

Korean Immigrant Parents' Evaluation of the Delivery of a Parenting Program for Cultural and Linguistic Appropriateness and Usefulness

Eunjung Kim, PhD, ARNP; Hyung Sung Choe, PhD; Carolyn Webster-Stratton, PhD

The goal of this study was to evaluate the delivery of a parenting program to 17 Korean immigrants for cultural and linguistic appropriateness and usefulness regarding recruitment, retention, program content, and delivery methods. Focus group interview data were audiotaped, transcribed, and analyzed. Themes identified included fit between the parents' desire and what the program offered, effective recruitment and retention strategies, program content and videotapes: based on Western cultural background but useful, helpful role-play and homework, and recommendations (Korean language videotapes, longer classes, extended learning). The findings can be used in adopting the program to increase cultural and linguistic appropriateness. **Key words:** *cultural acceptability, focus group, Korean American, parenting program*

ACCORDING to the US Department of Health and Human Services, increasing culturally and linguistically appropriate community health promotion interventions is a national priority.¹ Parenting programs are an important health promotion intervention used to enhance positive parenting practices.² Most of the parenting programs in the United States are originally developed for Americans who understand American culture and common parenting practices. Therefore, when pi-

lot testing these programs with minority populations, it is important to examine not only the effectiveness of the program but also the cultural and linguistic appropriateness and usefulness of program content and delivery.

Recently, Kim et al³ found that after completing the Incredible Years Parenting Program, intervention group mothers significantly increased their use of positive discipline as compared with control group mothers. However, it is not known whether the delivery of the programs (ie, recruitment, retention, program content, and program delivery) was also culturally and linguistically appropriate and useful to Korean immigrants. Koreans speak Hangeul, the Korean language, and consider group ties central to their identity, whereas Americans speak English and engage themselves in and out of groups on the basis of their needs.^{4,5} Therefore, having a small segment of Korean immigrant parents evaluate the cultural and linguistic appropriateness and usefulness of the Incredible

Author Affiliations: *Department of Family and Child Nursing, University of Washington, Seattle (Drs Kim and Webster-Stratton); and Department of Early Child Education, Silla University, Busan, Korea (Dr Choe).*

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Correspondence: *Eunjung Kim, PhD, ARNP, Department of Family and Child Nursing, University of Washington, Box 357262, Seattle, WA 98195 (eunjungk@u.washington.edu).*

Years Parenting Program is essential before this program can be disseminated to a larger Korean population.

Evidence suggests that recruiting and retaining ethnic minority participants in research studies are more difficult than recruiting and retaining European American participants.^{6,7} Studies also show that preference for parenting program content and delivery methods tend to differ between minority and European American parents (C.W.S., unpublished data, 2006).^{8,9} The goal of this study was to investigate the cultural and linguistic appropriateness and usefulness of the Incredible Years Parenting Program among 17 Korean immigrant parents of children aged 3 to 8 who attended the pilot test. Participants' perceptions on recruitment, retention, program content, and program delivery were evaluated. The results can be used to adapt the program to increase cultural and linguistic sensitivity.

Cultural and linguistic differences between Korea and America

In a collectivistic culture such as the Korean immigrant culture, individuals feel that they are an integral part of their group members' lives and share resources within the group.¹⁰ Koreans also tend to maintain traditional Confucian family roles. The father is expected to be the breadwinner, leader, and authority figure in the household, whereas the mother is expected to be the housewife, primary caregiver of children, emotional provider, and healer.⁵ European American families display more horizontal, democratic, and egalitarian relationships among family members than Korean families.¹¹ In American childrearing, there is a social trend toward greater equality of the mothers' and fathers' roles.¹² European American fathers are more involved with their children than Korean fathers in Korea.¹³ At this time, there is no study showing Korean immigrant fathers' level of involvement with children.

