The Turkish Adaptation of the Cultural Socialization Questionnaire (CSQ) in a Sample of Parents Experiencing Internal Migration[1]

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Kültürel Sosyalleştirme Ölçeğinin İç Göç Deneyimleyen Bir Ebeveyn Örnekleminde Türkçe Uyarlaması	The Turkish Adaptation of the Cultural Socialization Questionnaire (CSQ) in a Sample of Parents Experiencing Internal Migration

Öz

Göçmen ebeveynler, çoğunlukla günlük konuşmalar yoluyla çocuklarının kültürel çevreye uyum sağlamalarına yardımcı olmaktadır. Bu çalışma, Hughes ve Johnson (2001) tarafından geliştirilen Kültürel Sosyalleştirme Ölçeği' nin (KSÖ), Türk ebeveyn örnekleminde geçerlilik ve güvenilirliğini incelemiştir. Tüm ebeveynler (N=141), Türkiye'nin küçük/kırsal yerleşim yerlerinden büyükşehir/kentsel yerleşim yerlerine göç etmişlerdir. Ebeveynlerden Kültürel Sosyalleştirme Ölçeği, Algılanan Ayrımcılık Ölçeği ve Demografik Bilgi Formunu doldurmaları istendi. Sonuçlar, ölçeğin orijinal çalışma ile aynı yapıya sahip olduğunu ve ölçeğin Türkçe versiyonunun üç boyutlu yapıyı (çoğulculuk, önyargıya hazırlık, güvensizliğin teşviki) desteklediğini göstermiştir. Kültürel Sosyalleştirme Ölçeğinin alt boyut puanları, ebeveyn tarafından algılanan ayrımcılık ve ailenin demografik değişkenleri ile beklenen yönde anlamlı korelasyonlar göstermiştir. Bulgular, kültürel sosyalleştirme ölçeğinin göçmen ebeveyn örneklemi için geçerli ve güvenilir bir ölçüm aracı olduğunu göstermiştir.

Anahtar Kelimeler: Ebeveynlik, Kültürel Sosyalleşme, İç Göç, Geçerlilik, Güvenilirlik, Ayrımcılık Algısı, Ölçek Uyarlama

Abstract

Migrant parents assist their kids in adapting to the cultural environment, mostly through everyday talk. The present study investigated the validity and reliability of the Cultural Socialization Questionnaire (CSQ), developed by Hughes & Johnson (2001), in a sample of Turkish parents. All parents (*N*=141) migrated from small/rural to metropolitan/urban settlements in regions of Turkey. Parents completed the CSQ, the perceived discrimination scale, and a demographic information form. The results demonstrated that the Turkish version of the questionnaire has the same three-dimensional structure: pluralism, preparation for bias, and promotion of mistrust. CSQ's subscale scores significantly correlated with the parents' perceived discrimination and family demographic variables in expected directions. As findings suggest, the CSQ is a valid and reliable scale among internal migrant parents.

Keywords: Parenting, Cultural Socialization, Internal Migration, Validity, Reliability, Perception of Discrimination, Scale Adaptation

Makale Türü: Araştırma Makalesi

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1. Introduction

Globalization, environmental disasters, conflicts, and economic factors have all contributed to the spread of migration within and between countries, resulting in various psychosocial and cultural changes. Along with the process of acculturation for migrant individuals and families, children and adolescents need information about ethnic and cultural differences, as well as commonalities. From a socio-ecological perspective (Bronfenbrenner, 1979), parents, minority/majority group peers, and educators all contribute to a child's adaptation to a new cultural setting (Motti-Stefanidi, & Masten, 2017; Priest, Walton, White, Kowal, Baker, & Paradies, 2014). The parent appears as the most crucial socialization agent within the child's immediate context. The main goals of migrant parents' socialization practices are to make their children socially capable members of the host society and to convey cultural experiences (Bornstein, 2012; 2017; Umaña-Taylor & Hill, 2020). Additionally, parents aim to create a culturally enriched home environment, influence young people's discovery of their cultural group, and support their participation in cultural behavior (Tran & Lee, 2010; Yasui, 2015).

These messages and practices, referred to in the literature as "ethnic/racial socialization practices," aim to inform the child about the parent's ethnic/cultural heritage, history, traditions, customs, and socialization practices. Socialization practices also prepare children for inequality and possible implicit and explicit discrimination in their interactions with different cultural groups (Hughes & Chen, 1997; Stevenson, Cameron, Herrero-Taylor & Davis, 2002; Hughes, 2003; Umaña-Taylor & Fine, 2004; Hughes, Rodriguez, Smith, Johnson, Stevenson & Spicer, 2006). While most ethnic-racial socialization research in the literature has focused on African-American families, this practice has been studied less frequently in other cultural groups (Hughes et al., 2006). This study intended to expand the knowledge base for research on cultural socialization among a sample of migrant (internal) parents from Turkey by examining the validity and reliability of the Cultural Socialization Questionnaire.

1.1. Foundational Conceptualizations and Content of Cultural Socialization

Cultural socialization practices emphasize ethnic or racial heritage and promote cultural norms, beliefs, and social behavior, boosting cultural awareness and a child's sense of ethnic and cultural belonging (Hughes et al., 2006; Hu, Anderson, & Richard, 2015). The researchers could not develop a common terminology for these practices, given that the studies revealed common ethnic and racial themes. Therefore, terminology that defines ethnic/racial socialization has differed throughout the studies. Besides the so-called ethnic/racial socialization of parents' practices regarding culture (Hughes, 2003; Hughes et al., 2006; Hu, Anderson, & Richard, 2015), some studies describe it as cultural socialization, which deals with ethnic socialization (some studies describe that concept as preparation for bias and promotion of mistrust) as an umbrella structure (Nelson, Syed, Tran, Hu, & Lee, 2018). In the current approach, a socio-cultural study defines it as cultural socialization since culture has a more inclusive definition. Based on this framework, culture includes ethnicity and race and constitutes a particular historical and socio-cultural structure, so parents' practices are conceptualized as cultural socialization (Nelson et al., 2018).

