribute to feedback loops that impact self-efficacy. However, future research on the group difference in response to socialization self-efficacy, in particular *racial socialization self-efficacy*, will be needed for better understanding.

The last finding of the SSES analyses is that *racial awareness* measured by the Racial Awareness subscale is likely to predict *multicultural planning* measured by the Multicultural Planning subscale, and *coping skills* measured by the Coping Skills subscale (Hypotheses 2-6 and 2-7). The regression analyses revealed that the three subscales can be used to explore the relationships among the three components. In addition, this finding of the relationships can be supported by the literature (Vonk, 2001; Massatti et al., 2004). *Multicultural planning* can be predicted by *racial awareness* (approximately 11%) and *coping skills* can be predicted by *racial awareness* (approximately 25%).

### **Test of the Hypothesized Model**

The results of the structure equation modeling (SEM) support the hypothesized model of cultural and racial socialization among international transracial adoptive parents. Utilizing two scales—the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES), a final analysis was performed to test the relationships among *racial awareness*, *cultural* and *racial socialization self-efficacy*, and *cultural* and *racial socialization practices*. Those five variables were positively related.

One of the most important findings is that *cultural socialization self-efficacy* is a significant factor of *cultural socialization practices* (Hypothesis 3-3), while *racial awareness* was not directly related to *cultural socialization practices* (Hypothesis 3-1): *Racial awareness* may be indirectly related to *cultural socialization practices*. In other words, higher *cultural socialization self-efficacy* is positively related to higher *cultural socialization practices*. Based on the findings, *cultural socialization self-efficacy* also

mediates the relationship between *racial awareness* and *cultural socialization practices* (Hypothesis 3-7). These results indicate that *cultural socialization self-efficacy* is a stronger predictor than *racial awareness* of *cultural socialization practices*. These findings are opposite of those of Berbery and O'Brien (2011), who found that there was no relationship between *cultural socialization self-efficacy* and *cultural socialization practices*. The current findings indicate that motivation due to racial beliefs about racial differences and beliefs in one's capacity to engage in *multicultural planning* are related to *cultural socialization practices*.

Second, *racial socialization self-efficacy* and *racial awareness* are significant factors of *racial socialization practices* (Hypothesis 3-4 and Hypothesis 3-6): More specifically, *racial socialization self-efficacy* is a stronger predictor of *racial socialization practices* than *racial awareness*. In other words, higher *racial socialization self-efficacy* predicts higher *racial socialization practices*. Also, *racial socialization self-efficacy* mediates the relationship between *racial awareness* and *racial socialization practices* (Hypothesis 3-8). These findings are also opposite of those of Berbery and O'Brien (2011), who found that *racial socialization self-efficacy* was not related to *racial socialization practices*. The current findings indicate that motivation due to racial differences and beliefs in one's capacity to engage in *coping skills* are related to *racial socialization practices*.

It is important to note that *racial awareness* is also a significant predictor of *racial socialization practices* (Hypotheses 3-2) in that higher *racial awareness* is likely to be related to greater *racial socialization practices*. As expected, it may be assumed that *racial awareness* is a prerequisite to *multicultural planning* and *coping skills*. The Racial

Awareness subscale of the TAPS-R mainly includes items that ask about race, racial differences, and knowledge of prejudice, racism, and discrimination. Thus, the Racial Awareness subscale may be linked to the Coping Skills subscale, which measures skills to educate children about coping with possible negative experiences, such as racism, prejudice, bias, and discrimination (Vonk, 2001). This result, that *racial awareness* is a strong predictor of *racial socialization practices*, is especially noteworthy in that it underlines the importance of *racial awareness* as a key component of cultural competence and, ultimately, of understanding *racial socialization practices* (Crolley-Simic, 2006; Crolley-Simic & Vonk, *in press*).

However, this study found that the relationship between *racial awareness* and *cultural socialization practices* (Hypothesis 3-1) was not statistically significant. This finding does not support the likelihood of the direct relationship between *racial awareness* and *cultural socialization practices*. However, based on the result of the indirect effect of *racial awareness*, this finding can be understood to mean that *racial awareness* is related to *cultural socialization self-efficacy*, which influences *cultural socialization practices*. As this is an initial test for the hypothesized model, further examination of the relationships is needed.

Lastly, it should also be pointed out that the relationship between *cultural socialization practices* and *racial socialization practices* needs to be examined carefully. This study hypothesized that *cultural socialization practices* and *racial socialization practices* have a reciprocal relationship (Hypothesis 3-9). However, study results support only a one-way relationship from *racial socialization practices* to *cultural socialization practices*. This finding indicates that transracial adoptive parents may employ

*multicultural planning* as a way to educate their children in relation to race and racism.

This study suggests that transracial adoptive parents' *racial socialization practices* could lead to *cultural socialization practices*. Support for this finding is limited as this is an initial study to explore the hypothesized model to understand the relationships among transracial adoptive parents' *racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices*.

### **Implications for Theory**

This section discusses major findings in terms of implications for theory. This study contributes to the transracial adoption literature by providing evidence of psychometric studies and a hypothesized model. First, this study provides further evidence of the importance of cultural and racial socialization in transracial adoption parenting. A growing body of research in transracial adoption has focused mainly on transracially adopted children: the children's adjustment, their perspectives on cultural socialization, their racial or ethnic identity, and their parents' perceptions on cultural and racial socialization practices (Basow et al., 2008; Bergquist et al., 2003; DeBerry et al., 1996; Feigleman, 2000; Friedlander, 1999; Friedlander, Larney, Skau, Hotaling, Cutting, & Schwam, 2000; Huh & Reid, 2000; Mohanty et al., 2006; Simon & Roorda, 2000; Song & Lee, 2009; White, O'Brien, Jackson, Havalchak, Philips, Thomas et al., 2008; Vonk et al., 2007; Vonk et al., 2010; Wood, 2009). As the importance of parents' cultural and racial socialization practices has been emphasized, a better understanding of parents' racial awareness and socialization self-efficacy is needed. Thus, this study contributes to such understanding by exploring the relationships among transracial

adoptive parents' racial awareness, socialization self-efficacy, and practices in cultural and racial socialization.

