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Culturally Competent Parenting: A Test of Web-Based Training for Transracial Foster and Adoptive Parents

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COLLEGE OF HUMAN SCIENCES

CULTURALLY COMPETENT PARENTING:
A TEST OF WEB-BASED TRAINING FOR
TRANSRACIAL FOSTER AND ADOPTIVE PARENTS

By

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To my siblings, Kirsten, Katie, Anna, Willie, Kira, Anthony, and Vanessa.
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ABSTRACT

The study focused on testing a web-based parenting course called FosterParentCollege.com (FPC) *Culturally Competent Parenting* for parents who were fostering or adopting children transracially. Transracial parenting means parenting adopted or foster children who are of a different race or ethnicity than the parents. It is important for parents who are fostering or adopting transracially to learn about resources when it comes to culturally competent parenting due to the positive impact culturally competent parenting has on children. Research studies assessing the relationship between racial-ethnic socialization (culturally competent parenting is a type of racial-ethnic and cultural socialization) and adoptee outcomes have indicated that transracial children demonstrate positive outcomes such as better self-esteem and psychological adjustment when they receive racial-ethnic socialization. This study utilized a mixed methods pre-test post-test treatment and control group design. The purpose was to determine if there was a difference in parent scores on openness to cultural receptivity after completing the FosterParentCollege.com (FPC) *Culturally Competent Parenting* course in comparison to parents assigned the control group. Cultural receptivity is defined as the effort that parents are willing to put forth to learn about culturally competent parenting. Additionally, parents who participated in the treatment course completed two-month follow-up interviews to assess if they self-reported applying techniques learned from the culturally competent parenting course. There was no follow-up for the control group. Results of the study indicated that parents enrolled in the treatment course had significantly higher scores for openness to cultural receptivity after completing the course than before. Themes identified in follow-up qualitative interviews, such as the course being a good reminder, indicated parents' efforts to learn more about cultural competency. Implications and limitations are discussed.

CHAPTER 1

INTRODUCTION

Background of the Problem

According to the U.S. Census Bureau (2010), more than 25% of adoptions are transracial and the number of transracial adoptions continues to rise. In 2007, of the 500,000 children in foster care about 115,000 were ready to be adopted. In 2004, about 38% of children available to be adopted were African American, 2% Alaska Native, 14% Hispanic, 38% White, and an unknown percentage of Asian American children (U.S. Commission on Civil Rights, 2010). According to the U.S. Census Bureau (2010), about 78% of adoptive parents are White (U.S. Census Bureau, 2010), and transracially adoptive parents may not have knowledge or awareness of racial-ethnic socialization (Vonk & Angaran, 2001). Transracial adoption is the placement of a child of a race or ethnic group with parents of another race or ethnic group (Child Welfare Information Gateway, 2017). Racial-ethnic socialization is the practice of parents implementing culturally and racially aware parenting strategies with their transracially adopted children (Lee, 2003). Research analyzing the impact of racial-ethnic socialization of transracially adopted children has indicated that youth have better self-esteem (Ferrari, Ranierir, Barni, & Rosnati, 2015; Mohanty, 2013; Mohanty, Keokse, & Sales, 2008) and personal growth (Basow, Lilley, Bookwala, & McGillicuddy-DeLisi, 2008) when they experience racial-ethnic socialization in transracially adoptive families. Although some research indicates that youth self-esteem without racial-ethnic socialization experiences is similar to youth self-esteem with racial-ethnic socialization experiences (Andujo, 1988; Friedlander, Larney, Skau, Hotlaing, Cutting, &

Schwam, 2000), literature also indicates that youth ethnic identity is lower without racial-ethnic socialization experiences (Andujo, 1988; Butler-Sweet, 2011). Therefore, it is important for parents to be aware of and educated about racial-ethnic socialization.

Studies assessing the factors associated with transracial parenting practices of racial-ethnic socialization have found that parent's self-efficacy with socialization (Berbery & O'Brien, 2011), comfort with validating their child's experiences of racism (Crolley-Simic & Vonk, 2008; Smith & Juarez, 2013), personal beliefs (Lee, Grotevant, Hellerstendt, Gunnar, & The Minnesota International Adoption Project Team, 2006), identity with White culture (Berbery & O'Brien, 2011), and color-blind attitudes (Lee et al., 2006) impact whether or not parents practice racial-ethnic socialization. Existing research shows that reasons parents do not implement practices of racial-ethnic socialization include that they have not received education, resources, or training about racial-ethnic socialization techniques such as culturally competent parenting (Vonk & Angaran, 2003). Additionally, parents report having a fear of harming their children by acknowledging differences in race (Smith & Juarez, 2013).

Cultural receptivity is a form of racial-ethnic and cultural socialization that involves parents putting forth the effort to learn and seek help for culturally competent parenting practices with transracial foster and adoptive youth (Coakley & Orme, 2006). Vonk and Angaran (2003) conducted a study of foster care and adoption agencies implementation of culturally competent parent education for transracial foster care and adoptive parents. Out of the agencies assessed in the study, 157 included transracial foster care and adoption placements, and 87 (55%) of those agencies provided resources to parents about culturally competent parenting techniques (Vonk & Angaran, 2003). Literature assessing parent perspectives of culturally competent parenting resources found that parents who foster or adopt transracially reported resources such as classes

or support groups on culturally competent parenting techniques would be helpful (Vidal de Haymes & Simon, 2003). In regards to the existing available resources on culturally competent parenting, parents reported wanting additional support through training or support groups after adopting or fostering (Vonk & Angaran, 2003). Due to the important role that cultural competence plays in transracial adoption and foster care, and parent reports of requesting additional support, it is important that parents be provided with resources.

Purpose of the Study

Existing literature on resources about racial-ethnic socialization in transracial families includes educating White parents to recognize the emotional process (feelings of guilt, anxiety, fear, shame) involved with becoming aware of racism as a White person (Berbery & O'Brien, 2011). Other literature on training resources have included agency social workers providing resources they collected from national conferences and workshops, parenting classes that included role plays and group activities, and direct conversations that parents had with agency or foster care workers (Vonk & Angaran, 2003). One pilot study included a 3-hour culturally competent parent training program that provided parents with in-person information about being aware of racial differences, coping skills for dealing with racism, and family planning for participating in cultural and racial activities (Vonk & Angaran, 2001). Results of the pilot study showed parents multicultural planning scores significantly increased from before the intervention to after the intervention. This pilot study is the only known assessment of a culturally competent parent training program for transracially adoptive parents (Vonk & Angaran, 2001). Additionally, there are no known assessments of online interventions for transracially adoptive parents. Due to the positive outcomes indicated for children who receive racial-ethnic socialization from their parents (Basow et al., 2008; Ferrari et al., 2008), and parents expressing

need for additional training and resources, the purpose of this study was to assess a parent education program called FosterParentCollege.com (FPC) *Culturally Competent Parenting*, informing parents about culturally competent practices to determine if it increased parents' cultural receptivity.

Research Questions and Hypotheses

This study aimed to address the following research questions and hypotheses:

- 1.) Research Question #1: Does parent openness to cultural receptivity change after completing the FPC *Culturally Competent Parenting* course?
 - a. Hypothesis 1: Parent openness to cultural receptivity will be significantly higher at post-test in comparison to levels of openness at pre-test for parents in the treatment group.
 - b. Hypothesis 2: Parent openness to cultural receptivity at post-test will be significantly higher for parents who participated in the treatment group compared to parents who participated in the control group.
- 2.) Research Question #2: How do parent scores on openness to cultural receptivity and beliefs regarding blatant racial issues compare?
 - a. Hypothesis 3: Parent openness to cultural receptivity at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
 - b. Hypothesis 4: Parent beliefs regarding blatant racial issues at pre-test will not be significantly different for parents who participated in the

treatment group compared to parents who participated in the control group.

- 3.) Research Question #3: To what extent do parents self-report applying techniques from the FPC *Culturally Competent Parenting* course at follow-up?

Definition of Terms

- 1.) Transracial adoption: Adoption involving the placement of a child of a race or ethnic group with parents of another race or ethnic group (Child Welfare Information Gateway, 2017).
- 2.) Racial-ethnic socialization: Process of socializing children with their race and/or ethnicity, including discussions about racial pride, racial-ethnic identity, and coping skills for dealing with racism and other forms of racial oppression (Berbery & O'Brien, 2007; Lee, 2003).
- 3.) Cultural socialization: Encouragement of participation in cultural values, beliefs, traditions, and practices (Lee et al., 2006).
- 4.) Cultural competence in parenting: The knowledge, attitude, and skills necessary to facilitate the development of a child's racial and cultural identity (Vonk & Angaran, 2001). For purposes of this study, cultural competence in parenting is knowledge of strategies and techniques of racial-ethnic and cultural socialization that parents implement with their transracially adoptive children.
- 5.) Cultural receptivity in parenting: Self-reported efforts in parenting to learn and seek help for culturally competent parenting practices (Coakley & Orme, 2006).

CHAPTER 2

LITERATURE REVIEW

Studies assessing how racial-ethnic socialization impacts transracially adopted children have reported many beneficial outcomes for transracially adopted youth. These outcomes include lower delinquency behaviors (Anderson, Lee, Rueter, & Kim, 2015), better psychological wellbeing when mediated by adoptive identity (Mohanty, 2013), and higher self-esteem when mediated by adoptive identity (Mohanty, et. al., 2008). However, research suggests that for parents who do not practice racial-ethnic socialization or culturally competent parenting, it is because parents have color-blind attitudes (Lee et al., 2006), are fearful of harming their child (Smith & Juarez, 2013), and have not received the necessary support, education, or resources (Vonk & Angaran, 2003). Of the culturally competent parent training programs that do exist, there are many educational resources that parents report finding helpful such as being able to speak with an adoption agency employee about culturally competent parenting issues, involvement in support groups, and activities that included role-plays of real life scenarios that could be experienced in a transracially adoptive family (Vonk & Angaran, 2003). Parents have suggested additional resources that would also be helpful include classes on culturally competent parenting techniques (Vidal de Haymes & Simon, 2003).

An online course that provides education for transracial foster and adoptive parents about culturally competent parenting exists and was developed by the FosterParentCollege.com Company. This course educates parents about the importance of culturally competent parenting, provides example scenarios of transracial foster children encountering racial oppression, and strategies and techniques that parents can implement to support their children (Coakley, 2017; White, 2017). The purpose of this literature review is to review relevant research on racial-ethnic

socialization, culturally competent parenting practices, existing web-based training programs, research on FosterParentCollege.com courses, and existing educational programs for transracially adoptive parents. Bronfenbrenner's Ecological Theory and the Cultural Competency in Transcultural Parenting framework will be utilized to support this study.

Theoretical Framework: Bronfenbrenner's Ecological Perspective

Bronfenbrenner's Ecological Theory is a perspective for studying human development. It focuses on individual human growth, the impact that the environment has on the individual, and the relationship between individual growth and environmental impact (Bronfenbrenner, 1979). Bronfenbrenner (1979) describes levels of these relationships beginning with the individual's primary context. For purposes of this study, Bronfenbrenner's Ecological Theory as he describes it in his book titled *The Ecology of Human Development: Experiments by Nature and Design* as well as the model he describes in the context of the family system (Bronfenbrenner, 1986) was the framework used to support this study. According to Bronfenbrenner (1986), an individual's primary context includes their home, school, or another primary setting in which development takes place. The relationship between each of these individual's settings is important to consider (e.g. relationship between school and home). The relationships between each primary setting is the second level of this perspective. The third level includes events that influence the individual in each setting and how those will shape the individual's development. Something that will have an impact on all three levels is the individual's culture. According to Bronfenbrenner, each culture is organized differently and that organization impacts the three levels. Any change in culture also changes the three levels for the individual (Bronfenbrenner, 1979). Bronfenbrenner also refers to this as a process, specifically if a change is to occur in the macrosystem of an individual's environment, for instance, it will effect change in the microsystem and in their

individual experience as well (Bronfenbrenner, 1979). The following are a list of key terms according to Bronfenbrenner (1979; 1986). These terms will be connected to the current study:

- ***Ecology of human development-*** The reciprocity involved between the growth of the individual and the change occurring in their ecological environment.
- ***Ecological environment-*** The micro-, meso-, exo-, and macrosystems that are levels embedded within one another.
- ***Microsystem-*** The routine experiences of a growing individual in their primary setting. A primary setting can include home, school, day care, etc.
- ***Mesosystem-*** The relationship between two of more primary settings of the individual.
- ***Exosystem-*** Events that impact the individual's primary settings, or an individual's primary setting that impacts events.
- ***Macrosystem-*** The culture or subculture that impacts the organization and structure of the micro-, meso-, and exosystems.
- ***Ecological transition-*** An individual's ecological environment is impacted by a change occurring in their primary settings.
- ***Human development/Chronosystem-*** The change that occurs in an individual over a period of time impacted by the change occurring in the individual's ecological environment.

Bronfenbrenner (1986) also discusses Ecological Theory from the perspective of the family as a primary setting. Specifically, he discusses a philosophy for how family relationships are impacted by outside influences in their family's ecological environment. The family is the primary setting for human development, and in the mesosystem experiences that occur in the family's other primary settings can have an impact on the family, and the family can have an

impact on those other primary settings. For example, experiences that occur within the family's home can impact the child at school. In the exosystem, an event impacting the child's parents' primary settings can then have an impact on the child. Additionally, the culture of the macrosystem also has an impact on the family and the individual's ecological environment.

Bronfenbrenner's Ecological Theory (Bronfenbrenner, 1979; 1986) connects to the current study on a test of a web-based parenting education program about culturally competent parenting because the theory provides an organizational schema for understanding how person-environment interactions are complex and multilayered. Transracial foster and adoptive parents are a part of their child's primary setting. What occurs in the child's primary setting will impact the child's microsystem. If the child's parents are receiving education about culturally competent parenting that has the potential to increase their parents' effort to practice culturally competent parenting techniques, including racial-ethnic socialization, then this will impact the child's microsystem. The culturally competent parent education course took place in the child's exosystem, or an event that is occurring to the child's parent's primary setting. For instance, the techniques learned in the course may impact the parents' primary setting if parents are more willing to put forth effort to practice culturally competent parenting. If parents practice culturally competent parenting, this would change their child's primary setting through progressively more complex interactions between the parent and the child, which would then lead to more complex interactions between the child and the objects and symbols in their environment. Additionally, key points of the course included encouraging parents to implement practices pertinent to their child's race and culture such as taking their child to a barber or hairdresser who would know how to do their child's hair, participating in significant events that are important to the child's racial and cultural identity, fostering an environment where the child is encouraged to learn

about the history and traditions of their race and culture, having friends of the child's race, and validating the child's experiences of racial discrimination (Coakley, 2017; White, 2017). These are all important modules included in the web-based course and would also be a part of the child's culture, which would then impact their macrosystem if they are able to engage and participate in important aspects of their race and culture. Additionally, as parents learn about cultural competence, this may impact their effort that they put forth to learn about their child's race and culture, which would also impact the parent's macrosystem if they are engaging more in their child's race and culture, which will then influence the parent's microsystem as well. This would also be considered an ecological transition, if parents were to implement culturally competent parenting techniques it would be a change in their current ecological environment as well as their child's ecological environment. Over a period of time, this would have an impact on the child's chronosystem (Bronfenbrenner, 1979; 1986).

Other studies on racial-ethnic socialization in transracially adoptive families have utilized Bronfenbrenner's Ecological Theory as a framework for supporting their research. For example, Ung, Harris O'Connor, and Pillidge (2012) suggest that racial identity is interconnected to all settings in an adoptee's ecological environment due to the impact that racism from the societal setting can have on an individual. The authors suggest that racial identity is something that is not only shaped by each level of a person's ecological environment, but also the individual's racial identity can impact their ecological environment (through a reciprocal relationship). Mohanty and Newhill (2006) cite Ecological Theory in their review of research assessing the adjustment of international adoptees. The authors suggest that based upon their review, there are protective factors in the adoptee's ecological environment that assist the adoptee during experiences of discrimination, racism, and prejudice. Specifically, they found that parent cultural competence

helped to serve as a protective factor for adoptee negative outcomes and increased adoptee ethnic identity. Ethnic identity was also found to be a protective factor for adoptees who experienced racial discrimination (Mohanty & Newhill, 2006). Johnston, Swim, Saltsman, Deater-Deckard, and Petrill (2007) also utilized Ecological Theory to discuss how the family serves as a primary setting for socializing a child and has a greater impact on child development than the child's other primary settings such as daycare or school. These authors used Ecological Theory to support their study assessing predictors of mother's practices of racial, ethnic, and cultural socialization practices and child outcomes. Findings of the study showed that higher experiences of racial-ethnic socialization resulted in lower externalizing behaviors in children (Johnston et al., 2007). Zuñiga discusses the theory in his review on transracial adoption stating, "If the family denies the importance of the child's racial/ethnic identity, consistent communication about that identity will be absent" (1991, p. 21), when explaining how the child's primary settings is impacted by family communication. Bronfenbrenner's Ecological Theory was utilized in each study as a framework to support how events that occur in the adoptee's primary setting (e.g. parent cultural competence, ethnic identity, experiences of racial-ethnic socialization) impact the child's development. In each study, these events either served as a protective factor for the adoptee experiencing discrimination (Mohanty & Newhill, 2006), or resulted in positive outcomes such as lower externalizing behaviors (Johnston et al., 2007). Based upon extant research, Bronfenbrenner's Ecological Theory serves as a strong framework that supports the premise of study, and helps us to understand how culturally competent parenting education can influence a parent's primary setting, the child's microsystem, and the child's individual development.

Additional Theoretical Framework: Cultural Competence in Transcultural Parenting

This study also utilized concepts from the Theory of Cultural Competence in Transcultural Parenting. This theory was developed by Coakley and Buehler (2008) as a conceptual model for transracial foster and adoptive parents. The theory takes into consideration the racial and cultural differences in transracial families and the significance of educating parents about their child's culture and race. Additionally, it emphasizes the importance of parents receiving resources for becoming more culturally competent before or while fostering or adopting a child transracially. This framework considers the level of awareness that parents have when beginning to learn about cultural competency. For example, if a parent is very aware of the differences in race and culture and the needs that their child may have to grow in their racial and cultural development, then they would need less training and resources compared to a parent who has no knowledge about cultural competency and needs more resources and training.

This theory fits well with Bronfenbrenner's Ecological Theory (1979; 1986) because it takes into consideration how race and culture organizes the three levels of an individual's ecological environment. According to Bronfenbrenner (1979), culture is a part of an individual's macrosystem, and the macrosystem helps to structure an individual's primary settings. Cultural Competence in Transcultural Parenting takes into consideration the level of awareness that parents have about cultural competency in transracial parenting. This level of awareness will impact the degree to which parents practice culturally competent parenting techniques to foster the child's racial and cultural identity. The degree to which parents practice culturally competent parenting is a part of the culture of their macrosystem, and the culture of the parent's macrosystem impacts the culture of their child's macrosystem. This influence is also a part of the child's exosystem because the culture in the parent's macrosystem impacts what is occurring in

the parent's microsystem, and the parent's microsystem is a part of the child's exosystem (Bronfenbrenner, 1986). The following are terms relevant to Cultural Competence in Transcultural Parenting theory (Coakley & Buehler, 2008). The relevance of these terms to the current study will be explained:

- ***Culture-*** The history, tradition, values, and social expectations important to a group of people.
- ***Cultural receptivity-*** Parent's openness to learning and engaging in transcultural parenting techniques.
- ***Cultural learning-*** The support and services necessary to educate parents about cultural competence.
- ***Cultural development-*** The process of children developing identity with their birth culture through behaviors and social skills.

