

Common Core 3.0

Cultural Humility in Child Welfare: Ethnographic Interviewing

Trainee Guide



December 31, 2018

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Introduction to Common Core

California's Common Core Curricula for Child Welfare Workers is the result of the invaluable work and guidance of a great many people throughout the child welfare system in California and across the country. It would be impossible to list all of the individuals who contributed, but some groups of people will be acknowledged here.

The Content Development Oversight Group (CDOG) a subcommittee of the Statewide Training and Education Committee (STEC) provided overall guidance for the development of the curricula. Convened by the California Social Work Education Center (CalSWEC) and the California Department of Social Services (CDSS), CDOG membership includes representatives from the Regional Training Academies (RTAs), the University Consortium for Children and families in Los Angeles (UCCF), and Los Angeles County Department of Children and Family Services.

In addition to CDOG, a Common Core 3.0 subcommittee comprised of representatives from the RTAs, the Resource Center for Family Focused Practice, and counties provided oversight and approval for the curriculum development process.

Along the way, many other people provided their insight and hard work, attending pilots of the trainings, reviewing sections of curricula, or providing other assistance.

California's child welfare system greatly benefits from this collaborative endeavor, which helps our workforce meet the needs of the state's children and families.

The Children's Research Center provided technical support as well as The Structured Decision Making System that includes the SDM 3.0 Policy and Procedure Manual and Decision Making Tools. These resources are used in compliance with CRC copyright agreements with California. Additionally, content in this curriculum has been adapted from CRC's SDM 3.0 classroom curriculum to meet the training needs in California. In compliance with the Indian Child Welfare Act (1978) and the California Practice Model, social workers must identify American Indian/Alaska Native children in the system. For an overview of *Implementing the Indian Child Welfare Act* view:

<https://www.youtube.com/watch?v=BIQG65KFKGs>

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The curriculum is developed with public funds and is intended for public use. For information on use and citation of the curriculum, please refer to: https://calswec.berkeley.edu/sites/default/files/citation_guideline_6-2018.pdf.



FOR MORE INFORMATION on California's Core Curricula, as well as the latest version of this curriculum, please visit the California Social Work Education Center (CalSWEC) website: <http://calswec.berkeley.edu>

Introduction to the Curriculum

This curriculum is intended to help students apply what they learned in the 100 Level curriculum of the Engagement Block. Level 200 classroom curriculum for the Engagement Block will reinforce knowledge and skills gained in prerequisite classroom training, e-learning modules, and field activities. The classroom curriculum will cover the topics of cultural humility, and ethnographic interviewing in child welfare.

Agenda

Segment 1:	Welcome, Agenda, and Group Agreements	9:00 – 9:15 am
Segment 2:	Engagement Block and Key Concepts Review	9:15 – 10:00 am
Segment 3:	Preparing for the Journey to Cultural Humility	10:00 – 10:45 am
BREAK		10:45 – 1:00 am
Segment 4:	Attending to Culture in Child Welfare Interviews	11:00 – 1:45 am
LUNCH		11:45 am – 2:45 pm
Segment 5:	Ethnographic Interviewing with Cultural Humility	12:45 – 1:30 pm
Segment 6:	Putting It All Together, Part I	1:30 – 2:20 pm
BREAK		2:20 – 2:35 pm
Segment 7:	Putting It All Together, Part II	2:35 – 3:20 pm
Segment 8:	Practice Implications	3:20 – 3:45 pm
Segment 9:	Wrap-up	3:45 – 4:00 pm

Learning Objectives

Knowledge

- K1.** The trainee will identify the ways that culture influences problem identification, help-seeking behavior, and service utilization.
- K2.** The trainee will recognize and discuss the influence of culture on the communication between workers and families.
- K3.** The trainee will define ethnography in the context of child safety, permanency, well-being, and cultural humility.
- K4.** The trainee will identify the goals, question styles, and process of ethnographic interviewing as it relates to cultural humility.

