2020

Child Welfare Workers' Perceptions of The Effective Black Parenting Program

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Walden University
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Abstract

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MPA, Texas Southern University, 2012

BS, University of North Texas- Denton, 2000

AA, Amarillo College, 1997

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

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Abstract

The child welfare system (CWS) serves around half a million families each year in America. Of those, in Texas, hundreds of thousands of African American families represent the greatest percentages of families in the CWS when compared with their respective numbers in the general population. In 2013, African American children made up about 13.9% of the overall population of children in the United States; however, these children represented close to 26% (or 101,938) African American children in the system with CWS. Child Protective Services (CPS) has various programs and services, including parent education referrals to social services agencies that carry out the mission of protecting these vulnerable populations, yet the services provided to African American clients tend to lack cultural adaptability. In Region 3, there are 46 CPS offices, with 6 of them being in Dallas, Texas. This qualitative case study, based on the social learning theory (SLT), included 14 child welfare workers who have provided services to African American families. The SLT offers 2 primary ways in which humans learn, and according to Bandura, individuals learn by watching and copying models and consequences, reinforcements, and punishments. The study involved a demographic questionnaire and interviews that allowed the child welfare workers to express their perceptions of *the Effective Black Parenting Program* (EBPP), parenting skill-building program created for parents of African American children. Three research questions drove this study and data were analyzed using NVivo 12.0 and coded techniques for four emergent themes. Findings from the study may be used by social service agencies to better serve their clientele.

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Dedication

I dedicate this dissertation to my family. You all have been my inspiration and motivating factor. I am thankful for your support, love, encouragement, and guidance while on this journey. Thank you for believing in me even when I did not believe in myself. Thank you for pushing me to be great and for your prayers when I needed them the most. Thank you all for encouraging me to pursuit and obtain the highest academic degree that can be earned. This experience has been humbling and for that, I am grateful.

To my daughter Nakhoby Bullock, you everything to me and you give me life. I say to you, my love, the sky has no limits, shoot for the stars- I love you Mizrahi!

To my mother, Wilma, thank you for loving me unconditionally. Thank you for molding and preparing me to walk in your footsteps in education.

Dad, I wish you could have held on a little longer to see me graduate. I will always cherish your last words to me concerning school, as you believed in me.

To my sweet brother Marcus, there is never a day that I don't think of you. I miss you so very much. You encouraged me to reach for the stars an break every glass ceiling to do so. In your words *"Take it from the bottom to the top",* your wish has been fulfilled. Thank you for being such a great big brother!

To my cousin, Soror Dr. Totundra Grays, you are my sister, my best friend, my link, my plug, my confidant, my sunshine, and my inspiration. I thank God for you every day and I thank you for all the support you have given me throughout the years.

To G. Bingham at Lee Bivins, S. Place at San Jacinto, J. Grays at Horace Mann, V. Taylor at Tascosa High School, Ms. Tommie at Amarillo College, Dr. A. Jacobson at UNT, Dr. M. Adams at TSU, Elite, and S.W.A.P., thank you.

Acknowledgments

First, I give thanks to my God who has blessed me beyond measure. Lord, I thank you for everything you have done and will do through the completion of this project. I am grateful for the divine placement of positive and proactive individuals in my path who reminded me of the real purpose of this project, who offered extra prayers, guidance, and support to me just when I needed it the most.

To my outstanding dissertation chair, Dr. Alexander, it has been stated that it is not how you start that is important but how you finish that counts. My journey as your mentee has been exciting, liberating, and I am because of you, and for that, I am grateful.

Dr. Demeter, I would be remised if I did not tell you how thankful I am for your co-chair role and continued assistance in this process. As with Dr. Alexander, I am because of you, and for that, I am also grateful.

Dr. Forsythe, I thank you for your intricate contribution to this process. My journey would not be complete without your assistance and approval as my University Research Reviewer.

To my Pastor, Dr. Frederick D. Haynes III, you have continuously fed my spirit and provided me information that has shaped my whole perspective on how to use public policy and administration to help those who cannot help themselves. Thank you, Pastor.

Last, but certainly not least, thank you to all the Child Welfare Worker's providing services in various Child Welfare Systems. Your hard work, long work hours, and true dedication to families you serve have not gone unnoticed.

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Chapter 1: Introduction to the Study

Introduction

Within the child welfare system (CWS), the Texas Department of Family and Protective Services (TDFPS) is an agency that seeks to protect the safety and wellbeing of vulnerable populations including children, the elderly, and persons with disabilities. This department has various programs that carry out the mission of protecting these vulnerable populations, including Child Protective Services (CPS). CPS is the division in the CWS that investigates allegations of abuse and neglect and provides family reunification services and foster and adoption services to vulnerable families. African American children and families continue to be overrepresented in the TDFS system and receive social services during this time, yet some services provided to African American clients tend to lack cultural adaptability. Along with other CWS agencies, CPS provides various programs for clients; however, intentional or unintentional neglect of cultural values and social services in offered parenting programs could produce intended or unintended negative consequences and can impede the achievement of parenting program goals within these agencies. In Region 3, there are 46 CPS offices, with six of them being in Dallas, Texas.

Background of the Study

According to the TDFPS (n.d.a), in the 2010 fiscal year, African American children represented approximately 12% of the population in Texas, but were overrepresented in the system as alleged victims of abuse/neglect (21%), confirmed victims of abuse/neglect (21%), children removed due to abuse/neglect (30%), and

children awaiting adoption (35%) in the CWS. According to Cheung and Leung (2014), the rate of African American children in the CWS is 1.27 times that of the general population of African American children (p. 2). All other racial groups including European, Hispanics, Native Americans, and other racial/ethnic groups were equitably represented in terms of general population in the TDFPS. For children who have been removed from their home, the TDFPS (2018) noted the lowest rate of reunification with biological parents across all races and ethnicities was among African American children at 11%, which made them less likely to reunify compared to European and Hispanic children TDFPS. Additionally, if African American children are not able to be reunified with their family due to termination of parental rights, a disparity also exists, as they are 31% less likely to be adopted within 12 months than European children (TDFPS, 2018, p. 3). Putnam-Hornstein, Needell, King, and Johnson-Motoyama (2013) said that some social, political, and environmental policies can negatively influence the wellbeing of minority individuals and their communities when viewed through the lens of race and ethnicity (p. 33).

There are multiple risk factors that affect disproportionate rates of African American children in the CWS, thus affecting the social services they receive. According to Dettlaff and Rycraft (2010), various risk factors such as income, family structure, and internal and external stakeholders contribute to the disproportionality of African American children in the CWS, including cultural bias, communication issues, and ineffective service delivery (p. 213). Fluke, Harden, Jenkins, and Ruehrdanz (2010) identified four major factors that contributed to disproportionality and disparity among

African American families in the CWS: disproportionate and disparate needs of children and families of color, particularly due to higher rates of poverty, individuals (e.g., caseworkers, mandated and other reporters) with racial bias who exhibit discrimination toward families, flawed CWS (e.g., lack of resources for families of color, caseworker characteristics), and geographic context, such as the region, state, or neighborhood of the agency. Caseworker characteristic include, but are not limited to, their views on ethics, personal morals and values,, empathy, their passion for the job, their education and level of professional training, their respect levels for privileged and underprivileged populations , their perception and the objectivity.

Bartholet (2009) said that caseworker bias also contributed to disproportionality rates in the CWS, creating inequalities in services provided to families of color. Due to disparate statistics involving African American children in the CWS, it is imperative that federal, state, and county programming goals focus on specific programs, such as parenting education, to add awareness of culturally adapted services for African American parents. Additionally, families of color have higher rates of poverty where there is a need for additional culturally competent services (Cheng & Lo, 2012), and there are inequality's in service provided to the families of color. African American children continue to be overrepresented in the TDFPS system. CWS is a branch of the government that protects children from abuse or neglect, helps families stay together safely, and provides social services to families (San Francisco Human Services Agency, n.d., p. 3).

This qualitative case study explored CWW's perceptions of *the Effective Black Parenting Program* (EBPP). In brief, the EBPP is an evidence-based parent educational program that is culturally-adapted and cognitive behaviorally-based. The program uses an approach that includes a variation of behavioral child management skills such as effective praising, effective verbal confrontation, family rule guidelines, the thinking parent's approach, and so on through sequenced training approaches and is the first parenting skill-building program created specifically for parents of African American children (Alvy, n.d.). There were no known current research studies available which look at the EBPP and child abuse.

Smith, Domenech,-Rodrıguez, and Bernal (2011) found that outcomes for 8,620 minorities in treatment minorities were heightened for culturally adapted treatments compared to non-adapted treatments. More adaptations had better outcomes as a result of the number of adaptations, and treatment adaptations were targeted to one ethnic minority group as opposed to various groups (Domenech-Rodrıguez, Baumann, & Schwartz, 2011, p. 170). Treatment program adapted for clients of color were reasonably more effective than traditional treatments for African American clients. The most effective treatments tended to be those with greater numbers of cultural adaptations. Moreover, according to Smith et al. (2011) found that cultural adaption has a greater outcome than traditional treatments (the omnibus effect size of $d = .46$).

While there have been a number of parenting education programs, the EBPP seeks to foster effective family communication, healthy African American identity, extended family values, child growth and development, and healthy self-esteem. In

addition, it facilitates efforts to combat child abuse, among other issues. The program is grounded in basic parenting strategies with added components specifically cultivated for African American families.

Statement of the Problem

According to Yin (2009), one of the most important steps in a research project is clearly defining the research problem. There are several social services and resources provided to families who are involved with the CWS and parent education programs, yet none of them are culturally adapted for African American families such as the EBPP.

The EBPP, though evidence-based and a culturally adaptive parent educational program, is not currently being used fully in the CWS. The EBPP involves an approach that includes behavioral child management skills through sequenced training approaches, and is the first parenting skill-building program created specifically for parents of African American children.

Purpose of the Study

The purpose of this qualitative study was to explore CWW's perceptions of the EBPP. When examining CWS from a historical perspective, African American children have experienced challenges such as racism, services not designated from African American families, and so on within CWS dating back before the civil rights movement. Due to an openly segregated foster care system, CWS mainly catered to White families while many African American children and their families were disproportionally excluded from social service help (Billingsley & Giovannoni, 1972). According to Miller, Cahn, and Orellana (2012), historically, some minority families have received

treatment that has been considered unethical and indifferent from governmental agencies. This produced a "pre-existing atmosphere of distrust of government services, called healthy cultural suspicion, even before services begin, particularly when the worker is of a different race" (p. 269).

Child maltreatment is a pervasive problem. It can host a multitude of deleterious consequences, both in terms of suffering and economic issues, which is compounded by high rates of recidivism (Solomon & Asberg, 2012). According to Bae, Solomon, Gelles, and White (2010), and Connell, Bergeron, Katz, Saunders, and Tebes (2007), measuring the effectiveness of CWS involvement and intervention with families can be assessed in different ways; however, the outcome measure is the occurrence of recidivism due to disproportionality. A show of repeated cases can suggest the inability of CWS's failed interventions to adequately protect children. This in part may indicate that the services offered to the family are inadequate, or there is disengagement in terms of CWS interventions and methods of implementation.

African American children are notably overrepresented in the CWS, which can lead to adverse outcomes for African American children and their families. Additionally, these families receive inadequate social services while dealing with racial bias and discrimination exhibited by some CWW's. Parent training can substantially improve developmental outcomes, protective factors, and the reduction of child abuse and neglect for children. Though these improvements are evident, further research validation regarding the EBPP is needed to assess the impact on recidivism and child abuse of African American children. It has been determined that continued abuse allegations, both

substantiated and unsubstantiated, from parents have caused systemic issues between families and the CWS. In turn, these issues have a positive correlation with recidivism (Bullock, 2016). The background of the study is presented in Chapter 1, followed by the statement of the problem, purpose of the study, nature of the study, research questions, definitions of terms, and assumptions and delimitations. Chapter 1 concludes with the significance of the study and a summary.

Nature of the Study

A qualitative methodology was appropriate to explore CWW's perceptions of the EBPP. According to Kozleski (2017) the utility of qualitative methods shapes and advances essential questions of practice and policy, and sets benchmarks contributing to how researchers interpret scientific thought and discovery.

Research Questions

The following research questions (RQs) were formulated from the findings of the literature review and based on the purpose of the study. The questions that guided this inquiry were:

RQ1: What are the perceptions of CWW's regarding existing parenting education services African American families receive while involved with the CWS?

RQ2: What are the perceptions of CWW's regarding existing culturally-specific parenting education services specific to African American families currently or formerly involved with the CWS?

RQ3: What are the perceptions of CWW's regarding incorporating culturally-sensitive parent education programs such as the EBPP into current parenting services available for African American parents?

Theoretical Foundation

The theoretical framework for this study was guided by the social learning theory (SLT). This theory relates to the study approach and research questions as the EBPP provides assignment to participants in the program, which helps builds their understanding of modeling new parenting skills. This offers a better understanding to parents regarding watching and imitating models and by the consequences of an individual's own behavior. Most behavior is learned and, therefore, can be changed or unlearned (Bandura, 1977). Social services are offered to families with the expectation that they will directly benefit from those services and the new behaviors taught to parents will continue if they are reinforced by modeling rather than simply hearing and applying the concepts.

Social Learning Theory

This theory involves experiences such as attitudes, observation, and modeling of behaviors and emotional reactions of an individual while learning (Bandura, 1977). The SLT extends the scope of theory analysis. For younger children, such experiences are predominantly from parent-child and familial relationship interactions (O'Connor, Matias, Futh, Tantam, & Scott, 2013). The SLT is appropriate for this study because most behavior is learned and, therefore, can be changed or unlearned (Bandura, 1977). The researcher investigated how children learn from their parents through observations,

socialization, and modeling as described in the EBPP. Akers (1990) said social learning is a "behavioral approach to socialization, a person's responses when punished or rewarded in a situation, the patterns that are learned within a situation, and the anticipated consequences of actions taken now and in the future in the initiation, continuation, and cessation of those actions" (p. 666).

Bandura (1977) said traditional theories concerning human development and learning contribute to specific behaviors such that:

Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behaviors are learned observationally through modeling: from observing others, one forms an idea of how new behaviors are performed, and on later occasions, this coded information serves as a guide for action. (p. 22)

The SLT offers two primary ways (observing a behavior and by observing the consequences of the behavior) in which humans learn, and according to Bandura (1977), individuals learn by watching and copying models and through consequences, reinforcements, and punishments yielded by our own behaviors. Similarly, with observation and modeling, cognitive processes such as attention, expectations, and reminiscence of previously observed events and consequences play a central role in learning. These behaviors are learned deliberately or inadvertently, and therefore modeling is substantial in learning (Bandura, 1977).

During the attention phase of the SLT, individuals are attentive to the behaviors which are being modeled. Mental imagery or verbal descriptions are stored cognitively.

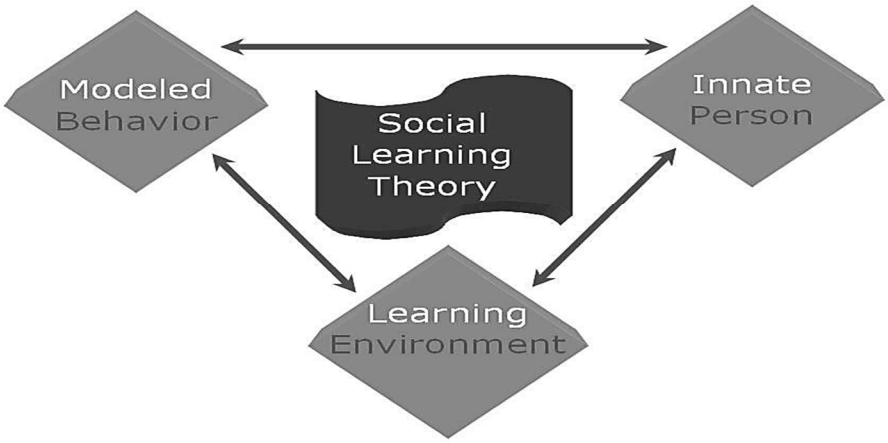
During the reproduction phase of the SLT, individuals are able to replicate or mimic the behaviors that were modeled. Lastly, having motivation would allow the individual to be inspired to display the observed behavior. Although observational learning has various components, this type of learning involves little to no verbal information exchange.

Culture and the SLT

Cultural context refers to the environment and cultural influences but recognizes that society, community, and cultural heritage, values, beliefs, thinking, and traditions affect individual and their families. Figure 1 is a visual of elements of the SLT process. Some human behaviors are largely based upon culture, as culture is one factor in terms of understanding, explaining, and intervening in human behaviors (McCullough-Chavis, 2012). McCullough-Chavis (2012) said:

> Culture shapes human behavior and the social environment. The social environment of today is one of many challenges and warrants the use of evidence-based practices that focus on culture to meet the needs of consumers seeking help with problem behaviors. All individuals are social beings and carry within them cultural experiences that affect all aspects of behavior.

Figure 2. Visual illustration of the processes of SLT.



Bandura, A. (1977). Social learning theory. Englewood Cliffs, NJ: Prentice Hall.

Conceptual Framework

As a visual or written product, a conceptual framework is one that "explains, either graphically or in narrative form, the main things to be studied—the key factors, concepts, or variables—and the presumed relationships among them" (Miles & Huberman, 1994, p. 18). The conceptual framework for this study was a case study design. The selection of such a design was most appropriate for this study in order to examine the EBPP as perceived by CWW's. Using a case study, the researcher gathered various data through a demographic questionnaire, interviewing, and observations. The researcher met with each participant one time, through face-to-face, telephonic, or advanced computer technology video to collect data. An adult consent form which explained the purpose of this study, the participant's role**,** risks and benefits, compensation, confidentiality, and its voluntary nature was obtained from each participant. An assent form was not appropriate for this study as all participants were

over the age of 18 and were considered an adult and each participant had the ability to provide consent without parental permission.

The researcher used the NVivo computer software program to process coded text and data sources, which displayed codes graphically to enhance the quality, credibility, and reliability of the research findings. According to Swanborn (2010), a case study is challenging to define, as typologies of research strategies are largely based on various sources of data (p. 12). The use of a case study framework relates to the study approach and key research questions as the case study can deliver detailed descriptions of specific cases, programs, etc., and can deliver an understanding of issues.

Definitions of Terms

For the purpose of this study, the following definitions clarified various terms used throughout the study that may be unfamiliar to readers without knowledge of the CWS.

African American: A person having origins in any of the Black racial groups of Africa (Office of Management and Budget, 1997, para. 55).

Bias: A concentration on or interest in one particular area or subject (Oxford English Dictionary, 2017).

Caseload: The amount of cases assigned to CWW's at any given time period (Administration on Children, Youth & Families Children's Bureau, 2016, para. 3).

Child Welfare System (CWS): The governing agency that oversees the safety and protection of children ages 0-17. CWS is a departmental branch under TDFPS.

Cultural Adaptation: To evaluate and to change the practice or program structure to reflect a more appropriately fit for the needs and preferences of a particular culture or community (Samuels, Schudrich, & Altshcul, 2009, p. 7).

Disparity: Being in a condition of unequal and unfair conditions which leads to different outcomes and conditions that exist among specific individuals or communities when compared to other individuals or communities due to unequal treatment or services TDFPS, n.d., para. 3).

Disproportionality: In child welfare, disproportionality is the over or underrepresentation of a racial or ethnic group compared to its percentage in the total population (Child Welfare Information Gateway, 2016, p. 2).

Parent Education: Parent education is any training, program, or other instructional intervention that helps parents improve their parenting skills and communicate with their children in order to reduce or mitigate the risk of child maltreatment and children's disruptive behaviors (California Evidence-Based Clearinghouse [CEBC], n.d.; Centers for Disease Control & Prevention [CDC], 2009).

Perception: The way in which something is regarded, understood, or interpreted (Oxford English Dictionary, 2017).

Recidivism: The act of a person repeating the same adverse behavior after undergoing interventions for a previous experience that resulted in negative consequences for that behavior (National Institute of Justice, 2010).

Themes: A cluster of connected categories assigning similar meanings which often emerges through the inductive analytic process that characterizes the qualitative paradigm (Mogashoa, 2014, p. 109).

Assumptions, Scope, and Delimitations of the Study

Assumptions

The researcher assumed that the participants were up front and honest during interviews as they described their perceptions of the EBPP and services provided to African American families via the CWS. The researcher assured the participants that the responses they provided were confidential and were kept secure with only the researcher having access to such information, thus furthering truthfulness and transparency. The other assumption was that the demographic data were collected directly from CWW's who have knowledge of services provided to African American families.

Scope

The scope was the domain of the research within this study. Within the scope, there are research questions, demographic questions, and field note, which collected the CWW's perception of the EBPP. Other professionals outside of the child welfare field were not questioned as these professionals were not within the accepted range within the study. The operating parameters in this study closely connected the theoretical frame and problem.

Delimitations

Delimitations are limits researchers impose to set limits the scope of a study (Turner, Cardinal, & Burton, 2017; Yin, 2016). The study focused on the perceptions of

the EBPP according to CWW's. The study also gathered CWW's thoughts, opinions, and experiences about parenting education provided to African American families. Participants included 14 individuals who are currently or formerly CWW's with a minimum of 6 months experience working with African American youth and their families. The participants must be 18 years of age or older and must have a child development, psychiatry, psychology, social work, counseling/family therapy, family studies, early childhood education, human services, sociology, health care, criminal justice, or other social services degree.

Significance of the Study

According to Hill (2008), African American children are three times more likely to be represented within the CWS. African American families do not maltreat their children any more than parents of other races do; however, they are investigated and substantiated for abuse and neglect at disproportionately higher levels (Hill, 2008; Sudol, 2009). In 2006, of the 510,000 children in the CWS, about 60% were African American children, as compared to 40% of the general child population (Administration for Children & Families and Department of Health and Human Services [ACF & DHHS], 2008; The United States Government Accountability Office [GAO], 2007). While involved with the CWS, clients are provided services; however, many of the services may not be culturally adapted services for African American clients and those who may care for African American children. In Region 3, there are 46 CPS offices, with six of them being in Dallas, Texas. There are also a host of medical clinics, hospitals, and juvenile departments in Dallas.

This study was significant because notwithstanding the considerable parent educational programs that exist, it was not clear how well the currently used parent educational programs work when it comes to addressing special issues involving African American families and their parenting practices leading to child maltreatment. The information gathered in this study concerning the EBPP could add to the body of literature as it relates to the CWS and culturally-adaptive parenting for African American parents. Literature was accessible concerning the EBPP in a variety of studies; however, literature pertaining directly to the EBPP as used with the CWS is specifically limited. A gap in research was present as there were no known current research studies available when looking at the EBPP and child abuse.

Texas Governor Rick Perry, in 2004, signed an executive order for the Health and Human Services Commission (HHSC) to systematically investigate TDFPS and their programs. Senate Bill 6 requires the TDFPS to implement an all-inclusive set of improvements in social services, such as parenting education, within their system. Yearly data is collected by the TDFPS; therefore, this research study is significant to possibly address state and federal laws, public administration policies and funding for culturally adapted parent education programs. The researcher hopes this study contributes to the body of literature and provides CWS, CWW's, public policy and public administrators, and stakeholders, and information concerning *the Effective Black Parenting Program*. According to Hage et al. (2007), "culturally relevant prevention practices that are adapted to the specific context in which they are delivered and that include clients and other relevant stakeholders in all aspects of prevention planning and programming" (p. 496).

Interventions and preventive services from a public policy stance involve addressing issues such as education and social inequities that reflect disparities across demographic groups based on race, gender, and socioeconomic class. In addressing such issues, CWW's offer an invaluable perspective in terms of how services provided to the clients that they serve affect children and their families. The perceptions and opinions these CWW's provide can influence how they work with children and their families. Understanding how these CWW's view this phenomenon could potentially affect the types of services and resources African American children and families receive, as well as how these services are delivered to these families. Public administration in part involves focusing on services that civilly maintain society and provide for the needs of the public; hence, prevention programs can seek to reduce or eliminate factors such as disparities and increase social competencies and other protective factors (National Research Council & Institute of Medicine, 2009, p. 288).

Summary

Disproportionality of minority children and their families have been a concerning issue for the CWS throughout the country for certain African American families. This issue has led to adverse outcomes for children and their families. With the overrepresentation of African Americans in the CWS, it is imperative that families are provided with a variety of social services, including those that are culturally adaptive. Additionally, research shows that some African American families receive inadequate culturally competent social services to address their needs, in part due to racial bias and discrimination exhibited by individuals such as CWW's.

It is important to examine parenting education, the CWS, and African American families from a historical context. In Chapter 1, the background, purpose of the study, rationale, and conceptual framework for the study were provided. The chapter also included the theoretical foundation, assumptions on which the study was based, scope, and delimitations. In Chapter 2, a review of the literature is presented, along with parent education and evidence-based practices.

Chapter 2: Literature Review

Introduction

This qualitative case study explored CWW's perceptions of the EBPP. CWS currently offers social services to clients such as parent education programs, yet none of them offered are culturally-adapted for African American families such as the EBPP. The EBPP is not current being utilized within parent education services provided to African American parents involved with the CWS; however, overrepresentation of certain racial and ethnic populations—including African Americans in the CWS exists when compared with their representation in the general population. In brief, the EBPP is an evidence-based parent educational program that is culturally adapted and cognitive-behaviorally based for parents of African American children.

Literature Search Strategy

With this literature review, the researcher was able to locate relevant scholarly articles, books, and other sources. This was achieved by reviewing peer-reviewed journals and dissertations through the ProQuest, The Educational Resources Information Center (ERIC), and WorldCat. Dallas, Amarillo, and Lancaster, Texas public libraries also afforded access to an assortment of books and articles. Key search terms used in this review included *African American parenting styles*, *parenting styles of Black families*, *African American children*, *child abuse and black children*, *disproportionality and foster care*, *the EBPP*, and *cultural parenting classes*.

Child Welfare Workers

The CWS is charged with ensuring the safety of children as they are tasked with assessing maltreatment reports, determining if child maltreatment occurred, and developing intervention plans to promote child welfare (Mitnick, Smith, Heyman, & Malik, 2016, p. 3). CWW's have multiple demands, thus making is difficult to find sufficient time, a key ingredient in successful engagement with their clients (Kemp, Marcenko, Hoagwood, & Vesneski, 2009, p. 114). Even so, "everyday child welfare practice provides rich opportunities for positive, goal-oriented parent/worker interactions" (Kemp et al., 2009, p. 114). The agency provides a wide range of social services, which may include concrete services such as parenting education, among other preventative and intervention programs to families involved with CPS.

According to Roberts (2003), a family's race can possibly impact the decision-making processes and CWW's due to powerful and deeply embedded stereotypes about African American family dysfunction (para. 4). CWW's and judges tend to be more suspicious of non-White parents (Roberts, 2003). Since 1980, advances have been made in child prevention, maltreatment advocacy, and intervention; however, the reliability of the foundational decision of whether a case involves maltreatment, and services rendered can often be based on the perception of the CWW or a CWS as a whole (Mitnick et al., 2016, p. 3).

CWW's competence is an ongoing process as they build competence through education, training, experience, and supervision. CWW's are required to apply philosophical tenets (belief system) while working to fulfill their responsibilities of

protecting children at risk of child maltreatment. These tenets should be "child-centered, family-focused, and culturally responsive" (Brittan & Hunt, 2004, p. 155) as these contexts encourage positive outcomes for children and their families. Secondly, the CWW should have a strength-based perspective which incumbents practice methods and strategies that draw upon the strengths of children, families, and communities. Third, the CWW should have a developmental perspective to examine and understand how individuals grow and how families develop from a lifespan perspective. Last, CWW's should use permanency-planning orientation which suggests all children have a right to a permanent home.

