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## We Can Do Better: Evaluating an Intervention Remediating Caseworkers' Negative Racial Bias towards African American Families Involved in Child Welfare

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LOYOLA UNIVERSITY CHICAGO

WE CAN DO BETTER:

EVALUATING AN INTERVENTION REMEDYING CASEWORKERS' NEGATIVE RACIAL  
BIAS TOWARD AFRICAN AMERICAN FAMILIES INVOLVED IN CHILD WELFARE

A DISSERTATION SUBMITTED TO  
THE FACULTY OF THE GRADUATE SCHOOL  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

PROGRAM IN SOCIAL WORK

BY

ADRIANNE M. CRAWFORD FLETCHER

CHICAGO, ILLINOIS

MAY 2017

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For the Black mothers, fathers and children  
who have been separated one from another.  
The Maafa must end.

We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

James 5:11

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## ABSTRACT

Given that U.S. history documents the severing of African-American family ties by isolating parents from each other and their children under slavery, it is imperative that the child welfare system be free of any echoes of that holocaust. Yet many scholars and practitioners who lament negative racial attitude, both implicit and explicit, may continue to contribute to the over- representation of African-American children in the U.S. child welfare system. This study proposes to examine a subcategory of practitioner attitudes, those about the caregivers' race, and how those attitudes can be altered through a reflective educational experience. Drawing from pre-existing research about how social work practitioners' beliefs, attitudes and perceptions are factors in decision-making (Belsky, 1991; Benbenishty, Osmo & Gold, 2003; Gambrill, 2005; Portwood, 1998; Ards, Myers, Ray, Kim, Monroe, & Arteaga, 2012), and attitudinal theory in particular (Fishbein & Ajzen, 1975), this study will expand existing theory and contribute to improving child welfare practice. The Solomon Four-Group Design will be utilized to examine the effect of the intervention, *Knowing Your Lens: Awareness Training*<sup>1</sup> (KYLAT), on an anticipated 240 social work practitioners' individual racial attitude. The Color Blind Racial Attitudes Scale (CoBRAS) will measure racialized attitudes during pre and posttests. The findings of this study have policy, practice, and educational implications and can point towards

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<sup>1</sup> Knowing Your Lens: Awareness Training created by Adrienne M. Crawford Fletcher, LCSW, PhD Candidate & Diversity Trainer. Description in Appendix D

ways to reduce negative implicit and explicit bias in decision-making with African American families who remain disproportionately represented in the child welfare system.

## CHAPTER ONE

### INTRODUCTION AND PURPOSE

This study addresses a key question about social services and the understanding of how to ameliorate racial bias and prejudice: Can an educational program for child welfare service providers decrease their racially-based biases, and increase their understanding of the race-based lenses they use in evaluating families in child welfare decision-making. Decisions about children's welfare when families come to the attention of authorities for charges of abuse or neglect are complex and influenced by multiple factors. Scholars have posited that when decision makers face competing demands of either keeping a child within the biological home or removing a child "...professional judgment, values and attitudes tilt the balance" (Davidson-Arad & Benbenishty, 2010, p. 109). In particular, racial beliefs have been found to impact the decision to report neglect (Ards, Myers, Ray, Kim, Monroe & Arteaga, 2012), and many others have suspected that negative racial bias towards caregivers may play a role in the disproportional overrepresentation of children of color in child welfare populations (Curtis & Denby, 2011; Dettlaff & Rycraft, 2010; Johnson, Antle & Barbee, 2009; Hill, 2006, 2007; Roberts, 2005, 2014). Perry & Tate-Manning (2006) affirm the need for social work practitioners to become aware of the attitudes, values and perceptions, which influence their assessments and are hidden drivers influencing culturally competent practice.

### **Context and Theoretical Base: Race and Attitude Theory**

According to attitudinal theory, intentions, which determine behaviors, are born from an individual's beliefs, values and attitudes (Fishbein & Ajzen, 1975). Additionally, an individual's tendency to evaluate another individual or situation with favor or disfavor also stems from attitude (Eagly and Chaiken, 2007; Schuman, 1995). Bonilla-Silva & Embrick (2007) add to our understanding of attitude as they contend that specific perceptions, feelings and emotions, particularly regarding matters of race, are incubated during the socialization process created by segregation and isolation from minority individuals. Further, they propose that these same feelings and emotions toward race are informed by the larger social structure within the United States. D'Angelo (2007) takes us one step further asserting that attitudes are a key in determining an individual's behavior. The influence of beliefs, values and attitude are of particular importance to the work in which social workers involve themselves in on a daily basis. So then, it is imperative that social work practitioners give attention to these matters, which can lie hidden at the core of the self but which have profound implications for the quality of their practice and for the welfare of those they serve.

According to ACTION for Child Protection (2006), social workers use the essence of themselves—their values, attitudes and beliefs—in information gathering to determine if child abuse allegations meet statutory guidelines. Hence, attitudes are integral to social work practitioners' work-related behaviors, including decision-making. Belsky (1991) as stated in (Davidson-Arad & Benbenishty, 2010, p. 109) posits "scholars have repeatedly pointed out that both the notion of what constitutes abuse and neglect and the decisions made are informed by individual, professional social perceptions." The research described here is built upon a set of



multi-disciplinary theories, which provide consideration for macro, mezzo and micro levels of social work practice. An important starting point is that race itself is a sociological, not a genetic construct. In other words, persons who appears to be of different races can be more genetically similar than individuals who appear to be from the same race (Lewontin, Rose & Kamin, 1984). Put differently, race is not genetically-based it is a category developed and carried on only through social interactions. Accordingly, theories about racism and prejudice need to address the social interactions that perpetuate those problems.

Critical Ecological Systems Theory stemming from social work provides a perspective for understanding macro-level systems, as does the Theory of Oppression posited by Feagin (2006) a sociologist. Critical Social Theory (Mullaly, 2010) provides a firm foundation for this research to think about mezzo-level systems. Lastly, Attitudinal Theory (Fishbein & Ajzen, 1975) allows this research to consider the impact on micro-level work. Any interventions must touch on all levels of the system, macro (policy), mezzo (institutional), and micro (practice). This research is aimed at helping frontline social workers gain an awareness of the ‘essence of themselves’, their—values, attitudes, beliefs—as they practice with African-American children and families, with the future intent of building similar interventions that influence child welfare policies and eventually the child welfare institution.

This research will adopt the structural definition of prejudice and racism as conceived by Bonilla-Silva’s 1997 work, which examines and takes into account the theoretical perspectives proposed by many scholars including orthodox Marxists, Cox (1948); Perlo (1975); and Szymanski (1981), and neo-Marxists Solomos (1986), (1989), and theorists from other genres including Benedict (1945); Fanon (1967); Schaefer (1990); and Omi and Winant (1994).

Bonilla-Silva and Embrick (2007) regard racism as a structural issue: values and practices of discrimination, cruelty, and neglect that are carried out at institutional levels. Prejudice, by contrast, is a psychological experience that motivates racist practices.

According to Fanon (1967) neither racism nor prejudices are psychological flaws or mental quirks exhibited incidentally by individuals within a society. Benedict (1945) states, racism is the “dogma that one ethnic group is condemned by nature to congenital inferiority and another group is destined to congenital superiority” (p. 87). Omi and Winant’s (1994) contribution proposes that race is formed by sociological relationships that shape the social life and identity of individuals within a society on both the micro and macro levels. Individuals within the society are also classed and gendered. Schafer (1990) defines racism as “...a doctrine of racial supremacy that one race is superior” (p. 16), as well as “negative attitudes toward an entire group of people” (p. 53). Bonilla-Silva (1997) concludes, after thorough examination of these theoretical perspectives, that racism and prejudice are more than simple ideology. They are in fact a crystallization of racial notions and stereotypes systemically organized around the inflexible hierarchical relationships between races (Bonilla-Silva, 1997).

Several researchers, authors and historians have judiciously teased out the phenomenon of hierarchy, inequality and oppression within the child welfare system. In their historic work *Children of the Storm: Black Children and American Child Welfare*, Billingsley & Giovannoni (1972) proposed the concept of Attitudinal Racism, which exists when one racial group believes and behaves on the assumption that another racial group is inferior, similar to Benedict’s (1945) proposition.

Further, Feagin (2006) stands in agreement with Sue, Carter, Casa, Fouad, Ivey, Jensen, LaFromboise, Manese, Ponterotto and Vazquez-Nutall (1998), proposing that racialized attitudes are pervasive, and are foundational to life in the United States. Sue et al. (1998) further propose that White Americans are socialized into racist attitudes, beliefs, and behaviors. Meyers (2000) suggests that there is a particular focus on negative stereotypes about African-Americans. As a resultant consequence of pervasiveness negative racialized attitude it is difficult to image a child welfare system that is untainted by such notions.

Extrapolating from the works of Billingsley and Giovannoni (1972), DuBois (1967), Young (1990), Sue et al. (1998), Myers (2000), and others, this research proposes that all Americans including, well-intentioned White, and non-White social workers, are unwittingly socialized into negative biases, stereotypes, racist attitudes, beliefs, and behaviors. As a result, the ‘essences of ourselves’— our values, attitudes and beliefs—become racialized, as do resultant behaviors, leading to dis-favorable decisions for non-White families and children, bringing about negative and disparate care from the child welfare system, a dominant American social institution.

If racist attitudes have been so pervasive for so long, can they be remedied? Studies suggest they can. Webb and Sergison (2003), Redd, Suggs, Gibbons, Muhammad, McDonald & Bell (2005), Miller & Ward (2008), and Johnson, Antle and Barbee (2009) conducted significant studies on social workers, and Loya’s (2011) research studied racial attitudes of social work students. These studies address the importance of awareness of personal bias as a means of thwarting bias in working with non-White individuals.

Webb & Sergison (2003) research evaluated the Equal Rights Equal Access pack training

module. This training was initiated to improve the health services that ill and disabled Black children were receiving in UK in Huddersfield. This training provided an opportunity for 92 participants to explore their own racial attitudes, to come to terms with their own cultural conditioning, and lastly to gain an understanding of the impact that racism has on services. The participants were doctors, nurses, therapists, teachers, support staff, and social services workers. 75% said the training met their needs. Most participants, 99% said the course outcomes were achieved for them, and 96% agreed that the course helped with cultural understanding, and were satisfied with the amount of practical information received. The training was provided in small groups, and was facilitated by trainers who not only understood the concepts of anti-discrimination, but were also able to create an environment that was safe enough for the exploration of emotive issues (Webb & Sergison, 2003).

In 2005 Redd, Suggs, Gibbons, Muhammad, McDonald and Bell conducted a study, which sought to reduce the number of African-American children entering the child welfare system in McLean County. Under the direction of the Community Mental Health Council, Inc. the Illinois Department of Children and Family Services undertook corrective actions in the areas of *recruitment* (recruited non-White staff), *improvement of social skills* (taught best practices in supervision and interaction with parents and in the use of automated child welfare information system), *provision of refresher training* on the use of the Child Endangerment Risk Assessment Protocol and lastly *provision internal and external quality assurance reviews* of corrective action activities. Two years after the conclusion of Redd's et al. (2000) intervention the number of African-American children removed from their homes decreased from 24.1 per 1,000 to 11.1 per 1,000 (Redd, et.al, 2005)!

The 15-month study conducted with Casey Family Programs and Miller & Ward (2008) included 13 public child welfare jurisdictions along with 99 individuals proved substantial in influencing social work practitioner racialized attitude. Participants in this 2005 study utilized the “Breakthrough Series Collaborative (BSC) on Reducing Disproportionality and Disparate Outcomes for Children of Color in the Child Welfare System” (Miller and Ward, 2008, p. 213). The BSC incorporated an analysis of structural racism and potential system bias. Specifically, participating jurisdictions were challenged to “target institutional and practice biases in order to improve outcomes for children and families of color” (p. 213). The majority of participants (96%) reported that their own personal awareness of disproportionality increased along with an increased understanding of the contribution of structural and institutional racism in the child welfare system.

Johnson, Antle and Barbee’s (2009) substantive research addressed the need to evaluate a cultural competence/anti-racism training designed to address disproportionality. The study was completed in two mid-sized counties in a mid-western state. Child welfare service providers completed the anti-racism training, Undoing Racism, created by The People’s Institute. The specific purpose of their study was “to evaluate the effectiveness of the Undoing Racism training in impacting participants’ knowledge about racism, attitudes towards race, professional practice, and personal relationships” (p. 690). The training satisfaction scale was used in the post-training evaluation questionnaire, and attitudes toward race/racism were measured in both the pre-and post-training questionnaire through the use of the Color Blind Racial Attitudes Scale (CoBRAS). Not only were participants satisfied with the study as indicated by the post-training evaluation questionnaire, they also demonstrated an increase in their knowledge about race, racism and

racial dynamics. Specifically, post-training CoBRAS scores indicated a decrease in color-blind racial attitudes, signifying an improvement in racial awareness. Further, the results of this study show that racial attitudes of participants can be influenced in a relatively short amount of time (2.5 days) (Johnson, Antle & Barbee, 2009, p. 694).

This study builds on that tradition of belief that education and communication can forge a path through even the seemingly intractable thickets of societal, institutional and individual racism as the research above suggests. The purpose of this quasi-experimental study is to examine whether social work practitioners' negatively racialized implicit attitude toward African Americans can come into awareness and potentially increase culturally competent practice, and thereby decision making, specifically with African-American families who come to the attention of child welfare authorities for charges of maltreatment as a result of the experimental intervention Knowing Your Lens: Awareness Training (KYLAT).

Building on the works of Webb & Sergison (2003), Johnson et al., (2009), Miller & Ward (2008) and Redd et al., (2005), this study makes it possible to contribute to models of how to effectively change racialized negative implicit and explicit attitudes. For instance, if segregation and isolation contribute to prejudice and racism as Bonilla-Silva & Embrick (2007) suggest, does dialogue between persons of different races reduce prejudice and racism? If lack of self-reflectiveness and awareness of one's own cultural heritage and values is associated with prejudice and racism as Perry & Tate-Manning (2006) propose, will promoting self-awareness of one's culture and values reduce these attitudes and behaviors?

## Problem Statement

Non-White children remain disproportionately represented in the United States foster care system (Summers & Wood 2013). “In most states, there are higher proportions of African American/Black and Native American children in foster care than in the general child population” (p. 1). Summers and Wood (2013) further report that Hispanic children are also over-represented in the foster care system in some states. Over the last 12 years some states have decreased their disproportionality rate, while others have seen slight increases or decreases (Summers & Wood, 2013).

Racial beliefs have been found to impact the decision to report neglect. Ards et al. (2012) and many have suspected that racial bias akin to profiling may play a role in the disproportional overrepresentation of children of color in child welfare populations. This study proposes to examine the usefulness of an intervention, utilizing a reflective educational experience, which seeks to bring caseworkers’ negative racialized implicit attitude towards African-Americans into awareness, thereby influencing their work with African American families involved in child welfare.

Specifically, this study will expand understanding of how an educational seminar approach can be effective in raising awareness of racial issues including privilege, institutional racism and blatant racial issues. Building on Freire’s (2000) concept of *conscientization*, which is the process of developing a critical awareness through reflection and action, this work is harmonious with the works of Johnson, Antle & Barbee’s (2009), Miller & Ward (2008), Redd et al. (2005), and Webb & Sergison (2003) who stressed the importance of ‘awareness’ in their educational interventions. The assumption is that an increase in awareness of implicit and or

attitudes will occur as a result of a dialogue about issues of race, culture and cultural injustices, thereby not only influencing caseworkers' ability to practice competently with African-American parents and children, but also influencing child welfare decision-making.

### **Significance of Study**

#### **Impact of Negative Racialized Attitude (Prejudice) on Child Welfare Decision-Making**

Historically, the African-American family as a cohesive and viable unit has not been recognized as valuable and worthy of preservation since the institution of slavery. The datum that enslaved African women and men could and did routinely see their children 'sold-off', has perhaps found a parallel expression under current welfare policy through the permanent severing of African-American parental rights.

According to Summers & Wood (2013), the percentage of African American children in out-of-home placement is approximately 27.5%, while their percentage in the United States population is 14.0%, nearly half the rate of their presence in foster care. Native American children make up 1.0 % of the total United States child population and have an out-of-home placement rate of 2.0 %, twice their population rate. Comparatively, the total percentage of White children in the United States population is 52.0%, and have an out-of-home placement percentage of 41.0%, much lower than their overall population percentage (Summers & Wood 2013). Summers & Wood (2013) further state, "At present, African American children are overrepresented in the foster care system at a rate that is twice their rate in the general population..." (p. 7). Further, "...the over representation of African American children occurs in nearly every state..." (p. 7).



The resultant consequences of removing large numbers of African-American children from their homes, as denoted in the percentages above, include severe individual and ever increasing social costs. According to the Annie E. Casey Foundation (2002), there are often multiple foster placements, fewer services and inadequate adult social connections for African-American children. Additionally, Ahrens, DuBois, Garrison, Spencer, Richardson & Lozano (2011) state, in general, “Youth in foster care are at high risk of having poor adult outcomes in terms of education attainment, employment, homelessness, mental and physical health and delinquent and risky health behavior compared to the general population of their peers” (p. 1). In support of the Annie E. Casey Foundation and Ahrens et al., Dorothy Roberts (2002), further posits, “The disproportionate removal of individual Black children from their homes has a detrimental impact on the status of Blacks as a group” decreasing their sense of personal and community identity in conjunction with their collective economic and political strength (p. 237). Roberts conclusively states, “Removing children from their homes is perhaps the most severe government intrusion into the lives of its citizens,” (p. 17).

### **The Importance of Improving Theoretical Models for Reducing Prejudice**

Lastly, as the literature indicates, racialized attitudes influence social worker decision-making, but few studies focus on interventions that bring racialized attitudes into critical awareness (Belsky, 1991; Portwood, 1998). Portwood (1998) specifically states that the “characteristics and experiences” of social work practitioners making assessments should be empirically researched (p. 439). Loya’s (2011) research with Bachelor and Master’s level social work students suggests that social work practitioners who score high on the CoBRAS may well have a distorted and faulty observation of children and families of color who enter the child

welfare system. Further, social workers' awareness of their own personal cultural and values may lead to improved behaviors and perceptions of families of color (Perry & Tate-Manning, 2006).

In summary, Dettlaff & Rycraft (2008) suggest that unconscious attitudes experienced as bias [racialized attitude] among workers in fact, "presents a significant barrier to maintaining children in their homes" (p. 53). Hence, mandating awareness training, just as ethics and other competency trainings pertinent to social work are required has the potential to influence work with non-White families specifically, and all families in general. Hence, this study, which seeks to bring racialized attitude into critical awareness, has the potential to influence the current rate of disproportionality within the child welfare system and specifically within the state of Wisconsin, which along with Wyoming and Utah have the highest disproportionality rates of all fifty states (Summers & Wood, 2013).

Table 1. Percentage of African American children in care

STATE	Percentage of African-Americans in total population	Percentage of African-American children in care
Wisconsin	8.6	35.0
Utah	1.2	5.0
Wyoming	1.0	4.5

Additionally, Wisconsin has the disheartening distinction of earning the worst child well-being outcomes for non-White children within the United States as reported by the Annie E. Casey Foundation's (2014) study *Race for Results*. The twelve measures used to determine well-being in Casey's study include:

- Babies born at low birth weight
- Children aged 3-5 enrolled in nursery school, pre-school or kindergarten
- Fourth graders who scored at or above proficient in reading
- Eighth graders who scored at or above proficient in math
- Females aged 15-19 who delayed childbearing until adulthood
- High school students who graduated on time
- Young adults aged 19-26 who are working or are in school
- Young adults aged 25-29 who have completed an associate's degree or higher
- Children who live in two parent families
- Children who live in households at or above 200% of poverty
- Children who live in low-poverty areas (poverty < 20%) (Casey, 2014, p. 8)

### **Research Question and Hypothesis**

This research will focus on the impact of an attitude awareness training intended to bring social work practitioner 's negatively racialized attitudes toward African American families involved in the child welfare system into awareness.