This framework fits with the current study testing a web-based course about culturally competent parenting because the course educates parents about the importance of their child's race and culture. It is a cultural learning course that encourages parents to become aware of cultural competency. The key points covered in the course could impact parents' cultural receptivity, or effort to engage in culturally competent parenting techniques. Parents' cultural receptivity will impact their child's cultural development. Coakley and Buehler (2008) also define cultural competency as "valuing diverse cultures, changing one's view about diverse cultures, learning about different cultures, and understanding the social interactions between foster parents and children of different cultures" (p. 420). The developer of Cultural Competence in Transcultural Parenting also used parts of the framework to develop the *Cultural Receptivity in Fostering* measure used in this study. Additionally, the author of this framework, Tanya

Coakley, helped to develop the FPC *Culturally Competent Parenting* course tested in this study, and guides parents through the course as they learn techniques from case examples (Coakley, 2017). Some terms from this theory will also be utilized to explain findings of this study.

Cultural Competence in Transcultural Parenting theory was used in a qualitative study of transracial foster parents by Daniel (2011). The author cites this theory as a way for explaining how parents can gain education about cultural competency through training. In the qualitative interviews assessing parents' experiences of culturally competent parenting training, some parents stressed wanting more training, asking for spaces at their local CPS offices where they could participate in group sessions with professionals who could talk to them about cultural competency, and cultural resources for their child (Daniel, 2011). This theory was utilized as a framework to support parents expressing what they needed in order to become more culturally competent. Due to the Cultural Competence in Transcultural Parenting theory being used to support resources that parents need in order to gain awareness, and the framework being related to the measure utilized for this study, this theory was also a relevant framework to support and explain results of this study.

Racial-Ethnic Socialization

Child Outcomes in Ethnic Minority Families. Literature on racial minority youth has found that experiences of racial discrimination can lead to increased anxiety with internalized racism (Graham, West, Martinez, & Roemer, 2016), social anxiety (Douglas, Mirpuri, English, & Yip, 2015), and traumatic stress and depressive symptoms (Torres & Vallejo, 2015). Research analyzing youth coping with racial discrimination found that when youth encounter experiences of racial discrimination, coping strategies and self-esteem impact one another bi-directionally (Umaña-Taylor, Vargas-Chanes, Garcia, & Gonzales-Backen, 2008). Additionally, ethnic

identity has been found to lead to better youth outcomes such as self-esteem (Umaña-Taylor & Updegraff, 2007). Racial-ethnic socialization is a practice many racial minority families utilize to prepare youth for bias, educate about racial and cultural history, and validate experiences of oppression (Hughes et al., 2006). Literature assessing the impact that racial-ethnic socialization has on youth indicates stronger ethnic-racial identity (Reynolds, et al., 2016), higher self-esteem (Harris-Britt, Valrie, Kurtz-Costes, & Rowley, 2007), and academic performance (Smith, Atkins, & Connell, 2003). Due to the important role that racial-ethnic socialization plays in minority families, and the effects that racism has on youth, it is important to consider how racial-ethnic socialization and culturally competent parenting impacts transracial adoptees in transracial families.

Parent Practices and Adoptee Outcomes. Many White transracially adoptive parents do not practice racial-ethnic and cultural socialization because they believe it would be harmful to their children (Smith & Juarez, 2013). Studies assessing transracially adopted children as adolescents and adults suggest that youth may be at increased risk of mental health problems, delinquent behavior, and internalizing issues because of the loss of birth culture (Basow et al., 2008; & McGillicuddy-DeLisi, 2008; Friedlander et al., 2000). Racial-ethnic socialization has been found to have an impact on the ethnic identity development of transracial youth, helping youth cope with loss of birth culture (DeBerry, Scarr, & Weinberg, 1996).

When it comes to the current state of empirical knowledge of the associations between racial-ethnic/cultural socialization and adoptee outcomes, multiple studies have found positive adoptee outcomes due to parent racial-ethnic/cultural socialization practices (Basow et al., 2008; DeBerry et al., 1996; Ferrari et al., 2015; Leigh, Smith, Hrapczynski, & Riley, 2013; Mohanty, 2013; Mohanty et al., 2008; Soel, Hyung, Lee, Park, & Kyeong, 2015; Yoon, 2004). These

adoptivee outcomes include higher levels of self-esteem (Ferrari et al., 2015; Mohanty 2013; Mohanty et al., 2008), decreased discrimination stress (Leigh et al., 2013), positive well-being (Yoon, 2004), psychological adjustment (DeBerry et al., 1996), and better school adjustment (Soel et al., 2015). For these outcomes, parent racial-ethnic/cultural socialization practices included discussing preparation for discrimination, encouraging youth to be around others of their race and culture, encouraging youth to participate in traditions and activities of their culture (e.g., read books about their culture, learn history), and having friends of their race and culture (Basow et al., 2008; DeBerry et al., 1996; Ferrari et al., 2015; Leigh et al., 2013; Mohanty, 2013; Mohanty et al., 2008; Soel et al., 2015; Yoon, 2004). Additional studies assessing parent socialization practices and child outcomes include important findings such as decreased delinquency rates when families acknowledged racial differences (Anderson et al., 2015), and healthy ethnic identity with parents practicing ethnic socialization, and living in diverse areas (Andujo, 1988).

Andujo (1988) assessed the racial-ethnic socialization of adoptees in same-race families compared to transracial adoptees. The study assessed the difference in means in use of adoptees ethnic terminology between Mexican American adoptees who were adopted by same-race parents and Mexican American adoptees adopted by White parents. Seventy-three percent of adoptees who were adopted by same-race parents were more likely to identify themselves as Mexican American (Andujo, 1988). Zero percent of Mexican American adoptees adopted by White parents identified themselves as Mexican American, but 73% identified as American. This study shows that parents who are racial minorities and adopt children of the same race have children who are more likely to identify with their ethnic identity than transracial children adopted by White parents (Andujo, 1988).

Transracial Adoptees Bicultural Identities. Some studies on transracially adopted youth suggest that due to adoptees being adopted by White parents and being a racial minority, transracially adopted youth are more likely to have a bicultural identity. Samuels (2010) assessed the identity of 25 Black, and Black-White mixed adoptees as adults who were adopted by White parents. The study assessed data from an existing study conducted in 1998 that interviewed adoptees about their adoption, if they knew anything about their birth parents, how adoptees were racially and culturally socialized, and if and how their identities had changed. The researcher applied an extended case method and grounded theory approach to the transcribed interviews, and transcripts were double coded with a team of researchers. Resultant themes revealed “claiming Whiteness culturally,” “learning to be Black from peers,” “biological pathways to authentic Black kinship,” and “bicultural kinship.” Adoptees expressed experiencing racism in their neighborhoods and sometimes within their families, sometimes not being accepted by Black peers for having White parents, and not feeling completely a part of their Black peer community. A lot of adoptees expressed not feeling accepted by their families, but also not feeling accepted by their Black peers. Researchers expressed a need for parents to be educated about their child having a bicultural identity and the racial-ethnic socialization techniques necessary to foster that identity (Samuels, 2010).

Thomas and Tessler (2007) conducted another study assessing parent’s bicultural socialization practices. The study was a longitudinal design that included questionnaires about parent bicultural socialization practices, Chinese cultural competence, and parent report of their child’s cultural learning, behavior, and self-esteem. Researchers found that parents’ attitudes about Chinese cultural socialization practices were not significantly different over time. However, parents who lived in communities with a higher percentage of Asian residents were

more likely to have Chinese Cultural Competency. The authors explained the implications of these results identify a need that parents live in more diverse areas and have friends of their children's culture in order to be more aware of bicultural socialization practices (Thomas & Tessler, 2007).

Parent Practices in Transracially Adoptive Families. Literature about parent practices of racial-ethnic socialization include assessing what influences parents to practice socialization, parent attitudes and beliefs, and specific practices that parents have implemented (Berbery & O'Brien, 2011; Crolley-Simic & Vonk, 2008; Lee et al., 2006). Berbery and O'Brien (2011) assessed how White racial identity in transracially adoptive parents impacted their cultural and racial socialization beliefs, self-efficacy, and racial-ethnic socialization behaviors with their children. The study included 200 White adoptive parents who adopted Asian children. Participants answered web-based survey questions that included questions about White racial identity, self-efficacy, and racial-ethnic practices. Specific measures used in the study included the *White Racial Identity Attitudes Scale* (Helms, 1990, as cited in Berbery & O'Brien, 2011), *Cultural and Racial Socialization Beliefs* (Massatti, Vonk, & Gregoire, 2004, as cited in Berbery & O'Brien, 2011), *Cultural Socialization Self-Efficacy* and *Racial Socialization Self-Efficacy* (researcher created), and *Cultural and Racial Socialization Behaviors* (Johnston et al., 2007, as cited in Berbery & O'Brien, 2011). Regression analysis was performed and White racial identity did not predict cultural socialization behaviors, but beliefs in cultural socialization did significantly predict cultural socialization behaviors. Other regression analyses findings included cultural and racial socialization self-efficacy did not predict socialization behaviors, but beliefs in racial socialization significantly predicted racial socialization behaviors. Findings indicated that parents with beliefs about the importance of cultural and racial socialization were more

likely to practice socialization. Additionally, among parents who had strong White identity, meaning not acknowledging racism or validating other people's experiences of racism, then socialization practices were less likely to occur (Berbery & O'Brien, 2011).

Another study assessing parent practices of socialization included qualitative interviews with eight White adoptive mothers who transracially adopted Asian children who lived in their home for at least five years (Crolley-Simic & Vonk, 2008). Mothers were interviewed using a semi-structured interview guide that included questions about their view of their role when it comes to racial socialization of their children. A basic qualitative analysis was used to analyze data (Merriam, 1998, as cited in Crolley-Simic & Vonk, 2008). Researchers described implementing this method by analyzing White parent reports of their experiences implementing racial and cultural socialization. Coding of the data revealed four common themes including "families like ours, visiting culture, invested in culture, and diverse life" (Crolley-Simic & Vonk, 2008, p. 309). Each theme finding was a different level of cultural competence and socialization practices. The theme "families like ours" was expressed by three mothers who held a more "color blind" attitude and did not validate their children's experiences of racial bullying. "Visiting culture" was expressed by three other mothers who described implementing culture into their child's life through food, festivities, and education about culture. "Invested in culture" was described by one mother who reported including culture as an everyday part of her child's life. The sentiment of "diverse life" was captured by one other interviewee whose family consistently spent time with people of many other races and cultures, reportedly empowering her children as well as other racial groups. Overall, findings indicated that of the mothers who participated in the study, there were more mothers who were either hesitant to discuss race and culture ("families like ours") or who incorporated race and culture into their child's life

sometimes (“visiting culture”). Less mothers who participated in the study valued practices that would be considered racial-ethnic socialization (“invested in culture” and “diverse life”).

Implications speak to the importance of providing transracially adopting parents with more knowledge and education about the importance of racial-ethnic socialization.

Lee et al. (2006) assessed how parents’ color-blind attitudes impacted enculturation and racialization practices. Participants included 761 parents who answered mailed surveys on color-blind attitudes, enculturation parenting beliefs, racialization parenting beliefs, enculturation behaviors, and racialization behaviors. Multiple regression analysis found enculturation and racialization parenting beliefs mediated the relationship between racial attitudes and parenting behaviors. Therefore, parents who had minimal color-blind attitudes were likely to practice racial and cultural socialization (Lee et al., 2006). The findings of the study conducted by Lee et al. (2006) also demonstrated the need to educate parents on cultural competence and acknowledging their own beliefs. Parenting beliefs can have an impact on parents’ behaviors of racial-ethnic socialization with their children. The research conducted by Lee et al. (2006) also supports the need for parents to receive resources for education and training on cultural competency.

Parent identity with White culture, and beliefs about the importance of racial and cultural socialization impact whether or not parents are more likely to practice racial-ethnic socialization strategies (Berbery & O’Brien, 2011). The degree to which parents are aware of cultural competence and racial-ethnic socialization impacts whether or not they are more likely to practice racial-ethnic socialization (Berbery & O’Brien, 2011), and parents with low color-blind attitudes are also more likely to practice racial-ethnic socialization (Lee et al., 2006). It is clear that a lack of education and awareness on racial-ethnic socialization, and parents’ personal beliefs impact parent practices of culturally competent parenting (Berbery & O’Brien, 2011;

Berbery & O'Brien, 2011; Lee et al., 2006). Therefore, additional resources and educational support for parents like the FPC *Culturally Competent Parenting* course would be a beneficial opportunity for parents who were wanting additional resources.

Research on Web-Based FosterParentCollege.com Parent Training Programs

FPC has 56 online parent training courses, and ten of their courses are also offered in Spanish (White, 2017). Three of these courses have been tested and results published in peer reviewed journals (Pacifici, Delaney, White, Cummings, & Nelson, 2005; Pacifici, Delaney, White, Nelson, & Cummings, 2006; Delaney, Nelson, Pacifici, White & Keefer Smalley, 2012). Specifically, Pacifici et al. (2005) assessed an FPC course called *Anger Outbursts*. This course educated parents about child tantrums, aggressive behaviors toward peers, anger directed toward the parents, and spontaneous anger outbursts. During the course viewed through a DVD video sent to the parents' home addresses (this course is now an online course on the FPC website), participants were directed through content modules. The content modules included an expert on the subject informing participants about effective parenting strategies to use when the child displays these behaviors using role plays and example situations. Seventy-four practicing foster parents were assigned to a control or trial group. Parents were then administered a pre-test measure of parent knowledge of anger outbursts, and parent perceptions of child anger. Parents in the trial group then had four weeks to complete the *Anger Outbursts* course viewed on DVD. Parents in the control group were not assigned anything. After the course, parents were administered post-test measures of parent knowledge and parent perceptions. Results of the study showed that parent knowledge and parent perceptions were significantly higher in the trial group at post-test when compared to the control group (Pacifici et al., 2005).

Another study determined the effectiveness of two online FPC courses called *Lying* and *Sexualized Behavior*. Each course educated parents on effective parenting strategies to use for each topic through role plays and instruction. Ninety-seven practicing foster parents were randomly assigned to two different intervention groups (Group A and Group B). Parents in Group A participated in the *Lying* course first and then participated in the *Sexualized Behavior* course. Participants in Group B took the courses in the opposite order (Pacifici et al., 2006). All parents completed pre-course measures on parent knowledge and parent perception of the topics of each one of the courses. Parents then completed each course over a period of one week per course. Before taking the second course, parents completed the same measures that were completed pre-course. Parents then participated in completing measures for the other course after they completed the second course. Findings from the study showed that parents in each trial group had significantly increased knowledge on the *Lying* course content after taking the course in comparison to before. While there was no significant difference in knowledge on *Sexualized Behavior* course content for parents in both groups, there was an increase in overall knowledge from before the course to after the course in both parent groups (Pacifici et al., 2006).

Another study on a FPC online courses compared the effectiveness of the online course *Child Abuse and Neglect* and the course taught in person (Delaney et al., 2012). Ninety-two foster parents were randomly assigned to the online course and the in person class, and there were 41 participants in the treatment group, and 51 participants in the comparison group. The online course educated parents about child maltreatment, understanding the child's experiences, and how to recognize signs of child abuse that need to be reported. The in person comparison course covered the same material. Parents completed pre- and post-test measures of knowledge of child abuse and neglect, empathy, and perspective taking. Results of the research showed that

parents participating in the online version of the course had significantly increased knowledge of child abuse and neglect in comparison to the in person training group. There was no significant difference in empathy and perspective taking in both groups (Delaney et al., 2012). The findings of these studies show that FPC courses that have been assessed do increase parent knowledge and perceptions of the topics they are learning about (Delaney et al., 2012; Pacifici et al., 2005; Pacifici et al., 2006). Due to the educational benefits that these courses provide to parents, the FPC *Culturally Competent Parenting* online course should also be assessed for how it impacts parent awareness of cultural competence and receptivity.

Tests of Other Web-Based Parent Training Programs. Efficacy studies of web-based couple, parent, and family educational programs have shown that online resources can benefit families and couples and increase knowledge on the topic being educated about (Gelatt, Adler-Baeder, & Seely, 2010; Kalinka, Fincham, & Hirsch, 2012). A study conducted on the efficacy of an online program administered for stepfamilies included similar online video content that FPC courses include (Gelatt et al., 2010). The program called *Parenting Toolkit: Skills for Stepfamilies* included videos about behavior modeling for both parents and youth ages 11-15. The web-based videos include nine topics for stepfamilies such as step parenting skill development, child adjustment, stepsibling conflict, and household rules. Parents completed pre-test and post-test measures that included multiple measures on domains of parenting, family adjustment, and couple relationship (e.g. parenting attitudes and beliefs, parent self-efficacy, adjustment to living as a stepfamily, and parenting as a couple). Three hundred stepfamilies were randomized into treatment or control groups. The control group was asked to complete the pre-test and post-test measures, and was allowed to participate in the program after measures were completed. Findings indicated that there were significant changes within subjects in the

intervention group for measures on the domains of parenting, family, and couple relationships (Gelatt et al., 2010). This study supports the hypothesis that web-based parent training programs can help to increase parent awareness about parenting skills.

Another study assessing the efficacy of a couple relationship skills course was also found to be helpful to expectant parents. Specifically, Kalinka et al. (2012) determined the efficacy of an online marriage and relationship program. Seventy-nine couples who were trying to conceive, pregnant, or parenting an infant were randomly assigned to trial and control groups. Both the intervention and control groups participated in pre-test and post-test measures that included the ineffective arguing inventory and couples' satisfaction index. The trial group completed the *MRE Intervention: Power of Two Online*. The control group was offered resources for similar materials in the online intervention, and were able to participate in the intervention after completing post-test measures. Results showed that participants in the trial group demonstrated greater improvement in their conflict management skills and couple satisfaction when compared to the control group (Kalinka et al., 2012). While the study assessed the efficacy of couple skills gained from an online marriage and relationship education program, rather than parenting education program, it is still important to mention because the intervention element of the clinical trial did take place online. Due to there being no other evidence-based online foster parent training programs, it would be important to assess additional FPC courses such as *Culturally Competent Parenting*.

Transracially Adoptive Parent Training Programs/Resources

Research is lacking on existing transracially adoptive parenting courses or resources. Literature that does exist suggests not all agencies that include transracial foster care and adoption provide resources to parents (Vonk & Angaran, 2003), and that parents report wanting

additional resources for culturally competent parenting (Vidal de Haymes & Simon, 2003). A qualitative study conducted by Vidal de Haymes and Simon (2003), found that 18 out of 20 parents interviewed about their experiences of fostering and adopting transracially indicated not receiving enough resources or education. Parents reported that some of the workshops that were offered were not in-depth enough and parents expressed wanting help with race issues, in addition to resources already being provided for skin care and hair care (Vidal de Haymes & Simon, 2003). Parents also reported seeking help from their friends who were the same race as their child, or wanting help regarding how to deal with instances when their child encounters racism. Another parent suggested that it would have been helpful to hear from other transracially adoptive parents and their children. A participant in the study stated, “It would be nice to have particular parenting classes. I think sometimes some parents don't understand that a Black child can be a target...White families need to know about racism and how it manifests itself” (Vidal de Haymes & Simon, 2003, p. 268). Overall, parents also reported the following resources and topics that adoption agencies and the child welfare system could offer to transracial families: list of books, clothing, and films that represent the child's race or culture, parenting classes, educating child welfare and adoption agency workers on transracial foster care and adoption issues, and a support group for ongoing connection between transracial families (Vidal de Haymes & Simon, 2003).

Vonk and Angaran (2003) assessed 195 public and private adoption agencies that have facilitated transracial adoptions, for training and educational resources regarding cultural competence. The authors defined cultural competence as including the following three aspects: racial awareness, multicultural planning, and survival skills. Participating agencies were sent surveys that analyzed the extent that agencies were offering training and education on cultural

competence, of the training and education being provided what specific tools and means of training are being implemented, and how are effectiveness of the trainings were being assessed at the participating agencies (Vonk & Angaran, 2003). The researchers found that of the 195 agencies assessed, 83 provided cultural competence in parenting training. More of the private agencies than public agencies offered this training to transracial parents. The agencies that did provide training did so through resources received from national conferences and workshops and in-person trainings that included role-plays and group activities. A majority of the agencies were also assessing effectiveness of their training through participant feedback of the educational opportunities. Additionally, of the agencies that did provide training, most of them only provided training before the parents adopted rather than after the adoption (Vonk & Angaran, 2003). Due to parents requesting additional resources on culturally competent parenting (Vidal de Haymes & Simon, 2003), and foster care and adoption agencies have limitations on culturally competent parenting resources that they can provide parents (Vonk & Angaran, 2003), *FPC Culturally Competent Parenting* could serve as a beneficial online resource for parents seeking support. The following were research questions and hypothesis for the current study:

Research Questions and Hypotheses

This study aimed to address the following research questions and hypotheses:

- 1.) Research Question #1: Does parent openness to cultural receptivity change after completing the *FPC Culturally Competent Parenting* course?
 - a. Hypothesis 1: Parent openness to cultural receptivity will be significantly higher at post-test in comparison to levels of openness at pre-test for parents in the treatment group.

