

Common Core 3.0

# Cultural Humility in Child Welfare: Ethnographic Interviewing

Trainer Guide



December 31, 2018

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## Acknowledgements

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](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

*Please read carefully as a first step in preparing to train this curriculum.*

**IMPORTANT NOTE:** Each curriculum within the Common Core series is mandated and standardized for all new child welfare workers in the state of California. It is essential that all trainers who teach any of the Common Core Curricula in California instruct trainees using the standardized Training Content as provided. The training of standardized content also serves as the foundation for conducting standardized testing to evaluate and improve the effectiveness of new worker training statewide.

## GENERAL INFORMATION

The Common Core Curricula model is designed to define clearly the content to be covered by the trainer. Each curriculum consists of a *Trainee's Guide* and a *Trainer's Guide*. Except where indicated, the curriculum components outlined below are identical in both the Trainee's and Trainer's Guides. The Trainee's Guide contains the standardized information which is to be conveyed to trainees.

For an overview of the training, it is recommended that trainers first review the Background and Context, Agenda and Suggested Lesson Plan. After this overview, trainers can proceed to review the Training Tips and Activities section in the Trainer's Guide and the Training Content in the Trainee's Guide in order to become thoroughly familiar with each topic and the suggested training activities. The components of the Trainer's and Trainee's Guides are described under the subheadings listed below.

The curricula are developed with public funds and intended for public use. For information on use and citation of the curricula, please refer to the Guidelines for Citation:

[https://calswec.berkeley.edu/sites/default/files/citation\\_guideline\\_6-2018.pdf](https://calswec.berkeley.edu/sites/default/files/citation_guideline_6-2018.pdf).

Please note that each individual curriculum within the Common Core Curricula is subject to periodic revision. The curricula posted on the CalSWEC website are the most current versions available. For questions regarding the curricula, contact [calswec\\_rta\\_cc@berkeley.edu](mailto:calswec_rta_cc@berkeley.edu) or 510-642-9272.

## COMPONENTS OF THE TRAINER'S AND TRAINEE'S GUIDES

### Learning Objectives

The Learning Objectives serve as the basis for the Training Content that is provided to both the trainer and trainees. All the Learning Objectives for the curriculum are listed in a separate tab in both the Trainer's and Trainee's Guides. The Learning Objectives are subdivided into three categories: Knowledge, Skills, and Values. They are numbered in series beginning with K1 for knowledge, S1 for skills, and V1 for values. The Learning Objectives are also indicated in the suggested Lesson Plan for each segment of the curriculum.

*Knowledge Learning Objectives* entail the acquisition of new information and often require the ability to recognize or recall that information. *Skill Learning Objectives* involve the application of knowledge and frequently require the demonstration of such application. *Values Learning Objectives* describe attitudes, ethics, and desired goals and outcomes for practice. Generally, *Values Learning Objectives* do not easily lend themselves to measurement, although values acquisition may sometimes be inferred through other responses elicited during the training process.

### Agenda

The Agenda is a simple, sequential outline indicating the order of events in the training day, including the coverage of broad topic areas, pre-tests and/or post-tests, training activities, lunch, and break times. The Agenda for trainers differs

slightly from the Agenda provided to trainees in that the trainer's agenda indicates duration; duration is not indicated on the agenda for trainees.

### **Lesson Plan (Trainer's Guide only)**

The Lesson Plan in the Trainer's Guide is a mapping of the structure and flow of the training. It presents each topic in the order recommended and indicates the duration of training time for each topic. The Lesson Plan is offered as an aid for organizing the training.

The Lesson Plan is divided into major sections by Day 1 and Day 2 of the training, as applicable, and contains three column headings: Topic/Time, Learning Objectives, and Methodology. The Topic/Time column is divided into training Segments. The Learning Objectives column reflects the specific objectives that are covered in each Segment. The Methodology column indicates suggested training activities that may accompany each Segment. As applicable, each activity is numbered sequentially within a Segment, with activities for Segment 1 beginning with Activity 1A, Segment 2 beginning with Activity 2A, etc.

### **Evaluation Protocols**

It is necessary to follow the step-by-step instructions detailed in this section concerning pre-tests, post-tests, and skill evaluation (as applicable to a particular curriculum) in order to preserve the integrity and consistency of the training evaluation process. Additionally, trainers should not allow trainees to take away or make copies of any test materials so that test security can be maintained.