The following research questions and hypotheses have been derived from the literature in the area of social work practitioner racialized attitudes—beliefs and perceptions. There will be a more detailed discussion in chapter 3.

- Does the experimental intervention KYLAT bring social work practitioners' negatively racialized attitudes—beliefs and perceptions—in the areas of racial privilege, institutional racism and blatant racial issues toward African American into awareness thereby

influencing negatively racialized attitudes toward African American families charged with maltreatment?

- Do the social work practitioners who do and do not receive the experimental intervention KYLAT, or not receive different posttest CoBRAS scores?

### **Research Hypothesis**

Improved CoBRAS scores will correlate with the experimental intervention KYLAT at .5 level of significance indicating an increase in awareness of social work practitioner racialized attitude—beliefs and perceptions in the areas of racial privilege, institutional racism and blatant racial issues thereby influencing negatively racialized attitudes toward African American families charged with maltreatment.

### **Null Hypothesis**

CoBRAS scores will not correlate with the experimental intervention KYLAT indicating no change in social work practitioner's racialized attitudes—beliefs and perceptions in the areas of racial privilege, institutional racism and blatant racial issues thereby influencing negatively racialized attitudes toward African American families charged with maltreatment.

## CHAPTER TWO

### REVIEW OF THE LITERATURE

#### **Decision Making in Perspective**

*Decision Making* is the cognitive process of reaching a decision (Dictionary.com). The two mistakes workers tend to make include either not removing children when they should be removed, or removing children that should not be removed (Schuerman, Rossi, & Budde, 1999). Removing children that should not be removed away from their biological home may be due to the simplification of information through the use of heuristics. According to Tversky and Kahneman (1974), heuristics, from a psychological perspective are simple rules which individuals use to make decisions and form judgments. Negative racial attitudes influence heuristics and therefore can skew decision-making. According to these same authors, heuristics and biases may influence judgment and decision-making under uncertainty. Specifically, the *representativeness* heuristic, a short cut to decision making which relies on past experience may influence judgment when a decision is being made. Relying on this heuristic has the potential to lead to serious and erroneous errors according to Tversky and Kahneman (1974). Hence, the representativeness heuristic when unwittingly utilized by caseworkers may lead them to believe that individuals with similar physical characteristics, who share a community, dialect and clothing preferences, will behave in similar fashion. For example, not all African-American parents accused of maltreatment, experiencing unemployment, receiving assistance from the Supplemental Nutrition Assistance Program (SNAP), Temporary Assistance for Needy Families

(TANF), and the Housing First Voucher Programs, are guilty of maltreatment simply because they share these similarities with a neighbor whose child maltreatment case was substantiated. Under conditions of risk, well-intended social workers, may unconsciously seek to simplify information by way of the representativeness heuristic. As this heuristic can be racially driven, it may lead to the decision to remove a child from his or her biological home.

*Availability*, another heuristic proposed by Tversky and Kahneman (1974), which is utilized in decision-making is based on the ease with which instances of a specific occurrence come to mind better and faster. A racially-driven example of the negative utility of this heuristic occurs when numerous instances of African-American children in care come to mind faster and clearer than instances of other children in care. Based on the ease in which these instances come to mind the decision to remove an African-American child from his/her biological home is made.

Representativeness and Availability heuristics potentially play a role in the simplification of information and by extension decision making. Often decisions which social workers must make involve the questions of risk, further, these decisions are made under uncertainty.

Decision-making is a core function of social workers.

### **Decision Making in Child Welfare**

Schuerman, Rossi & Budde (1999) rightfully posit that the hallmark of equitable decision-making is consistency. However, decision-making in child welfare is characterized by low reliability, with different workers making different decisions when presented with the same information (Ards et al., 2012; Lindsey 1992; Rose & Meezan 1996; Banach 1998; Ruscio 1998; Schuerman, Rossi & Budde, 1999; Gold, Benbenishty & Osmo, 2001). Personal reasons like worker bias, attitude and beliefs influence the ‘use of self’ in decision-making and contribute to why workers draw different conclusions when presented with the same data (ACTION for Child

Protection, 2006; Davidson-Arad & Benbenishty, 2010). Further, heuristics may play a role in why workers draw similar conclusions about African-American parents who come to the attention of child welfare authorities under allegations of maltreatment. According to Schwartz & Robinson (1991), the attitudes and beliefs of social workers characterize how they view the problems their clients' experience. Further, Meyer (1983) previously proposed that attitudes and beliefs held by social workers influence how they address client problems. Lastly, Rehner, Ishee, Salloum, & Velasquez (1997) believe social worker attitude influences the quality of service delivery.

In summary, Gambrill (2005) posits that decision-making is at the heart of social work practice with children and families. Of greater concern is that understanding that the decision-making process is driven by racialized attitudes, including heuristics. Hence, the examination of racialized attitudes and the effects of an intervention that seeks to bring those same attitudes into awareness have the potential to improve culturally competent practice, and thereby affect decision-making especially when working with non-White children and families.

### **Implicit Attitude [Racialized Attitude] Within Child Welfare**

Similar to Tversky & Kahneman's (1974) explanation and utilization of heuristics, Marsh (2009) helps us to understand the sophistication of brain functioning by explaining the formation of mental maps or schemas, which allow for the automatic processing of information. This includes information about people, things, activities and situations. By example, once bike riding is mastered, a schema or mental map is developed, which tells us how to sit, balance, pedal and steer a bike automatically. Similarly, schemas or mental maps about people develop over time through day-to-day experiences and interactions with individuals, community members, schooling, groups, institutions, social media, commercialism, and terminology.

Bourdieu's (1984) proposition of the concept of habitus, which suggests that individuals living in a group setting develop socially acquired tendencies and view the world in the same way, helps us to understand how social interactions help us to form mental maps about people. Specifically, the concept of habitus, according to Bourdieu (1984) orients a group member's actions. Bonilla-Silva (2003) expanded upon Bourdieu's (1984) idea of habitus by adding a radicalized component. He submits that uninterrupted socialization to one's own group conditions one to "racial tastes, perceptions, feelings, and emotions and their views on racial matters," (Bonilla-Silva, 2003, p. 104). Hence, specific associations created as a result of these early and continuous experiences influence how individuals think, feel, see and react to other individuals and the world around them. Favorable or unfavorable feelings, thoughts and actions are unwittingly targeted toward specific "social objects" (Greenwald and Banaji, 1995, p. 3).

Of particular importance to social work practice, are the mental maps formed about people and communities, and how they are function unsuspectingly outside of a worker's awareness, they're implicit. March (2009) states, "we don't even know it is there (p.17). Siegel (2001) further bolsters our stance on the influence of implicit attitude by way of "mindsight". The concept "mindsight" posited by Seigel (2001) refers to the representational process that allows our brain to create images of the minds of others. According to Seigel (2001) "the basic elements of mind that are "seen" can include thoughts, feelings, perceptions, beliefs, attitudes, intentions, and memories, (p. 82). The capacity to create images of the minds of others develops during the formative years, and is further enriched as one matures. The concept of "mindsight" suggests that individuals, including social work practitioners, of course, unwittingly participate in this representational process and make assumptions about the thoughts, feelings, perceptions,



beliefs, attitudes, intentions, and memories of others, particularly African-American families based on experiences during formative years through adulthood.

In summary, Analyst and Object Relations theorist, D.W. Winnicott (1958) asserts; our unconscious or hidden world of relationships is quite different, and in many ways more powerful and compelling than our external world of interactions and relationships. For these reasons, raising awareness of unconscious/implicit attitude manifest in the forms of mental maps and heuristics, and their influence on culturally competent social work and thereby decision-making is imperative.

### **Social Work Practitioners' Racialized Attitudes**

As social workers attend to the environmental forces that create and contribute to problems of living for the client populations they serve just as the NASW Code of Ethics dictates, this research proposes that they must also become critically aware of the invisible, yet tangible attitudes that drive their decision-making behaviors. Hasenfeld (2010) asserts that attitudes become a part of the “invisible hand” that controls the behaviors and actions of not only the overall institution, but also its workers (p.13). “Personal belief systems of the workers play a significant role in operationalizing the service technologies and, particularly, in shaping client-staff relations” (Hasenfeld, 2010, p. 103). Typically, the same personal belief systems, perceptions and rationalizations exist among staff members as a group, as their background, training and life experiences are similar. This phenomenon echoes the work of Bourdieu (1984) and Bonilla-Silva (2003) regarding the concept of habitus. According to Bonilla-Silva & Embrick (2007) White habitus has significant political and social implications. One implication is the creation of ‘group belonging’ coupled with negative views about non-whites. Perceptions and prejudices about non-whites, specifically African-Americans become intractably entrenched.

This fits a pattern of ethnic and racially-based prejudice in many societies, in which segregated and exclusive living appears to promote fear among persons of different ethnic and racial groups (Myers, 2000).

As well intentioned social work practitioners it is difficult to come to grips with the fact that racism and bias may exist on a personal level as a result of segregated living, and easier to believe that biases have been eradicated. Bonilla-Silva, Forman, Lewis & Embrick's (2003) research indicated that most white individuals believe that racism and discrimination has all but disappeared since the 1960s. They further believe that they are color-blind, responding to people of color without seeing their color. Nicholas Kristof, a columnist for The New York Times, wrote an Op-Ed after the death of Michael Brown in Ferguson, MO. in August of 2014. Lending support to Bonilla-Silva et al. (2003), Kristof noted in his article that many white Americans feel race is getting more attention that it deserves. Kristof further reported that a plurality of whites believe that anti-white racism is a bigger problem than anti-black racism. Kristof then provided a litany of reasons race relations deserve more attention not less. He delineates:

- The net worth of the average black household in the United States is \$6,314, compared with \$110,500 for the average white household, according to 2011 census data.
- The black-white income gap is roughly 40 percent greater today than it was in 1967.
- A black boy born today in the United States has a life expectancy five years shorter than that of a white boy.
- Black students are significantly less likely to attend schools offering advanced math and science courses than white students. They are three times as likely to be suspended and expelled, setting them up for educational failure.
- Because of the catastrophic experiment in mass incarceration, black men in their 20s

without a high school diploma are more likely to be incarcerated today

(Kristof, 2014)

Kristof called for "...a wrenching, soul-searching excavation of our national soul, and the first step is to acknowledge that the central race challenge in America today is not the suffering of whites" (Kristoff, 2014).

To summarize, Loya (2011) indicates that 85% of licensed social workers self-identify as White Non-Hispanic. As they share a myriad of similarities, including assumptions and belief systems, these concepts become the watermark, and consciously, and unconsciously coordinate to infuse the intrinsic values of White Americans into human service institutions creating a racialized work environment.

### **Social Work Racialized Institutional Attitude**

According to Billingsley and Giovannoni (1972) the mildest form of racism is individual; however, at the other extreme is institutional racism. Reified when organizations of society fail to serve all racial and ethnic groups with favor and equality, institutional racism, is manifest in virtually every social institution within the U.S. Roberts (2002, 2014), and Hill (2006, 2007) have long spoken out about the institutional racism within the child welfare system. Human rights watch has cited the United States for the notorious institutional racism of the criminal justice system (Human Rights Watch, 2000). Case (2000) cites the United States' admission and intention to attend to institutional racism within the educational system in *Not Separate but not equal: Education in the United States*. Further, Skiba (2000) reports that African-American students are more likely, than their white peers, to be suspended, expelled or arrested from school for the similar offenses. Institutional racism is cited in Washington's (2008) *Medical Apartheid*, which chronicles the history of medical experimentation on African-Americans from

the birth of this county to present times, reveals the roots of current African-American health deficit.

Sadly, the social work profession has not been immune to racism. In fact, in 1968 the incipient National Association of Black Social Workers had to stage a massive walk-out from a meeting of the National Association for Social Welfare because social workers were perpetrating and unaware of their racist biases ([http://www.abswphila.org/index.php?p=1\\_2\\_Philadelphia-Chapter-History](http://www.abswphila.org/index.php?p=1_2_Philadelphia-Chapter-History)). McMahon and Allen-Meares (1992) conclude, as an institution “Social work operates within a racist society and, like other services that target minority populations social work is open to charges of racism” (p. 533). Mullaly (2010) likewise maintains that social work practitioners naively function within modern day political and social structures fraught with vestiges of the past “...still dominated by a particular group—bourgeois, Christian, heterosexual males of European origin...” (p. 24). Further, human service organizations primarily reflect and reinforce the assumptions, views, needs, values, culture and social position of white, heterosexual males (Mullaly, 2010). Hence, well-intentioned social work professionals may well unconsciously coordinate their actions and attitudes to comply with the standards, expectations and rules which fall in line with White American social structures (Hick & Furlotte, 2009).

### **Child Abuse, Foster Care & Disproportionality**

One of the resultant consequences of years of unconscious coordination with dominating social structures and unrecognized biases is the phenomenon of disproportionality within the foster care system. Disproportionality is defined as the unequal proportion of children of a specific race/ethnicity in the child welfare system (Hill, 2006). This unequal proportion is specifically characterized by the percentage of children of color in the child welfare system as compared to their percentage in the overall population.

Over 700,000 children were confirmed victims of maltreatment in 2011 (U.S Department of health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families and Children's Bureau, 2008-2011). Further, incidences of maltreatment were found to be higher among Black, Hispanic and Alaskan Native/American Indian children in several states (U.S Department of health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families and Children's Bureau, 2008-2011). Disproportionate representation was found in 32 states for Black children victims, in 17 states for Alaska Native/ American Indian child victims, and 10 states for mixed race children victims (U.S Department of health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families and Children's Bureau, 2008-2011). Further, U.S Department of health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families and Children's Bureau (2008-2011) report that approximately 407,00 children were in foster care at the end of 2011.

Additionally, a disproportionate representation of African-American child victims in foster care was found in 32 states, while Alaska Native/American Indian child victims in foster care were found in 17 states and mixed-race child victims in foster care were found to be disproportionately represented in 20 states. There were no States in which the percentage of White child victims significantly exceeded the percentage of these children in the State's population" (U.S Department of health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families and Children's Bureau, 2004-2007, p. 20).

### **Components of Interventions (Anti-Racism, Self-reflective, Educational, Peace-making)**

Many scholars from Freire to researchers with the Annie E. Casey Foundation have emphasized that racist beliefs can and should be changed through positive interactions. By example, Betty Reardon (1988) proposed and developed a Comprehensive Peace curriculum to move groups and individuals in conflict toward global peace and transformation. Freire (1993) proposed that the oppressor must experience learning and reflective action regarding those they oppress. Bar-Tal (2000) provides a useful framework for reconciliation between groups involved in intractable conflict. His framework proposes that an ethos of peace must be formed to bring about reconciliation. This ethos or attitude of peace is especially important in cases of intractable conflict. Bargal (2004) utilizing Bar-Tal's (2000) framework created Reconciliation-Transformation workshops to address the conflicts between Israeli and Palestinian youth. During the workshops individuals who are in conflict listen to one another, take-in one another's emotions, views, experiences and values in order to build relationships and develop an attitude of peace.

In 2001, Gergen, McNamee and Barrett highlighted a 1989 effort in reconciliation and peacekeeping call *The Public Conversation Project*. This project took opposing members in the abortion conflict on a journey of education and reflexivity by way of transformative dialogue. Transformative dialogue involves relational responsibility, self-expression, affirmation, coordination, reflexivity and the co-creation of new realities" (Gergen, McNamee and Barrett, 2001, p. 704).

According to Myers (2000) prejudicial attitudes are notoriously accompanied by lack of empathy toward those discriminated against. Hence, another element in social processes to reduce racism is increasing empathy for those who have experienced discrimination.

Participants in reconciliation-transformation workshops and transformative dialogue develop emotional intelligence to allow them to experience and express empathy for others, reducing their antagonism. Finally, an essential element is self-awareness of one's own cultural values and privileges (Myer, 2000), coupled with an awareness of the hierarchy, inequality, and oppression imbedded in American society.

Two recent, prominent attitude awareness trainings are *Undoing Racism*<sup>1</sup> created and provided by The People's Institute for Survival and Beyond and the afore mentioned *Knowing Who You Are* provided by Casey Family Programs have emerged as viable awareness raising options. *Undoing Racism*, is based on the principles of learning history, sharing culture, developing leadership, maintaining accountability, networking, analyzing power, gatekeeping, undoing internalized oppression, and identifying and analyzing manifestations of racism (The People's Institute). *Undoing Racism* consisting of presentations, large group discussion and small group action planning, takes place over 2.5 days. The training "is facilitated by three or four trainers from diverse racial, ethnic, and cultural backgrounds" (Johnson, Antle, & Barbee, 2009, p. 690). *Knowing Who You Are* developed by the Casey Family Programs seeks to improve cultural and ethnic awareness of social workers and other adults and professionals in the child welfare system by way of a three-part curriculum. (Casey Family Programs, 2013).

Knowing Your Lens: Awareness Training (KYLAT), the independent variable in this research, is designed for child welfare professionals with decision-making capacity. This

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<sup>1</sup> The People's Institute for Survival and Beyond. Retrieved from: <http://www.pisab.org/>

training focuses on the importance of *reflexivity* (self-awareness) as a means of bringing negative implicit attitude into awareness. Perry and Tate-Manning (2006) theorize that social workers must understand that their own personal and cultural values are hidden drivers, which can enhance or detract from culturally competent practice. This training allows participants to investigate their own identity as well as the identity of those in oppressed and marginalized populations. Participants will also investigate the impact of stereotypes, messages, and social influences on their racial and ethnic identity. Lastly, participants will briefly review data about the impact of institutional racism on various racial and ethnic groups as well as discuss strategies for addressing implicit attitudes in their personal lives, professional lives, within their respective agencies and within society. KYLAT will potentially help social workers to move beyond discussions of diversity and safely grapple with the intractable thicket of racial privilege, institutional racism and blatant racial issues thereby influencing their work with African American families who come to the attention of child welfare authorities in ways that are helpful.

### **The Impact of Education on Racist Beliefs**

There is a dearth of empirically tested research interventions dedicated toward bringing about a change in individual, institutional and systemic bias as noted by Johnson et al. (2009) and Webb and Sergison (2003). An initial critical review of empirically-based educational interventions to reduce bias and racist beliefs suggests the following pedagogical techniques that demonstrate a reduction in bias/prejudice:



Table 2. Pedagogical techniques that demonstrably reduce prejudice

<b>Source</b>	<b>Prejudice Element targeted</b>	<b>Educational Intervention</b>
<b>Undoing Racism</b>	Lack of self-awareness Individual bias Systemic bias	Multi-racial and gendered team. Dialogue, reflection, role-play. Development of common racial definitions
<b>Breakthrough Series Collaborative (BSC)</b>	Institutional bias Practice bias	15-month small-scale tests of change (plan-do-study-act Cycles). Framework for Change
<b>Equal Rights Equal Access (EREA)</b>	Racists behaviors Racists practices	Cultural Competence Training & Anti-Racism Training
<b>Knowing Who You Are</b>	Lack of cultural & ethnic awareness Lack of self-awareness	3-Part Curriculum Part 1—Interaction with foster children/birth families/professionals, etc. via video. Part 2-e-learning Part 3-Face-to-face learning
<b>Preliminary Protective Benchcard</b>	Institutional bias within the court system	The Benchcard requires that the Judge asks him/herself specific questions regarding the family
<b>Crossroads Antiracism Training</b>	Institutional Racism Systemic Racism	Multi-racial and gendered team. History, timeline, common racial definitions

### **Meta-Theoretical Base**

*Realist* philosophy suggests that there is a reality and a truth to know, grasp, and attain. This reality “exists independently of people’s descriptions, and, in particular, of the conditions under which people gain access to it” (Baert, 2005, p. 90). Critical realists like Bhaskar purport

“that we infer what the world must be like from the existence of scientific knowledge” (Baert, 2005, p. 90). Critical realists take the middle ground in that they neither attribute reality solely to entities that are available through observation, nor solely to entities that are accessible through social construction, but to both (Baert, 2005). This research takes a realist stance contending that The United States has a tangible, yet invisible social structure, which can be scientifically known via the study of many social phenomenon including attitudes of prejudice, and practices indicating bias and racism. The attitudes of racial prejudice are expressed through many behaviors, including, micro-aggressions, negative implicit attitudes/bias, person-to-person derogatory racist verbal expressions, and threatening and hostile actions; Institutional racism is expressed in residential and other forms of segregation, and trends of disproportionality in the criminal justice system, the health care system, housing and public child welfare systems.