These messages have been studied in various cultural groups and contents. Some studies focus solely on transferring cultural values, knowledge, and practices (cultural socialization), while others focus on preparing young people for discrimination. While some studies examined ethnic-racial socialization in many dimensions, others have considered it a one-dimensional structure. In the literature, these messages have been explored in different contents, such as cultural pride, racial awareness, and prudent socialization (Demo & Hughes, 1990; Juang, Shen, Kim, & Wang, 2016), and have mainly been dealt with as cultural socialization, pluralism, egalitarianism, promotion of mistrust and preparation for bias (Hughes & Johnson, 2001; Hughes et al., 2006; Nelson et al., 2018; Simon, 2021).

The CSQ is a measurement tool primarily used in studies of ethnic-racial socialization. Hughes and Chen (1997) proposed a model of parental ethnic-racial socialization, which forms the basis for three scale variations. They designed a twelve-item scale that assesses the frequency of parents' engagement in each of three dimensions: cultural socialization (3 statements), preparation for bias (7 statements), and promotion of mistrust (2 statements). Later, Hughes and Johnson (2001) introduced the pluralism sub-dimension within these factors.

This revised instrument has ten items and three sub-dimensions named *'cultural socialization/pluralism'* (4 statements), *'preparation for bias'* (4 statements), and *'promotion of mistrust'* (2 statements). Tran and Lee (2010) modified Hughes and Johnson's (2001) scale by adding statements and analyzing the factor structure with Asian Americans, resulting in a sixteen-item survey with sub-scales across all dimensions: 'cultural socialization/pluralism' (5 statements), 'preparation for bias' (8 statements), and 'promotion of mistrust' (3 statements). To summarize, based on the framework of ethnic-racial socialization, three instruments have similarly titled subscales, but each has different associated items. Cultural socialization is a prominent practice for transferring cultural heritage, rituals, customs, and traditions (Hughes & Chen, 1997). Through cultural socialization, parents also inform their children about different cultural groups besides their historical heritage (Hughes et al., 2006). Pluralism (or egalitarianism) is an integrative socialization practice emphasizing values of equality. It focuses on promoting the past and present experiences of various cultural groups. Contrary to the conceptualization of different sub-dimensions initially proposed by Hughes and Johnson (2001), the messages about one's parent's own culture (cultural socialization) and diversity (Pluralism) are not empirically different from each other. In other words, parents also emphasize the importance of pluralism to their children while providing cultural socialization messages. Studies using this scale (Nelson et al., 2018; Thomann, 2012), such as Hughes and Johnson (2001), obtained a similar factor structure (cultural socialization/pluralism). For example, Tran and Lee (2010) found that the cultural socialization and pluralism sub-dimensions of the CSQ were empirically indistinguishable in a study conducted with Asian immigrants living in the UK. Preparation for bias enables the child to develop information about coping with prejudice and discrimination and the ability to manage this process. It contains messages supporting awareness of prejudice and discrimination. Finally, in messages of promotion of mistrust, the parent warns the child about the dangers that may arise from the groups that they are not a part of and emphasizes that they should stay away from other cultural groups (Hughes & Johnson, 2001; Hughes et al., 2006; Juang, Shen, Kim & Wang, 2016). The promotion of mistrust practices differs from conceptual preparation for bias practices because they do not suggest dealing with discrimination in terms of content (Hughes & Johnson, 2001).

The Hughes and Johnson (2001) three-dimensional Cultural Socialization Scale evaluates the family's cultural socialization processes. The scale was initially used to assess how African-American parents pass cultural beliefs to their offspring. The instrument has evolved to fit a variety of cultural settings. For instance, Hu, Zhou, & Lee (2016) showed how the scale has been effectively adapted for usage in other nations, highlighting its value and utility across cultures.

The scale's adaptability and applicability are further increased because it can be administered to participants of various age groups, including teenagers, parents, and university students. From the perspectives of parents, teenagers, and university students, studies in this area have demonstrated how cultural socialization occurs (Hughes, 2003; Hughes, Hagelskamp, Way, & Foust, 2009; Nelson et al., 2018; Juang, Shen, Kim & Wang, 2016). This applicability offers thorough insights into the various contexts and life phases in which cultural socialization occurs.

The new study builds on earlier research by focusing on an area that has yet to receive more attention: internal migration in Turkey. Interactions between cultures result from internal migration,

which is the movement of people within a nation's borders. As a result, it coincides with profound cultural shifts. Researchers aim to investigate the reliability and validity of the Cultural Socialization Scale in the context of internal migration through this pioneering study. By doing so, they hope to advance our understanding of how cultural socialization and internal migration interact in Turkey's internal migration context. In particular, the study aims to examine the scale's adaptability across different cultural contexts and participant groups in Turkey's internal migration context.

1.2. Predictors of Cultural Socialization

Evidence suggests that cultural socialization is a central aspect of parenting applied in all families, but mainly migrant and ethnic minority families in contact with different cultural groups and exposed to negative stereotypes (García Coll & Magnuson, 2000; Hughes and Johnson, 2001; Ayón, Ojeda, & Ruano, 2018). Therefore, the cultural socialization practices may vary according to the family's socio-demographic characteristics and ecological experiences (Hughes et al., 2009; Priest et al., 2014; Derlan, Umaña-Taylor, Jahromi, & Updegraff, 2018; Ayón, Nieri, & Ruano, 2020; Simon, 2021). The perception of discrimination appears as an essential stressor for families in the migration process. Hence, we may see the effects of discrimination on the social, cultural, and economic conditions of the family more clearly through parenting practices (García Coll et al., 1996; Hou, Kim, Hazen, & Benner, 2017; Anderson, Hussain, Wilson, Shaw, Dishion, & Williams, 2015).

Studies have found that discrimination perceived by parents is a strong predictor of preparation for bias and promotion of mistrust signals to their children (Hughes & Chen, 1997; Crouter, Baril, Davis, & McHale, 2008; Hagelskamp & Hughes, 2014; Hrapczynski & Leslie, 2019). Accordingly, the discrimination experienced by the parents affects specific parenting patterns and the family and children's adjustment. In another study conducted with Chinese, African-American, and Latin mothers and adolescents, the experiences of discrimination that mothers perceived in their workplaces were associated with adolescents' perception of discrimination messages. Mothers' interpersonal discrimination experiences in the workplace are linked to African-American and Hispanic families' increased cultural socialization practices (Hagelskamp & Hughes, 2014).