These factors are important when providing intervention services to parents. CWW's play a vital role in providing parents to such services, and although evidence-based parenting programs have shown great promise in decreasing the rates of recidivism among parents who have maltreated their child, caseworkers are often unfamiliar with evidence-based programs for African American families (Pinna et al., 2015, p. 366). In assessing what CWW's can do to help ensure parenting programs, such as the EBPP are appropriate for the family, they can assess the material provided in the program before they refer their client to services or resources. The CWW can also ensure that the parenting education program is appropriate which may provide ease in terms of CWW's evaluating process of the program's content, objectives, teaching methods, and plans for implementation.

CWW's can also help their clients by supporting transfer of learning. This occurs when families participate in parenting education programs and their CWW's spend time

with the family in the home and monitor their new skills (Shanley, 2010), and is a coaching approach with families to empower and encourage them to find their own solutions while trying their newly learned parenting strategies (Wales, 2003). Subsequently, the lack of social service and resource knowledge can possibly affect CWW's probability of referring parents to these types of services.

Cultural Competency for CWW's

Cultural competence in child welfare involves the ability of CWW's and the CWS to effectively and respectfully respond to people of all cultures, classes, races, ethnic backgrounds, sexual orientations, and faiths or religions. Additionally, cultural competence is also "reflected through the system's sensitivity to the cultural needs of families and is demonstrated through services that respond to those needs" (Dettlaff & Rycraft, 2009, p. 112). To fully incorporate the knowledge of cultural competence, a self-assessment of CWW's and the CWS should be self-completed. Continuous actions should be taken to gain and expand cultural competence in areas such as service provision. In African American families, CWW's must be aware of the role that race, class, culture and socioeconomic conditions and factors play in their lives.

According to Olsen, Bhattacharya, and Scharf (2006), there are five important factors to understand about culture: CWW's must know that everyone has a culture, there is diversity within cultures, cultures are not static or determinative, and cultural differences are complicated by differences in status and power between cultures (p. 4-5). These factors are increasingly important to ensure the engagement of families on a professional level. Making services such as parenting education available to diverse

populations and providing families with appropriate and effective services in cross-cultural situations make the CWS an organization that is culturally competent. Olsen et al. (2006) said that CWW's helping families thrive in a diverse society must include supporting them in developing their own cultural competency (p. 9).

Every culture has character and is distinguished from other cultures. Culture is deeply rooted and embodies ideas about how one thinks, feels, and acts as a functioning member of the culture (Bornstein, 2012, p. 212). Additionally, cross-cultural studies support the finding that each group of people possess different beliefs and engage in behaviors that are different, yet normative in their culture but not automatically normative in another culture (Bornstein, 2012, p. 212). According to Kluckkohn (1951), certain ways individuals think, feel, act, react, and practice tradition is essential to their culture. Not only does individual culture involve unspoken words and unwritten rules, there are also "patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by languages or symbols" (Kluckkohn, 1951, p. 86). Children of color tend to be overrepresented in almost every part of the CWS. While addressing the tasks of cultivating child safety, well-being, and permanency, CWW's must meet the needs of clients that have cultural and ethnical differences (The National Technical Assistance & Evaluation Center [NTAE], 2010, p. 1), while understanding their own.

In working with diverse clients, CWS should consider deep-rooted cultural factors and the impact they have on the CWS, the CWW, and the families served (NTAE, 2010, p. 7). To better understand culture and enhance the CWW's cultural competence, resources to help workers, agencies, and systems are available. The resources include

"information on working with children, youth, and families; disproportional representation of minority groups in the CWS; culturally competent services; training for child welfare staff; and the specific role of cultural competence in child maltreatment, out-of-home care, and adoption" (ACF, n.d., para. 1). Since 2004, TDFPS has provided their CWW's with leadership development, which trains and prepares them on how to effectively evaluate cases. In addition, the TDFPS has adjusted their policies to address disproportionality (TDFPS, para. 5). Although a multitude of supervisors and managers have participated in training, the crucial part of reducing disproportionality is with amassing the cultural competence of front line CWW's. As of 2018, more than 5,000 CWW's have completed the mandatory Knowing Who You Are (KWYA) training (TDFPS, n.d., para. 5). According to Court Appointed Special Advocates for children (CASA, 2017), the KWYA training curriculum helps CWW's discover their own race and ethnicity in order to prepare them to support the healthy development of racial and ethnic in the families they service as well as the youth in the CWS.

The curriculum design has three parts. One part is a 24-minute video in which youth in care, alumni, child welfare professionals, birth families, and resource families share their perspective on the importance of integrating racial and ethnic identify into child welfare practices (CASA, 2017, para. 1). The next part is a four-to-six-hour self-paced e-learning course which introduces CWW's to foundational concepts that will be further explored during the in-person training (CASA, 2017, para. 1). The final part is a two-day highly interactive in-person training in which CWW's look at their own identity as well as identify ways to integrate racial and ethnic identity development work into

day-to-day practice with families they deliver services to and the youth in care (CASA, 2017, para. 1).

While KWYA in-depth obligatory trainings serve as a catalyst in rising consciousness awareness of systemic racism to CWW's from both personal and professional levels, this training alone cannot determine the inner-workings thoughts and ideas, either intentionally or unintentionally, of the CWW concerning perpetual racism (CASA, n.d.).

Barriers for Parents Working with the CWS

Research has shown some children who are raised by parents/caregivers who had insignificant parenting skills tend to be more likely to engage in poor decision-making. Additionally, children from these families also tend, in adulthood, to become a perpetrator of abusing their own children, being a victim of violence and have "increased risk for many behavioral, physical, and mental health problems as adults, including depression, smoking, obesity, high-risk sexual behaviors, and alcohol and drug misuse" (Faith to Action, n.d., para. 3).

Stigma, Blame, and Marginality

Some parents that are involved with the CWS convey emotions ranging from guilt, fear, sadness, passivity, anger, and outrage. According to Prinz and Sanders (2007), many parenting programs have been associated with court ordered or punitive-framed assignments for parents/caregivers due to their involvement in maltreatment of their children or have been designed and marketed, at least in the United States, for low-income families (p. 242). These families also struggle with stigma (Schölte et al., 1999, p.

388). According to Kerkorian, McKay, and Bannon, (2006), earlier research has shown that families who have negative experiences with the CWS carry their view forward into later interactions with the CWS and agencies (p. 162). This approach results in "an increasing alienation from treatment systems and an unwillingness to return" (Anderson et al., 2006, p. 937).

Cost/Income

Children from low-income families are more likely to be reported to CWS and to be placed in foster care (Pelton, 1978; Garbarino & Sherman, 1980; Garbarino & Kostelny, 1992; Lindsey, 1994; Coulton, Korbin & Chow, 1995; Waldfogel, 1998). Parenting education provides important and long-lasting benefits for children and their families; however, inaccessibility and cost can be a barrier to parental involvement in such programs (Prinz & Sanders, 2007, p. 241). Several studies have also found relationships between poverty, welfare recipient, and child maltreatment at the family level (Berger, 2004, p. 727). Lee and Goerge (1999) found that poor families, controlling for other socio-demographic characteristics, are more likely to have child maltreatment cases that are substantiated more frequently than are other families (p. 761).

When CWW's are building working relationships with clients and preparing to provide services, it is imperative that the cost of services is conducive to the client's income status. According to Waldfogel (1998), CWW's or any professional providing services to clients should be cognizant of factors that may be currently present with each family. These factors include: stressors associated with low-income status' that can lead some parents to employ harsh treatment of their children; families who are poorer tend to

be reported for neglect more frequently because their income does not afford them to adequately provide for their children. CWW's should know that poverty and neglect are spuriously correlated with other underlying factors are driving both poverty and neglect. CWW's also could benefit from understanding various types of parenting styles practiced by different ethnicities and how the family's cultural family history may affect parenting styles.

Parenting Styles

Parenting styles and the impact on children have been studied for many years. Historically, parenting approaches, parental behaviors, and the interaction with their children are major contributing factors of behavioral problems in children (Petersen, Joseph, & Feit, 2013). For the purpose of this study, parenting is defined as a particular practice by caregivers of children whom seek to ensure the health and safety of their children, prepare their children to become productive adults with cultural values, and to have a parent-child relationship of quality during the child's developmental stages (Kazdin, 2000). Parenting styles and the method in which they are delivered play a pivotal role in the development of children. According to Tamis-LeMonda, Briggs, McClowry, and Snow (2008), Baumrind regarded parenting along two major continua: control and warmth. These two scales were used to construct the tripartite typology of parenting: authoritarian, authoritative, and permissive. After re-categorizing Baumrind's styles by separating permissive parents from those who are neglectful parents, Maccoby and Martin (1983) later added a fourth parenting style, uninvolved or neglectful parenting (p. 17). Parents using the uninvolved parenting style approach are not inclined to be

supportive nor controlling, and are often indifferent, uninvolved, and conceivably neglectful of their children (Huver, Otten, De Vries, & Engels, 2010). While Baumrind's studies molded the foundation for research pertaining to parenting, data were analyzed separately from that of European Americans for diverse populations such as African Americans (Baumrind, 1972).

Permissive/Indulgent Parenting

Baumrind (1967) postulated the permissive or indulgent parent is one who displays warmth at a higher extent than other parents using other parenting styles with lower control of their children. Because of the presence of self-regulation, children of this parenting type tend to exhibit immature behavior due to the absence of social responsibility and independence (Baumrind, 1971). Parents that are permissive try to conduct themselves in a manner which is non-punitive, acceptant, and affirmative toward the child's desires and actions (Baumrind, 1967, p. 889). In a study conducted by Shumow, Vandell, and Posner (1998), the results found that African Americans reported that their parenting practices have more harshness with less permissiveness, when compared to Caucasian parents.

Authoritarian Parenting

Authoritarian parents are those who attempt to "shape, control, and evaluate" their children by observing their behavior and attitudes when asked to complete a task (Baumrind, 1967, p. 890). Authoritarian parents have higher control with low warmth and the children of this parenting type tend to do well in school, refrain from antisocial issues such as drug use, criminal activities, etc.; however, these children tend to be nervous,

withdrawn, and display difficulty in regulating their emotions. According to Baumrind (1972), various data on African American parents of children in preschool were analyzed separately from that of white American parents. Subsequently, African American parents who were high on authoritarianism had daughters who were more self-assertive and independent than others (Baumrind, 1972). Much like the style of authoritarian parents, the authoritative style of parenting holds somewhat of the same ideals, yet has a different approach. Because parenting styles vary from culture to culture, McMurtry (2013) found parents who use the authoritative parenting style are more common among Caucasian American families than African American, Asian American, and Hispanic American families, whereas an authoritarian parenting style is more popular among African Americans (p. iii).

Authoritative Parenting

Authoritative parents tend to be high in control and warmth and demonstrate disciplinary methods such as inductive rather than punitive. These measures help children develop competence (Maccoby & Martin, 1983; Steinberg, 1990). Authoritative parents are inclined to make efforts to have undeviating management of their child's activities; however, they also tend to be cogent about certain issues. According to Baumrind (1967), parents tend to be firm with their rules yet allow their children to voice issues and concerns they may have. These parents often reassure their children they are loved (p. 890). The feeling of shame and guilt are less often experienced by these children. Moreover, they are also less likely to experience the feeling of withdrawal of love. Authoritative parents tend to ensure their children are told they are loved and openly

celebrate their child's qualities. Notwithstanding, the goals and expectations for future comportments of their children are presented to them early and the children are reminded often of their parents expectations. Children who are raised using the authoritative parenting style resemble many characteristics that as an adult are valuable to possess. These children tend to be livelier with what appears to be happier dispositions; they tend to have higher self- esteems and confidence, have the ability to better regulate their emotions, and are "less rigid about gender-typed traits". Additionally, females tend to have identifiable independence while males display compassion (Baumrind, 1967, p. 890).

In the last decade, there has been an immense growth in the understanding of both the quality and quantity of studies pertaining to African American's and their parenting styles (Tamis-LeMonda, Briggs, McClowry, & Snow, 2008, p. 348). According to Baumrind (1991), Brooks-Gunn and Markman (2005), and Steinberg (2004), the concomitant effects of authoritative parenting styles found children are more likely to have preeminent social, cognitive, and emotional outcomes. Subsequently, African American parents who use authoritarian parenting styles, when compared with the authoritative parenting styles, have children who possibility became more aggressive over time (Underwood, Beron, & Rosen, 2009).

Uninvolved or Neglectful Parenting

The uninvolved or neglectful parents were found to be low on both control and warmth. These parents' children tend to have poorer outcome across multiple domains. Based on this research of typologies, authoritative parenting styles is largely viewed as

most beneficial to the development of children. Regardless of the parenting style(s) used, the lack of the appropriate knowledge, such as parenting classes/education, to care for children could be detrimental and sanction child welfare services. Parenting classes, including those that are specific to culture, have been linked to the reduction of child abuse (Lundahl, Nimer, & Parsonsm, 2006).

Parenting styles and their impact on children have been studied for many years. Historically, parenting approaches, parental behaviors, and the interaction with their children are major contributing factors of behavioral problems in children (Petersen et al., 2013). For the purpose of this study, parenting was defined as a particular practice by caregivers of children whom seek to ensure the health and safety of their children, prepare their children to become productive adults with cultural values, and to have a parent-child relationship of quality during the child's developmental stages (Kazdin, 2000). Parenting styles and the method in which it is delivered plays a pivotal role in the development of children.

African American Parenting and Discipline Practices: A Historical Perspective

Before one can understand African American families and issues within their community, a historical context must be considered and examined from which this ethnic group has evolved. According to Duckett (2009), the purpose of gathering history is to establish a contextual foundation for previous and current issues, which allow a better understanding of the participants' experiences. Thorough research of literature enables the researcher to put historical events concerning their studied subject(s) in perspective.

Various researchers have explored the African American family in efforts to conceptualize the dynamics of such a unit. Cheatham and Stewart (2009) postulated there have been intense deliberations concerning the condition, issues, and characteristics of African American families since before the early 1960s. Unlike other ethnicities, the history of African Americans is unique and even with incalculable research from this era, the inconclusiveness of facts, stereotyping, and so forth, the African American family often has a negative connotation of pathology. Pathological themes within the African American family structure have been consistent and according to Cheatham and Stewart (2009), researchers must have alternative approaches when attempting to think of the distinct characteristics of African Americans families. African Americans tend to attain many of their parental ideas from the white, middle-class model composed of married parents and their children (Roberts, 2003). Aside from generational practices, from a social learning perspective, Bandura (1977) proposed that through being physically disciplined children could learn that aggression is an acceptable method to address problems (pp. 12–29). Additionally, children may then be more likely to use aggression with others in future (Simons, Lin, & Gordon, 1998).

According to Hines and Boyd-Franklin (2005), much of the research pertaining to African Americans has been from the angle of dysfunctional existing. Slavery was the epitome of dehumanization and demoralization. Many scholars contend the residual negative effects on the experiences of African Americans in this nation cannot be denied or forgotten. The realization of slavery and the long-lasting effect it holds has habitually

contributed to many of the traditional beliefs and/or practices upheld within the modern practices of African American families.

Because the slave owner(s) wanted to strip the slaves of their African culture, safeguards to retain obedience often where common practices. The owner(s) administered demeaning floggings, beatings, and other harsh acts, Slaves, and at times, their children openly witnessed these sordid acts in efforts to display the master's power. Additionally, these observation by slave children often undermined parental redirection/discipline leaving parents with essentially little to no authority (Stevenson, 1997, p. 161). Stevenson (1997) specified one of the main roles of a female slave was to attend to her master's needs, leaving little time to parent her children or perform wifely duties. If the female slave was in a connubial relationship, the husband could not take on the role as a financial supporter, nor could he verbally or physically protect his family. The slave owners assumed the role as the disciplinarian and this overarching role often made it difficult for slave parents to safeguard themselves and their children from mistreatment and abuse. According to Berlin and Rowland (1998), familial relationships were valued by slaves as these families considered interference by the master to be one of the foulest punishments given.

Although harsh, many of these slaves would rather suffer the loss of food, receive physical punishment, etc. rather than to be separated from their loved ones (p. 10). These families nurtured their children in preeminent ways known to their culture and though the master was perceivably as superior, slaves expected their children to have loyalty for them and always yield to the rules, culture, guidance offered to them by their parents or

adult family members. Using family and religion as a guide, the slave parents attempted to train their children how to survive bondage, thus the belief of spanking their children rather than the master to do it. The culture of spanking derived from a learned response of physical punishment from the slave owner. Numerous slaves used the same physical act, but in a less harsh form, to discipline their children to ensure submissiveness and obedience which taught them how to avoid being beaten from the master (Degruy-Leary, 2005). Slave parents would not only discipline their children for negative behavior, but would downplay their positives behaviors and talents in hopes of preventing the master from selling the child for a lucrative price.

African Americans offered cultural traditions, experiences, dance, music, and African-based oral traditions such as storytelling, etc. to preserve history and culture. By the end of the Civil War, slavery, or its facade had been abolished. "The slave went free; stood a brief moment in the sun; then moved back again toward slavery" (Du Bois, 1935, p. 30). Though slavery had been abolished, many African Americans continued to be haunted by cruel deeds, which became the bane of their existence for decades. From issues in post-bellum reunification to those of repressive laws such as Jim Crow, many believed all derogatory tactics were used with the intent to hinder African Americans freedom. According to Burton (1998), as a group, African Americans were kept on the bottom rung of the whole social structure, causing many historians to overlook the many idiosyncrasies among this culture. From more than 400 years of chattel slavery, to modern day practices, many African American's continue to use corporal punishment as a mean of keeping their children safe from the harshness of the reality of racism.

Making a distinction between physical abuse and physical discipline is challenging for parents and controversial for agencies in place to protect children. At this time, Straus (1996) postulated corporal punishment is used by parents in the United States and other countries; however, African American parents have a tendency to have a higher percentage of those who spank. African American parents make up at least 90% of those individuals who use spanking as a disciplinary method at one point or another in their parenting history (Graziano & Namaste, 1990; Simons, Johnson, & Conger, 1994). According to McLoyd (1990), African American families experience stress due to the nature of today's society and often worry at a heightened degree more than others. These experiences can contribute to African American parent's propensity to use corporal punishment (Pinderhughes, Dodge, Bates, Pettit, & Zelli, 2000). Additionally, Lansford, Deater-Deckard, Dodge, Bates, and Pettit (2004) concurred that parents who experience stressors from society or believe their children are growing up dangerously, tend to use physical punishment to discourage those negative outcomes. Historically, those given details have caused the parenting styles of African Americans to be acclimated to match their life styles (Murry, Bynum, Brody, Willert, & Stephens, 2001).

Understanding these cultural and historical practices while working with diverse families can increase the CWW's insight and perspective on services offered to families involved with the CWS. Additionally, understanding the reconstruction of congress laws, funding concerning child abuse prevention, and the recent passing of the Family First Prevention Services Act (FFPSA), can also help shape the CWW's ideas of the identified

prevention and early intervention needs, supports the development of, and modifications to, new and existing programs designed to prevent abuse among children.

Family First Prevention Services Act

Child welfare research has blossomed over time (Barth, 2008), yet due to possible changes in policy, the perception CWW's have toward families, and other systemic reforms, minimal information was known about what exact services children and families receive during their encounters with the CWS (p. 148). Post services from the CWS vary (e.g., family counseling, psychological evaluations); however, parent education training is the most service received by families (Barth, 2008, p. 148). In 2005, as many as 2 million families were investigated and of those investigations, about 800,000 families were referred to receive parent training (Barth et al., 2005). Moreover, a report completed in 2012 found more investigations have occurred since 2005 and of those investigations: 1) approximately 3.2 million children and their families received prevention services; 2) 1,192,635 children received post response services from a Child Protective agency; and 3) three-fifths (60.9%) of victims and 29.6% of non-victims received post response services (Administration on Children, Youth & Families Children's Bureau, 2012, p. xii).

According to the TDFPS (2018), Congress recently passed FFPSA, in February 2018. This act is over 250 pages in length and provides specifics on how this law reconstructs funding for child welfare when paying for services for families involved with the system or children in foster care. Family Based Safety Services, and more than 50,000 children in the TDFPS conservatorship (para. 2, 3). Within this act, TDFPS addresses several entities that CPS focuses on such as children and family services, youth

and young adult services, and foster care and adoption. For parenting education, under the section of children and family services, TDFPS has 12 abuse prevention programs that are currently being utilized for families under Prevention and Early Intervention (PEI), a division of TDFPS.

PEI Prevention and Early Intervention

When Senate Bill 1574 was passed in 1999, PEI was established to help various communities in recognizing, developing, and delivering programs that are both intervention and preventive in nature to address risk factors while building protective factors within families to mitigate or reduce child maltreatment (TDFPS, 2018, p. 1). Services provided to the families must meet their individual needs and "produce positive short-term and long-term outcomes from participation" (TDFPS, 2017, p. 3). In 2017, PEI programs served nearly 61,000 children and more than 67,000 in the fiscal year 2018 (TDFPS, 2018, p. 1).

Programs

Table 1 provides a list of PEI programs outside of Dallas County. Of the 11 programs currently utilized under PEI, there are five, which are not available in Dallas County at this time. Table 2 provides a list of the remaining six programs utilized under PEI for Dallas County residents.

Table 1
PEI Programs Outside of Dallas County

Community-Based Child Abuse Prevention-Fatherhood (CBCAP)	This program is a free and voluntary parenting education that supports fathers and father figures residing in Cameron, Denton, El Paso, Fort Bend, and Tarrant counties (TDFPS, 2018).
Home Visiting, Education, and Leadership (HEAL)	This program is a free and voluntary parenting education that provides evidence-based, parent education programs and home visiting services for families residing in Concho, Runnels, Tom Green, Harris, and Tarrant county (TDFPS, 2018).
Military Families and Veterans Pilot Prevention (MFVPP) Program	This program is free and voluntary and is for active duty or former military members who seek to improved current or former is designed to improve the well-being of the family, to educate the parent(s), and to prevent child abuse (TDFPS, 2018).
Texas Families: Together and Safe (TFTS)	This program free and voluntary program offers evidence-based parent education (TDFPS, 2018).
Helping through Intervention and Prevention (HIP)	This program is free and voluntary and provides in-home parent education services to eligible families to prevent child abuse. The EBBP is one of the curriculums used by community-based organizations contracted with the PEI (TDFPS, 2018).

Table 1

Remaining Six Programs Used Under PEI Available for Dallas County Residents

Statewide Youth Services Network (SYSN)	This program provides community and evidence-based juvenile delinquency prevention programs to youth ages six to 17 (TDFPS, 2018).
Services to At-Risk Youth (STAR)	This program is free and voluntary and is designed to offer youth and their families crisis intervention support to help mitigate family conflict, concerns involving school performance and attendance and building parent and youth skills (TDFPS, 2018).
Texas Home Visiting (THV)	This program provides home visiting services including Nurse-Family Partnership (NFP), Parents as Teachers (PAT) and Home Instruction for Parents of Preschool Youngsters (HIPPY) to enhance maternal and child outcomes and to increase school readiness for children (TDFPS, 2018)
Community Youth Development (CYD)	This program contracts with community-based organizations in ZIP codes with high juvenile crime rates for youth ages six to 17 to develop juvenile-delinquency prevention programs (TDFPS, 2018).
Healthy Outcomes through Prevention and Early Support (HOPES)	This program provides child abuse and neglect prevention services that target families with children between 0 to 5 years of age in high-risk counties (TDFPS, 2018).
Helping through Intervention and Prevention (HIP)	This program is free and voluntary and provides in-home parent education services to eligible families to prevent child abuse. The EBBP is one of the curriculums used by community-based organizations contracted with the PEI (TDFPS, 2018).

Parent Education

Parent education has been in existence for a number of years. Parents would rely on their own childhood experiences for parental modeling (Powell & Dawn, 2006, p. 216). Due to past faced societal changes, parents have found it increasingly difficult to rely on parenting expertise from the past as children in this era face multiple issues that were not as prevalent in the past (Powell & Dawn, 2006, p. 216). Parenting classes are educational efforts to enhance or make parents aware of behaviors that are appropriate for children. They are primarily focused on teaching the parent discrete skills that are intended to aid parents in managing problem behavior, teaching skills to their child, and improving the quality of the parent-child relationship (Brookman-Frazee, Vismara, Drahota, & Openden, 2009, p. 240; Green et al. 2010; Kaminski et al., 2008; Lundahl et al., 2006).

According to Kamerman (2000), governmental parenting educational programs in the United States were derived during the 19th and 20th centuries to offer support for parents (p. 6) and in 1815, a group of women met in Portland, Maine called maternal associations for parent education classes (Bridgman, 1930). According to Schlossman (1976), parents were largely impacted by the influence of state and churches to rear their children in a biblical manner.

Although Hall was interested in understanding child development and how children learn, many of his methods were deemed unconventional and many began to distrust his methods, thus loss of academic recognition (Powell & Dawn, 2006, p. 217). Other theorists, including Freud, Adler, Piaget, Watson, Maslow, Gesell, Bandura, Bronfenbrenner, etc. had their own ideas and contributed to many of the academically accredited parenting ideas as parent education, in today's market, comprise of a number of programs, training, courses, and schemes (Polivanova, Vopilova, & Nisskaya, 2016, p. 4). For psychosocial interventions, with maltreating parents in

particular, the use of evidence-based programs has become a movement that is evolving rapidly (Rubin, 2011; Thyer & Myers, 2010).

Prevention and Intervention-Based Parent Education

Prevention and intervention based educational skills are important, essential, and necessary to offer when working with families. One of the most commonly used interventions in child welfare is parent educational programs to prevent and/or reduce recurrence of child abuse. More than 800,000 families in the United States participate in voluntary or court-mandated parenting programs each year (Barth, 2005, p. 353). According to Child Welfare Information Gateway (2013), the purpose of providing parent education programs is to help parents focus on improving their parenting practices and behaviors. Additionally, through these education programs, parents are able to develop and practice positive disciplinary techniques, learn age-appropriate child development skills and milestones, promote positive play and interaction between parents and their children, and help locate and access community services, resources, and supports for the family (Administration on Children, Youth & Families Children's Bureau, n.d., para. 1).

Providing education to parents helps reinforce familial ties and strengthen the community to preclude child abuse and neglect (Administration on Children, Youth & Families Children's Bureau, 2013, p. 1). The Child Abuse Prevention and Treatment Act (CAPTA), states parent education is deemed one of the main preventative services in child abuse (Administration on Children, Youth & Families Children's Bureau, 2013, p. 1). Along with building families and communities, parenting education has also been identified as an effective method used for the reduction of recidivism for parents involved in CPS (Bullock, 2015). According to Faith to Action (n.d.), parents lacking sufficient caregiving and parenting skills can have various negative short and long-term effects to not only parents and children, but to communities as a whole (para.

3). Such effects can be noted when evaluating poor bonding and/or poor relationships between parents/caregivers and their children, and emotional and behavioral problems in children (Faith to Action, n.d., para. 3).

Evidence-Based Practices

To help mitigate some or all of these predisposed factors, it was essential to consider what parental educational programs are appropriate to use. Various parenting programs have been in existence for many years; however, some are not evidence-based (see Table 3) but may be evidence –informed or promising practice (TDFPS, 2018, p. 103).