Second, this study provides support for Vonk's (2001) cultural competence model in relation to the components that are required of transracial adoptive parents when they raise adopted children from a different birth culture and race. The importance of the existing original Transracial Adoption Parenting Scale (TAPS) in measuring the parents' attitudes has been recognized by scholars in the field and is confirmed by the current study. The Transracial Adoption Parenting Scale - Revised (TAPS-R) provides more evidence of not only parents' racial awareness but also their practices of the core components of cultural competence, thereby offering further confirmation of Vonk's model and cultural and racial socialization theory (Crolley-Simic & Vonk, 2008, 2011, *in press*) and also contributing to the literature on measurement development in transracial adoption.

Third, this study provides evidence that self-efficacy theory can be applied to explain the importance of the relationship between self-efficacy and practices. Socialization self-efficacy is a newly explored predictor that may influence cultural and racial socialization practices (Berbery & O'Brien, 2011). The results of the test of the current study's hypothesized model, discussed in the previous section, suggest that socialization self-efficacy is an important component that may influence cultural and racial socialization practices. In addition to the theoretical support, the new measurement, the Socialization Self-Efficacy Scale (SSES), contributes to psychometrics in the socialization self-efficacy literature. Furthermore, this study can contribute to the literature on self-efficacy theory.

Fourth, this study contributes to the literature related to the cultural and racial socialization model in transracial adoption. The literature has suggested the likelihood of the relationships among *racial awareness*, *cultural* and *racial socialization self-efficacy*, and *cultural* and *racial socialization practices*. While *White racial identity* and *cultural* and *racial socialization practices* are likely to be related to socialization practices, Berbery and O'Brien (2011) reported that socialization self-efficacy was neither related to socialization practices nor likely to be a moderator of socialization practices. However, using the subscales of the TAPS-R and the SSES, this study provides empirical evidence with opposite results that socialization self-efficacy and socialization practices are indeed related. Racial awareness and cultural and racial socialization self-efficacy can be factors of cultural and racial socialization practices. In detail, socialization self-efficacy can be a stronger predictor of socialization practices than racial awareness, while racial awareness can be an important factor of racial socialization practices rather than cultural socialization practices. This study can provide the modified theoretical model that describes the relationships among racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices as shown in Figure 7.

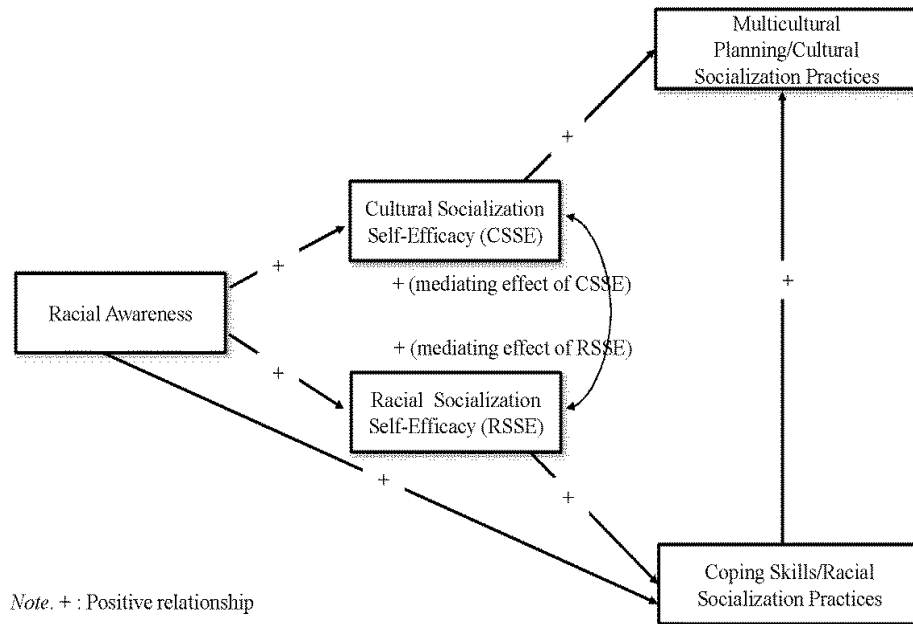


Figure 7. The Modified Theoretical Model

### Implications for Social Work Practice

The results of this study also have implications for social work practices. First, as assessment tools, the TAPS-R and the SSES can provide professionals, such as social workers in the adoption area, as well as psychologists, sociologists, and therapists, with valuable information about transracial adoptive parents' attitudes, beliefs, self-efficacy, and parenting behaviors with respect to racial and cultural socialization. These scales can guide social work practices by enhancing the understanding of transracial adoptive fathers and mothers. The information provided by this study may serve as a primer for

social workers who aid transracial adoptive families or biracial families. Social workers may also obtain information about how to educate and support parents with a range of family socialization practices. The new measures may also inform parent education related to cultural competence and shed light on parents' attitudes, beliefs, and roles in racial and cultural socialization.