Social work, psychological and sociological theories discuss why individuals, institutions and societies behave as they do. This research is informed by Attitude Theory (Fishbein & Ajzen, 1975), Critical Social Theory (Mullaly, 2010), Ecological Systems theory (Rothery, 2008), and the Theory of Oppression (Feagin, 2006).

### **Theoretical Base**

#### **Attitudinal Theory (Micro Level)**

Attitudinal theory posited by Fishbein & Ajzen (1975) will give guidance to this research by helping us to view the individual. Attitudinal theory suggests that attitudes are learned and that inclinations to respond in a consistently favorable or unfavorable ways are the result of past experience. By definition attitude is a learned predisposition to respond in a consistently favorable or unfavorable manner toward a given object. Specifically, “A person’s attitude toward and object is based on his salient beliefs about that object,” (Fishbein & Ajzen, 1975, p. 14).

According to Fishbein & Ajzen's (1975) theory, "a person's attitude toward any object is a function of his/her beliefs about the object and the implicit evaluative responses associated with those beliefs" (p. 29). Hence, a social work practitioner's racialized attitude is a learned attitude about the race, which, parenthetically is a social construction. Racialized attitudes, a function of social work practitioner's beliefs, are implicitly expressed by way of tangible behaviors toward families of color.

### **Critical Social Theory (Mezzo Level)**

Critical Social theory provides a useful theoretical base to study child welfare institutions and the workers who operate under their domain. As the name implies, critical theorists "view organizations as exploitative instruments of domination," (Hasenfeld, 2010, p. 46). Critical social theory postulates "social structures favor certain groups in society and oppress others along lines of class, race, gender..." (Mullaly, 2010, p. 5). It further posits that the modern day structures and institutions in which social workers perform their duties are fraught with vestiges from the past. In fact, these same structures continue to be dominated by White, heterosexual males in order to bolster their values, social authority and position (Mullaly, 2010). Not surprising, these values have become internalized within the structure of the institution and have become inherent to the roles, policies and practices of social workers according to Haney (1989) as cited in Mullaly, 2010). Hence, this research proposes that social work practitioners unwittingly function within social institutions that may be "exploitative instrument[s] of domination" (Hasenfeld, 2010, p. 46).

### **Critical Ecological Systems Theory (Macro Level)**

Critical Ecological Systems theory, derived from Ecological Systems theory, a hallmark of social work, accomplishes the task of viewing an individual with needs in light of his or her

environment. Niessen-Weber (1929) as cited in Coady and Lehmann, 2008, p. 96 states, “When a gnat blinks, the universe adjusts itself.” This poignant metaphor signifies that every individual functions in reciprocal relationship with his or her environment and visa-versa. Hence, one cannot assess, ameliorate, or reconcile social ills that plague children, families and adults without taking into account the environment in which they live. People are embedded in their environment and as Rothery (2008) states, the person and environment are “...unceasingly, intricately, thoroughly reciprocally sustaining and shaping one another” (p. 91). Hence in order to understand social workers, their work, their clients and their client’s troubles, both the individual and the environment must be taken into account. This necessitates the demand to take social work practitioner racialized attitude under examination.

Critical Ecological Systems theory provides a lens through which this research will view the influence of the broader base of culture, social structures and society on individuals and their troubles. Rothery (2008) points out that society determines the nature of life in a myriad of ways. White, heterosexual males, dominate American society. As the author of rules and social arrangements, society, via white males, determines who has power and who does not, and who has economic status, and who does not (Rothery, 2008). Critical Ecological Systems theory further proposes that some social arrangements systematically disadvantage specific groups of people impeding their ability to lead safe and productive lives. Sexism, ableism, racism and marginalization are examples of social arrangements commonly wielded and experienced within social institutions

### **Systemic Racism (Macro Level)**

Lastly, the conceptualizations of sociologist and social theorist, Joe Feagin (2006) contribute to this research in addressing racialized attitudes at the macro social work level

alongside Critical Ecological Systems Theory. Feagin, in his 2006 book *Systemic Racism: A Theory of Oppression*, cements the foundations of this country on the oppression of non-white individuals. This oppression was the electrifying flashpoint of systemic racism beginning with the genocide of Native Americans, and then the enslavement of Africans and the systematic maltreatment of Asians. The author notes that racial-inequality is not an unfortunate circumstance of an otherwise healthy society, but rather an integral, but muted part of a society built on white dominance since its inception. Feagin (2006) recalls the writings of Fairlie, a writer who immigrated to the U.S. in the 1960s. Fairlie wanted to see the slave quarters during a tour of Thomas Jefferson's plantation in Virginia. Fairlie, according to Feagin (2006) was dutifully informed that the slave quarters were not a part of the official tour. For so long, Feagin (2006) notes, systemic racism has not been a part of the official tour or discourse, but instead muted and dismissed. Amazingly, this was achieved even with the knowledge that the first 350 years of U.S. history legalized, condoned and celebrated racial segregation. This makes the U.S. distinctive in that it was founded on racial oppression (Feagin, 2006). Additionally, Feagin strongly asserts that systemic racism is broad based with tentacles, which consume the social, the ideological, and the material tenets of all major U.S. social institutions. It is not surprising then to find that the progeny of both the Native Americans and African Americans remain at the center of conflict, and are disproportionately overrepresented in out-of-home placement at the hands of the U. S. child welfare system. The Fairlie example also illustrates that silence about the oppression of non-white persons by white persons has been a dominant aspect of the system of oppression. KYLAT and related educational efforts strive to undo this legacy in part by using education as an antidote to silence.

The above-mentioned theories, Attitudinal, Critical Ecological Systems Theory, Critical Social Theory, and the Theory of Oppression undergird the proposed research by:

- Seeking to simplify the complex phenomena of social work professional racialized attitude.
- Seeking to establish a causal relationship between social work professional racialized attitude and decision-making.
- Aiding in choices about potential instrumentation and interventions.
- Aiding in simplifying the task of selecting outcomes of interventions.
- Protecting against researcher bias/irrational procedures by providing a body of thought ‘outside’ of the researcher.
- Mobilizing social energy (by advocating for large-scale social movements) and encourage an interchange of understanding and bring about political change.
- Increasing the researcher’s cumulative clinical/research development (Walsh, 2006; Mullaly, 2010).

### **Operationalization of Key Constructs**

#### **Theory of Change: The Independent Variable**

In order to effect change, strategies analogous to peace-making, cultural competence/humility and/or cultural awareness trainings should be seen as an “evolving process that depends on self-reflection, self-awareness and acceptance of differences” (Webb and Sergison, 2003, p.291). A key concept of these trainings is the improved understanding of self and others as opposed to an improved knowledge of others. Viewing cultural competence from this perspective brings to light the level of attention and self-reflexivity the professional must

give to her/himself when considering issues of race and culture. The focus on privilege, power and oppression force an active self-assessment and explanation of hidden biases that may well affect practice (Johnson, Antle, & Barbee, 2009, p. 689). Hence, trainings and surveys that deal directly with workers' attitudes and biases (*Knowing Who You Are; Undoing Racism; CoBRAS; Implicit Association Test (IAT); Cultural Competency*) are a "promising strategy" (Johnson et al., 2009, p. 689) that have the potential to transform policy, institutions and practice.

### **Definition of Dependent Variables**

*Social Work Practitioner:* Any certified or licensed social worker or caseworker (intake, ongoing, supervisory) working within a county or state sanctioned child welfare agency, with decision-making capacity with or without an MSW.

*Racialized Attitude:* An assemblage of favorable or unfavorable, internalized, learned beliefs and perceptions toward persons of a specific race/ethnicity.

*Prejudice:* An aversion against a group, and incorrect generalizations of aversion. Prejudice operates on the individual level and on the group level (Pettigrew, 1980; Quillian, 1995). Prejudicial attitudes are notoriously accompanied by lack of empathy for those who experience discrimination (Myers, 2000). One explanation for how this works comes from the research on transformational dialogue, which suggests that promoting contact and empathy appears to reduce animosity towards others who are different (Gergen, MacNamee, & Barrett, 2001).

*Racialized Institutional Attitude:* An assemblage of favorable or unfavorable, internalized, learned beliefs and perceptions expressed by an institution or organization toward

persons of a specific race/ethnicity as denoted by the explicit environment and implicit behaviors.

*Implicit Attitude:* Learned attitudes which function outside of awareness.

*Racism:* Negative behavior towards others which is motivated by prejudice, such as assuming African-American caregivers are more likely to abuse or neglect their children and therefore subjecting them more frequently and with less provocation than their white peers to abuse and neglect reports and assessments.

Prejudicial attitudes are notoriously accompanied by lack of empathy for those who experience discrimination (Myers, 2000). One explanation for how this works comes from the research on transformational dialogue, which suggests that promoting contact and empathy appears to reduce animosity towards others who are different (Gergen, MacNamee, & Barrett, 2001).



## CHAPTER THREE

### RESEARCH METHODS

#### **Introduction**

This section includes a description of the study design, sample characteristics and size, a description of the instrumentation and materials for data collection and analysis, and a discussion of scope and limitations.

#### **Research Design and Approach**

The present investigation utilized a quasi-experimental research design, which allows for the examination of the influence of the experimental intervention Knowing Your Lens Awareness Training (KYLAT) on social worker/caseworker racialized attitude—beliefs, attitudes and perceptions. To measure this influence on four different groups, the Solomon four-group Design was utilized.

Monette, Sullivan and DeJong (2005) note that the Solomon four-group design uses four different comparison groups. The use of four different groups not only allows for the control of internal validity, but also allows the researcher to determine if changes in the dependent variable (CoBRAS) result from some interaction effect between the pretest and the exposure of the experimental intervention KYLAT (independent variable). The first two groups, Experimental Group 1 and Control Group 1, of the Solomon Design allow for the control of internal validity. Further, with Solomon Four-Group Design, Experimental Group 2 is exposed to the stimulus, KYLAT, without being pretested. This allows for the determination of an interaction effect of

receiving both the pretest and the stimulus. Control Group 2 allows for the determination of causality, as well as the determination of the influence of pretesting when the difference between Experimental Group 1 and Control Group 1's posttest scores are compared to the difference between the posttest scores of Experimental Group 2 and Control Group 2. Overall, the Solomon Design enables us to make a more complex assessment of the causes of changes in the dependent variable. This study will quantitatively examine data collected from a pre/posttest of the Colorblind Racial Attitudes scale (CoBRAS).

This research took place in a large mid-western state, which has one of the highest disproportionality rates in the country (Summer & Wood, 2013; Foster, 2012). Social work professionals from four counties in the state were included in the study. According to Bowman, Hofer, O'Rourke, and Read's (2009), and Foster (2012) data northern counties within this state tend to have higher rates of disproportionality, while southern counties within the state have lower rates of disproportionality. Participating counties were from both the northern and southern portions of the state.

### **Instrumentation**

#### **Color Blind Racial Attitudes Survey (CoBRAS)**

The CoBRAS created by Neville, Lilly, Duran, Lee and Browne (2000) is a 20-item, 6—point Likert-type scale ranging from 1 (strongly disagree) to 6 (strongly agree). Neville et al. (2000) completed several studies using the CoBRAS. Study 5 tested the CoBRAS sensitivity to an intervention. Results indicated that CoBRAS scores were sensitive to both “real world and multicultural interventions” (Neville et al., 2000, p. 68). The CoBRAS has three sub-scales which seek to measure unawareness of Racial Privilege (RP), Institutional Discrimination (ID) and Blatant Racial Issues (BRI).

The first subscale, RP, includes the following seven items: (12) White people in the U.S. have certain advantages because of the color of their skin, (6) Race is very important in determining who is successful and who is not, (20) Race plays an important role in who gets sent to prison, (2) Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S., (8) Racial and ethnic minorities do not have the same opportunities as white people in the U. S., (1) Everyone who works hard, no matter what race they are, has an equal chance to become rich, and (15) White people are more to blame for racial discrimination than racial and ethnic minorities. The second subscale, ID, includes the following seven items: (16) Social policies, such as affirmative action, discriminate unfairly against white people, (9) White people in the U. S. are discriminated against because of the color of their skin, (14) English should be the only official language in the U.S., (4) Due to racial discrimination, programs such as affirmative action are necessary to help create equality, (18) Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin, (3) It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American, and (13) Immigrants should try to fit into the culture and values of the U. S. The third subscale BRI includes the following six items: (19) Racial problems in the U.S. are rare, isolated situations, (10) Talking about racial issues causes unnecessary tension, (5) Racism is a major problem in the U.S., (17) It is important for public schools to teach about the history and contributions of racial and ethnic minorities, (11) It is important for political leaders to talk about racism to help work through or solve society's problems, and (7) Racism may have been a problem in the past, it is not an important problem today (Neville et al. 2000). Lastly, items 2, 4, 5, 6, 8, 11, 12, 15, 17, and 20 are reverse scored.

Interestingly, ID and BRI were not sensitive to the educational experience provided by

Neville et al. (2000). Alpha coefficients for the three factors RP, ID and BRI were .91, .86 and .84 respectively (Neville et al., (2000). In this research Alpha coefficients for the three factors RP, ID and BRI were .87, .91 and .92 respectively. Neville et al., (2000) further note that the CoBRAS is reliable and has “initial construct, concurrent, discriminant, and criterion-related validity” (p. 67). During the validation of this instrument statistical analysis proposed that higher scores are associated with the denial of racism and an unawareness of racial privilege, while a lower scores indicate greater awareness of racial dynamics.

In studies of college students and community members the CoBRAS demonstrated acceptable validity and overall Cronbach’s alpha of 0.86 (Neville et al., 2000). This research yielded overall Alpha Coefficients of 0.94.

### **Knowing Your Lens Awareness Training: KYLAT**

KYLAT is a 3.5-4-hour interactive training module couched in the perspective of transformative dialogue. The following provides a breakdown of the function of each section of the training, which is delivered via a power point presentation:

Table 3. Breakdown of KYLAT slides

Slides 1-3	<ul style="list-style-type: none"> <li>• Allow participants to become acquainted with each other.</li> <li>• Allow participants to express their concerns and ask questions about culture, cultural competence, diversity, etc.</li> <li>• Allow participants to become acquainted with the presenter by asking questions.</li> </ul>
Slides 4-6	<ul style="list-style-type: none"> <li>• Allow participants to explore and discuss their own Cultural Intelligence Quotient</li> <li>• Allow participants to explore the reality of race as a myth</li> </ul>
Slides 7-10	<ul style="list-style-type: none"> <li>• Introduce the training module KYLAT</li> </ul>
Slides 11-18	<ul style="list-style-type: none"> <li>• Allow participants think about KYLAT's congruence with social work practices</li> <li>• Discuss objectives, define terms and grapple with assumptions</li> </ul>
Slides 19-21	<ul style="list-style-type: none"> <li>• Provide statistics on real-time issue in social work that have racial/cultural foundations</li> </ul>
Slides 22-27	<ul style="list-style-type: none"> <li>• Allow participants to enter into a discussion about the involuntary influence the U.S social structure.</li> </ul>
Slides 28-40	<ul style="list-style-type: none"> <li>• Allow participants to enter into a discussion about implicit attitude and its influence in the daily work of social workers.</li> </ul>
Slides 41-54	<ul style="list-style-type: none"> <li>• Allow participants to enter into a dialogue about cultural norms, and a cultural competence continuum, and access the culture of the agency.</li> </ul>
Slides 55-57	<ul style="list-style-type: none"> <li>• Allow participants to dialogue about personal, mezzo and macro action steps which mitigate the influence of implicit attitude.</li> <li>• Allow participants closure and a time of debriefing</li> </ul>

### Sampling

This research is a cross-sectional study utilizing a non-probability sample, more specifically, an availability/convenience sample of social workers/case workers with decision-making capacity, employed within the four public county agencies in a large mid-western state.

The anticipated total size of the availability/convenience sample was 240 workers. The sampling content will include social work/case work practitioners with decision-making capacity and the unit of the sample is the individual. Health and Human Services county administrators were approached regarding the need for training in the area of self-awareness, cultural competence/diversity via letter, sent electronically.

### **Participants Selection, Intervention and Administration of COBRAS**

Participants for this study were recruited from two northern county agencies and two southern county agencies in a large Midwestern state. An introductory letter was e-mailed to the agency director of each of the four counties. The letter provided information about the cultural competence training created by this researcher entitled Knowing Your Lens Awareness Training (KYLAT), which seeks to raise self-awareness about racial privilege, discrimination and bias, and potentially influence decision making, particularly with families and children of color. Counties were offered this training at no cost. The introductory letter is included in appendix A. Once the county agreed to participate a letter of cooperation from the county was forwarded to the researcher. Table 3:1 displays the Solomon Four group design.

Table 4. Solomon Four-Group Design

GROUP	PRE-TEST	TREATMENT	POST-TEST
Experimental Group1 Northern County	O	X	O
Control Group 1 Southwestern County	O		O
Experimental Group 2 Northeastern County		X	O
Control Group 2 Southern County			O

When completing research with Experimental Group 1, participants were provided the Informed Consent document. Each participant signed the document and placed it into an envelope that was sealed, and placed in a locked file cabinet in the researcher's office. The participants were then provided with a packet that included the demographic sheet, which requested no identifying information, the pretest CoBRAS, a sheet that stated 'STOP', and lastly the posttest CoBRAS. Participants were instructed to stop after completing the demographic sheet. Participants were then instructed to complete the pretest CoBRAS and stop directly after. Participants were then instructed to put the packet aside in order to participate in the experimental intervention KYLAT. At the completion of the experimental intervention KYLAT the participants were instructed to retrieve their packet in order to complete the posttest CoBRAS. Upon completion of the posttest CoBRAS participants placed their packet into an envelope. The participants were compensated with hot coffee, soda and pastries.

When completing research with Control Group 1, participants were provided the Informed Consent document. Each participant signed the document and placed it into an envelope, which was sealed and placed in a locked file cabinet in the researcher's office. The participants were then provided a packet which included the demographic sheet, which requested no identifying information, the pretest CoBRAS, a sheet that stated "STOP" and lastly, the posttest CoBRAS. Participants were instructed to stop after completing the demographic sheet. Participants were then instructed to complete the pretest CoBRAS and then stop. Participants were then instructed to complete the posttest CoBRAS. Upon completion, the participants placed their packet into an envelope. The participants were compensated with hot coffee, soda and pastries.

When completing research with Experimental Group 2, participants were provided the Informed Consent document. Each participant signed the document and placed it into an envelope, which sealed and placed in a locked file cabinet in the researcher's office. The participants were then provided a packet which included the demographic sheet, which requested no identifying information and the posttest CoBRAS. After completing the demographic sheet participants were instructed to place their packet aside. Participants then took part in the experimental intervention KYLAT. At the completion of the experimental intervention participants were instructed to complete the posttest CoBRAS. Upon completion of the posttest CoBRAS participants placed their packet into an envelope. Participants were compensated with hot coffee, soda and pastries.

When completing research with Control Group 2, participants were provided the Informed Consent document. Each participant signed the document and placed it into an envelope which was sealed and placed in a locked file cabinet in the researcher's office. The participants were then provided a packet which included the demographic sheet, which required no identifying information, and the CoBRAS posttest. After completing the demographic sheet participants were asked to stop. Participants were then asked to complete the posttest CoBRAS. Upon completion the participants placed their packet into an envelope. Participants were compensated with hot coffee, soda and pastries.