- b. Hypothesis 2: Parent openness to cultural receptivity at post-test will be significantly higher for parents who participated in the treatment group compared to parents who participated in the control group.
- 2.) Research Question #2: How do parent scores on openness to cultural receptivity and beliefs regarding blatant racial issues compare?
- a. Hypothesis 3: Parent openness to cultural receptivity at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
 - b. Hypothesis 4: Parent beliefs regarding blatant racial issues at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
- 3.) Research Question #3: To what extent do parents self-report applying techniques from the FPC *Culturally Competent Parenting* course at follow-up?

CHAPTER 3

METHODS

Overview of Approach

A mixed-methods design described by Creswell (2014) was utilized for this study. The design included two phases (see Figure 1). According to Creswell, phase one includes “QUAN” or “QUAL” data collection, and phase two includes “quan” or “qual” data collection (Creswell, 2014). With a mixed-methods design, phase one QUAN data collection is utilized to inform phase two qual data collection. The phase one for this study included pre-test post-test treatment and control group QUAN data collection and phase two included follow-up interview qual data collection. Creswell and Plano Clark (2007) describe phase two qual data collection as gathering “participant views to further explain the findings of quantitative data [from phase one]” (p. 87). This means that the qualitative data collection from follow-up interviews served a purpose to help explain the findings from the quantitative data collection. If, for example, results of the quantitative data collection had indicated that parents had significantly higher levels of cultural receptivity after FPC *Culturally Competent Parenting* course in comparison to before, then qualitative interviews would have sought to explore parents’ cultural receptivity (see Figure 1; see Table 1). This mixed methods design was deductive in approach because it was building off of the hypotheses that the FPC *Culturally Competent Parenting* course would positively impact parent knowledge of cultural receptivity. The study sought to find information about those hypotheses through deductive reasoning through quantitative and qualitative data analyses, rather than identifying a theory or idea after data collection which would have been inductive reasoning (Creswell, 2014). The human subjects approval letter for this study can be found in Appendix A.

Research Questions and Hypotheses

This study aimed to address the following research questions and hypotheses:

- 1.) Research Question #1: Does parent openness to cultural receptivity change after completing the FPC *Culturally Competent Parenting* course?
 - a. Hypothesis 1: Parent openness to cultural receptivity will be significantly higher at post-test in comparison to levels of openness at pre-test for parents in the treatment group.
 - b. Hypothesis 2: Parent openness to cultural receptivity at post-test will be significantly higher for parents who participated in the treatment group compared to parents who participated in the control group.
- 2.) Research Question #2: How do parent scores on openness to cultural receptivity and beliefs regarding blatant racial issues compare?
 - a. Hypothesis 3: Parent openness to cultural receptivity at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
 - b. Hypothesis 4: Parent beliefs regarding blatant racial issues at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
- 3.) Research Question #3: To what extent do parents self-report applying techniques from the FPC *Culturally Competent Parenting* course at follow-up?

Recruitment. A convenience sampling strategy was utilized to recruit a sample of transracial foster and adoptive parent participants. Participants were recruited from foster and adoptive parent support groups in the Tallahassee and Big Bend area of North Florida. Support groups contacted in the North Florida area included the Tallahassee Area Foster Adoptive Parent Association, Go Foster!, and Tallahassee Area Foster and Adoptive Parent Association, and Big Bend Community Based Care. Support groups that were contacted throughout the state of Florida and the rest of the U.S. included Florida State Foster/Adoptive Parent Association, Foster Parents Association of Washington State, Foster & Adoptive Care Coalition, and Adoptive Parent Magazine parent newsletter.

The researcher also contacted these support groups via e-mail and asked that they share information about the study at support group meetings or on their Facebook group sites. Due to the course being available for participants to take online, additional advertisements were placed on foster and adoptive parent support groups across the U.S. on Facebook. Facebook groups were contacted before and during the study recruitment to request that information about the study be posted to their members. An advertisement for the study was also sent out in an adoptive parent newsletter to adoptive parents via e-mail. Additionally, the FPC Company assisted with recruitment by sending information to contacts in their company database. In this case, the FPC researchers contacted potential participants from a database of members registered for their company who have taken other parenting courses, and recruited 10 interested participants, 3 of whom completed the study.

Eligibility. The researcher aimed to recruit 80 transracial foster and adoptive parents. Inclusion criteria was foster and adoptive parents who were fostering or had adopted a child who was of a different race and/or culture than themselves at the time of recruitment. Parents who had

adopted from foster care, private domestic agencies, and international adoptive agencies were also be eligible for inclusion in the study. Parents could have been fostering or in the process of adopting/had adopted as single parents, parents in same sex relationships, or heterosexual relationships. Parents could be living apart, cohabitating, or married. Parents could also be a racial minority as long as the child they were fostering or had adopted was of a different race and/or culture than themselves. Additionally, the fostered or adopted child must have been of a racial-ethnic minority. Extended family members who were currently fostering or in the process of adopting/had adopted a child were also be eligible for inclusion if the child was of a different race than themselves. In cases where parents were married or cohabiting, only one member of the parental dyad was included due to the possibility of the data no longer being independent. To prevent both parents from being included in analyses, a question was included in the pre-course measure asking spouses and cohabiting parents to indicate that they are participating, and not their spouse or partner. Additionally, parents who contacted the researcher asking if their partner could participate were informed that their partner could not participate as well, but was welcome to go through the course together with their partner. During qualitative follow-up interviews, parents who were no longer fostering or adopting transracially were still interviewed about what they remembered from the course and if they had applied any key points from the course while fostering their child, or would have applied any key points if they had continued fostering. Exclusion criteria was foster or adoptive parents who were not currently fostering or had not adopted a child of a different race and/or culture than themselves at the time of the study.

Power. Based upon the effect sizes reported in previous research conducted on FPC courses (Pacifici et al., 2005; Pacifici et al., 2006), a large effect size was estimated. According to Cohen (1992), in order to detect large effects with power = .80 at $\alpha = .05$ a minimum of 26

parents needed to be recruited for 2 groups. Due to possible participant attrition, the aim was to recruit a total of 80 participants.

Incentives. The researcher applied for two FSU dissertation research grants and was awarded both grants. This funding afforded the opportunity to offer \$20 Visa e-gift cards as incentives to participants for participating in the study. All individuals who participated in the study received a \$20 gift card. There were additional incentives provided to parents who participated in follow-up interviews. Specifically, \$10 Amazon gift cards were distributed to parents who completed the post-intervention qualitative interviews. Finally, parents who completed the FPC course assigned to them (for parents in the treatment or control group) received 2 education credits. These are units that foster parents can use to count as continuing education credits if required for them to maintain their foster parent license.

Sample. As mentioned previously, the aim was to recruit 80 parents, more than necessary to detect large effects based on power analyses, in order to account for possible attrition. The researcher made contact with 100 individuals who expressed initial interest in participation. Of those 100, 72 completed the pre-test measures and were assigned to either the treatment or control group. Ultimately, 51 individuals completed with study with twenty-six participants completing the treatment course, and 25 participants completing the control group aspect of the study. Additionally, 26 parents from the treatment group were contacted to participate in follow-up interviews after the course was taken, and 15 participants completed the interviews and qualitative data was obtained through semi-structured and recorded phone interviews (see demographics in Table 2).

Parents participating in the study ranged in age between 27-72 years old ($M = 43.25$; $SD = 9.46$). Participants in the treatment group ranged in age between 30-64 years old ($M = 43.77$;

$SD = 8.01$), and in the control group between 27-72 years old ($M = 42.72$; $SD = 10.90$).

Participant gender included 4 males (7.8%) and 47 females (92.2%), with 3 males and 23 females in the treatment group, and 1 male and 24 females in the control group. Participant racial demographic characteristics included 96% White/Caucasian, 2% Black/African American, and 2% Biracial (White/Hispanic). For participants' spouses or partners, 5.9% had a spouse/partner that was Black/African American, 2% had a spouse/partner that was Multiracial (Black/Filipino/White), 62.7% had a spouse/partner that was White/Caucasian, and 29.4% had no spouse or partner. Participant marital status included 68.6% married, 2% widowed, 11.8% divorced, and 17.6% single. Participants who were co-parenting included 72.5% co-parenting and 27.5% not co-parenting. Participant income levels included 3.9% income of \$30,000 or lower, 33.3% income of \$30,000-\$50,000, 33.3% \$50,000-\$100,000, and 29.4% income \$100,000 or above. Participants who had never fostered children but had adopted from a private agency included 41.2% of the sample, and parents who had fostered children included 58.8%. Participants who had adopted one child transracially included 56.9%, 17.6% had adopted two children transracially, 11.8% had adopted three children transracially, and 5.9% had adopted four children transracially. Participants who were not fostering at the time of the study included 74.5% of the sample, 19.6% of the sample was fostering one child transracially, and 6% were fostering 2 or more children transracially. Participants were asked to enter demographic information for up to three children they had adopted or were fostering transracially, and the total amount of children that parents were fostering or had adopted included 74 children. Participants' children ranged in age between 0-18 years with 25.7% having children ages 0-3, 18.6% having children ages 4-6, 20% having children ages 7-10, 22.9% with children ages 11-14, and 12.9% with children ages 15-18. The gender of participants' children included 52.6% male and 47.4%

female. The race of participants' children included 45.9% Black/African American/Afro-Caribbean/Black African, 5.4 % East Asian/Asian American/Amerasian/Asian-Caribbean/Or other in this category, 8.1% Latino/a/Hispanic/Spanish/Latin American/Spanish speaking- South American/Caribbean heritage/Or other in this category, 4.1% South Asian/ South Asian American/of South Asian heritage/Or other in this category, 1.4% Native American, 33.8% Bi-racial, and 1.4% Unknown. At the time of the study, 21.6% participants were fostering children transracially, 58.8% had adopted their child from the foster care system, and 33.3% had adopted their child from a private agency (frequencies in this category are over 100% due to some participants who had adopted transracially and were also fostering transracially). Eight participants had adopted their children internationally from countries including China, Colombia, Ethiopia, Guatemala, and Nepal. No significant differences in parent gender, parenting vs. co-parenting status, SES level, child race, child gender, or child age were found between the treatment and control group (see Table 3).

Data Collection

Procedure. A Qualtrics survey was created by the researcher including information about the study and procedures, informed consent process, demographic information about the participants, the *Blatant Racial Issues* (BRI) subscale and the *Cultural Receptivity in Fostering Scale* (CRFS) (Qualtrics, 2018). The informed consent process let participants know about the purpose of the study, procedures, risks and benefits of participating in the study, confidentiality, the voluntary nature of the study, contact information, \$20 Visa e-gift card incentive, and a statement of consent (see Appendix C). During recruitment, interested participants were asked to provide their e-mail addresses. They then received an e-mail with the pre-course measure. After completing the pre-course measure, participants were sent their log-in information to the FPC

course (based upon their provided e-mail address in the pre-course measure). Once they completed the FPC course, they received a follow-up e-mail asking them to complete the post-course measure. During the post-course measure that included the CRFS scale and BRI scale, participants who participated in the treatment group were asked if they would be willing to participate in a 2-month follow-up interview, and if they consented, they were asked for their telephone number. At follow-up, participants who consented to participate in interviews were asked semi-structured interview questions regarding what they remembered from the course and how they had applied techniques (See informed consent and questions Appendices C and E). Researcher monitoring of participant progress in the treatment and control group modules revealed that not enough participants in the control group were completing the control group course (only 5 participants completed the course out of 25 participants total who had been assigned the control course at the time, and had been enrolled in the course for at least 30 days). Therefore, and consistent with past research involving another test of FPC course (Pacifici et al., 2005), the researcher contacted them and asked if they would complete the final survey for \$20 Visa e-gift card incentive despite not having completed the *Lying Second Edition* course content.

Confidentiality. Participant responses were kept confidential in an online secure FSU Qualtrics survey system (Qualtrics, 2018). The FPC website is a secure system that required participant e-mail addresses in order to log into the website to participate in their assigned course. During the post-course measure, consenting participants who participated in the treatment course were asked for their phone numbers if they were willing to participate in follow-up interviews. During follow-up interviews, participants were again informed about the consent process, risks and benefits, and their right to stop participation. Participants' responses were recorded during the follow-up interview phone calls and then coded using open, axial, and

selective coding as described later in this chapter (LaRossa, 2015). Data were stored on a password protected computer in a locked office.

Demographic Characteristics Survey. Demographic information collected about participants included participant age, gender, race, age range of transracial foster and/or adopted children, gender of transracial foster and/or adopted children, race or ethnicity of transracial foster and/or adopted children, family's annual household income, if child was adopted from another country, if their child was fostered/adopted from a private agency or foster care, if their child is currently a foster child, and if their child is currently in contact with their biological parents. The specific questions for the demographic characteristics survey can be found in Appendix D.

Blatant Racial Issues Subscale of the Color Blind Racial Attitudes Scale. *The Color Blind Racial Attitudes Scale (CoBRAS)* is a measure with psychometric properties assessed by Neville, Lilly, Duran, Lee, and Browne (2000). These researchers created the scale to assess color-blind attitudes. The authors defined racism as the belief in a powerful race being dominant, and racial injustices and inequalities being maintained in society, whereas color blind attitudes are beliefs that race should not be seen in society (Neville et al., 2000, p. 61). The CoBRAS consists of 26 items total with reported alpha coefficient for the entire scale of .91. The scale has three subscales including seven items on *Racial Privilege* ($\alpha = .83$), seven items on *Institutional Discrimination* ($\alpha = .81$), and six items on *Blatant Racial Issues* ($\alpha = .76$).

The *Blatant Racial Issues* (BRI) subscale of the measure assesses beliefs about race and racism in the U.S. on a Likert type scale from 1-6, 1 being “strongly disagree” to 6 being “strongly agree.” The items of this subscale were included the in pre-course and post-course measure, but have not been included in this document due to copyright. Items 2, 3, and 6 are

reverse coded. Higher scores indicate higher beliefs that racism exists in society. This same subscale has been used in a transracial adoption article assessing the socialization practices of parents in addition to parent racial attitudes (Lee et al., 2006). Due to the subscale being utilized in other research assessing transracially adoptive parents racial-ethnic socialization practices, the researcher identified this subscale as an appropriate scale to utilize to assess parent's beliefs about race and racism in the U.S. For the current study, the alpha was .82.

Cultural Receptivity in Fostering Scale. The *Cultural Receptivity in Fostering Scale* (CRFS) is a measure created by Coakley and Orme (2006) that assesses the extent to which transracial foster and adoptive parents practice cultural receptivity. Cultural receptivity was defined by the authors as the self-reported effort that parents are willing to put forth to practice culturally competent parenting practices based upon what they learn and how they participate in cultural activities with their children. Examples of this include parents learning to acquire racially and culturally aware parenting techniques, cultivating relationships with others of the same race and culture as their children, and participating in racial and cultural activities with their children. The CRFS was adapted from multiple standardized assessments including the *Cultural Competence Scale* and *Foster Parent Role Performance Scale*. The items adapted from these scales were loaded onto factors about cultural competence (Coakley & Orme, 2006). According to Coakley and Orme (2006), coefficient alphas were between .80-.96 for a majority of the scales. Three of the subscales included alphas between .73-.78. The overall Cronbach's alpha for the entire scale was .97 (Coakley & Orme, 2006). The CRFS is a 25-item scale assessing the degree of effort that parents practice cultural receptivity on a scale of 1-5, 1 being "none" to 5 being "whatever it takes." Examples of items include "Seeking help from others who are of the same race and culture of my child," and "Learning strategies for my child to

effectively cope with prejudice and racism” (Coakley & Orme, 2006, p. 520). Higher scores indicate higher openness to cultural receptivity. The CRFS has been previously used with foster and adoptive parent samples and has psychometric properties that are indicative of acceptable reliability and validity (Coakley & Orme, 2006). The measure was administered online both pre- and post-FPC course completion and has not been included in this document due to copyright. For the current study, the alpha was .94.

Culturally Competent Parenting Course

An online evidence-based online parent education program called FosterParentCollege.com (FPC) has 56 online parenting courses for foster and adoptive parents. Two of the courses provided have been researched and published in peer-reviewed journals. Results indicated that these courses help to raise parent knowledge of issues such as child trauma experienced, and parenting strategies helpful when children experience emotional or behavioral issues (Pacifci, et al., 2005; Pacifci, et al., 2006). The FPC also includes an online course for transracial foster and adoptive parents called *Culturally Competent Parenting* (Coakley, 2016; White, 2016). However, studies of this particular course have not yet been investigated. Therefore, it is important to assess the impact that this online program has on parent openness to cultural receptivity and disseminate the findings specific to culturally competent parenting practices associated with program completion.

The participants in the treatment group participated in the FPC 2-hour online course titled *Culturally Competent Parenting* (White, 2016). The content included in this *Culturally Competent Parenting* course was developed Northwest Media, Inc. and includes information supported by research findings on transracial foster children presented by researcher Dr. Tanya Coakley who also studies transcultural parenting (Coakley, 2016; White, 2016). The *Culturally*

Competent Parenting course has 5 modules representing different content areas associated with culturally competent parenting. It features four different case examples described in the sections below. At the end of some segments, parents answer quiz questions regarding internalized racism. Additionally, parents receive a certificate once they complete the course. Extra resources provided in the course includes a handout on culturally competent parenting techniques developed by course developers and a discussion board that parents consent to using. These added resources are optional and not required when it comes to completion of the course. The course itself costs \$10 and provides parents who complete it with 2 credit hours. These credit hours can be used toward continuing education credits. For purposes of this study, the FPC Company allowed the researcher to provide the course to participants for free. Additionally, foster parents were able to receive a certificate indicating that they had completed the course and earned education units, which may have provided additional incentive to complete the course.

FPC *Culturally Competent Parenting* Course (Treatment Course). The following section outlines the segments and modules of the *FPC Culturally Competent Parenting* course and what parents learned about throughout the online course.

Intro/Overview. The facilitator, Dr. Coakley presents parents with the idea that children in transracial families can develop negative views of themselves while being surrounded by White family members. An example of a Black teen not wanting to enter an elevator with a White woman due to the teen's perception of how Black males are perceived in society is shared. Parents learn that due to how society views people of color, children will internalize these messages and "reject their culture, and adopt mainstream culture" (Coakley, 2017; White, 2017). The facilitator, Dr. Coakley explains that when a child does not identify with people of their

racial or cultural group or does not have a strong racial-ethnic identity, they will most likely have mental and emotional problems.

Module 1: “The Challenge of Looking Different.” Parents learn about recognizing and acknowledging racial and cultural differences between them and their children. The video includes an example of a transracial foster family dealing with stressors that transracial families may face. A case example of a foster mother shares about the difficulties of doing her African American foster daughter’s hair and the kids at school making comments. Dr. Coakley (the facilitator of the video) educates parents about how to do their children’s hair, and resources about who to contact for hair salons and barbers for racial and ethnic minorities. Additionally, parents are educated about how to incorporate important symbols and traditions of their child’s race and culture such as dolls and toys that look like their children, making foods of their child’s culture, and practicing traditions of their child’s culture (Coakley, 2017; White, 2017).