Korean immigrants speak Hangeul, the Korean language, which has its own alpha-

bet, Hangeul, which was invented in 1443 by King Sejong in the Joseon Dynasty.¹⁴ In a recent study, Kim and Wolpin¹⁵ found that most Korean immigrant parents believed that it was important for them to maintain their language (80%-86%) and cultural values (75%-79%) while learning English (95%-96%) and American cultural values (65%-75%). However, while 99% to 100% of parents were fluent in speaking Korean, only 21% of mothers and 40% of fathers reported speaking English "fairly well" or "well." In addition, they mostly maintained a Korean lifestyle (up to 96%), with some adoption of features of American lifestyle. Only 6% of parents participated in American organizations, and only 46% of parents watched American TV. These findings suggest that a parenting program should be offered in the Korean language.

Pilot testing of the parenting program

Recently, Kim and Hong¹⁶ found that Korean immigrant parents realized that their parenting practices, such as withholding affection and harsh discipline (eg, yelling and spanking), did not fit well with the social context of America where positive (eg, expression of affection and praising) and appropriate discipline (eg, time-outs, sticker charts) is recommended.¹⁶ This realization made parents eager to learn alternative parenting skills that fit better for their situation of living in 2 cultures. To address these needs, Kim et al³ pilot tested the Incredible Years Parenting Program (C. Webster-Stratton, unpublished manual, 2001), which has the potential to meet the needs of Korean immigrant parents. After completing the program, intervention group mothers significantly increased the use of positive discipline and decreased the use of harsh discipline. Mothers did not increase the use of appropriate discipline, such as time-outs.³ When mothers' level of acculturation was considered, however, high-acculturated mothers significantly increased appropriate discipline whereas low-acculturated mothers significantly decreased harsh discipline. This finding shows that the

program is effective. However, in pilot testing of this parenting program, not only effectiveness of the program but also cultural and linguistic appropriateness of the program delivery in terms of recruitment and retention, program content, and delivery method need to be evaluated.

Recruitment and retention of minority populations

Studies show that recruiting and retaining ethnic minority participants in research are more difficult and cost more than recruiting and retaining European American participants.^{6,7} First, ethnic minority populations are smaller, and finding research subjects that meet recruitment criteria can be a challenge, especially in rural areas because minorities usually live in urban areas. Some minorities may fear participating in research or have economic barriers, such as no phone or transportation. Most of all, researchers may not understand the cultural values of the target minority, which is crucial in understanding how the community operates. It is much easier and more effective if the recruiters are part of and knows how to work within the target community.^{6,7} Recruitment and retention are more successful when the goals of the target communities and the research team match.¹⁷

Parenting program content and delivery method for minority families

Minority families tend to prefer parenting programs that are short-term, somewhat structured, behavioral, goal-directed, and focused on the present and future (C.W.-S., unpublished data, 2006).^{8,9} The Incredible Years Parenting Program teaches behavior modification, and many ethnic groups, especially Asian Americans, respect parenting program leaders as experts who can give concrete suggestions on behavior modification.¹⁸

Parenting programs can be delivered through various venues, including group meetings, newsletters, telephone consultations, videotapes, books, magazines, and tele-

vision programs.¹⁹ Most formal standardized programs use regular group meetings that include sharing parenting experiences, learning new skills, practicing and discussing new skills, and assigning homework.²⁰ Group approaches may be particularly suitable for participants from cultures that emphasize cooperation and collectivity such as Korean immigrants (C.W.-S., unpublished data, 2006).^{8,9} Using videotapes, especially culturally and linguistically appropriate videotapes, as a delivery method has been shown to be effective in delivering the content.^{21,22}

Research question

The research question was “what was the cultural and linguistic appropriateness of the Incredible Years Parenting Program according to Korean immigrant parents in terms of recruitment, retention, program content, and delivery methods?”