Skill

- S1.** Using a case scenario and ethnographic interviewing techniques, obtain culturally specific information from family members relative to child safety.
- S2.** Using a case scenario, compose at least three ethnographic interview questions with the goal of gaining cultural information and perspective.

Values

- V1.** The trainee will seek to uncover limitations and biases, and how the practice of self-correction and reflection in action is part of our practice with children, youth, and families.
- V2.** The trainee will foster an understanding and recognition of how personal beliefs, values, norms, and world view can influence case dynamics and outcomes for children, youth, and families.
- V3.** The trainee will partner with families in culturally responsive strategies to engage and problem-solve to promote child safety, permanency, and well-being.
- V4.** The trainee will endorse inquiry and exploration as we engage in supporting well-being, family relationships, natural supports, and addressing safety concerns in culturally responsive ways.

Segment 2: Activity 2A: Review of Engagement Skills

100 Engagement Block Inventory

1. Appreciative Inquiry is a strength-based interviewing strategy designed to engage the family and help identify their own strengths and needs.

TRUE

FALSE

2. The four phases of the interview process are:

a. _____

b. _____

c. _____

d. _____

3. _____, _____, and utilizing _____
_____ are effective techniques for building rapport with families.

4. List at least three types of solution-focused questions:

1. _____

2. _____

3. _____

5. Multiple choice, yes/no, or closed ended questions can help clarify information, but should be used sparingly.

TRUE

FALSE

6. What types of information might you offer during information sharing with a family?

7. List some resources you can use to keep your biases in check before interviewing a family.

8. List at least 3 non-verbal techniques for defusing conflict during an interview:

a. _____

b. _____

c. _____

9. The first 2 phases of the Crisis Intervention Model that defuse conflict are:

a. _____

b. _____

10. There are mobile applications that can be utilized as tools in the field regarding interviewing.

TRUE

FALSE

Segment 2: Activity 2B Setting the Tone

Cultural Considerations

(Originally adapted from: Wayman, Lynch, & Hanson, 1990)

Part I: Family Structure and Childrearing Practices

Family Structure

- Family Composition:
 - Who are the members of the family system?
 - Who are the key decision makers?
 - Is decision making related to specific situations?
 - Is decision-making individual or group oriented?
 - Do family members all live in the same household?
 - What is the relationship of friends to the family system?
 - What is the hierarchy within the family?
 - Is status related to gender or age?
- Primary Caregivers(s)
 - Who is the primary care giver?
 - Who else participates in the caregiving?
 - What is the amount of care given by mother versus others?
 - How much time does the infant spend away from the primary caregiver?
 - Is there conflict between caregivers regarding appropriate practices?
 - What ecological/environmental issues impinge upon general caregiving (i.e., housing, jobs, etc.)?

Child-Rearing Practices

- Family feeding practices
 - What are the family feeding practices?
 - What are the mealtime rules?
 - What types of food are eaten?
 - What are the beliefs regarding breastfeeding and weaning?
 - What are the beliefs regarding bottle-feeding?
 - What are the family practices regarding transitioning to solid food?
 - Which family members prepare food?
 - Is food purchased or homemade?
 - Are there any taboos related to food preparation or handling?
 - Which family members feed the child?
 - What is the configuration of the family mealtime?
 - What are the family's views on independent feeding?
 - Is there a discrepancy among family members regarding the beliefs and practices related to feeding an infant/toddler?

- Family sleeping patterns
 - Does the infant sleep in the same room/bed as the parents?
 - At what age is the infant moved away from close proximity to the mother?
 - Is there an established bedtime?
 - What is the family response to an infant when he or she awakes at night?
 - What practices surround daytime napping?
- Family's response to disobedience and aggression
 - What are the parameters of acceptable child behavior?
 - What form does the discipline take?
 - Who metes out the disciplinary action?
 - Family's response to a crying infant
 - Temporal qualities
 - How long before the caregiver picks up a crying infant?
 - How does the caregiver calm an upset infant

Part II—Family Perceptions and Attitudes

Family's Perception of Child's Disability

- Are there cultural or religious factors that would shape family perceptions?
- To what/where/whom does the family assign responsibility for their child's disability?
- How does the family view the role of fate in their lives?
- How does the family view their role in intervening with their child?
- Do they feel they can make a difference or do they consider it hopeless?