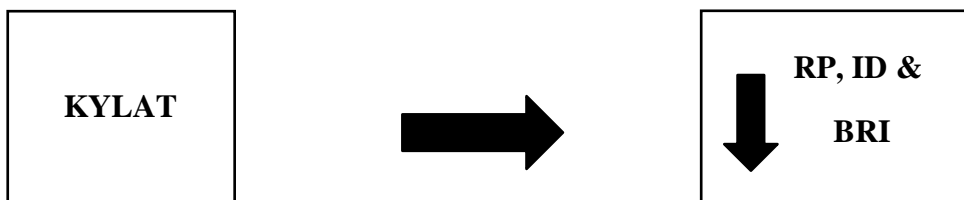
### **Research Objectives and Data Analysis**

The purpose of this present study was to examine the influence of KYLAT on social work/case work practitioner racialized attitude as measured by the CoBRAS. The following research questions form the basis of this study.

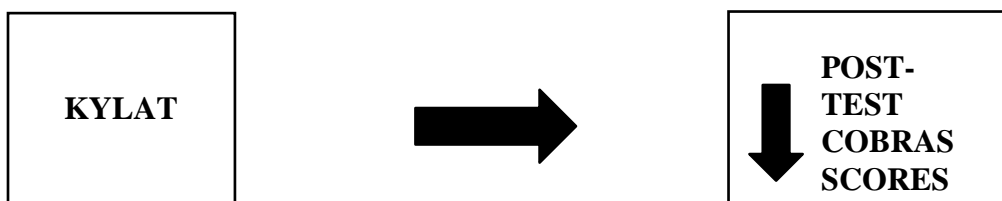


Since Attitude Theory (Fishbein & Ajzen, 1975), Critical Social Theory (Mullaly, 2010), Ecological Systems Theory (Rothery, 2008), and the Theory of Oppression (Feagin, 2006), help us to think about the influence of negative racialized attitude, behavior, environment and structure on social work practitioners, and research (Johnson et al., 2009; Webb & Sergison, 2003) has indicated that the impact of cultural awareness training on social work professionals is substantive, the following research questions have been formulated.

*Research Question 1- Does the experimental intervention KYLAT bring social work practitioners' racialized attitudes—beliefs and perceptions—in the areas of racial privilege, institutional racism and blatant racial issues toward African Americans into awareness thereby influencing negatively racialized attitudes toward African-American families charged with maltreatment?*



*Research Question 2 - Do the social work practitioners who receive the experimental intervention KYLAT, or not receive different posttest CoBRAS scores?*



The relationship between the following will be assessed using a univariate analysis in order to answer the research question.

1.  $H_1: T1 \neq T2$  and  $H_2: T2 = T5$ 
  - a.  $H_1: T1 \neq T2$  - Experimental group 1 mean CoBRAS posttest scores will decrease as compared to experimental group 1 mean CoBRAS pretest scores indicating increased awareness of color-blind racial attitudes.
  - b.  $H_2: T2 = T5$  – There will no changes between Experimental group 1 mean CoBRAS posttest scores and Experimental group 2 mean CoBRAS posttest scores indicating that the pre-test did not have an effect, and that there was no interaction effect between pre-test and treatment.
2.  $H_3: T1 = T3$ 
  - a.  $H_3: T1 = T3$  – there will be no changes between Experimental group 1 mean CoBRAS pretest scores and Control group 1 mean CoBRAS pretest scores indicating that these attitudes do not change by themselves over time.
3.  $H_6: \text{Racial Privilege (RP) mean CoBRAS pretest scores} \neq \text{Racial Privilege (RP) mean CoBRAS posttest scores}$  indicating an increase in awareness on this subscale.
4.  $H_7: \text{Institutional Discrimination (ID) mean CoBRAS pretest scores} \neq \text{Institutional Discrimination mean CoBRAS posttest scores}$  indicating an increase in awareness on this subscale.
5.  $H_8: \text{Blatant Racial Issues (BRI) mean CoBRAS pretest scores} \neq \text{Blatant Racial Issues (BRI) mean CoBRAS posttest scores}$ .

Further, the relationship between T1 and T2, and T3 and T4 as noted in Table 5 were also analyzed by way of Paired T-tests to order to answer the research question.

Table 5. Relationships between T1 and T2, T3 and T4

GROUP	PRE-TEST	TREATMENT	POST-TEST
Experimental Group 1 Northern County	T1	X	T2
Control Group 1 Southwestern County	T3		T4
Experimental Group 2 Northeastern County		X	T5
Control Group 2 Southern County			T6

### **Assumptions, Limitations and Scope of Study**

#### **Assumptions**

According to Loya (2011) 85% of licensed social workers across the country self-identify as White Non-Hispanic. The majority of social workers within the four counties of the large mid-western state to be researched will be White Non-Hispanic and female. It is assumed that they share similar work expectations and belief systems.

It is also assumed that the willingness of the participants to volunteer in this study will not bias the results and that the participants will complete each measure truthfully and to the best of their understanding and ability.

#### **Limitations**

The awareness training KYLAT has been pilot tested on nine sample groups including social work practitioners, Court Appointed Special Advocates, and police cadets, from during ten separate sessions. Responses to the training were obtained via pre/posttests as well as training evaluation forms. KYLAT is a relatively short training, lasting approximately 4 hours. The presenter is an African-American female and the participants were predominately White Non-Hispanic. Specifically, persons of color participating in KYLAT pilot trainings included one

Native-American individual, one African-American individual, two Asian Americans, three Latino/a individuals, and one White-Hispanic individual, while approximately 48% of the participants were male and 52% of the participants were female.

The anticipated research sample may limit generalizability, as samples will be selected from four counties within a large mid-western state. The findings generalizability will be limited to inferences made to similar individuals within the profession with similar demographics.

### **Scope**

The proposed research has the potential to influence social worker/caseworker awareness of racialized attitude and thereby decision-making, which has the potential mitigate the disproportionate number of African-American children in out-of-home placement. The findings may be generalizable as the majority of social worker/caseworkers within the studied venues fit the national demographic.

Further, the proposed research will contribute to and support the practice of healing racism and prejudice amongst professionals by way of educational, self-awareness, peace-building trainings which include the component of transformative dialogue.

Potentially, this research may impact policy by creating a mandate for racial humility/awareness training, similar to the mandate of ethics training. As indicated, each individual within the United States operates from the lens of a racialized attitude. Hence, an awareness of racialized attitude has to potential to influence future decision-making. Finally, the results of this study may be generalizable to social work practitioners across the United States who are employed by county or state sanctioned child welfare agencies with decision-making capacity.

## CHAPTER FOUR

### RESULTS

This chapter presents the data analyses used to evaluate pre and posttest scores of the Color Blind Racial Attitudes Scale (CoBRAS) before and after introducing the experimental intervention *Knowing Your Lens Awareness Training* (KYLAT), which was created by the researcher. Neville, Lily, Duran, Lee and Browne (2000), and Loya (2011) suggest that higher CoBRAS scores indicate low levels of awareness of racial attitudes, while lower CoBRAS scores indicate higher levels of awareness racial attitudes and dynamics. This chapter begins with an explanation for the use of ANCOVA as a means of analysis, and an explanation of Paired T-tests as a means of analysis. Further, a description of the participants' characteristics, which include gender and/or gender identity, race/ethnicity, age of the participant, educational level, the discipline in which the participant obtained their degree, as well as the position held by the participant at the agency is provided.

As a preliminary means of analysis a One-Way Analysis of Covariance (ANCOVA) using SPSS version 23 was used to implement the General Linear Model in conducting a univariate analysis. Total posttest CoBRAS scores, Racial Privilege (RP) posttest CoBRAS scores, Institutional Discrimination (ID) posttest CoBRAS, and Blatant Racial Issues (BRI) posttest CoBRAS scores were used as dependent variables. Responses to questions on the RP sub-scale of the CoBRAS indicate participants' "...blindness to the existence of White

privilege...”, responses to questions on the ID sub-scale indicate participants’ “...limited awareness of the implications of institutional forms of racial discrimination and exclusion...”, and lastly, responses to questions on the BRI sub-scale indicate participants’ “...unawareness to general, pervasive racial discrimination...” (Neville et al., 2000, p.63).

The groups which received or did not receive pretesting and the groups which received or did not receive the experimental treatment KYLAT were always used as fixed factors. The following were used as covariates: total pretest CoBRAS scores, RP pretest CoBRAS scores, ID pretest CoBRAS scores, and BRI pretest CoBRAS scores. To test the effectiveness of KYLAT, ANOCVA was used to test the differences between the means of the groups that participated in the experimental intervention to the means of the groups that did not participate in the experimental intervention. To further measure the amount of variance caused exclusively by KYLAT the posttest scores on the various CoBRAS subscales were used as covariates.

This chapter also includes a second set of data analyses using paired T-tests, which is considered a more rigorous form of analysis than the ANCOVA particularly because participants were from different counties and therefore some comparisons could not be made. Hence, Paired T-test were conducted using SPSS version 23 to determine the differences between pretest and posttest total CoBRAS scores, RP, ID, and BRI pretest and posttest scores.

### **Description of the Demographic Characteristics of Participants**

The social work/case work practitioners recruited for this study were employed in one of four Wisconsin counties, two southern and two northern. Table 6 below shows the characteristics of the participant sample totaling 138 individuals. total sample of 138 social

workers included the following racial/ethnic diversity: European-American (n=118), African-American (n=1), Asian-American (n= 3), Native-American (n=1), Latino/a (n=1), Bi-racial (n=6), Hispanic(n=5), Missing (n=1). Of this sample 11 were males and 126 were females. Participant ages ranged from 18 to over 48 years old.

Table 6. Sample Characteristics across counties (raw numbers and percentages)

Characteristic	Exp. Group 1 n=43	Exp. Group 2 n=16	Control Group 1 n=45	Control Group 2 n=34	Totals
<b><u>Gender</u></b>					
Female	42 (97.7%)	15 (93.8%)	38 (84.4%)	31 (93.9%)	126 (92%)
Male	1 (2.3%)	1 (6.3%)	7 (15.6%)	2 (6.1)	11 (8%)
Missing	0	0	0	1	1
<b><u>Age</u></b>					
18-23	1 (2.4%)	1 (6.3%)	0 (0%)	0 (0%)	2 (1.5%)
24-29	5 (11.9%)	1 (6.3%)	5 (11.1%)	9 (26.5%)	20 (14.6)
30-35	12 (28.6%)	3 (18.8%)	15 (33.3%)	7 (20.6%)	37 (27.0)
36-41	10 (23.8%)	5 (31.3%)	10 (22.2%)	4 (11.8%)	29 (21.2%)
42-47	5 (11.9%)	4 (25%)	8 (17.8%)	6 (17.6%)	23 (16.8%)
48+	9 (21.4%)	2 (12.5%)	7 (15.6%)	8 (23.5%)	26 (19.0%)
missing	1	0	0	0	1
<b><u>Race/Ethnicity</u></b>					
European-American	34 (82.9%)	15 (93.8%)	41 (93.2%)	28 (82.4%)	118 (87.4)
African-American	0 (0%)	0 (0%)	0 (0%)	1 (2.9%)	1 (.7%)
Asian-American	2 (4.9%)	0 (0%)	1 (2.3%)	0 (0%)	3 (2.2%)
Native-American	1 (2.4%)	0 (0%)	0 (0%)	0 (0%)	1 (.7%)
Latino/a-American	0 (0%)	0 (0%)	0 (0%)	1 (2.9%)	1 (.7%)
Hispanic	2 (4.9%)	0 (0%)	1 (2.3%)	2 (5.9%)	5 (3.7%)
Bi-Racial	0 (0%)	1 (6.3%)	1 (2.3%)	2 (5.9%)	4 (4.4%)
Missing	1	0	1	0	2

<b><u>Degree</u></b>					
Bachelor's Degree	21 (50%)	13 (81.3%)	39 (86.7%)	32 (94.1%)	105 (76.6%)
Master's Degree	20 (47.6%)	3 (18.8%)	6 (13.3%)	2 (5.9%)	31 (22.6%)
Post Master's Degree	1 (2.4%)	0	0	0	1 (.7%)
Missing	1	0	0	0	
<b><u>Area of Degree</u></b>					
Social Work	37 (88.1%)	9 (56.2%)	26 (57.8%)	12 (35.3%)	84 (61.3)
Psychology	2 (4.8%)	1 (6.3%)	5 (11.1%)	11 (32.4%)	19 (13.9%)
Human Services	1 (2.4%)	1 (6.3%)	4 (8.9%)	1 (2.9%)	7 (5.1%)
Other	2 (4.8%)	5 (31.3%)	10 (22.2%)	10 (29.4%)	27 (19.%)
missing	1	0	0	0	1

The mean age of the participants was 39.41 ( $SD=1.38$ ). Most social work practitioners, 27%, were in the category of 30-35 years-old category, with 21% in the 36-41-year-old category. The third largest category, 19%, was made up of participants over the age of 48.

Of the 138 participants, 105 had a Bachelor's Degree, 31 a Master's Degree and one of the participants had a post-Master's Degree. Further, the majority of the participants 84 (61%) reported earning a social work degree. Nineteen (14%) of the participants reporting earning a degree in psychology. Twenty-seven (20%) of the participants reported earning a degree in a field such as education, sociology, or criminal justice. Lastly, 7 (5%) reported earning a degree in human services.

At the outset of each of the two trainings in which participants were exposed to the experimental intervention KYLAT, they were asked what they wanted to know regarding issues of culture, and cultural competence. Participants made the following comments:

- I want to know how to work with people who are different from me
- I'm glad you're a person of color



- I don't want to offend anyone
- I want to learn more about my self
- Cultural competence is an important topic
- We can always learn more about diversity
- Nobody knows everything
- I'm afraid I might say something wrong

At the end of each of the two trainings in which participants were exposed to KYLAT, the following comments were made:

- You made it easy to talk about a difficult topic
- I hear colleagues make the stupidest comments
- I wish we had more time
- We could spend a whole day on this topic
- How did you do that? Before I knew it I was telling you stuff!
- We do treat families of color differently even though we're not supposed to.
- What else can we do to help make a difference
- We treat Black people differently
- We treat single Black men differently
- Native Americans are treated differently
- How should we handle co-workers who treat people badly?
- Can you come back?

Table 7. Summary of Solomon Four-Group Design

GROUP	PRE-TEST	TREATMENT	POST-TEST
Experimental Group1 Northern County	T1	X	T2
Control Group 1 Southwestern County	T3		T4
Experimental Group 2 Northeastern County		X	T5
Control Group 2 Southern County			T6

1.  $H_1: T1 > T2$  and  $H_2: T2 = T5$ 
  - a.  $H_1: T1 > T2$  - Experimental group 1 mean CoBRAS posttest scores will decrease as compared to experimental group 1 mean CoBRAS pretest scores indicating increased awareness of color-blind racial attitudes.
  - b.  $H_2: T2 = T5$  – There will be no changes between Experimental group 1 mean CoBRAS posttest scores and Experimental group 2 mean CoBRAS posttest scores indicating that the pre-test did not have an effect, and that there was no interaction effect between pre-test and treatment.
2.  $H_3: T1 = T3$ 
  - a.  $H_3: T1 = T3$  – there will be no changes between Experimental group 1 mean CoBRAS pretest scores and Control group 1 mean CoBRAS pretest scores indicating.
3.  $H_6: \text{Racial Privilege (RP) mean CoBRAS pretest scores} \neq \text{Racial Privilege (RP) mean CoBRAS posttest scores}$  indicating an increase in awareness on this subscale.

4. H<sub>7</sub>: Institutional Discrimination (ID) mean CoBRAS pretest scores  $\neq$  Institutional Discrimination mean CoBRAS posttest scores indicating an increase in awareness on this subscale.
5. H<sub>8</sub>: Blatant Racial Issues (BRI) mean CoBRAS pretest scores  $\neq$  Blatant Racial Issues (BRI) mean CoBRAS posttest scores

### Data Analyses

Univariate analyses were conducted to determine if receiving the experimental treatment KYLAT or not improved total CoBRAS posttest scores, and CoBRAS RP posttest scores, CoBRAS ID posttest scores and CoBRAS BRI posttest scores.

#### Univariate Analysis Total Posttest Scores

A univariate analysis was conducted to determine if receiving the experimental treatment KYLAT or not improved total posttest scores of the participants. This was done by comparing the means of the four conditions Table 8 shows the mean and SD of each of the four groups.

Table 8. The Groups' Mean Score differences of Pretest and Posttest for Total CoBRAS Scale (N=128)

CoBRAS	Pretest		Posttest	
	M(SD)	n	M(SD)	n
Experimental Group 1	46.2 (10.2)	40	40.2 (11.7)	40
Control Group 1	59 (12.3)	42	60 (12.4)	42
Experimental Group 2			53.2 (15.2)	15
Control Group 2			61.5 (14.8)	31

As indicated by Table 8 the pretest mean of 46.2 (*SD* 10.2) for experimental group 1 decreased to 40.2 (*SD* = 11.7) indicating an increase in awareness of color blind racial attitudes. The mean for control group 1 remained virtually unchanged (*M* = 59 (*SD*= 12.3) to *M* =60.0 (*SD* =12.4)). The posttest (*M*=53.2 (*SD*= 15.2) for participants of experimental group 2, who

received the experimental treatment KYLAT, is lower than the posttest mean of 61.5 ( $SD = 14.8$ ) for control group 2, who did not receive the experimental treatment KYLAT indicating an increase in awareness of color blind racial attitudes.

Levene's test for equality of variances across total CoBRAS and its three subscales of *Racial Privilege (RP)*, *Institutional Racism (IR)* and *Blatant Racial Issues (BRI)* conducted to determine whether or not One-Way ANCOVA is an appropriate statistical analyses for KYLAT. Throughout this section, alpha level of .05 was set to test assumption of homogeneity. The first analysis for pre-test of total score CoBRAS (covariate) and posttest total score for CoBRAS (outcome), Levene's test  $F(3, 124) = 1.149, p = .332$  suggests assumption of homogeneity of variance for the One-Way ANCOVA was met. That is,  $p(.332) > \alpha(.05)$ . indicating that the error of variance of the dependent variable is equal across all for groups justifying the use of ANCOVA for analysis as displayed in Table 9.

Table 9. Analysis of Co-Variance for Effects Post Cobras Total Scores by KYLAT

Source	SS	df	MS	F	p	Eta <sup>2</sup>
Corrected Model	10910.737 <sub>a</sub>	3	3636.912	20.872	.000	.336
Intercept	313214.005	1	313214.005	1897.529	.000	.935
PreorNot	1427.056	1	1427.056	8.190	.005	.062
<b>TreorNot</b>	<b>5374.116</b>	1	<b>5374.116</b>	<b>30.842</b>	<b>.000</b>	<b>.199</b>
PreorNot*TreorNot	912.949	1	912.949	5.239	.024	.041
Error	216060.630	124				
Total	397923.000	127				

- a. R Squared = .336 (Adjusted R Squared = .319)
- b. And  $p < .01$  PreorNot = Had Pretest or not
- c. TreorNot = Had Treatment or not
- d. PreorNot\*TreorNot = Interaction between b and c

To test  $H_1: T_1 > T_2$  - Experimental group 1 mean CoBRAS posttest scores will decrease as compared to experimental group 1 mean CoBRAS pretest scores indicating increased awareness of color-blind racial attitudes, full factorial analysis was generated. The result of the analysis

indicates that there is a significant difference,  $F = 30.842$ ,  $p < .001$ ), (see Table 4.4). The obtained alpha of ( $p < .001$ ) is less than the .05 level of significance set for this test. This indicates that receiving the experimental treatment KYLAT had a statistically significant impact on total posttest CoBRAS scores. Specifically, there is a significant effect between the pretest total CoBRAS (covariate) and the posttest total CoBRAS (outcome)  $F = 30.842$ ,  $p < .001$ ,  $\eta^2 = .20$ . Therefore, there was an interaction between the two on the total posttest CoBRAS. The Partial Eta Squared of .041, with a  $p$  value less than .001 indicates that the pretest CoBRAS may account for .20% of the impact in improvement of posttest CoBRAS scores. Additionally, Table 9 indicates that there was an interaction between receiving both the pretest CoBRAS and the experimental intervention KYLAT. The  $p$  value of 0.024 indicates the significance of the interaction  $\eta^2 = 0.041$  indicating that .4% of the change in posttest CoBRAS scores can be attributed to this interaction. Receiving the experimental treatment KYLAT was the most impactful with a  $p < .001$ ,  $\eta^2 = .199$  indicating that 20% of the increase in awareness of color blind racial attitudes was due to the experimental intervention KYLAT.