METHODS

Study design and sample

This study reports Korean immigrant parents' evaluation of the cultural and linguistic appropriateness of the Incredible Years Parenting Program by using a focus group study design. The data presented in this article were part of the randomized controlled experimental study that pilot tested the program with Korean immigrant parents in the Pacific northwest. As shown in Table 1, the mean age of Korean immigrant parent participants (15 mothers, 2 fathers) was 36.80 years for mothers and 39.50 years for fathers. Mothers had received an average 13.40 years of education and fathers had received 18.5 years of education. All participants were born in Korea and had lived in the United States for an average of 9.67 years for mothers and 15 years for fathers. In terms of annual family income, 20% earned less than \$40 000, 46.7% earned between \$40 001 and \$80 000, and 26.6% earned more than \$80 001. The average number of children was 1.87. The mean age of children (5 girls, 10 boys) of the participating parents was 5.67,

Table 1. Focus Group Participants' Demographic Characteristics

Characteristic	Participants, Mean ± SD/n (%)	
	Mother (n = 15)	Father (n = 2)
<i>Age</i>	36.80 ± 2.68	39.5 ± 2.12
<i>Education</i>	13.40 ± 2.06	18.5 ± 0.71
<i>US residency</i>	9.67 ± 4.88	15.0 ± 2.83
<i>Working hours per wk</i>	13.86 ± 16.04	44.47 ± 14.92
<i>Birth place</i>		
Korea	15 (100)	2 (100)
<i>Religion</i>		
Christian	13 (86.7)	2 (100)
None	2 (13.3)	
<i>Visa status</i>		
Citizen	6 (40.0)	1 (50)
Permanent resident	8 (53.3)	1 (50)
Temporary	1 (6.7)	
<i>Number of friends</i>		
American		
None	10 (66.7)	
1-4	5 (33.4)	1 (50)
5 and up	0 (0)	1 (50)
Korean		
None	1 (6.7)	
1-4	7 (46.7)	2 (50)
5 and up	7 (46.7)	
<i>English fluency</i>		
Speaking not at all-a little	10 (66.7)	
Speaking somewhat -a lot	5 (33.3)	1 (50)
Speaking everything	0 (0)	1 (50)
<i>Number of children</i>	1.87 ± 0.64	
<i>Children age</i>	5.67 ± 1.50	
<i>Children US residency</i>	5.31 ± 1.54	
<i>Annual family income</i>		
<\$40 000	3 (20.0)	
\$40 001-80 000	7 (46.7)	
> \$80 000	4 (26.6)	
Missing	1 (6.7)	

and the children had lived in the United States for an average of 5.31 years.

Procedure

Recruitment

The author's Institutional Human Subjects Review Committee approved the study and

informed written consent was obtained from each subject before participation. The Korean immigrant investigator and research assistants worked closely with the target community to recruit participants from a Korean language school and its surrounding community. The school principal mailed a letter written in Korean to the families, which

described the study and announced the date and time of the information session. On the school's fall registration day, the research team held an information session, explained the study, answered questions, and received signed consent forms from those who volunteered for the study. Some eligible families who did not attend the information session and who were interested in the study were referred to the first author by the school and were contacted by phone.

Retention

The program was offered at the same time and at the same place as the participants' children's Korean language school. Group leaders made weekly reminder calls, and participants were assigned to call each other once a week to talk about how they were doing with their children and homework (ie, buddy calling system). Free childcare and free Korean lessons for children who were not enrolled in the language school were offered. Ethnic snacks were provided. Incentives such as stickers for parents or books for children were given for coming to class on time and doing the homework. All participating families received \$10 upon completion of the assessment. Intervention group families received \$100 upon completion of the program. For each missed class, \$7.50 was deducted from the \$100.

Program content

The Incredible Years Parenting Program content included how to (1) play with the child; (2) praise effectively; (3) reward effectively (sticker charts, extra privileges); (4) set limits effectively; (5) manage misbehaviors (ignoring, time-outs); and (6) teach children to problem solve.