Module 2: “Coping with Racist Comments.” This module covers aspects of racial-ethnic identity that children may encounter when in predominantly White families. Education about how children may sometimes be confused about their racial-ethnic identity is provided. Parents are also informed about educating their children about positive aspects of their race and culture in culturally appropriate history books and how to learn about the beliefs, values, and practices of their child’s race and culture. This segment also covers how parents can set healthy boundaries with others who may present racial prejudice and discrimination toward their child and family. This module will allow parents to see a role play of how they could deal with these incidents based upon a given discrimination scenario where a biracial male teen experiences racist comments from his friends. Finally, an interactive quiz asks participants to make selections

of true, false, or both regarding questions about a case study presented (Coakley, 2017; White, 2017).

Module 3: “Racism in the Community.” Parents will then learn about racial bias and profiling, prejudice and how to help their children cope with these experiences. Parents will view a training video about a real transracial foster family and their young Black male foster child being followed around in a store where they are shopping. Parents will learn about the impacts of racism, and how to support their child when they have these experiences. Parents will learn about safety and ways to advocate for their children when they experience similar forms of oppression and how to prepare their child for racial bias, and encourage them to feel comfortable to share their experiences. Parents will also learn about how to help their child develop healthy coping skills for encountering discrimination, and identifying safe mentors (Coakley, 2017; White, 2017).

Module 4: “Parents as Advocates.” Parents are educated about how to listen to and validate their children’s experiences of discrimination, how to prevent taking on a color-blind attitude, and how to prevent blaming their children for racial bullying. Parents also learn about research indicating that children who are validated in their experiences of discrimination are more likely to have better self-worth and self-esteem. Parents are also educated about how dismissing their children’s experiences of oppression can lead to negative outcomes such as low self-esteem, internalizing and externalizing behaviors. Finally, parents view a video role-play asking a Hispanic child about their specific experiences with racial discrimination and how to educate their children about coping skills (such as having mentors of the same race in the child’s life so that they can talk to someone who has had the same experiences to validate them) (Coakley, 2017; White, 2017).

Module 5: “Racial-ethnic Identity.” Parents learn the final segments regarding a healthy racial-ethnic identity for their children and the impact it can have on development. Parents learn about forms of internalized racial oppression, meaning how racial oppression experienced in society can negatively impact a child’s developing identity. Parents are educated about how they can prevent their child from internalizing negative societal biases, and how to help their child foster a healthy racial-ethnic identity. Parents are offered a “General Steps” pdf file that includes helpful tips about techniques that can be implemented after the course. Parents then receive their certificate and finish the course (Coakley, 2017; White, 2017).

Control Group Content

This study was originally designed so that participants in the control group would participate in a different FPC online 2- hour long course, selected by the researcher in conjunction with FPC developers called *Lying Second Edition*. The course itself costs \$10 and provides parents who complete it with 2 credit hours. For purposes of this study, the FPC Company allowed the researcher to provide the course to control group participants for free. Consistent with other research examining the effectiveness of FPC interventions, the *Lying Second Edition* (Delaney, 2017; White, 2017) was selected for the comparison group. The *Lying Second Edition* course educates parents about the prevalence of child behaviors in lying, why children felt safer lying when they have been in the foster care system, and how parents can respond in order for their children to feel safer in order to help prevent lying. Parents are introduced to three families throughout the course who are experiencing a child who has been lying. Parents are then informed about parenting strategies for supporting children in being honest, reinforcement for honesty and telling the truth, and understand the underlying family dynamics that can lead to a child lying more often (Delaney, 2017). Most participants ($n = 20$) in

the control group did not complete the control course. The majority of participants logged on to the FPC training module but did not engage in the content. Therefore, most participants in the comparison group received no treatment. Additionally, the participants who did not complete the control group course were followed up with and asked to complete the final post-test measure. This post-test measure for the control group participants who did not complete the control group course were asked two additional questions regarding why the participants did not complete the control course, and what other resources they had looked into when it came to culturally competent parenting techniques (see Appendix D). When all participants in the control group completed the post-test measure, they were told they could be enrolled into the intervention course if they wanted to view it, but that it was not required for additional participation in the study and only for their viewing interest.

Qualitative Follow-up Interviews

The researcher contacted 26 parents from the treatment group for follow-up interviews after conclusion of the FPC course to request their participation in qualitative follow-up phone interviews. Fifteen agreed to participate. The interviews were semi-structured and focused on asking parents what key points they remembered from the FPC *Culturally Competent Parenting* course and how they were applying those key points with their children (see Appendix E). Interviews were completed over the phone, and were recorded with participant consent. Interviews were then transcribed, read, and coded for themes (Creswell, 2014). Interviews were conducted until saturation of themes was reached. According to Suter (2012), saturation occurs “at the point in [qualitative] data collection that signals little need to continue because additional data will serve only to confirm an emerging understanding” (p. 350). Saturation was reached in the follow-up interviews as parents emphasized similar themes. This occurred after 10 interviews

were collected. Further interviews served to validate what had already been found (Creswell, 2014).

Data Analyses

Preliminary Analyses. Once participant responses were recorded in the Qualtrics system, they were exported to a secure Microsoft Excel (version 2016) file to be used for analysis (Qualtrics, 2018). When running analysis in SPSS (version 22), if there were missing data points, item values were replaced by mean scores of the participant scores on items on each scale (Downey & King, 1998).

Quantitative Data Analysis. In order to test hypothesis 1 that parent openness to cultural receptivity would be significantly higher after the FPC *Culturally Competent Parenting* course in comparison to before the course, a repeated measure Analysis of Variance (ANOVA) was conducted. For hypothesis 2 that parent openness to cultural receptivity will be significantly different between the treatment and the control group (higher openness to cultural receptivity in the treatment group), a repeated measure two group ANOVA was completed. Post-hoc analysis were also conducted to test the significance of potential covariates (e.g. parents fostering or have adopted, single parent homes and two parent homes, etc.). In order to assess hypothesis 3 and hypothesis 4, an independent samples t-test was utilized to determine if there is a significant difference in means between parent scores on openness to cultural receptivity and beliefs about blatant racial issues in both the treatment and control group before the course and after the course.

Qualitative Data Analysis. In order to assess research question 3, follow-up interviews were conducted until saturation was reached. Saturation was indicated when key themes were consistently indicated (Creswell, 2014). Specifically, after 10 interviews were conducted,

saturation occurred with themes consistently occurring across interviews. Additional interviews were collected due to participants being scheduled for phone interviews and to collect additional data. Qualitative interviews were transcribed, read, and coded for themes. Themes revealed that parents retained information about key points from the FPC *Culturally Competent Parenting* course, interviews were coded for identifying which key points parents retained based upon the questions being asked during the interview. Resultant themes were then used to help support the quantitative findings and conclusions about the effectiveness of the FPC *Culturally Competent Parenting* course on parent openness and retention of cultural receptivity. Qualitative data were analyzed using an open, axial, and selective coding (LaRossa, 2005).

Procedure. The researcher conducted fifteen participant interviews at 2-month intervals post treatment of participants completing the treatment course. Recorded phone interviews were transcribed by the researcher, and then re-listened to a second time to ensure text was transcribed accurately. The first phase of qualitative analysis was then conducted in order to address research question 3 analyzing the extent that parents self-reported applying techniques from the FPC *Culturally Competent Parenting* course at follow-up. This approach was conducted using deductive reasoning and phase two of Creswell's mixed method design where "qual" informs the "QUAN" results from phase one (Creswell, 2014). Research questions asked during qualitative interviews were utilized as an initial guide for coding (see Appendix D), and additional emerging themes were also utilized throughout the phases of open, axial, and selective coding. A coding book was created from LaRossa (2005) suggestions for procedures for open, axial, and selective coding. The researcher conducted qualitative analyses solely without the help of a research assistant. In depth qualitative results were provided to ensure confidence. Background of the researcher includes that she grew up in a transracial foster and adoptive family with 6 adopted

siblings of different racial backgrounds than herself, and the researcher is White. The following description of open, axial, and selective coding was the process and technique utilized by the researcher for the qualitative data analyses (LaRossa, 2005). For a description of results, please see chapter 4.

Open Coding. LaRossa (2005) suggests open coding stems from indicators, or quotes from qualitative data, that serve to develop concepts or main ideas emerging from those indicators into main concepts. This process also involves assessing the similarities and differences between indicators within each concept. Utilizing the research questions as a foundation for concepts (based upon deductive reasoning), the researcher assessed indicators and participant statements about each concept and developed common properties related to those indicators with research questions serving as a basis for concepts (see Table 9). Open coding was utilized to review each interview's content for "indicators." Specifically, indicators were common themes and differences found among interviews as they were reviewed. This allowed for themes to be developed as each interview was reviewed for commonalities. After indicators were found, concepts were developed. Concepts were the common themes associated with indicators, or the title to label indicators. When reviewing interviews, the researcher assessed for indicators of similarities and differences in the data when it came to parents' application of techniques from the course in regards to cultural competency. Concepts were then applied for the general similarities and differences in themes of application of culturally competent parenting practices. Due to the deductive reasoning approach for the study, concepts were developed from the semi-structured interview questions.

Axial Coding. LaRossa (2005) describes axial coding as the "relationships among variables identified in open coding" (p. 849). Axial coding is an in-depth analysis of the process

associated with a given category. This means the practices, techniques, and cycle involved with a category theme, or process associated with variables identified in open coding. The relationships between properties on each concept was explored in axial coding (LaRossa, 2005). Connections between properties started to emerge as main themes of information that parents were sharing started to relate to common views about takeaways from the course. Three major processes included: what techniques parents had already implemented before watching the course, relevancy of how the information covered in each segment related to their lives, and how the course helped them to become more aware of the child's perspective.

Parents were eager to share culturally competent parenting techniques that they were already implementing. If there was a topic covered in the course that they already knew about they wanted to describe how they had implemented those techniques. For example, one parent shared that she had taken a course on African hair braiding so that she would know how to do her child's hair. Additionally, parents shared some techniques they had already learned about because they had been fostering or had adopted transracially a while ago. Some parents were required to take courses in cultural competency in order to obtain or maintain their foster parent license, etc. When it came to the relevancy of the segment topics, parents wanted to share how the information from segments related to their lives by giving examples of related situations they had experienced with their children. In particular, parents emphasized situations where people did not want to acknowledge that their family was together as a family (due to looking different racially). Parents also shared examples of discrimination situations that their child had encountered related to the segments in the video. Another theme parents expressed was that the video inspired them to do some self-reflection or realize more about what their child is going through. Parents expressed that some parts of the video made them realize ways they need to

prepare their child for bias, or that they had not received such in-depth information about racial-ethnic identity and internalized oppression.

Selective Coding. Selective coding is described as the “story” and meaning behind the variables and process identified in open and axial coding (LaRossa, 2005, p. 850). Specifically, if a main variable is identified as common across all interviews, then the story described among many interviewees about that main variable is summarized into one major narrative. According to LaRossa (2005), selective coding involves identifying the “story” of the qualitative data that serves to offer meaning to the participants’ perspectives (p. 850). In regards to connecting themes developed from qualitative interviews to the research question of what parents self-reported applying, all three major processes identified in axial coding relate to the study variable being assessed: parent openness to cultural receptivity. Parents expressed wanting to share what they already knew or how they had already known and implemented techniques covered in the course, but also expressed that the course challenged them to reflect on what else they needed to work on to be culturally competent. The main theme presented amongst most interviews was related to the effort that parents were willing to put forth to become a more culturally competent parent. A meaning that participants expressed in regards to the effort they had already been putting forth, or needed to put forth, surrounded the idea that they wanted their child to have a good life. That meant that they needed to be aware of their experiences as parents and how they viewed the world, but that they also needed to be recognize that their child is having an entirely different cultural and racial experience. Parents described it was crucial to do as much as they could do to continue to learn about their child’s perspective because parenting is an ongoing process, and learning to be culturally competent was expressed as an important part of their journeys. Finally, at the end of almost every qualitative interview parents expressed how grateful

they were for the course because as a transracial foster or adoptive parent they could never have enough resources.

Summary

Parent awareness about racial-ethnic socialization and cultural competency impacts how much they practice culturally competent parenting (Berbery & O'Brien, 2011). Parents' personal beliefs, cultural competency education, and resources about transcultural parenting techniques also impact parent practices of culturally competent parenting (Berbery & O'Brien, 2011; Berbery & O'Brien, 2011; Lee et al., 2006). Additionally, parents have expressed wanting resources to help them learn more about cultural competency (Vonk & Angaran, 2003). Therefore, the purpose of this study was to assess the FPC *Culturally Competent Parenting* course and how it impacts parents' awareness and application of techniques. This study was one of the first known studies to assess a culturally competent parenting program in transracial families utilizing a mixed methods approach (Vonk & Angaran, 2001). Mixed methods research analysis as described by Creswell (2014) can include beginning a study with QUAN data collection and following up with qual data collection to inform the QUAN data findings. The qualitative analysis was utilized to further explain findings of parent openness to cultural competency as indicated in the quantitative data. Follow-up interviews helped to inform the research about the important points that parents remembered from the course, and what they had implemented after completing the course. Additionally, the pre-course and post-course measure on CRFS was assessed for differences in parent cultural receptivity from before the course to after the course, as well as between the control group and the treatment group.

CHAPTER 4

RESULTS

Preliminary Analyses

Preliminary analyses performed before completing the repeated measure analysis of variance and (ANOVA) and paired sample t-tests included scanning data for outliers and missing values. Participant responses were exported from secure Qualtrics survey responses to a Microsoft Excel (version 2016) file (Qualtrics, 2018). The Excel file was then converted to an SPSS (version 22) file to perform analyses. An examination of missing data indicated that there were three missing values from three participants in total across all participants. These missing values were item responses on the CRFS pre-test scale and there was one value missing for these three different participants, one participant in the treatment group and two participants in the control group. For each missing value, the participant's mean scores were taken from that participant's responses on the CRFS pre-test scale, and that mean value replaced the missing item value for that participant's response. This technique was determined to be a good method for replacing missing values because according to Downey and King (1998), replacing missing values with a mean value based upon that participant's responses on the scale is a methodologically sound method as long as the missing data for that participant on the scale is less than 20%. For each of the missing values, 1 item value/25 item values were missing for each of the three participants, which equates to 4% missing values for each of the three participants, which is less than 20% as suggested by Downey and King (1998).

In addition to this, the number of participants was crucial in order to have a minimum number of participants per group according to Cohen's (1992) research primer for effect sizes

with 2-group ANOVA. It was determined that it would best to include those participants' responses since only one value was missing for each of the three participants, and since those responses were needed in order to have a minimum of 25 participants in each group.

Alternatively, if the data for those three participants were taken out, then there would have been 25 participants in the treatment group and 23 participants in the control group. These participant numbers would not have followed the suggestions necessary for the number of participants recommended for the treatment and control group as described by Cohen (1992) for a large effect size with a 2-group ANOVA. Additionally, each scale on the pre-test and post-test was assessed for outliers. Using boxplots, there was indication of two potential outliers on the CRFS pre-test; however, these outliers were not extreme outliers. The researcher decided not to remove these cases to retain sufficient power to detect large effects with a 2-group ANOVA. There were no outliers on the CRFS post-test scale and no outliers on the BRI pre-test scale.

When it comes to bivariate correlations, scales that were significantly correlated included the CRFS treatment group pre-test and the CRFS treatment group post-test ($r = .51, p < .01$), the CRFS treatment group pre-test and the CRFS control group pre-test ($r = -.51, p < .01$), the CRFS treatment group pre-test and the BRI treatment group pre-test ($r = .47, p < .05$), the CRFS treatment group pre-test and BRI treatment group post-test ($r = -.54, p < .01$), the BRI treatment group pre-test and BRI treatment group post-test ($r = .71, p < .01$). Additional scales that were significantly correlated included the CRFS treatment group post-test and BRI treatment group pre-test ($r = .42, p < .05$), the CRFS treatment group post-test and BRI treatment group post-test ($r = .52, p < .05$), the CRFS control group pre-test and the CRFS control group post-test ($r = -.57, p < .01$), the CRFS control group post-test and the BRI control group pre-test ($r = .45, p <$

.05), and the BRI control group pre-test and BRI control group post-test ($r = .74, p < .01$).

Descriptive statistics and correlations for the study variables can be found in Table 4.

Research Questions and Hypotheses

This study aimed to address the following research questions and hypotheses:

- 1.) Research Question #1: Does parent openness to cultural receptivity change after completing the FPC *Culturally Competent Parenting* course?
 - a. Hypothesis 1: Parent openness to cultural receptivity will be significantly higher at post-test in comparison to levels of openness at pre-test for parents in the treatment group.
 - b. Hypothesis 2: Parent openness to cultural receptivity at post-test will be significantly higher for parents who participated in the treatment group compared to parents who participated in the control group.
- 2.) Research Question #2: How do parent scores on openness to cultural receptivity and beliefs regarding blatant racial issues compare?
 - a. Hypothesis 3: Parent openness to cultural receptivity at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
 - b. Hypothesis 4: Parent beliefs regarding blatant racial issues at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.

- 3.) Research Question #3: To what extent do parents self-report applying techniques from the FPC *Culturally Competent Parenting* course at follow-up?

Hypothesis Testing

Research Question 1. In order to test hypothesis 1 and determine whether there was a significant difference in parent openness to cultural receptivity before and after taking the FPC *Culturally Competent Parenting* course, a repeated measure ANOVA was conducted testing scores of parents who were assigned the treatment group. Results of the repeated measure ANOVA showed there was a statistically significant difference in parent openness to cultural receptivity before and after taking the course, $F(1, 25) = 12.591, p = .002, \eta_p^2 = .34$ (see Table 5). A post hoc LSD test showed mean values of treatment group participant scores on the CRFS were significantly different after completing the course ($M = 114.50; SD = 2.133$) in comparison to before taking the course ($M = 105.77; SD = 2.73$). Based upon these results, it can be concluded that the FPC *Culturally Competent Parenting* course increases parent openness to cultural receptivity.

To test hypothesis 2, a repeated measure two group ANOVA was completed to determine if parent openness to cultural receptivity was significantly different between the treatment and the control group. Results of the repeated measure two group ANOVA showed there was a statistically significant difference in parent openness to cultural receptivity between the treatment and the control group for the test of within-subject effects for the interaction of cultural receptivity and group, $F(1, 49) = 15.908, p = .000, \eta_p^2 = .25$ (see Table 6). Levene's test for equality of error variances indicated equal variances and Box's test of equality of covariance matrices was not violated. Additionally, mean scores for cultural receptivity for participants in

the treatment group increased between pre-course ($M = 105.77$; $SD = 2.73$) to post-course measure ($M = 114.50$; $SD = 2.133$), while mean scores for cultural receptivity for parents in the control group decreased between pre-course ($M = 107.24$; $SD = 2.54$) to post-course measure ($M = 102.56$; $SD = 2.39$). An additional repeated measure ANOVA was completed to determine if there was a significant difference in cultural receptivity for the control group on the pre-course and post-course measure. Results of that repeated measure ANOVA revealed that there was no significant difference in cultural receptivity for the control group on the pre-course and post-course measure, $F(1, 24) = 4.205$, $p = .051$, $\eta_p^2 = .15$ (see Table 7). Based upon the results of this two group repeated measure ANOVA, it can be concluded that FPC *Culturally Competent Parenting* course raises parent awareness of cultural receptivity.

Research Question 2. In order to test hypotheses 3 and 4 to determine if there was a significant difference between the treatment and control group on the pre-course measure, an independent samples t-test was conducted to on parent scores for cultural receptivity and blatant racial issues. Results of the independent samples t-test on scores for cultural receptivity showed that there was no significant difference in parent scores on cultural receptivity between the treatment ($M = 105.77$; $SD = 2.73$) and control group ($M = 107.24$; $SD = 2.54$) on the pre-course measure, $t(49) = .413 = p = .681$. Additionally, there was no significant difference in parent scores on blatant racial issues on the pre-course measure between the treatment ($M = 30.85$; $SD = 4.80$) and control group ($M = 30.68$; $SD = 4.71$) on the pre-course measure $t(49) = .125 = p = .901$ (see Table 8).