### **Univariate Analysis - CoBRAS Sub-Scales RP, ID and BRI**

The next section will cover univariate analyses for CoBRAS sub-scales RP, ID and BRI.

#### **Univariate Analysis RP**

A second univariate analysis was also conducted to determine the group differences for the CoBRAS sub-scale Racial Privilege. Table 8 below indicates the means and standard deviations for each group regarding this sub-scale. Similar to Table 9, Table 10 indicates that the mean for experimental group 1 decreased from 20.9 ( $SD 5.4$ ) to 16.07 ( $SD 5.4$ ), representing an increase in awareness of color blind racial attitudes, while the mean for control group 1 remained

relatively unchanged 24.6 (*SD* 5.2) to 25.7 (*SD* 6.7) representing no change in color blind racial attitudes. The Mean of 22.8 (*SD* 6.9) for experimental group two, who received the experimental intervention KYLAT, is lower than the mean of 27.2 (*SD* 7.2) for control group two who did not receive the experimental intervention KYLAT, indicating an increase in awareness of color blind racial attitudes for experimental group two. Additionally, Levene's Test of Equity reveals  $F(3,131) = .245, p = .865$ . A  $p (.865)$  indicates that the error of variance of the dependent variable is equal across all for groups justifying the use of ANCOVA for analysis.

Table 10. Groups' differences between Pretest and Posttest CoBRAS Sub-scale Racial Privilege (RP) scores (N=135)

CoBRAS	Pretest		Posttest	
	M( <i>SD</i> )	n	M( <i>SD</i> )	n
Experimental Group 1	20.9 (5.4)	42	16.07 (5.4)	42
Control Group 1	24.6 (5.2)	45	25.7 (6.7)	45
Experimental Group 2			22.8 (6.9)	15
Control Group 2			27.2 (7.2)	

Table 11. Analysis Co-Variance for Effects of Racial Privilege Subscale Posttest Scores By KYLAT

Source	SS	df	MS	F	p	Eta <sup>2</sup>
Corrected Model	2939.835 <sup>a</sup>	3	979.945	22.450	.000	.340
Intercept	58991.754	1	58991.752	1351.469	.000	.912
PreorNot	474.534	1	474.534	10.872	.000	.077
<b>TreorNot</b>	<b>1391.120</b>	1	<b>1391.120</b>	<b>31.870</b>	<b>.000</b>	<b>.196</b>
PreorNot*TreorNot	190.508	1	190.508	4.365	.029	.032
Error	5718.046	131	43.649			
Total	78654.000	135				
Corrected Total	8657.881	134				

e. R Squared = .340 (Adjusted R Squared = .324)

f. PreorNot = Had Pretest or not

g. TreorNot = Had Treatment or not

h. PreorNot\*TreorNot = Interaction between b and c

As noted in Table 11 above a univariate analysis was conducted to determine if receiving the pretest CoBRAS survey without KYLAT had an impact on total posttest RP sub-scale of the CoBRAS scores. This table also indicates if receiving the pretest CoBRAS or not had an impact on posttest RP sub-scales, and the interaction between the two (the pretest and treatment). The Partial Eta Squared or  $\eta^2$  of .077, with a  $p$  value of .001, indicates that the pretest CoBRAS may account for 7% of the impact in improvement of posttest RP sub-scale CoBRAS scores.

Additionally, Table 11 indicates that there was an interaction effect between receiving both the pretest RP sub-scale CoBRAS and the experimental intervention KYLAT. The  $p$  value of .039 indicates the significance. The  $\text{ETA}^2$  value of the interaction ( $\eta^2 = .032$ ) indicates that 3% of the change in posttest RP sub-scale CoBRAS scores can be attributed to this interaction. Lastly, Table 11 indicates that receiving the experimental treatment KYLAT was the most impactful intervention with a  $p$  value of  $< .001$  and  $\eta^2$  of .196 or 20% demonstrating that KYLAT helped to significantly increase participants awareness of color blind racial attitudes on the RP sub-scale of the CoBRAS.

#### Univariate Analysis ID

Table 12. Groups' differences between Pretest and Posttest CoBRAS Sub-scale Institutional Discrimination (ID) scores (N= 132)

CoBRAS	Pretest M (SD)	n	Posttest M (SD)	n
Experimental Group 1	15.7 (4.2)	41	<b>15.2 (5.1)</b>	<b>41</b>
Control Group 1	20.4 (5.4)	43	20.6 (5.4)	43
Experimental Group 2			18.8 (5.5)	15
Control Group 2			20.8 (5.5)	32

A third univariate analysis was conducted for means differences on the CoBRAS sub-scale ID pre and posttest means. The pretest mean scores of experimental group 1 decreased

from 15.7 (*SD* 4.2) to 15.2 (*SD* 5.1), indicating little change in increased awareness of color blind racial attitudes within the sub-scale of ID (see Table 4.7). The mean for control group 1 remained virtually unchanged from 20.4 (*SD* 5.4) to 20.6 (*SD* 5.4). The posttest mean of 18.8 (*SD* 5.5) for participants of experimental group 2, who received the experimental treatment KYLAT, is only slightly lower than the posttest mean of 20.8 (*SD* 5.5) for control group two, who did not receive the experimental treatment KYLAT indicating only a slight increase in awareness of color blind racial attitudes within the sub-scale ID. Assumption of homogeneity of variances for the sub-scale was not significant  $F(3, 128) = .043, p = .988$ . indicating that the error of variance of the dependent variable is equal across all for groups justifying the use of ANCOVA for analysis.

Table 13. Analysis Co-Variance for Effects of Institutional Discrimination (ID) Subscale Posttest Scores By KYLAT (N=132)

Source	SS	df	MS	F	p	Eta <sup>2</sup>
Corrected Model	810.444 <sup>a</sup>	3	270.148	9.291	.000	.179
Intercept	39335.434	1	39335.434	1352.823	.000	.914
PreorNot	101.296	1	101.296	3.484	.064	.026
<b>TreorNot</b>	<b>381.956</b>	<b>1</b>	<b>381.956</b>	<b>13.136</b>	<b>.000</b>	<b>.193</b>
PreorNot*TreorNot	74.729	1	74.729	2.570	.111	.020
Error	3721.798	128	29.077			
Total	50976.000	132				
Corrected Total	4532.242	131				

- a. R Squared = .179 (Adjusted R Squared = .160)
- b. PreorNot = Had Pretest or not
- c. TreorNot = Had Treatment or not
- d. PreorNot\*TreorNot = Interaction between b and c

Similarly using General Linear Model (GLM) a univariate analysis of variance revealed that receiving the pretest CoBRAS sub-scale ID or not, had an impact on posttest CoBRAS ID scores The result of the analysis indicated that there is a significant difference  $F = 13.136, p <$



.001), (see Table 4.8). Additionally, Table 4.8 indicates that there was an interaction between the receiving both the pretest CoBRAS ID sub-scale and the experimental intervention KYLAT. Therefore, it is confirmed that receiving the experimental treatment KYLAT had a significant impact with a  $p$  value of  $<.001$  and  $\eta^2$  of .193, which accounts for almost 20% depicting increase in the awareness of color blind racial attitudes. On the other hand the  $p$  value of .111 indicates the significance of the interaction and  $\eta^2$  indicates that 2% of the change in posttest CoBRAS scores can be attributed to this interaction. However, interaction between the covariate and outcome was not significant (.111),  $\eta^2$  (.020) suggested that only 2% of the change in posttest CoBRAS scores can be attributed to this interaction. The experimental group 1 had the lowest ID sub-scale posttest scores amongst the four groups.

A fourth univariate analysis was conducted to determine the pre and posttest means for the CoBRAS sub-scale Blatant Racial Issues (BRI). As well as the outcome of taking the pretest, or participating in the experimental treatment KYLAT, and the interaction between the two.

#### Univariate Analysis BRI

Table 4.9 displays the CoBRAS sub-scale Blatant Racial Issues (BRI) pretest mean scores and posttest means scores of all four groups. The mean scores of BRI for experimental group 1 decreased from 10.6 ( $SD$  2.9) to 9.5 ( $SD$  3.1), indicating a slight increase in the change awareness of color blind racial attitudes within the sub-scale of BRI. The mean for control group 1 remained virtually unchanged (13.8 ( $SD$  4.3) to 13.9 ( $SD$  4.8)). The posttest mean 12.1 ( $SD$  4.9) for participants of experimental group 2, who received the experimental treatment KYLAT, is slightly lower than the posttest mean of 13.3 ( $SD$  4.8) for control group two, who did not

receive the experimental treatment KYLAT indicating a slight increase in awareness of color blind racial attitudes within the sub-scale BRI.

Table 14. Groups' differences between Pretest and Posttest CoBRAS Sub-scale Blatant Racial Issues (BRI) scores (N= 134)

CoBRAS	Pretest		Posttest	
	M (SD)	n	M (SD)	n
Experimental Group 1	10.6 (2.9)	41	9.5 (3.1)	41
Control Group 1	13.8 (4.3)	44	13.9 (4.4)	44
Experimental Group 2			12.1 (4.9)	16
Control Group 2			13.3 (4.8)	33

Also, as in previous analyses using an ANCOVA, Levene's test for equality of variance  $F(3, 130) = 2.036, p = .112$ . indicating that the error of variance of the dependent variable is equal across all four groups justifying the use of ANCOVA for analysis. Using General Linear Model (GLM) a univariate analysis for ANCOVA the results revealed that receiving the pretest CoBRAS sub-scale BRI or not, had little impact on posttest CoBRAS BRI scores. The result of the analysis indicated that there is a significant difference  $F = 3.47, p < .000$  (see Table 15). The partial Eta Squared of .094 with a p value of .000 indicates that the pretest CoBRAS BRI sub-scale score may account for 9% of the impact in improvement of posttest CoBRAS BRI sub-scale scores. Additionally, Table 15 indicates that there was an interaction between receiving both the pretest CoBRAS BRI sub-scale and the experimental intervention KYLAT. Therefore, it is confirmed that receiving the experimental treatment KYLAT had a slightly significant impact with a p value of .000 and  $\eta^2$  of .094, which accounts for almost 9% of the increase in color blind racial attitudes. On the other hand, the p value of .039 indicates the significance of the interaction and  $\eta$  indicates that 3% of the change in the posttest CoBRAS scores can be attributed to this interaction. However, interaction between the covariate and outcome was not

significant (.039),  $\eta^2$  (.032) suggests that only 2% of the change can be attributed to this interaction. Experimental group 1 had the lowest BRI CoBRAS sub-scale posttest scores amongst the four groups.

Table 15. Analysis Co-Variance for Effects of Blatant Racism (BRI)Subscale Posttest Scores By KYLAT (N=134)

Source	SS	df	MS	F	p	Eta <sup>2</sup>
Corrected Model	466.210 <sup>a</sup>	3	155.40	9.413	.000	.178
Intercept	7178.736	1	17178.736	1040.579	.000	.889
PreorNot	32.601	1	32.601	1.975	.162	.015
<b>TreorNot</b>	<b>222.445</b>	<b>1</b>	<b>222.445</b>	<b>3.474</b>	<b>.000</b>	<b>.094</b>
PreorNot*TreorNot	71.640	1	71.640	4.340	.039	.032
Error	2146.148	130	16.509			
Total	22684.000	134				
Corrected Total	2612.358	133				

a. R Squared = .178 (Adjusted R Squared = .160)

b. PreorNot = Had Pretest or not

c. TreorNot = Had Treatment or not

d. PreorNot\*TreorNot = Interaction between b and c

#### Analysis of KYLAT on Area of Degree and Years at Agency

The table below provides a description of the mean scores of each group, Experimental Group 1, Control Group 1, Experimental Group 2 and Control Group 2 in the categories of ‘area of discipline’, and ‘years at agency’. Mean scores in ‘area of discipline’ will be discussed first, after which ‘years at agency’ will be discussed. The categories in ‘area of discipline’ include social work, psychology, human services and other, and the categories in ‘years at agency’ include ‘0-1 Year’, ‘2-3 Years’, ‘4-5 Years’, and ‘6-plus Years’.

Participants in Experimental Group 1 who took part in the experimental intervention KYLAT, saw a decrease in their CoBRAS scores from pretest to posttest indicating greater awareness of racial issues. As hypothesized, Participants from all disciplines in Control Group

1, who did not take part in the experimental intervention KYLAT, did not see a decrease in their CoBRAS scores from pretest to posttest indicating no change, and in some cases it appeared that there was even less awareness of racial issues.

In comparing the posttest mean CoBRAS scores of Experimental Group 2, to the posttest mean CoBRAS scores of Control Group 2, social work, and other from Experimental Group 2 had lower mean CoBRAS scores, than the same disciplines in Control Group 2. However, participants from Experimental Group 2 who identified their discipline as psychology and human services had higher posttest CoBRAS scores than participants in Control Group 2 with the same discipline identification. These posttest CoBRAS mean scores indicate that ‘social workers’ and participants from ‘other’ disciplines in Experimental Group 2 had higher awareness of racial issues after taking part in KYLAT, than those in the same category in Control Group 2 who did not take part in KYLAT. Even without participation in KYLAT participants in Control Group 2 who identified their discipline at psychology and human services had lower posttest CoBRAS mean scores than their counter parts in Experimental Group 2.

The mean CoBRAS scores for participants ‘years at agency’ as indicated by ‘0-1 Year’, ‘2-3 Years’, ‘4-5 Years’, and ‘6-plus Years’ were also compared. In Experimental Group 1 CoBRAS mean scores decreased from pretest to posttest for each age category indicating an increase in color blind racial awareness. Further, as hypothesized, CoBRAS mean scores for Control Group 1 saw no decrease from pretest to posttest indicating no change in awareness of color blind racial issues, as they did not participate in the experimental intervention KYLAT. A comparison of Experimental Group 2 and Control Group 2 posttest CoBRAS scores indicates that participants who received the experimental intervention KYLAT had lower posttest CoBRAS scores, than those who did not. This indicates that Experimental Group 2 had greater

awareness of color blind racial issues. To summarize, in the category ‘area of degree’, Social Workers had the lowest pretest and posttest CoBRAS means scores in both Experimental Group 1 and Experimental Group 2. However, Psychology had the lowest pretest and posttest CoBRAS means in Control Group 1, and participants who identified as ‘other’ had the lowest posttest CoBRAS scores in Control Group 2. In the category “years as agency”, throughout all for groups Experimental Group 1, Control Group 1, Experimental Group 2, and Control Group 2, those participants who indicated having worked at the agency “0-1 Years” had the lowest pretest and posttest CoBRAS mean scores.

Table 16. KYLAT with Area of Degree and Years at Agency

<b>Characteristic</b>	<b>Pre-test Mean and SD</b>	<b>N</b>	<b>Intervention</b>	<b>Post-test Mean and SD</b>	<b>N</b>
<b>Experimental Gp. 1</b>					
<b>Area of Degree</b>					
Social Work	45.2 (9.7)	35	X	36.5 (9.6)	35
Psychology	51.0 (8.5)	2	X	45.0	1
Human Service	70.0	2	X	56.0	1
Other	49.0 (11.3)	2	X	38.0 (14.1)	2
Total	46.3 (10.2)	40	X	37.3 (9.9)	39
<b>Years at Agency</b>					
0-1 Years	39.2 (7.0)	7	X	31.6 (7.1)	7
2-3 Years	45.8 (12.9)	11	X	36.7 (12.2)	10
4-5 Years	57.0 (4.6)	3	X	39.7 (12.1)	3
6-Plus Years	48.5 (8.6)	19	X	40.6 (10.5)	20
Total	46.8 (10.2)	40	X	38 (10.7)	40
<b>Control Group 1</b>					
<b>Area of Degree</b>					
Social Work	57.4 (11.4)	23	O	57.2 (11.8)	24
Psychology	49.8 (5.8)	5	O	53.0 (5.2)	5
Human Service	72.5 (2.1)	2	O	75.3 (10.4)	3

Other	64.8 (15)	9	O	66.0 (12.1)	1
Total	59 (12.4)	39	O	60.0 (12.4)	4
<b>Years at Agency</b>					
0-1 Years	49 (9.6)	5	O	54 (19.1)	6
2-3 Years	60 (8.8)	5	O	57 (9.2)	6
4-5 Years	59.3 (8.9)	3	O	60.0 (8.7)	3
6-Plus Years	61 (13.3)	26	O	62 (11.7)	2
Total	59 (12.4)	39	O	60 (12.4)	4
<b>Experimental Gp. 2</b>					
<b>Area of Degree</b>					
Social Work	-	-	X	49.3 (16.3)	9
Psychology	-	-	X	80.0 (-)	1
Human Service	-	-	X	58.0 (-)	1
Other	-	-	X	54.3 (9.2)	4
Total	-	-	X	53.3 (15.3)	1
<b>Years at Agency</b>					
0-1 Years	-	-	X	44.8 (13.5)	4
2-3 Years	-	-	-	-	-
4-5 Years	-	-	X	55.3 (5.5)	3
6-Plus Years	-	-	X	56.8 (18.0)	8
Total	-	-	X	53.3 (15.3)	1
<b>Control Group 2</b>					
<b>Area of Degree</b>					
Social Work	-	-	O	64.4 (13.8)	1
Psychology	-	-	O	61 (14.1)	1
Human Service	-	-	O	55.0	1
Other	-	-	O	60.2 (18.6)	9
Total	-	-	O	62 (14.9)	3
<b>Years at Agency</b>					
0-1 Years	-	-	O	54 (13)	8
2-3 Years	-	-	O	56 (20)	5
4-5 Years	-	-	O	72	1
6-Plus Years	-	-	O	66.2 (13.2)	1
<b>7</b>					

Total	-	-	O	62 (15)	3 1
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### Key Findings from ANOCVA Analyses

Table 17 below displays the key findings from this research study. Major findings indicate significant changes in posttest CoBRAS for social work practitioners who participated in the experimental intervention KYLAT. This significance is indicated in total posttest CoBRAS, Racial Privilege (RP), Blatant Racial Issues (BRI) posttest CoBRAS scores, but not Institutional Discrimination (ID) posttest CoBRAS scores for Experimental Group 1. Control Group 1 saw little to no change in their posttest CoBRAS scores across total scores, RP, ID and BRI as indicated by the Table 14. The participants of Experimental Group 2 who participated in KYLAT had lower posttest CoBRAS total scores, and lower RP posttest CoBRAS scores than Control Group 2 indicating higher rates of awareness of racial issues. This trend however is not seen with the subscales of ID and BRI for Experimental Group 2 and Control Group 2. Overall there was a positive correlation between experimental intervention KYLAT and a decrease in CoBRAS scores among participants.

Table 17. Key Findings

CoBRAS 4:11 provides a descriptive of key findings

Groups	<u>CoBRAS Total</u>				<u>RP</u>				<u>ID</u>				<u>BRI</u>			
	MD(SD)	MD(SD)	p	Eta <sup>2</sup>	MD(SD)	MD(SD)	p	Eta <sup>2</sup>	MD(SD)	MD(SD)	p	Eta <sup>2</sup>	MD(SD)	MD(SD)	p	Eta <sup>2</sup>
	Pre	Post			Pre	Post			Pre	Post			Pre	Post		
Exp. 1	46.2(10.2)	40.2(11.7)	.000*	.199	20.9(5.4)	16.07(5.4)	.000*	.196	15.7(4.2)	15.2(5.1)	.000*	.192	10.6(2.9)	9.5(3.1)	.000*	.094
Con. 1	59(12.3)	60(12.4)	-	-	24.6(5.2)	25.7(7.7)	-	-	20.45(4)	20.6(5.4)	-	-	13.8(4.3)	13.9(4.4)	-	-
Exp. 2	-	53.2(15.2)	-	-	-	22.8(6.9)	-	-	-	18.8(5.5)	-	-	-	12.1(4.9)	-	-
Con. 2	-	61.5(14.8)	-	-	-	27.2(7.2)	-	-	-	20.8(5.5)	-	-	-	13.3(4.8)	-	-

\* = < equal to .05



## Paired T-test Analyses

This section covers the statistical analysis by means of Paired T-tests using SPSS version 23. Paired t-tests were used to determine if there were differences between pre and posttest CoBRAS scores, and pre and posttest scores of the CoBRAS sub-scales Racial Privilege (RP), Institutional Discrimination (ID), and Blatant Racial Discrimination (BRI).