Program delivery

The program was delivered in the Korean language in 2- to 3-hour classes for 12 weeks. The principal investigator delivered the program to 2 separate small groups, with a coleader selected from the target community for each group. In the weekly classes,

leaders first facilitated parents' discussion with each other about their homework experiences. Then, parents learned new content by watching videotaped vignettes, which featured common parent-child interactions, primarily modeled by European Americans speaking English. After each videotape vignette, the leaders translated the videotape vignette into Korean. The leaders then asked questions related to the vignette to generate discussion of parenting principles, strictly following guidelines in the *Leader's Manual*. Parents role-played a few of the generated parenting principles with each other. Finally, parents received weekly handouts that summarized key parenting principles and were given homework to practice the new parenting skills with their children.

Focus group evaluation

After completing the program, parents (85%, 17/20) participated in a focus group, which is a useful qualitative research method using group interviews to evaluate programs.²³ Originally, 20 parents finished the program but 3 parents missed the evaluation session (2 parents were working and 1 parent had a schedule conflict). Two separate group interviews were conducted for 2 to 3 hours each because there were 2 intervention groups. Two bilingual Korean immigrants who were not parent group leaders and had experience facilitating other parenting programs moderated the groups. Both of the moderators worked as mental health care counselors in the target community. To become familiar with the content and delivery methods of the program and the participating parents, one moderator visited 2 classes and the other moderator watched 3 videotaped parenting classes. The first author and both moderators developed the group procedures and questions. Then, the first author trained moderators to conduct the interviews according to Krueger's²⁴ recommendations. The groups discussed parents' evaluation of recruitment and retention strategies as well as program content and delivery methods.

The interviews were conducted in the Korean language, audiotaped, and transcribed in the Korean language for analysis.

Data analysis

Content analysis of the focus group transcripts was conducted following suggestions on coding²⁵ and code mapping.²⁶ First, the 2 bilingual authors independently read the transcripts of both focus groups several times to gain a broad understanding of the text. Next, each author separately coded the transcripts according to topical areas discussed and highlighted quotations including long exchanges, phrases, and sentences that signified the codes. Both researchers then collaborated in identifying themes by putting common key codes together per topical areas. In this process, a grid was developed that tabulated the key codes on one axis and quotations from the data on the other. The grid was revised several times to develop accurate themes derived from the data. When the authors reached consensus about themes, they read the interview transcripts again to validate the structure of the final themes against the data. The final themes were confirmed by one of the moderators. Then, the research team members translated the quotes into English. The translations were not formally back translated but were checked for accuracy by the first 2 authors. Translation of quotes involved not only staying true to the Korean meaning of the words but also correcting for English grammar.

RESULTS

Findings are organized based on the themes developed to answer the research question (See Table 2).

Fit between the parents' desire and what the program offered

Parents had a strong desire to learn parenting skills that would help them raise children effectively in a multicultural context through a program facilitated by Korean immigrant leaders, using the Korean language. Parents

Table 2. Themes Identified From the Group Evaluation for Cultural Acceptability

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| <ol style="list-style-type: none"> 1. Fit between the parents' desire and what the program offered 2. Effective recruitment and retention strategies 3. Program content and videotapes: Based on Western cultural background but useful 4. Helpful role-play and homework 5. Recommendations <ul style="list-style-type: none"> Korean language videotapes Longer classes Extended learning |
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were motivated to sign up for and attend the program because the Korean immigrant leaders taught the program in Korean and all of the participants were Korean immigrant parents with a shared culture and similar parenting experiences. One mother stated, "Once I attended a parenting program offered at my child's school. An American taught it and a translator came. It was better to take this one with Koreans because I was able to communicate." Other mothers commented:

First of all, I felt comfortable about the fact that the leader and other parents would all be Koreans. I always had a desire to take a Korean parenting program because raising children in America is very different from raising them in Korea due to cultural differences.