Second, the two measures will allow practitioners and researchers to discover more about transracial adoptive families and measure whether pre- and/or post-adoption interventions are effective. Also, the scales will provide a resource that helps social work professionals develop new programs or improve present programs in pre- and post-adoption services. For these programs, the scales can also serve as tools to evaluate whether interventions are effective or not.

Third, as a resource of program development in organizations and agencies, this study can inform the understanding of the relationships among parents' racial awareness, socialization self-efficacy, multicultural planning, and coping skills. In particular, racial awareness and self-efficacy may be considered important contents in the development and evaluation of social service programs in adoption-related agencies. In particular, this study can identify factors that may enhance or hinder the capacity of cultural and racial socialization practices. Social workers who work with children and their families may also benefit from the findings of this research by developing service programs that emphasize racial awareness and socialization self-efficacy. Accordingly, social service agencies and social workers can use the two instruments to assess racial awareness and the self-efficacy of prospective and transracial adoptive parents.

Fourth, as an education resource for social work programs, the measures can be used in classes related to child development, child welfare, and adoption. For example, direct practice courses could include content on working with transracial adoptive families as multicultural families and could use the TAPS-R to measure students' knowledge of and attitudes toward transracial adoptive families. Diversity courses could also employ the TAPS-R as a tool to discuss students' perspectives and their impact on their practices with families, as well as issues specific to transracial adoptive families, such as how White privilege and other elements of racism affect the dynamics of these families and the children's development (Lee, Crolley-Simic, & Vonk, *in press*).

Fifth, the two scales may be used as self-rated tools with which prospective and current adoptive parents can evaluate themselves and determine how to prepare and develop awareness and skills. Each of the items of the TAPS-R can be part of a list of potential and possible indicators for racial awareness, multicultural planning, and coping skills.

Sixth, this study suggests that adoption agencies and adoption workers should evaluate their own cultural competence in relation to parents' needs. Parents' groups need not only community resources and but also online resources through which parents can evaluate, learn, and share their experiences with culture and race. Both community resources and online resources may help parents examine their cultural and racial socialization practices. Adoption workers should consider the environment of transracial adoptive families. In particular, the integration of multicultural planning would be difficult for some parents who do not reside in diverse, urban settings. Thus, adoption

agencies and adoption workers can provide information on the advantages of utilizing online resources for such parents.

### **Limitations and Recommendations for Future Research**

The study provides information that can assist social work practices by providing the psychometric study of the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES) and a theoretical model of cultural and racial socialization among transracial adoptive parents. However, the limitations of this study must be noted. First, another group of transracial adoptive parents would assist in establishing the reliability, validity, and utility of the TAPS-R and the SSES. Future research might include domestic transracial adoptive and foster care parents as well as international transracial adoptive parents who have adopted children from other countries (e.g., Asia, Latin America, or Africa). The current data for this study were gathered through parents who are members of the parents' group *Families for Chinese Children* (FCC) in which international transracial adoptive parents (adoptive parents of Chinese children) mainly use private resources for information. Further, future studies may also explore the cultural competence of adoptive parents who live in countries other than the U.S. that may have different racial dynamics and policies (e.g., Canada). Also, transracial adoptive parents who use agency resources, including the utilization of the services of social workers or professionals, could be the next sample in future research. Even though the two scales were developed to measure racial attitudes and practices among international transracial adoptive parents, the results could be valuable in understanding domestic transracial adoptive parents and foster care parents. Thus, further research should recruit diverse parents for further understanding of racial

awareness, multicultural planning, and coping skills that are core components of cultural and racial socialization among transracial adoptive parents.

In regard to transracial adoptive parents' and their children's gender, further research may be interested in transracial adoptive parents who are raising sons, transracial adoptive parents with more than one transracial adopted child, or transracial adoptive fathers. In the current study, a majority of participants and their children were mothers who were raising mainly daughters, so future research may be needed to explore transracial adoptive fathers' abilities in cultural and racial socialization and thus extend the psychometric study of the two scales and the theoretical model of cultural and racial socialization in transracial adoption.

With regard to samples in future research, both transracial adoptive parents would be included to explore cultural and racial socialization in transracial adoptive families. Transracial adoptive mothers and fathers may not be equal when it comes to their levels of cultural competence and cultural and racial socialization. They may have incongruent perspectives on cultural and racial socialization: Therefore, the levels of attitudes, self-efficacy, and practices could be examined for better understanding transracial adoptive families.

Even though the special health care needs of transracial adopted children as a predictor of cultural and racial socialization practices was beyond the scope of the current research, this factor may be important to understand cultural and racial socialization. Cultural and racial socialization practices may be a challenge for transracial adoptive parents of children with special health care needs (Paulsen & Merighi, 2009; Vonk et al., 2010). In the current study, about 36% of transracial adoptive parents reported that their

children have had special health care needs. However, there is a limitation to fully understand the relationship of special health care needs to cultural socialization practices. Thus, a further study may be needed to explore the perspective and practices of transracial adoptive parents whose children have medical, psychological, and developmental challenges.

Second, further validation for both the TAPS-R and the SSES is recommended for future research. The two scales were newly developed and therefore do not yet have substantive support for reliability and validity. Researchers need to continue to establish construct validity using structural equation modeling (SEM) and item response theory (IRT) as well. SEM would be an appropriate method for examining a factor construct of the two scales as well as the relationships between the subscales of these two instruments. IRT would be another method to identify the quality of each item or the possibility of decreasing the number of items for the scales in order to keep only the best items.

Third, concurrent validity for the SSES in a future study will provide further support for its validity. As reviewed in Chapter 2, several scales developed to measure self-efficacy could be used to test the validity. For example, the General Self-Efficacy (GSE) (Sherer et al., 1982) is one such scale that can be used.