Parents' and adolescents' socialization practices also differ in these socioeconomic and socio-demographic backgrounds. Findings show that socio-demographic factors such as parents' education level, adolescents' age and gender, and the length of migration have impacted the messages used. (Hughes & Chen, 1997; Stevenson et al., 2002; White-Johnson, Ford, & Sellers, 2010; Juang, Shen, Kim & Wang, 2016). Higher education itself plays a role in transferring cultural heritage and traditions to the next generations and educating them about bias. (Hughes et al., 2006; Juang, Shen, Kim, & Wang, 2016). Moreover, higher-educated mothers were more likely to participate in conversations about the egalitarianism of cultures and less likely to express unfavorable messages to their children (White-Johnson et al., 2010).

Parents also seem "developmentally sensitive" to practice cultural socialization. While migrant parents promote cultural socialization/pluralism practices in young children, they tend to support distrust and use discriminatory practices as children grow old. In their study, Hughes and Chen (1997) stated that most parents of children between the ages of 4 and 14 used cultural socialization messages and pluralism in a wide age range in socializing with prejudice and discrimination. According to their findings, parents were more willing to wait for their children to mature (9-14 years). Another factor that may affect these cultural practices of parents is the gender of the child. Accordingly, in a study of 260 parents of African origin, the content of their communication regarding ethnic and cultural groups emphasized that the parents of boys gave more discriminatory messages to their children, while the parents of girls chose to socialize their children to promote more cultures (Stevenson et al., 2002; Hughes, 2003).

Finally, the length of time lived in the new cultural environment is among the strongest known determinants of how migrants acculturate and how well they adapt (Berry, Phinney, Sam, & Vedder, 2006; Corak, 2012). In the cultural socialization literature, it has been observed that as the years spent in the migration context increase, parents use cultural socialization and socialization of the value of diversity messages less frequently (Ayón, Tran, & Nieri, 2019). Parents may interpret some problems related to being a migrant as "normal" and apply these practices less frequently. Considering these results, children's age, gender, and parent's level of education and experiences in the cultural context affect the parent's socialization behaviors towards the cultural group. Indeed, several facets of the cultural socialization practices of migrant parents can be considered in terms of these variables (Ayón, Nieri, & Ruano, 2020).

1.3. Cultural Socialization and Children's Outcomes

Cultural values and practices are important factors that children internalize and play a role in their adaptation to the new group. Studies examining the relationship between parental cultural socialization messages and children's developmental outcomes have generally focused on areas such as children's ethnic identity development, self-esteem, academic achievement, and psychosocial adjustment. The sub-dimensions of the cultural socialization scale are particularly associated with strong ethnic identity development. Research has shown that cultural socialization increases children's commitment to their ethnic identity and supports them in exploring their own cultural groups and participating in ethnic behaviors (Demo & Hughes, 1990; Douglas & Umaña-Taylor, 2016). It has also been found that children with parents who practice high levels of cultural socialization have higher levels of self-esteem (Salcido & Stein, 2023). Several studies have also examined the relationship between cultural socialization messages and adolescent academic adjustment. Greater emphasis on young people's cultural heritage can improve their performance in school, and this effort has been associated with higher grades (Rivas-Drake & Marchand, 2016; Martinez-Fuentes, Jager & Umaña-Taylor, 2021). On the contrary, messages promotion of mistrust were associated with lower grades in all samples. This suggests that certain types of messages may reduce adolescents' vulnerability to negative attitudes about the intellectual abilities of their own group and affect their academic achievement.

Researchers thought that cultural socialization could play a protective role for young people, and they predicted that this socialization could be associated with positive psychological and psychosocial outcomes. The studies reviewed showed that cultural socialization messages were associated with youths' internalizing symptoms (Saleem & Lambert, 2016), externalizing symptoms, depression symptoms (Liu & Lau, 2013), and substance use behaviors (Grindal & Nieri, 2016; Nieri, Ayón, Yoo, & Webb, 2022). Research has shown that parents who talk to their children about prejudice and discrimination and raise awareness about it are more likely to use stress-coping strategies more effectively. However, a study by Padilla, McHale, Updegraff, and Umaña-Taylor (2016) showed that the cultural socialization sub-dimension of parental messages Promotion of mistrust had a positive effect on youth substance use. Parental encouragement of insecurity was found to worsen the relationship between discrimination and depression (Liu & Lau, 2013). In summary, the reviewed studies show that the consequences of parental socializing behaviors for the child depend on the nature of the messages conveyed by the parent. Frequent parental messages that promote preparation for bias and promotion of mistrust may impair young people's self-efficacy and prevent them from accessing activities that can support their development within the group to which they migrate. The relationship between cultural socialization practices and child outcomes needs to be addressed rigorously. However, it has been observed that the existing literature generally focuses on specific child outcomes (e.g., ethnic identity development) or specific cultural socialization sub-dimensions (cultural socialization). Therefore, more comprehensive studies are needed.

1.4. The Context of Internal Migration in Turkey

Internal migration, which takes place from one region to another region within the country, basically refers to the process of concentrating the population from rural areas to urban areas with the motivation of raising living standards. Since the 1950s, internal migration in Turkey has been experienced to a significant extent due to reasons such as economic, health, education, security, and attractive features of urban life (Sağlam, 2006). This mobility has increased rapidly since the 1990s, and due to the increasing political problems, especially in the east and southeast of the country, the people of the region have gradually moved first to urban centers and then to big cities (Başel, 2007). According to the data of the Turkish Statistical Institute (TUIK), it is observed that this mobility within the country continues towards big cities, especially Istanbul, Ankara, and Izmir provinces from Western Anatolia and Marmara Region (Türkiye İstatistik Kurumu, 2022). Today, it is observed that internal migration continues slowly and continuously, both from rural to urban areas and from one city to another (Sağlam, 2006).