I have lived in America only three years. Here, we do not visit our neighbors as often as we did in Korea. I wanted to ask other Korean parents how they raise children. I also wanted to know how American parents raise children. My children will live in America; American parenting style differs from Korean parenting style.

Effective recruitment and retention strategies

Multiple factors impacted recruitment and retention, including research team's recruitment and retention strategies, the systematic nature of the program, and family support. Parents reported the following strategies used

by the research team motivated them to sign up for the program and continue to attend: the class was offered at the same time and place as their child's Korean language school, encouragement to attend by the principal investigator, no registration fee, free child care (5 of 20 families used the service), and free Korean lessons for children who were not enrolled in the language school (2 of 20 families used this). A mother stated, "I signed up just because the professor sincerely recommended the program." Another mother stated:

The environment that the leaders created in here, such as the class starting and ending at the same time as my child's Korean language school and babysitting, was very helpful. All we had to do was to be here with enthusiasm to learn.

Additional strategies that helped parents' continued attendance included ethnic snacks, incentive programs (eg, stickers for coming to class on time and doing homework, door prize books for children, and subject payment), leaders' reminder calls during the week, and the weekly buddy calling system. One mother stated, "The snack was terrific. It made me think, 'Ah, there will be baked Korean sweet potatoes!'" The other mothers said, "Buddies called each other. It became a connection and helped us not forget about the program."

Overall, parents attended an average of 8 of 12 classes (68%; range, 3-12 classes; 2 mothers attended all 12 classes). Most of the reasons for missing the class were personal (eg, injury, travel, emergency in the family business, prior commitments with their children, and housework). The nature of the program is that it systematically builds parenting skills on previous learning, which helped parents to commit to attending as many classes as possible. One mother said, "The program builds on what we learned the week before. So I did not want to miss any of it although I missed once due to a trip." Another mother said, "One day we almost missed the class because we had lots of housework for ancestor worship. But, we came home early from work so that we could finish preparation before we attended the class."

Internal factors that helped mothers keep attending the classes included support they received from their husband and children. One mother said, "My husband supported my attending the class by taking care of our children." Some mothers talked to their children about what they were learning, which interested the children and led them to support their mothers. One mother stated, "My child was really proud of me that I received this many stickers for doing a good job." Another mother said, "My son was very happy when I clearly explained that 'I received this sticker in the parenting class and I will give it to you as a prize.'" A third mother commented:

I told my children, "I go to a parenting class. With this I want to have a better relationship with you." At first, they wondered what it meant. But after two to three weeks, they started to ask what I learned at the class. They were so supportive.

Videotapes and program content: Based on Western cultural background but useful

Overall, parents thought that translating videotapes into Korean was a waste of class time. Some of them sometimes also felt alienated by cultural differences exhibited in the American parent-child interactions depicted on the videotapes. One mother said, "Some play style showed in the videotapes did not fit with what we do. For example, we ask children to go outside to play bubbles. But in the videotape, the child did it inside." A few mothers, however, focused on learning content and were able to decrease their negative feelings and were less critical of the videotapes. One mother said, "The videotapes were strange and boring because they were not how we do it. When I focused on learning, however, it was okay although I still had some negative feelings." Another mother commented, "Although there is a cultural difference, time-outs were especially helpful. Time-outs are better than mothers and children getting angry and fighting with each other." A third mother stated, "It was a good

chance to see how Americans raise children that I didn't know before. We live in America and we need to raise our children with methods that fit here."

In spite of noting cultural differences, parents thought that the program content was useful because it helped them learn how to give positive attention to their children rather than negative attention. One mother said, "After I took the program, I showed more physical affection to my child, communicated more with him, praised him, and reduced my scolding." As their repertoire of discipline strategies expanded, mothers began to feel empowered in choosing more effective alternatives. One mother stated, "I learned a lot. Now, when I get upset with my child, I am able to think whether I should ignore or scold." Parents also thought that the program was useful because it was systematic and consistent with what their children learn at school. One mother said:

Before, I interacted with children the way I was brought up and it did not work. After I learned the new strategies I thought, "Ah, this is another way," and it worked! If we treat our children in the Korean style, they get confused because our children go to an American school and learn the American style.