Family's Perception of Health and Healing

What is the family's approach to medical needs?

- Do they rely solely on Western medical services?
- Do they rely solely on holistic approaches?
- Do they utilize a combination of these approaches?
- Who is the primary medical provider or conveyer of medial information? – Family members? Elders? Friends? Folk healers?
- Family doctor? Medical specialists?
- Do all members of the family agree on approaches to medical needs?

Family's Perception of Help-Seeking and Intervention

- From whom does the family seek help—family members or outside agencies/individuals?
- Does he family seek help directly or indirectly?
- What are the general feelings of the family when seeking assistance—ashamed, angry, demand as a right, view as unnecessary?
- With which community systems does the family interact (educational/medical/social)? Continued
- How are the interactions completed (face-to-face, telephone, letter)?
- Which family member interacts with other systems?

- Does that family member feel comfortable when interacting with other systems?

Part III—Language and Communication Styles

Language

- To what degree:
 - Is the home visitor proficient in the family’s native language?
 - Is the family proficient in English?
 - If an interpreter is used:
 - With which culture is the interpreter primarily affiliated?
 - Is the interpreter familiar with the colloquialisms of the family members’ county or region of origin?
 - Is the family member comfortable with the interpreter? Would the family member feel more comfortable with an interpreter of the same sex?
 - If written materials are used, are they in the family’ native language?

Interaction Styles

- Does the family communicate with each other in direct or indirect style?
- Does the family tend to interact in a quiet manner or a loud manner?
- Do family members share feelings when discussing emotional issues?
- Does the family ask you direct questions?
- Does the family value a lengthy social time at each home visit unrelated to the early childhood services program goals?

Retrieved 12/15/2016: http://www.aecf.org/m/resourcedoc/AECF-BuildingCulturallyLingusticallyCompetentServices_2004.pdf#page=4

Segment 3A: Preparing for the Journey to Cultural Humility

Multicultural Guidelines for Communicating Across Cultures

Try things on	<ul style="list-style-type: none"> • Try on each other's ideas, feelings, and ways of doing things for the purpose of greater understanding. Keep what you like and let go of the rest at the end of each interaction, discussion, session.
It's OK to disagree	<ul style="list-style-type: none"> • It's okay to disagree and NOT okay to blame, shame, or attack ourselves or others because of our differences. One of the necessary ingredients for differences to be expressed and valued is that people let go of the need to be, think, or act the same.
"I" statements work!	<ul style="list-style-type: none"> • Begin by talking about your own experience. It is helpful to make "I" statements when speaking about your experience, rather than saying "you", "we," or "someone." When you intend to refer to others, be specific about them by name or group. This invites and creates space for multiple perspectives to be shared especially when they are different than yours.
Intent and impact matter	<ul style="list-style-type: none"> • Be aware that your good intentions may have a negative impact, especially across racial, gender, or other cultural differences. Be open to hearing the impact of your statement.
Think both/and	<ul style="list-style-type: none"> • Look for ways to fit ideas together and not set up an "either/or" process or a competition between ideas. Look for the existence of many truths from the perspectives of the many cultural backgrounds involved or that you are serving.
Process and Content	<ul style="list-style-type: none"> • Notice both process and content during work sessions. Content is what we say, while process is how and why we say or do something and how the group reacts. Notice who is active and who is not, who is interested and who is not, and ask about it.
Confidentiality	<ul style="list-style-type: none"> • Confidentiality with regard to personal sharing is important. Allow others to tell their own stories. Ask first to see if an individual wants to follow up on the initial conversation. Do not use any information shared negatively toward a progress report or against a supervisor.
It's OK to be uncomfortable	<ul style="list-style-type: none"> • Learning from uncomfortable moments is an important part of this process, so pay attention to your feelings.
Which of these resonates most with you?	

Adapted from Multicultural Tools created by VISIONS, Inc. – added information by Amy Cipola-Stickles.