This mobility in the demographic structure of the country paves the way for different cultures to live together. The lifestyles of families experiencing internal migration are basically shaped by sociological and cultural changes; therefore, migrant individuals need to be in balance with the new cultural context. Internal and external migration are interrelated and involve similar transformational processes, leading to changes in the individual's lifestyle (Kağıtçıbaşı, 2010; Berry, 2010). Different cultural environments and multicultural societies are important in understanding universality and cultural differences in studies on child development and parenting. Turkey's characteristic of being a multicultural society and the mobility of its rural-urban population offer a multifaceted perspective on parenting (Kağıtçıbaşı, 2012). Especially how parents who have experienced internal migration realize cultural transfer in the context of their migration constitutes an important research area. Therefore, the new study builds on earlier research by focusing on an area that has yet to receive more attention: internal migration in Turkey. Interactions between cultures result from internal migration, which is the movement of people within a nation's borders. As a result, it coincides with profound cultural shifts. Researchers aim to investigate the reliability and validity of the Cultural Socialization Scale in the context of internal migration through this pioneering study. By doing so, they hope to advance our understanding of how cultural socialization and internal migration interact in Turkey's internal migration context. In particular, the study aims to examine the scale's adaptability across different cultural contexts and participant groups in Turkey's internal migration context.

1.5. Aim of the Study

This study aims to examine the psychometric structure of a cultural socialization questionnaire initially developed for African-American families and to adapt and apply it to migrant families of various cultural groups in Turkey. Cultural transitions experienced by families during internal migration may cause complex parenting practices. Internal migration is considered a cultural transition based on the knowledge that it occurs from rural to urban areas and from less developed to developed regions. In particular, these regions constitute different cultural structures based on industry, transportation, social networks, communication, and values (Gui, Berry, & Zheng, 2012). The rural population's movement to urban and multi-cultural society features makes Turkey a suitable country to investigate and understand the effects of cultural differences on parenting.

During early adolescence, individuals begin to develop their ethnic and cultural identity in tandem with a growing urge for autonomy. Adolescents, unlike children, may detect variations in ethnicity and cultural groups more vividly (Rivas-Drake, Umaña-Taylor, Schaefer, & Medina, 2017). With the increasing interactions of migrant teens with other cultures through peer relationships, parents are

more likely to use cultural socialization techniques during this period. From this perspective, parents of adolescents in their early adolescence are included in this study.

Children of migrant parents are raised in a distinct cultural setting, which presents a unique combination of opportunities and problems. It can be challenging to balance maintaining their cultural background with adapting to the new culture. Cultural socialization messages used by parents raising their children in a different culture is a crucial practice that serves to gain more insight into the generational transfer of cultural processes of migrants. Also, more information is needed on the cultural socialization practices used by migrant parents and to apply this information to parents belonging to various subcultural groups (Priest et al., 2014; Umaña-Taylor & Hill, 2020; Ayón, Nieri, & Ruano, 2020). In line with all these needs, we intended to assess the psychometric structure of the Turkish form of the "Cultural Socialization Questionnaire" (CSQ) by obtaining its validity and reliability scores. We examined whether the Turkish form of the CSQ has good psychometric properties by researching a sample of internal migrant parents. The factor structure of the CSQ was analyzed using exploratory factor analysis (EFA) and confirmatory factor analysis (CFA). To test the external validity of the scale, correlations were calculated between the CSQ and the perceived discrimination scale (Baysu, 1997) and some demographic variables (e.g., child's age, parental education, the length of migration), whose relationships have been previously proven in the literature.

2. Method

2.1. Sample

This study consists of 141 parents (M_{age}= 39.76, SD = 7.07, range = 24-61), predominantly mothers (N=108, 76.6%), and a group of fathers (N= 33, 23.4%) having a boy or a girl (41.1% girls) in their early adolescence (M_{age}= 12.81, SD= 1.15). According to Jackson (2003), the parameter ratio should be 10/1 or 20/1 when calculating the minimum sample size. Therefore, the number of participants in this study is 141, which exceeds the size recommended by the researchers. We recruited participants using the snowball sampling method. The sample recruited with who (1) live in Turkey's metropolitan cities or large cities, (2) have a migration history within the last thirty years, and (3) identify as "others" under the names of diverse subgroups in Turkey (Turks, Turkmen, Dadas, Kurds, Laz, Arabic, etc.). Before filling out the forms, we asked participant parents an open-ended question: 'Who do they call you?' in order to get their verbal consent for their cultural background. Their verbal answers served as a selection criterion for cultural diversity to participate in a study of practicing 'cultural socialization'. In addition, before the study, participants were asked whether they considered themselves migrants or not, and those who responded, "Yes, I see myself as a migrant," were included in the study.

Parents stated that they migrated from smaller-scale settlements (villages, towns, districts, and small cities) to larger settlements. Accordingly, 35.5% of the participants came from the Eastern Anatolian region, 22% from the Southeast Anatolian region, and 13.5% from the Black Sea region. Furthermore, 9.9% of the participants came from the Mediterranean region, while 4.3% and 4.3% came from Central Anatolia and the Marmara region, respectively. 3.5% of participants from the Aegean region went to Turkey's major municipalities. Lastly, 7% of the sample did not specify which region they migrated from. Bursa (52.5%), Adana (13.5%), Diyarbakir (7.8%), Izmir (7.1%), Istanbul (6.4%), and Ankara (3.5%) are the cities where the participants migrated. 9.2% of participants did not name the city in which they presently reside. Participants generally migrated from the country's east to the north, south, and west. We can infer that the participants experienced migration from rural areas east of the country towards metropolitan cities (See Table 1).

Most families (44%) reported low monthly income (between 1.500 and less ₺). Almost 9.2% of the parents in the sample group are literate; 8.5% had primary school graduates; 38.3% had secondary

school graduates; 16.3% had a high school degree; 22.7% had completed college; and only 3.6% were post-graduates.