Fourth, more research on the role of socialization self-efficacy is needed. This study is an initial study to explore the role of socialization self-efficacy between racial awareness and socialization practices. Even though socialization self-efficacy was found to be directly related to socialization practices and to mediate the relationship, group differences by the level of socialization self-efficacy may be beneficial for better understanding the role of socialization self-efficacy. In particular, future studies could

explore the relationships among racial awareness, racial socialization self-efficacy, and racial socialization practices.

Fifth, the hypothesized model and the scales used in the current study could provide an outline for social workers and adoption agencies to develop social service programs for prospective and adoptive parents. Social service programs can be developed to enhance not only racial awareness but also cultural and racial socialization self-efficacy. To test the effectiveness of the social service programs, the two scales developed in this study can be useful.

Sixth, the hypothesized model should be re-examined in future research. Another future study may include further exploration of the relationships among racial awareness, cultural and racial socialization self-efficacy, and cultural and racial socialization practices. The test with the current sample showed no relationship between racial awareness and cultural socialization practices. Also, cultural and racial socialization practices are likely to influence each other as hypothesized, but they do not have a reciprocal relationship. Future studies can provide further investigation of the relationship between the two types of socialization practices. Qualitative research could complement quantitative studies that explore parents' attitudes and practices in cultural and racial socialization, and thus, the relationships among them.

## Conclusion

Understanding cultural and racial socialization among international adoptive families is important not only for the children but also the parents. Driven by Vonk's cultural competence model, Bandura's self-efficacy theory, and related empirical research, the process of developing a new model for cultural and racial socialization requires the development and validation study of new scales that measure core components—*racial awareness*, *multicultural planning*, *coping skills*, and *cultural and racial socialization self-efficacy*. By doing so, this study suggests the five core components of cultural and racial socialization and emphasizes the importance of understanding their relationships. In particular, both *cultural* and *racial socialization self-efficacy* are important factors of *cultural* and *racial socialization practices*. *Racial awareness* is an important factor not only of racial socialization practices but also cultural and racial socialization self-efficacy. Thus, this study concludes that not only racial awareness but also cultural and racial socialization self-efficacy are important in the cultural and racial socialization of transracial adoption families.

Individual scales developed for this study—the Transracial Adoption Parenting Scale - Revised (TAPS-R) and the Socialization Self-Efficacy Scale (SSES)—could be useful individually and mutually in understanding diverse types of cultural competence, including racial awareness, multicultural planning, coping skills, and cultural and racial socialization self-efficacy. This study may serve as a resource that helps international transracial adoptive parents become more culturally competent parents and that assists researchers and social work practitioners in their work with international transracial adoptive families.

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## APPENDICES

## APPENDIX A

### Survey Instrument

Dear FCC Families:

I am looking for parents who adopted a child or children from other countries. I am doing my doctoral dissertation research on parents' attitudes and practices related to cultural socialization. For my research, I am surveying parents to learn more about their attitudes, their sense of self-efficacy, and their practices while raising their children who were adopted internationally. Your parenting practices are unique, so I hope that learning about your practices through my research will help both parents and social workers develop best practices for raising transracially adopted children. My project has been approved by the Internal Review Board (IRB) of the University of Georgia. My major professor, Betsy Vonk is a member of the Atlanta and North Georgia FCC groups. Your participation is absolutely anonymous, completely voluntary, and should only take approximately 45 minutes of your time.

If you are willing to help, please click on the following link to take you to the survey, and then follow the directions to complete the survey. This link is not tied to your email in any way and your response cannot be tied to you. I realize that you are very busy, but it would be so helpful if you could participate in this survey.

Thank you very much!

The survey questions are available for your response at the following website:

[https://ugeorgia.qualtrics.com/SE/?SID=SV\\_expeHyASQdownnG](https://ugeorgia.qualtrics.com/SE/?SID=SV_expeHyASQdownnG)

Jaegoo Lee, MSW, Doctoral candidate  
School of Social Work  
University of Georgia  
651-307-8778/ [2jglee@uga.edu](mailto:2jglee@uga.edu)

M. Elizabeth Vonk, MSW, Ph.D., LCSW  
Professor, and MSW Program Director  
678-985-6793/ [bvonk@uga.edu](mailto:bvonk@uga.edu)

Dear Adoptive Parents,

This is an invitation for your participation in a research study. The title of the study is “Ethnic and racial socialization in international transracial adoption,” in which the relationships among transracially adoptive parents’ racial awareness, self-efficacy, multicultural planning, and coping skills are studied. This study is conducted by Jaegoo Lee, a doctoral student from the School of Social Work at the University of Georgia under the supervision of Dr. M. Elizabeth (Betsy) Vonk, 310 East Campus Road, Athens, Georgia.

The purpose of this study is to examine how these factors are related and then to utilize this information to increase understanding of ethnic and racial socialization in transracial adoption among social work students, social workers, counselors, researchers, and other professionals. In addition, this information might be used to improve the services provided to transracially adoptive parents and children.

For the purposes of my study, I am recruiting parents of children currently between the ages of 3 and 18 years, who were adopted through international adoption. I would greatly appreciate your participation in our survey about your experiences of raising an adopted child in the United States.

Your participation in this study will be anonymous and voluntary. It is estimated to take approximately 45 minutes of your time to complete the survey. You can choose not to participate or quit at any time with no penalty or loss of benefits. This is a web-based study; therefore, there is a limit to the confidentiality that can be guaranteed due to the technology itself.