### **Training Tips, Activities, & Transfer of Learning (TOL) Exercises (Trainer's Guide only)**

The Training Tips section is the main component of the Trainer's Guide. It contains guidance and tips for the trainer to present the content and to conduct each *Training Activity*. *Training Activities* are labeled and numbered to match the titles, numbering, and lettering in the suggested Lesson Plan. *Training Activities* contain detailed descriptions of the activities as well as step-by-step tips for preparing, presenting, and processing the activities. The description also specifies the Training Content that accompanies the activity, and the time and materials required. The Training Tips and Activities reference accompanying PowerPoint slides and provide thumbnails of the slides, generally at the end of each *Training Activity*.

Occasionally, a *Trainer's Supplement* is provided that includes additional information or materials that the trainer needs. The *Trainer's Supplement* follows the *Training Activity* to which it applies.

### **Training Content (Trainee's Guide only; can be inserted into the Trainer's Guide)**

The *Training Content* in the Trainee's Guide contains the standardized text of the curriculum and provides the basis for knowledge testing of the trainees. Training activities are labeled and numbered to match the titles and numbering in the suggested Lesson Plan.

### **Supplemental Handouts**

Supplemental Handouts are clearly titled and appear in both the Trainer's and Trainee's Guides. Supplemental Handouts refer to additional handouts not included in the Training Content tab of the Trainee's Guide. For example, Supplemental Handouts include PowerPoint printouts that accompany in-class presentations or worksheets for training activities. Some documents in the Supplemental Handouts are placed there because their size or format requires that they be printed separately.

### **References and Bibliography**

The Trainer's Guide and Trainee's Guide each contain the same References and Bibliography. The References and Bibliography tab indicates the sources that were reviewed by the curriculum designer(s) to prepare and to write the main, supplemental and background content information, training tips, training activities and any other information

conveyed in the training materials. It also includes additional resources that apply to a particular content area. The References and Bibliography tab is divided into three sections:

- All-County Letters (ACLs) and All-County Information Notices (ACINs) issued by the California Department of Social Services (CDSS);
- Legal References (as applicable); and
- General References and Bibliography

In certain curricula within the Common Core series, the References and Bibliography may be further divided by topic area.

### **Materials Checklist (Trainer's Guide only)**

In order to facilitate the training preparation process, the Materials Checklist provides a complete listing of all the materials needed for the entire training. Multi-media materials include such items as videos, audio recordings, posters, and other audiovisual aids. Materials specific to each individual training activity are also noted in the Training Tips and Activities section of the Trainer's Guide.

### **Posters (Trainer's Guide only)**

Some curricula feature materials in the Trainer's Guide that can be used as posters or wall art. Additionally, several of the handouts from the curriculum *Framework for Child Welfare Practice in California* can also be adapted for use as posters.

## Tips for Training this Curriculum

Today's training focuses on issues regarding race and culture, it is important for the trainer to be able to take comfort in your own discomfort and that of others. The Trainer should become well versed on the CA Child Welfare Core Practice Model as it reflects the behaviors we want to see demonstrated in social workers work with families. For more information on the California Child Welfare Core Practice Model visit the CalSWEC website at <http://calswec.berkeley.edu/california-child-welfare-core-practice-model-0>. The Trainer should take every opportunity to utilize the language in the practice model reinforcing practice behaviors, lifting out core elements and front-line practices throughout the entire training session.

To successfully deliver today's training the trainer must have the ability to:

- Facilitate race related conversations, creating a safe environment that respectfully challenges the participants to overcome the fears that typically hold us hostage and limit the ability to engage in courageous conversations.
- Manage emotions, personal beliefs and biases, while simultaneously challenging and supporting participants as they do likewise.
- Create a classroom environment where trainees feel safe enough to share their divergent views.
- Be prepared to model cultural humility using inquiry in every exchange and demonstrate the ability to foster and support courageous conversations within the learning environment.

Additional curriculum resources are available on the CalSWEC CC3.0 webpage @

<https://calswec.berkeley.edu/programs-and-services/child-welfare-service-training-program/common-core-30>

### **FAMILY FRIENDLY LANGUAGE**

Trainers are the example for modeling this for participants. The hope is that the work is done with families, not on clients. Use words such as parents, young adults, youth, child, family...rather than clients. We want to model that families involved in child welfare services are not separate from us as social workers, but part of our community. This is the goal of the CA Child Welfare Core Practice Model as well and reflects the behaviors we want to see demonstrated in social workers work with families. For more information on the Californian Child Welfare Core Practice Model visit the CalSWEC website at <http://calswec.berkeley.edu/california-child-welfare-core-practice-model-0>.