When we examined the participants' migration characteristics, we found that the participants' average year of migration was 13.70 (SD = 8.75; range = 1–30). The two most frequently cited reasons for migration were finding jobs (M= 3.26) and providing better education for their children (M= 3.05; range = 1–5). 58% of migrant parents stated that they spent most of their lives in rural regions of Turkey. 53.9% of migrant parents indicated that they spoke a language other than Turkish at home. Those parents of bilingual households spoke the Kurdish language the most (74.7%). The above information shows us that parents who experienced internal migration raised their children within the cultural context they migrated into. In addition, they migrate for economic prospects, a better life, and a desire for enhanced educational opportunities for their offspring.

2.2. Measures

The demographic information form, the CSQ, and the perceived discrimination scale (PDS) were measurement tools used for this study.

2.2.1. Demographic Information Form

Parents answered questions about their age, gender, education level, family income, migration year, and the language/s spoken other than Turkish in the home environment.

2.2.2. Cultural Socialization Questionnaire (CSQ)

This scale, developed by Hughes and Johnson (2001), assesses the extent to which parents share knowledge about their family history and discriminating behaviors they perceive from other cultural groups or encourage their children to learn about their cultural heritage. It focuses on the parent's behavior rather than their attitudes and values. The parents' behaviors in the questionnaire were asked for the past 12 months according to the frequency of recurrence. The ten-item measure comprised three subscales based on a five-point Likert scale, from never to always. These subscales are cultural socialization/pluralism, preparation for bias, and promotion of mistrust. High scores on the scale indicate that the parent frequently uses that practice. The original study's internal consistency coefficients were .86, .81, and .73 for the three subscales, respectively (Hughes & Johnson, 2001).

2.2.3. Perceived Discrimination Scale (PDS)

We assessed parents' collective and individual discrimination experiences by the PDS (Ruggiero and Taylor, 1995). The scale has two 8-item subscales that evaluate how often people perceive discrimination (1 = never, 5 = always). The collective discrimination subscale measures discrimination towards people's cultural groups (e.g., "Are migrants ever discriminated against when looking for a job? "). The individual discrimination subscale measures affective and individual discrimination (e.g., " Because I am a migrant, some people have moved away from me or refused to let me in."). Baysu (2007) conducted the Turkish adaptation study, and Cronbach's Alpha value was .73 for perceived collective discrimination and .85 for perceived individual discrimination. We used a 9-item version of the scale by Çoymak (2009) for this research. In this study, collective and individual discrimination subscale scores demonstrated good internal reliability (respectively α=.93 and α= .92).

Table 1. Parents' demographic variables

	Mean	*SD*	*%*	*N*
Parents' age	39.75	7.08		141
Parents' education				
Illiterate			0.7	1
Literate			9.2	13
Primary school			8.5	12
Secondary school			38.3	54
High school			16.3	23
College			22.7	32
Post-graduate			3.6	5
Unstated			0.7	1
Vocation				
Housewife			58.9	83
Employee			9.9	14
Unemployed			0.7	1
Other			29.8	42
Unstated			0.7	1
Level of income				
Under 1500 ₺			44	62
1500-3000 ₺			29.1	41
3000-4500 ₺			15.6	22
4500-6000 ₺			6.4	9
6000-7500 ₺			0.7	1
Above 7500 ₺			2.1	3
Unstated			2.1	3
Previously place lived				
Village			39.0	55
Town			2.9	4
District			17.7	25
Small City			24.8	35
Big city			14.2	20
Other			0.7	1
Unstated			0.7	1
Length of migration	13.70	8.75		141

Note. SD= Standard deviation

2.3. Procedure

We followed the serial approach (Herrera, Delcampo, & Ames, 1993) for translation scale items to Turkish. Five experts held discussions and settled on the best possible options. Then, we tested the understandability of the items by interviewing a small sample of migrant parents (*N*= 4) before starting the main study.

This study was approved by the Ethics Committee of Bursa Uludağ University (reference: 2016-08) to assess the psychometric features of the Turkish form of the CSQ. Data were collected between December 2016 and January 2017. All participants provided informed consent first, answered questions about basic demographic information, and then completed the CSQ and PDS standard scales. The study was completed within 15 minutes.

2.4. Data Analysis

We performed data analysis using AMOS 23 and SPSS 23. We carried out the analyses on the sample data of 141 parents. Firstly, in order to examine the psychometric properties of the Turkish Cultural Socialization Questionnaire, exploratory factor analysis was conducted. Then, the 10-item structure obtained by exploratory factor analysis and confirmatory factor analysis (CFA) was carried out within the scope of the Structural Equation Model (SEM) through AMOS software to analyze the psychometric features of the Questionnaire. A first-level multi-factor CFA model has been developed to confirm the scale's factor structure acquired under more than one factor. We assessed the CSQ subscale's internal consistency using Cronbach's alpha coefficients. In addition, within the scope of construct validity, Pearson correlation analysis was used to examine the relationship between the CSQ and perceived discrimination measures. A multivariate analysis of variance (MANOVA) was used to assess the effects of gender and the length of migration on the CSQ sub-scales in a separate section (Huberty & Morris, 1989).

3. Results

Analysis of assumptions indicated that the data exhibited skewness and kurtosis scores within the acceptable range of +2 to -2. Therefore, the data provided the normality assumption (Tabachnick & Fidell, 2013). In addition, findings on demographic variables are presented in Table 1.

3.1. Main Findings Related to Socio-Demographic Variables

Multivariate variance analysis (MANOVA) was conducted to examine whether the scores obtained from the Cultural Socialization Questionnaire differ according to the gender of the child. Results showed that subscales of parental cultural socialization did not differ according to a child's gender (Wilks' lambda (λ) = .97; $F_{(6,242)}$ = .68, $p > .05$, $\eta^2 = .02$).

MANOVA analysis was conducted to determine the effect of migrating within the last 10 years and migrating for more than 10 years on the cultural socialization scores of the parents. The results showed that cultural socialization sub-dimensions differed significantly according to the length of migration (Wilks' lambda (λ)=0.89, $F_{(3, 133)}$=5.679, $p < .001$). This finding shows that the frequency of cultural socialization practices varies according to the length of migration. When the sub-dimensions of cultural socialization were analyzed according to the status of having migrated ten years ago and having migrated ten years later, preparation for prejudice practices showed a significant difference according to the length of migration ($F_{(1, 135)}$ = 15.24, $p < .001$). Participants who migrated within the last 10 years use preparation of bias messages more frequently than those who migrated more than 10 years ago. The averages of cultural socialization/pluralism and promotion of mistrust sub-dimensions do not differ according to the length of migration.