Table 2
Example of Parent Educational Program Levels of Evidence

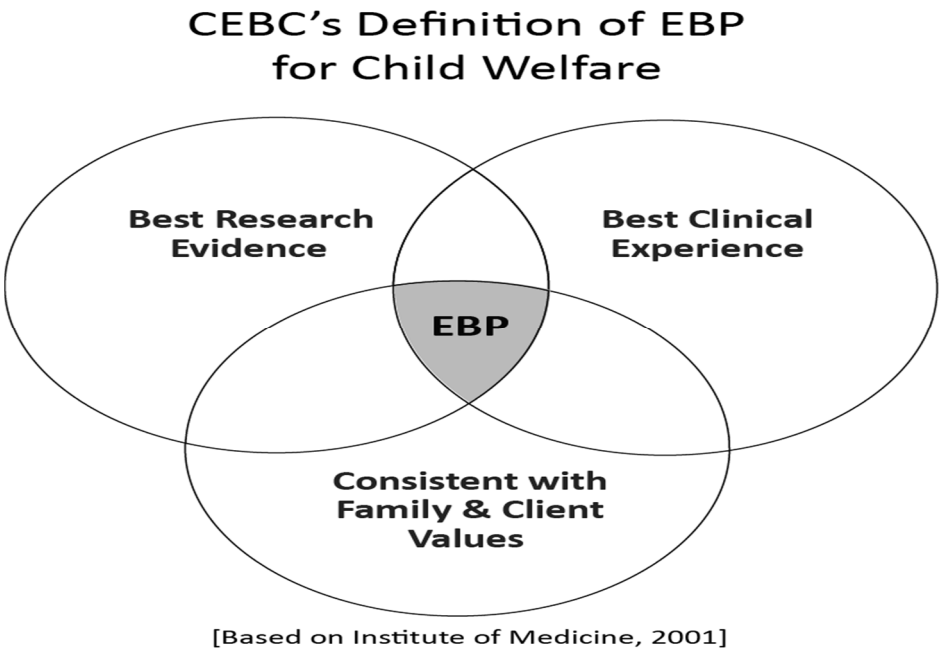
Promising Practice	Evidence-Informed	Evidence-Based
• Has an active impact evaluation program or can demonstrate a timeline for implementing an active impact evaluation program • Has been evaluated by at least one outcome-based study demonstrating effectiveness or a randomized controlled trial in a homogeneous sample • Follows with fidelity a program manual or design that specifies the purpose, outcomes, duration, and frequency of the services that constitute the program • Employs well-trained and competent staff and provides continual relevant professional development opportunities	Evidence-informed practices use evidence-based research and practice to support program design and implementation. • The primary difference between evidence-based and evidence-informed is that evidence-informed practice allows for innovation and flexibility in the model. This allows the program to utilize new research and practices to deliver program curriculum in a way that is designed to be flexible to the family's specific needs, values, and community preferences while still being rooted in an evidence-based model, and individual preferences.	Research-based and grounded in relevant, empirically based knowledge and program determined outcomes • Associated with a national organization, institution of higher education, or national or state public health institute • Comprehensive standards that ensure high-quality service delivery and continuously improving quality • Demonstrated significant positive short-term and long-term outcomes • Evaluated by at least one rigorous randomized controlled research trial across

(table continues)

• Demonstrates strong links to other community-based services	heterogeneous populations or communities, the results of at least one of which has been published in a peer-reviewed journal • Follows with fidelity a program manual or design that specifies the purpose, outcomes, duration, and frequency of the services that constitute the program • Employs well-trained and competent staff and provides continual relevant professional development opportunities

According to Carter (1996), in order to make a real impact in the lives of parents and children, parenting education must be a part of both a systematic effort and a multi-level function to improve the outcome for all that are involved. To honor the experience of child welfare practitioners, The Institute of Medicine's definition was built on a foundation of scientific research (CEBC, 2017, para. 2). Therefore, the CEBC has adopted a variation of The Institute of Medicine's definition for evidence-based practice to encompass child welfare language such as, best research evidence; best clinical experience; and consistent with family/client values (CEBC, 2017, para. 1).

Figure 3. Example of CEBC's definition of EBP for child welfare.



Institute of Medicine. (2001). *Crossing the quality chasm: A new health system for the 21st century*. Washington, DC: National Academy Press.

Patterson, Reid, Jones, and Conger (1975) postulated in the 1960s and 1970s, many evidence-based parenting programs were developed as individual- or group-administered programs to address an unmet need for effective treatments for aggressive and noncompliant children. Conversely, these early programs were predominantly theory focused and were built on evidence from systemic observations of parent–child interactions rather than evidence-based practices (Sanders & Kirby, 2012, p. 238). According to the CEBC (2017) over the years, there are some areas within child welfare that have been heavily researched; however, little research in many areas on effective programs for children, youth, and parents has been conducted (para. 2). Isaacs, Huang, Hernandez, and Echo-Hawk (2005) indicated the following:

A range of treatment approaches and supports that are derived from, and supportive of, the positive cultural attributes of the local society and traditions. Practice-based evidence services are accepted as effective by the local community, through community consensus, and

address the therapeutic and healing needs of individuals and families from a culturally-specific framework. (p. 16)

Additionally, evidence-based practitioners should respectfully use the cultural strengths and context of the community, appropriately respond to the wellness and healing needs of the community, and incorporate, on an ongoing basis, field-driven knowledge into all phases of treatment, including engagement, assessment, diagnosis, intervention, and aftercare (Isaacs et al., 2005, p. 16).

According to Webster-Stratton and Reid (2010), evidence-based programs are underutilized with families who are involved in the CWS due to various types of child abuse. The parents and caregivers of these children need a parenting program that is comprehensive, intensive, and considered evidence-based which is delivered by highly skilled and trained clinicians/instructors deliver program with fidelity (p. 40). The EBPP has a scientific rating scale of 3; which has a high CWS Relevance Level (CWSRL). The level of high indicates the EBPP was designed, or is commonly used, to meet the needs of children, youth, young adults, and/or families receiving child welfare services (CEBC, 2017, para. 3). CWSRL is regulated by researching the goals of the program, target population for which the program was developed, and all of the research that has been conducted for the program to determine its relevance to children and families served by the CWS (CEBC, 2016, para. 1). CWSRL indicates the EBPP has "at least one study utilizing some form of control, has established the practice's benefit over the control, or found it to be comparable to a practice rated 3 or higher on the CEBC or superior to an appropriate comparison practice" (CEBC, 2016, para. 3). The lower score (number) indicates a greater level of research support (CEBC, 2016, para. 3). Figure 3 depicts a bar column of the CEBC's scientific rating scale.

Figure 3. California Evidence-Based Clearinghouse for Child Welfare

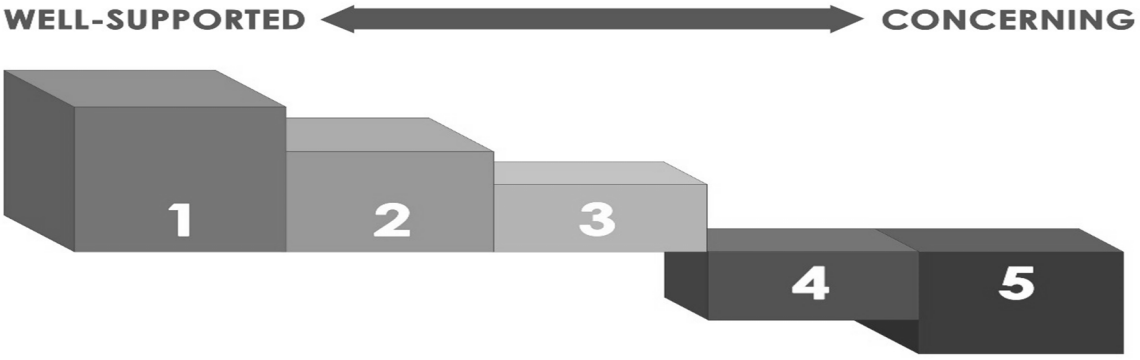


Figure 4. Graphic representation of The California Evidence-Based Clearinghouse for child welfare scientific rating. California Evidence-Based Clearinghouse for Child Welfare. (n.d.). Topic: 5 point graph. Retrieved from http://www. https://www.cebc4cw.org/ratings/scientific-rating-scale/

Using a framework in the adaptation process to assist replication and dissemination for research was important. Recognizing this, researchers have developed models that provide a systematic way to deliver such practice and a way of documenting the adaptations that can be useful for planning, replication, dissemination, and translation of Studies (Bernal, Jiménez-Chafey, & Domenech Rodríguez, 2009, p. 364). The use of frameworks to culturally adapt evidence-based practices (EBP) such as parent training are beginning to emerge in different research phases from process and pilot studies to clinical controlled trials (Bernal et. al, 2009, p. 364).

In a pilot study, EBP was used in research to adapt parent– child interaction with Puerto Rican children and families (Matos,Torres, Santiago, Jurado, & Rodríguez, 2006). Nine families participated in the study and the researchers applied four steps in the study. They translated and preliminary adapted the treatment manual, applied treatment to the participants as part of an exploratory study using repeated measures, made treatment revisions on a continual basis, and conducted in-depth interviews in Puerto Rico with parents (n = 15) and clinical psychologists (n

= 5) who provided immense feedback on treatment processes (p. 205). The researcher found that culturally adapted parent–child interaction interventions were acceptable to parents and practitioners alike. Additionally, Matos et al. (2006), with the EBP intervention, found that the respondents reported high parental levels of satisfaction, a reduction in parental stress, and an improvement in parenting practices, including significant reductions in negative child behaviors (p. 364).

Evidence-based interventions are not sufficient to prevent child maltreatment alone (The Substance Abuse and Mental Health Services Administration [SAMHSA], 2018) as other conditions must be met to ensure that these interventions can be implemented on a largescale to the community, clinicians, policymakers and others in which are served (para. 1). Additional conditions needed for children and families are coordination of services by CPS or other organizations, including government, for-profit, and nonprofit agencies. CWW's must assist a diverse population of clients, without a predisposition perception of services, race, and ethnicity (Occupational Outlook Quarterly, 2011, p. 25).

The goal of the CWS is to eradicate disproportionality. This task can be addressed by: leaving families healthy and competent to care for their children; incorporate the needs and strengths which are provided by families (input) and valued by staff; providing services that are fair and unbiased for all family members; taking into account the individual/family weakness/strengths and wants/needs; understanding that involvement at all stages of service is impartial to child protection; and by ensuring all staff operate through an anti-racist lens understanding assumptions and bias (TDFPS, n.d.). The execution of these goals are necessary and expected which afford the regional management team(s) to have open and honest channels of communication in team meetings concerning race and racism which support all staff operating through an anti-racist lens (TDFPS, n.d.).

According to TDFPS (n.d.), disproportionality work is seen as every individual's concern rather than just an implementation of an unpretentious temporary initiative. Making this work permanent will improve well-being outcomes, education, mental health, and employment. These aspects will come because of improved disproportionality work with partners and cross system services. According to Child Welfare Information Gateway (2016), "The particular strategies employed by agencies should be specific to the disproportionality and disparities present in their jurisdictions, both in terms of the racial and ethnic populations affected and the points within the child welfare process at which those differences are apparent" (p. 7). Strategies used to address disproportionality and disparities, in parenting education or other services, are often the same strategies used to improve child welfare for all children and families (Child Welfare Information Gateway, 2016, p. 7).

Every culture is distinguished from other cultures and is characterized by generational philosophies about how people feel, how they think, and how they act as functioning members of the culture (Bornstein, 2012, p. 212). Findings in Baumrind's parenting styles are consistent in European families; however, evidence shows a racial difference exists in parenting styles of African American parents (McMurtry, 2013, p. iii). According to Amos (2013), in many African American families, when compared to other ethnicities, some parenting styles, skills, and practices are generationally passed down from their own parents. In some cases, many of these cultural methods are accepted and some are disregarded. Never the less, both desirable and undesirable parenting practices have been adapted by African American parents (Amos, 2013, p. 65).

Unlike other ethnicities, the history of African Americans is unique and even with vast research from this era, the inconclusiveness of facts, stereotyping, and so forth, the African American family theme has a negative connotation of pathology. Pathological themes within the

African American family structure have been consistent. According to Hines and Boyd-Franklin (2005), much of the research pertaining to African Americans has been from the angle of dysfunctional existing. Slavery was the epitome of dehumanization and demoralization. Many scholars contend the residual negative effects on the experiences of African Americans in this nation cannot be denied or forgotten.

From more than 400 years of chattel slavery, to modern day practices, many African American-s continue to use corporal punishment as a means of keeping their children safe from the harshness of the reality of racism. The realization of slavery and the long-lasting effect it holds has habitually contributed to many of the traditional beliefs and/or disciplinary practices upheld within the African American family. Historically, those given details have caused the parenting styles of African Americans to be acclimated to match their life styles (Murry, Bynum, Brody, Willert, & Stephens, 2001).

Based on the definition of punishment, it is described as the infliction or imposition of a penalty as retribution for an offence and discipline is the practice of training people to obey rules or a code of behavior, using punishment to correct disobedience (Oxford Dictionary, 2015). In juxtaposition with both discipline and punishment, a consideration of parenting styles used by African American parents can convey how these reprimands are delivered to their children. The abuse of children can potentially be associated with dysfunctional parenting styles, harsh, and overactive approaches (Rodriguez, 2010).

Other Issues

According to North Carolina Division of Social Services and the Family and Children's Resource Program (2013), parenting education may offer various techniques and skill sets to parents who desire such knowledge; however, parenting education will not solve, in many cases, the depredations of poverty, racism, or other sub sequential issues that many families face on a

daily basis (para. 11). The skills offered to the parents/caregivers may deliver support in positive parenting methods. In turn, these positive methods can help children thrive in their environment and strengthen their ability to succeed and survive life as they transition into adulthood; however, parenting education cannot always change the society in which children grows up (North Carolina Division of Social Services and the Family and Children's Resource Program, 2013, para. 11). CWW's must be mindful that many primary factors associated with child maltreatment include, but are not limited to, unemployment (Aber, 1994), single-parenthood, limited access to social and economic resources (Dubowitz, 1999), and parental substance abuse, etc. (Zuckerman, 1994; Berger & Waldfogel, 2000). Parent education program such the EBPP for example, can help African American's understand and value their own cultures, languages, communities, and primary factors in their own life (Olsen, Bhattacharya, & Scharf, 2006, p. 9).

EBPP Evidence-Based Parent Education Program

African American children and their parents face particular problems related to racism and discrimination. It is important that parenting education programs impart effective coping techniques that help families deal with racism while also helping them maintain a positive cultural identity (Alvy, n.d.). The need is especially strong for effective and evidence-based interventions for maltreating parents, as rates of repeat maltreatment tend to be very high (Connell et al., 2009; Hindley, Ramchandani, & Jones, 2006). For psychosocial interventions, with maltreating parents in particular, the use of evidence-based programs has become a movement that is evolving rapidly (Rubin, 2011; Thyer & Myers, 2010).

African American children and their families could face unique challenges as it relates to parenting their children (Alvy, n.d.). Generic parenting classes have been used throughout the CWS; however, if such programming and resources fail to address and respect issues that are particular to raising African-American children, they are not meeting the parenting needs of

African American families (Alvy, n.d.). African American families may benefit from research-based, culturally sensitive parent training classes that teach and inform how best to relate to their children. The EBPP is an evidence-based parent educational program that is culturally adapted and cognitive behavioral based. In this program, the EBPP, sociocultural issues (i.e., historical and contemporary) are incorporated into the delivery of the material to participants (Alvy, 1987). The EBPP uses an approach that was adapted from the Confident Parenting Program (Eimer & Aitchison, 1977) that includes a variation of behavioral child management skills through sequenced training approaches.

This parenting program was the first parenting skill-building program created specifically for parents of African-American children (Alvy, 2011). The EBPP consists of 15 sessions (can be adapted to meet the need of the parent) and are 2/3 hours in class duration on a weekly basis. A one-day (6.5 hours) abbreviated seminar version of the program for large numbers of parents is also available. Each participant receives a parent handbook to review (see cover page of book in Appendix A). Each participant reviewed a summary of the EBPP created by and is charges with completing thought- provoking homework that coincides with each session. Each assignment builds on the understanding of modeling new parenting skills. Each participant also had a handout of the EBPP summary of each lesson provided within the program (see Appendix B).

As for modeling, the EBPP theoretical perspective is that of SLT (Bandura, 1977). The theory offers two ways humans learn by watching and imitating models and by the consequences of our own behavior, most behavior is learned and, therefore, can be changed or unlearned (Bandura, 1977). Within the EBPP curriculum, the African proverb “Knowledge is like a garden: if it is not cultivated, it cannot be harvested” (Guinean Proverb, n.d.), suggests that one must first learn the SLT and use the knowledge that he/she has and how it applies to his/her own life. “The

cattle is as good as the pasture in which they are raised," (African Proverb, n.d.) implicating that children who are raised in homes and neighborhoods that are violent, and unstable tend to be more likely to learn to be violent, unstable, and un nurturing behaviors and to feel insecure (Bandura, 1977). Each session references how parents can apply learned skills to each aspect of their lives in turn changing their thought process, modeling behavior, etc. The expectation is that their children will follow suit. These processes within the EBPP were studied and disseminated after the completion of a Pretest-Posttest with control group study.

The EBPP used Pretest-Posttest with control group. The field test for the program used two cohorts totaling 109 treatment and 64 control families. This study tested the efficacy of the EBPP on inner-city African American parents and their children who were in either in the first or second grade. The quasi-experiment lasted for over a year. Measures included the Mother Parental Acceptance Rejection Questionnaire, the Parenting Practices Inventory, Retrospective Family Relationships Questionnaire, and the Child Behavior Checklist. The limitations of the study were self-reporting reliance, small sample size, and the lack of randomization. Results from Cohort I, unlike the controlled group, showed that the African American parents in the EBPP reported significant improvements in parental rejection, improvement in the quality of family relationships and bonding, and noticeable improvement in child behavior. Participants in Cohort II revealed that the parents who were in this group reported a decline in physical contact (e.g., spanking, slapping, hitting, grabbing) and used more praise as part of their learned parenting skills. At the 1-year follow up, the changes in the families were modest but presumably, the results remained the same.

Addressing cultural needs help build and empower communities. DuBois (1973), Cooper (1892, 1988), and Woodson (1933, 1977) held that plans for advancing the education of African Americans should be established on the understanding of their culture and historical background

of their lives (Tillman, 2002, p. 4). Educating African American parents through culturally adapted parenting training is beneficial as culture is preserved and conveyed by influencing the practices of parenting practices (Bornstein & Lansford, 2010, p. 7; Harkness et al., 2007).

The EBPP is the focal point of this study. None of the then-existing programs, prior to 1970s, were designed for African American parents and/or those who cared for African American children (Center for the Improvement of Child Caring [CICC], 2012).The EBPP is a culturally adapted parenting skill-building program that focuses on various issues that impact the lives of African American families. This curriculum provides a detailed historical backdrop of how slavery has influenced child rearing. Various components in the program are targeted to address the impact of parenting. The program conveys messages of child appreciation and protection through alternate techniques to physical punishment including sections in the curriculum such as Reasons not to use Corporal Punishment, Street to Destruction, Life Goals, The Effective Praise Method, Thinking Parent's Approach, Mild Social Disapproval Method, Ignoring Method, Time Out Method, and so on. All sections in this curriculum are devoted to enhancing the parental awareness of alternative disciplinary methods that help mitigate child abuse (CICC, 2012).

The SLT was the theoretical lens through which this study was examined. There has been a lack of literature focused on the inclusion of the EBPP, as perceived by the CWW, as it relates to adding awareness of a child maltreatment prevention program for African American parents. A search for African American parenting education and/or training yielded a comprehensive examination of various parenting programs, with one being the EBPP. Research concerning this program indicates the relevancy of the program for today's African American families and/or those of a different race who care for African American children. Research also revealed the EBPP has been implemented in several studies pertaining to parenting young children through

teenagers, and so on. Considering the dynamics of disproportionality in Child Protective Service foster care system, the researcher is interested to see how the EBPP, as percieved by caseworkers, can be used to provide African American parents, using any parenting style, with the tools and techniques to reduce excessive physical punishment/abuse. Child abuse can occur when unwarranted punishment arises, thus causing CPS and other CWS to possibly become involved with the family if reported. African American parents identified by the child welfare system are represented as a group deemed "selective, potentially atypical, fraction of those engaging in abusive parent-child aggression" (Rodriguez, 2010, p. 729).

Although many abused children never encounter the intervention of social services such as CPS, offering help such as a culturally-specific parenting class, to African American parents may further prevent child abuse. Cultural competence, for CWW's, can be reached when "organizations and practitioners accept and respect differences, engage in ongoing cultural self-assessment, expand their diversity knowledge and skills, and adapt service models to fit the target populations, culture, situation, and perceived needs" (Rauch, North, Rowe, & Risley-Curtiss, 1993, p. 11). Many interactions from parents and the CWS start out with cultural mistrust and cultural differences (Hill, 2006). Thus, the levels of collaboration between African American caregivers and CWW's tend to be lower when involving these families in programs (Littell & Tajima, 2000).

Evidence-Based Practices

According to the SAMHSA (2018), EBPs help those providing services narrow down an intervention with those most likely potential to prevent or mitigate problems. The Strategic Prevention Framework (SPF) State Incentive Grant (SIG) Program specifically indicates evidence-based interventions must have specific requirements; therefore, evidence-based interventions must include "Federal registries of evidence-based interventions; have reports that

show “positive effects on the primary targeted outcome, in peer-reviewed journals reports, and have “documented effectiveness” (SAMHSA, 2009, p. 1).

Summary

Research has revealed immeasurable data pertaining to parenting and the intricate role it plays in the development of children. Research links the risk and protective factors for children and adolescents to the family environment (Brown, 2005a). In particular, parenting can shape the quality of a child’s development; therefore, parent education may be instrumental in supporting the developmental outcomes of children and help the well-being of their parents (Brown, 2005b). In each culture, specifically African American, parenting styles used tend to provide children with a feeling of self-confidence and control, the feeling of being loved, and allow them to develop the much-needed social and emotional skills they need to become successful and independent adults. Whilst these characteristics are desirable, other parenting styles produce the opposite effects in children.

Regardless of the style parents incorporate, research has indicated parent training can be beneficial in helping the parents cognize how to be better parents, build/rebuild a strong foundation in the home and community, reestablish/ strengthen their familial relationships, and so on. Many parent education programs are intended for the mainstream culture; however, recruiting and retaining minority families in universal parent education programs is often a challenge (Kumpfer, Alvarado, Smith, & Bellamy, 2002). Thus, having a culturally adapted program with tailored language use, values, traditions, rituals, and cultural beliefs, etc. can increase program effectiveness with minority groups (Kumpfer et al., 2002). The present study filled at least one of the gaps in the literature as it connects the EBBP with child abuse prevention whereas a previous gap in research was identified as there were no known recent research studies available which couples the EBPP and child abuse. Chapter 3 explained the

qualitative research inquiry for the study and justification for the choice of case study analysis, detailed the role of the researcher, and described the participants, recruitment, sampling, setting, and data collection.

Chapter 3: Research Methodology

Introduction

According to Yin (1989), having a well-designed methodology "is the logical sequence that connects the empirical data to a study's initial research questions and, ultimately, to its conclusions" (p. 28). In this study, the researcher explored CWW's perception of the EBPP. The SLT was the theoretical framework through which this study was examined. A review of the current literature and gap in literature were presented in the first two chapters of this study, as the review of such information contributed to the development of the research questions and the purpose of this study. This chapter provided more detailed information about the description and rationale for the research design, methodology, ethical considerations, and the role of the researcher.

Research Design

The research design for this study is a case study. The use of a case study allows a thorough and detailed analysis of a single social unit, such as an organization, which is typical example of a phenomenon (Priya, 2014, p. 40). This research design will be useful for testing whether the SLT actually applies to phenomena in the real world. According to Yin (2014), when focusing on issues that are current and researching how or why a phenomenon occurs, a case study approach is suitable. A qualitative case study is "research that facilitates exploration of a phenomenon within its context using a variety of data sources" (Baxter & Jack, 2008, p. 544), and permits the researcher to diligently examine data within a specific context (Zaina, 2007, p. 1). Moreover, the essence and central tendency of a case study are to illuminate decisions, to understand the how and the why and how they were taken and implemented, and with what results (Schramm as cited in Yin, 1989, p. 22-23). Additionally, the case study is a

typical example of a method commonly applied in public administration research (Thiel, 2014, p. 4).

Research Questions

The following research questions guided this study:

RQ1: What are the perceptions of CWW's regarding existing parenting education services African American families receive while involved with the CWS?

RQ2: What are the perceptions of CWW's regarding existing culturally-specific parenting education services specific to African American families currently or formerly involved with the CWS?

RQ3: What are the perceptions of CWW's regarding incorporating culturally-sensitive parent education programs such as the EBPP into current parenting services available for African American parents?

A case study approach was the research methodology and provided an opportunity to explore CWW's perceptions of the EBPP. Using a case study approach was appropriate for this study as a case study is one of the most frequently used qualitative research designs.

Central Design and Concepts

For the purpose of this study and to address the research questions, an explanatory qualitative case study design was the most appropriate approach. An exploratory case study is a precursor to a more formal large-scale research project for future studies which may prove that further investigation is necessary. For the *how* and *why* questions, case studies are typically used when the researcher has no control over behavioral events and contemporary events (Yin, 2013). Additionally, Yin (2014) said that case studies are a type of research method that empirically "investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 18). According to

Baxter and Jack (2008), a qualitative case study provides tools to study intricate phenomena within their contexts (p. 544).

Misunderstandings about Case Study Research

According to Flyvbjerg (2006), five prevalent misunderstandings about case study must be identified and corrected (a) Theoretical knowledge is more valuable than practical knowledge; (b) one cannot generalize from a single case, therefore, the single-case study cannot contribute to scientific development; (c) the case study is most useful for generating hypotheses, whereas other methods are more suitable for hypotheses testing and theory building; (d) the case study contains a bias toward verification; and (e) it is often difficult to summarize specific case studies. (p. 219)

Though these misunderstanding about case studies are present, case studies are "a necessary and sufficient method for certain important research tasks in the social science, and it is a method that holds up well when compared to other methods in the gamut of social science research methodology" (Flyvbjerg, 2006, p. 241).

Role of the Researcher and Researcher as a Person

In qualitative research, the role of the researcher is to make an attempt to have the participants to share their feelings and thoughts (Sutton & Austin, 2015, p. 227). The researcher was the sole interviewer, data collector, and keeper of all records concerning this project. The researcher had approval from the Institutional Review Board (IRB) to collect data and also completed training with The Collaborative Institutional Training Initiative (CITI) program to conduct research (see Appendix L). The researcher discussed the importance of the interview meeting location to relay the significance of privacy, which reduced and alleviated the chance of participants' identities being exposed due to being overheard or observed by other individuals not participating in the study. The researcher met with each participant individually and at one

time to collect data. The study was conducted in a mutually agreed upon safe location other than the participant's home. Using the participants' home to conduct interview was not ideal, as this could have placed participant's in an uncomfortable predicament of being both host and participant. The public meeting location/establishment where the researcher and participant met had a secluded room with a closing door available that allowed the researcher to conduct private interviews.

The educational background of the researcher includes an associate's degree in child development, a bachelor's degree in child and human development/family studies, and a master's degree in public administration. The researcher is a certified community health worker (CHW) and is currently pursuing certifications for family life educator (CFLE) and qualified mental health professional (QMHP). The researcher is also a certified parent instructor and holds instructional certifications for various parenting education programs. The researcher is currently a doctoral candidate in public policy and administration with a minor in health at Walden University.