Analyses of Covariates

Post hoc analysis of the BRI subscale was analyzed as a covariate in the repeated measure two group ANOVA. There was no significant interaction between the independent

variable of group type (treatment or control) and BRI on cultural receptivity, $F(1, 47) = .066, p = .799, \eta_p^2 = .001$. Therefore, parent scores on the BRI did not significantly account for parent openness to cultural receptivity. Additional covariate analyses conducted included parent age, co-parenting versus not co-parenting, parents who had fostered children versus parents who had never fostered but had adopted from a private agency, child race, child age, child gender, and family income level. When controlling for parents who had fostered versus parents who had never fostered/adopted from a private agency, parents who had fostered versus never fostered/adopted from a private agency had no significant interaction with group type (treatment or control) on openness to cultural receptivity, $F(1, 47) = .050, p = .824, \eta_p^2 = .001$. There was no significant interaction between parent age and group type, $F(1, 47) = .672, p = .416, \eta_p^2 = .014$. Parents who were parenting versus not co-parenting between the treatment and control group did not impact openness to cultural receptivity, $F(1, 47) = .050, p = .824, \eta_p^2 = .001$. Age of foster or adopted child did not have a significant impact between groups on parent openness to cultural receptivity, $F(1, 47) = 1.056, p = .309, \eta_p^2 = .022$. Gender of foster or adopted child did not have a significant impact between groups on parent openness to cultural receptivity, $F(1, 47) = 2.495, p = .121, \eta_p^2 = .050$. Race of foster or adopted child did not impact parent openness to cultural receptivity between groups, $F(1, 47) = 1.316, p = .257, \eta_p^2 = .027$, and parent income level did not impact parent openness to cultural receptivity between groups, $F(1, 47) = .273, p = .604, \eta_p^2 = .006$.

Qualitative Findings

Qualitative analysis utilizing open, axial, and selective coding was conducted to address research question 3, “To what extent do parents self-report applying techniques from the FPC *Culturally Competent Parenting* course at follow-up?” (see Table 9).

Parents had Learned Information Before Taking the Course. A majority of the parents shared that because they had been fostering transracially for a long time, or had adopted transracially years ago, that they had already learned a majority of the content from the course. One parent shared her experience, “Honestly I remember was a lot the same stuff we had to complete before we could even do our adoption (laughing). It was nice, I don’t know, to kind of see that again because it’s been a couple of years.”

Many parents described a similar process to what this participant experienced. Either due to the requirements for gaining or retaining their foster parent licenses, or because their adoptive agency required it, parents had to take courses on cultural competency before continuing on in their transracial foster/adoptive parent journey. Some parents also shared that because they had adopted their children years ago, they had learned a lot of the same content, but it was helpful to be reminded, just as this parent expressed:

Well one thing- it sort of reinforced what I already thought...I’m always happy for the further continuing education but sometimes it’s nice to reinforce, you know, what I already thought and be like oh ok so... Just, you know, it reminded me of situations that do happen.

Even though parents shared that they had learned this content before, they stated that they did find it helpful to be reminded about content they had previously learned and forgotten.

Parents Gained Tools to Talk to Others. When parents were asked which specific techniques they had been able to apply from the course, many parents shared that they felt as though they gained language for what to say to other transracial parents who are gaining knowledge about transracial parenting or family members who make ignorant comments. One

participant expressed, “I think- this was probably was not at all your intention, but I think that if anything it sort of maybe gave me some skills to talk to other adoptive parents.”

This participant and others stated that throughout the course, the facilitator was calm and collected in responses to comments about misunderstanding cultural differences, and that the statements made were helpful in terms of gaining language for responding to others. Parents also expressed that they wish their extended family members could watch the course because they seemed to not understand the purpose of acknowledging differences in race and culture in their family. Additionally, multiple parents reiterated how they would recommend the course to other transracial foster and adoptive parents.

Parents Reported no Techniques Applied. Parents who had younger children than the children represented in the segments shared that some segments did not exactly apply to their current situation, because their child was too young or had not yet experienced what the children in each segment experienced. As one participant expressed:

So I’m not sure I’ve been able to apply anything as such because my son is 4 so he was younger than I think all the kids that were featured in the training...that’s definitely something that I’ve filed away for future reference.

Parents who had children who were around the same age as the children in the segments reported that they had already been applying the techniques covered in the course. Parents were eager to share how they were already applying those techniques as one parent stated about incorporating her child’s culture into her life:

I suppose the biggest thing that we’ve done is we have been -- back two years ago we visited China and we were able to meet a couple of her foster families... So that was huge and we’ve ‘kinda made a commitment to as often as we can returning to China so

that she can experience it. So we are going again right over Thanksgiving, so coming up soon.

A major theme included parents wanting to share what they had already implemented when it came to content covered in the course. Other participants shared practices they saw in the course that they've already been doing, including having a physician and dentist of the same race as their child, joining local clubs and organizations that are for people of their child's race, being a part of transracial adoption support groups, learning how to do their child's hair, asking their foster child's birth parent what they'd prefer for their hair (for foster parents who were in contact with their foster child's birth parents), and prepping their child for bias by informing them of how to stay safe when they are racially profiled.

Parents Recall Dialogue and Conversations. When asked what they found helpful, parents referred to the “counseling” like setting displayed throughout the segments. Parents described that the dialogue and conversations were helpful and the way the facilitator provided guidance and feedback to the parents in the case examples was helpful to see. One parent described:

The course I think helped me see things in a more detailed way I guess because of mainly because of- the- umm you know the use of the examples you know with the kids and watching those people talk about those certain issues and just seeing it you know spoken about from a perspective of you know interracial families and things like that. So you know I think it was more about umm- you know just understanding you know to be sensitive on all levels outside of just my world view but also considering umm the view of the child.

One participant even described that she wished the facilitator could have been her family's social worker. A major conversation in the course that stuck out to a lot of parents included an example of a foster mom who was making insensitive comments about how hard it was to do her biracial foster daughter's hair. Parents shared that they were surprised by the comments that the foster parent was making in the segment, but that the video segment demonstrated how to appropriately respond to the insensitive comments. Parents also shared that this content was memorable, and one parent shared it did not seem helpful:

One of the least helpful parts and it was just least helpful for me- it started and I wish I could remember- I think it was a woman with her child that just made such an egregious wrong answer like and it was just very kind of offensive. One of the least not helpful, but then it would be helpful to be reminded you know.

This was the only content reported that seemed the least helpful to parents. However, this segment of the course was meant to be educational in demonstrating how parents could respond to insensitive comments. In terms of other helpful content, another parent shared that because of the dialogue in the course, she is considering counseling for her child.

Parents Recall Being Informed About Doing Foster Child's Hair. When asked about racial-ethnic differences in the family, parents recall the example shared in the course that covered a foster mother discussing her struggle with learning how to do her foster daughter's hair. As mentioned previously, many parents recalled that the comments the foster mother was making seemed to be offensive. Additionally, parents recalled the information shared by the facilitator was information that they already knew. Parents also wanted to share how they were implementing the information from the segment about finding a barber or hair salon that would know how to do their child's hair. Some parents even discussed their main concern was making

sure that other people of their child's race would not judge their child's hair for not being styled properly:

Yeah that was a- that was a big priority for me because the last thing I wanted was when [child named changed to protect privacy] sees other Black women- I don't want them coming up to her and saying, 'There's something wrong with your hair. I don't like your hair like that, your hair is dry, your hair isn't styled properly.'

Another parent shared that she felt insecure about the way she was styling her child's hair and that she also did not want people of her child's race judging her child's hair. Some foster parents who were in contact with their foster child's biological parents shared that they asked their child's biological parents what they would recommend when it came to doing their child's hair. Many foster parents who were in contact with their foster child's birth parents shared that they wanted to help out and part of helping was taking into consideration what their child's birth parent would want for styling their hair. When it came to discussing other practices they had implemented in their lives related to acknowledging racial-ethnic differences, parents also shared that they make sure that they have toys and dolls that look like their child, and books that have people of the same race as their child. Some parents also said they have art work in their home of their child's culture, and were in contact with other families who had adopted a child from the same country that their child was adopted from.

Parents Recall Child Receiving Racist Comments Example. When asked about the segment regarding "Coping with Racist Comments," participants either shared the case example that was covered in this segment or the following segment on "Racism in the Community." To review more specific information that was covered in these segments, please see Chapter 3

description of each module of the *FPC* Culturally Competent Parenting course. The example for this segment was about a young bi-racial teen experiencing racist comments from some of his friends about people who are of his same race. Participants wanted to share how they either have not yet experienced their child hearing racist comments because their child is not yet old enough, or that the segment was relevant to their lives because they as a family will sometimes receive comments or stares as this participant described:

I notice children around the age of 5 or 6 so children who are just starting to perceive race umm will come up to our family and say things like, 'That's not your baby' or, 'She doesn't belong with you,' or one boy even said in the most insensitive way but probably with an innocent frame of mind. Umm something like, 'I never want to see a Black baby with a White family.'

Parents shared that it would have been helpful in this segment to learn more about how they could respond to children making comments about their family. A lot of parents even shared that some people either do not want to acknowledge that they are together as a family when out in public or do not realize that they are their child's parent. One parent who is Black shared that she has received comments from others about her and her children:

But I have been stopped and approached before like- 'Are those your kids?' And I remember this one guy was like, 'Oh they're really really light.' You know or something and I said, 'Yeah those are my children,' and then he looked at me and said, 'Well they're not your color.'

Additionally, for some parents who had children who were old enough to comprehend racist comments, some parents shared that they wondered if their child had received any comments and they just had not known about it. Most parents emphasized the importance of

letting their kids know if they ever receive racist comments, they should feel safe talking to their parents about it. Other common things that parents shared was having an idea of how they should respond when they are present and their child experiences racist comments:

Umm I feel like it reminded me that I need to be prepared for something like that... But to be prepared when there is a situation. What can I say in this situation and have kind of like a little umm toolkit/toolbag? I've got to be ready to say and to model umm appropriate answers for my child and also to be protective.

Parents Recall Teen Racial Profiling Example. As mentioned in the section above, when parents were asked about the segment regarding “Racism in the Community,” they either shared the case example from the “Coping with Racist Comments” section or the case example from this segment. The example covered in this segment involved a young Black male teen being followed around a store by one of the store clerks and his father describing how he planned to advocate for his child. Parents generally shared the example that they remembered and then described that they could not remember exactly which example belonged to which segment. However, regardless of not being able to remember which example belonged to which segment, parents were still able to recall both examples and the purpose of each example. A major theme in this segment that parents wanted to share included that the segment made them reflect on how they need to prepare their child for racial bias. A lot of parents shared the segment was relevant to their relationships with their children because they had already been implementing preparation for racial bias conversations before taking the course. Parents shared that they have talked to their children about racial bias because they want them to be safe and know how they could stay safe in situations where they encounter racism or racial profiling. One participant shared the way she has prepped her son for bias:

And I've had to tell him and my other son especially you know in the last few years and you know Black men getting uhh shot-and I'll tell them I said, "If the cops come and get you. I say, "Don't argue with them. Don't say 'I didn't do it,' don't say- and just say, 'Do you want me to put my hands up, do you want me to lay down?' Whatever- Do what they want!" You know, "Let them put the handcuffs on you, whatever it is they're going to do- And when you get to the police station we'll get ya a lawyer, we'll figure it out from there but never ever ever oppose the police.... I would rather come visit you in-in a holding cell then in the morgue..." You know?... And it's kind of a disgusting conversation to have with your kid.

A lot of parents emphasized the importance of having those uncomfortable conversations with their kids, because not talking about racial bias would not be keeping their kids safe and would not be acknowledging the reality of racism. Some parents shared that it brought up emotions for them as this participant shared:

Yeah umm for me that's just like kind of more like kind of an emotional thing because I know especially in like the city I live in I know that like [child name deleted to protect privacy] will have to deal with that and probably does now.

Parents expressed worry and concern for their child's safety, and that preparing them would be the best way to keep them as safe as possible. Many parents also expressed their reflection of themselves and the experiences they have with White privilege or living in the dominant racial identity, and how they need to be aware of this in order to talk to their kids about racial bias because being White they will never understand:

It's super huge. It's not denying-It's not denying that it's 'gonna happen, which if you live in White privilege obviously you know you don't even have to think about this. So it does take a lot of effort on your part to think about things from the child's perspective.

Parents Recall Child Racial Bullying Example. When asked what they recalled about the segment on parents as advocates, many parents asked, "Is that the one with the kid at the school?" Parents recalled this segment about a Latino child being racially bullied at school and his parents were learning how they could advocate more for him. Many parents wanted to share how the segment was relevant to their relationships with their children by sharing examples of ways they'd advocated in their child's life and emphasized that they know it is important to continue to advocate for their child in the future. One participant shared:

Umm I think I just again didn't really think as much on a day to day basis and that was a good reminder that I do need to advocate for her because and not- not let so many things you know just come and go and try ignore it. I think it's important now that she's getting older that I do step in and say more things.

This participant in particular was sharing that she had been trying to advocate for her child more recently. Other examples that parents shared where they advocated for their child due to racially biased situations included asking the principal to switch their child into a different class, asking to speak to the class about interracial families, and informing the local kindergarten teacher about books about families of all different backgrounds and cultures to see if it could be included in the classroom readings.

Some parents also shared that when they did advocate for their children they were cautious in how they approached their child's teachers, expressing that they did not want to come across as angry or say the wrong thing to the teacher because they did not want that to then

change how their child was treated in the classroom. Other parents shared there were more instances, in addition to racially biased situations their children had experienced, where they had to advocate for their kids. These included responding to comments that people made about disabilities that their child had or making sure the school knew their child's food allergies.

Parents Recall of Internalized Hatred Example. When parents were asked about what they recalled about racial-ethnic identity many parents shared that information that they had learned about covered in the “Acknowledging Racial-Ethnic Differences” section, but also information covered at the end of the course covering healthy racial-ethnic identity. Parents described that this information made them realize that either they could be doing more to foster their child's racial-ethnic identity or that the content was relevant and discussed what they were currently doing that was relevant. Participants shared that they had learned about internalized hate and how they had not known a lot of information about that before:

I did not know that if you don't do some of these things about talking about the community, getting your child to know some of the people in you know their umm heritage community, that there's actually some self-hate that can form. Yeah and I think it was like- because the way that things of that type have been presented to me in the past has been like oh well they won't know their community- they won't know who they are, but never language that strong saying that they could actually hate and disrespect themselves for their own racial identity if they don't have an opportunity to find out about their heritage and their community. So I thought that strong language was good. I mean I remembered it so...

Parents also wanted to share that they related to the segment and why including that they know in order to foster their child's racial-ethnic identity, they have to “get out of their comfort

zone,” as one participant shared when it came to finding out what products she should get her daughter for her hair and skin, make friends with people of their child’s race, and have people of their child’s race and culture in their lives. Some parents shared that they felt they could be doing more because there were not a lot of people of their child’s race at their child’s school or in their neighborhood. Some parents said that they adopted many children of different races, and that some of their kids were of the same race and some of their kids were different races, but still racial minorities, so it was important for them to learn about how to foster racial-ethnic identity for each one of their kids. Another participant who was Black shared that she believed fostering racial-ethnic identity started with her as the parent having pride in her racial identity:

Umm racial-ethnic identity just kind of you know I think it begins with us as parents first- we have to be aware and strong in who we are. And then because in order for us to be able to give it to someone else and so I think it starts with self...I think that when it comes- you have to have an openness too to even be culturally competent. You know because you can have this information but if you are not open or willing to accept differences in other people- you know differences of whether it’s cultural, socio-economic or whatever I mean you have to be open you know? And I think again it starts with ourselves.

This parent’s perspective was related to content covered in course about fostering pride in the child’s racial-ethnic identity and this parent shared she believed it started with her own racial-ethnic pride in order to foster her child’s racial-ethnic pride.

Parenthood is a Journey. At the end of most interviews, parents made it a point to add in how appreciative they were to be able to have taken the course and that as transracial parents they can never have enough resources, even if the course was a reminder on a majority of

information they had already known about. A lot of parents shared that the course was timely in that their child was the same age as the children in the videos, and that the last time they had learned this information was when their child was younger, so the content had not been as pertinent years ago, but was more relatable now. Some parents also shared that the course inspired insight and reflection, and that this course was another tool for them in the process of learning:

...It inspired reflection. On my part of thinking I think I still think about recently umm where it inspired me to think more about umm you know what I could do or I'm now looking out for things in her. Umm I- I just think it was a good thing that it's continuing what I wanted to say it- it supports the idea of parenting being a process.

Parents emphasized that they seek out for resources like the information covered in the course because they will never stop learning how to be more culturally competent and that they realize they are not perfect and do not have all the answers. Another parent stated, "And sometimes I wonder if I'm over doing it but it's something that I can't afford to be wrong about. Like better to overdo it then not do enough I think."

Summary of Findings

This study included phase one pre-test post-test treatment and control group QUAN data collection and phase two follow-up interview qual data collection (Creswell, 2014). The purpose of qualitative data collection was to inform the QUAN data collection. Results of QUAN data collection indicate that there is a significant difference in parent cultural receptivity between pre and post course. Additionally, there was a significant difference in cultural receptivity between the treatment and control group after the course. Results of qual findings indicate that participants found relevancy of the course to examples from their own lives. Additionally,

participant themes showed that parents were interested in the course in order to gain additional resources on culturally competent parenting, indicating openness to cultural receptivity, or the effort that parents are willing to put forth to practice culturally competent parenting.

CHAPTER 5

DISCUSSION

This study investigated if the FosterParentCollege.com (FPC) *Culturally Competent Parenting* course increased parent openness to cultural receptivity. A mixed-methods design as suggested by Creswell was implemented that included phase one “QUAN” data collection and phase two “qual” data collection (Creswell, 2014). During phase one, participants were assigned to either treatment group or control group and completed pre-test and post-test measures. Participants in the treatment group completed the FPC *Culturally Competent Parenting* course and participants in the control group either completed the control group course FPC *Lying Second Edition* or received no treatment. Phase two included follow-up interviews with participants who completed the treatment course to determine what techniques from the course parents reported self-applying. Fifty-one participants completed the study with 26 participants in the treatment group, and 25 participants in the control group. Additionally, 15 participants completed follow-up interviews. The purpose of this study was to assess a web-based resource available for transracial foster and adoptive parents regarding culturally competent parenting practices. This chapter addresses results of the study research questions and hypotheses, relation of findings in the current study to findings in literature, connection of study findings to theory, limitations of the study, implications for marriage and family therapists, and suggestions for future research.

Parent Openness to Cultural Receptivity

Research question, 1 hypothesis 1 stated that the FPC *Culturally Competent Parenting* course would increase parent openness to cultural receptivity in the treatment group. A repeated measure ANOVA was conducted to determine if there was a difference in parent openness to

receptivity in the treatment group between the pre-test to post-test measure. Results indicated that parent openness to cultural receptivity was significantly higher after the study in comparison to before the study. Research question 1, hypothesis 2 stated there would be a significant difference in parent openness to cultural receptivity between the treatment and control group after the intervention of the FPC *Culturally Competent Parenting* course. A repeated measure two group ANOVA showed that there was a significant difference in cultural receptivity scores between parents who had participated in the culturally competent parenting course and parents who had been assigned to the control group. Research question 2, hypothesis 3 stated there would not be a significant difference between the treatment and control group on openness to cultural receptivity on the pre-test measure. An independent samples t-test was conducted and showed that there was no significant difference between the treatment and control group on openness to cultural receptivity before the intervention. Research question 2, hypothesis 4 stated there would not be a significant difference between the treatment and control group on the blatant racial issues pre-test measure. An independent samples t-test showed that there was no significant difference between the treatment and control group on blatant racial issues on the pre-test measure. Findings for research question 2 show that the treatment and control group were similar before the intervention of the FPC *Culturally Competent Parenting* course was applied. Research question 3 assessed parents self-report of techniques learned from the FPC *Culturally Competent Parenting* course at two-month follow-up. Some participant themes from qualitative findings support the quantitative findings of the study that parent openness to cultural receptivity increased. Although most parents reported that they had already been applying the techniques suggested in the course, quantitative findings suggested that parent openness to cultural receptivity significantly increased after completing the course. Parents had also shared that the

techniques they were already applying had been techniques that they had learned about years before. This suggests that while parents report that they were already applying techniques that they learned before taking the course, transracial parents may need ongoing or repeated education regarding culturally competent parenting techniques, especially because a majority of parents in the sample were White and do not experience daily occurrences of racial oppression. The examples of microaggressions and macroaggressions detailed through scenarios in the culturally competent parenting course may be helpful for parents to see and hear about in order to understand the perspective of their child. These sort of examples and resources, such as the culturally competent parenting course, would be important for parents to consistently learn about on a repetitive basis. Some parents shared that the course inspired self-reflection including gaining more awareness of their child's perspective, and the importance of fostering racial-ethnic identity. Parents also shared that they are also constantly looking for additional resources on culturally competent parenting. Due to the course increasing parent openness to cultural receptivity in the current study, it could be a resource for parents seeking to learn more about culturally competent parenting.