Among 20 parents who attended the program, 18 were mothers and 2 were fathers. The program was helpful for fathers to change their perception toward parenting. In the beginning, 2 fathers who participated in the program thought that childrearing was the sole responsibility of the mother. One father experienced conflict as follows: "I had lots of conflicts because of my stereotypical thought. 'Childrearing is a mom's job; why should I come here?'" The other father was more receptive to the program. He stated:

I had a fixed idea that mothers should raise children and fathers should make money to support the family. From this program, however, I learned that parenting is not only just a mother's job, but also both parents. Without the father's support, mothers will accomplish only half of the child's education.

As the result of the program, both fathers changed their stereotypical view of the fathers' role in childrearing. These 2 fathers expressed their willingness to talk to other fathers about parenting:

I think it would be more effective if we 'transformed fathers' talk to fathers who are not interested in learning about parenting. It is my experience that we first generation Korean fathers have substantial stereotypical thinking, which is not easy to cast off. I transformed myself in this class.

Role-playing and homework helped in learning

Overall, parents acknowledged that role-playing and homework were helpful in learning and practicing new parenting skills. Most of the parents thought that role-playing made them understand the effectiveness of the parenting techniques from the children's viewpoint. Only 1 mother thought that role-playing was embarrassing because she needed to act. One parent explained her experience of doing role-playing as follows:

I used to make my son raise his hands while kneeling down. Then, we role played it for five minutes. While I raised my hands, my only thinking was that my arms were sore, and then I started to get angry rather than reflecting on my misbehavior. I realized that, "Ah! This is how he feels." Then I never used this method again.

Parents were committed to learning skills by doing their homework. One mother said, "Homework itself was how to apply principles to children and by doing it I practiced what I learned in class." Factors that helped parents to complete homework included group leader's weekly calls, buddy calling system, encouragement from their husband and children, and rewards in the class. One mother said, "We received stickers for doing homework. It was my first time receiving a sticker that says 'Nice job' from a teacher. It was fun and made me feel good about doing homework." Another mother said, "My husband supported me by telling me that I was becoming efficient at not arguing with the children. He said my relationships with the

children became smooth." Another mother commented:

There was a time that I delayed doing my homework because I was tired. Then, my daughter asked me, "Mom, did you do your homework?" I felt ashamed and stimulated to do it. She made me practice the skills one more time.

Recommendations

Korean language videotapes

Parents thought that they could have learned the content better and faster if the videotapes showed Korean parents speaking Korean. A mother said, "I am not saying that I don't like watching videotapes; I think it will be more effective if the videotapes were made with Koreans, with longer scenes, and situations that fit better with our Korean parenting." A father explicitly suggested using Korean videotapes would be the best; however, if this was not possible, subtitling would be better than dubbing so that parents can hear the tone of voice. Parents also suggested reducing the number of vignettes they watched and using the time for sharing or for group leader's teaching.

Longer classes

Parents perceived that 2-hour classes did not allow enough time for them to share homework and parenting experiences, learn new content, and ask individual questions. Parents had a strong desire to share their private parenting stories. They also had many individual questions related to parenting. Some of the questions were answered in class and by phone consultations. Parents stated:

When leaders called me during the week, it was a good chance for me to ask questions that I had. But, I wanted to hear not only leaders' opinions but also other mothers' opinions. So I wanted to ask my questions in the class rather than using the phone consultation.

The class would have been more effective if we spent more time in sharing our own stories. When we talk about our problems we can solve them. Other parents will also feel that it is not just me who had a problem and would be able to change.