The researcher's experience as a CWW, specifically as a CWW for 8 years will allow for a comprehensive perspective regarding the services and programs provided by CPS. Moreover, the researcher had several years of experience working with other social service agencies with both privileged and underprivileged families; therefore, preconceived ideas and professional experiences existed and had the potential to lead to bias in terms of how CWW's make certain decisions when working with families in their caseloads. To appropriately address bias, the researcher used bracketing. According to Tufford and Newman (2010), for the potentially deleterious effects of preconceptions, bracketing is a method used in qualitative research to mitigate the possibility of tainting the research process (p. 80). Additionally, Yin (2003) said

every researcher using a case study must be diligent to report all evidence fairly as bias can enter into the conduct of experiment (p. 10).

The researcher: informed the participants that their participation was voluntary and they could end the interview at any time, remained neutral to mitigate any conflict of interest or power differential, and informed the participants that they should be honest in their thoughts and opinions. The researcher did not show any bias during data collection and analysis adding personal input. This action afforded the participants the ability to were allowed to answer the questions in any manner they chose without the researcher. Moreover, reduction of biases helped to increase credibility of this qualitative study by not allowing potential views or expectations of the researcher to influence how the data were collected and analyzed.

Conflict of interest could have potentially occurred, as the researcher is a professional and may have, knowingly or unknowingly, some sort of dual role within the research context. The conflict of interest was managed by being transparent with work history within the CWS and by relaying the current role as a researcher, which was separate from that of a CWW. The researcher held no supervisory role or suggestive influence over the possible participants and requested the participant be honest so their "truth" was revealed versus the possible perceived outcome the researcher might wanted considering the researchers role. The researcher used randomly chosen codes in lieu of the participant's names and managed conflict of interest by ensuring the collected data pertaining to the CWW's perception of the EBPP were reflected rather than the desired or expected outcome due to the researchers own thoughts, opinions, and experiences.

Methodology

Critical Case Purposive Sampling Snowballing, and Walden University Participant Pool

There are several different strategies for purposive sampling methods in research. For this study, critical case was most appropriate for purposive sampling. According to Patton (2002), mixing any of the various strategies together is appropriate to achieve a purposeful sample to meet the researchers' needs (pp. 243–244). Critical case sampling entails the selection a small sample to "yield the most information and have the greatest impact on the development of knowledge" (Patton, 2015, p. 276). This type of sampling generalizes, while maximizes the application for information due to its truth in one case, therefore its likelihood to be true of all other cases (Patton, 2002). Additionally, Patton added that critical case sampling is significant when resources are limited to a particular program, community, or population.

Snowball sampling, as defined by Goodman (1961), consist of individuals in your sample naming other individuals that are not in our sample, but share the same characteristics needed by the researcher (p. 148). This type of sampling would have been utilized if the researcher did not have enough prospective participants engage in the research study using the first method. These purposive samplings are but two of more than 16. Others include typical case and homogeneity and so forth. Typical case sampling tends to describe and illustrate the phenomenon which researchers may choose to investigate the unfamiliar (Patton, 2015). Homogeneity has characteristics, which reduce variation by describe a particular subgroup in depth (i.e., only selecting African American or Hispanics participants, etc.). This was not appropriate for this study as the researcher was not interesting in only interviewing one particular race or ethnicity for this study. Another sample type was typical case sampling.

The researcher anticipated that one and/or both of the sampling methods proposed would be successful in recruiting prospective individuals for this study. In the event these methods are

insufficient in enlisting individuals, the researcher would have utilized Walden University's participant pool as a follow-up contingency method. The researcher requested a user account, then submitted an online application (only method of submittal) to use the Walden participant pool (see Appendix C). Following application approval, the researcher accessed the virtual bulletin board but did not post the study in order to connect with those individuals within the Walden University community. The participants did not necessarily have to reside in the Dallas, Texas vicinity to participate. The built-in measures of volunteerism within the study applied to students as they were assured that their participation was strictly voluntary and that they could have withdrawn their consent to participate at any time without penalty. The researchers sampling method of critical case was used and there was not a need to utilize the Walden University's participant pool.

Participants and Recruitment, Sampling, Setting, and Data Collection

Participants and Recruitment

For the purposes of this study, the researcher interviewed 14 CWW's who are, or were employed within the CWS. Since this study used a case study method, by interviewing the 14 participants, the researcher could examine the data within a specific context such as in a small/geographical area or a very limited number of individuals as the subjects of study (Cleland, 2017). The flyer and interest letter (see Appendix E and Appendix F) were designed to get the attention and cooperation of those who are/were employed with the CWS; however, the researcher made no implication that known or prospective participants are expected to participate. Using the purposive sampling (critical case) strategy, those who may have been prospective participants were contacted and provided invitations via telephone and/or email. The researcher avoided recruiting during regular work or school hours to reduce levering of existing relations and to mitigate the possible implication or expectation to participate. The element of

voluntariness was considered and the researcher maintained an opt in dynamic to decrease coercion.

The population recruited for this research comprised of current or former CWW's with at least six months of experience working with African American clients in the CWS. Each CWW was required to have degrees in social work, public administration, child/human development, family studies, history, psychology, counseling/family therapy, early childhood education, sociology, criminal justice, health care or other social service profession. According to the State Auditor's annual report on state employee turnover, since 2000, Texas state agencies have had the highest turnover rate across all state agencies (TSEU, n.d., para. 4). In the 2015 fiscal year, the average turnover for all state agencies was about 18%, with some agency turnover rates climbing as high as 20–30% (TSEU, n.d., para. 4). Due to these extraordinary turnover rates, CWW's who have worked at least 6 months or more shows longevity within the CWS.

Logic of Participation Selection

The population of the participants were CWW's who are currently or have been employed within the CWS. To increase credibility of the study, a purposive sampling strategy was used as a method for recruiting participants as this method. According to Yin (2011), purposive sampling is "The selection of participants or sources of data to be used in a study, based on their anticipated richness and relevance of information in relation to the study's research questions" (p. 311).

Study inclusions criteria included: open to all race/ethnic backgrounds and genders, open to all geographical locations, 18 years of age or older, have a degree, at least six months of experience working with African American clients in the CWS, have a willingness to participate in study and agree to and complete a consent form. Exclusion criteria were: under 18 years of age, non-degreed, less than six months of experience working with African American clients in

the CWS, unwillingness to participate in study and/or refusal to complete a consent form. The researcher sought to interview 12 CWW's on their perceptions of the EBPP; however, 14 CWW's responded and were all interviewed.

Sampling

A purposive sampling (critical case) strategy was the method used for recruiting participants. According to Yin (2011), purposive sampling is "The selection of participants or sources of data to be used in a study based on their anticipated richness and relevance of information in relation to the study's research questions" (p. 311). According to Patton (2002), the technique of purposive sampling is utilized in qualitative research due to the rich information gathered when there is limited resources, which consisted of the researcher identifying and selecting individuals that were conversant about or experienced with the phenomenon of interest (Creswell & Plano Clark, 2011). Additionally, Bernard (2002) and Spradley (1979) noted beyond the participant's knowledge and experience(s), it is also important that the participants are available and willing to participate, and have the ability to articulate their experiences, perceptions in a clear, concise, reflective and expressive manner.

Setting

Once the participants agreed to participate in the study, the researcher met with each of the participants at mutually agreed upon safe location that was most convenient for the participants. For the participants unable to meet face to face due to geographical locations, a telephonic or advance computer technology video was held. The non-face to face interviews were held in the privacy of my home so no one could hear the conversation or see the person on video. For the face-to-face meetings, the location/establishment selected had a secluded room with a closing door available so the researcher could conduct the private interview. The researcher discouraged meeting at the researcher's homes or the participants home as this could

place the participant and researcher in an uncomfortable position of being both hosts and researcher/participant or the host and the researcher. These measures were in place to provide the participants with reasonable protection from loss of privacy, psychological distress, relationship harm, legal risks, economic loss, and damage to professional reputation if seen with researcher. According to DiCicco-Bloom and Crabtree (2009), the researcher must consider ethical issues related to the interview process (p. 319). The four issues a researcher took into account were: a) reducing the risk of unanticipated harm; b) protecting the participants' information; c) effectively informing the participant about the nature of the study; and d) reducing the risk of exploitation (DiCicco-Bloom & Crabtree, 2009, p. 319). The researcher ensured that each setting selected adhered to protocol to mitigate ethical issues.

Data Collection

During this project, the researcher was the sole interviewer, data collector, and keeper of all records. For this study, the main data collection was from interviewing the participants and the collection of a demographic questionnaire. Interviews are among the most familiar strategies for collecting qualitative data (p. 314) and the purpose of a qualitative research interview is for the participants to explain their meaningful life experiences in order to contribute to a body of knowledge that is conceptual and theoretical (DiCicco-Bloom & Crabtree, 2006, p. 318).

The researcher met with each participant one time to collect data. In the event the interview needed to be rescheduled, the researcher would have made all efforts to accommodate the participants for an additional meeting. Before each participant was interviewed, an adult consent form was obtained. The consent form consisted of the purpose of this study, the participant's role, risks and benefits, compensation, confidentiality, and voluntary notices, and so on (see Appendix I). All participants in this study were adults; therefore, an assent form was not necessary for this project. The researcher informed the participants that their participation was

voluntary and they could have ended the interview at any time. The participants received two consent forms by the researcher to be completed before the interview. One original was for the researcher's records and the other original was for the participant's record to ensure each participant had a copy of what they were signing. Each participant was given 20 minutes to review the consent form and complete the demographic questionnaire. The researcher and participant discussed questions or concerns before the participant signed the consent form.

The participants were offered a one-time $10 gift card as a payment for their participation. The gift card was offered at the conclusion of the interview. If the participants would have choosen to withdraw from the study at any point during the interview, they would have still been offered a one-time $10 gift card. Coersion was reduced by not offering extravagant compensation for participation in the study. The participants were asked to complete a demographic questionnaire (see Appendix G) and was allowed opportunities to take breaks as needed. Each interview took up to 90 minutes to complete and the researcher interviewed each participant seperately in a mutually agreed upon private and safe location.

Although the exposure of the participant identification was low, risks could have included unintended breach of information while being observed or overheard by other individuals, or being unintentionally introduced upon by others that were not participating in the study. The researcher mitigated all risks and arranged for safe and comfortable meeting spaces in order to ask each participant questions relating to their perception of the EBPP. The researcher informed the participants that the entire interview was audio recorded from start to finish and the interview begin once the audio recorder turned on. The researcher audio-recorded all face-to-face, telephonic, and advance computer technology videos to protect the intergrity and accuracy of the interview as the researcher's intent was to be authenthic and precise while reporting what the participant said.

The participants were allowed opportunities to take breaks as needed. At the completion of the interview, the researcher ensured the participants had no further questions regarding the study. The researcher thanked the participants and disconnect the audio recorder. The $10 gift card was handed out at that time. In preparation of possible secondary trauma or emotional discomfort to the participants related to this study, the researcher provided each participant a list of references of local and surrounding area counseling resources available (see Appendix J).

The data were collected and recorded using a functional digital recorder via face-to-face, telephonic, and advance computer technology audio conferencing. The use of an audio-recorder while conducting interviews was a significant development within qualitative research and was an appropriate technique to collect accurate data and aide in accurate data transcribing (Bloor & Wood, 2006, p. 16).

Data Collection Instruments

The main data collection instrument was an individual interview protocol, which comprised of semi structured, opened ended interview questions with the participant about their perception of the EBPP. The researcher produced the instrument used in the interview questions for data collection. The data collection tool for this study was sufficient as the researcher considered the audience in developing the questions. The researcher did preliminary research to inquire what research and literature already exists concerning the EBPP. The content within the data collection tool was valid as the researcher principally examined the accuracy of the questions phrasing and the responses that the questions generated. Each research question demonstrated clarity, focus and complexity that was appropriate. The questions in the data tool contained open-ended questions, were researchable, may potentially be of interest to other researchers, may solve previous research topics, and may shed light on future research.

The interviews were conducted via telephone conference and/or face-to-face, and/or advance computer technology. According to Seidman (2013), using a qualitative interviewing method helps one to comprehend how participants perceive the phenomenon being studied (p. 5). Prior to the main data collection, the researcher asked the participant to complete a demographic questionnaire to determine eligibility for the study. The demographic questionnaire informed the researcher of each participant's qualifications to participate in the study. The population recruited for this research comprised of current or former CWW's with at least six months of experience working with African American clients in the CWS. Each CWW was required to: (a) have degrees in social work, public administration, child/human development, family studies, history, psychology, counseling/family therapy, early childhood education, sociology, criminal justice, or other social service profession; and (b) have worked with African American families while currently/formerly employed within the CWS. To ensure the protection of the study's participants, the transcriptions did not contain any identifiable information about the participants. The researcher was the sole interviewer, data collector, and keeper of all records concerning this project.

Data Analysis Plan

NVivo

According to Siccama and Penna (2008), NVivo is a qualitative data analysis (QDA) computer application software. Using NVivo allowed data coding and supported the researcher the ability to build theories (Ozkan, 2004, p. 594). The importance of using NVivo is that it "ensures that the user is working more methodically, more thoroughly, and more attentively" (Bazeley, 2007, p. 3). QDA is a "process of bringing order, structure and meaning to the mass of collected data" (Marshall & Rossman, 1990, p. 111).

Data analysis, in qualitative research, pursues the relationship between various themes and categories seeking to increase the understanding of the phenomenon (Alyahmady & Abri, 2013, p. 108). Qualitative studies are descriptive and the data analysis involves a large amount of participation and interpretation from the researcher (Yin, 2013), and codes are used to as a cornerstone in analyzing data. Code, according to Miles and Huberman (1994), are labels that are used to tag meanings by units associated with the descriptive information gathered during a study (p. 56).

Codes often follow the "patterns of chunks of words, phrases, sentences or the entire paragraph," which involve searching for certain words and phrases while reading through the transcribed data from participants (Miles, M., & Huberman, 1994, p. 56). Along with using a qualitative case study inductive approach to locate themes, the researcher utilized NVivo computer software program to process coded text and data source, which displayed codes graphically to enhance the quality, credibility, and reliability of the research findings (Patton, 2002).

Once inputted, NVivo saves material in "rich text formatting which enabling the researcher to employ supplemental coding if needed" (Lewins & Silver, 2007, p. 61). NVivo has the ability to enable the researcher to examine sections of coded data and organize the different data types/ sources used within the study (Ozkan, 2004, p. 594). The researcher had sole access to the NVivo program to prevent tampering, unauthorized disclosure, and damage to the collected data. The researcher also had a password protected flash drive and computer to protect any temporary data stored on the hard drive. Data will be kept for a period of five years, as required by the university.

To increase the level of confidentiality, the researcher assigned a randomly chosen code number in lieu of the identity of the participants on data documentation. A separate document

was kept that linked the randomly chosen study code to subjects' identifying information. All study documents were locked in a separate location with restricted access to only the researcher. The researcher used a functional audio recorder, a paper copy of the transcribed audio recordings, a demographic questionnaire, and signed consent forms from each participant to help develop this study. All of aforementioned tools were stored in a locked file cabinet.

Trustworthiness

In research, trustworthiness is a concept that is often use to reflect the worth of a qualitative research presentation so its readers will have the ability to be convinced of the study (Lincoln & Guba, 1985; Morrow, 2005). For the purpose of this qualitative study, the researcher will cross-reference data collected by way of triangulation. Jick (1979) defined triangulation as the use of multiple methods such as qualitative and quantitative, in study of a phenomenon to increase study credibility. Mertens and Hesse-Biber (2012) added that triangulation is a "measurement technique often used by surveyors to locate an object in space by relying on two known points in order to triangulate on an unknown fixed point in that same space" (p. 75) which, in turn, validates the researcher process in assessing the reliability of the data results.

Credibility

Credibility denotes the accuracy of the research findings and the steps the researcher took to ensure that the results are trustworthy. Triangulation occurs when a study's findings are supported by multiple sources of data (Yin, 2013). By applying the triangulation technique, the researcher increased the credibility and validity of data collected from the demographic questionnaire, semi-structured interviews, and NVivo data output to organize and develop the study's themes. Though this study was qualitative in nature, this study can also be transferable to a quantitative study (Shenton, 2004). Likewise, this study can be transferred to other settings outside of the CWS that serves families in different capacities.

Transferability

According to Barnes, Conrad, Demont-Heinrich, and Graziano (2012), transferability allows the process of relating the results of research from one situation to other similar situations (para. 14). To address transferability as it pertains to this study, the researcher's desires that the yielded results are transferable to another study and/or context as the information within this study was detailed. Additionally, rich and detailed description(s) data was presented in this study that will allow other readers and researchers to transfer the findings to other situations.

Dependability

To address dependability, the study processes were reported in detail which will enable future researchers to have the ability to repeat the work without suggesting the same results will be obtained. Dependability refers to the fidelity of the data over similar conditions (Polit & Beck, 2012; Tobin & Begley, 2004).

Confirmability

Confirmability denotes the degree to which the results could be verified or corroborated by others (Trochim, 2006, para. 6). Additionally, in confirmability, the researcher admits their own preconceived notions or predispositions (Miles & Huberman, 1994).The researcher implemented and ensured confirmability during the data process as all of the inputted data was not altered by the researcher and the information accurately represented the responses given by the participants (Polit & Beck, 2012). Also, for confirmability, the researcher used an audit trail strategy to establish the confirmability of this study's findings. Using this methods, the researcher was able to establishing that the findings are based solely on the participants' responses instead the researcher's own preconceptions and biases that would have obstructed the credibility of the study.

Protection of Participant's Rights and Ethical Procedures

The purpose of the IRB review is to assure that appropriate steps are taken to protect the welfare and rights of humans participating as subjects in the research (Walden University, 2018, para. 1). No data were collected prior to IRB approval. After approval was obtained by Walden University's IRB, the researcher initiated the study. The IRB approval number is 11-21-19-0369558. The IRB approval letter for data collection and form were provided in this study (see Appendix H).

All participants in this study were adults; therefore, an assent form was not necessary for this project. A signed consent from each participant was obtained prior to initiation of the study interviewing. According to Wester (2010), informed consent should be provided in all research activities involving human participants, which entails the research procedures, the benefits, risks, and limitations related to participation (p. 251). Although the consent form was detailed in nature, the researcher also verbally stated the purpose of this study, the participant's role, risks and benefits, compensation, confidentiality, and voluntary notice at the beginning of each interview.

The researcher assigned a randomly chosen code number in lieu of the identity of the participants for their protection and ensurance of confidentially of the data received during the collection process. The researcher used a functional audio recorder, a paper copy of the transcribed audio recordings, a demographic questionnaire, and signed consent forms from each participant to help develop this study. Though this qualitative study contained rich descriptions of study participants and their perceptions of the EBPP, the researcher anticipated avoiding deductive disclosure (internal confidentiality) to assure the traits of participants were not identifiable in final research report (Tolich, 2004, p. 102).

The starting point for researchers for addressing concerns related to qualitative studies is using a checklist. Patton (2002) discussed using an ethical issues checklist that outlines areas related to research design, data collection, and analysis. The checklist has a 10-item checklist to minimizing ethical issues and ensure credibility. The 10 checklist areas are: (a) explaining the purpose, (b) addressing promises and reciprocity to participants, (c) evaluating the risks for participants, (d) establishing confidentiality and/or anonymity, (e) types of informed consent, (f) data access and ownership of data, (g) interviewer mental health, (h) advice or researcher's confidant, (i) the boundaries of data collection, and (j) ethical versus legal issues (Patton, 2002, p. 408–409). Additionally, the researcher was honest, had objectivity, was respectful of property, exercised confidentiality, and was non-discriminant of participants.

Risks and Benefits of Participating in the Study

Potential risks such as privacy, psychological, relationship, physical, economic, and professional, could be associated with participating in research projects. The activities in all research can potentially place some degree of burden on the participants by asking the participants to provide personal information, volunteer their time, and to assume the potential risk associated with the study. This study did not pose danger to the safety and well-being of the participants. Research participants have the right to privacy when participating in research. This concept was ideal and exposure of the participant identification was objectively low, risks concerning privacy could include unintended breach of information while being observed or overheard by other individuals, or being unintentionally introduced upon by other that's are not participating in the study.

Pertaining to psychological risks, this study explored CWW's perception of the EBPP with some reference to personal philosophy. There was no attempt to delve into personal events that may or may not have caused trauma. The participants did not encounter questioning that

inadvertently triggered feelings of dismay, anger, despair, anxiety, etc.; however, the researcher provided the participants with an opportunity to take breaks from the interview as needed and the participants had the right to withdraw their consent for their participation in the study at any point during interviewing. Prior to initiating the interview, as an applicable safety measure, the researcher provided the participants with a list of community support resources (see Appendix J) to seek counseling and/or emotional support if needed in the immediate future. This list was provided with the consent form.

The researcher recruited known and unknown CWW's for this study. For those known participants, there could have been potential relationship risks. To ensure the risks were minimal, the researcher ensured the consent form was non-coercive and addressed all potential relationship risks to reduce the alteration of the existing dynamics between the researcher and the known participants. The researcher made it clear that in the event they would have declined to participate in the study, they could have done so any time without penalty or loss of benefits and without researcher prejudice.

Legal risks of criminal or civil liability were minimal as the researcher is seeking CWW's perception of the EBPP and not any information concerning program operations, etc.; however, there were exceptions to confidentiality, per consent form, if there was evidence of criminal activity or child/elder abuse, or clear and imminent danger of harm to self and/or others. The researcher was legally required to report this information to the authorities responsible for ensuring safety. No such incident occurred but if it would have, the researcher was prepared to contact the appropriate legal authorities immediately and would have reported it to IRB immediately.

Physical risks can include physical discomfort, injury, or involvement of physical stimuli such as noise, and so on. For the purposes of this study, no physical contact was made that

caused exposure to pain, discomfort, or injury from invasive procedures or physical contact however; the researcher could not control the noise level in the meeting locations. The researcher could not control elements such as rain fall, snow fall, heavy winds, sunshine, etc. that came into contact with the participants body; however, the researchers and the face to face participants meet in a location/establishment that protected the participants from the earth elements.

Economic and professional risks could have occurred within this study such as the participant's transportation cost, loss of wages during research participation, etc. The researcher did not provide personal transportation for the participants; however, assisted participant in seeking cost effective transportation (e.g., public transportation) if requested. The researcher accommodated the participants by meeting when they were available. The researcher ensured the participants were made aware of the amount of time it took to participate in the study so they could plan accordingly. There was no likely no direct benefits to the participants from taking part in this study; however, the knowledge gained may benefit others. The participants were offered a one-time $10 gift card as a payment for their participation at the end of their interviews. No participant chose to withdraw from the studyand all 14 participants received the one-time $10 gift card.

Summary

This chapter focused on the structure of the study such as the research design, the role of the researcher, methodology, and so forth. Understanding that CWW's offered an invaluable perspective on how services provided to the clients that they serve affects children and their families, it was important to focus on recruitment and data collection. The perceptions and opinions these CWW's provide is imperative as it can affect how they work with children and their families. Understanding how these CWW's view this phenomenon could potentially affect the types of resources and services African American children and families receive, as well as

how these services are delivered to these families. The role of the researcher was discussed as well as strategies used to establish credibility, dependability, and trustworthiness as a whole. Ethical procedures and risks and benefits along with IRB approval were also detailed in this chapter. Chapter 4 will present key research findings.

Chapter 4: Results

Introduction

The purpose of this qualitative study was to explore CWW's perceptions of the EBPP. The three research questions developed to guide the study were:

RQ1: What are the perceptions of CWW's regarding existing parenting education services African American families receive while involved with the CWS?

RQ2: What are the perceptions of CWW's regarding existing culturally-specific parenting education services specific to African American families currently or formerly involved with the CWS?

RQ3: What are the perceptions of CWW's regarding incorporating culturally-sensitive parent education programs such as the EBPP into current parenting services available for African American parents?

These questions were designed after an exhaustive review of existing literature to identify literature gaps associated with current resources and services for African American families involved with the CWS and understanding the CWS' perceptions of EBPP. Chapter 4 includes a summary of interviews with the CWW's, themes, the setting, demographics, data collection, and data analysis procedures. Evidence of trustworthiness, credibility, transferability, dependability, and confirmability of the study's results are also included.

Setting

When meeting face-to-face, the researcher conducted interviews in private meeting rooms closest to them or in the participant's private work conference room. The researcher provided a few ideas for meeting locations; however, the final location, date, and time were chosen by the participants. This reduced the possible likelihood of feeling pressured to participate or obligated to meet in a location uncomfortable for them, or at a date and time that

was not conducive to their schedule. These locations were safe and secure meeting spaces that were private with no windows and doors that could close. The comfortability for the participants and familiarity with these locations provided the participants a sense of safety and security that allowed them to freely express their thoughts and opinions with the researcher and provide rich and in-depth responses to the interview questions.

Two participants resided too far away for face to face interviews, thus the interviews were held over the telephone. IRB approval was given to conduct interviews face-to-face as well as with telephone or advanced computer technology. As with face-to-face interviews, the researcher interviewed these participants in a secluded location. In turn, the researcher also asked participants to ensure they were somewhere safe, comfortable, and private so they could speak freely and be able to provide answers that reflected their truths.

Demographics

The sample size (n = 14) was comprised of a purposive sample of one man and 13 women. The participants in this study were from Texas (Dallas, Denton, Harris, Hunt, and Kaufman counties), Oklahoma (Tulsa), and Seoul, South Korea. All participants were currently or formerly employed in the child welfare field. The CWS is comprised of CPS, juvenile delinquency, the healthcare system, the educational system, and other child welfare systems that provide social services and resources to children and their families. One participant was male and identified himself as Black or African American/non-Hispanic (see Table 4).

The remaining 13 participants were female. Two identified their race/ethnicity as White or Caucasian/non-Hispanic, three were Hispanic or Latino/Hispanic women, and nine were Black or African American/non-Hispanic. No female participants were pregnant at the time of study. All participants were over the age of 18 and had a minimum of 6 months experience working with African American youth and their families (see Table 5). Each participant had

professional degrees. Two participants had a bachelor's degree, with one in psychology and the other in liberal arts. Eleven participants had master's degrees with five in professional counseling, three in social work, and one in sociology. One participant had a Ph.D. in family studies. Participants were social workers and case manager, special education (SPED) teachers and educators, therapists and counselors, supervisors and team leads, and a CEO of a nonprofit organization (See Table 6).