If you would prefer a hard copy of the survey or an electronic version of the survey, please email or call me. I will mail a hard copy or email an electronic version to you. If you have any questions, please feel free to contact me at [2jglee@uga.edu](mailto:2jglee@uga.edu).

Again, your participation is especially valuable to this research and will be greatly appreciated!

Sincerely,

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 612 Boyd Graduate Studies Research Center, Athens 30602-7411; Telephone (706) 542-3199; E-Mail Address [IRB@uga.edu](mailto:IRB@uga.edu)

The survey questions are available for your response at the following website:

**[[Hyperlink to the questionnaire here](#)]**



Q6. Marital status:

- 1) \_\_\_\_\_ Married
- 2) \_\_\_\_\_ Single
- 3) Other \_\_\_\_\_

Q7. How many biological children do you have? \_\_\_\_\_

Q8. Which of the following best describes where you live?

- 1) \_\_\_\_\_ Urban
- 2) \_\_\_\_\_ Suburban
- 3) \_\_\_\_\_ Rural
- 4) Other \_\_\_\_\_

Q9. In what state do you live? \_\_\_\_\_

Q10. Your religious affiliation

- 1) \_\_\_\_\_ Protestant
- 2) \_\_\_\_\_ Catholic
- 3) \_\_\_\_\_ Jewish
- 4) \_\_\_\_\_ Islamic
- 5) \_\_\_\_\_ Hindu
- 6) \_\_\_\_\_ Buddhist
- 7) Other \_\_\_\_\_
- 8) \_\_\_\_\_ None

Q11. Do you have internationally adopted children who are older than 18 years?

- 1) \_\_\_\_\_ No
- 2) \_\_\_\_\_ Yes

Q12. How many internationally adopted children between the ages of 3 years and 18 years do you have? \_\_\_\_\_

**Important Note:** If you have more than one internationally adopted children, for the remaining questions in this survey, your answers should be related to your oldest internationally adopted child who is between the ages of 3 to 18 years.

-----

Q13. Your child's gender: \_\_\_\_\_

Q14. Your child's race: \_\_\_\_\_

Q15. Your child's ethnic background: \_\_\_\_\_

Q16. Your child's birth country: \_\_\_\_\_

Q17. Your child's age at the time of being adopted: \_\_\_\_\_ year old

Q18. Your child's current age: \_\_\_\_\_ year old

Q19. Since the time of the adoption of your child, has your child ever had a special health care need?

- 1) \_\_\_\_\_ No                      2) \_\_\_\_\_ Yes

Q20. Since the time of adopting your child, has your family or your child ever had contact with his/her birth family members?

- 1) \_\_\_\_\_ No                      2) \_\_\_\_\_ Yes

Q21. *Since you adopted your child, have you or your spouse used the following types of resources about adoption, or cultural- or race-related topics?*

	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Very Often</i>	<i>Always</i>	<i>N/A</i>
1) Websites	0	1	2	3	4	N/A
2) Listservs	0	1	2	3	4	N/A
3) Chat rooms	0	1	2	3	4	N/A
4) Other online resources	0	1	2	3	4	N/A
5) Adoption support groups	0	1	2	3	4	N/A
6) Conferences	0	1	2	3	4	N/A
7) Educational sessions, seminars or lectures	0	1	2	3	4	N/A
8) Social workers or professionals	0	1	2	3	4	N/A
9) Other resources :						

Q22. Thinking about your neighborhood, what percentage of the people in your neighborhood do you think are in your adopted child's specific ethnicity or race?  
 \_\_\_\_\_ %

Q23. Thinking about your child's day care or school, what percentage of the people in your child's day care or school do you think are in your adopted child's specific ethnicity or race? \_\_\_\_\_ %

**Part II: (Instructions)** This is a questionnaire about your attitudes and parenting practices since you adopted your child. Your experiences may be unique in raising a child who is from a different race or ethnicity than you. Each of the statements reflects attitudes or parenting practices that may or may not describe you. There are no right or wrong answers, so please answer according to **what really reflects your experience rather than what you think your experience should be.**

For each item, please check the number that best describes your attitudes and parenting practices since you adopted your child.

**Important Note:** Please think ONLY about your oldest internationally adopted child between the ages of 3 to 18 years when you answer the items below.

<i>Since I adopted my child,</i>		Never	Rarely	Sometimes	Very Often	Always
1	I have provided opportunities for my child to learn the immigrant history of his/her race or ethnicity.	0	1	2	3	4
2	One criterion that I have used in selecting schools for my child is racial diversity.	0	1	2	3	4
3	I have provided opportunities for my child to learn the language or dialect of his/her birth culture.	0	1	2	3	4
4	I have purchased books, toys, or dolls that reflect my child's race or ethnicity.	0	1	2	3	4
5	I have provided opportunities for my child to visit a community that reflects his/her race or ethnicity.	0	1	2	3	4
6	I have provided opportunities for my child to visit his or her birthplace (e.g., country, town, etc.).	0	1	2	3	4
7	I have encouraged my child to seek support and advice about coping with prejudice from adults who are racially/ethnically similar to him/her.	0	1	2	3	4
8	My child and I have lived in a racially diverse neighborhood.	0	1	2	3	4
9	I have involved my family in religious groups or activities that reflect my child's race or ethnicity.	0	1	2	3	4