In addition, lack of familiarity with the new parenting skills made parents feel that 2-hour classes were not long enough to learn new content; 1 week was not long enough to practice the new skills; and 12 weeks was too short to internalize the content. One mother said, "Two hours was too short to learn what we needed to do during the next week." Another mother commented, "The time was too short. We learned new ideas every week and it was not easy for me to switch my gears." Other mothers reflected:

The program was shocking, fresh, and good. In fact it is a really good program. The problem is how I can apply it to my children. We did not receive this kind of instruction before and have not been living in this way. Parents cannot be changed 100% just because we learned it for 2 to 3 months.

Although I came to America as a child, I still behave in a way that I learned from my parents. This program is based on Americans who have a different culture. For them this program is a complementary lesson. But we Koreans need to learn something totally new to us. Because this program is different from what we have been doing, it is very hard to change. But the program was very helpful and we changed some.

Extended learning

After completing the program, parents wanted to learn more about general parenting issues such as communication skills, being consistent, anger management, and teen parenting. They also wanted to learn issues related to minority parenting including cultural differences between Korea and America and how to help children with ethnic identity and racial discrimination. One mother said, "I'd like to learn different communication skills. When a child is crying, we ask, 'Why are you crying again?' But, Americans say, 'Oh, honey, what's wrong?'" Other mothers said, "This program did not cover the differences in table etiquette. In Korean culture, we say, 'You are a tasty eater,' when we slurp down our soup and lick our chops. But it is considered rude to Americans," and "I'd like to learn how I can teach my child to refuse a temptation

from his friends when he is invited, 'If you use this drug, you can join our group.' " Another mother said:

I heard that many Korean children considered themselves as whites when they were young. Then, one day they realize that they are not whites. I'd like to learn how I prepare my child to be less confused and less panicked when he finds out that he is not white.

DISCUSSION

This study examined Korean immigrant parents' evaluation of the Incredible Years Parenting Program for cultural and linguistic appropriateness and usefulness in terms of recruitment, retention, program content, and delivery methods. The themes derived indicated that recruiting and retaining Korean immigrant parents was successful because there was a match between the desire of the target community and the research design as Levkoff and Sanchez¹⁷ suggested. The finding that parents enrolled in the program because it was offered in the Korean language by Korean immigrant leaders was not surprising, considering their limited English fluency, the lack of access to a parenting program that communicates in their native language, their collectivistic life style, and challenges arising from living in 2 cultures.

Approximately 67% ($n = 10$) of mothers were not fluent in speaking English (ie, speak English "not at all" or "a little") and 67% of the mothers had no American friend. Of 20 participants, only 1 parent had attended a different parenting program that was offered in English, but she did not like communicating through a translator. In this pilot test, having group leaders who understand both Korean and American cultures and parenting styles enabled all participants to communicate in their native language, which made them feel more comfortable and understood. The parents' desire to learn from Korean immigrant leaders and parents may be related to the challenges of straddling 2 cultures and their lack of familiarity with American culture and parent-

ing styles.¹⁶ The appeal of the program may also be related to the collectivistic life style in Korea, where neighbors are close to each other and share their parenting experiences, which is less common in the United States^{4,27}

Parents reported that recruitment and retention strategies used by the research team were effective. The first author is a bilingual first-generation Korean immigrant who shares the target ethnic minority group's cultural and linguistic backgrounds. By collaborating closely with the principal and parents at the Korean language school, the first author was able to design strategies that worked for the community. This finding supports previous research that stressed the importance of having inside recruiters who know the community resources and life style.^{6,7} Developing trusting relationships with the target community is one of the core principles of working with diverse cultural communities.²⁸

Parents perceived that the parenting skills taught in the program were based on a Western culture that is different from their own culture. This recognition was most obvious in their responses to the videotapes of American parent-child interactions. However, parents thought that the program content was useful because it provided them with more discipline strategies to choose from. The first author chose this program to pilot test because her previous study found that Korean immigrant parents lacked expression of affection, used harsh parenting, and were not familiar with positive parenting strategies common in America.¹⁶ As they adapted to mainstream American society, they decreased their use of harsh discipline and increased their use of positive parenting strategies.¹⁶ The parenting program made this transition more effective.³ One unique discipline strategy among Korean immigrants is "have children raise their arms while they are kneeling down."¹⁶ By having parents' role play, the Korean immigrant leaders were able to show that this was an ineffective strategy.