3.2. Construct Validity

3.2.1. Exploratory factor analysis: A principal component analysis (PCA) was conducted on the 10 items using orthogonal rotation (varimax). The Kaiser-Meyer-Olkin measure shows the sample adequacy for the analysis (KMO =.76). This value is in the 'good' range, according to Field (2009). Bartlett's test of sphericity showed that the correlations between the items were large enough for PCA (χ^2 (45) = 448.936, $p < .001$). An initial analysis was conducted to obtain eigenvalues for each component in the data. When the analyses were examined, two factors with eigenvalues above 1 emerged and were found to account for 55.68% of the total variance. When the analyses were examined, it was seen that the eigenvalue of the 3rd factor reached .98. When the scree plot graph was analyzed, it was seen that the cut-off point indicated a 3-factor structure. At this point, it was decided to keep the factor number of the scale at 3 as a result of the eigenvalue of the 3rd factor being slightly below 1 and the interpretation of the scree plot graph. As a result of the repeated analysis in a

three-factor structure, it was seen that the three factors met 65.49% of the variance. It was found that the explanatory power of the cultural socialization/pluralism subscale was 24.57%, 22.49% for preparation for bias, and 18.43% for promotion of mistrust and of the total variance. Factor loadings ranged between .65 and .88. As a result, it shows that the scale indicates a factor structure appropriate to the original structure.

3.2.2. Confirmatory factor analysis: A CFA was conducted to investigate the psychometric properties of the CSQ further and to determine whether the three-factor structure derived from the exploratory factor analysis performed above (Gorsuch, 1997). Therefore, confirmatory factor analysis was employed in this study to determine whether the data confirmed the previously known three-component measurement structure above. Given the normal distribution of the data, the maximum likelihood calculation method was used. For a good model fit, the following parameters were considered: Root Mean Square Error of Approximation (RMSEA) and Standardized Root Mean Square Residual (SRMR) of .08 or less, Comparative Fit Index (CFI), Goodness of Fit Index (GFI) greater than or equal to .90; Chi-square/degrees of freedom (χ^2/df) lower than 3 (Byrne, 2010; Hu & Bentler 1999). The CFA result indicated that the model fit well (χ^2 (df= 32, N = 141) = 54.358, p <.01, χ^2/df = 1.69, GFI = .93, NFI = .88, CFI = .95, RMSEA = .07, SRMR=.06). The factor loadings and standard errors of the items are shown in Table 2. The factor loads for pluralism items ranged between .63 - .73, between .56 - .83 for preparation for bias, and between .71 - .80 for promotion of mistrust. According to Tabachnick and Fidell (2013), All the standardized coefficients of the items were higher than the suggested cut-off limit of .40.

Table 2. Standard errors, standardized factor loading, and corrected item-total correlation of cultural socialization subscales

CSQ Items	SE	SEFL	CITC	EFAL
Cultural socialization/pluralism				
1- Çocuğumla kendi kültürel grubumuz dışındaki farklı kültürel grupların tarihindeki önemli kişileri veya olayları konuşurum.	.15	.73	.61	.81
2- Çocuğumu diğer kültürel gruplar hakkında kitap okuması için cesaretlendiririm.	.13	.70	.59	.80
3- Kendi tarihimizdeki önemli kişileri veya olayları çocuğumla konuşurum.	.12	.67	.57	.74
4- Çocuğumu kendi kültürel grubumuz hakkında kitap okuması için cesaretlendiririm.	.09	.63	.54	.71
Preparation for bias				
5- Göçmen olduğu için diğer insanların onu kısıtlamaya çalışabileceği hakkında çocuğumla konuşurum.	.12	.83	.71	.80
6- Göçmen olduğu için çocuğumun aynı sonuca ulaşması için daha çok çabalaması gerektiğini söylerim.	.10	.56	.48	.80
7- Çocuğum beni dinlerken bir başkasıyla ayrımcılık üzerine konuşurum.	.19	.65	.56	.65
8- Göçmen olduğumuz için haksız muameleye maruz kaldığımızı çocuğumla konuşurum.	.12	.73	.59	.64
Promotion of mistrust				
9. Çocuğuma kendi kültürel grubumuz dışındaki çocuklara güvenmemesi konusunda bir şeyler söylerim veya yaparım.	.14	.72	.58	.88
10. Çocuğuma diğer kültürel gruplardan uzak durmaya cesaretlendirmek için bir şeyler söylerim veya yaparım.	.11	.80	.58	.78

Note. SE = Standard error, *SEFL =* Standardized factor loading*, CITC=* Corrected Item Total Correlation, *EFAL=* Exploratory factor analysis loading

3.2.3. Pearson Correlation Analysis

To assess the measurement performance of the CS scale, the perceived discrimination scale and demographic variables (e.g., age, parent education, and length of migration), which are expected to show a positive relationship with the scale, were used in the study. Thus, the study contributed to the construct validity of the CSQ by including the relationships with the sub-dimensions of the perceived discrimination scale and a set of socio-demographic variables, which are known to be significantly related to the CS scale in the literature. Consistent with the expectations, the first set of results showed significant relations between the CSQ and the perceived collective and individual discrimination scores. In detail, parents' perceived collective and individual discrimination scores positively correlated with their preparation for bias scores ($r = .35$ and $r = .36$, $p <.001$) (see Table 3). High levels of perceived individual discrimination also significantly correlate with their promotion of mistrust ($r = .17$, $p <.05$). Accordingly, as migrant parents perceive discrimination, their practice of preparing children for prejudice increases, and they also encourage the insecurity of their children towards individuals from diverse groups.