What's In Your Cultural Backpack?

Segment 3A: Preparing for the Journey to Cultural Humility

What's in Your Cultural Backpack? Individual Self-Assessment Activity

1. What is your ethnic identity?
2. What is your culture or what cultural groups do you belong to?
3. What personal beliefs, values, norms or world views do you hold as a result of your cultural identity?
4. How do these beliefs influence the way you perceive others who hold different beliefs?
5. Have you ever experienced discrimination based on your cultural membership/identity?
6. What privileges do you have as a result of your culture?
7. What are your spiritual beliefs?
8. What led you to those beliefs?
9. What do you know about the beliefs, values, and customs of other cultural groups in your community?
10. What is the source of this knowledge?
11. What stereotypes, assumptions, or prejudices do you hold about other cultural groups?
12. What is the source of your biases?
13. What is your comfort level while interacting with people who are culturally different from you?
14. Are you able to talk with people who are culturally different from you about these differences?
15. Reflecting on your answers to the questions above (the contents in your backpack) what can you do to minimize the impact of the contents in your backpack on your practice?

Karla Krogsrud Miley, Michael W. O Melia & Brenda L. DuBois, 2001 p.68

Segment 4A: Attending to Culture in Child Welfare Interviews

“Knowing Who You Are” Worksheet: Casey Family Programs

Youth Name: Olivia, Charles, Janelle, Kelvin, Bryan, Markieta

Race/Cultural Identity:
What made his/her foster care experience better or worse?
What would you do to enhance engagement/communication with this youth?

Pam (Birth Parent)
Vivian (Birth Parent)

Dan (Foster/Adoptive Parent)
Jennifer (Foster/Adoptive Parent)

What would make the CWS experience of their youth better?
What would you do to enhance engagement/communication with this Parent?

Segment 5A-E: Stages of the Ethnographic Interview

Step 1: Set the Stage

- Tell your cultural guide what you are doing
- Be genuine
- Express your interest in understanding their culture.

Step 2: Expressing Ignorance: The practitioner should state their own lack of knowledge about the family's culture. This establishes family members as experts on their experiences, as well as that of cultural guides during the conversation. The practitioner's willingness to express her/his ignorance may also encourage family members to talk more freely. Be mindful of your FIG: fear, ignorance and guilt around issues surrounding race and culture.

Step 3: Open-Ended/Global Questions: Are defined as general open-ended questions about some aspect of the youth/family life, which the practitioner finds personally or professionally puzzling and relevant to the presenting problem. Global questions should not focus on a person's motives or personal experience. The purpose is to gain information about a person's culture not their psychological issues. Global questions are planned in advance, and used to open the conversation.

Step 4: Cover Terms: A linguistic label used to identify some important aspects of the youth or families experience. A cover term literally "covers" a range of culturally significant meaning which may be critical to assessment or treatment. A cover term is the language "window" to the cultural reality of another person. Cover terms are words that people frequently use. They are words that "cover" broader ideal and concepts. Cover terms are shorthand ways of communicating ideals and concepts that are complex and culturally specific. Practitioners also use jargon, which widens the cultural gap between them. By seeking to learn cover terms and understand their meaning, the practitioner can narrow this gap. Practitioners need to recognize the power and significance of language. Language can be used to label and limit marginalized groups. Language can also be used to bring about understanding of other cultures.

Step 5: Descriptors: Descriptors are questions to explain to cultural outsiders an "insiders" view of some aspect of another's culture. Descriptive information from cultural guide in response to inquiries about cover terms. Blocks of information systematically collected and used to build a composite portrait of selected cultural characteristics as reflected in the context of the individual. Descriptors are questions that relate to space, time, actor, evaluation, example, experience, language and/or (hypothetical or typical) questions. Descriptive questions include the following:

- **Space Questions:** The objective of global space question is to learn about the physical setting of the cultural scene.
- **Time Questions:** Provides the sequence of activities for social relationships.