Table 4
Demographic Descriptors of Participants: Gender, Age, Race, and Ethnicity

Descriptors	*F*
Gender	
Female	13
Male	1
Age	
18 years and over	14
Race	
Black/African American	10
Hispanic/Latino	3
White/Caucasian	1
Ethnicity	
Hispanic	3
Non-Hispanic	11

Table 5
Demographic Descriptors of Participants: Education, Residence, Job Titles, and Experiences

Descriptors	*F*
Degree Participants	14
Highest Level of Education	
Bachelor's Degree	2
Master's Degree	11
PhD	1

(table continues)

Degree Type	
Bachelor's Degree(s)	Psychology, Liberal Arts
Master's Degree(s)	Professional Counseling, Social Work, Sociology
PhD(s)	Family Studies
Participants who reside in Texas/ USA	12
Participants who reside outside of Texas	2 (Oklahoma, South Korea)
Job Titles	
Social Worker/ Case Manager	5
Therapist/ Counselor	5
Supervisor /Team Lead	2
CEO of a nonprofit organization	1
Teacher/Educator	1
Number of years working in the child welfare system	
0 – 1	1
2 – 5 years	4
6 – 10 years	4
10 +	5
Participants who have worked with African American families	14

Table 6

Demographic Descriptors of Participants Perceptions

Descriptors	*F*
Perceived amount of African American families who are currently involved with the child welfare system	
0% - 10%	0
11% - 20%	0
21% - 30%	3
31% - 40%	5
41% - 50%	3
50% +	3
Perceived opinions of the rate of recidivism with African American parents in the child welfare system in the place where currently or formerly work/worked	
0% - 25%	0
26% - 50%	12
51% - 75%	1

(table continues)

76% or above	1
Perceived opinions of how often African American families are provided social services, such as parent education	
Never	0
Some of the time	7
Most of the time	5
All of the time	2
Perceived calculation of how many child welfare workers are/were employed where you currently/previously worked	
0 – 10	3
11 – 20	1
21 – 30	1
31 – 40	2
41 – 50	7
50 or more	0

Data Collection

According to Bogdan and Biklen (2007), data collection consists of the researcher's notes of the participants' reactions and responses to the interview questions during the interview. Data collection began after IRB approval was granted on November 21, 2019 (approval #11-21-19-0369558). The researcher's primary data collection methods were a demographic questionnaire and open-ended interviews, using 11 in-depth, open-ended questions as a guide. Patton as cited in Rubin and Babbie (2001) said, "One way to provide more structure than in the completely unstructured, informal conversational interview, while maintaining a relatively high degree of flexibility, is to use the interview guide strategy" (p. 407). The first interview was held on November 22, 2019, and data collection ended on December 20, 2019. There were no major discrepancies and the data collection process was conducted as planned. All 14 participants signed consent forms and participated in this study. They were all provided a copy of the consent form for their records.

The researcher was able to collect open-ended interview data and a demographic questionnaire from each participant. The researcher ensured the demographic questionnaires were filled out correctly, and in its entirety, to minimize the possibility of attrition. The average duration of completing the demographic questionnaire was about 5 minutes and the interviews were about 55 minutes long. Each CWW participated in one interview held in a safe and privately location of their choice or via telephone in private. All interviews were audio-recorded using a Sony digital voice-recording device. After each interview, the researcher listened to the recordings to ensure all information was recorded clearly and accurately so transcription of data was ostensibly reflective of what each participant said verbatim. The researcher used randomly chosen codes such as Participant 1 (P1) and so on in lieu of the participant's real names.

Data Analysis

The researcher used a qualitative case study inductive approach to provide a description and account to explore CWW's perception of the EBPP. The researcher began processing data analysis following data collection. The researcher analyzed the interview transcripts and the demographic questionnaires to identify patterns in the data by means of thematic codes. According to Patton (1980), "Inductive analysis means that the patterns, themes, and categories of analysis come from the data; they emerge out of the data rather than being imposed on them prior to data collection and analysis" (p. 306).

Additionally, the qualitative data analysis (QDA) program NVivo (Version 12) was used to corroborate and establish themes. The software helped process coded text and data source, which displayed codes graphically to enhance the quality, credibility, and reliability of the research findings (Patton, 2002). Rich, thick, and valuable data were provided from the participants in response to the 11 interview questions. All data collected allowed for the development of descriptive themes within NVivo and provided answers to the three research questions. A considerable amount of the data, as quoted by the participants themselves, provided significant insight of the CWW's perception of the EBPP.

The questionnaires were provided face-to-face to the participants and the other participants received their copy via email. Consent forms were delivered in the same manner. Each consent form noted that participation was voluntary and the participants had the right to withdraw from the interview at any point during the study. All 14 participants read and signed all documents indicating their agreeance to participate in study. No participant withdrew from the study. The signed consent forms and completed questionnaires were locked in a filing cabinet to ensure and maintain confidentiality.

Research Questions and Emerging Themes

This study included three research questions that provided the fundamental framework of the research: (a) What are the perceptions of child welfare workers regarding existing parenting education services African American families receive while involved with the child welfare system? (b) What are the perceptions of child welfare workers regarding existing culturally specific parenting education services specific to African American families currently/formerly involved with the child welfare system? and (c) What are the perceptions of child welfare workers regarding incorporating culturally sensitive parent education programs, such as the EBPP, into current parenting services available for African American parents? In this qualitative case study, 14 interviews were conducted and recorded using a digital recorder for this research study.

Each interview was transcribed and analyzed in NVivo for themes to seek to understand CWW's perception of the EBPP. Using NVivo strengthened the validity and reliability of the study's outcomes (Habib, Etesam, Ghoddusifar, & Mohajeri, 2012). Sequencing the major ideas from the participants, reviewing the problem statement, and purpose of the study allowed the themes to emerge. Identified here are the four themes (parenting programs, African American cultural competence, the lack of appropriate and available services, and the need for the EBPP to be incorporated into current services/resources) that emerged from the study data with supporting statements from the participants answering the research questions describing their perception of the EBPP.

All emergent themes adequately provided answers to the three research questions within the study. Many participants had different types of education and levels of experiences within the CWS; therefore, their answers to the demographic questionnaire and interview questions did not follow the exact same sequence. Nevertheless, the participants eventually said very similar

statements. The discussion of the themes was based on Table 7, which illustrates the interconnection of the research questions, NVivo code occurrences, themes, theoretical framework, and interview questions.

RQ1: What are the perceptions of CWW's regarding existing parenting education services African American families receive while involved with the CWS?

The coded excerpts and analysis of each participant's response in the audio recording, transcripts, and nodes of the participant's perceptions were used to answer this question. The data related to the perceptions of regarding existing parenting education services African American families receive by CWW's was coded and there were 23 occurrences and 14 of 14 (100%) participants provided information. The most prevalent codes were there are not enough culturally specific services for African Americans. The code Parent Programs was the common theme that emerged from the findings related to existing parenting education services.

Table 7 T*he Interconnection of the Research Questions, NVivo Codes Occurrences, Themes, Theoretical Framework, and Interview Questions*

Research Questions	NVivo Codes Occurrences Associated with Question	Themes	Theoretical Framework	Interview Questions (IQ)
Research Question 1. What are the perceptions of child welfare workers regarding existing parenting education services African American families receive while involved with the child welfare system?	23 Code Occurrences	Parenting Programs	Social Learning Theory (SLT)	IQ 7 IQ 8
Research Question 2. What are the perceptions of child welfare workers regarding	16 Code Occurrences	African American Cultural Competence	Social Learning	IQ 7 IQ 8

(table continues)

existing culturally specific parenting education services specific to African American families currently/formerly involved with the child welfare system?		Lack of Appropriate and Available Services	Theory (SLT)	
Reach Question 3. What are the perceptions of child welfare workers regarding incorporating culturally sensitive parent education programs, such as the EBPP, into current parenting services available for African American parents?	28 Codes Occurrences	The Need for Culturally Sensitive Parent Education Programs	Social Learning Theory (SLT)	IQ 7 IQ 8 IQ 9 IQ 10

Theme 1: Parenting Programs

Parent educational programs are designed to improve parenting. Research of literature reveals at least two specific programs that are for either the parent or the child population. According to Gorman and Balter (1997), the parent population program offers more help for the parent in special conditions or circumstances such as incarcerated, single parent, and so on. The child population programs tend help parent with the child's needs such as behavioral, and so on (p. 341).

In the literature review on parent education, research found that parents who enroll into with positive and appropriate parent educational programs tend to have improved parenting skills tend to highly benefit from such interventions. Generalized parent training has proven an effective method for maintaining the skills for parents in caring for children with behavioral issues (O'Brien & Daley, 2011). Resources provided to families have been a fundamental in social services; however, the content in some services are not suitable for all families. In

alignment with research, participants indicated currently used parenting programs, in their opinions, are not suitable for some African Americans. P5 indicated:

It is all generic, it's a cookie-cutter program regardless of the makeup of the family, they all get the same services and unfortunately, we are dealing with people in not one size fit all and so it is often in adequate in my personal opinion because one size does not fit all. Everyone gets the same services regardless as to their needs, their culture, and whatever uniqueness is going on with that family.

P8 said, "[Regular parent education is] inadequate, insufficient and is biased to mainstream culture with regard to the African American culture."

RQ2: What are the perceptions of CWW's regarding existing culturally specific parenting education services specific to African American families currently or formerly involved with the CWS?

There were 16 codes associated with the perceptions regarding existing culturally specific parenting education services specific to African American families and 12 out of 14 (86%) participants provided their answers. The most common theme among participants' perceptions of existing culturally specific parenting education services were the lack of appropriate and availability of services for African American families currently/formerly involved with the CWS due to awareness and cultural competence.

Theme 2: The Lack of Appropriate and Available Services

Theme 2 was derived as the participant's acknowledged there was a lack of appropriate and available services for African American families. There has been an increase on intervention methods for parenting; however, Slaughter (1988) indicated ethic and racial diversity was deemphasized several years ago in family intervention. Participant 12 mentioned, "They [African Americans] face a lot of challenges."

All the research participants in this study shared their perceptions of parent education and Participant 4 stated, “I actually don’t know if any [parent education programs] that are specifically tailored for African Americans.” From a worker’s perspective, Participant 4 said, “We [child welfare workers] would refer to whatever [parent education program] that had the closest opening and a lot of it was because our case load was so high and we were trying to get them somewhere because somewhere is better than nowhere.”

Participant 2 stated:

> I feel as though the parenting educational services are not culturally competent, umm… I don’t believe that there are enough services provided that are culturally competent. When you think about parenting educational services, I don’t feel like there are enough culturally competent services to meet the needs of these families. We do not have enough culturally competent services that are specific to the African American culture in terms of how African Americans discipline their children and when you’re looking at a system of those who creates cookie-cutter services that is not appropriate.

P9 stated, **“**My perception of existing parental educational services is that they are available but there is an increased need for those services to African American families.” P14 stated:

> The parenting classes are group classes that are not culturally specific towards any minority group. In my opinion the majority of the parenting programs are a one size fits all program but the program appears to be geared towards white American parenting practices.

Theme 3: African American Cultural Competence

These participants shared their beliefs that corroborate with research that a standard or generic parent education program may not take all into account and may not be appropriate to address all needs of the family.

The CWW's also provided insight into their own perception of the African American culture, which allowed the researcher to develop these themes. Achieving cultural competence of an ethnic or racial minority can be a complex task involving specific cultural knowledge (Eiser & Ellis, 2007, p. 176). According to Murray (1997), cultural competence in various settings designates sensitivity to the needs of the person whose culture may or may not be different, while having the capability to establish a rapport. Moreover, culture competency extends to having the ability to identify and relate to their racial plight (Charon & Montello, 2002). The conditions for many African Americans have been purported and some of their perceptions are rooted in past or current problems with racism that have been conveyed generationally (Alexander, 2012; Bowser, 2017).

According to Humphrey (2017), in the history of social conditions, resources that help build educational, political, and financial strength for African Americans has been problematical in the history of African American families and communities. These long found detriments could shed light as to how affected African American families carry on from generation to generation. P4 indicated, "We had to make sure we understood the history before we could go out and meet with the families because sometimes that would give us an idea of what has been done in the past and what was the result." P4 also said, "I did see a lot of the[generational] cycles and that is what I saw a lot of in CPS because typically I, prior to use going out to the home, we would have to do the history and a lot of the times, I would notice that it would be generations of CPS history."

Having cultural competence facilitates the ability to further the continuance of erudition of generational teaching. To improve the welfare for all families, strategies need to have cultural competence that address disparities and disproportionality, are particular strategies that need to be employed by CWW's and agencies (Child Welfare Information Gateway, 2016, p. 7). According to research children of color, at the national level, were overrepresented in reports of suspected child abuse by all groups (as categorized in the National Child Abuse and Neglect Data System [NCANDS]; Krase, 2013). Because of the higher visibility of these families, CWW's may have more contact with minority families seeking family support services or being court ordered to complete services. Participant 4 indicated having cultural competency is important as a CWW because with working with the family,

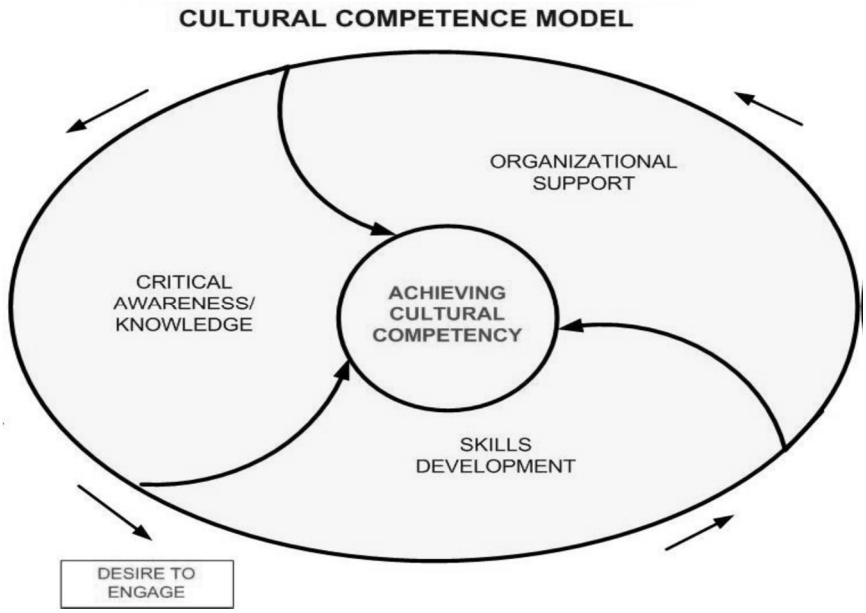
You might say the wrong thing that might offend a person and you might not have meant it in a certain way but just because that word or tone or whatever the case may be so I think it [cultural competency] is very important.

Culture has its own character and distinction from other cultures due to deep-rooted and widely acknowledged ideas about how individuals should feel, think, and act as a member of the culture (Bornstein, 2012). Thus, variations in parenting beliefs and behaviors are impressive due to culture as culture is maintained and transmitted by cognitions that ultimately shape parenting practices (Bornstein & Lansford, 2010; Harkness et al., 2007). At any rate, the role of CWS is to educate the parents about the laws and reasons behind the laws and helping them identify other approaches. The CWW's are charged with providing these families with resources and services, such as parent education, to meet their individual needs.

According to Sue (2001), there are more than 18 cultural competence models that have been proposed across disciplines and there has been a use of transposable terms to refer to cultural competence such as "cultural sensitivity, cultural awareness, cultural knowledge,

culturally responsive care, cultural brokering, cultural proficiency, and cultural encounters" (Calzada, n.d., p. 2). For the creation of Figure 4, data were collected from service providers that incorporates three key dimensions (critical awareness/knowledge, skills development, and organizational support) are cultural competence mandates in social service agencies (Calzada, n.d., p. 2).

Figure 5. Contextual model of cultural competence



Brach, C., & Fraserirector, I. (2000). Can cultural competence reduce racial and ethnic health disparities? A review and conceptual model. Medical Care Research Review, 57, 181-217.

Each component of the model is a continuation of achieving personal cultural competency as along as the CWW continues to have the desire to engage on cultural competency. Within the critical awareness component, CWW's must be aware of their own biases and have the knowledge and ability to understanding cultural practices of the families they are engaging. The next component is skill development, which established the CWW's behavior. These behaviors help put the CWW's learned skills into practice to engage the family and build a rapport so effectively communicate can occur. Lastly, the organizational support component is vital. Agencies that highlight issues, barriers, and disparities for the family, from a systematic

standpoint, tend to acknowledge and support diversity in families while continually being innovation to meet the needs of disproportionate families.

In an effort to evolve the three key components on cultural competency, there has been a rise in various parenting educational programs; however, many still lack a cultural variation. Participant 2 believed that parenting education services being afforded to African American families are not appropriate, "I feel as though the parenting educational services are not culturally competent. So when you think about parenting educational services, I don't feel like there are enough culturally competent services to meet the needs of these families." Participant 3 highlighted generational ideations she has encountered as a CWW:

And so with working with African American families in the housing choice voucher program, I found that because momma had a section 8 voucher that momma taught daughter to go and get a Section 8 voucher and to get signed up for food stamps, go get signed up for Medicaid, and then daughter taught her children. . . . I found that it was generations of African American families that were living on properties but also mistakenly believed that those properties belong to their family.

P4 indicated, "It would be crazy how much research we had to do before going to the home because it was the mom, grandma, the sister and somehow they all were connected." P2 said:

> I think to meet the needs of the people you have to start where they are. And so having a culturally competent program that meets the needs of these families, you set them up for a greater possibility of success of getting their children back and learning how to still discipline and parent their children within their culture, but in a way that is also empowering for the child.

According to Dolan, Smith, Casanueva, and Ringeisen (2011), child welfare workers tend to be 58% non-Hispanic and Caucasian; however, CWW's who share and/or understand the African American culture and/or language families they are servicing tend to have a better comprehension of the family's background and their needs. African American CWW's represented 24%, Hispanic CWW's represented 15%, and 4% CWW's were another race or ethnicity. Participant 2 articulated, amongst other participants, of the challenges of cultural competence and whom families are affected; some significant statements were:

> I am not saying that a Caucasian person can't become culturally competent, but sometimes there are things that you just can't teach, that you just simply understand about the culture. This definitely makes it challenging when you don't have enough workers who reflect the same culture or experiences that these families experience. You also have to think about service delivery because that would be one of the bigger challenges in seeing an over- representation of African American children and then the lack of culturally competent services that meets that needs of these families which, in my opinion, contribute to the recidivism rates of children and families entering system, over and over and over because you're not providing services that meets their needs.

P5 said:

> Those involved with servicing the families just don't have a lot of knowledge or understanding of the African American culture and their families. And "Once you are relating to the person, whom you are trying to assist, then you [can] start healing the wounds and you start building healthy relationships. I think it would have an enormously positive impact on our African American families.

Some participants have a slightly different idea of culture competency and believe culture can be learned and taught to those who want to educate themselves. Having cultural competence

is rooted in current and ongoing self-reflections about how your culture and others affects the personal beliefs, values, and attitudes you have. Participant 14 was able to verbalize her awareness of her "white privilege" and her ability to utilize explicit recognition of other cultures regarding service to diverse families. Participant 14 also said her status "Affords me certain privileges that others may not have. I continue to educate myself by reading and watching documentaries on culture." In a social service setting, cultural competency of those providing services is optimal. This can be preconceived mistrust with clients and failure to properly address cultural differences and create potential conflict or further perpetuate mistrust between service providers and clients. In essence, this can further contribute to poor service and ineffective and less successful outcomes.

Research Question 3 asked: What are the perceptions of child welfare workers regarding incorporating culturally sensitive parent education programs, such as the EBPP, into current parenting services available for African American parents? There were 28 codes associated with incorporating culturally sensitive parent education programs into current parenting services available for African American parents and all 14 (100%) participants provided their perceptions. The most common theme among participant's perceptions was the need for culturally sensitive parent education programs.

All families currently or formerly involved within the CWS can benefit from support in some way and the ideology of providing family support resources should be incorporated into casework across the child welfare service continuum. These resources for family support often include services for the general population, Providing families the option to participating in culturally specific family support resources can be beneficial to the families in a variety of different ways, and for some, deeply personal. Family support services, such as culturally adaptive parenting education programs, have the ability to offer families a means of expressing

their creativity, the ability to forgo generic/generalized teachings, and the opportunity to enhancing their knowledge while preserving their culture (Gilmore, 2014).

The EBPP is designed to be culturally specific and appropriate for African American families, which teaches empowerment to parents and encourages them to utilize praise and other positive behavior correction methods, rather than physical forms of discipline in raising their children. The program acknowledges the special issues of African American and addresses concerns unique to African American families (historical through current issues pertaining to race), draws on African American traditions, teaches parents about children's behavior at various developmental stages and ways to use routine, rules, and consequences (positive and negative) to encourage desired prosocial behaviors. Participant 4 stated, "I think this [The EBPP] would be great and I hope it is implemented and I hope that all the other circumstances are taken into consideration like the transportation and all the other barriers." Participant 13 said the EBPP "will make a positive impact of knowledge." And also said "when you know better you do better and this comes into play when people of any color open up their minds to receive and learn how to do better." Participant 13 also stated:

> "I feel like this program [EBPP] does want the parents to finish [the curriculum] and have a complete awareness of how they can be better parents and of how they can teach their kids how to be disciplined and successful, and even help with their self-esteem."

The need for the EBPP to be incorporated into current services/resources for the African American families is vital and would allow the families to have access to a resource that will allow them to think about their parenting style, from a cultural perspective, and give them the tools they may need to raise happy and happy children. Participant 5 indicated:

They are sometimes a product of their environment and I think that this [The EBPP] provides a full richness of education that parents will probably be amazed by and some parents need those step by step instructions so they can see how they are role models [for their children].

Participant 5 went on to say, "They are going to see you [the parents] as a role model and they are going to want to model that. I think that this program will be very, very, very beneficial to African American families."

> Participant 5 also stated, "I think it would be advantageous for the families, I think it would aide in the healing process of what some of the families are going through. They would get their needs met and get a better understanding." Research revealed the impact the EBPP could have on African American families currently/formerly involved with the CWS would be vast. Participant 5 closed by saying:
>
> I think it would help with the recidivism rate families, especially African American families who are entering and leaving the child welfare system almost like a revolving door. I think this program would really touch the needs of the family and start to help instead of bandage what the issues are.

According to Calzada (n.d.), cultural competence within the entire social service organization can affect how cultural competence is viewed and delivered to families by CWW's. This outlook can ultimately lead to program design, implementation, and evaluation.

Theme 4: Need for Culturally Sensitive Parent Education Programs

The role of a parent is critical throughout a child's life as parents are considered the first teacher of the child; and as such, parents are a fundamental role in helping develop their behavior and achievement (Slaughter & Epps, 1987). Moreover, research shows that when parents are involved with their children in any extent, they tend to do better overall (Trotman, 2001, p. 278). Just as parents are instrumental to their children, providers are instrumental for parents who are

in need of empowerment services. When looking across the board of caring or providing services to individuals, each person "has to be understood as a unique human-being" (Balint, 1969, p. 269). Client-centered starts as a descriptive account of how service providers should be with clients in the social service realm.

CWW's have the ability to offer client-centered services to families to empower them and provide them with services. According to Dunst and Trivette (1987), empowerment is the perception that parents have the essential skills and capacity to make an impactful difference in their child's life. Moreover, empowerment is a relationship to a more personal perception as parents that are confident in which they possess problem solving skills, along with other information needed to deal with challenging situations (Thompson et al., 1997). Essentially, parents can become empowered when they parent their child to the best of their ability using the innate and educational skill set(s) they have.

According to Melendez (2005), parenting practices can be empowering and differ across societies and culture as the cultural norms about parenting practices typically influence how parents raise their child taking beliefs, values, how children are taught, what behaviors are considered appropriate into account (Pinderhughes et al., 2000). CWW's must recognize how culture outlines the families' beliefs about what they believe is the best practices and understand how their behavior may differ for their own. Participant 5 indicated, "The parenting program would touch places that are relatable to our families and so I think it would help to strengthen our families because you're being taught from a perspective that these parents can relate to."

To understand African American's child-rearing goals and the vast commonalities and differences in parenting practices across cultural groups will create pathways to emerging and utilizing culturally specific and relevant guidelines for parents in the CWS. Participant 5 indicated:

> All African Americans have different cultural practices and different cultural beliefs and their experiences are different. I believe that African American families aren't given the same opportunities as other cultures. I feel that they are set up to fail in the workers eyes and believe that they don't try as much as with other cultures."

Participant 6 said "African American families aren't given the same opportunities as others cultures. I feel that they are set up to fail and believe that they [child welfare workers] don't try as much as with other cultures."

Evidence of Trustworthiness

This study was not quantitative, and as such, no statistical methods for establishing validity and reliability of research findings are present. Due to the qualitative nature of this study, this design appropriately incorporated systematic strategies to ensure the trustworthiness of the findings. According to Lincoln and Guba (1985), the quintessential framework for exploring qualitative research is trustworthiness. The researcher took into account of their personal biases to reduce influence of the findings (Morse, Barrett, & Mayan, 2002). The researcher included data that was rich thick that was taken directly from participants' perceptions of the EBPP to support findings (Sleven, 2002).

To ensure rigor during this qualitative study, evidence of trustworthiness was present to support the data analysis results (Mandal, 2018). Moreover, Peterson (2019) indicated trustworthiness, in qualitative studies, as being thorough, high-quality research with the pertinent modules of credibility, transferability, dependability, and confirmability. In establishing credibility, one technique used was members checking. Söderhamn (2001) denoted that qualitative reliability implies the researcher's findings are confirmed for accuracy by the utilizing procedures, which can consist of member checking and saturation. Data saturation occurred with the 14 participants interviewed. Saturation transpires when interviewing additional participants

has no added benefit and no new relationships or themes emerge (Corbin & Strauss, 2007). Themes were created during data analysis and accordingly, the researcher examined each theme in great depth to confirm saturation.

As an additional step to enhance the trustworthiness of the study, this researcher utilized, per IRB approval (see Appendix N), the use of a PhD leveled peer coder to peer debrief. This step augmented confirmability, thus increasing validity. Peer debriefing, involved a collaborator who has no association with the current research to review the findings and provide a response to whether or not the findings were possible based on the reviewed data (Merriam, 2009). The peer coder has an extensive background in the field of research of social science, in the CWS, and has worked with diverse colleagues and families across the lifespan, which afforded the precise review the data. The researcher and the peer coder coded the transcripts separately to increase trustworthiness. To ensure the protection of the participants, identifiable information about the participants was omitted from the transcripts. Moreover, the peer coder completed a peer coder confidentiality agreement that detailed expectations for a peer coder. The peer coder agreed to maintain confidentiality while performing duties as a peer coder and recognize that failure to comply with these expectations may result in disciplinary action.

Credibility

By demonstrating that the study findings are an accurate account of the reflection of participant's experiences is essential for establishing credibility (Maher, Hadfield, Hutchings, & de Eyto, 2018). Incorporating strategies to increase the credibility of a study is imperative for all qualitative researchers to use during research design and implementation (Noble & Smith, 2015, p. 35). To ensure the credibility of this study, the researcher used an informal face-to-face interviewing process for those who were able to meet with the researcher to ensure that the participants could feel safe and comfortable and had the opportunity answer all interview

questions as truthful as possible. Also, the researcher utilized member checking (respondent validation) to allow the participants to comment on their transcribed interviews to ensure accuracy (Long & Johnson, 2002). With consent, the researcher used a Sony audio-recorder for the participants' interviews to verbally capture the data accurately. Upon completing the interviews, the researcher personally transcribed all 14 recordings. To preserve confidentiality, each participant received a unique identifying number such as Participant 1, Participant 2, and so on. Obtaining direct interview questions responses from the participants during each telephone or face-to-face interview created data reliability in this qualitative research study.

Transferability

Transferability was established by using rich, thick descriptions, collected from participants' accounts, and describing CWW's perception of the EBPP. By providing such detailed data, the material will allow for future researchers and readers to determine how transferable those findings are and potentially model their own research following this study to achieve comparable results. Transferability refers to findings and whether the information in the research study can be duplicated or adapted in other scenarios, studies, and contexts (Noble & Smith, 2015).