<i>Since I adopted my child,</i>		Never	Rarely	Sometimes	Very Often	Always
10	I have chosen entertainment such as movies or plays that reflect my child's race or birth culture.	0	1	2	3	4
11	I have provided opportunities for my child to establish relationships with children who are racially/ethnically similar to him/her.	0	1	2	3	4
12	I have involved my family in social, tribal, or recreational groups or activities that reflect my child's race or ethnicity.	0	1	2	3	4
13	I have prepared foods associated with my child's racial or ethnic background.	0	1	2	3	4
14	I have selected activities specifically to increase my child's sense of belonging in a community that reflects his or her race or ethnicity.	0	1	2	3	4
15	I have sought out service providers (e.g., doctors) in my community who are of my child's race or ethnicity.	0	1	2	3	4
16	I have provided opportunities for my child to establish relationships with adults who are racially or culturally similar to him/her.	0	1	2	3	4
17	I have tried to foster racial and ethnic pride in my child.	0	1	2	3	4
18	I have developed personal friendships with families and individuals who are racially similar to my child.	0	1	2	3	4
19	I have provided opportunities for my child to learn values and traditions associated with his/her birth culture.	0	1	2	3	4
20	I have provided opportunities for my child to learn current events and/or cultural trends of his/her place of birth.	0	1	2	3	4
21	I have included traditions from my child's birth culture in my family celebrations (e.g., ethnic holidays).	0	1	2	3	4
22	My child has attended a multiracial school.	0	1	2	3	4

<i>Since I adopted my child,</i>		Never	Rarely	Sometimes	Very Often	Always
23	I have provided opportunities for my child to learn the history of his/her race or ethnicity.	0	1	2	3	4
24	I have chosen child care providers, teachers or other role models similar to my child's race.	0	1	2	3	4
25	I have provided opportunities for my child to learn about the fine arts associated with his/her birth culture (e.g., music, dance, theater).	0	1	2	3	4

Have you experienced any “activities or events in relation to culture and race” that you believe were effective in raising your child? If so, please use the space below.

**(Instructions)** This is a questionnaire about your attitudes and parenting practices since you adopted your child. Your experiences may be unique in raising a child who is from a different race or ethnicity than you. Each of the statements reflects attitudes or parenting practices that may or may not describe you. There are no right or wrong answers, so please answer according to what really reflects your experience rather than what you think your experience should be.

□ For each item, please check the number that best describes your attitudes and parenting practices since you adopted your child.

□ **Important Note:** Please think ONLY about your oldest internationally adopted child between the ages of 3 to 18 years when you answer the items below.

<i>Since I adopted my child,</i>		Never	Rarely	Sometimes	Very Often	Always
1	I have thought about my feelings and attitudes about my child's race.	0	1	2	3	4
2	I have thought that parenting a child of another race is more complex than parenting a child who is racially similar.	0	1	2	3	4
3	I have thought about my feelings about interracial dating and marriage.	0	1	2	3	4
4	I have thought about how to help my child cope with discrimination, bias, and prejudices.	0	1	2	3	4
5	I have thought about my child's experience as a person of color.	0	1	2	3	4
6	I have not worried about over-sensitizing my child to racism.	0	1	2	3	4
7	I have considered my family to be multiracial.	0	1	2	3	4
8	I have thought my love is not enough to protect my child from the effects of bias or discrimination.	0	1	2	3	4
9	I have thought about how to help my child and I have different racial experiences.	0	1	2	3	4

<i>Since I adopted my child,</i>	Never	Rarely	Sometimes	Very Often	Always
10 I have thought about my motivation for adopting a child of a different race.	0	1	2	3	4
11 I have thought that my child will face racism and oppression in our society.	0	1	2	3	4

If you have thoughts or comments in relation to the 11 items above, would you share them? Please use the space below.

**(Instructions)** This is a questionnaire about your attitudes and parenting practices since you adopted your child. Your experiences may be unique in raising a child who is from a different race or ethnicity than you. Each of the statements reflects attitudes or parenting practices that may or may not describe you. There are no right or wrong answers, so please answer according to what really reflects your experience rather than what you think your experience should be.

For each item, please check the number that best describes your attitudes and parenting practices since you adopted your child.

**Important Note:** Please think ONLY about your oldest internationally adopted child between the ages of 3 to 18 years when you answer the items below.

<i>Since I adopted my child,</i>		Never	Rarely	Sometimes	Very Often	Always
1	I have taught my child a variety of coping strategies from which to choose when faced with prejudice, discrimination, or bias.	0	1	2	3	4
2	I have talked about racial issues with my child.	0	1	2	3	4
3	I have helped my child decide how to confront people who make racist comments.	0	1	2	3	4
4	I have responded to insensitive remarks from strangers about my child's race.	0	1	2	3	4
5	I have educated my child about racial awareness, prejudice, discrimination, and bias.	0	1	2	3	4
6	I have taught my child to recognize covert racism.	0	1	2	3	4
7	I have told my child about famous people or heroes of his/her race or ethnicity.	0	1	2	3	4
8	I have taught my child to recognize stereotypes associated with his/her race or ethnicity.	0	1	2	3	4
9	I have helped my child cope with his/her feelings about prejudice and discrimination that he/she has experienced.	0	1	2	3	4
10	I have responded to insensitive remarks from strangers about my child's adoption.	0	1	2	3	4

<i>Since I adopted my child,</i>		Never	Rarely	Sometimes	Very Often	Always
11	I have modeled, for my child, a strategy for addressing prejudice or racism directed toward my child or family.	0	1	2	3	4
12	I have responded to insensitive remarks from family, friends, or neighbors about my child's adoption.	0	1	2	3	4
13	I have responded to insensitive remarks from family, friends, or neighbors about my child's race.	0	1	2	3	4
14	I have sought support or advice about dealing with prejudice, discrimination, or bias from an adult who is racially similar to my child.	0	1	2	3	4
15	I have tried to raise my child's awareness about racism.	0	1	2	3	4
16	I have taught my child to recognize overt racism.	0	1	2	3	4

Would you share “your coping strategies” that you have “taught” your child to use or that you believe were effective in raising your child? Please use the space below.