There were also significant relationships between CSQ and certain socio-demographical variables. There were significant correlations between parents' level of education and their pluralism ($r = .17$, $p <.05$) and promotion of mistrust ($r = .19$, $p <.05$) practices. Another set of correlations showed that migrant parents of younger children seemed to give more cultural socialization messages to their children. Lastly, there is a negative correlation between preparation for bias and the length of migration ($r = -.20$, $p <.05$). The parents do not prepare their children for bias as the number of years they migrate increases. We presented descriptive statistics and correlations in Table 3. Overall, this data supports the Turkish form of the CSQ's validity.

3.3.Reliability Analysis

The reliability analysis of the Turkish version of the CSQ was examined using Cronbach's alpha coefficients. The Cronbach Alpha coefficient was calculated as .77 for pluralism, .77 for the preparation for bias, and .73 for the promotion of mistrust subscales, all presented in Table 3. According to the findings of the reliability analysis, all of the scale's items might be used to evaluate the subscales because deleting any of them would not make the scale more reliable. Furthermore, Table 2 presents the corrected item-total correlations (CITC) for the entire CSQ. As a result, the findings showed a valid and reliable three-factor structure for the CSQ that is consistent with the cultural socialization literature and the original study (Hughes and Johnson, 2001).

Table 3. Correlations between CSQ subscales and perceived discrimination, descriptive statistics, and Cronbach's alphas of subscales

	M	SD	Min (M)	Max (M)	1	2	3	4	5	6	7
1. Pluralism	3.23	.92	1.25	5.00	**(.77)**						
2. Preparation for bias	2.26	1.01	1.00	4.75	.25**	**(.77)**					
3. Promotion of mistrust	1.76	.98	1.00	5.00	.17*	.51***	**(.73)**				
4. Collective Discrimination	2.40	1.09	1.00	5.00	-.06	.35***	.15^m	**(.93)**			
5. Individual Discrimination	1.78	1.02	1.00	5.00	-.08	.36***	.17*	.69***	**(.92)**		
6. Adolescents' age	12.81	1.15	10.00	14.00	.13	-.35***	-.21*	-.33***	-.36***		
7. Parents' education	3.50	1.33	1.00	8.00	.17*	.15^m	.19*	.23**	.12	-.39***	
8. Length of migration	13.47	8.15	1.00	30.00	.06	-.20*	-.05	-.03	.07	.06	-.11

Note. $^m p < .08$. $*p < .05$. $**p < .01$. $***p < .001$ (two-tailed); The bold numerals in the diagonal represent internal consistency coefficients (Cronbach's alpha).

4. Discussion

The present study investigated the factor structure of the CSQ (Hughes & Johnson, 2001), a self-report measure of cultural socialization practices, in a diverse sample of internal migrant parents in Turkey. Parents' cultural socialization practices relate to those that encourage children's original culture and ethnic pride. Examples of such practices include talking about critical historical events, celebrating cultural holidays, and introducing children to cultural heritage books, arts, and music, all of which aim to develop children's sense of ethnic and cultural identity membership (Hughes & Chen, 1997; Simon, 2021). Additionally, parents prepare their children to deal with prejudice (Hughes et al., 2006; Parke & Buriel, 2008). Despite the significant role of cultural socialization in our lives, research on this subject needs more evidence, especially in Turkey. In this regard, since it is a measurement tool that will yield more research on the parenting of diverse cultural groups in our country, we aimed to adapt the Cultural Socialization Questionnaire (Hughes & Johnson, 2001).

We conducted validation tests on the Turkish version of the Cultural Socialization Questionnaire and its subscales: cultural socialization/pluralism, preparation for bias, and promotion of mistrust. The confirmatory factor analysis of the Turkish version of CSQ resulted in a three-factor structure, as Hughes and Johnson (2001) proposed in their original study. In line with the literature, the scale's "cultural socialization/pluralism" sub-dimensions emerged as a latent factor, consistent with previous reports (Hughes & Johnson, 2001; Tran & Lee, 2010; Nelson et al., 2018). Thus, parents reported that they gave messages to their children about their cultural group and other cultural groups, called "Cultural socialization/Pluralism." The fact that this situation emerged in a similar structure for a sample experiencing internal migration offers valuable explanations. For this sub-dimension, such messages are the most common type of cultural socialization parents report. Parents transmit their own culture to their children and introduce cultural differences. Thus, our findings indicate that pluralism may be a more prominent parental practice among a sample of parents, primarily mothers,

who have experienced internal migration in Turkey. Migrant parents respect their heritage and exhibit integrative and positive attitudes towards diverse cultures in their cultural socialization practices. In the three-factor model of CSQ, all the paths had factor loads above .50 (see Table 2).

The current study also showed that the theoretical relationships tested were validated. Regarding Pearson correlation analysis, our findings showed that as parents' perceived discrimination from the migrated cultural environment increases, except for miscorrelations between pluralism scores, parents' messages of preparation for bias and promotion of mistrust increase. Following the previous findings, these findings indicate that, as migrant parents perceive collective (group) discrimination, they inform their children more about prejudice and discrimination to help them develop coping abilities. As they perceive individual discrimination more, parents warn the children against dangers that may arise from the migrated cultural environment and emphasize that they should stay away from other cultural groups. Elevated levels of discrimination at the individual level lead parents to convey mistrust practices (Hughes & Chen, 1997; Umaña-Taylor & Fine, 2004; Hagelskamp & Hughes, 2014; Hrapczynski & Leslie, 2019). These findings also yield that including different types of discrimination in our research may bring promising outcomes for studying minorities' parenting. We also observed significant relationships by examining the relationships between certain socio-demographic variables and parents' cultural socialization practices. In line with the literature, migrant parents tend to convey cultural messages to their children less as they grow older (Rivas-Drake et al., 2017). As children become more peer-oriented in their socialization practices beginning with early adolescence (Nelson et al., 2018), migrant parents may choose not to involve more directly in their children's acculturation process.

No significant relationships exist between the pluralism subscale and parentally reported individual and collective discrimination. No relationship was found between the two variables, indicating that the sub-dimension of pluralism may be an independent, proactive dimension of cultural socialization practices, regardless of the parent's perception of discrimination (Stevenson et al., 2002; Hughes et al., 2006). In other words, even if parents perceive discrimination, the situation does not necessarily influence their culture or socialization practices with the migrated context's cultural features. According to research, parents frequently communicate with their children about cultural diversity and cultural pride, and such messages can be a prominent and central element of raising children (Hughes et al., 2006; Ayón, Ojeda, & Ruano, 2018). As a result, despite the perceived discrimination, the parents' messages in this context can persist.