- **Actor Questions:** Important to learn who the people are in relationship to each other and the titles used to describe each role.
- **Evaluation Questions:** Asks for evaluations of people or things. This should be linked to factual questions.
- **Example Questions:** These are very specific. They ask the cultural guide for an example of a single act or event.
- **Experience Questions:** Asks the cultural guide for any experiences they have had in a specific setting.
- **Language Questions: (Hypothetical):** Places the cultural guide in an interactive situation, in which the practitioner asks him or her to speak as if talking to a member of the cultural group.
- **Language Questions: (Typical Sentence):** Asks the cultural guide to take a cover term and use it in a typical way.
- A cultural humility perspective challenges us to learn from the people with whom we interact, reserve judgment, and bridge the cultural divide between our perspectives, in order to facilitate well-being, and promote improved quality of life. Such a perspective frees the observer from having to possess expert knowledge in order to maintain knowledge-based power, control, and authority over matters about which diverse populations are far more knowledgeable.

Tervalon, M. and Murray-Garcia, J. (1998)

Source: National CW Workforce Institute. Faller, Kathleen L. (Professor), & Ortega, Robert M. (Associate Professor). (2013, July 31). *Leadership Academy for Middle Managers, Cultural Humility and Management in Child Welfare Services*. [Video file]. Retrieved 6/6/2016 from <https://vimeo.com/71440920>

Segment 5A: Ethnographic Interviewing with Cultural Humility

Step 1: Setting the Stage

- Set the tone with friendly conversation and be genuine.
- State the explicit purpose and goal of the interview. Tell your cultural guide what you are doing!
- Express your interest in understanding their culture.

Segment 5B: Ethnographic Interviewing with Cultural Humility

Step 2: Expressing Ignorance

The practitioner should state their own lack of knowledge about the family's culture. This establishes family members as experts on their experiences and cultural guide during the conversation. The practitioner's willingness to express her/his ignorance may also encourage family members to talk more freely. To support the ability to express ignorance, practitioners are invited to utilize core practice elements in the California Core Practice Model to explore and engage families. If we are not intentional in our practice, issues surrounding race will hold us hostage. We need to transcend our fears of offending someone by using respectful inquiry or exploration (Exploration & Engagement). It is imperative that practitioners:

- Express ignorance and acknowledge that we lack sufficient cultural information regarding others
- Recognize family members as experts on their lived experience, and utilize their guidance during the interview process

California State University, Fresno, Child Welfare Training (1997) Culturally Sensitive Practice an Ethnographic Approach. Fresno: Author.

Segment 5C: Ethnographic Interviewing with Cultural Humility

Step 3: Open-Ended/Global Questions

- Are general in nature
- Planned and prepared in advance
- At this stage of the interview, the practitioner is developing empathy and understanding for the family's lived experience and story
- Each family member is treated as a stranger, with unique experiences to be discovered

There are 2 types of open-ended/global questions:

- Questions regarding the family member's perception of how their community views the definition of problems, group role norms, rituals, help seeking and problem resolution styles
- Questions regarding how family members relate to community cultural values and norms of behavior

University of Minnesota Center for advanced Studies in Child Welfare Practice Notes, "The Contribution of Ethnographic Interviewing To Cultural Competent Practice" (2001) p p.1-5.

GLOBAL QUESTIONS

EXAMPLES:

Global questions are general, open-ended questions about some aspect of the person's life puzzling the Social Worker and salient to the presenting problem.

The following are sample of global questions:

1. What are the typical day's activities for youth in your neighborhood?
2. What kind of things does your family know about illness?
3. What happens to Native American kids when they go to an all-white school?
4. Where do those persons in the group go for help?
5. Can you tell me what I might do to become a member of your group?
6. What are the helpers' ways of helping in your community?
7. How do the helpers help others?
8. What words are used to describe being disciplined?
9. What happens when you or someone else does something wrong?
10. What is right and wrong?
11. What do meals usually consist of?
12. Who takes care of you?
13. Are men treated different than women? How?
14. When does a boy become a man? girl/woman?
15. What happens when young people get angry at each other?
16. How does your culture deal with outsiders?
17. What happens when someone gets sick?