Dependability

According to Trochim (2006), the concept of dependability in qualitative studies is the ability to highlight the importance of accounting for continuously changing of context within in research. Dependability ensures that findings which are similar in nature will arise given the possibility if this qualitative study were to be replicated with different participants, similar context will be yielded (Suter, 2012). Dependability increased as the participants described personal experiences and perceptions, which helped convey details their perception of the EBPP. Triangulation of the data helps to ensure dependability, was triangulated from participant

interviews and their demographic questionnaires, which helped the researcher analyze the data from different perspectives. Subsequently, cross-checking the data also enabled the researcher to triangulate and see the data from different viewpoints (Tracy, 2013).

Confirmability

Aforementioned, confirmability relates to the results of the study and its ability to be validated and verified by other researchers (Forero et al., 2018). Additionally, not only should other researchers have the ability to validate and verify, Connelly (2016) suggested that in qualitative research, confirmability also refers to the ability of others researcher to also be able to generate similar results. Confirmability was achieved as the researcher frequently revisited the literature and data, with rigor, in an effort to revise, reflect, and gather more themes and subtheme, if applicable, that emerged (Maxwell, 2012).

Throughout this research project, the researcher remained objective and was neutral while maintaining and viewing all notes and data related to this study. The researcher continuously utilized self-reflection on possible biases, maintained a personal journal throughout the workings of this research study, and provided non-attributed, direct quotes from the participants in the data analysis, which strengthen confirmability.

Summary

The findings from this study indicated a range of experiences and opinions from CWW's and outlined demographics of the 14 study participants. During the data collected for this study, the data analysis procedures included various types of coding and content analysis using personal notes and NVivo. The researcher was able to assemble different themes that sufficiently answered the three research questions. Three major themes provided a thorough insight of CWW's perception of the EBPP. All of the participants of the study described their opinions of

African American families, the current and lack of culturally specific parenting programs, and the need for such program for African American families.

Most of the participants believed they are culturally competent due to their own culture, trainings, etc. A few of the participants thought they could benefit from learning more about the African American culture and plan on continuing to deepen their understanding of the culture as they deliver services to the families. In Chapter 5, the researcher provided interpretations of findings in the context of the conceptual framework and literature, discussion, implications, limitations, and recommendations that were concluded from the study. Finally, the researcher discussed the implications this study has for positive social change and offered recommendations for further research on this topic.

Chapter 5: Discussion, Implications, Social Change, and Recommendations

Introduction

This chapter presents the summary and a discussion of results, conclusions, and recommendations drawn from this qualitative case study. The purpose of this study was to explore CWW's perception of the EBPP. Participants were women and men who are or were CWW's and provided services to African American families within the CWS. The researcher used a purposive sampling method to recruit and interview 14 participants who had the lived experiences of providing services to African American families. After obtaining informed consent, each participant's story was communicated through a demographic questionnaire and semi structured interview where data were retrieved (see Appendices G and K).

Scheduling for interviews took place within 2 weeks after initial contact with participants who were deemed eligible to participate in this study. The researcher administered 12 interviews face-to-face and 2 interviews via telephonic video to administer a demographic questionnaire and 11 semi-structured questions after obtaining informed consent. Each interview lasted 35 to 60 minutes with no one withdrawing from the study. Each participant had the opportunity to withdraw at any time from the interview without judgment or penalty. Each participant received an appreciative thank you of a $10 gift card upon the completion of each interview (see Appendix M).

Interpretation of Findings

With an audio recorder, the researcher was able to accurately capture participants' words for data purposes. Then, data were collected to create major themes in the study. The themes were significant in terms of understanding participants' experiences and opinions of the EBPP. Results were supportive of the EBPP and its use as a viable parenting education service and resource for current or former African American families involved with the CWS.

Three research questions were formulated from the findings of the literature review and were based on the purpose of the study. The researcher had no preconceived notions as to how the results would turn out.

RQ1: What are the perceptions of CWW's regarding existing parenting education services African American families receive while involved with the CWS?

Little to no data concerning the perceptions of CWW's involving the EBPP for African American families was located during the review of literature. This research showed that in Dallas County, there are parenting programs available for families, but they lack cultural adaptation. Parental education is intended to enhance parenting practices, skills, and behaviors, such as "developing and practicing positive discipline techniques, learning age-appropriate child development skills and milestones, promoting positive play and interaction between parents and children" (Child Welfare Information Gateway, 2016, para 1). The results of this study suggest and support findings that having educational parenting programs with influences that are culturally-specific effect parenting as it shapes the important decisions about how parents interact with their children and the behaviors of children parents should encourage.

RQ2: What are the perceptions of CWW's regarding existing culturally-specific parenting education services specific to African American families currently or formerly involved with the CWS?

The perceptions of CWW's regarding existing culturally-specific parenting education services specific to African American families currently or formerly involved with the CWS were that the identified parenting programs in which the CWS is currently using, though educational, are generic in nature and are not culturally adapted for African American families. The cultural approach to parenting has the main goal of evaluating and comparing culture-common and culture-specific modes of parenting (Bornstein, 2012).

RQ3: What are the perceptions of child welfare workers regarding incorporating culturally sensitive parent education programs, such as the EBPP, into current parenting services available for African American parents? CWW's were in favor of incorporating culturally sensitive parent education programs such as the EBPP into current parenting services and resources available for African American parents. The CWW's agreed that the EBPP was a culturally sensitive and would be an appropriate parenting education service or resource for African American families.

The purpose of this study was to explore CWW's perceptions of the EBPP. All CWW's provided their perceptions of the EBPP and gave accounts of what they experienced while working with African American families. CWW's are the frontline workers of many agencies when providing social services and resources to the community and CWW's must practice using their authority effectively. They also should have the understanding that all people have intrinsic value, internal resiliency, and have the capacity to learn if they are given the opportunity to do so. Empathy, genuineness, and respect are essential for CWW's to possess when working with clients to help build a relationship with them (Rogers, 1957).

Each participant in this study was able to articulate their role in terms of being a CWW. They provided accounts of how working with African American clients either helped or diminished working relationships with families as it related to changing conditions or parents' patterns of behavior that contributed to the risk of child maltreatment. Their work experiences, services provided to families from the agency, and knowledge of resources demonstrated the success or failure of interventions and treatment for the family. The participants were aware that having empathy often helped them to be open to creating a rapport with these families.

During the interview with each participant, except the participants in Oklahoma and South Korea, the researcher was able to view their body language to the questions and listen

intently to their answers. The participants made indications that they believed they were being themselves when working with African American families and were consistent in what they did while interacting with them. CWW's must understand their own professional role as a worker. They must be genuine in nature and have the knowledge and ability to utilize law and the policies the CWS policies and procedures of CWS effectively. The participants relayed genuineness in their answers as they spoke of their commitment to their work. In some instances, some participants spoke of how they were shocked over behaviors some African Americans display but were aware that expressing their feelings verbally or using their body language would not be appropriate nor productive. Nonetheless, the participants indicated they were capable of adept decision-making skills and coordination in their efforts in provision of services provided to African American families.

Two participants felt they lacked proficiency in cultural competency and the remainder 12 emphasized their adeptness in cultural competency; however, all participants felt cultural competency is a process that is on-going and they are committed to ongoing learning. The participants felt their interpersonal skills were suitable to interact with all races. They felt they had the ability to lead, to develop case plans, and to coordinate culturally adaptive service to offer as a resource for African American families with respect. Having respect for the families receiving services also means using culturally competent practices. According to Bornstein (2012):

> Parenting styles that are congruent with cultural norms appear to be effective in transmitting values from parents to children, perhaps because parenting practices that approach the cultural norm result in a childrearing environment that is more positive, consistent, and predictable and in one that facilitates children's accurate perceptions of parents; children of parents who behave in culturally normative ways are also likely to

> encounter similar values in settings outside the family (e.g., in religious institutions, in the community) that reinforce their parenting experiences. (p. 221)

Data revealed that CWW's felt the EBPP as a resource would be accommodating to the plight of many African American families. And by adding the parenting program to resources the CWW's currently use would allow the African American families to have an opportunity, if interested, to receive parent education that culturally modifies social and cognitive aspects of parenting so they can pass the knowledge learned from one generation to the next.

Research is widespread concerning the EBPP as it relates to education practices of parents with preschoolers, parent opinions of the program, and so on; however, there are no studies paring the EBPP with the CWS. The present study filled at least one of the gaps in the literature by understanding CWW's perception of the EBPP. CWW's as have a long history within the CWS, and are vital to developing outcomes that support families. Current findings in this study support research findings as the participants had the fundamental belief their role as a CWW and their professional and knowledge-based approach will empower African American clients and others. The participants also believed that their roles as CWW's are essential and they have the influence to help increase clients participation in services and can help them to make changes in their lives and accomplish success.

Limitations of the Study

According to Simon and Goes (2013), limitations of a research study are characteristics that can prevent the findings from being transferable to a larger population. To ensure trustworthiness of qualitative research, it is critical that a researcher must have the ability to identifying limitations of a study (Kornbluh, 2015). Due to various causes, every research study has limitations. Identifying such limitations reveals strength in the researcher by showing transparency and that the researcher has an in-depth understanding of the research topic.

Furthermore, identifying such limitations anticipated or not, will allow other researchers to analyze their research and understand how to better address such limitation(s) in future research. The current study presents important findings concerning CWW's' perception of the EBPP*;* however, some limitations of the study were present and noted.

The bias of the researcher could have been a limitation as it could have potentially affected the outcome of data; however, all biases were mitigated as all data were gathered directly for the demographic questionnaire and interview questions. According to Norris (1997), the creation of open-ended questions, asking indirect questions during the interview, and avoiding the suggesting of a right answer can limit a researcher's bias. Research is transparent when it is designed, conducted, and reported honestly without any deception and deviance from the truth (Simundić, 2013).

First, as an African American woman and the researcher, the dual role was a limitations; however, it was important to use bracketing to avoid potential bias in this study by remaining focused, suspending this researcher's own judgment about the researchers own assumptions and remain focused on the participants experiences and opinions (Chan, Fung, & Chien, 2013). Additionally, based on this researcher's familiarity with the CWS and the EBPP, the researcher incorporated the protocol of epoche` to ensure their current experience and knowledge as a former CWW did not influence this study. According to Moustakas (1994), to successful evoke epoche`, the researcher must eliminate their own biases, preconceived notions, understandings, and biases to have the ability view the phenomena from a clear viewpoint.

Secondly, there was a lack of in-depth research that yielded little to no data concerning the perceptions of CWW's regarding existing parenting education services for African American families. This limitation was significant because researching literature was an important part of this research as it helped the researcher to identify the scope of works in this research area.

Without different types of literary findings, though possible within this study, a foundation for this researcher to build upon was difficult to accomplish research objectives.

Next, this study focused on a targeted population of current or former CWW's with the CWS. The CWS is that of any agency such as juvenile justice, child development, psychiatry, psychology, social work, counseling, family therapy, family studies, early childhood education, human services, sociology, criminal justice, health care, or other social services that provide services to children and their families. The current findings may not be generalized to other professionals outside of the CWS. Also, it should be noted that participants in this study volunteered to participate, thus the CWW's may be more motivated than non-CWW's, to be receptive to the EBPP curriculum, which was a limitation to take into consideration. The sample size was relatively small in the study. Though triangulation occurred, the study included approximately 14 participants. The use of a larger sample would possibly increase the ability to identify significant differences between the participants within the study and could have generated more accurate findings.

Lastly, during the interviews, all 14 participants voluntarily disclosed their race; which could have affected the way they thought, process their questions due to personal experience, and how they answered some of the questions. At any rate, the participants were not all the same race and diversity was represented within the study. Despite the current study's few limitations, the findings have important implications for community stakeholders, program developers, educators, parents, policymakers, and so on. In this study, the results found the EBPP to a viable parenting program that would benefit African Americans if provided to them as a service or resource within the family support services offered by the CWS.

Discussion

Before recommendations are provided, it was noteworthy to briefly discuss parent education. It is imperative the CWS recognizes that parenting education programs can be effective and can enhance parent's competence, confidence, and child-rearing skills. As the CWS considers services and resources available for parenting programs to utilize, it can be helpful to reflect on the limits of parenting education. There is no one particular strategies that will fit all of the situations, needs, or goals for families. Though these factors have been researched, the success of the services and parenting program must be a systemic effort, on a multi-level to improve the outcomes for children and their families as a whole (Carter, 1996). It is also important to note that parenting education cannot change the environment and underlying issues such as violence, substance abuse, mental health problems, unemployment, or ravages of poverty of the children and their parents. These are some of the issues and factors that can lead to child maltreatment. At best, generic and culturally-adapted parenting education may offer parents the sustenance needed to manage deleterious child behaviors or to have a sense of being more capable and confident, but does not assure that children can have a chance for success in life.

Having a discussion of parenting education and the possible benefits yielded from such programs, such as the EFBPP, can incline policymakers to create, provide, and/or authorize services to provide to the families which may also address some of the other societal problems. The CWS operates from collaborative work from the CWW's and as such, it still remains important to have ongoing cultural competency. According to Rivera-Rodriguez (2014):

> The development of a culturally competent practice in the child welfare system needs to be a proactive decision supported by management and staff at all levels. This is not a skill that will be acquired in a series of monthly workshops but rather an ongoing effort that

requires the intentional, continuous expansion of cultural knowledge, skills, and resources. (p. 89)

In the culturally competent practice model, Lum (1999) addressed self-awareness and skills development in developing cultural competence for CWW's which describes four components within the framework for CWW's. The components are cultural awareness- the CWS and its workers must understand, relate, and identify critical cultural values that are important to African American families; knowledge Acquisition- the CWS and its workers must understand how the identified critical cultural values function within the family and how strengths that are within; skill development- the CWS and its workers must have the knowledge and the ability to match services and resources that support the cultural values and then, ultimately, incorporating these services and resources in the applicable interventions; and inductive learning- the CWS and workers must continue to search for solutions, which includes locating culturally relevant services and resources as interventions for families instead of forcing families to utilize other frameworks developed for other ethnic groups. It holds true that cultural competency is a process and not just an end product.

Recommendations for Future Research

The focus of this study provided understanding of CWW's perception of the EBPP. The CWS is that of any agency in the field, such as, juvenile justice, child development, psychiatry, psychology, social work, counseling, family therapy, family studies, early childhood education, human services, sociology, criminal justice, health care, or other social services that provide services to children and their families. The findings of this study emphasized the services and resources currently used by the CWS and the importance, as noted by CWW's, of the inclusion of cultural adaptive parent education in their services and resources for African American families currently or formerly involved with the CWS.

The EBPP was the first program to teach parenting skills from within the unique history and perspective of and from an African American frame of reference. All the participants recognize the positive benefits of the EBPP and how this program could benefit families by improving and enriching the parent's relationship with their children. Their children, in turn, could become happier, healthier, and stronger in their African American culture. Based on the results from the analyzed data, it was imperative to continue the discussion on the topic of social services, such as parent education, and resources for African American families within the CWS to extend further research in this area.

There are four recommendations offered as a result of this study. First, the study involved participants that were/are CWW's. The experiences and opinions of these participants may be different from other CWW's or other professionals. Future studies could also explore the factors attributed to the decisions made by CWW's as it relates to services and resources provided to African American families. Second, future studies could possibly collect data from professionals, not within the CWS, and gather their perception of the EBPP. Third, the participants in the study identified their current use of available services and resources; however, they utilized only the services and resources available regardless their race, ethnicity, or diverse culture(s). Future studies could focus on how CWW's locate viable resources for African American families and what the CWW's expectations are once these services are provided to the family. The advantage of exploring services and resources that are culturally adaptive for African Americans is that services or resources would be able to identify and fulfil the needs of the special group aside from what is done in the normal course of the CWS program operations.

Lastly, future studies could explore the attitudes African Americans have about their race as it relates to services and resources provided by the CWS. Future studies could also explore the attitudes between African American families that have received various resources and completed

services while involved with the CWS and those that did not to see if any differences exist and what the factors were.

The aforementioned recommendations provide an insight to possible future research. Policy changes are often driven by research implications and recommendations, as such; those recommendations can offer stakeholders, Governmental organizations, legislators, policy makers, and researchers a recommendation for practice. There are two recommendations for practice offered based on the findings of this study. These practices may extend further research in this area and provide an avenue to positive social change by opening up a multitude of opportunities for further research on parenting intervention concerning the services and resources within the CWS.

Recommendations for Practice

By increasing the existence of literature on culturally sensitive parenting interventions, awareness of viable services and resources, the CWW's can add the services and resources to their roster of what is being offered to those who are involved with the CWS. This study only focused on the CWW's perception of the EBPP. According to Salus (2004) CWS "supervisors are responsible for ensuring that positive outcomes are achieved for children and families through the delivery of competent, sensitive, and timely services, and that the agency's mission and goals are accomplished" (p.5). Child welfare supervisors and upper management are the gatekeepers of information in which the CWW may not be privy to.

Higher-level overseers are direct conduits between the CWW's and the child welfare administration. Through the supervisor's actions, they have direct access to CWW's and may have influence over individual CWW's performance. These supervisors may also have access to knowledge of administration information, as well as what services and resources are delivered to the families. Further research would provide a clearer understanding of how and to what extent

supervisors and upper management impact the decisions of CWW's concerning the services and resources provided to the families. A future study might consider whether the child welfare supervisors and upper management are motivated in the same manner.

It would be advantageous to conduct a case study exploring the perceptions of supervisors and upper management thoughts of the EBPP. Perhaps a quantitative study could be used to measure the results of a community assessment of needs (CAN). A CAN directly addresses the vital and viable services and resources needed, if any, in the community. The overarching goal of a CAN is to identify the families that experience the most significant disparities in the community and how the lack of services and resources, such as parenting education, can be addressed. The CAN data can be gathered from an array of sources such as parents, stakeholders, community leaders, and other child welfare agencies. The CWS generated CAN could gather the communities opinion of the EBPP and gage their interest if the program was implemented as a provided service or resource by the CWS for families, have the capability of assessing the current enlisted parenting interventions being delivered within the community and how well the intervention is meeting the needs of each family and identifying each families outcome, as well as identifying their strengths and weaknesses, their advantages and disparities, and so on.

These results can be quantified and address the how many vs. the who in the findings. According to the Child Welfare Information Gateway (2019) services that are evidence based can helps to promote protective factors that alleviate the effects of maltreatment and also provide the families and their communities with the tools to stop maltreatment before it occurs. The CAN could have the potential to allow the CWS and other agencies to work with African American families and "communities to spearhead initiatives that build upon strengths and address needs."(Child Welfare Information Gateway, 2019, p.7).

The CAN may be vital to the CWS as the "data can be used to inform programs and services for preventing child maltreatment; and implementing community efforts that support parenting programs and positive parenting behaviors." (HHS, CDC, National Center for Injury Prevention and Control, Division of Violence Prevention, 2014, p.6). The CAN may help create an implementation plan that addresses the aforementioned identified inequalities or issues and provide the CWS to have an opportunity to improve the overall outcome of child abuse cases. The final outcome of these two recommendations may have indications to motivate stakeholders and Governmental policy makers to enact changes to implement needed programs and/or create mores services and resources that can support culturally sensitive parenting programs which are utilized by the CWS.

Implications for Positive Social Change

Social change is not a new phenomenon as change is continuously happening and no one society has ever stayed the same. Many sociologists have defined social change in various ways in which from their own viewpoint of the meaning. According to Marquis (1947), social change is defined as "always a slow and gradual process" (p. 75). Due to this accelerative progression, relationships can change institutions, such as the CWS and cultural norms among other social agencies as a result of these social change movements. Additionally, in order to truly implement positive social change that is sustainable to African American at all levels, CWW's' bias must be alleviated while their efforts in family advancement must be culturally sensitive and competent to modify the current mindset and behaviors towards parenting that have been practiced in the African American culture for centuries (Roopnarine & Jin, 2016).

Practitioners and early childhood researchers indicate parenting has a profound effect on child development. A broad unanimity in research also reveals children have better outcomes and are more resilient because of healthy parenting (Belsky, 1984; Masten, 2001; Werner, 2000).

Parents support the well-being of children while guiding them into adulthood and parents and children who have positive parent-child relationships tend to prepare their children for long term success in various facets of life such as school, work, relationships, and so on.

Conversely, children who have been exposed to maltreatment, child abuse and/or physical neglect can be linked to undesirable psychological and poor physical/ mental health issues, social/ emotional isolation, and in some cases, deleterious intergenerational impacts. The CWS and agencies alike who aim to protect children can intervene and can provide services and resources to families. Interventions include services that focus on increasing competence; development; literacy; and bonds between parent and child, while decreasing behavioral problems with children. Although these interventions are imperative for those families who needed it, not all of the intervention platforms are appropriate, nor are they deemed equally effective for all families due to cultural differences and/or other factors.

The CWS in collaboration with its CWW's can potentially have a positive social change implication on how African American parents raise the next generations of their children with adequate services and resources provided to them through the system. The vision of social change, from a systematic point of view, can be shared among the CWW's that will allow the workers to become involved in the changing process leading to the awareness of the social change (Sharan, 2004). Positive social change for African Americans families currently or formerly involved with the CWS can occur by gaining access to culturally adaptive and relevant services and resources to help meet their needs. can occur by gaining access to culturally adaptive and relevant services and resources. Since social change ultimately begins with self, the shift from within transformed parenting to a positive practice (Ramsey, 2017, p. 67). Positive social change within an organization can occur when CWW's and the CWS are challenged to seek, incorporate, and utilize culturally adaptive services and resources to help improve the

quality of worker-client relationships, and the families' at-home bottom line. Authentic testimonies from CWW's who have experienced working with African American families and provided services and resources to them created a greater awareness about the impact of availably of services and resources such as parenting education, thus the findings can help other professionals to become more aware of the lack of culturally adaptive parenting education and resources. Research and the study's data analysis shows that the EBPP positive benefits to the parents and their children who have an opportunity to attend the program (Myers et al., 1992).

In this qualitative case study, the findings can positively affect social change within an organization where CWW's are challenged to seek, incorporate, and utilize culturally adaptive services and resources for African American families to help improve the quality of worker-client relationships, and the families' at-home bottom line. Agencies who plan utilize the EBPP should be aware the program dynamics and how it allows parents to feel empowered will foster formal and informal social support as parenting issues are addressed. Stakeholders, policymakers, funding sources, and social services agencies will be encouraged by this study's findings.

Conclusion

The nature of this qualitative study involved the SLT for the theoretical foundation and CWW's opinions of the EBPP was that of which aligns with the SLT. The SLT suggests two primary ways in which humans learn which is by watching and copying models and by the consequences, reinforcements, and punishments yielded by our own behavior(s). The significance of this study was to offer the CWS and public policy stakeholders the information to affect social change within the lives of African Americans via culturally adaptive parenting program services and resources. The information gathered in this study concerning The EBPP adds to the body of literature as it relates to the CWS and culturally adaptive parenting for

African American parents. Data were retrieved from 14 participants (n = 14) who answered 11 interview questions and a demographic questionnaire; their answers were coded via NVivo that revealed four themes (Parenting Programs, Intergenerational Perceptions, African American Cultural Competence, and the need for the EBPP to be incorporated into current services/resources). The themes provided real-time information and found that, along with general parenting strategies and basic parenting skills; the EBPP is a program that honors the African American culture with culturally-specific parenting strategies and skills taught in a culturally-sensitive manner.

Such results point to the importance of providing families with services and resources, such as the EBPP, for African American families who are currently or formerly involved with the CWS. The EBPP has various components and the participants indicated the curricula was important as the program focuses on the strengths, special issues, values, backgrounds, and needs of African American families. Moving forward, the CWS should consider the incorporation of culturally appropriate services and resources for parent education for African American families. Though all African Americans currently or formerly involved with the CWS may not want or need the EBPP as a service or resource, having a culturally adaptive service and resources should be available if they are needed or requested. Prior research and the findings of this study suggest the need for the CWS and workers, all professions involved with African American families, and researchers to develop, implement, and further investigate interventions that incorporate culturally adaptive services and resources that values and benefit African American families.

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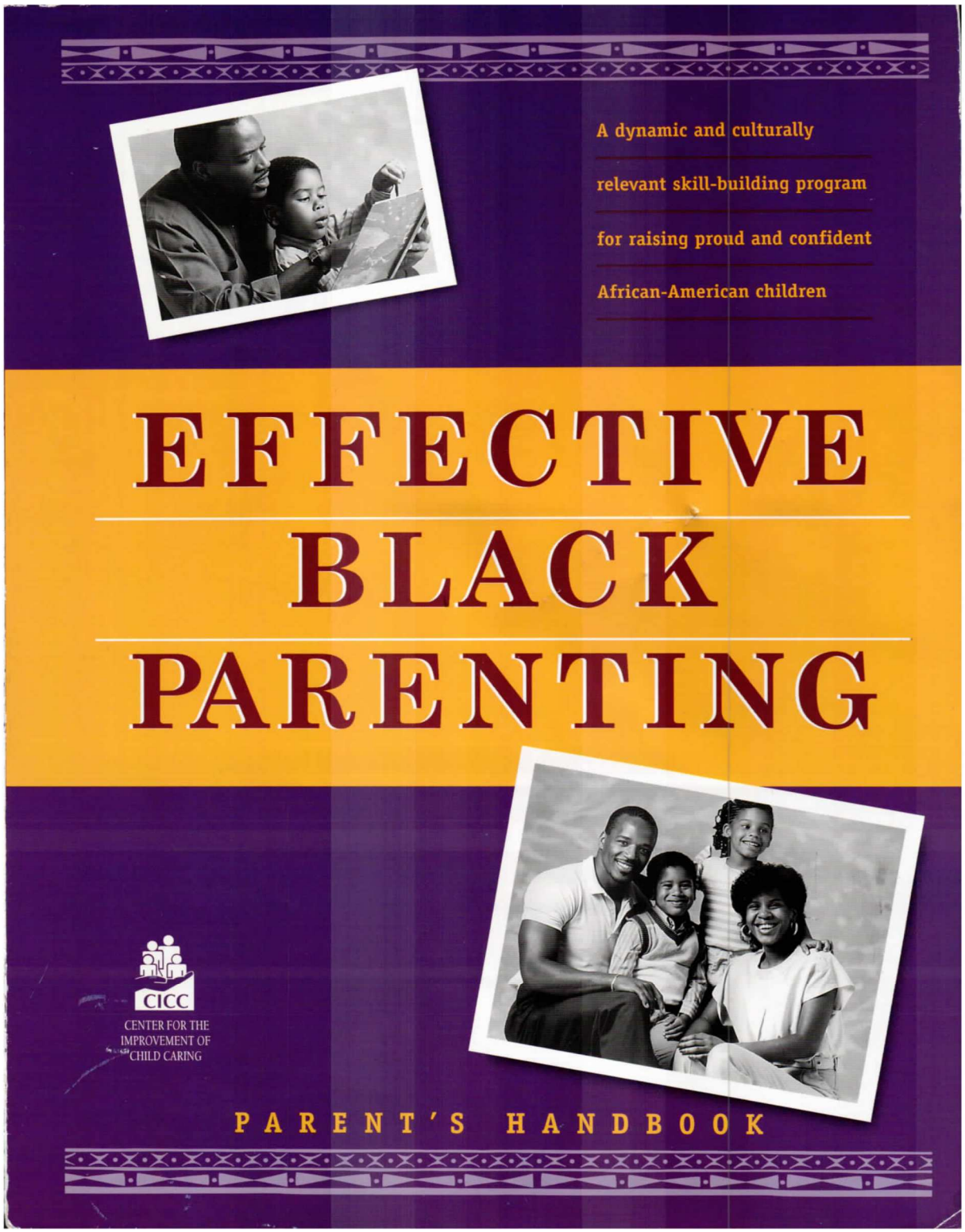
Appendix A: Cover Page of the *Effective Black Parenting Program* Parent Handbook



Appendix B: Summary of *the Effective Black Parenting Program* Curriculum

(Taken directly from the internet w/permission)

Center for the Improvement of Child Caring
http://www.ciccparenting.org
Curriculum Summary by Tamara Cadet

Introduction

This program is the first to teach basic parenting skills from the history and perspective of a specific cultural group, and it is the first to teach basic parenting skills from within an African-American cultural frame of reference. The manual is written from the perspective of an African-American instructor teaching fellow African-Americans**.** Each program skill is taught through African proverbs, which illustrates the relationship of the skill to the perspective and wisdom of African ancestors. African proverbs are employed to reinforce the program's position on such controversial issues as the use of spanking and other forms of corporal punishment. This 14-session program takes on issues facing Black children today, such as low self-esteem. It also includes examples of successful Black people. Throughout the sessions, visual charts, transparencies and technical aids foster learning and discussion.