The first table in this section, Table 18 displays the Solomon Four Group design. This design allows for the control of external and internal validity by controlling for maturation, history and pretesting.

Table 18. Solomon Four Group Design

GROUP	PRE-TEST	TREATMENT	POST-TEST
Experimental Group 1 Northern County	T1	X	T2
Control Group 1 Southwestern County	T3		T4
Experimental Group 2 Northeastern County		X	T5
Control Group 2 Southern County			T6

Table 19 shows the Mean and SD of subjects in Experimental Group 1, who participated in the experimental intervention KYLAT.

Table 19. Experimental Group 1 Mean Scores of Pretest and Posttest for CoBRAS Scale (N=42)

	Pretest	Posttest	n
	<i>M(SD)</i>	<i>M(SD)</i>	
Experimental Group 1			
Total CoBRAS scores	46.8 (10.2)	37.2 (9.9)	39
RP Total scores	21.3 (6.6)	16.4 (4.3)	42
ID Total scores	15.7(4.2)	13.9(4.8)	41
BRI Total Scores	10.5(2.9)	9.3(2.9)	40

As indicated by Table 20 the pretest mean of 46.8 (10.2) for the total CoBRAS pretest scores decreased to 37.2 (9.9) in posttest CoBRAS total scores indicating an increase in awareness of color blind racial attitudes. The mean for the pretest CoBRAS subscale RP was 21.3(1.0), decreased to 16.3(4.3) in posttest CoBRAS scores for RP indicating an increase in awareness of racial privilege. The mean for the pretest CoBRAS subscale ID 15.7(4.2), decreased to 13.9(4.8) in posttest CoBRAS scores for ID indicating an increase in awareness of institutional discrimination. Lastly, the BRI subscale of the CoBRAS followed the same pattern with BRI pretest scores of 10.5(2.9) and posttest BRI scores of 9.3(2.9) indicating an increase in awareness of blatant racial discrimination among Experimental Group 1 participants. This first group, Experimental Group 1 helps to control for pretesting, maturation, treatment, and history.

Table 20. Paired Sample Tests Paired Differences for Experimental Group 1 Total scores and RP, ID and BRI subscales

Exp Group 1	Mean	SD	MS	df	t	p
Total CoBRAS score	9.23	7.63	1.22141	38	7.557	.000
RP CoBRAS scores	4.98	4.73	.73053	42	6.812	.000
ID CoBRAS scores	.756	3.72	.58098	40	1.301	.201
BRI CoBRAS scores	1.20	2.45	.38763	39	3.096	.004

Table 20 above displays paired differences for CoBRAS total scores, RP, ID and BRI subscales. There are significant differences between total CoBRAS pretest and posttest scores, and between RP pretest and posttest scores both with a p value of .000. BRI pretest and posttest scores are also significant at .004.

Table 21. Control Group 1 Mean Scores of Pretest and Posttest for CoBRAS Scale (N=43)

Control Group 1	Pretest	Posttest	n
	M(SD)	M(SD)	
Total CoBRAS scores	59.4 (12.0)	58.5 (11.5)	38
RP Total scores	25.8 (6.4)	25.3 (6.6)	43
ID Total scores	20.6 (5.4)	20.4 (5.4)	42
BRI Total Scores	13.6 (4.2)	13.8 (4.5)	41

As indicated by Table 21 the means for Control group 2 remained relatively constant throughout. This is expected as Control Group 1 did not participate in the experimental intervention KYLAT. Total CoBRAS scores at pretest were 59.4(12.0) as compared to total CoBRAS scores at posttest of 58.5(11.5). The same pattern is seen between RP pretest and posttest scores, 25.8(6.4) as compared to 25.3(6.6); ID pretest and posttest scores 20.6(5.4) as compared to 20.4(5.4); and lastly BRI scores 13.6(4.2) as compared to 13.8(4.5). This second group, Control Group 1 helps to control for pretesting, maturation, and history.

Table 22 below displays paired differences for CoBRAS total scores, RP, ID and BRI subscales. There are not significant differences between any of the pairs with Control Group 1, with all p value greater than .000.

Table 22. Paired Sample Tests Paired Differences for Control Group 1 Total scores and RP, ID and BRI subscales

Exp. Group 1	Mean	SD	MS	df	t	p
Total CoBRAS score	.947	3.46	.562	37	1.686	.100
RP CoBRAS scores	.488	3.20	.488	42	1.000	.323
ID CoBRAS scores	.190	2.38	.367	41	.519	.607
BRI CoBRAS scores	-.171	1.83	.286	40	-.598	.553

Further Table 23 below displays the mean posttest scores for Experimental Group 2 and Control Group 2. Experimental Group 1 participated in the experimental intervention KYLAT, and only took the CoBRAS posttest, while Control Group 2 did not participate in the experimental intervention KYLAT, but took the CoBRAS posttest. Experimental Group 2 is the third group and helps to control for treatment, maturation and history. Control Group 2 is the fourth group and helps to control for maturation and history. As mean scores for Experimental Group 1 are lower indicating higher awareness of racial issues. Experimental Group 1's Total CoBRAS mean scores are 53.2(15.2) as compared to Control Group 2's total CoBRAS mean scores of 61.5(14.8). The same pattern follows throughout each of the subscales as indicated by the table. Control Group 2 has consistent patterns of higher values on total CoBRAS scores and on the sub-scales.

Table 23. Experimental Group 2 (N=15) and Control Group 2 (N=33) Mean Scores of Posttest for Total CoBRAS Scale, and RP, ID and BRI subscales

Posttest	Exp Group 2 M(SD)	Control Group 2 M(SD)
Total CoBRAS scores	53.2 (15.2)	61.5 (14.8)
RP Total scores	22.8 (6.9)	27.2 (7.2)
ID Total scores	18.8 (5.5)	20.8 (5.5)
BRI Total Scores	12.1 (4.9)	13.3 (4.0)

Table 24. Summary of Table of Key Findings

CoBRAS 4:18 Pre and Posttest Means, p, Standard Deviations, df

CoBRAS	<u>Exp. 1</u>				<u>Con. 1</u>				<u>Exp. 2</u>				<u>Con. 2</u>			
	MD(SD)		p	df	MD(SD)		p	df	MD(SD)		p	df	MD(SD)		p	df
	Pre	Post			Pre	Post			Pre	Post			Pre	Post		
T-Cobra	46.8(10.2)	37.8(9.9)	.000*	38	59.4(12.0)	58.5(5.4)	.100	37	-	53.2(15.2)	-	14	-	61.5(4.8)	-	32
T-RP	21.3(1.0)	16.4(4.3)	.000*	41	25.8(6.4)	23.3(6.6)	.323	42	-	22.8(6.9)	-	14	-	27.2(7.2)	-	32
T-ID	15.7(4.2)	13.9(4.8)	.201	40	20.6(5.4)	20.4(5.4)	.607	41	-	18.8(5.5)	-	14	-	20.8(5.5)	-	32
T-BRI	10.5(2.9)	9.3(2.9)	.004*	39	13.6(4.2)	13.8(4.5)	.553	40	-	12.1(4.9)	-	14	-	13.3(4.0)	-	32

\* = < equal to .05

Key findings from Paired T-tests indicate statistically significant differences in posttest total CoBRAs scores, and posttest CoBRAS RP, and BRI scores, but not ID scores for Experimental Group 1. The posttest CoBRAS scores for Control Group 1 remained unchanged, as did the posttest scores for Control Group 2. The posttest CoBRAS scores for Experimental Group 2 were slightly lower than the scores for Control Group 2 indicating higher awareness of colorblind racial issues among that group.

## CHAPTER FIVE

### DISCUSSION

#### **Introduction**

The purpose of this quasi-experimental study was to determine whether it is possible to alter child welfare workers' negative racially-oriented conceptualizations of parents involved with the public child welfare system through a relatively short-term educational intervention. The question was addressed by examining the correlation between the experimental intervention KYLAT ("Knowing your Lens Awareness Training") and the posttest CoBRAS scores of social work practitioners. A convenience sample of 138 social workers was taken from four counties in a large mid-western state, which is known for its high disproportionality rates in out-of-home placement. By examining the impact of KYLAT, this research will provide further insight and ideas for ways of remedying social workers' negative implicit attitudes toward families of color who come to the attention of child welfare officials. This chapter will provide a brief summary of the study, and discuss the implications of the findings for contemporary theory, practice, and policy. In addition, specific implications for social work practice, policy, and future research will be discussed in relation to the proposal of the inclusive American Minority Child Welfare Act (AMCWA).

#### **Summary of Study**

##### **Overview**

Over the past thirty years the disproportionate percentage of children of color with the

child welfare system has received a ground swell of attention (Boyd, 2014). Even with this attention and study, non-White children remain disproportionately represented in the United States foster care system (Summers & Wood 2013). “In most states, there are higher proportions of African American/Black and Native American children in foster care than in the general child population” (p. 1). Summers and Wood (2013) further report that Hispanic children are also over-represented in the foster care system in some states. Over the last 12 years some states have decreased their disproportionality rate, while others have seen slight increases or decreases (Summers & Wood, 2013). The phenomenon of disproportionality is particularly notable in states where there are smaller percentages of African-Americans in the population (Foster, 2012). The state of Wisconsin falls into the category that Foster (2012) notes as having lower percentages of African-Americans in the population, but higher percentages of African-American children and families involved in the child welfare system.

In 2014, Roberts, a staunch advocate for social justice particularly for African-American families, noted that the racial disparity in out-of-home placement was inconsistent with maltreatment rates reported by the 4<sup>th</sup> National Incidence Study (NIS-4). Padillia and Summers (2011) determined that out-of-home placement rates for African-American children were 300% higher, when their maltreatment rates were only 73% higher than those of White children as determined by Bartholet, Wulczyn, Barth, & Lederman (2011). This disproportionate percentage suggests that factors outside of maltreatment, such as implicit and or explicit negative racial attitudes and beliefs may be drivers in removing children of color from their biological homes.



## **Restatement of Purpose**

This study builds on that tradition of the belief that education and dialogue can forge a path through even the seemingly intractable thickets of societal, institutional and individual prejudices. The purpose of this quasi-experimental study was to examine whether an, educational intervention can alter racial prejudice, by determining the nature of the correlation between the experimental intervention KYLAT and posttest CoBRAS scores of social work practitioners. The hypothesis was that if KYLAT can indeed alter prejudice, social work practitioners' prejudices may be less influential in decision-making regarding African American children and families who come to the attention of the child welfare authorities for charges of maltreatment.

## **Research Questions**

*Research Question 1: Does the experimental intervention KYLAT bring social work practitioners' racialized attitudes—beliefs and perceptions—in the areas of racial privilege, institutional racism and blatant racial issues toward African Americans into awareness, thereby influencing negatively racialized attitudes toward African-American families charged with maltreatment?*

This research established a significant, positive correlation between total posttest CoBRAS scores and taking part in the experimental four-hour KYLAT. Correlations also indicate a positive correlation between CoBRAS Racial Privilege and Blatant Racial Issues subscale posttest scores and taking part in KYLAT. Findings indicate that KYLAT had less of an impact on Blatant Racial Issues sometimes, and Institutional Discrimination most times.

The results of this research indicate that educational, peace-making, cultural awareness trainings are a ‘promising strategy’ as proposed by Cabaniss, Frabutt, Kendrick & Arbuckle (2007), and further support the findings of Johnson, Antle & Barbee (2009), Webb & Sergison (2003), and Miller & Ward (2008), whose research conducted cultural competence trainings on similar populations with positive correlations. As previously noted, Johnson et al. (2009) examined the effectiveness of *Undoing Racism*, a cultural competence/anti-racism training on child welfare service providers’ attitudes toward race and knowledge about race as measured by the CoBRAS. The participants were not only satisfied with the training, but their post-training CoBRAS scores decreased, indicating greater awareness of color blind racial attitudes (Johnson et al., 2009).

Webb and Sergison’s (2003) training, Equal Rights Equal Access, provided an opportunity for participants to “explore their own racial attitudes, recognize that neither they nor their clients are culturally neutral, but a product of their own cultural conditioning, and lastly, gain an understanding of how racism affects services” (p. 291). The vast majority of the participants (99%) agreed that the outcomes of the training were achieved.

### **The Educational Process Used to Accomplish Results**

To understand how the findings were accomplished it can be helpful to detail the educational process used in KYLAT. Like other awareness trainings KYLAT provided an opportunity for participants to explore their own racial attitudes, the non-neutrality of culture and the effect of racism on services. Slides 1-4 of KYLAT allowed participants the opportunity to become acquainted with each other as cultural beings by expressing real-life questions and concerns about culture, race and the ability to be culturally competent in such a complex world.

Participants were also given the opportunity to become acquainted with the researcher/trainer by sharing their initial assumptions about who they believed the researcher/trainer to be. Then, by way of the *Professional Use of Self*, I appropriately disclosed correct information about myself. After which, many shared their assumptions about me, and a candid discussion ensued about how assumptions about others often unwittingly drive our thinking and interactions.

This initial section of the training lays what I have termed *The Safe-Foundation*. As a result of my analytic training at the Hanna Perkins Center for Child Development, I learned to implement the practice of building “an emotionally significant relationship that provides a secure, caring and safe environment,” (Stalker & Hazelton, 2008, p. 150) from which to discuss racial issues, which are often fraught with threat, anxiety and pain. This safe environment was also implemented in Webb & Sergison’s (2003) research. Once the Safe-Foundation was established the group dynamic began to congeal and participants were ready to move forward and explore the world of race and culture from perspectives, voices and experiences different from their own.

The completion of Cultural Intelligence Quotient (CIQ) tool created by Cultural Intelligence Center is the first assessment that reveals a gaping hole in the participant’s. One participant said, “I really don’t know much at all.” Further, the short YouTube video created by California Newsreel, *Race: The Power of an Illusion*, points out the simple fact that *race* is an idea that we in Western society, in particular, erroneously ascribe to biology. A hearty discussion ensues about how we often believe we can know an individual’s skills, abilities and aptitude by simple external features like skin color or hair type. This discussion leads to the concept of *not-knowing*. Not-Knowing is the first step in *knowing* one’s lens. It is the step that

allows service providers to begin to loosen the grip of previously intractable assumptions about others. Not-knowing, coupled with the safe-foundation are deeply felt pivotal concepts which move participants along the journey to knowing their lens, by way of KYLAT.



Figure 1. KYLAT Slide #25

Current models, such as Undoing Racism provided by the People’s Institute for Survival and Beyond, and Crossroads Antiracism Organizing and Training focus on the initial identification of racism, both systemic and institutional, while KYLAT focuses on racial and cultural issues from the lens of self-awareness. While all foci are needful, systemic, institutional and individual, KYLAT allows the participant to consider an immediate change within themselves, specifically, what can they do to make a change within their sphere of power. Subsequently participants branch out into both mezzo and macro arenas to consider changes.

BASIC TENETS	EXAMPLES
<input type="checkbox"/> Invisible	<input type="checkbox"/> _____
<input type="checkbox"/> Distinctive	<input type="checkbox"/> _____
<input type="checkbox"/> Stable arrangement	<input type="checkbox"/> _____
<input type="checkbox"/> Patterned institutional interactions	<input type="checkbox"/> _____
<input type="checkbox"/> Patterned individual interactions	<input type="checkbox"/> _____

Lewis, 2000; Mulvey 2010

Figure 2. KYLAT Slide #27

En masse, the social work participants noted anxiety about making critical mistakes regarding race, culture and ethnicity and thereby creating further tensions between themselves and their clientele. They also had a desire to be treated with respect regarding their own personal culture and ethnicity. This two-fold desire blossomed into a critical discussion about long standing racial and ethnic concerns in the U.S. Slide 25 above, while beautiful, is a metaphor for the U.S. social milieu. This slide allows participants to consider how difficult it is to live in a society and not be encumbered with its attitudes, values and assumptions. Yes, we eat, drink and excrete in the water. We live and die in the water. The water becomes a part of who we are as individuals, as organizations and as a social society. This slide leads to in-depth discussion about the social structure of the United States, and how it has helped various individuals and people groups, and has intentionally impeded the growth and development of other individuals and people groups.

Suddenly, participants do not want to be seen as victims of a subjective social structure that does not always function fairly. There is a desire to push-back, to shake off the water of the social milieu, not only for their sake, but for the sake of the clients with whom they work.

*Research Question 2: Do the social work practitioners who receive the experimental intervention KYLAT or not receive different posttest CoBRAS scores?*

As findings indicate, posttest CoBRAS decreased for those who participated in KYLAT signifying an increase in the awareness of racial issues. Hence, this research adds to the knowledge base, supports and builds on the practice that educational, peace-making trainings grounded in transformative dialogue, help to heighten awareness of racial privilege, but less so

blatant racial issues, and institutional racism. This phenomenon will be discussed later under the section header *Institutional Discrimination & Blatant Racial Issues*, which comes later.

Correlations indicated a significant, positive relationship between racial privilege, and blatant racial issues posttest CoBRAS scores for those who participated in KYLAT. Again, building on the works of Johnson et al. (2009), and Miller and Ward (2008), the key components of KYLAT include dialogue and an exchange of ideas, between the trainer and the participants regarding the lived concepts of culture, cultural humility, diversity, race/ethnicity, self-awareness, and stereotypes.

Early in the training I rely on the influence of the narrative to begin the exchange of ideas, and create a common language in which to think about the idea of self-awareness and the knowing of one's own lens. A few years ago my colleague Juliet Cole related a Nigerian story about a woman who constantly complained about her neighbor's dirty wash, only to learn that the dirt was really on her very own windows. This tale was adapted to create a common language and invite participants by way of storytelling into their own epiphany.

Once upon a time there was a family that lived in a beautifully gentrified neighborhood. Each morning this husband and wife duo would awaken early, drop a K-cup into the Keurig, and fill their oversized mugs with delicious, piping hot coffee. They would then sit in front of their floor to ceiling living room window and watch the neighborhood children board the bus. Each and every morning the wife would note the slouchy, dirty socks the children wore. She would criticize their unkempt hair and their too big or too small clothing. She would then judgmentally wonder why their mother did not take better care of them. Day after day, cup of coffee after cup of coffee she droned on about these unfortunate children. On morning the woman's husband dropped a newly flavored K-cup into the Keurig. The wife made her way to the kitchen tantalized by the enchanting aroma. She took her freshly brewed coffee to the living room and perched herself on the edge of the couch. She suddenly leaned forward. "Honey?" she questioned. "The children?" "Look at the children! Look at their socks, their hair, their clothing! How did this happen?" Her husband kindly replied, "My dear wife, I cleaned our windows."

This light-hearted tale brings laughter, reflection and questions. “How do I relate to my clients better?” “What can I do to make sure I don’t offend anyone?” “What can I say to my colleagues who say racist things?” “How do we learn more about other cultures?” I allow participants to offer answers and make suggestions to each other. This dialogue further solidifies the safe-foundation of the group dynamic. At this juncture, many participants engage in storytelling by sharing bits and pieces of their own narrative, stories about mistakes or successes they have experienced with people of other cultures, and race/ethnicities.