We also found evidence to support the notion that parents practice pluralism messages more as education increases (White-Johnson et al., 2010). Interestingly, for our study, and to our surprise, more educated migrant parents also convey more distrust messages. As speculation, educated parents may experience enriched societal circumstances more than undereducated ones, and those experiences may lead to triggering an affirmation or conveying diminished trust or distrust to their children. Finally, the results of the variance analysis showed that parental preparation for bias practices varied according to the length of migration. This finding is consistent with the findings related to the length of migration and cultural socialization practices (Ayón, Tran, & Nieri, 2019). It indicates that the integration of families may increase with the year of migration, and they may participate less in the "preparation for bias" practices.

Finally, the CSQ demonstrated acceptable internal consistency in terms of reliability analyses. It is stated that reliability ratings greater than .70 are adequate (Nunnally, 1978). The reliability analysis results showed that Cronbach's alpha coefficients of the subscales of the CSQ were in the range of .73 - .77 (73, 77, and 77) and reached a sufficient level. Consistent with the original study's findings (Hughes & Johnson, 2001), the results showed that the CSQ scores demonstrate good psychometric properties, indicating that the scale is a reliable and valid self-report questionnaire. The results support the

assertion that The Turkish version of the three-factor ten-item CSQ is a functional assessment and evaluation instrument.

While the social sciences typically draw a conceptual distinction between internal and external migration, there are also researchers who argue that both types of migration are triggered by similar social, economic, and political processes (Castles, De Haas, & Miller, 2014; Berry, 2010). Gui et al. (2012) also argue that rural and urban areas or small settlements and developed large settlements create different observable cultural environments. In this context, it is stated that the transition from rural to urban environments can be considered as an acculturation process resulting from social, economic, and cultural differences. This study represents a new attempt to examine the cultural socialization practices of migrant parents with different cultural backgrounds in the context of internal migration. The findings reveal that for parents who have experienced internal migration, these particular practices are similar to a structure observed in studies of external migration. For example, the non-differentiation of cultural socialization and pluralism practices of migrant parents constitutes important evidence for this situation. When the averages of the sub-dimensions are examined, it is seen that the highest cultural socialization dimension and the lowest encouragement of insecurity dimension stand out. These findings show that parents with internal migration experience, like parents with external migration experience, adopt cultural socialization the most, but they prefer "promotion of mistrust" the least due to the nature of parenting.

While the scale shares similarities with the original studies, the focus of the measurement is on the socialization of culture in a rural/urban context rather than the socialization of ethnicity/race differences. The primary focus of the measurement tool should be on capturing the experiences of families with diverse cultural backgrounds, communication patterns, and the socialization of cultural heritage. Hughes and Johnson's (2001) conceptualization includes the theme of cultural socialization as well as ethnic socialization. This study specifically focussed on the cultural aspect with an emphasis on heritage culture and cultural diversity. From this perspective, it aims to shed light on issues such as parental experiences and the way of managing diverse groups in different cultural contexts.

This study provided evidence of the psychometric properties of the CSQ for internal migrants raising their children in metropolitans of Turkey, hence addressing some limitations for future research. Firstly, the construct validity of the measurement tool was evaluated in this study; however, the predictive validity was not evaluated. This is among the limitations of this study. Secondly, the sampling size limited us from making any comparisons that consider the socialization practices of mothers and fathers. Further research, with adequate representation of the parents' gender, involving multiple-group analyses may help reveal the possible gender effect of parents in cultural socialization practices. Another important point is that we based our data on the parents' perceptions, limiting information to a single source. The literature on parenting needs various inputs about cultural practices from multiple sources, such as parents, teachers, grandparents, peers, and children themselves. Moreover, 53.9 percent of the families speak a language other than Turkish at home. This situation may raise the question of the participants' proficiency in reading and speaking Turkish. Although we conducted short warm-up interviews with participants before filling out the forms and answering questions that may be raised, in future studies, we recommend asking those of multilingual homes detailed questions to evaluate their Turkish proficiency.

The sample of the study consisted of participants who came from small settlements (village/city) to developed and large settlements (metropolises) in Turkey through internal migration. Analyses were made by ignoring the cultural differences between regions. This is one of the limitations of the study. Hence, we recommend for future research to compare cultural groups who have migrated to large settlements in Turkey with high migration rates or who belong to diverse ethnic backgrounds.

Conducting comparative studies with diverse cultural groups will help to generalize the findings based on the relationship patterns discussed in this internal migration study. Similarly, it is thought that examining the cultural experiences of individuals and groups at the intersection of categories such as "ethnic group" and "migration status" from the perspective of intersectionality (Crenshaw, 1991) will provide valuable information. Finally, some research has examined the connection between the CS scale and child psychosocial outcomes; yet, these investigations are still in the early stages, and future research should focus more on this association.

Nevertheless, this study contributed to the body of knowledge by supporting the three-factor structure of the CSQ with a sample from Turkey and presenting the Turkish version of a valid and reliable scale to study a newly presented parenting practice for parents with diverse cultural backgrounds. Despite certain limitations, this study has great potential to yield many parenting studies in Turkey, a country of multicultural nature. Furthermore, to our knowledge, this study is the first to test the validity of CSQ in a sample that has experienced internal migration.

Statement of Research and Publication Ethics

This study was performed in line with the rules of scientific research and publication ethics. Approval was granted by the Bursa Uludağ University Social and Human Sciences Research and Publication Ethics Committee on 25 June 2016 (Reference no: 2016-08).

Informed consent

Informed consent was obtained from all participants in the study.

Contributions of the Authors to the Article:

Arş. Gör. Sevim YILDIZ ASLAN's contribution to the article is 50%, Doç. Dr. Ahu ÖZTÜRK's contribution to the article is 50 %.

Conflict of interest

There is no conflict of interest in this study.

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