Session 1: The Path to the Pyramid of Success for Black Children

This session begins with a welcome and orientation. Participants assess the following areas: self-descriptions, life goals for Black children, the "necessary child characteristics"— the characteristics this curriculum deems necessary for a child to be successful, what Black parents can do for their children and the "Path to the Pyramid of Success." The session ends with concluding comments and home activities**.** The Path to the Pyramid of Success is the foundation on which all other sessions are based. Each session refers to some part of the Pyramid as a means to achieve the session's goals.

The African proverbs associated with this session are "Children are the reward of life," and "He who learns, teaches," which signify that this course is designed to make raising our children a more rewarding experience. Developing the Pyramid of Success for Black children begins with the life goals at the top level and the necessary child characteristics at the second level. Life goals can be categorized into the following:

achieve a good job; achieve a good education; achieve loving and healthy relationships; help develop the Black community; and resist pressures from the "street".

Participants consider child characteristics that are desirable as they begin to develop ideas about what types of adults they would like their children to be. The necessary child characteristics can be categorized as:

> high self-esteem; pride in Blackness; self-discipline; healthy physical habits; and good school skills and study habits.

The relationship between the life goals and child characteristics are compared, and parents discuss how they can model and teach both the life goals and child characteristics.

Session 2: The Social Learning Theory Ideas Describing and Counting Child Behaviors

This session covers "social learning" ideas and child behaviors. It builds on the life goals and child characteristics on the Pyramid by acknowledging those characteristics exist in the parents. For example, this session begins with praise for participants for being there – praise for having the discipline to arrange their day to attend the training. Giving praise is the standard opening for each session. Participants review their home study questions, for example, "Why is it necessary for a child to have self-discipline in order to have good school skills and study habits?"

The African proverb for this session is "Knowledge is like a garden: if it is not cultivated, it cannot be harvested," suggesting that one must first learn the social learning theory. The theory offers two ways humans learn: by watching and copying models and by the consequences of our own behavior. The theory also explains that most behavior is learned and, therefore, can be changed or unlearned. The next African proverb introduced is "The cattle is as good as the pasture in which they are raised," meaning that children who grow up in homes and neighborhoods that are violent and unstable are more likely to learn to be violent with others and to feel insecure.

Participants then discuss consequences that teach us something about our behavior. There are positive consequences that will motivate children, and there are corrective consequences that teach children not to continue to engage in certain behaviors, and there are consequences that withdraw, or hold back positive consequences, thus teaching children not to engage in certain behaviors.

The session concludes with a discussion about child behaviors. Participants learn definitions of behaviors, think about behavior in terms of its observables (what parents notice), describe behaviors in specific terms, and pinpoint behaviors to be counted**.** Each parent then receives individual consultation to determine what behaviors to count during the week.

Session 3: The Street to Destruction

The Effective Praise Method

The Extended Black Family

Using charts, this session distinguishes between the Path to the Pyramid of Success and the Street to Destruction. It shows that parents who model and teach hostility and rejection, hatred of Blackness, lack of self-discipline and poor school and health habits, have children who are likely to have low self-esteem, feel shame about Blackness, have little self-discipline and have poor school skills and unhealthy habits. This can lead children to negative life outcomes, such as unemployment, inadequate education, unhealthy personal relationships and involvement in crime and drugs, as well as other undesirable conditions.

A review of the ideas behind social learning theory and child behaviors homework is conducted. The questions are designed to draw parents' attention to the relationship between positive consequences and respectful behaviors, and to understand the relationship between a positive consequence and the importance of parental attention. This session continues with a review of behavior charting and graphing, whereby parents charted and graphed a particular behavior of their child.

The African proverb associated with this exercise is "Let him speak who has seen with his eyes," meaning that those who have seen will speak about what they saw. A few parents will share their charting and graphing and suggest reasons for inconsistencies, such as unclear behavior or inadequate observation time. Summaries are offered at the end of the presentation, such as "the behavior seems stable or it is increasing, etc." Once this component is completed, the session moves into the "effective praise" method with an introduction, presentation of information and a demonstration.

The African proverb, "When the heart overflows, it comes out through the mouth," is the theme of the effective praise method. This method is described as an excellent way of expressing our love to our children. It also is a very powerful way to motivate them to behave in respectful ways. This method has seven parts, which include the following:

- Looking at the child
- Moving close
- Smiling
- Saying something positive
- Praising the behavior and not the child
- Showing physical affection

- Praise immediately

Participants watch parents role-play, and then they role play with one another. Participants are given the homework assignment to continue counting behaviors and praise their child three times a day. The session ends with a lecture on the involvement of extended family. The African proverb associated with this discussion is "It takes a village to raise a child." Participants then discuss cooperation, collective responsibility and interdependence.

Session 4: Disciplining: Tradition and Modern

This session begins with a review of participants' homework assignments, and then moves on to a three-part training sequence to clarify the meaning and differences between "Traditional Black Discipline" and "Modern Black Self-Discipline." The first part of the training involves word associations. The second involves a description of the origins, goals and methods of Traditional Black Discipline and its relationship to what is taught in the program. The third part involves a similar description of Modern Black Self-Discipline, and its relationship to what is taught in the program. The word association requires that parents think about a stimulus word or concept and write down whatever words, images, ideas or short phrases come to mind. The purpose of this task is to have everyone reveal their major associations to the stimulus phrase, "disciplining children." The result demonstrates that some parents think about disciplining children in terms of punishment, spanking and whipping. A distinction is made that some Black parents see disciplining mainly in terms of punishment, while others see disciplining in terms of love, understanding, talking, patience, consistency, etc. A transition in the discussion occurs as parents rethink this traditional, or "slavery-generated," outlook of harsh discipline.

The African proverb associated with this session is "Not to know is bad; not to wish to know is worse." The second session includes discussion and an historical presentation from a pre-slavery perspective. It is noted that in ancient Africa, children received special respect, and parents were not oriented toward harsh disciplinary methods like hitting and spanking. The African proverb "A shepherd does not strike his sheep" is used. A variety of resources are employed in this discussion and throughout the entire curriculum. For example, it is recommended *Roots* be shown to demonstrate that some slaves were beaten in front of others as a means of gaining submission and obedience.

The presentation and discussion of the third session revolves around the charts, which describe the origins, goals and parenting methods of Modern Black Self-Discipline. Methods with a positive consequence, such as praise, are emphasized. Frequent use of methods with positive

consequences reduces the need for corrective consequences. There are six kinds of corrective consequences that are used as part of Modern Black Self-Discipline. They include 1) verbal discussion or talking to children when they behave disrespectfully – "Talking with one another is loving one another;" 2) verbal disapproval or talking in a firm manner to children when they behave disrespectfully; 3) withdrawing or taking away parental attention; 4) restricting children from getting attention, i.e. "time-out" and the last two, taking away privileges and spanking, which this program does not encourage, and are seen as last resorts.

Session 5: Family Rules

Drugs and the Pyramid: An Introduction

After reviewing homework assignments related to the previous week's themes and activities, the presentation and discussion focuses on the importance of clear and reasonable family rules, and how the use of such rules is part of Modern Black Self-Discipline. The rules become the basis for defining what are respectful and disrespectful behaviors. The discussion has two parts. Part 1 consists of 1) defining the purpose of family rules, 2) generating examples from the parents and 3) indicating the importance of family rules. Part 2 consists of giving parents a set of guidelines about using family rules and conducting an exercise where each parent applies the guidelines to one of their own family rules.

Family rules are guidelines and standards for behavior. They let children know which behaviors are respectful and which are not. Family rules let children know the best times to behave in respectful ways. One of the African proverbs quoted in this section demonstrates that the rules are different for different family members because people assume different roles in the family and because of the status of some family members, such as elders. The proverb is "It is the duty of the children to wait on elders, not elders on children." Reasons for rules are discussed: 1) having family rules helps children know what is expected of them; 2) rules can be used to prevent problems; 3) rules can help organize family life; 4) rules let children know they are trustworthy and that they are growing up and 5) rules can foster a sense of family togetherness. In the second part, the distinction again is made between Traditional Black Discipline, where rules have the effect of making children afraid of their parents, versus Modern Black Self-Discipline, where rules are meant to make children feel safe and secure, rather than fearful. Modern Black Self-Discipline teaches rules by explaining the reasons for having them. A modern day proverb captures the idea: "Appeal to their minds, not their behinds." Guidelines for rules and examples are discussed: 1) have meetings with children to discuss rules; 2)

communicate rules in very specific ways so that children know exactly what is expected of them and 3) rules must be fair. The last guideline leads to a discussion about unfair rules for Black in society, and why it is so important that family rules be fair. The discussion also includes four types of unfair rules: 1) rules that ask children to do too much; 2) rules where one child is expected to do certain things but not another child, who is equally capable; 3) rules where one child's capabilities are not up to par with another child's capabilities due to age differences and 4) rules that do not incorporate the child's unique emotional characteristics, such as shyness. After a very detailed and specific discussion about these rules and the applicability of them in the parent's life, a discussion about homework activities takes place**.** At this point, a lecture and discussion introduces the relationship of childhood and teenage drug use to the Pyramid of Success. The section is divided into five topics: 1) an introduction about how drug usage influences the ability to achieve positive life goals, 2) society's confusing messages about drugs, which make it hard for parents to guide children in terms of drug usage, 3) societal definitions of drug abuse, 4) what The Effective Black Parenting's definition of drug abuse is and 5) parents' thoughts about the effects that drug abuse has on the necessary child characteristics.

Session 6: Family Rules and Children's Developing Abilities

The session opens with a welcome and review, as do all sessions. The homework assignments on young children and problematic drugs, praise and family rules are discussed. The session begins with basic information about children and child development to help parents understand why different age children are prone developmentally to follow or oppose family rules. These ideas are introduced through a lecture on children's six developing abilities: 1) ability to communicate; 2) ability to feel emotions; 3) ability to use the body and its senses; 4) ability to care for self; 5) ability to read, write, and do math; and 6) ability to think and understand. This part of the session is like a mini child development training for parents. The African proverb used here is "An elephant's head is no load for a child." Other proverbs used include "Wisdom does not come overnight," and "We start as fools and become wise through experience." Throughout this mini child development session, many examples are used, and parents are encouraged to bring their experiences to the discussion. The three homework assignments are reviewed: 1) praise projects, 2) discussion of the family rules parents are having difficulty putting into effect, and 3) an experiment that demonstrates children's abilities using two glasses of water.

Session 7:The Thinking Parent's Approach

This session begins with a review and discussion of the three homework assignments. A lecture and discussion of the "thinking parents'" approach and the use of "corrective consequences" then follow. This approach consists of getting individuals into the habit of thinking before employing corrective consequences, that is, thinking before acting. The approach also consists of getting into the habit of analyzing a situation *after* using corrective consequences, i.e. thinking *after* acting. The approach involves teaching everyone to ask themselves a series of questions about the rules, how rules have been used, and why children engage in behavior that violates the rules. The decision-making approach involves the application of many of the concepts that have already been taught. It involves asking questions about the specificity and fairness of rules. It also involves parents using praise for following rules, giving children reasons for following rules and rule-reminders. In addition, it entails asking questions about the potential causes of the child's disrespectful, rule-violating behaviors. The "cause questions" deal with two new concepts: the possibility that the rule-violating behavior is caused by an unusual or extenuating circumstance or by insufficient attention to the physical environment. The program proverb, "Think before we act," is used as part of this session.

The second part of the training focuses on thinking about causes. There are six possible causes which are: 1) a child's unique characteristics can cause or contribute to rule violations when there is a mismatch between the rule and a certain characteristic; 2) a child's developmental stage; 3) parental modeling, whereby a child learns by watching and copying parents. The applicable African proverb is "What the child says, he has learned at home," and "Do as we say, say as we do" 4) Other people's modeling, whereby the children learns by watching and copying models other than parents; 5) things that are happening right now in the life of the family or in the child's life that could be causing the disrespectful behavior, i.e., lack of sleep and 6) how the physical home is set-up; that is, whether or not the home environment is arranged to prevent rule violations.

The third part of the training focuses on thinking about rules and their use. A discussion about the meaning of rules is conducted. The session concludes with a review of the things parents can do to avoid having to use corrective action. Again, there are three homework activities: 1) thinking parent's approach, 2) praising respectful behaviors, and 3) a charting project to count the frequency of a disrespectful behavior

Session 8: Reasons for Not Using Corporal Punishment

Mild Social Disapproval

The session begins with a review of the homework assignments. There is a lecture and discussion about why Black parents should avoid the use of corporal punishment, i.e., spanking and whipping. The six major reasons are: 1) there are other effective ways to gain a child's cooperation; 2) corporal punishment is a holdover from the slavery experience; 3) honoring our African ancestors; 4) child abuse and child abuse laws; 5) the latest research on the long-term consequence of corporal punishment show that parents who use corporal punishment are putting their children at higher risk for a range of problems now and in the future, (drugs and violence, for example) and 6) caring people worldwide coming forth to say that hitting children is wrong. A lecture, demonstration and exercise using the "mild social disapproval" method follow. This approach is presented with reviews of other alternatives, such as ignoring, time-out and spanking. The mild social disapproval method is intended to deal with minor problems and minor disrespectful behaviors. Time-out is used for major problems.

There are several components to the mild social disapproval method: 1) look at the child; 2) move close physically; 3) a disapproving look; 4) a brief statement about the behavior (the following proverbs are associated with these steps: "He who talks incessantly, talks nonsense;" "Too much discussion means a quarrel," and "It takes two to make a quarrel;" 5) calm and serious voice; 6) disapproving gesture and 7) early use of mild social disapproval—using this method immediately after detecting a problem with the child. A role-play demonstrates mild social disapproval, and homework activities are discussed. The homework activities include praise behaviors, use of mild social disapproval and questions to answer about corporal punishment.

Session 9: The Ignoring Method

Single Parenting

This session begins with a review of the homework activities. The training then includes a lecture and discussion about the consequences of "corrective ignoring." Participants are given information about how corrective ignoring differs from other methods, an example demonstrating its use and suggestions about which behaviors to apply it to. The session concludes with more demonstrations and role-playing. Like the mild social disapproval method, this technique is used when everything possible has been done to prevent a child from breaking a particular family rule. The proverb associated with this session is "A little subtleness is better than a lot of force." The ignoring method works in reverse of parental attention. With this

method, attention is held back in an attempt to stop the child from behaving disrespectfully. The ignoring method works best with behaviors that are annoying and persistent—that is, negative ways of getting attention. The program stresses that when a behavior is ignored, it needs to be ignored at all costs, and that a behavior that is being ignored will get worse before it gets better. This method works best if it is used the first time an annoying behavior occurs. In addition, all people in the house must ignore the undesirable behavior. The point is made that some behaviors are dangerous to the child and others and cannot be ignored. The ignoring method should be used by parents who can stay calm and cool and committed to it.

Five important elements of the ignoring method are: 1) look away from the child; 2) move away from the child; 3) keep a straight face; 4) ignore the child's verbalizations and 5) ignore immediately. After a demonstration, the next section of the training focuses on many of the issues and challenges associated with single parenting. It is divided into seven parts. Each part can be expanded into an entire session. They are: 1) the path to the Pyramid and single parents; 2) difficulties of being a single parent; 3) how Black traditions may help single parents; 4) seeing both sides: advantages and disadvantages of being a single parent; 5) coping with the stress of being a single parent; 6) getting help when you need it: support systems for the single parent and 7) using written materials. The fifth section involves teaching parents a relaxation technique.

The proverbs used in this session include "A brother is like one's shoulder," and "Cross the river in a crowd, and the crocodile won't eat you." The training refers to a number of parenting magazines that can be helpful. Parents are given three homework assignments that cover praise, mild social disapproval and answering questions on ignoring.

Session 10:The Time Out Method

This session focuses on what the authors call the program's final, and possibly most powerful, corrective consequence method. The lecture and discussion of the time-out method occurs after a review of the homework assignments. The time-out method is taught in two parts. Part 1 includes a lecture on the role of time-out as a corrective consequence for highly disruptive rule violations, an example and discussion of its use, and presentation of the necessary preparation before this method can be employed. Part 2 includes a demonstration of its use and role playing by participants.

Time-out means time out from attention and fun. It involves temporarily placing a child in an area where the child cannot speak to anyone and cannot play with things. Time out provides a cooling off period; it gives children several minutes, free from distractions, to think about how

they have been behaving. It also allows parents to think about the rule violation and what they might do to prevent the situation from happening again. Time-out is a very systematic and planned method. The proverb associated with this session is "To make preparations does not spoil the trip." Preparations for time-out include: 1) finding a good place at home for a time-out; 2) determining the length of a time out; 3) having a way to keep track of time; 4) preparing others in the house for the fact that time-out will be used and 5) explaining the need for a time-out to the child. Another proverb associated with this session is "Advise and counsel him; if he does not listen, let adversity teach him."

Part 2 includes a description of the effective use of time-out and demonstrating an effective and ineffective use of the method; having parents role play and practice the method and finally, a discussion about its implementation. To make a time-out work, it is necessary to do the following: 1) stay calm; 2) state the rule that has been broken and state the consequence; 3) ignore any protests or excuses from the children by using the proverb "Forewarned is forearmed;" and 4) follow through quickly. Parents need to remember: 1) children will resist using the appropriate proverb "No matter how long the night, the day is sure to come"; 2) parents may have to carry a child to the time-out area, which is not a problem if the child is small. If the child is too big to carry, choose an alternate way of enforcing the time-out; 3) parents need to be prepared to enforce a time-out several times; 4) parents need to remember the child is in time-out and 5) parents need to remember not to overuse time-out.

The session concludes with participants receiving their homework activities: 1) questions about time-out; 2) charting disrespectful behaviors and 3) completion of a questionnaire on the people, places, things and activities that their children enjoy.

Session 11: The Point System Method

This session focuses on learning the program's second major positive consequences method, the "special incentive" method. This method can be used to motivate children to follow several family rules at once. After the homework assignments are reviewed, a lecture and discussion about the point system is conducted. This session is taught in two parts. Part 1 is a brief lecture introducing this method. Part 2 teaches exactly how to use the method.

Part 1 creates a favorable attitude toward learning and using this method. It is described, along with its advantages and relationship to other program methods. The special incentive method comes in handy when children are not responsive to parental attention and continue to behave

disrespectfully, even after the parent has tried the thinking parent's approach, the praise, discussion or mild social disapproval techniques or the ignoring and time out methods.

The special incentive method is called the "point system" method. It is a motivational system where children earn points for behaving in respectful ways. They then exchange these points for some "good stuff." The African proverb associated with this section is "It is no shame at all to work for money." The advantages of the point system method are as follows: 1) it creates situations for children that make it easier for them to behave in ways that are good for them. This then allows parents to express love; 2) parents can provide positive consequences for more than one respectful behavior at a time; 3) all children in the house can participate; 4) use of this system can help organize family life and 5) parents can turn around a bad situation with themselves and their children.

Part 2 has eight basic, interrelated components that demonstrate how to use this method. They are: 1) pinpointing behaviors, 2) counting behaviors; 3) creating a "good stuff" menu; 4) exchange ratio; 5) create chart; 6) praise respectful behavior; 7) make adjustments and 8) phase out. The African proverb associated with this section is "The day on which one starts out is not the time to start one's preparations." Each component is discussed with examples.

In creating "good stuff," there are several considerations: 1) parents need to have a variety of items and activities that a child will work for; 2) this method can be expensive, so this menu should include inexpensive items, activities and special privileges such as an extra hour of television; 3) use of "new" items and activities so they are different than what children already have; 4) if children already engage in all of the possible activities and rewards, then this does not work. Then parents must gain control over their child's access to these activities. 5) periodically review and adjust the menu of "good stuff"**;** 6) follow through with items and activities as children earn them and 7) once a child has earned an item, parents cannot take it back.

Parents need to be aware of four considerations about exchange ratios: 1) make it simple; 2) do not make it too difficult or too easy for the child to earn points; 2) set prices on the "good stuff" items and activities and 4) make this a positive experience. When phasing out, parents need to consider the following: 1) step-up giving praise so children will enjoy being praised as much as getting the goodies; 2) gradually set higher behavioral standards for earning points; 3) sit down with the child and negotiate a time limit on the use of the point system method; 4) gradually reduce the number of hours each day the point system is in effect.

At this point, homework activities are assigned: 1) behavior charting, 2) thoughts about the point system and 3) review of drug issues.

Session 12: Drugs and the Pyramid: Parts 2–4

This session begins with a review of homework assignments. This session contains a follow up discussion about drugs that originally took place in sessions 5 and 6. The previous week's homework assignment also is reviewed. This session reviews issues surrounding drugs and teaching children about drugs. The focus of the previous drug discussions were on 1) the destructive impact that childhood drug usage can have on the development of the characteristics that are necessary to achieve positive life goals; 2) how the use of all the program's ideas and skills can help prevent use of drugs in childhood by helping to increase a child's self-esteem, by building more secure relationships between parents and children, and on 3) relaying basic information about drugs to children. The session centers around the parent's role in preventing or promoting childhood drug use. It focuses on "the parent as a model" and on research findings about parental contributions to teenage drug abuse. Parts 3 and 4 help parents learn how to lead family rule discussions about drugs, how to help children resist peer pressure to use drugs and how to detect signs of drug use.

The research includes many studies that attempt to discover why teenagers get involved in drugs. Some of the studies look at the availability of drugs in communities. Others deal with peer pressure, while still other studies examine the backgrounds of parents whose teenagers abuse drugs. These studies have found three consistent factors about how parents contribute to teen drug abuse. They are: 1) in many of the homes of drug abusing teenagers, the teens felt a lack of love and understanding during childhood; 2) parents of drug abusing teens were poor rule enforcers and 3) parents were often drug users themselves. The program stresses that not all of the parents in these studies had these characteristics, but many of them did. The African proverbs associated with this section are "Before healing others, heal thyself," and "He who conceals his disease cannot expect to be cured," and "He who is free of faults will never die."

The discussion moves into the other things parents can do to teach children about drugs. The first thing is to look at their own drug-related behavior to see the types of examples they set. Parents then discuss what they have learned. Next they talk about leading family rule discussions. Once parents have identified their needs, fears and concerns about discussing drugs, they learn about the various drugs (alcohol, tobacco, marijuana, cocaine and pcp). Parents are taught about the effects of drug use, such as peer acceptance or rejection, the way the law regards drug use,

emotional side effects/interpersonal relations, physical side effects and drug use versus drug abuse. Last, they learn about the current patterns of drug use in the community, role of the media and patterns in the child's peer group). Parents then discuss the need for clear family rules regarding drug use. Then they spend time looking at ways they might carry out a family drug rule discussion. The following guidelines are offered: 1) set a definite time for the meeting and share with children the importance of discussing family rules about drugs; 2) share information about drugs that is appropriate to the children's ages; 3) share parental concerns and fears about drug usage; 4) review family rules about drugs and the reasons the rules exist; 5) let children voice their reactions, questions and concerns; 6) recognize and communicate to children that parents understand that there is a lot of pressure in today's drug-involved society and 7) make it clear to children that parents are available to talk with them about drugs any time, and that parents will want to discuss the issue of drug use from time to time.

This session concludes with some suggestions about how to teach children to resist peer pressure and share some ways of telling whether or not children are using drugs. Three strategies for parents involve asking "what if..." questions and having children answer them, role-playing with children and teaching children "say no" survival skills. Indications of drug use include changes in school attendance and work habits, wearing sunglasses at inappropriate times, stealing money, association with known drug users, etc. Parents then receive their homework assignments, which include continuing with the charting assignments, continuing or beginning the point system method and leading a family rule discussion about drugs.

Session 13: Chit-Chat Time

This session begins with a review of the homework assignment. The assignment dealing with family drug rule discussions takes place last, as it is the transition into the "chit-chat times." Chit-chat times can deepen and improve relationships with children. The additional attention is likely to make children more responsive to all of the program skills and strategies. There is, according to Dr. Phyllis Harrison-Ross in her classic book, The Black Child: A Parent's Guide, a great need for parents to understand the vital importance of talking to children. The African proverbs, "Little is better than nothing," and "Mutual affection gives each his share," are part of this section.

This section is taught in two parts. Part 1 deals with the meaning, purpose and importance of chit-chat times. Part 2 includes sharing ideas and strategies about making chit-chat times a regular feature of family life, and what to exclude and include in these times. Chit-Chat time is a

time set aside each day when parents focus on communicating with their children. Communication can be parents talking to a child, a child talking to the parents and parents and children just spending time together. The important thing about this time is that parents give attention to a child and to him/her alone. Parents engage in discussion about how they can use chit-chat time to do the following: 1) model and teach love and understanding; 2) model and teach pride in Blackness; 3) model and teach self-discipline; 4) model and teach school skills and study habits and 5) model and teach healthy physical habits.

A series of discussions and exercises to stimulate parents to initiate regular chit-chat times with children is conducted. Exercises cover how to recognize times as good or bad for holding chit-chats, as well as good and bad topics for chit-chats.

The session ends with homework assignments, which remain the same: 1) charting behaviors and 2) using the point system method. The new assignment is to review the modern Black self-discipline recipe and the thinking parent's approach to disrespectful child behaviors

Session 14: Program Review

Pride in Blackness

This session is the last formal one, unless parents have negotiated additional sessions. Issues of separation and continuity are discussed. The following elements of the program are reviewed: 1) the effective praise method; 2) the modern Black self-discipline recipe; 3) the thinking parent's approach and 4) home projects: use of program correctives and the point system method.

The session then focuses on a lecture, discussion and exercise on defining Black pride and avoiding Black put-downs. This session includes a discussion of modeling and teaching pride in Blackness. The three major parts to this lecture are: 1) communicating positively about different aspects of the Black experience, culture and history; 2) avoiding Black self-disparagement or Black put-downs and 3) helping children understand and cope with racism.

The session ends with a discussion on separation and continuity. The feelings that parents may be experiencing are acknowledged and validated. Suggestions on continuing to learn and apply program concepts are offered. The nine suggestions are: 1) support each other; 2) continue to meet as a group or club; 3) go on family outings as a group; 4) join the school advisory classes; 5) enroll in other parenting classes; 6) work for more effective Blackness parenting classes; 7) teach effective Black parenting classes to others; 8) become an effective Black parenting instructor and 9) get additional education or training. The session ends with discussion about the logistics for the class graduation.

Appendix C: Application to Use the Walden Participant Pool

In order to post a study on the Walden Participant Pool a researcher needs to have approval from both the Walden IRB and the Institutional Approver. The purpose of this form is for researchers to identify at an early stage of research whether the proposed study is eligible for placement on the Walden Participant Pool website.