As not to avoid the elephant in the room, myself as an African-American woman in a predominantly White community, invariably one participant asks, “Where are you from?” Which may be recognized as a micro aggression implicitly implying, ‘You are not from around here’ (Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007). Using an appropriate amount of self-disclosure, and not becoming anxious about the micro-aggression, I share stories from my own narrative about life in the Northwood’s of Wisconsin. Questions that follow include, “What’s it like being a Black family up there?” “What was it like for your children?” These questions were answered in the form of stories and situations experienced by myself and my family. The candidness and openness of my responses humanized and validated me as a cultural being with whom it was perceived safe to risk honesty.

It may be concluded that having a conversation with an individual of color about the lived concepts of culture, cultural humility, diversity, stereotypes, etc. provided an open door of exploration, and an increase in awareness of colorblind racial attitudes. Is it necessary for the trainer to be a person of color? Not necessary. It is necessary however for the trainer to be knowledgeable about anti-racism, and able to create a safe environment as suggested by Webb &

Sergison (2003) authentic, candid and open. Both *Undoing Racism* and *Crossroads* utilize multi-racial and gendered trainers.

### **Major Findings**

Major findings of this study indicate statistically significant changes in posttest CoBRAS scores for social workers who participated in KYLAT, and relatively stable CoBRAS posttest scores for social workers who did not participate in KYLAT. For Experimental Group 1, those who participated in KYLAT, a statistically significant positive relationship was indicated between total posttest CoBRAS scores, RP and BRI posttest scores, but not ID posttest CoBRAS, and KYLAT. For Control Group 1, those who did not participate in KYLAT, there was not a statically significant change in their total posttest CoBRAS, RP, ID and BRI scores. Members of Experimental Group 2 who participated in KYLAT saw a statistically significant change in their total posttest CoBRAS scores, and RP posttest CoBRAS scores as compared to the CoBRAS scores of Control Group 2, indicating higher rates of awareness of racial issues. However, this trend is not seen with the subscales of ID and BRI for Experimental Group 2 as compared to Control Group 2. Possible explanations for this will be addressed in the *Institutional Discrimination & Blatant Racial Issues* section, which follows later. Overall there was a positive correlation between experimental intervention KYLAT by way of a decrease in posttest CoBRAS scores among participants indicating an increase in awareness of colorblind racial issues.



## Educationally Significant Portions of Training Module from Participants' Experiences

RANK	STATE	AfAm dis. rate	Af. Am % in state	White dis. rate	White % in state	Hispanic dis. rate	Hispanic % in state	Asian dis. rate	Asian % in State	AmInd. dis. rate	AmInd. % in state
1	Wyoming	4.3	0.8	74.1	79.3	11.5	1.14	0.1	0.7	2.5	3.0
2	Utah	5.2	1.1	63.7	75.6	22.4	16.5	1.3	2.5	3.5	1.0
3	Wisconsin	35.6	8.7	44.1	73.5	6.3	10.3	0.8	3.1	4.1	1.1
4	California	22.1	5.6	21.9	27.4	43.9	51.2	2.0	10.7	0.8	0.4
5	Iowa	13.9	4.1	64.8	18.5	7.8	8.7	1.1	1.9	2.0	0.3
6	New Hampshire	3.5	1.5	46.2	87.8	7.5	4.8	1.2	2.6	0.7	0.2
--	United States	28.8	14.5	55.6	40.4	18.3	10.18	0.8	4.6	1.9	0.9

Fal 2014/2015  
 Fitcher Self-Awareness, Peacemaking Training  
 Summers, Wood & Russell 2012

Figure 3. KYLAT Slide #21

The experimental intervention KYLAT relied heavily upon the sharing of information, and the exchange of ideas, especially ideas that are considered taboo—those about culture and race/ethnicity. KYLAT discussed numerous cultures from the stance of validation and the stance of concern as compared to Crossroads Antiracism Organizing and Institutional Training, which tended to be solely focused on Black vs. White. The adjacent slide gives participants pause as they come face to face with the percentages of White, Asian, and Hispanic children in out-of-home placements as compared to the disproportionate percentages of African-American and Native American children in out-of-home placement in the United States as a whole, and in the five top ranking states of which Wisconsin ranks 3<sup>rd</sup> (Summers, Wood & Russell, 2012). Without exception assumptions come to fore as to the community which might likely be the driver behind such disproportionate out-of-home placement rates in the state of Wisconsin. “It must be Milwaukee!” participants have suggested. The slide below indicates that in consideration of two decision making points (investigation & removal), Milwaukee County does not contribute to the disproportionate number of African-American children in out-of-home placement in the state of Wisconsin (Bowman, Hofer, O’Rourke, & Read, 2009). Interestingly, however, the further north

a county is situated, the higher the African-American disproportionality rates (Bowman, Hofer, O'Rourke & Read, 2009; Foster, 2012). With this information in hand participants must come face-to-face with their own negative assumptions of the inhabitants of Milwaukee County, which has an estimated population of 957,735, of which 27.1% are African-American (United State Census Bureau, 2015).

County	Decision Point	% In Population	Disproportionality rate
Milwaukee	Investigation & Removal	36.4	1.36 & 1.78
Racine	Investigation & Removal	13.9	2.56 & 3.31
Dane	Investigation & Removal	6.4	5.77 & 8.32
Brown	Investigation & Removal	1.4	9.1 & 14.7
Winnebago	Investigation & Removal	0.9	10.13 & 19.58
Outagamie	Investigation & Removal	0.6	11.39 & 19.43

Bowman, Hofer, O'Rourke, and Read, 2009

Figure 4. KYLAT Slide #22

- White Restaurants
    - Prime Quarter
    - Japanese Restaurants
      - Nakashima
    - Chinese Restaurants
      - Mandarin Garden
    - Mexican Restaurants
      - El Azteca
  - African-American/ Soul Food Restaurants
    - Cozy Corner
    - Thai Restaurants
      - Nukeo
      - Bangkok Garden
- Fall 2014/2015 Fletcher Self-Awareness, Peacemaking Training

Figure 5. KYLAT Slide #42

To stimulate discussion and encourage narrative, which creates a common language and validates cultures, the discussion turns toward cultural expressions surrounding the consumption of food. This is an exciting conversation about variety, flavors, tastes and textures of local restaurants. I ask participants why they are less anxious to engage this aspect of differing

cultures. Themes of commonality, sameness, relatedness, unity, and kinship converge and fill the room with a sense of connected humanity.

At this juncture it may be apparent that approximately 50% of the slides and activities in KYLAT necessitate discussion, and some level of transparency. As the tangible experience of group safety took root, transparency increased and group members began to interact with one another by respectfully exchanging ideas, responding to and asking questions of each other. One participant stated, “Before I knew it I was telling you things!” Further participants were willing to share personal experiences of stereotyping and being stereotyped. These discussions legitimized the weightiness and the power of becoming aware of another’s culture juxtaposed to one’s own culture.

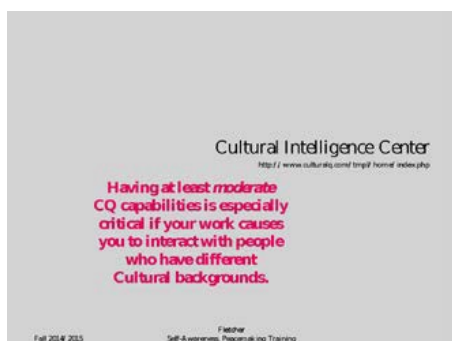


Figure 6. KYLAT Slide #4



Figure 7. KYLAT Slide #45

Individual and group activities like the Cultural Intelligence Quotient ([culturaliq.com](http://culturaliq.com)) completed early on in the training (slide 4) allowed for the realization and discussion of the limited motivational, cognitive, meta-cognitive and behavioral knowledge social work practitioners have of their client populations (<https://culturalq.com/research/>). This next activity, which took place later in the training, depicted on the adjacent slide, allowed participants to evaluate mezzo and macro negatively racialized attitudes and behaviors. This discussion tended to be protracted when supervisors were not present during the training, and less involved when supervisors were present during the training.

Slides 5 and 6 use California Newsreel's (2003) five-minute video clip *Race: The Power of an Illusion* (<https://www.youtube.com/watch?v=V9YMCKp5myI>) to identify that *race* is not based in biology, but rather an idea that is ascribed to biology, particularly here in the United States. While most participants stated that they were aware of the datum that humans are genetically 99% the same, and only 1% different, they willingly acknowledged that people in general, and Americans in particular behave as if one can know about a person, a people group, or client, by simple external characteristics. After that discussion, participants readily engaged in further discussion about how we tend to segregate ourselves from and fear those who are considered different. Those participants who had intentionally engaged in cross-racial and cross-cultural relationships, and had bi-racial children or grandchildren openly engaged in an exchange of ideas with those who had had primarily racially and culturally homogenous relationships. A few participants divulged their Native American heritage and/or tribal membership to their coworkers for the first time. One white coworker stated to their native American coworker, "I

didn't know you were Native American!" Up to that point that particular participant had functioned, behaved and had been accepted as a white individual.

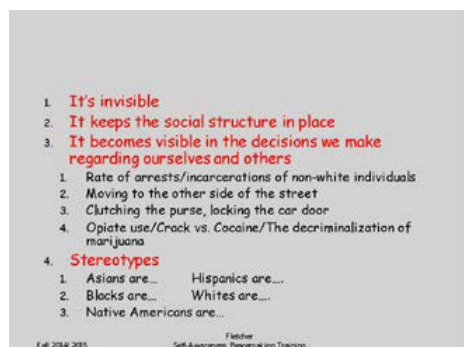


Figure 8. KYLAT Slide #29

The discussion surrounding slide 28 was particularly important as participants had the opportunity to openly reveal commonly held stereotypes about several racial/ethnic groups. Participants addressed stereotypes by answering the following questions: “Whites are? Blacks are? Hispanics are? Asians are? Native Americans are?” Answers common to participants indicate negative racialized attitude about African-Americans in particular. Answers for “Whites are?” included statements such as: Whites are privileged. Whites are racist. Whites are entitled. Whites are intelligent. Whites are rich. Answers for “Blacks are?” included statements akin to: Blacks are poor. Blacks are unintelligent. Blacks are baby-daddies. Blacks are dangerous. Blacks are gang-bangers. Blacks are rappers. Blacks are single. Answers for “Hispanics are?” included such statements as: Hispanics are family oriented. Hispanics are migrant workers. Hispanics are religious. Hispanics have large-families. Hispanics are catholic. Hispanics are good cooks. Hispanics are hard workers. Answers for “Asians are?” included: Asians are bad drivers. Asians are smart. Asians are short. Asians are hard workers. Asians are effeminate.

Saying these stereotypical statements out loud helped to remove some of their power and mystification. Suddenly, everyone was aware of similar thoughts held by similar individuals. From a psychodynamic perspective, we cannot change or alter what we are unwilling to reveal. Once revealed, stereotypical thoughts about others potentially have less power.

From the perspective of the training, some of the stereotypical comments and statements, while honest, were harsh and demeaning. In this exchange of ideas, however, it is important for the trainer, no matter what his/her race/ethnicity, to be emotionally neutral as suggested by Webb & Sergison (2003), as well as become the object of transference – neutral and passive much like the analyst in the therapeutic relationship (Coady, 2080 as cited in Coady & Lehmann, 2008). Invariably participants engage with each other, expressing their shock, surprise or validation of various comments and statements. The trainer's job is then to simply reflect on the statements with sincerity as not to interfere with the participants emotional processing of such statements.

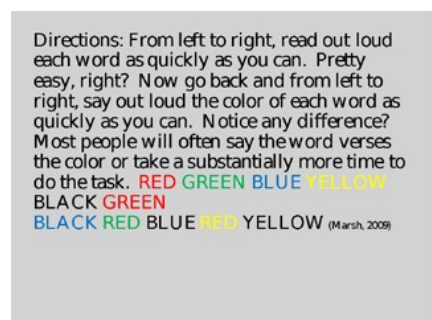


Figure 9. KYLAT Directions for Slides #32-37

Written at the behest of the National Council of Juvenile and Family Court Judges, Marsh (2009) points out how difficult it is to interrupt firmly entrenched mental maps, what one imagines they know about a person, group or thing. Slides 31-36 attempt to simulate an exercise that Marsh discusses. The words red, yellow, blue and green flash on the screen one at a time. By example RED, YELLOW, BLUE, and GREEN. Participants are instructed to say the

color. The next four slides flash the same words on the screen, but the color of the word is different. Participants are instructed to say the color. By example RED, YELLOW, BLUE, GREEN. Participants struggle to consistently say the right color. RED is no longer red, it is green. YELLOW is no longer yellow, it is blue. BLUE, is no longer blue, it is yellow, and GREEN is no longer green, it is red. This leads to a minor crisis among participants who were unable to successfully name the color. A discussion then ensues about how important, yet difficult it is to not only interrupt a one's mental map about others, but to also assume the stance of *not-knowing* until one does know.

### **Racial Beliefs and Their Impact on Decision Making**

Both Rossi, Schuerman & Budde (1999) and Ards, Myers, Ray, Kim, Monroe, & Arteaga (2011) carried out research involving decision making. Based on Rossi et al. (1999) social workers tend to make two kinds of mistakes in their decision to remove a child from the biological home as a result of allegations of maltreatment. The first mistake in judgment was not removing a child when they should have been removed, and the second mistake in judgment involved removing children when they should not have been removed. Given a specific scenario 103 workers and 27 child welfare experts made decisions to either take a child into custody or not, provide services or close the case all together. The decisions made by the participants were inconsistent. The decision to remove a child tended to not be based on the allegation, even when it was physical or sexual abuse, but rather on the family's number of prior allegations. Lastly, according to Rossi et al. (1999), families with limited financial resources were more likely to have their children removed.

Ards et al. (2011) study also provided scenarios in the form of vignettes however. Workers were asked to make the decision as to whether the depicted scene met the states definition of a reportable offence. Worker’s responses differed, producing “statistically significant impacts on the report and definition responses” (p. 1485). More importantly however, according to the authors, vignettes with Black babies pictured were more likely to have been considered as meeting the state’s definition of a reportable offense, than vignettes with White babies pictured (Ards et al., 2011).

Conceivably, the decision to remove a child from the home causes poor African-American families dire distress, due to unjustified negative prejudice not based on the maltreatment allegations, but instead based on negative prejudices of limited economic resources or race. Some light on this process of removing children who should not be removed is shed by Tversky and Kahneman’s (1974) research about heuristics. The representativeness heuristic as proposed by Tversky and Kahneman (1974) causes people to believe that entities with certain surface similarities will in fact behave in similar fashion—and this is applied to people as well. So for instance, if the media fills its pages with negative images of violent Black persons, the representativeness heuristic could cause child welfare workers to assume that Black parents will also be violent.



Figure 10. KYLAT Slide #19



KYLAT may be effective because it helps social workers to become more aware of their representativeness heuristics and how those operate. This suggests that the representativeness heuristic, when applied to racial understanding, can be modified by awareness. As a result of participating in KYLAT, social work practitioners may make the decision *not* to remove a child of color from his/her biological home, even when complex risk factors are under evaluation as a direct result of the increased awareness of their own negative implicit attitude. Further the two mistakes social workers tend to make will also be positively influenced as a result of KYLAT.

KYLAT also works in the reverse, in that it addresses the concern of not removing children who should be removed. As KYLAT teaches participants to take the stance of ‘not-knowing’ with each family. Hence, White, Asian, Latino/a mothers and fathers who come to the attention of child welfare authorities under suspicion of child maltreatment will be assessed on their own merit and not under the influence of the representativeness heuristic.

### **Attitudes Can Be Changed**

Findings indicate that, KYLAT, the experimental intervention created by the researcher, which included the collective concepts of education, peace-making and transformative dialogue, had an impact on implicit negative attitudes. KYLAT focuses on the importance of self-awareness as a means of bringing negative implicit attitude into awareness. As suggested by Perry and Tate-Manning (2006) social workers who come to an understanding of how their own personal and culture values are hidden drivers, will engage in more culturally competent practice. KYLAT allows participants to investigate their own identity as well as the identity of those they see as ‘other’. KYLAT also allows participants to review statistical data regarding the nationwide phenomenon of disproportionality.

## **Disproportionality and Disparity**

As mentioned above disproportionality rates on the national, state and county levels are thoroughly discussed. Participants are challenged to define the concepts of *disproportionality* and *disparity*. Subsequently, participants propose probable causes of each phenomenon. Some individuals recognize quickly that causes such as negative worker bias may be a driver, while other individuals hold fast to the belief that higher out-of-home placement rates among African-Americans are equal to higher maltreatment rates.

Lastly, strategies for addressing implicit attitudes in their personal lives, professional lives, within their respective agencies and within society are addressed and discussed. At this juncture, the Cultural Competence Continuum proposed by Cross, Bazron, Dennis, & Isaacs' (1989) is discussed. Participants discuss the following concepts and definitions.

1. Cultural Destructiveness – Attitudes, policies and practices are destructive
2. Cultural Incompetence – Lacks capacity to address culture. Lack of acceptance & respect
3. Cultural Blindness – Culture is not important and all people are the same
4. Cultural Pre-competence – Recognition of cultural deficiencies and makes attempts to change
5. Cultural Competence – Differences are accepted & respected. Assessment of policies and hiring practices.
6. Cultural Proficiency – Culture is held in high esteem. Cultural practice is enhanced by research.

This continuum is addressed on both the mezzo and macro level. Next, personal/micro action steps are discussed. Lastly, institutional/macro action steps are discussed.

**Biases may not be Intractable, but Amendable**

As the findings of this study indicate, negative biases are in fact malleable as determined by the shift in mean posttest CoBRAS scores, which demonstrate an increase in colorblind racial awareness. Other research, including Johnson et al. (2009); Kernahan and Davis (2007); and Probst (2003), which also utilized an educational training in the domain of cultural competence, found improvement in participants' attitudes and beliefs about race. KYLAT seeks to join the ranks and become heralded as 'promising strategy' as proposed by Cabaniss, Frabutt, Kendrick, and Arbuckle (2007), by which to mitigate the intractable thicket of negative racial attitudes.

**Implications for Decision-making**

If negative, implicit and explicit attitudes and beliefs about race are amendable, decision-making based on negative implicit and/or explicit attitudes about race are potentially amendable as well. This means it is possible to bring about equitable and consistent caseworker decision-making. In other words, these findings can assure families, communities and society that more equity can be carried out with regards to the decisions about the removal of a child from his or her biological home exists.

At the macro-level, the Council of Social Work Education (CSWE) 2015 Educational Policy and Accreditation Standards (EPAS) for baccalaureate and master's in social work programs, situated at the mezzo level, have provided the necessary framework to improve decision-making capabilities within students and workers at the micro-level. Specifically, Competency 3 – Diversity and the behaviors which define it can receive added emphasis. In particular, the third behavior, "apply self-awareness and self-regulation to manage the influence of personal biases and values in working with diverse clients and constituencies" (Council on

Social Work Education, 2015) can and should receive explicit and direct emphasis throughout the curricula. The third behavior should also be robustly directed toward students who receive the Title IV-E Child Welfare Stipend or who have an emphasis in Child Welfare. This can be achieved by infusing segments of KYLAT into a particular Child Welfare course. It can also be achieved by transforming KYLAT into a 14 week three credit course, and making it a part of the Child Welfare core curricula, and the social work generalist curricula as well.

### **Corroboration/Revision of Key Theories Based on Findings**

#### **Attitudinal Theory (micro-level)**

Fishbein and Ajzen (1975) propose that inclinations toward others, either negative or positive have been learned. Further, Bonilla-Silva and Embrick (2007), suggest that socialization of perceptions, feelings and beliefs are integrated by engagement with larger societal structures. The resultant consequence of learned inclinations or attitudes, and the socialization of perceptions, feelings and beliefs by experiences with society can be negative or positive. This research corroborates the theoretical perspectives of both Fishbein and Ajzen (1975), and Bonilla-Silva and Embrick (2007) suggesting that positive attitudes, perceptions, feelings and beliefs can be learned and integrated via educational, peace-making trainings such as KYLAT, at least in the short term.