There is no literature assessing online interventions for transracial foster and adoptive parents. An in-person, one group, three-hour intervention for prospective transracial adoptive parents led by social workers is the only known assessment of parent training programs in the literature. Results of this study conducted by Vonk and Angaran (2001) show parents who participated in the intervention had significant increase in multicultural planning scores. Multicultural planning was defined as prospective transracial adoptive parents providing their children with "opportunities to establish relationships with adults from their birth culture," prospective parents having an understanding of what it feels like to not belong, and having

awareness of the child's culture (Vonk & Angaran, 2001, p.10). The results of the study conducted by Vonk and Angaran (2001) are similar to the results of the current study in that parents' openness to cultural receptivity significantly increased after the intervention. Openness to cultural receptivity is the effort that parents are willing to put forth to practice culturally competent parenting, which is similar to multicultural planning. The difference between the current study and the study conducted by Vonk and Angaran (2001) include that the study conducted by Vonk and Angaran (2001) was a one group in-person three hour training, and the current study is a treatment and control group mixed methods design of an online training. Besides the study conducted by Vonk and Angaran (2001), there are no other known assessments of training interventions for transracial parents.

When it comes to results of this study being related to the literature, one study assessing transracial parents' cultural competence in parents who had adopted their children from Korea and China indicated that variance in parents who had higher cultural competency was explained by parents who participate in adoption support groups, who are female, have received support from adoption professionals, and have an annual family income of \$75,000 (Vonk & Massati, 2008). The greatest variability was explained by parents who participated in adoption support groups (Vonk & Massati, 2008). These findings are similar to the demographics of the participants in the current study. Participants in the current study were 92.2% female and 33.3% with an income level between \$50,000 - \$100,000 and 29.4% with an income level above \$100,000, which equates to 62.2% of the sample with income levels above \$50,000. Additionally, parents in the control group who did not complete the control group course were asked during the post-course measure what resources they had looked into and many reported being a part of transracial adoption support groups. Some parents who participated in follow-up

interviews also reported being a part of support groups or in contact with other transracial adoptive families. There may be a connection between parents who are in adoption support groups and seeking out additional resources in cultural competency (Vonk & Massati, 2008). Due to the demographics of the current study being similar to the parents who had higher cultural competency in the study conducted by Vonk and Massati (2008), it is possible that the current sample was more culturally competent at the start of the study. However, even with this possibility being considered, there was still a significant difference in parent's openness to learning and engaging in transcultural parenting techniques between the treatment and control groups, and after the course in comparison to before it in the treatment group.

Racial-ethnic and Cultural Socialization and Youth Outcomes

Research assessing the impact that racial-ethnic and cultural socialization has on transracial youth indicates that youth who experience racial-ethnic and cultural socialization have fewer externalizing problems (Johnston et al., 2007), decreased perceived stressfulness of discrimination (Leigh et al., 2013), greater well-being (Yoon, 2004), and self-esteem when mediated by feelings of belongingness (Mohanty et al., 2008). Additionally, the types of racial-ethnic and cultural socialization that parents have practiced includes prepping youth for racial bias, encouraging youth to be with members of their race and culture, fostering to have racial-ethnic and cultural pride, and encouraging youth to learn about the history and traditions of their race and culture (Johnston et al., 2007; Leigh et al., 2013; Mohanty et al., 2008; Yoon, 2004).. Due to loss of birth culture, youth may be at increased risk of experiencing mental health problems, delinquent behavior, and internalizing issues (Basow et al., 2008; McGillicuddy-DeLisi, 2008; Friedlander et al., 2000). In accordance with the current study, cultural competency in transracial parenting is a form of racial-ethnic and cultural socialization. Cultural

receptivity is the effort that parents are willing to put forth to practice culturally competent parenting techniques. Therefore, cultural receptivity in relation to racial-ethnic and cultural socialization is the effort that parents are willing to put forth to learn and implement racial-ethnic and cultural socialization techniques. The racial-ethnic and cultural socialization practices that parents have implemented as described in the literature is similar to the culturally competent parenting techniques covered in the FPC *Culturally Competent Parenting* (CCP) course. For example, the facilitator of the CCP course discusses the importance of parents to have people and mentors of their child's race in their child's life and how this could lead to better self-esteem (Coakley, 2017; White, 2017). The facilitator also discusses how youth could experience negative internalized beliefs about themselves and mental health issues if they do not develop a healthy racial-ethnic identity (Coakley, 2017; White, 2017). The modules of the course cover different ways that parents can advocate for their children including prepping their child for bias and validating their experiences of racial discrimination (Coakley, 2017; White, 2017). Due to the culturally competent parenting techniques covered in the course being similar to previous racial-ethnic and cultural socialization practices that parents have implemented that have led to positive youth outcomes, the FPC *Culturally Competent Parenting* course is a good option for parents seeking resources on culturally competent parenting.

Ecological Theory and Theory of Cultural Competence in Transcultural Parenting

Theoretical foundations utilized to support this study included Bronfenbrenner's Ecological Theory and Theory of Cultural Competence in Transcultural Parenting. The following research questions and hypotheses were tested in this study:

This study aimed to address the following research questions and hypotheses:

- 1.) Research Question #1: Does parent openness to cultural receptivity change after completing the FPC *Culturally Competent Parenting* course?
 - a. Hypothesis 1: Parent openness to cultural receptivity will be significantly higher at post-test in comparison to levels of openness at pre-test for parents in the treatment group.
 - b. Hypothesis 2: Parent openness to cultural receptivity at post-test will be significantly higher for parents who participated in the treatment group compared to parents who participated in the control group.
- 2.) Research Question #2: How do parent scores on openness to cultural receptivity and beliefs regarding blatant racial issues compare?
 - a. Hypothesis 3: Parent openness to cultural receptivity at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
 - b. Hypothesis 4: Parent beliefs regarding blatant racial issues at pre-test will not be significantly different for parents who participated in the treatment group compared to parents who participated in the control group.
- 3.) Research Question #3: To what extent do parents self-report applying techniques from the FPC *Culturally Competent Parenting* course at follow-up?

According to Bronfenbrenner's ecological theory, the connections between the levels of an individual's ecological environment are important to consider when it comes to human

development. All of the ecological environments in an individual's perspective are related to one another and what occurs in one system can impact the others. Due to the significant impact that racial-ethnic and cultural socialization can have on a transracial adoptee's development such as lower delinquency behaviors (Anderson, Lee, Rueter, & Kim, 2015), better psychological wellbeing when mediated by adoptive identity (Mohanty, 2013), and higher self-esteem when mediated by adoptive identity (Mohanty et al., 2008), parent practices of racial-ethnic and cultural socialization are important to consider. Specifically, the practices that parents implement are a part of the child's macrosystem. Due to parent practices of racial-ethnic socialization being related to healthy outcomes in their children, this can have an impact on the child's macrosystem. If the parent is learning more culturally competent parenting techniques and putting forth the effort to become more culturally competent this can have an influence on the child's systems and relations between systems in their ecological environment. When it comes to the results of this study, from both QUAN and qual data, it is possible that transracial parents' macrosystems may be in need of continuing education about culturally competent parenting and the perspective of their child's experiences. During qualitative follow-up interviews, parents described the course as a good reminder which suggests that parents may benefit from education about culturally competent parenting practices such as the micro and macroaggressions detailed in the culturally competent parenting course. Due to a majority of parents in the sample being White and not experiencing occurrences of racial oppression, it is important that parents have ongoing reminders about what that experience is like for their children.

According to the Theory of Cultural Competence in Transcultural Parenting by Coakley and Buehler (2008), the level of awareness a parent has regarding cultural competency will

impact their cultural receptivity, or effort they are willing to put forth to learn about culturally competent parenting techniques. The current study took into consideration parent cultural receptivity before and after the course. Additionally, the CRFS is a scale developed by Dr. Coakley, who is one of the hosts of the *Culturally Competent Parenting* course. This scale was administered before and after parents took the course in the treatment group, and as the Theory of Cultural Competence in Transcultural Parenting suggests, considered parents' cultural receptivity levels. Results of the study indicate that parent openness to cultural receptivity were significantly higher after completing the course. This means that it impacted parents cultural competency and effort they are willing to put forth to practice culturally competent parenting practices. This in turn will impact their children's macrosystem, and by association all other levels of the child's ecological environment potentially leading to healthier outcomes for the child. When it comes to the degree of parent awareness of race and culture, the results of this study indicate that in order for parents to grow in racial and cultural awareness, ongoing culturally competent training techniques may be helpful.

Limitations

The limitations to consider for this study include the process of participant recruitment, the non-randomization of participants into the treatment and control group, the large proportion of mothers as compared to fathers in the study, and qualitative analysis being conducted solely by the researcher. Recruitment of participants was a challenge, although past research on clinical trials demonstrates challenges in participant recruitment (Treweek et al., 2013), the recruitment period lasted 5 months. There were 100 participants who indicated initial interest in the study, and 75 who completed the consent process and started the pre-test measure. This is similar to what Treweek et al. (2013) reports in their meta-analysis of participant recruitment and retention

to randomized clinical trials where 40 studies included in the analysis recruited between 2.3% to 96.3% of their originally allotted recruitment numbers. Additionally, it was difficult to retain participants in completing the study within 30 days. The researcher sent out reminders for the participants to complete the study, but even when reminders were sent out some participants still did not complete the study. Ultimately, 51 parents participated in both the pre-test and post-test assessments and it was not until \$20 gift card incentives were offered that many participants completed the intervention. While incentivizing participation is not novel to this study, future researchers should weigh the time and financial costs associated with participant recruitment.

There was a large percentage of mothers in the study, and while this is important it is also crucial to consider the father's experience and openness to put forth cultural receptivity in transcultural parenting, so results of the study cannot be generalized necessarily to transcultural fathers. This is consistent with previous research studies have found mothers as more "invested" in learning about culturally competent parenting techniques (Vonk & Massati, 2008, p. 221). In regards to future research, it may be important to consider a study focusing on just transracially adoptive fathers or a qualitative exploration of fathers views on culturally competent parenting and cultural receptivity. Another limitation was that a majority of participants in the control group did not receive a control group course, although they were encouraged to complete the FPC course titled *Lying Second Edition*, many parents in the control group did not due to reported time constraints. This was a limitation in that parents in both the treatment and control group were not both viewing online courses. However, a study conducted by Pacifici et al., (2005) on the FPC course *Anger Outbursts* included parents in a trial and control group, and parents in the control group received no assignment of materials.

Additionally, bias may have occurred during analyses due to the researcher being White and conducting qualitative analyses solely; however, the researcher grew up in a transracial family with 6 adopted siblings of different racial backgrounds than herself. To help combat potential limitations associated with bias, results were presented using thick description so that the reader can also interpret the data and resultant themes and categories. Finally, the order that participants were assigned to the treatment and control group was not random. It was originally aimed that participants would be randomly assigned into the treatment and control group. However, after assigning participants randomly to the treatment and control groups using a random numbers table after recruiting for three months, not many participants had completed the treatment group course. At that time the researcher increased recruitment strategies and also decided to assign any new interested participants to the treatment group until 26 participants in the treatment group completed the treatment group course. After that point, the researcher contacted all participants who had completed the pre-course measure or had been assigned the control group and had yet to complete the control group course and asked if they would complete the final post-course measure. This was the creation of the control group and participants who completed the post-course measure were offered the same incentives of \$20 gift cards. A final limitation was that with a mixed-methods approach the quantitative and qualitative data can be used to support one another. Although the qualitative findings support the quantitative results, because the researcher was the sole coder of the qualitative data, it is possible that research bias influenced the qualitative results. To help promote trustworthiness, thick description was used when presenting the qualitative findings so that the readers can assess if the quotes support the themes generated but researcher.

Implications for Marriage and Family Therapy and Intervention

There are many implications of this research that should be considered by Marriage and Family Therapists when it comes to providing families with counseling and the *FPC* Culturally Competent Parenting course being provided as a possible resource towards intervention. MFTs are trained as systemic therapists to consider the entire family system, and how its members are influencing one another in that system (Nelson et al., 2007). Due to MFTs being in a unique position to provide awareness and assistance that could impact family systems, it is important for MFTs to consider the racial and cultural contexts present in transracially adoptive families.

In order for MFTs working with transracially adoptive families to provide the necessary assistance and support, MFTs need to first “gain awareness [of] their own personal beliefs and biases” (Malott & Schmidt, 2012, p.385). These can be personal racially biased beliefs about what families should look like or if they believe transracial adoption is appropriate for children. In order to provide counseling to transracial families, counselors should be aware of and challenged regarding these biases so that they are not exerting their personal biases onto their clients. Additionally, this requires the awareness of one’s racial-ethnic background as a person or color, or gaining understanding of the experiences of White privilege as a White person (Bradley & Hawkins-León, 2002; Constantine, 1999; Malott & Schmidt, 2012). If counselors process this reflection of identity, they are more likely to discuss White privilege that White clients experience in society and as a parent in a transracially adoptive family. If a transracial parent is a person of color, then it is important for counselors to provide them with the safe space to validate their experiences of racial oppression (Bradley & Hawkins-León, 2002). This awareness of identity and personal biases as a therapist can be developed by seeking support from culturally competent supervisors and ongoing professional development training (Malott & Schmidt,

2012). It is also important for MFTs to consider history of transracial adoption such as before the Multiethnic Placement Act (MEPA) and Interethnic Placement Act (IPA) were passed and the purpose for these laws being passed so that children of color spent less time in the child welfare system (Lee, 2003; Mapp, Boutté-Queen, Erich, & Taylor, 2008). This also means taking into consideration the belief that White parents would not be able to raise children of color due to the experience of White privilege, not understanding the experience of individual or systemic racism, not understanding how to talk to children about racial bias, or how to help children develop a healthy racial-ethnic identity (Malott & Schmidt, 2012). Discussing this history with White parents would be important when considering the significance of racial-ethnic identity and racial-ethnic socialization in culturally competent parenting that White parents may not be aware of due to White privilege.

An important implication that MFTs should also consider includes that the literature in transracial adoption suggests that some transracial youth may develop a bicultural identity due to being surrounded by their parents' dominant White culture and the development of their own racial-ethnic identity (Samuels, 2010; Thomas & Tessler, 2007). Due to development of a bicultural identity in transracial youth and the difference in race and culture present in transracial families, a model was developed by Baden and Stewart (2000) to display the process of transracial parents fostering racial-ethnic identity in their children and the varying degrees of awareness in both the parent and child. The model was built from extant literature in transracial adoption, bicultural identity in transracial adoption, and literature on racial-ethnic identity in same-race families. This model includes an axis of the following in each axis: "pro-self cultural and racial identity, bicultural and biracial identity, culturally and racially undifferentiated identity, and pro-parent cultural and racial identity" (Baden & Stewart, 2000, p. 325-327).

The model is a combination of both racial and cultural identity in the transracial adoptee on four different categories in the axis representing differing levels of low to high identity. For example, Baden and Stewart (2000) discuss that if an adoptee has high pro-parent cultural identity and high pro-self-racial identity, they are more likely to have “high knowledge, awareness, comfort and competence in their parent’s racial-ethnic group but feel most comfortable with individuals of their own racial-ethnic group,” (p. 331). Depending upon where an adoptee falls, they will have varying degrees of awareness and comfort with either their racial-ethnic group or their parents’ racial-ethnic group, or have the same level of comfort with both groups. Additionally, the model takes into consideration both the parent and child “affirming” or “discounting” the racial-ethnic of both the child’s racial-ethnic group and the parent’s racial-ethnic group (Baden & Stewart, 2000, p. 332). The authors suggest that adoptees may have higher developed racial-ethnic identity if they grew up in a diverse neighborhood and community, for example. This would be an important model that MFTs should consider due the systemic aspects of the model and the impact that both the parent and child have on the development of the child’s identity, as well as the diversity of the community (Baden & Stewart, 2000).

Additional practices that MFTs should implement include being aware of updated research findings regarding youth in transracial families (Malott & Schmidt, 2012). This includes knowledge of research about healthy racial-ethnic identity development, supporting parents in practicing racial-ethnic socialization, and encouraging parents to be around others of the same race and culture as the child (Malott & Schmidt, 2012). For example, racial-ethnic and cultural socialization practices have been found to lead to positive outcomes in transracial youth. Some of these research findings include families that acknowledged racial-ethnic differences having

youth with lower delinquency rates in comparison to families that did not acknowledge racial-ethnic differences, fostering pride in race and culture being related to lower externalizing behaviors, and racial socialization such as preparing for bias being a moderator between experiences of discrimination and perceived stressfulness (Anderson et al., 2015; Leigh et al., 2013; Johnston et al., 2007). These are all examples of information from the literature that therapists should be aware of when informing and educating parents about being culturally competent.

Malott and Schmidt (2012) also recommend that MFTs create parent therapy groups that include activities, role-plays, and group processing discussions about culturally competent parenting. It would also be helpful for MFTs to have knowledge of resources to provide parents such as social networks, transracial family support groups, mentors for their children of the same race, and providing resources that educate parents about culturally competent parenting. This is where a resource such as *FPC Culturally Competent Parenting* course could be suggested to transracial parents. The course goes through role-plays of situations that many transracial families experience. It also discusses research outcomes that youth could experience if they do not receive culturally competent parenting, such as low self-esteem and negative internalized beliefs about themselves (Coakley, 2017; White, 2017). Additionally, as many parents mentioned in the qualitative interviews, they wish that there had been more direct conversations between them and their social worker like the dialogue that the facilitators of the course demonstrated throughout the modules. Therefore, this course may be a helpful resource for social workers and adoption agencies seeking out information on culturally competent parenting as well (Vonk & Angaran, 2003). Finally, findings of this study suggest that ongoing and consistent training about racial-ethnic and cultural socialization such as cultural competency may be helpful

for parents to grow in their awareness of race and culture and in order to gain a deeper understanding of their child's experiences. Therefore, interventionists should have ongoing and consistent interactions with transracial parents or have resources to provide to parents so that parents can continue to learn and gain awareness and racially, ethnically, and culturally socialize their children.

Implications for Future Research

Results of the current study showed that participating transracial adoptive parents' openness to cultural receptivity, or the effort that parents are willing to practice culturally competent parenting techniques, significantly increased after completing the FPC *Culturally Competent Parenting* course. Qualitative findings indicated that parents found the course as a good reminder of techniques that they had already learned about and how they were currently applying those techniques. Future research should assess the techniques that parents self-report applying and practicing from the course longitudinally. Additional research should also assess how consistent culturally competent parent training may impact parents' awareness. Parents indicated that the course was a good reminder, but still gained awareness on how they could put forth more effort to be culturally and racially aware. A study assessing consistent training versus no training or little training on culturally competent parenting may be necessary to show how parents are gaining better awareness on their child's experiences. However, in order to assess this, more educational resources would be necessary as there are not currently many culturally competent parenting resources available to transracial parents.