This form only needs to be completed if you are seeking pre-approval to use the Walden Participant Pool prior to review by the Walden IRB. If you are currently submitting materials to the IRB it is not necessary to submit this form, though you would need to ensure you describe using the Walden Participant Pool in your IRB materials.

Please note the following stipulations and conditions:

• While the Walden University participant pool has been established to assist students in their research, it should only be used if it is appropriate to the study. It should not merely be used because it is convenient but should be appropriate for the research question(s), instrument, and methodology.

• The Institutional Approver reviews each study to determine whether it is appropriate to be posted on the Participant Pool. After this form is submitted, the Institutional Approver may ask for more information, ask for materials to be resubmitted with changes, or not approve the study for inclusion in the participant pool.

• Approval from the Institutional Approver does **NOT** constitute IRB approval. It is merely letting the researcher know that the proposed research study may be placed on the participant pool website upon receiving all other necessary approvals.

• If you receive pre-approval to use the participant pool website, please note this in your IRB materials and include a copy of the notification that your study is eligible for placement on the participant pool website with your IRB materials.

• For students in a doctoral level program, this form may be submitted prior to proposal

approval. However, any documents submitted will still be subject to review by the University Research Reviewer (URR) and the IRB.

• If changes are made to the study, methodology, and/or instrument(s), the IRB will coordinate with the Institutional Approver to ensure these changes are still acceptable for placement in the participant pool.

1. Please provide your Walden university email address:

2. Please provide the project title

Child Welfare Workers Perception of *The Effective Black Parenting Program*: A Case Study

3a. Indicate your role at Walden University

Student

4a. Please indicate what type of data collection method(s) you intend to use through the Participant Pool (check all that apply).

- ☐ Interview
- ☐ Questionnaire/Survey
- ☐ Other (specify)

4b. Upload a copy of all data collection tool(s) you intend to use (i.e. interview questions, surveys, etc.)

(The researcher would add the files here)

5. Provide a brief description of your proposed study

Research shows within the continuum of child welfare system, parent education programs may be offered or mandated at various stages of the process. Parent education programs are utilized through CPS, yet none of them offered are culturally adapted for African American families. Cultural-specific parenting programs have not been identified within the services provided to African American parents involved with the child welfare system; however, a substantial amount of research has documented the overrepresentation of certain racial and ethnic populations—including African-Americans in the child welfare system when compared with

their representation in the general population. This study will look at child welfare workers perception of *The Effective Black Parenting Program.* I hope to gain information about how adding this program to existing services offered to African American clients would or would not be helpful. The prospective participant does not necessarily have to reside in the Dallas, Texas vicinity to participate.

6. Identify what the inclusion criteria are for your proposed study

To participate you must be 18 years of age or older. You must have a minimum of 6 months experience working with African American youth and their families. You must be a degreed professional or paraprofessional in the field of child welfare. If you have a college degree, it must be in one of the following fields: child development, psychiatry, psychology, social work, counseling/family therapy, family studies, early childhood education, human services, sociology, health care, criminal justice, or other social services degree. The prospective participant does not necessarily have to reside in the Dallas, Texas vicinity to participate.
The prospective participant does not necessarily have to reside in the Dallas, Texas vicinity to participate.

7. Please explain why you are interested in using the Participant Pool as a recruitment method for your study:

Walden researchers can post their studies on the site and those members of the Walden community who are interested in participating in research can visit the site to see if there are any studies in which they would like to participate. The use of Walden University's participant pool is a resource for the researcher and will allow the researcher to connect with other students of a diverse community, who may be interested in participating is research. In the event that critical case and snowballing sampling methods are insufficient in enlisting individuals for this study, the researcher will utilize Walden University's participant pool as follow-up contingency plan. It is believed that students who are interested in participating in other students research may seeks to contribute their thoughts and opinions to contribute to data, which in turn, may create positive social change in the community.

Appendix D: Permission to Use Data from CICC

Barbara Oltman

From: National Effective Parenting Initiaitive
Sent: Monday, March 17, 2014 10:26 AM
To: Dr. Kerby Alvy
Cc: Barbara Oltman
Subject: FW: Request to use information for Dissertation

Importance: High

From: Khay B [mailto:
Sent: Wed 3/12/2014 10:18 PM
To: National Effective Parenting Initiaitive
Subject: Request to use information for Dissertation

Dr. Alvy,
Hello! I hope that you and Ms. Barbara are doing well. I am send this email as secondary communication as the original request has been mailed to you.

3/11/14
Dr. Kerby T. Alvy
Center for the Improvement of Child Caring
6260 Laurel Canyon Blvd., Suite 304
North Hollywood, CA 91606

Dr. Alvy,

Greetings! My name is Kharmynn Bullock and in August 2013, I completed the Effective Black Parenting Program training in New Orleans, LA. I found the information presented to be valuable and needed in the African American community. As a result, I have continued my pursuit of education concerning public policy and African American parenting. I am currently a doctoral student at Walden University and am contacting you to request permission to use CICC's Effective Black Parenting Program course evaluation for the parents and/or for the Instructors. The questionnaire(s) will be an instrument used to collect data during research for my dissertation. I plan to look at the Effective Black Parenting Program and how it can be used to reduce the recidivism of child abuse in mothers currently involved with Child Protective Services. Please sign your name and indicate your approval or denial below.

Thank you in advance and please feel free to contact me if you have any questions.

Sincerely,

Kharmynn Bullock, MPA, PI

I, Dr. Kerby T. Alvy ✓ APPROVE or _____ DENY Ms. Kharmynn Bullock to utilize the aforementioned material(s) from the Center for The Improvement of Child Caring as a means to collect data for the use of her dissertation.

Dr. Kerby T. Alvy: Kerby T. Alvy, Ph.D.

Date: 3/17/14

Appendix E: Study Recruitment Flyer

You are invited to take part in a research study that will explore

CHILD WELFARE WORKERS PERCEPTIONS OF *THE EFFECTIVE BLACK PARENTING PROGRAM*: A CASE STUDY

All participation is voluntary and confidential

To participate in this study, you must:

- Be at least 18 years of age or older
- Have a minimum of 6 months experience working with African American families
- Be a degreed professional or paraprofessional in the field of social services/child welfare
- Your college degree must be in one of the following fields: child development, psychiatry, psychology, social work, counseling/family therapy, family studies, early childhood education, human services, sociology, health care, criminal justice, or other social services degree

Participation Includes:

- Completion of a demographic questionnaire/survey
- Face-to-face, telephonic, or advance computer technology, such as Skype, audio-recorded interview with the researcher about your experience working in the child welfare system
- Time commitment up to 90 minutes
- A $10 gift card
- Sign a consent form to participate

All research activities place some degree of burden on the participants by asking the participants to share personal information, to volunteer their time, and to assume the risks

Interested or want to know more? Please contact Kharmynn Bullock at XXX-XXX-XXXX.

This study is being conducted for my dissertation at Walden University ONLY. No other agency/organization is or will be involved in the recruitment of participants.

Please note that there is a potential risk of loss of confidentiality in all email, downloading, and internet transactions

Appendix F: Study Invitation Letter

Face-to-Face and Telephonic/Advance Computer Technology Audio Conference Recruitment Script

Dear Invitee,

My name is Kharmynn Bullock and I am a doctoral student at Walden University's public policy and administration program. I am kindly requesting your participation in a doctoral research study that I am conducting titled: Child Welfare Workers Perceptions of The Effective Black Parenting Program: A Case Study. The intention is to assess the perceptions of the child welfare workers thoughts, opinions, and their experiences about parenting education, including The Effective Black Parenting Program. The researcher is inviting individuals who are 18 years of age or older and have a minimum of 6 months experience working with African American youth and their families.

To participate you must be 18 years of age or older. You must be a degreed professional or paraprofessional in the following fields: child/human development, psychiatry, psychology, social work, counseling/family therapy, family studies, education, human services, sociology, health care, criminal justice, or other social services degree. The prospective participant does not necessarily have to reside in the Dallas, Texas vicinity to participate. You may know me as your former or current colleague within the child welfare system, but this study is separate from that role.

The study involves completing basic demographic information and being asked eleven interview open-ended questions. The interview will be held face-to-face, by telephonic, or by advance computer technology audio conferencing for up to 90 minutes over the course of one session, if feasible. The researcher will interview each participant separately in a mutually agreed upon private or public and safe location, other than the participant or the researcher's home. You will receive a $10 gift card to thank you for taking part in the study.

You may know me as your former or current colleague within the child welfare system, but this study is separate from that role. Your participation in this study is completely voluntary and you may withdraw from the study at any time, without penalty, and still keep the gift card.

This study is being conducted for my dissertation at Walden University only. No other agency/organization is or will be involved with the participants.

If you would like to participate in the study please read the Informed Consent attached which will allow you to understand this study before deciding whether to take part. My contact information is XXX-XXX-XXXX.

Thank you for your help,

_____ _____

Kharmynn Bullock, MPA, Doctoral Candidate, Walden University Date

Appendix G: Demographic Questionnaire

Please mark the choices that best apply to you.

Participant Code/Number_____

1. Which Term Best Describes Your Gender	Female Male Non-Binary Transgender Male/Female Intersex Genderqueer/Gender nonconforming Gender not listed here
2. Are you 18 years of age or older?	Yes No If no, what is you age? _____
3. Race/Ethnic Background	Black/African American Hispanic/Latino White/Caucasian Asian American Native American Hispanic Non-Hispanic
4. Highest Level of Education	GED High School Diploma Associate Degree Bachelor's Degree Master's Degree PhD
5. What field is/are your degree(s) in	Associate Degree(s) _____ Bachelor's Degree(s) _____ Master's Degree(s) _____ PhD(s)_____ N/A:_____
6. Do you reside in Dallas County, Dallas, TX?	Yes No If no, where do you live?_____
7. Current Job Title (FILL IN BLANK) →	
8. Number of years in the child welfare system	0 – 1 2 – 5 years 6 – 10 years 10 +
9. Have you ever worked with African American families?	Yes No
10. In your opinion, what percentage of African American families are currently involved with the child welfare system?	0% - 10% 11% - 20% 21% - 30% 31% - 40% 41% - 50% %50 +
11. In your opinion, what is the rate of recidivism with African American parents in the child welfare system in the place where you work/worked?	0% - 25% 26% - 50% 51% - 75% 76% or above
12. In your opinion, how often are African American families provided social services, such as parent education.	Never Some of the time Most of the time All of the time

13. How many child welfare workers are/were employed where you currently/previously worked (i.e. social workers, CPS workers, counselors, psychologists, psychiatrists, etc.?)	0 – 10 11 – 20 21 – 30 31 – 40 41 – 50 50 or more

Appendix H: IRB Approval to Collect Data from Participants

Dear Ms. Bullock,

This email is to notify you that the Institutional Review Board (IRB) has approved your application for the study entitled, "Child Welfare Workers Perception of *The Effective Black Parenting Program*: A Case Study."

Your approval # is 11-21-19-0369558. You will need to reference this number in your dissertation and in any future funding or publication submissions. Also attached to this e-mail is the IRB approved consent form. Please note, if this is already in an on-line format, you will need to update that consent document to include the IRB approval number and expiration date.

Your IRB approval expires on November 20th, 2020. One month before this expiration date, you will be sent a Continuing Review Form, which must be submitted if you wish to collect data beyond the approval expiration date.

Your IRB approval is contingent upon your adherence to the exact procedures described in the final version of the IRB application document that has been submitted as of this date. This includes maintaining your current status with the university. Your IRB approval is only valid while you are an actively enrolled student at Walden University. If you need to take a leave of absence or are otherwise unable to remain actively enrolled, your IRB approval is suspended. Absolutely NO participant recruitment or data collection may occur while a student is not actively enrolled.

If you need to make any changes to your research staff or procedures, you must obtain IRB approval by submitting the IRB Request for Change in Procedures Form. You will receive confirmation with a status update of the request within 10 business days of submitting the change request form and are not permitted to implement changes prior to receiving approval. Please note that Walden University does not accept responsibility or liability for research activities conducted without the IRB's approval, and the University will not accept or grant credit for student work that fails to comply with the policies and procedures related to ethical standards in research.

When you submitted your IRB application, you made a commitment to communicate both discrete adverse events and general problems to the IRB within 1 week of their occurrence/realization. Failure to do so may result in invalidation of data, loss of academic credit, and/or loss of legal protections otherwise available to the researcher.

Both the Adverse Event Reporting form and Request for Change in Procedures form can be obtained at the Documents & FAQs section of the Walden web site: http://academicguides.waldenu.edu/researchcenter/orec

Researchers are expected to keep detailed records of their research activities (i.e., participant log sheets, completed consent forms, etc.) for the same period of time they retain the original data. If, in the future, you require copies of the originally submitted IRB materials, you may request them from Institutional Review Board.

Congratulations!
Research Ethics Support Specialist
Office of Research Ethics and Compliance

Walden University
100 Washington Ave. S, Suite 900
Minneapolis, MN 55401

Appendix I: Walden University Consent Form to Participate in Research

You are invited to take part in a research study about child welfare worker's perception of The Effective Black Parenting Program: A Case Study. The researcher is inviting individuals who are 18 years of age or older, a degreed professional, and have a minimum of at least 6 months of experience in working with African American youth and their families. The professional or paraprofessional academic degreed can be in the field of child/human development, psychiatry, psychology, social work, counseling/family therapy, family studies, education, human services, sociology, health care, criminal justice, or other social services degree. The prospective participant does not necessarily have to reside in the Dallas, Texas vicinity to participate.

This form is part of a process called "informed consent" to allow you to understand this study before deciding whether to take part. This study is being conducted by a researcher named Kharmynn Bullock, who is a doctoral candidate at Walden University.

Background Information:

Research shows within the continuum of the child welfare system, parent education programs may be offered or mandated at various stages of the process and that in Dallas County, there parent education programs are utilized through CPS, yet none of them offered are culturally adapted for African American families. Cultural- specific parenting programs have not been identified within the services provided to African American parents involved with the child welfare system; however, a substantial amount of research has documented the overrepresentation of certain racial and ethnic populations— including African-Americans in the child welfare system when compared with their representation in the general population. This qualitative case study will investigate child welfare workers perceptions of *The Effective Black Parenting Program* (EBPP). In brief, the EBPP is an evidence-based parent educational program that is culturally adapted and cognitive behaviorally based. The program uses an approach that includes a variation of behavioral child management skills through sequenced training approaches, and is the first parenting skill-building program created specifically for parents of African-American children. This study will focus on the perceptions of the child welfare workers thoughts, opinions, and their experiences about parenting education provided to African American families.

Procedures and Data Collection:

During this project, the researcher will be the sole interviewer, data collector, and keeper of all records. If you agree to be in this study, you will be invited to:

- Complete a demographic questionnaire/survey
    - (Timeframe to complete may take up to 10 minutes).
- Have a private, audio-recorded interview via face-to-face with the researcher about your thoughts and opinions of The Effective Black Parenting Program
    - (Timeframe to complete may take up 90 minutes).

Participant's Rights:

Your participation in this study is voluntary and you are free to accept or turn down the invitation. If you decide to be in the study now, you can still change your mind later as you have the right to withdraw your consent and discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled. You may know me as your former or current colleague within the child welfare system, but this study is separate from that role.

Here is a sample question:

- What is/was your experience working with African American families?

Risks and Benefits of Being in the Study:

All research activities place some degree of burden on the participants by asking the participants to share information, to volunteer their time, and to assume the risks.

To the best of the researcher's knowledge, there will be no safety issues or risk of harm than you would normally experience in daily life. The anticipated risks associated with your participation in this research will be minimal. None the less, this type of study may involve some beyond daily life issues such as discomfort, stress, distress, depression, or becoming upset, etc. Prior to initiating the interview, the researcher will provide each individual with a consent form and a list of community support resources to seek counseling and/or emotive support if needed immediately or in the future. There are likely no direct benefits to you from taking part in this study; however, the data collected will contribute to the body of knowledge and allow the community to understand the thoughts and opinions of child welfare workers' concerning *The Effective Black Parenting Program*.

Payment:

$10 gift card for your participation in the study.

Privacy:

Reports coming out of this study will not share the identities of individual participants. The data will not be used for any purposes other than research. Details that might identify participants, such as the location of the study, also will not be shared. The researcher will not use your personal information for any purpose outside of this research project. Data will be kept secure by the researcher in a locked file cabinet. The researcher will use codes in place of the participant's names. The researcher will have sole access to the secured files to prevent tampering, unauthorized disclosure, and damage to the collected data. The researcher also has a computer password to protect any temporary data stored on the hard drive. Data will be kept for a period of at least 5 years, as required by the university. After that time, the researcher will destroy all data by cross-shredding.

Exceptions to Confidentiality:

If there is evidence of criminal activity or child/elder abuse, or clear and imminent danger of harm to self and/or others, a researcher is legally required to report this information to the authorities responsible for ensuring safety. If this occurs, the researcher will contact the appropriate legal authorities immediately and as soon as possible, report to the IRB.

Contacts and Questions:

You may ask any questions you have now or if you have questions later, you may contact the researcher via phone at XXX-XXX-XXXX if you want to talk privately about your rights as a participant, you can call the Research Participant Advocate at my university at 612-312-1210. Walden University's approval number for this study is 11-21-19-0369558 and it expires on November 20th, 2020. The researcher will give you an extra copy of this form to keep for your records.

Obtaining Your Consent

This study is being conducted for my dissertation at Walden University ONLY. No other agency/organization is or will be involved with the participants. This form may contain words that you do not know. Please ask the researcher to explain any words or information that you do not understand. If you feel you do understand the study well enough to make a decision about it, please indicate your consent by signing below.

Optional- If you would like to receive an executive summary of the results of this study after completion, please provide an email address to which this summary should be sent.

Email

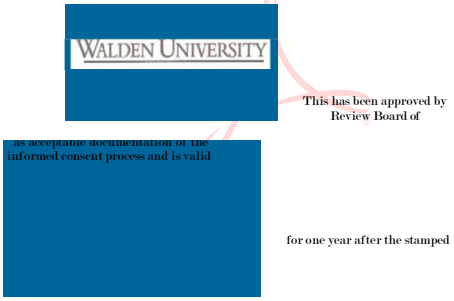
☐ I do not want an executive summary of the results of this study.

Printed Name of Participant _____

Date of Consent _____

Participant's Signature (Typed or printed) _____

Researcher's Signature (Typed or printed) *Kharmynn M. Bullock*



Appendix J: Community Support Resources

Dallas Behavioral Health 800 Kirnwood Dr. DeSoto, TX 75115 (972) 982-0897	ABC Behavioral Health 2626 Grove Hill Rd Dallas, TX 75227 (214) 275-8500	ADAPT of Texas 214-905-0595 5701 Maple Avenue, Suite 300; Dallas, TX 75235
Child and Family Guidance Center 214-351-3490 8915 Harry Hines Blvd Dallas, TX 75235	Solace Counseling 214-522-4640 2519 Oak Lawn, Suite 500 Dallas, TX 75219	Suicide and Crisis Center 214-828-1000 (24 hours) 2808 Swiss Avenue Dallas, Texas 75204
Vantage Point Counseling Services (214) 310-0417 3300 Oak Lawn Ave, Ste 601 Dallas, Texas 75219	Vantage Point Counseling Services (214) 310-0417 3300 Oak Lawn Ave, Ste 601; Dallas, Texas 75219	A Better You Counseling Service 469-563-2493 1910 Pacific Ave. Dallas, TX 75201
Turtle Creek Manor 214-871-2484 2727 Routh Street Dallas, TX 75201	Counseling Institute of Texas 972-494-0160 705 W. Avenue B, Suite 306 Garland, TX 75040	East Dallas Counseling Center 214-821-5393 4144 North Central Expressway Suite 530 Dallas, Texas 75204
VA North Texas Health Care System 214-742-8387 4500 S. Lancaster Road Dallas, TX 75216	Contact Counseling and Crisis Line 972-233-2233 (24 hours) PO Box 800742 Dallas, TX 75380	Galaxy Counseling Center 972-272-4429 1025 S. Jupiter Road Garland, Texas 75042
Metrocare Services 214-330-0036 1350 N. Westmoreland Dallas TX 75211	Assura Source (home-based counseling services) 972-233-1010	Noyau Wellness Center 5445 La Sierra Dr. #200, Dallas, TX 75231 (214) 706-0619
Buckner Vickery Wellness Center 214-706-6959 5929 Melody Lane Dallas, TX 7523	Martin Luther King Jr. Family Clinic, Inc. 214-426-2686 214-426-3645 2922 B Martin Luther King Jr. Blvd., Building D Dallas, TX 75215	Live Again 214-942-9042 1918 South Beckley (Males) Dallas, TX 75224 214-893-3116 1614 South Beckley Dallas, TX 75224 (Females) 214-948-9263

Appendix K: Interview Questions

Q1.	Why did you choose to work in the child welfare field?
Q2.	What is/was your work title and job description within the child welfare system?
Q3.	When looking at the research, culture is a way of life of a group of people-the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, which are passed along by communication and imitation from one generation to the next. Thinking about the definition of culture, how would you describe your cultural competence of African American's? Why?
Q4.	What life experiences outside of your employment with the CWS have impacted your cultural competence?
Q5.	What is/was your experience working with African American families?
Q6.	Can you identify any challenges/barriers unique to African American families currently/formerly involved with the child welfare system?
Q7.	What is your perception regarding existing parenting educational services provided to African American families currently/formerly involved with the child welfare system?
Q8.	Are culturally specific parent education programs provided in the services offered to African American families currently/formerly involved with the child welfare system?
Q9.	Having a better understanding of the EBPP, in your perception, do you believe this program should be incorporated into existing parenting services offered to African American families currently/formerly involved with the child welfare system? (Why/why not).
Q10.	In your perception, what kind of impact could the EBPP have on African American families currently/formerly involved with the child welfare system?
Q11.	14. What motivates/d you to come/go to work every day?

Appendix L: CITI Program Research Certification

CITI PROGRAM

Completion Date 16-Aug-2019
Expiration Date N/A
Record ID 22135152

This is to certify that:

Kharmynn Bullock

Has completed the following CITI Program course:

Student Researchers (Curriculum Group)
Student Researchers (Course Learner Group)
1 - Basic Course (Stage)

Under requirements set by:

Walden University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?w68dab712-21b1-45a3-aafb-de4afe77fa18-22135152

Appendix M: Thank You Letter to Participants

Dear Participant Code/Number_____,

Thank you again for participating in my study titled Child Welfare Workers Perception of *The Effective Black Parenting Program*: A Case Study for the purposes of my dissertation. I greatly appreciate your willingness to meet with me for the interview(s). You sharing your thoughts, opinions, and experiences as a current or former child welfare worker were extremely informative and useful.

Per the consent form, the you will be offered a one-time $10 gift card as an incentive for your participation. Please see your $10.00 Walmart gift card attached.

With warm regards,

Kharmynn Bullock, MPA, CPI, CHW
Doctoral candidate
Walden University

Appendix N: Transcriber and Peer Coder Confidentiality Agreement

Title of Research Project:

Child Welfare Workers Perception of *The Effective Black Parenting Program*: A Case Study

Local Principal Investigator:

Kharmynn M. Bullock

A. INSTRUCTIONS

Please read through the entirety of this form carefully before signing.

Electronic signatures are not valid for this form. After completing the required fields, please print and sign this form in blue or black ink. After this form has been signed by the transcriber/peer coder, it should be given to the principal investigator of the research study for submission. After receiving the *Transcriber and Peer Coder Confidentiality Agreement*, the principal investigator should scan and upload the signed form.

The transcriber/peer coder should keep a copy of the *Transcriber and Peer Coder Confidentiality Agreement* for their records.

B. CONFIDENTIALITY OF A RESEARCH STUDY:

Confidentiality is the treatment and maintenance of information that an individual has disclosed in a relationship of trust and with the expectation that it will not be divulged to others in ways that are inconsistent with the understanding of the original disclosure (the consent form) without permission. Confidential information relating to human subjects in a research study may include, but is not limited to:

- Name, date of birth, age, sex, address, and contact information; Current contact details of family, guardian, etc.;
- Medical or educational history and/or records; Sexual lifestyle; Personal care issues; Service records and progress notes;
- Assessments or reports; Ethnic or racial origin; Political opinions, religious or philosophical beliefs.

As a transcriber/peer coder you will have access to research information (e.g. audio or video recordings, DVDs/CDs, transcripts, data, etc.) that include confidential information.

Many participants have only revealed information to investigators because principal investigators have assured participants that every effort will be made to maintain confidentiality. That is why it is of the upmost importance to maintain full confidentiality when conducting your duties as a transcriber/peer coder during a research study. *Below is a list of expectations you will be required to adhere to as a transcriber/peer coder. Please carefully review these expectations before signing this form.*

C. EXPECTATIONS FOR A TRANSCRIBER/PEER CODER

In order to maintain confidentiality, I understand:

I understand that I may have access to confidential information about study sites and participants. By signing this statement, I am indicating my understanding of my responsibilities to maintain confidentiality and agree to the following:

- I understand that names and any other identifying information about study sites and participants are completely confidential.
- I agree not to divulge, publish, or otherwise make known to unauthorized persons or to the public any information obtained in the course of this research project that could identify the persons who participated in the study.
- I understand that all information about study sites or participants obtained or accessed by me in the course of my work is confidential. I agree not to divulge or otherwise make known to unauthorized persons any of this information, unless specifically authorized to do so by approved protocol or by the local principal investigator acting in response to applicable law or court order, or public health or clinical need.
- I understand that I am not to read information about study sites or participants, or any other confidential documents, nor ask questions of study participants for my own personal information but only to the extent and for the purpose of performing my assigned duties on this research project.
- I agree to notify the local principal investigator immediately should I become aware of an actual breach of confidentiality or a situation which could potentially result in a breach, whether this be on my part or on the part of another person.

In order to maintain confidentiality, I agree to:

1. Keep all research information that is shared with me (e.g. audio or video recordings, DVDs/CDs, transcripts, data, etc.) confidential by not discussing or sharing this information verbally or in any format with anyone other than the principal investigator of this study;

2. Ensure the security of research information (e.g. audio or video recordings, DVDs/CDs, transcripts, data, etc.) while it is in my possession. This includes:

- Using closed headphones when transcribing audio taped interviews; Keeping all transcript documents and digitized interviews on a password protected computer with password-protected files; Closing any transcription programs and documents when temporarily away from the computer; Keeping any printed transcripts in a secure location such as a locked file cabinet; Permanently deleting any digital communication containing the data.

3. Not make copies of research information (e.g. audio or video recordings, DVDs/CDs, transcripts, data, etc.) unless specifically instructed to do so by the principal investigator;

4. Give all research information (e.g. audio or video recordings, DVDs/CDs, transcripts, data, etc.) and research participant information, back to the principal investigator upon completion of my duties as a transcriber/peer coder;

5. After discussing it with the principal investigator, erase or destroy all research information (e.g. audio or video recordings, DVDs/CDs, transcripts, data, etc.) that cannot be returned to the principal investigator upon completion of my duties as a transcriber/peer coder.

Name of Transcriber/Peer Coder:

_____

Title of Research Study: Child Welfare Workers Perception of *The Effective Black Parenting Program*: A Case Study

Name of Principal Investigator: Kharmynn M. Bullock

By signing this form I acknowledge that I have reviewed, understand, and agree to adhere to the expectations for a transcriber/peer coder described above. I agree to maintain confidentiality while performing my duties as a transcriber/peer coder and recognize that failure to comply with these expectations may result in disciplinary action.

_____ _____

Signature of Transcriber/Peer Coder Date

Print Name

_____