Global questions may be drawn from the Social Workers' knowledge base or they may just be direct, forward questions that, if answered, may give a deeper understanding of the person-in-situation.

Source: California State University, Fresno, School of Health and Social Work, Child Welfare Training Project, 1991.

Segment 5D: Ethnographic Interviewing with Cultural Humility

Step 4: Cover Terms

- A linguistic label used to identify some important aspects of the youth or families experience. A cover term literally “covers’ a range of culturally significant meaning which may be critical to assessment or treatment. A cover term is the language “window” to the cultural reality of another person.
- Cover terms are words that people frequently use. Practitioners also use jargon, which widens the cultural gap between them. By seeking to learn cover terms and understand their meaning, the practitioner can narrow this gap.
- Practitioners need to recognize the power and significance of language. Language can be used to label and limit marginalized groups. They can also be used to bring about understanding of other cultures.

Cover Terms are words That “Cover” Broader Ideas/Concepts. Shorthand ways of communicating ideas/concepts that are complex and culturally specific

EXAMPLES OF COVER TERMS

He is stupid	Got punked
Going to get it	Respect
Discipline	Crazy
Get whapped	That was really wack

Rules to follow

Write down verbatim
Don't interpret/diagnose

University of Minnesota Center for advanced Studies in Child Welfare Practice Notes. (2001). “The Contribution of Ethnographic Interviewing To Cultural Competent Practice,” p.1-5.

Segment 5E: Ethnographic Interviewing with Cultural Humility

Step 5: Descriptors

- The culturally meaningful information associated with a cover term. A Descriptor is supplied to explain to cultural outsiders an “insiders” view of some aspect of his or her culture.
- Descriptive information from cultural guide in response to inquiries about cover terms. Blocks of information systematically collected and used to build a composite portrait of selected cultural characteristics as reflected in the context of the individual.
- A practitioner can learn what meaning the family gives to cover terms by asking descriptive questions.
- Descriptors are words used to explain cover terms and give outsider and insider’s view. They provide information about what actually happened, how it was done, under what circumstances and what feelings were evoked.

Example: A social worker uncovered the following Cover Terms during a recent interview: Stoned, burned-out, mental.

Descriptive Questions:

- I wonder how a mental person would be described.
- You had mentioned burned out. What happens when a person in your group burns out?
- If I was described as stoned what would I be doing?
- How is a mental person different from any other person?

California State University, Fresno, Child Welfare Training (1997) Culturally Sensitive Practice an Ethnographic Approach.
Fresno: Author

Segment 6A: Putting It All Together, Part I

The Collision of Two Cultures: Ethnographic Interview: Hmong Treatment Case Scenario

A 2-year-old Hmong boy was brought to the local children's hospital because of swelling in his scrotal area. He was diagnosed with testicular cancer. Both parents had attended American high schools and spoke and read English well. The parents were very reluctant to proceed with the treatment due to cultural beliefs. CWS was called in, and engaged the father and various clan members, at a TDM attended by the family, clan members and others in their support network. CWS and the doctors were able to convince the parents, however reluctantly, to consent to the treatment. After the surgery, Arnie's doctor, an Indian-born oncologist who had never had a Hmong patient before, explained that the next step was a course of chemotherapy. She handed the parents a piece of paper on which she had typed the names of the drugs he would receive and their possible side effects. Her predictions turned out to be accurate. Arnie, who had appeared perfectly healthy after his surgery, lost all his shiny black hair within three weeks after his first cycle of chemotherapy, and every time drugs were administered, he vomited. Arnie's parent's concluded that the chemotherapy was making him sick and refused to bring him in for further treatment. Many of the elders in their clan had advised that the child would naturally outgrow the cancer. The doctor made a CWS referral as the parents were not following through with Arnie's treatment. The doctors believed that the child immediately needed treatment or his life could be endangered.

You are the CWS worker responding to the family home in regards to this crisis referral.