**Part III: (Instructions)** This is a scale that examines the strength of your motivation and personal belief in your capabilities. Using the 1–5 scale below, please indicate how weak or strong your motivation and personal belief about your capabilities are. There are no right or wrong answers, so please answer according to **what really reflects the strength of your motivation and personal beliefs.**

<i>The strength of my personal motivation to:</i>		Very Weak	Weak	Moderate	Strong	Very Strong
1	...expend energy and effort to link my child to culture related to his/her race or ethnicity is ....	1	2	3	4	5
2	...persist in my efforts to connect to people who are of my child's race or ethnicity is....	1	2	3	4	5
3	...persist in my efforts to connect my child to people who are of my child's race or ethnicity is ....	1	2	3	4	5
4	...expend energy and effort to communicate with my child regarding racial differences is ....	1	2	3	4	5
5	...persist in my effort to communicate with my child about effectively coping with prejudice, bias, and discrimination is ....	1	2	3	4	5
<i>The strength of my personal belief in my capability to:</i>		Very Weak	Weak	Moderate	Strong	Very Strong
6	...actively involve my child in culture related to his or her race or ethnicity is ....	1	2	3	4	5
7	...connect with people who are of my child's race or ethnicity is ....	1	2	3	4	5
8	...connect my child with people who are of his or her race or ethnicity is....	1	2	3	4	5
9	...effectively communicate with my child regarding racial differences is ....	1	2	3	4	5
10	...gain knowledge and skills required for effective coping with prejudice, bias, and discrimination is ....	1	2	3	4	5
11	...parent a child who is racially different than myself is ...	1	2	3	4	5

**Part IV: (Instruction)** This questionnaire lists various attitudes of people. Please read each question carefully, would you place a tick in the most appropriate box next to each question?

		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
1	Everyone who works hard, no matter what race they are, has an equal chance to become rich.	1	2	3	4	5
2	Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.	1	2	3	4	5
3	It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.	1	2	3	4	5
4	Due to racial discrimination, programs such as affirmative action are necessary to help create equality.	1	2	3	4	5
5	Racism is a major problem in the U.S.	1	2	3	4	5
6	Race is very important in determining who is successful and who is not.	1	2	3	4	5
7	Racism may have been a problem in the past, it is not an important problem today.	1	2	3	4	5
8	Racial and ethnic minorities do not have the same opportunities as white people in the U.S.	1	2	3	4	5
9	White people in the U.S. are discriminated against because of the color of their skin.	1	2	3	4	5
10	Talking about racial issues causes unnecessary tension.	1	2	3	4	5
11	It is important for political leaders to talk about racism to help work through or solve society's problems.	1	2	3	4	5
12	White people in the U.S. have certain advantages because of the color of their skin.	1	2	3	4	5
13	Immigrants should try to fit into the culture and values of the U.S.	1	2	3	4	5
14	English should be the only official language in the U.S.	1	2	3	4	5

		Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
15	White people are more to blame for racial discrimination than racial and ethnic minorities.	1	2	3	4	5
16	Social policies, such as affirmative action, discriminate unfairly against white people.	1	2	3	4	5
17	It is important for public schools to teach about the history and contributions of racial and ethnic minorities.	1	2	3	4	5
18	Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.	1	2	3	4	5
19	Racial problems in the U.S. are rare, isolated situations.	1	2	3	4	5
20	Race plays an important role in who gets sent to prison.	1	2	3	4	5

**Part V: (Instructions)** Listed below is a list of statements concerning personal attitudes and traits. Read each item and decide how it pertains to you.

	True	False
1 It is sometimes hard for me to go on with my work if I am not encouraged.	T	F
2 I sometimes feel resentful when I don't get my way.	T	F
3 On a few occasions, I have given up doing something because I thought too little of my ability.	T	F
4 There have been times when I felt like rebelling against people in authority even though I knew they were right.	T	F
5 No matter who I'm talking to, I'm always a good listener.	T	F
6 There have been occasions when I took advantage of someone.	T	F
7 I'm always willing to admit it when I make a mistake.	T	F
8 I sometimes try to get even rather than forgive and forget.	T	F
9 I am always courteous, even to people who are disagreeable.	T	F
10 I have never been irked when people expressed ideas very different from my own.	T	F
11 There have been times when I was quite jealous of the good fortune of others.	T	F
12 I am sometimes irritated by people who ask favors of me.	T	F
13 I have never deliberately said something that hurts someone's feelings.	T	F

Thank you for your participation in this survey. If you have any comments or feedback about this survey, please use the space below.