#### **Critical Social Theory (mezzo-level)**

Critical Social theory provides the theoretical base for this research to study child welfare from the perspective of the institution. Hasenfeld (2010) notes that critical theorists' view social services agencies as "exploitative instruments of domination," (p. 46). Oppressing certain children and families based on race, class and gender as described by Mullaly (2010) may be the

experience of many families of color living in Wisconsin. Table 24 below indicates how African-American families fare from an institutional perspective of child welfare and education within the state. According to the *Race for Results* a study conducted by the Annie E. Casey Foundation (2014), African-American children's well-being was the lowest or very low in several categories: overall well-being- 46 out of 46 participating states; high school graduation- 30 out of 50; school or work- 50 out of 50; and family education- 44 out of 50. Lastly, Wisconsin has the 2<sup>nd</sup> highest disproportionality rate in the entire country (Bowman, Hofer, O'Rourke, & Read, 2009).

Table 25. How African-American Families Fare from an Institutional Perspective of Child Welfare and Education within the State

Race	Wisconsin overall rank	High School Graduation	School or work	Family Education	Disproportionality
African American	<b>46/46</b>	30/50	<b>50/50</b>	44/50	2/50
White	10/50	1/50	9/50	19/50	N/A

During KYLAT participants candidly and emphatically noted that single fathers, African-American children and families, Native American children and families are treated differently by social workers, lawyers and judges. One of the causes of this phenomena may be the attitudes, values and beliefs intrinsically embedded within the agency. Historically, administrative positions in social services agencies have been held by white, heterosexual males (Mullaly, 2010). The values of those at the head trickle down and become a part of agency culture (Haney, 1989). After an online search, it was determined that County Executives within the state of Wisconsin are overwhelmingly white and male. However, many agency and department heads,

while still white, were female. To the extent that the directors are prejudiced, their prejudices can be unwittingly accepted as authoritative by those who are supervised by them.

In 2004 the NASW Center for Workforce Studies conducted a study which highlighted the demographics of social work practitioners within all fifty states. It does not appear that more recent information has been collected. At that time 94% of the social workers identified as white (NASW Center for Workforce Studies, 2004). Further, it was indicated that women make up 81% of the social work workforce (Center for Health Workforce Studies School of Public Health and NASW Center for Workforce Studies, 2004). This same study indicated that of the 197 social workers within the state of Wisconsin participated in this research, 94% identified as white. These statistics are comparable to the findings in this research, which indicates that of the 138 participants, 118 identified as white and 126 identified female.

With primarily white females, 85%, in the social work workforce (Center for Health Workforce Studies & NASW Center for Workforce Studies, 2006)), it is not surprising that personal values and beliefs of middle class life become internalized and intricately intertwined with the roles, policies and practices of the agency similar to the profession of education where white females also make up the workforce majority (Leiding, 2006). Given the profound residential segregation that exists in the Midwest in states like Wisconsin and cities like Milwaukee (Sanchez, 2015), female social workers likely live in neighborhoods that are racially segregated, and their children go to schools where there are few African-American students or parents. According to Sanchez (2015) 69% of the white individuals surveyed said they lived and mostly associated with people of the same race as themselves. Hence it may be concluded that female social workers may also be very unfamiliar with the stresses of being low-income or

impoverished. Sadly, prejudice thrives amidst ignorance and segregation. Further, as women, social workers may be inclined to subjugate themselves to male authority figures who may also struggle with prejudice, and as a result be less critical of prejudiced attitudes. Ignorance can lead to a syndrome termed “white fragility,” where even discussions of race and race-based inequalities can feel stressful to white persons who are unaccustomed to breaking the national silence about race-based oppression.

As indicated with the findings, the subscales of Racial Privilege (RP), saw a shift in mean scores, and in some groups Blatant Racial Issues (BRI) saw a shift in their mean scores indicating increased awareness in colorblind racial issues, but the subscale, Institutional Discrimination (ID) saw no such shift. This occurrence will be addressed below in the forthcoming *Institutional Discrimination & Blatant Racial Issues* section.

### **Critical Ecological Systems Theory (macro-level)**

Ecological Systems theory, a hallmark of social work views a child and family in light of their social environment. Critical Ecological Systems theory, which is derived from Ecological Systems theory also sees the child and family in light of their social environment, but it also ushers in a commitment to social justice. Critical Ecological Systems theory may ask, “Is the social environment of child welfare socially just toward parents of color who find themselves accused of maltreatment?” The poignant metaphor, “When a gnat blinks, the universe adjusts itself” (Niessen-Weber (1929) as cited in Coady & Lehmann, 2008, p. 96) signifies that every individual functions in reciprocal relationship with his or her environment and visa-versa. Findings from this research indicate that social work practitioners’ participation in KYLAT can be described as a ‘gnat’s blink’

If the person and environment are intricately and reciprocally shaping one another, as Rothery (2008) suggests, then social workers who routinely experience trainings akin to KYLAT may maintain and perhaps even increase their awareness of their own negative implicit and/or explicit attitude. Potentially, as social work practitioners experience sustained awareness of racial dynamics a positive shift toward social justice will occur, and disproportionality rates due to implicit and/or explicit bias may begin to decrease.

Further, KYLAT itself may be considered a ‘gnat’s blink’. As a direct result of its undergirding in evidenced-based research and practice, its creation and presentation several individuals and organizations have benefited from, and been influenced by the meaningful concept of self-awareness captured in KYLAT including:

1. Court Appointed Special Advocates (CASA) (Brown and Outagamie Counties) (2014-2016)
2. Northeast Wisconsin Technical College Police Cadets (2014, 2015, 2016)
3. Northeast Wisconsin Wheels on Meals Regional Managers (2016)
4. Cooperative Education Services Agency #9 Educators (2015 & 2016)
5. University of Wisconsin Green Bay Faculty and Field Educators (2014)
6. CSWE APM participants (2016)
7. NASW-WI Chapter Conference Attendees (2013)
8. Racine County Workforce Development (2016)
9. Shawano County Human Services Department (2016)
10. Brown County Human Services Department (2014)
11. CASA National Conference participants (2014)



## 12. CASA National Conference (2017)

Many social service providers and educators in northeastern Wisconsin are aware of the racial and cultural deficits within the state and within their agencies, and are considering means of mitigating these deficits indicating a deep hunger for effective ways to positively impact the divisiveness of prejudice. An awareness of these deficits may be partially driven by an effort to integrate the increasing Hmong and Somali populations in Wisconsin. As early as 1989 the Hmong community began to grow in Wisconsin, and since then the number of locally born Hmong individuals has dramatically increased (United Census Bureau, 2000). Further, an increasing number of Somalian individuals and families have been resettled in Wisconsin since early in 2000 (Wisconsin Advisory Committee, 2012). According to Mullaly (2010) as globalization increases previously marginalized people groups will become further marginalized. Wisconsin's child well-being data, disproportionality rates and incarceration rates may be an indication of further marginalization. As mentioned, Wisconsin has the poorest child well-being rates for African-American children (Annie E. Casey Foundation, 2014), one of the highest African-American disproportionality rates in the country (Bowman, et al. 2009; Foster, 2012), and the highest incarceration rates (Pawasarat & Quinn, 2013) within the United States. KYLAT as a welcomed training suggests that addressing institutional racism person-by-person, through its use of transformative dialogue in a relatively intimate setting, can effectively dismantle at least some essential components of institutional racism. KYLAT findings corroborate with Critical Ecological Systems theory.

### **Theory of Oppression (Macro Level)**

Macro social work practice is not foreign to the assaults and implications of oppression as proposed by Feagin's (2006) Theory of Oppression. This sociological theory meshes well with Critical Ecological Systems Theory as it forces a careful look at the influence of hierarchical political systems that make authoritarian and ethnocentric decisions for those who are oppressed, marginalized and on the fringes of American society. Feagin's (2006) theory offers a way to connect this research to the not so distant past of the United States, by providing an explanation as to why both Institutional Discrimination and Blatant Racial Issues remain firmly entrenched, and unmodified by a training such as KYLAT. Racial inequality, a founding pillar of the United States' inception (Feagin, 2006) remains difficult to dissect, as it has been sanitized and well-dressed in well-intentioned or not so well-intentioned, safety-net programming (Temporary Assistance for Needy Families; The Indian Child Welfare Act; The Housing Choice Voucher Program, the Women's Infants and Children's Program) as a means of demonstrating assistance, which is feigned at its core. Hence, like the slave quarters on Thomas Jefferson's plantation, bedrocks of inequality within the United State are still 'not a part of the official tour' as mentioned by Feagin (2006). This research substantiates Feagin's (2006) Theory of Oppression in that African-Americans, and Native Americans remain in conflicted relationship with United States and its people who continue to espouse the founding ethnocentric social, ideological and material tenets of racial inequality.

#### **Institutional Discrimination may be Hard to Comprehend**

There was limited change in the area of Institutional Discrimination (ID), and in some analyses Blatant Racial Issues (BRI). This is consistent with Neville et al. (2000) Study 5

findings. They suggest that both ID and BRI may not be sensitive to the educational experience (Neville et al., 2000). As Wisconsin struggles with high disproportionality rates, as well as poor well-being outcomes for children of color (Bowman et al. 2009, Foster 2012, Annie E. Casey Foundation 2014, Summers & Wood, 2014). This may be explained in part by the difficulty well-meaning, privileged social workers have in recognizing the institutionalization of bias and therefore its pervasiveness. These concepts of ID and BRI may be difficult to reach from the micro or individual vantage point. It may have been considerably difficult for participants to consider their own negative racialized biases, and therefore even more out of reach for them to reflect on the complexities of discrimination on an institutional basis.

Galtung's (1969) concept of structural violence may help us to understand the phenomenon of firmly entrenched institutional or systemic biases, and general pervasive racial discrimination. According to Galtung (1969) structural violence/injustice is built into society and remains stable over time, in the same way that critical theorists view social services agencies as manipulative tools of social control. Negative implicit attitude may well be part and parcel of the child welfare system, undetectable outside of outcomes such as high disproportionality rates. Galtung (1969) provides the following statement to aid in our understanding of structural violence/injustice.

...when one husband beats his wife there is a clear case of personal violence, but when one million husbands keep one million wives in ignorance there is structural violence. Correspondingly, in a society where life expectancy is twice as high in the upper as in the lower classes, violence is exercised even if there are no concrete actors one can point to directly attacking others, as when one person kills another (p. 171).

But it may be harder for individuals to see institutional discrimination when there is no one person to identify as being at fault... Institutional discrimination (ID) and Blatant Racial Issues

(BRI) may well fit under the umbrella of structural violence/injustice as there are no concrete actors within the child welfare system one can directly point to providing unjust care and services to others. Yes, it is quite difficult then to blame an individual social worker for the ‘way the system works’. The inner-workings of ‘the system’ have been perpetuated and built into the rules and regulations of child welfare activities. Consequently, social work practitioners may face cognitive-dissonance (Festinger, 1957) when faced with increasing their awareness of ID, and BRI.

Lack of increased awareness in the areas of ID and BRI may be further explained by the relatively new concept of *White Fragility*. DiAngelo (2011) states that white fragility is, “a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors in turn, function to reinstate white racial equilibrium” (p. 54). An admission of ID by social workers would indicate that the system to which they ascribe is in terrible disrepair and in need of an overall. This being a tremendous and overwhelming task may have caused participants to remain focused on attitudinal shifts within themselves, and not outside of themselves. Hence, white fragility, coupled with segregation and the national code of silence about racial oppression, potentially keeps ID firmly entrenched.

## **Conclusions**

### **Implications for Social Work Policy, Practice and further Research**

As a result of this research and its findings, changes are proposed to the American Minority Child Welfare Act (AMCWA), as originally proposed by the researcher while a student

at the Mandel School of Applied Social Sciences in 2005. The revised AMCWA draws from the works of Curtis & Denby (2011), and Dixon (2008). AMCWA, is akin to the Indian Child Welfare Act (ICWA), which assures that Native American children are not removed from their families and placed into foster homes without special consideration. This Act will begin to mitigate the disproportionate removal of African American children, and other children of color from their biological homes for reasons of implicit/explicit negative attitude.

AMCWA implications for policy, practice and research are as follows:

1. **Policy**-Initiate requirements of the Council of Social Work Education (CSWE):

1.Mandating that CSWE accredited BSW and MSW social work programs embed critical social theory/anti-oppressive/oppressive theories in each child welfare, policy and direct practice course.

2. **Policy/Practice**-Initiate mandated requirements of all 50 states. As an ideal, social work practitioners have a strong desire to help others. As a result, they as a population may be amenable to improving how they understand clients. This understanding may be achieved by way of further education and training by:

1.Mandating 4 clock hours of evidence-based cultural competence/humility training for all certified and licensed social work practitioners every year.

a. The training setting should be small enough to allow an intimate exchange of ideas.

3. **Policy/Practice**-Initiate requirements of Family Court Judges to routinely implement the use of Bench Cards (Russell & Summers, 2013), and implement the mandate for an awareness training like KYLAT. The Bench Card is an attempt to minimize institutional bias by asking

Judges to reflect on the decision-making process. Judges consider key inquiries, analyses, and decisions related to removal, placement and services (Russell & Summers, 2013). There are two sets of questions which Judges ask themselves, one set is external asking questions related to due process, and the other set is internal asking more reflective questions.

### 1. Family Court Judges-Bench Cards

### 2. KYLAT



Figure 11. Cultural Humility Cards

4. **Policy/Practice**-Initiate requirements of all certified and licensed social workers to implement a tool similar to Bench Cards, *Cultural Humility Cards* (under creation)

#### 1. Social Worker-Cultural Humility Cards

5. **Policy/Research** -Initiate a means of tracking and reporting outcomes under current child welfare policies (Curtis & Denby, 2011). This will provide stringent accountability, which has not been required in the past. This accountability will influence the Children's Bureau Child & Family Service Review goals of:

1. Ensuring conformity with federal child welfare requirements,
2. Evaluate the outcomes of children and families of color.
3. Assisting states in helping children and their families achieve positive outcomes.

6. **Policy/Research**-Initiate the revision of all federal child welfare policies as proposed by

Curtis & Denby (2011):

1. Ushers in transparency and accountability if the laws do not result in positive change for African American families and other families of color.
2. Evaluate the outcomes of policy revisions

APPENDIX A  
RECRUITMENT MATERIAL



## Recruitment Letter

RE: Permission to Conduct Research Study

Dear Colleague,

I am writing to request permission to conduct a research study within your Human Services Department. I have long-standing experience in child welfare and education and will be assuming my post as an Assistant Professor of Social Work at the University of Wisconsin – Green Bay later in the year. I am currently enrolled in the School of Social Work at Loyola University Chicago and am working on my doctoral dissertation with Professors Katherine Tyson McCrea and David Embrick, and Dr. Gideon Bahn of the VA. This study seeks to understand the influence of attitude awareness education on caseworkers' decision-making.

It may help you make this decision to know more about me. I have developed a 4-hour attitude education/cultural competence model entitled, "Knowing your Lens." I have refined it based on offering trainings for caseworkers and police officers that responded very positively to the experience. My research will test the impact of "Knowing Your Lens" education on caseworkers' self-awareness and understanding of others. There will be no fee for this training. Participating caseworkers will receive the 4-hour training with the opportunity to be part of the discussion of the results.

It is my desire to offer this educational experience to 65 social work/case managers within the Intake, Ongoing, Foster Care and Juvenile Justice units at your agency. Participants will provide demographic information, excluding identifying information; take a paper and pencil pre/post-test and participate in the attitude/cultural competence training Knowing Your Lens.

The entire amount of time spent volunteering in this research project will be approximately 5 hours. Light snacks and beverages will be served as compensation.

The timeline for the proposed project would be as follows. If approval is granted for this research to be conducted at your agency, a date for research will be scheduled. Subsequently, the principle investigator (PI) and a small team of research assistants will visit with caseworkers in order to discuss the research and obtain individual consent to participate in research. Consent forms will be voluntarily placed in an envelope. The PI and research assistants will return to offer the training. The county agency will incur no costs, except for time and the donation of space.

Your approval to conduct this research study will be greatly appreciated. I will follow-up with a phone call next week to discuss any questions you have regarding this research study. In the meantime please feel free to contact me by e-mail at [afletcher@luc.edu](mailto:afletcher@luc.edu).

For your review, a copy of the consent form is below.

Sincerely,

**Amflecher**

Adrienne M. Crawford Fletcher,  
MSSA, ABD-PhD, LCSW – Loyola University Chicago  
Lecturer, University of Wisconsin – Green Bay

APPENDIX B  
DEMOGRAPHIC SHEET

**Demographic Sheet**

Please answer the following questions by checking or circling the option that best describes you.

1. Gender:      Male      Transgender  
                   Female
2. Race/ethnicity:  Hispanic      Other  
                       White  
                       Native American  
                       Latino  
                       African-American/Black  
                       Bi-racial  
                       Alaskan/Pacific Islander      Asian
3. Age \_\_\_\_\_
4. Marital status:  Married      Single      Divorced      Separated  
                       Widow/widower
5. Number of children: \_\_\_\_\_
6. Income level:      \$0K- \$20K  
                           \$21K- \$40K  
                           \$41K - \$60K  
                           \$61K - \$80K  
                           \$81K - \$100K +
7. Educational level:  Bachelor's Degree      Post-Master's Degree  
                           Master's Degree
8. Field/Area of Degree: \_\_\_\_\_

9. Parental marital status during formative years (0-18):

\_\_\_\_\_Married \_\_\_\_\_Single\_\_\_\_\_Divorced

\_\_\_\_\_Separated\_\_\_\_\_Widow/widower

10. Position within agency \_\_\_\_\_Intake \_\_\_\_\_Ongoing \_\_\_\_\_Supervisory

11. Number of years at agency \_\_\_\_\_

APPENDIX C

COLOR BLIND RACIAL ATTITUDES SURVEY (CoBRAS)

## Color Blind Racial Attitudes Survey

Please rate how strongly you agree with each of the items below using the following scale. Circle your answer. Please respond honestly; your answers will be anonymous.

**Strongly disagree (1) (2) (3) (4) (5) (6) Strongly agree**

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

		<b>SD</b>						<b>SA</b>
	<b>Item</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	
16.	Social policies, such as affirmative action, discriminate unfairly against white people.	1	2	3	4	5	6	
17.	It is important for public schools to teach about the history and contributions of racial and ethnic minorities.	1	2	3	4	5	6	
18.	Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.	1	2	3	4	5	6	
19.	Racial problems in the U.S. are rare, isolated situations.	1	2	3	4	5	6	
20.	Race plays an important role in who gets sent to prison.	1	2	3	4	5	6	

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## VITA

The author, Adrienne Fletcher, graduated from Cleveland State University with a Bachelor of Arts in Psychology in 1985. It was not until 2003, after several years of marriage and child rearing that Adrienne began graduate studies at the Mandel School of Applied Social Sciences (MSASS) at Case Western Reserve University in Cleveland, Ohio. While at MSASS she pursued the Children, Youth and Families track, completing her advanced internship at the Hanna Perkins Center for Child Development (HPC) in Shaker Heights, Ohio. Adrienne remained at HPC and began her training as an Analyst after graduation in 2005. After achieving two years of supervised clinical work under the exceptional tutelage of Child Analyst, Ms. Elizabeth Fleming, Adrienne and her family moved to Northeast Wisconsin. Adrienne worked as a therapist, outreach social worker, and Court Appointed Special Advocate Supervisor in Wisconsin. Armed with much social work practice experience, she began her doctoral education at Loyola University Chicago in 2011. Adrienne's research focused on bringing caseworker negative implicit attitude toward African-American families involved in child welfare into awareness by way of the creation and administration of the intervention, Knowing Your Lens: Awareness Training (KYLAT). In 2014 Adrienne began working in the Academy as MSW Field Coordinator and Lecturer at the University of Wisconsin – Green Bay (UWGB) and subsequently an Assistant Professor position at UWGB. Adrienne defended her dissertation with distinction in January 2017, and accepted an Assistant Professor position at the Jack, Joseph and Morton Mandel School of Applied Social Sciences at Case Western Reserve University.