Parents also thought that the program was consistent with what their children learned at school and therefore their children would

be less confused. The result also suggests that the program was helpful for fathers to change their ethnically stereotypical thinking that childrearing is a mother's job. Previous studies found that Korean immigrant fathers were not involved with childrearing because the Korean cultural norm expects fathers to be breadwinners and mothers to be caregivers.^{29,30} However, by attending the program, 2 fathers transformed this thinking and were eager to talk to other fathers about their experiences and the importance of being involved in parenting.

Although parents thought that the videotapes were helpful, they also had negative feelings about them because of the time spent on translation and the cultural differences of activities they noticed in parent-child interactions. This finding suggests the necessity of translating the videotapes. With translated videotapes, leaders could use the time taken for translation to help parents better understand the content. Leaders also need to use a collaborative group process.³¹ For example, when a parent says, "That is not how we play with our children," group leaders can reply, "Yes, this shows how American parents play. Please show me how you play with your children." After identifying the parent's own style of playing, leaders can highlight the important play principles that the parent demonstrated and that are consistent with the program. In the collaborative group progress, leaders bring knowledge about child development, behavior management, family dynamics, and group process and parents bring understanding about their own child, family, community, and culture.³¹

Parents recommended developing additional videotape vignettes demonstrating parenting practices using Korean families. For example, vignettes that show how a Korean parent plays with a child need to be developed and can be shown after, or instead of, the play vignette of the American family. By showing both American and Korean vignettes, leaders can point out how the same principles can be applied to different cultural backgrounds. Video vignettes of the content that related to

minority parenting (eg, how to help children develop a healthy ethnic identity) also need to be developed.

Parents in this study thought that 2-hour weekly classes for 12 weeks were not long enough for them to learn new content, ask individual questions, share their personal life stories, and internalize new skills. Their desire to ask personal questions and share their experiences may be related to the challenges that they face in negotiating both the Korean and American cultures. Participants reported that they had limited access to a parenting program in their native language. In addition, the desire for a more extended intervention may be related to the reality that these parents were not familiar with common American discipline strategies, which is consistent with the findings of Kim and Hong.¹⁶ Delivering the content in a 3-h/wk, 16-week program may allow extra time to meet parents' identified needs and to internalize the new parenting techniques. Webster-Stratton³² recently suggested delivering the program in 16 to 20 weeks when leaders work with interpreters and multicultural families.

Several limitations and strengths must be noted. First, generally, qualitative research using focus group interviews involves at least 4 groups,³³ whereas this study involved only 2 groups because this was a pilot study of the program with a small sample size. Second, conformability of the study results was lacking by not being able to validate the results with study participants, although they were checked with a moderator. Finally, this study reports only focus group data; the preliminary effect of the parenting program was reported elsewhere.³ The strength of this qualitative study was that it explored cultural and linguistic acceptability and recommendations for adjusting the parenting program before it was widely disseminated.

RECOMMENDATIONS

The findings have important implications for health care practitioners. First, a parenting program intervention is more likely successful

when it is offered by a member of the target community in his or her native language. This will allow the participants to feel comfortable and to sign up and communicate freely. Second, the recruiter also needs to be a member of the target community who can collaborate with a community agency in a culturally competent manner. Third, health care providers need to understand how cul-

tural background plays a role in learning new parenting strategies. Therefore, it may take longer to learn and internalize the program. Educational materials need to be prepared in the community's primary language. Providing culturally and linguistically appropriate educational materials can enhance minority parents' adaptation to the majority culture's expectation.³⁴

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