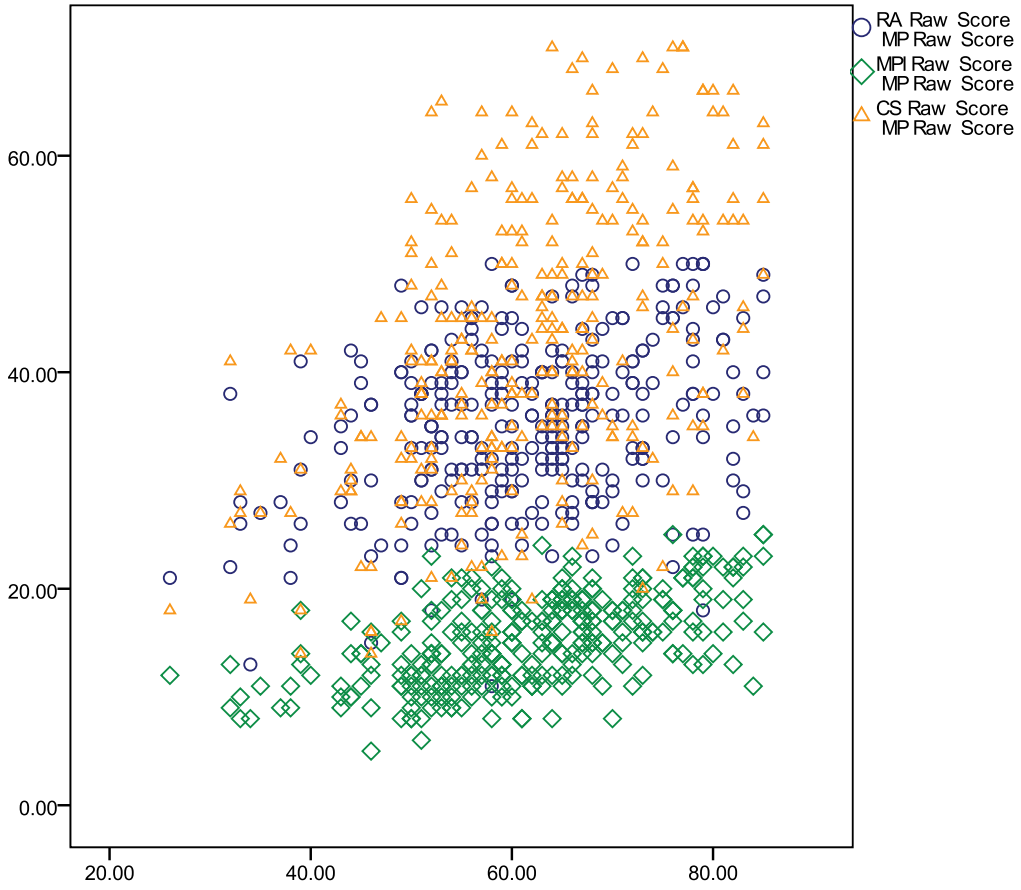
If you would like to share experiences about raising your child, please use the space below.

**Thank you for your participation!**

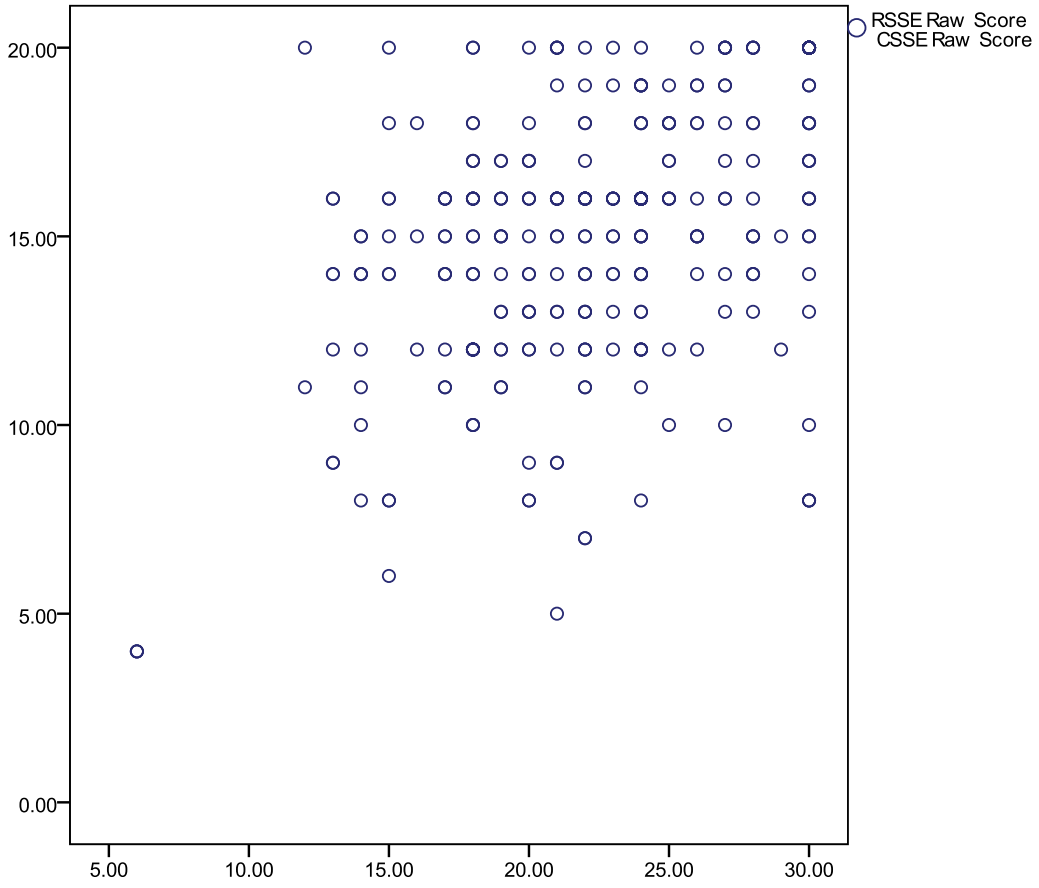
APPENDIX B

*Scatter Plot of Raw Scores*

*Scatter Plot of Raw Scores of the Transracial Adoption Parenting Scale (TAPS-R)*



Scatter Plot of Raw Scores of the Socialization Self-Efficacy Scale (SSES)



Scatter Plot of Raw Scores of the Cultural Competence and Socialization Self-Efficacy