The interracial experience that transracial families have would also be important to consider. For example, many parents described, during qualitative interviews, comments and stares from others they received as an interracial family. Research on interracial families may

provide additional insight and the interracial relationship in transracial families would be important to consider. Parent racial and age demographics should also be considered for future research. In the current sample, there were 2 parents who were minorities (1 parent who was Black/African American and 1 parent who biracial White/Hispanic). The experiences that these parents have could have impacted the data because these parents may have already been practicing culturally competent parenting and therefore been highly culturally receptive. Experiences of transracial parents who are minorities themselves would be important to study because these parents may have their own experiences of racial oppression that may impact their parenting and lead to higher occurrences of racial-ethnic socialization. Parents ages ranged from 27-72 in the current sample, and therefore the generational experiences also could have impacted the data and results. However, the fact that parents were fostering or adopting transracially and wanting to participate in a culturally competent parenting study indicates that parents may have been, to some degree, open minded before participating in the study. Due to this, transracial parent age would also be an important consideration in future research.

Finally, future research should also include a study focused on transracial fathers, and should assess the starting age that children were adopted or fostered. Most of the sample in the current study were mothers, so a study focusing on transracial fathers would help get fathers' perspectives. The age that children started to be fostered or were adopted would be important to consider in terms of when parents last received training. For example, if an adoption occurred when a child was older, the child's transracial experience may be different from a child who was transracially adopted at infancy. Therefore, child age at adoption would be an important factor to consider in future research.

Conclusion

This study sought to test a web-based training for transracial foster and adoptive parents through a mixed methods analysis. Results of the quantitative and qualitative analyses indicated that parent scores increased in openness toward cultural receptivity, or effort they are willing to put forth to practice culturally competent parenting. A main theme expressed in most qualitative interviews was parents stating that they were always looking for additional resources on culturally competent parenting. A common finding also reported in the literature is that transracial adoptive parents express needing more resources when it comes to gaining knowledge about or assistance with culturally competent parenting techniques, and that there is a lack of resources available (Vidal de Haymes & Simon, 2003; Vonk & Angaran, 2003). The results of this study indicated that the FPC *Culturally Competent Parenting* increased parent openness to cultural receptivity and effort to practice culturally competent parenting techniques. Additionally, parents reported finding the course helpful, even if it reiterated information that they had learned about before. Findings also suggest that ongoing education and resources about culturally competent parenting may be helpful in raising awareness in transracial parents about their child's experience. This course could be a good option for parents wanting to know more about culturally competent parenting and the ease of use being that it is available online and does not take up too much time.

APPENDIX A

HUMAN SUBJECTS APPROVAL LETTER

The Florida State University
Office of the Vice President For Research
Human Subjects Committee
Tallahassee, Florida 32306-2742
(850) 644-8673, FAX (850) 644-4392

APPROVAL MEMORANDUM

Date: 2/7/2017

To: Jordan Montgomery

Address: 1491
Dept.: FAMILY & CHILD SCIENCE

From: Thomas L. Jacobson, Chair

Re: Use of Human Subjects in Research
Culturally Competent Parenting: Web-based Training for Transracial Foster & Adoptive Parents

The application that you submitted to this office in regard to the use of human subjects in the proposal referenced above have been reviewed by the Secretary, the Chair, and one member of the Human Subjects Committee. Your project is determined to be **Expedited** per 45 CFR Â§ 46.110(7) and has been approved by an expedited review process.

The Human Subjects Committee has not evaluated your proposal for scientific merit, except to weigh the risk to the human participants and the aspects of the proposal related to potential risk and benefit. This approval does not replace any departmental or other approvals, which may be required.

If you submitted a proposed consent form with your application, the approved stamped consent form is attached to this approval notice. Only the stamped version of the consent form may be used in recruiting research subjects.

If the project has not been completed by 2/5/2018 you must request a renewal of approval for continuation of the project. As a courtesy, a renewal notice will be sent to you prior to your expiration date; however, it is your responsibility as the Principal Investigator to timely request renewal of your approval from the Committee.

You are advised that any change in protocol for this project must be reviewed and approved by the Committee prior to implementation of the proposed change in the protocol. A protocol change/amendment form is required to be submitted for approval by the Committee. In addition, federal regulations require that the Principal Investigator promptly report, in writing any unanticipated problems or adverse events involving risks to research subjects or others.

By copy of this memorandum, the Chair of your department and/or your major professor is

APPENDIX B

TABLES AND FIGURES

Table 1. *Timeline of Measures and Courses*

Time				
		Phase 1	Phase 2	
	Pre-Course Measure	FPC Course	Post-Course Measure	2 month follow-up interviews
Intervention Group	Scores for Cultural Receptivity (CRFS) & Blatant Racial Issues Subscale (BRI from CoBRAS)	<i>Culturally Competent Parenting</i> course (2 hours online)	Scores for Cultural Receptivity (CRFS)	Qualitative Phone Interviews
Comparison Group	Scores for Cultural Receptivity (CRFS) & Blatant Racial Issues Subscale (BRI from CoBRAS)	<i>Lying Second Edition</i> course (2 hours online) or No treatment	Scores for Cultural Receptivity (CRFS)	No follow-up

Table 2. *Frequencies, Means, and Standard Deviations of Sample Characteristics (N = 51)*

	<i>M (SD)</i>	<i>n (%)</i>
<i>Parent characteristics</i>		
Age	43.25 (9.46)	
Gender		
Male		4 (7.8)
Female		47 (92.2)
Income Level		
\$30,000 or lower		2 (3.9)
\$30,000-\$50,000		17 (33.3)
\$50,000-\$100,000		17 (33.3)
\$100,000 or above		15 (29.4)
Marital Status		
Married		35 (68.6)
Widowed		1 (2)
Divorced		6 (11.8)
Single		9 (17.6)
Parenting status		
Co-parenting		37 (72.5)
Not co-parenting		14 (27.5)
Race		
Caucasian		49 (96.1)
African American		1 (2)
Bi-racial		1 (2)

Table 2. *Continued*

	<i>M (SD)</i>	<i>n (%)</i>
Foster or Adopted Child		
Foster		4 (7.8)
Adopted		35 (68.6)
Both		12 (23.5)
<i>Child characteristics</i>		
Gender		
Male		22 (43.1)
Female		29 (56.9)
Race		
Black/African American		28 (54.9)
East Asian/Asian American		1 (2)
Latino/a//Latin American/Spanish/ Hispanic		2 (3.9)
South Asian/South Asian American		3 (5.9)
Native American		1 (2)
Bi-racial/Multiracial		15 (29.4)
Unknown		1 (2)

Table 3. *Cross-Tabulation Contingency Table of Treatment and Control and Typologies*

Characteristics	Treatment	Control	χ^2	<i>p</i>
SES Level			.636	.88
\$30,000 or lower	1	1		
\$30,000-\$50,000	8	9		
\$50,000-\$100,000	10	7		
\$100,000 or above	7	8		
Parent Status			.007	.93
Co-Parent	19	18		
Not Co-Parent	7	7		
Race of Child			4.05	.67
Black/African American	13	10		
East Asian/Asian American	1	0		
Latino/Latin American	1	1		
South Asian/South Asian	1	2		
American				
Native American	1	0		
Bi-racial	9	6		
Unknown	0	1		
Adopted vs. Fostered			.57	.77
Adopted	19	16		

Table 3. *Continued*

Characteristics	Treatment	Control	χ^2	<i>p</i>
Fostered	2	2		
Both	5	7		

Table 4. *Descriptive Statistics of and Correlations among Study Variables (N = 51)*

Variables	1	2	3	4	5	6	7	8
1 <i>CRFS</i> treatment pre-test	—							
2 <i>CRFS</i> treatment post-test	.51**	—						
3 <i>CRFS</i> control pre-test	-.51**	-.30	—					
4 <i>CRFS</i> control post-test	-.21	-.09	.57**	—				
5 <i>BRI</i> treatment pre-test	.47*	.42*	-.25	.18	—			
6 <i>BRI</i> treatment post-test	.54**	.52*	-.33	-.16	.71**	—		
7 <i>BRI</i> control pre-test	-.22	.14	.31	.45*	.05	-.15	—	
8 <i>BRI</i> control post-test	-.02	.07	.12	.37	.22	-.03	.74**	—
<i>M</i>	105.77	114.50	107.24	102.56	30.85	31.57	30.68	30.78
<i>SD</i>	13.91	10.88	11.33	12.95	4.80	3.82	4.71	4.50

Note. *CRFS*: Cultural Receptivity in Fostering Scale; *BRI*: Blatant Racial Issues Subscale

* $p < .05$. ** $p < .01$ (two-tailed).

Table 5. *Repeated Measure ANOVA Treatment Group Within-Subjects Effects (N = 26)*

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	η_p^2
CRFS	909.94	1	12.591	.002*	.34
Error	78.70	25			

Note. CRFS: Cultural Receptivity in Fostering Scale.

* $p < .05$.

Table 6. *Repeated Measure Two Group ANOVA Within-Subjects Effects Interaction (N = 51)*

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	η_p^2
CRFS	104.57	1	1.451	.234	.03
CRFS*Group	1146.10	1	15.908	.000*	.25
Error	72.05	49			

Note. CRFS: Cultural Receptivity in Fostering Scale; CRFS*Group: Cultural Receptivity in Fostering Scale Interaction by Group (treatment and control group).

* $p < .05$.

Table 7. *Repeated Measure ANOVA Control Group Within-Subjects Effects (N = 25)*

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	η_p^2
CRFS	273.78	1	4.205	.051	.15
Error	65.11	24			

Note. CRFS: Cultural Receptivity in Fostering Scale.

* $p < .05$.

Table 8. *Independent Samples T-Test between Treatment and Control Group CRFS & BRI Pre-Test Measure*

	Treatment		Control		<i>df</i>	<i>t</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
CRFS	105.77	2.73	107.24	2.54	49	.413	.681
BRI	30.85	4.80	30.68	4.71	49	.125	.901

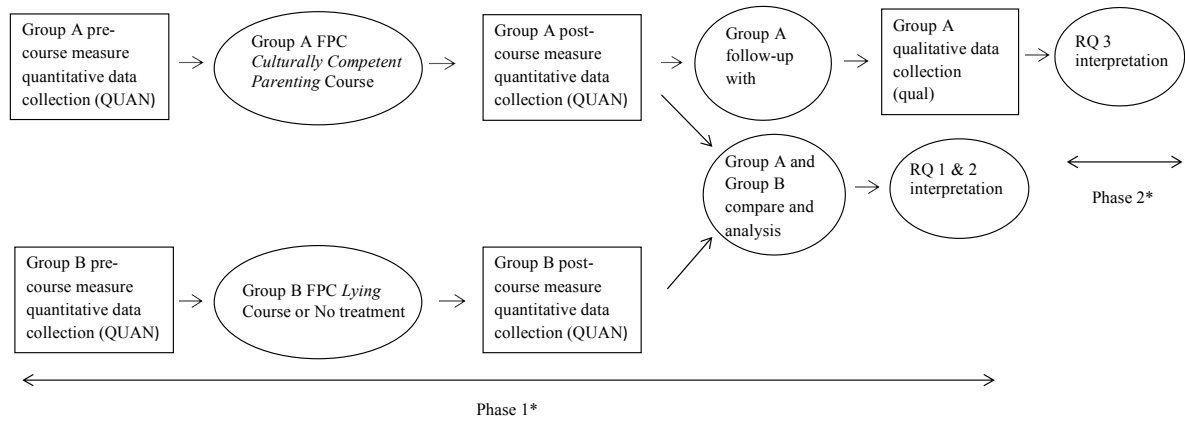
Table 9. *Concepts, Variables, and Properties of Qualitative Findings*

Concepts	Categories/Variable	Properties
I. Recall from Memory	I.A. Parents had learned information before taking the course	I.A.1. Parents had been fostering transracially and/or had adopted transracially before taking the course and expressed they had already learned the information I.A.2. Parents described the course as a “good reminder”
II. Techniques Applied	II.A. Parents gained tools to talk to others II.B. Parents reported no techniques were applied	II.A1. Parents gained words for informing other transracial foster/adoptive parents/unaware family members II.B.1. Parents shared their child was too young or not the same race or gender of child in the example segments
III. Helpful/Not helpful	III.A. Parents recall dialogue and conversations	III.A.1. Parents described the segments as helpful to see the perspective of the child and family
IV. “Acknowledging Racial-Ethnic Differences”	IV.A. Parents recall being informed about doing foster child’s hair	IV.A.1. Parents shared relevancy related to the segment and were concerned that people of their child’s race would judge their child’s hair

Table 9. *Continued*

Concepts	Categories/Variable	Properties
V. "Coping with Racist Comments"	V.A. Parents recall child receiving racist comments example	V.A.1. Parents shared relevancy and their experiences of their family receiving stares or comments
VI. "Racism in the Community"	VI.A. Parents recall teen racial profiling example	VI.A.1. Parents shared relevancy and their concern for prepping their child for racial bias
VII. "Parents as Advocates"	VII.A. Parents recall child racial bullying example	VII.A.1. Parents shared relevancy and the importance of advocating for their child
VIII. "Racial-Ethnic Identity"	VIII.A. Parents recall of internalized hatred example	VIII.A.1. Parents shared relevancy and that they learned more about internalized racism
IX. Course Overall Comments	IX.A. Parenthood is a journey	IX.A.1. Parents shared that they will never stop learning and that this course was another step toward wanting to become more culturally competent

Note. Concepts, variables, and properties are terms as suggested by LaRossa (2005)



*Note Phase 1 and Phase 2 follows the explanatory model approach as suggested by Creswell (2014)

Figure 1. *Overview of Study Design Conceptual Model*

APPENDIX C

INFORMED CONSENTS

Informed Consent Quantitative Measures

You are invited to be in a research study of a parenting course. You were selected as a possible participant because you are currently fostering, adopting, or have adopted a child or children transracially. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Jordan Montgomery, Department of Family and Child Sciences (Florida State University)

Background Information:

The purpose of this study is to understand the efficacy of an online parenting course.

Procedures:

You will be asked to complete a series of questions regarding cultural competence in transracial parenting and demographic information in a pre-course questionnaire that includes 30 questions that will take about 25-30 minutes. You will then be directed to participate in a 2-hour long online parenting course. In order to participate in this course, you will be asked to enter in your e-mail address. Once you receive an e-mail about the course, you will be prompted to create an account to log into the FPC website and take the online course using your e-mail address and a password of your choosing. After the course, you will then be asked to complete a post-course questionnaire about culturally competent parenting that includes 25 questions and will take about 20-25 minutes. Total participation in the study will be around 2-3 hours. You may also be asked if you are willing to participate in a follow-up interview.

Risks and benefits of being in the Study:

The risks are minimal for this study. However, you may feel some emotional responses when viewing content from the course when it comes to racial and cultural socialization and examples of experiences that transracially fostered children have experienced.

There are no direct benefits for participants besides receiving a \$10 gift card at the end of the study. However, through your participation, researchers will learn important information regarding an educational course for transracial foster and adoptive parents.

Incentives:

You will receive a \$10 gift card for participating in the study.

Confidentiality:

All data from participants will be kept private and confidential to the extent permitted by law. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. All questionnaire responses will be kept private, and only the primary investigator will have access to them. The data collected will be stored in a HIPPA-compliant, Qualtrics-secure database until it has been deleted by the primary investigator.

Voluntary Nature of the Study:

Participation in this study is voluntary. You have the right to stop participation in the study or refuse to participate entirely without any jeopardy.

Contacts and Questions:

The researcher conducting this study is Jordan Montgomery. If you have any questions, you may contact Jordan or Dr. Lenore McWey.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the FSU IRB at 2010 Levy Street, Research Building B, Suite 276, Tallahassee, FL 32306-2742, or 850-644-8633, or by email at humansubjects@fsu.edu

You will be given a copy of this information to keep for your records.

Statement of Consent:

I have read the above information. I consent to participate in the study. [Fill in blank “I consent”]

Informed Consent for Qualitative Follow-up Interview

You are being contacted because you participated in a culturally competent parenting course and are now being asked to participate in a follow-up interview lasting about 5-10 minutes. You were selected as a possible participant because you are currently fostering, adopting, or have adopted a child transracially. If you have any questions throughout this interview, please let me know. Additionally, if at any point you don't wish to continue, you can stop participation at any point.

This interview is being conducted by me Jordan Montgomery.

The purpose of this interview is to understand what you remember from the online parenting course covering cultural competency in transracial parenting, and if you have been able to implement anything that you learned from the course.

Procedures:

I will ask you a series of 5-10 questions regarding what you remember from the course, and how you are applying what you learned with your child. Your responses will be recorded.

Confidentiality:

All information from this phone interview will be kept private and confidential to the extent permitted by law. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. All responses will be kept private, and only the primary investigator will have access to them.

Voluntary Nature of the Study:

Participation in this study is voluntary. You have the right to stop participation in the study or refuse to participate entirely without any jeopardy.

If you understand the information that I shared with you, do you consent in participating in this phone interview?

Verbal Yes or No

Before we get started, I do need to ask if you were fostering a child during the time of the course, are you still currently fostering the child? If not, that is ok, I will still ask you questions about what you remember and what you were able to apply. If you were fostering a child transracially, are you still fostering a child transracially?

APPENDIX D

MEASURES

PRE-COURSE MEASURE

DEMOGRAPHIC INFORMATION

If you have more than one child that is adopted of another race, or more than one child who you are fostering, please address any questions about your children about each one of the children who you are transracially fostering or have adopted.

1. Age:

2. Gender (check one): Male Female

3a. My race or ethnicity is (choose one):

- a. Black, African American, Afro-Caribbean, Black African, Other in this category.
- b. Caucasian, White, European American, White European, Other in this category.
- c. East Asian, Asian American, Amerasian, Asian-Caribbean, Other in this category.
- d. Latino/a, Hispanic, Spanish, Latin American, of Spanish speaking- South American/Caribbean heritage, Other in this category.
- e. South Asian, South Asian American, of South Asian heritage, Other in this category.
- f. Middle Eastern, Arab, Non-Black North African, Other in this category.
- g. Bi-racial/multiracial.
 - a. If you are Biracial/ Multiracial, please answer item 3 as best you can, and then specify the racial/ethnic groups to which you belong _____
- h. Native American
- i. I don't know

3b. My partner's race or ethnicity is (choose one):

- a. Black, African American, Afro-Caribbean, Black African, Other in this category.
- b. Caucasian, White, European American, White European, Other in this category.