Working in small groups, develop questions/statements to be used for an ethnographic interview with the family. Be sure to construct questions for all 5 steps of the ethnographic interview process. You may write out your questions/statements for each step of the ethnographic interview on flip chart paper or the Ethnographic Interview Worksheet on the next page to capture your questions/statements for a large group report out.

An adaptation of an incident from *The Spirit Catches You and You Fall Down; A Hmong Child, Her American Doctors, and The Collision of Two Cultures* by Anne Fadiman, 1997.

Segment 6A: Putting It All Together, Part I

Ethnographic Interview Script Worksheet: Steps of the Ethnographic Interview Process

Step 1: Set the Stage. Develop statements that will tell the family what you are doing. Be genuine and express interest in understanding the family's culture.

Questions/Statements:

Step 2: Craft statements that express Ignorance and allow the family to be your cultural guide

Questions/Statements:

Step 3: Develop at least 3 different open-ended/global questions for the family that you find personally and professionally puzzling that are relevant and will assist you in gaining information about the family's culture and that pertain to the current problem/situation. Remember to focus on family's motives or personal experience that will shed light on the influence of their culture on the current situation.

Questions/Statements:

- 1.
- 2.
- 3

Step 4: Craft questions that will allow the family to guide and assist you in understanding cover terms that provide culturally significant meaning critical to assessment in this difficult situation. During your group work include at least two responses/statements that will demonstrate to the family that you have the ability to communicate with members of other ethnic groups that you have heard and understood what was said.

Questions/Statements:

Step 5: Develop descriptors which are questions to explain to cultural outsiders an “insiders” view of some aspect of another’s culture. Craft questions that will help define and explain cover terms that the family may use during the interview. Remember, descriptors are questions that relate to space, time, actor, evaluation, example, experience, language and/or (hypothetical or typical) questions.

Questions/Statements:

Segment 8: Practice Implications

Incorporating Ethnographic Interviewing & Cultural Humility into Practice

Tips for the Trade

- The social worker needs to be flexible to invite family members to talk about what is important to them.
- Social workers should learn about family members both as individuals and as members of their culture or ethnic community.
- Family members are in better positions than workers to offer suggestions and solutions that meet their needs and make sense within their cultural context.
- Social workers are learners of the family's culture, and experts on the problem solving process.
- Social workers should look for important themes within the family's story, and then facilitate the family's understanding of these themes.

Thornton, S & Garrett, K.J. (1995). Ethnography as a bridge to multicultural practice. *Journal of Social Work Education*. 31 (1), 67-74.

Reflections

- What's one thing you heard today that you value and makes sense to you?
- What are you already doing to put that into action in your work?
- What else would you like to do more of in your work with families?

Transfer of Learning

As a result of this training, when I return to work I plan to.....

References/Bibliography

Hohman, Melinda, Ph.D. Cultural Humility: A Life Long Process,
<http://socialwork.sdsu.edu/insitu/diversity/cultural-humility-a-lifelong-practice/>

Roberts, Dorothy. (2002). Shattered Bonds: The Color of Child Welfare. Basic Civitas Books.

Some of the content referenced in this curriculum was developed by NCCD and the Northern California Training Academy as part of the Safety Organized Practice Curriculum. Safety Organized Practice (SOP) is a collaborative practice approach that emphasizes the importance of teamwork in child welfare. SOP aims to build and strengthen partnerships with the child welfare agency and within a family by involving their informal support networks of friends and family members. A central belief in SOP is that all families have strengths. SOP uses strategies and techniques that align with the belief that a child and his or her family are the central focus, and that the partnership exists in an effort to find solutions that ensure safety, permanency, and well-being for children. Safety Organized Practice is informed by an integration of practices and approaches including:

- Solution-focused practice¹
- Signs of Safety²
- Structured Decision making³
- Child and family engagement⁴
- Risk and safety assessment research
- Group Supervision and Interactional Supervision⁵
- Appreciative Inquiry⁶
- Motivational Interviewing⁷
- Consultation and Information Sharing Framework⁸
- Cultural Humility
- Trauma-informed practice

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