- c. East Asian, Asian American, Amerasian, Asian-Caribbean, Other in this category.
- d. Latino/a, Hispanic, Spanish, Latin American, of Spanish speaking- South American/Caribbean heritage, Other in this category.
- e. South Asian, South Asian American, of South Asian heritage, Other in this category.
- f. Middle Eastern, Arab, Non-Black North African, Other in this category.
- g. Bi-racial/multiracial.
 - a. If you are Biracial/ Multiracial, please answer item 3 as best you can, and then specify the racial/ethnic groups to which you belong _____
- h. Native American
- i. I don't know
- j. Not applicable

3a. I am currently: Married Single Cohabiting Co-parenting Divorced

4a. Age range of transracial foster or adopted child (check one):

0-3 years 4-6 years 7-10 years 11- 14 years 14-18 years

[Click here to enter additional foster or adopted children ages]

4b. Gender of foster or adopted child (check one): Male Female

[Click here to enter additional foster or adopted children]

5. Race or ethnicity of foster or adopted child:

- k. Black, African American, Afro-Caribbean, Black African, Other in this category.
- l. Caucasian, White, European American, White European, Other in this category.
- m. East Asian, Asian American, Amerasian, Asian-Caribbean, Other in this category.
- n. Latino/a, Hispanic, Spanish, Latin American, of Spanish speaking- South American/Caribbean heritage, Other in this category.
- o. South Asian, South Asian American, of South Asian heritage, Other in this category.
- p. Middle Eastern, Arab, Non-Black North African, Other in this category.
- q. Bi-racial/multiracial.
 - a. If you are Biracial/ Multiracial, please answer item 3 as best you can, and then specify the racial/ethnic groups to which you belong _____
- r. Native American
- s. I don't know

[Click here to enter additional foster or adopted children]

17. Please indicate your family's annual household income.

Below \$30,000 \$30,000 to \$50,000 \$50,000 to \$100,000 Above \$100,000

17b. My transracial child(ren) is/are: Adopted Fostered

17c. I have some transracial children who are adopted and some transracial children who are being fostered: Yes No

17 d. I have never fostered transracial children, I adopted my child from an adoption or other private agency: Yes No

17 e. I have only fostered children transracially: Yes No

18. My child was adopted from another country: Yes No

18a. If adopted from another country, which country was your child adopted from: _____

19. My child was adopted from a private agency: Yes No

20. My child was adopted from the foster care system: Yes No

21. My child is currently a foster care child: Yes No

22. Is your foster or adoptive child currently in contact with your biological parents? Yes No

23. I, and not my spouse or partner who I live with, are participating in this study. Yes No

Blatant Racial Issues subscale of the Color Blind Racial Attitudes Scale

[Scale has been removed due to copyright]

Cultural Receptivity in Fostering Scale

[Scale has been removed due to copyright]

Please provide your e-mail address so we can enroll you into the FPC course:

POST-COURSE MEASURE

Blatant Racial Issues subscale of the Color Blind Racial Attitudes Scale
[Scale has been removed due to copyright]

Cultural Receptivity in Fostering Scale
[Scale has been removed due to copyright]

POST-COURSE MEASURE (FOR CONTROL GROUP PARTICIPANTS WHO DID NOT
COMPLETE CONTROL COURSE)

1. Please choose one of the following options that best describes why you were not able to complete the course:
 - a. It took too much time
 - b. The subject of the course did not interest me
 - c. I had technical difficulties
2. When it comes to culturally competent parenting techniques, what other resources have you tried and found helpful (e.g. speaking with a social worker, resources from adoption agency, joining a transracial parent support group, etc.)? If you have not tried any other resources, please share what you believe would be helpful to you? (Fill in the blank)

Blatant Racial Issues subscale of the Color Blind Racial Attitudes Scale
[Scale has been removed due to copyright]

Cultural Receptivity in Fostering Scale
[Scale has been removed due to copyright]

Please provide your e-mail address so we can connect your pre-course survey to your post-course survey:

APPENDIX E

SEMI-STRUCTURED INTERVIEW QUESTIONS

Semi-structured interview questions:

Question 1: Tell me what you remember from the FPC *Culturally Competent Parenting* Course.

Question 2: Describe through examples what you have applied from the course.

Question 3: Based upon what you have applied from the course, what have you found helpful?
What have you not found helpful?

Question 4: What do recall about the segment on “Acknowledging Racial or Ethnic Differences” between you and your child? To what extent was that content relevant to your relationship with your child? To what extent have you applied any of the techniques that you remember?

Question 5: What do you recall about the module on “Coping with Racist Comments?” To what extent was that content relevant to your relationship with your child? To what extent have you applied any of the techniques that you remember?

Question 6: What do you recall the segment on “Racism in the Community?” To what extent was that content relevant to your relationship with your child? To what extent have you applied any of these techniques?

Question 7: What do you recall about “Parents as Advocates?” To what extent was that content relevant to your relationship with your child? To what extent have you applied any of these techniques?

Question 8: What do you recall learning about “Racial-ethnic Identity?” To what extent was that content relevant to your relationship with your child? To what extent have you applied any of these techniques?

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https://doi.org/10.1300/J285v01n02_02

BIOGRAPHICAL SKETCH

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Curriculum Vitae 2017

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EDUCATION

- Anticipated May 2018 Ph.D. The Florida State University (FSU), Tallahassee FL.
Marriage and Family Therapy
Major Professor: Lenore McWey, Ph.D.
- 2014 M.A. Appalachian State University (ASU), Boone, NC.
Marriage and Family Therapy
Advisor: Jon Winek, Ph.D.
- 2012 B.S. The University of Arizona (UA), Tucson, AZ.
Family Studies and Human Development

INTERN LICENSE and CERTIFICATIONS

- 2014 – present Registered Marriage and Family Therapist Intern, State of Florida, License #: IMT 2176
- 2017 Certified Facilitator, Social Justice Ally Training, FSU
- 2016 Certificate, Educational Measurement & Statistics, FSU
- 2015 Certification, Social Justice Ally Training, FSU
- 2015 Certified Group Leader, The *Incredible Years* Evidence-Based Parenting Program Training
- 2013 Certification, PREPARE/ENRICH Evidence-Based Couples Assessment

AWARDS and HONORS

- 2017 Recipient, Dissertation Award Program, College of Human Sciences, FSU
- 2017 Recipient, Dissertation Research Grant Award, The Graduate School FSU
- 2015 Nominee, Outstanding Teaching Assistant Award, FSU
- 2014 Recipient, Outstanding Service Award, Residence Hall Association, ASU
- 2012 Nominee, Outstanding Student Norton School of Family and Consumer Sciences, UA
- 2011 Honorable Mention, Dean's List, UA
- 2011 Recipient, Four Years of Service Pin, Residence Hall Association, UA
- 2007 – 2011 Recipient, Regents High Honors Tuition Scholarship, Arizona Department of Education, UA

TEACHING EXPERIENCE

- Fall 2014 – present Teaching Assistant, Family and Child Sciences, FSU
Responsibilities (partial online instruction under faculty members):
- Respond to student e-mails within 24 hours
 - Explain concepts to students who email questions about weekly topics
 - Host two office hours each week and meet with students by appointment
 - Grade 30-80 students' weekly discussion board essays/journals and end of semester term papers
- Courses:
Spring 2018 - *Individual and Family Life Span Development, FAD 3220* (N = 100), online course
Fall 2017 - *Individual and Family Life Span Development, FAD 3220* (N = 79), online course
Summer 2016 - *Contexts of Adolescent Development, CHD 3243* (N = 30), online course
Spring 2016 - *Family Relationships, FAD 2230* (N = 80), online course
Summer 2015 - *Contexts of Adolescent Development, CHD 3243* (N = 41), online course
Spring 2015 - *Parenting, CHD 4537* (N = 42), online course
Fall 2014 - *Parenting, CHD 4537* (N = 29), online course
- Fall 2015 –
Summer 2017 Instructor of Record, Family and Child Sciences, FSU
Responsibilities (sole teaching instruction):
- Updated blackboard site
 - Responded to student e-mails within 24 hours
 - Prepared three exams throughout semester
 - Created PowerPoint lectures about family relationships
 - Lectured students about topics on family studies
 - Hosted three office hours per week and met with students by appointment
 - Mentored Teaching Assistants in grading term papers and assignments
- Courses:
Summer 2017 - *Family Relationships, FAD 2230* (N = 151), online course with three Teaching Assistants
Spring 2017 - *Family Relationships, FAD 2230* (N = 199), online course with two Teaching Assistants
Fall 2016 - *Family Diversity, FAD 4265* (N = 76), online course
Fall 2015 - *Family Relationships, FAD 2230* (N = 129), on campus course with one Teaching Assistant
- Spring 2012 Student Preceptor, Norton School of Family and Consumer Sciences, UA,
Preceptorship, FAD 491 for the course *Program Planning and Evaluation, FAD 409* (N = 30)
Responsibilities:

- Assisted the instructor in teaching program planning and evaluation
- Graded students in-class activities and provided tutoring
- Helped grade students term projects at end of semester during instructor emergency medical leave

CLINICAL EXPERIENCE

- May 2017 – present Executive Counselor, Turn About, Inc., Tallahassee, FL.
Supervisors: Jenna Scott, Ph.D., LMFT, AAMFT Approved Supervisor and Wachelle McKendrick, Ph.D, M.S.W.
Responsibilities:
- Counsel teenage clients through substance abuse treatment, withdrawal, relapse prevention, and coping with relapse
 - Counsel individual clients through one individual and one family session per week utilizing Structural Family Therapy model
 - Assist in leading group therapy sessions using a Cognitive Behavioral Therapy Model
 - Co-lead weekly parenting group sessions educating clients’ parents about substance abuse prevention
- October 2016 – Social Work Intern, Neighborhood Medical Center, Tallahassee, FL.
March 2017 Supervisors: Jonathan Kimmes, Ph.D., LMFT, AAMFT Approved Supervisor, Jenna Scott, Ph.D., LMFT, AAMFT Approved Supervisor, and Denise Michel, M.D.
Responsibilities:
- Completed biopsychosocial assessments with clients during intake sessions
 - Created treatment plans in correspondence with clients
 - Validated client experiences of oppression, trauma, and abuse, facilitated sessions with clients utilizing Narrative Family Therapy model
 - Informed clients about resources in the community regarding employment, housing, and food
 - Consulted with psychiatrist and physicians regarding medication management for clients
- August – Group Co-Facilitator, Center for Couple and Family Therapy, FSU
October 2016 Supervisor: Kristy Greene, Ph.D., LMFT, AAMFT Approved Supervisor.
Setting: *Parent Management Training – Oregon Model (PMTO)* evidence-based program informed parenting group
Responsibilities:
- Co-led weekly parenting group sessions for 12 weeks educating parents about techniques informed by *PMTO* model
 - Co-facilitated role-plays with parents practicing time out plans, reward system, and safety conversations

- Discussed parent concerns and validated current parenting skills being utilized

2014 – 2016

Marriage and Family Therapy Intern, Center for Couple and Family Therapy, FSU

Supervisors: Wayne Denton, Ph.D., LMFT, AAMFT Approved Supervisor, Kristy Greene, Ph.D., LMFT, AAMFT Approved Supervisor, and Kendal Holtrop, Ph.D., LMFT, AAMFT Approved Supervisor.

Responsibilities:

- Facilitated therapy sessions with couples, individuals, and family clients utilizing Bowenian Family Therapy model
- Guided clients requesting pre-marital counseling through PREPARE/ENRICH assessment and results
- Practiced play therapy techniques and expressive arts activities with youth clients
- Teamed cases with fellow therapists and offered suggestions under the direction of licensed supervisors

2013 – 2014

Marriage and Family Therapy Intern, Daymark Recovery Services, Watauga County, NC.

Supervisors: Jon Winek, Ph.D., LMFT, AAMFT Approved Supervisor, Lynn Coward, Ph.D., LMFT, AAMFT Approved Supervisor, Nickolas Jordan, Ph.D., LMFT, AAMFT Approved Supervisor, David Kadans, M.A., LMFT, AAMFT Approved Supervisor, Amy Mann, M.A., LMFT, AAMFT Approved Supervisor, and Holly Robinson, M.A., NCC., LPC. Setting: School-Based Therapy Watauga County Schools

Responsibilities:

- Collaborated therapy sessions with children ages 6-14 years old applying Cognitive Behavioral Therapy
- Guided children experiencing anxiety utilizing a Cognitive Behavioral Anxiety Therapy Model *Coping Cat*
- Counseled children with depressive symptoms utilizing the ACTION Depression Model
- Integrated the A-CRA Substance Abuse Model to assist youth in substance abuse counseling
- Co-facilitated three family therapy sessions per week utilizing Behavioral Family Therapy

2013 – 2014

Group Co-Facilitator (see settings below), Daymark Recovery Services, Watauga County, NC.

Supervisors: Jon Winek, Ph.D., LMFT, AAMFT Approved Supervisor, Lynn Coward, Ph.D., LMFT, AAMFT Approved Supervisor, Nickolas Jordan, Ph.D., LMFT, AAMFT Approved Supervisor, David Kadans, M.A., LMFT, AAMFT Approved Supervisor, Amy Mann, M.A., LMFT, AAMFT Approved Supervisor.

Setting: Anxiety and Panic Disorder Group

Responsibilities:

- Co-led adult group therapy sessions utilizing Exposure-Based Treatment of Panic and Agoraphobia
- Assisted clients in identifying coping skills for dealing with anxiety
- Promoted client processing in the recognition of automatic negative thoughts

Setting: Dialectical Behavior Therapy Group

Responsibilities:

- Co-led female adolescent group therapy sessions utilizing Dialectical Behavior Therapy
- Facilitated group processing of experiences in high school
- Introduced adolescents to therapeutic expressive arts activities

Setting: Substance Abuse Family Group

Responsibilities:

- Co-led weekly substance abuse family group sessions
- Assisted clients in identifying thoughts and feelings associated with substance abuse withdrawal and prevention
- Supported clients through relapse experiences
- Encouraged client family members to share their thoughts and feelings about their experiences

SUPERVISORY EXPERIENCE

Fall 2015

Clinical Supervisor, Center for Couple and Family Therapy, FSU

Responsibilities:

- Supervised first year doctoral student via weekly supervision meetings, case consultations, and live consultations
- Completed course that meets some of the AAMFT Approved Supervisor Candidacy requirements
- Received direction about supervision style under the supervision of course instructor and AAMFT Approved Supervisor

RESEARCH EXPERIENCE

2016

Member, *Incredible Years (IY)* Interdisciplinary Research Team, FSU

Supervisors: Kendal Holtrop, Ph.D., LMFT, AAMFT Approved Supervisor, Angela Canto, Ph.D., FL Certified Associate Behavior Analyst, Lisa Schelbe, Ph.D., LMSW, Lenore McWey, Ph.D., LMFT, AAMFT Approved Supervisor, and Melissa Radey, Ph.D., LMSW.

Responsibilities:

- Co-facilitated weekly parenting group sessions for 12 weeks incorporating *IY* evidenced-based parenting program for youth who aged out of the child welfare system
- Conducted parent role plays
- Educated about child directed play and discipline
- Addressed parent concerns and validated existing parenting skills
- Met bi-weekly with research team to discuss fidelity
- Practiced sustainability of intervention at local human services setting
- Identified culturally competent adaptations to meet the needs of participants

2012 – 2013

Member, University Housing Assessment Committee, ASU

Responsibilities:

- Assisted in the creation of annual survey to be administered to on-campus residents and staff regarding satisfaction with University Housing
- Analyzed and interpreted data from survey results
- Reported results to University Housing administrators

2011 – 2012

Research Assistant, Health and Interpersonal Systems Lab, UA

Supervisor: Emily Butler, Ph.D.

Responsibilities:

- Researched literature about health habits in relationships
- Coded for valence and arousal of couples discussing interrelated health habit behaviors for study called *Love, Anger, and Food (LAF)*
- Helped review grant application titled submitted to NIH for funding
- Developed questionnaire for participants of study utilizing Adobe Dreamweaver.

PEER REVIEWED MANUSCRIPTS

Montgomery, J.E., Chaviano, CL., Rayburn, A.D, & McWey, L.M. (2017). Parents at-risk and their children: Intersections of gender role attitudes and parenting practices. *Child & Family Social Work*, 22, 1151-1161, doi: 10.1111/cfs.12332

Holtrop, K., Canto, A.I., Schelbe, L., McWey, L.M., Radey, M., & **Montgomery, J.** (In press). Adapting a parenting intervention for parents aging out of the child welfare system: A systematic approach to expand the reach of an evidence-based intervention. *American Journal of Orthopsychiatry*.

Montgomery, J., & Jordan, N. (revise and resubmit). Racial-Ethnic Socialization and Transracial adoptee outcomes: A systematic research synthesis. *Child and Adolescent Social Work Journal*.

Withers, M., Gonzales-Backen, M., **Montgomery, J.**, & Carlos, F. (revise and resubmit).
Depression among Latinos: Familism, depression history, and adult severity. *Family Relations*.

MANUSCRIPTS IN PROGRESS

Montgomery, J., Srivastava, S., London-Johnson, A., Ferrill, J., & Iheanacho-Dike, E. (In progress). Racial-ethnic activities in transracially adoptive families.

Ferrill, J., Carlos, F., Iheanacho-Dike, E., Gonzales-Backen, M., **Montgomery, J.**, & Grzywacz, J. (In progress). Perceived discrimination and physical health among immigrants: The mediating role of mental health.

Ferrill, J., Gonzales-Backen, M., London-Johnson, A., Iheanacho-Dike, E., **Montgomery, J.**, & Grzywacz, J. (In progress). The association between neighborhood context, parenting, adolescent outcomes among Latino immigrants.

PEER REVIEWED PROFESSIONAL PRESENTATIONS

Montgomery, J., Iheanacho-Dike, E., & Ferrill, J. (October 2017). *Racial-ethnic activities in transracially adoptive families*. PowerPoint presentation at the annual conference of the American Association of Marriage and Family Therapy, Atlanta, GA.

Hartwell, E., **Montgomery, J.**, & Comey, P. (October 2017). *Relationships & identity in sexual minority foster youth*. PowerPoint presentation at the annual conference of the American Association of Marriage and Family Therapy, Atlanta, GA.

Montgomery, J., Chaviano, C., Rayburn, A., & McWey, L. (September 2015). *Parents at-risk and their children: Gender beliefs*. Poster presented at the annual conference of the American Association of Marriage and Family Therapy, Austin TX.

Withers, M., Gonzales-Backen, M., **Montgomery, J.**, & Carlos, F. (September 2015). *Depression history, familism, therapy, and adult depression*. Poster presented at the annual conference of the American Association of Marriage and Family Therapy, Austin TX.

PROFESSIONAL EXPERIENCE

2012 – 2014

Graduate Assistant, University Housing, ASU

Responsibilities:

- Co-advised Residence Hall Association and National Residence Hall Honorary undergraduate student leadership organizations
- Mentored and advised undergraduate students in their academic, leadership, and personal endeavors
- Served as a mediator during students' interpersonal conflicts

- Participated in duty rotations for east side residence halls, and responded to crisis situations involving on campus residents

2010 – 2012

Resident Assistant, Residence Life, UA

Responsibilities:

- Enforced community standards regarding safety and inclusiveness
- Guided undergraduate students from diverse backgrounds in their academic and extracurricular goals
- Demonstrated conflict resolution and mediation during students' interpersonal issues
- Planned events for residents surrounding sustainability, social justice, health, academics, and service

LEADERSHIP and SERVICE EXPERIENCE

2015 – present

Treasurer, Tallahassee Association of Marriage and Family Therapy, Tallahassee, FL.

Responsibilities:

- Collect payments and distribute receipts for monthly workshops
- Manage budget of organizational funds and create tax reports for organization
- Report updates regarding transactions and account balances to board members

2017

Co-facilitator, Social Justice Ally Training, FSU

Responsibilities:

- Assisted in leading two-day workshop for social justice advocates
- Led attendees through learning the cycle of socialization process
- Co-facilitated dialogue and discussion of social justice issues and recognition of power, privilege, and oppression
- Educated and raised awareness about “isms” impacting individual identities

2015 – 2016

Youth Mentor, Take Stock in Children Program, Tallahassee, FL.

Responsibilities:

- Met weekly with Leon High School student in pre-college mentorship program
- Assisted student with selecting and applying for college scholarships
- Tutored student on homework and assignments

2013 – 2014

Member, University Housing Social Justice Committee, ASU

Responsibilities:

- Planned campus wide event about recognizing bias and stereotypes
- Developed University Housing policy about inclusive Transgender Student Housing

- Interviewed students about their perspectives and views of social justice on campus
- Created marketing video on students' perceptions of social justice needs on campus
- Collaborated with Multicultural Student Development on Tim Wise presentation de-brief event

2013 – 2014

Member, Marriage and Family Therapy Multicultural Systemic Counseling Certificate Committee, ASU

Responsibilities:

- Served as student writer for development of certificate proposal
- Assisted in the development of MFT Multicultural Counseling Certificate with Dr. Nickolas Jordan
- Identified community social justice and diversity needs based upon local agency survey research

PROFESSIONAL DEVELOPMENT and MEMBERSHIPS

Spring 2016	Attendee, Program for Instructional Excellence (PIE) Teaching Portfolio Preparation Workshop, FSU
Fall 2015	Attendee, PIE Teaching Conference/TA Orientation, FSU
2016 – present	Student Member, National Council on Family Relations
2014 – present	Student Member, Tallahassee Association of Marriage and Family Therapy
2013 – 2014	Student Member, North Carolina Association of Marriage and Family Therapy
2012 – present	Student Member, American Association for Marriage and Family Therapy