### **SAFETY ORGANIZED PRACTICE**

Some content in this curriculum was developed by the National Council on Crime and Delinquency (NCCD) and the Northern California Training Academy as part of the Safety Organized Practice Curriculum. Please note, not all California Counties are actively practicing Safety Organized Practice. However, the framework, principles and concepts are integrated throughout the curriculum as tools and best practices. 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 practice<sup>1</sup>
- Signs of Safety<sup>2</sup>
- Structured Decision making<sup>3</sup>
- Child and family engagement<sup>4</sup>
- Risk and safety assessment research
- Group Supervision and Interactional Supervision<sup>5</sup>
- Appreciative Inquiry<sup>6</sup>
- Motivational Interviewing<sup>7</sup>
- Consultation and Information Sharing Framework<sup>8</sup>
- Cultural Humility
- Trauma-informed practice

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<sup>1</sup> Berg, I.K. and De Jong, P. (1996). Solution-building conversations: co-constructing a sense of competence with clients. *Families in Society*, pp. 376-391; de Shazer, S. (1985). *Keys to solution in brief therapy*. NY: Norton; Saleebey, D. (Ed.). (1992). *The strengths perspective in social work practice*. NY: Longman.

<sup>2</sup> Turnell, A. (2004). Relationship grounded, safety organized child protection practice: dreamtime or real time option for child welfare? *Protecting Children*, 19(2): 14-25; Turnell, A. & Edwards, S. (1999). *Signs of Safety: A safety and solution oriented approach to child protection casework*. NY: WW Norton; Parker, S. (2010). *Family Safety Circles: Identifying people for their safety network*. Perth, Australia: Aspirations Consultancy.

<sup>3</sup> Children's Research Center. (2008). *Structured Decision Making: An evidence-based practice approach to human services*. Madison: Author.

<sup>4</sup> Weld, N. (2008). The three houses tool: building safety and positive change. In M. Calder (Ed.) *Contemporary risk assessment in safeguarding children*. Lyme Regis: Russell House Publishing.

<sup>5</sup> Lohrbach, S. (2008). Group supervision in child protection practice. *Social Work Now*, 40, pp. 19-24.

<sup>6</sup> Cooperrider, D. L. (1990). Positive image, positive action: The affirmative basis of organizing. In S. Srivasta, D.L. Cooperrider and Associates (Eds.). *Appreciative management and leadership: The power of positive thought and action in organization*. San Francisco: Jossey-Bass.

<sup>7</sup> Miller, W.R., & Rollnick, S. (2012). *Motivational Interviewing*, (3<sup>rd</sup> Ed.). NY: Guilford Press.

<sup>8</sup> Lohrbach, S. (1999). *Child Protection Practice Framework - Consultation and Information Sharing*. Unpublished manuscript; Lohrbach, S. & Sawyer, R. (2003). Family Group Decision Making: a process reflecting partnership-based practice. *Protecting Children*. 19(2):12-15.



# Evaluation

This curriculum uses a knowledge post-test evaluation to both promote learning and provide evaluative feedback on the curriculum. There must be a high level of standardization in both the content and delivery each time that training is delivered in order to utilize data collected to inform curriculum improvement. Trainers must follow the curriculum as it is written and include all activities that lead to the eventual evaluation segment.

To complete the evaluation activity trainers must follow the instructions found in the evaluation segment of this Guide. When conducting the evaluation activity and debrief please follow the instructions found in the evaluation segment and note that all trainer verbal directions are bolded.

## Answer Sheets

Prior to beginning the testing make sure that you have enough post-test evaluations and are using an Answer Sheet supported by the teleform software utilized to process Answer Sheets at CalSWEC. In addition, check that you are administering the correct version of the Answer Sheet, i.e., the version noted at the bottom of the front page of this Guide.

If you are not sure whether the test version that you have printed is current please connect with the Regional Training Academy or University Consortium for Children and Families for which you are training.

If you have administered an old version of the Answer Sheet please make note of this on the cover sheet as a failure to do so could lead to lost testing data, as those answer sheets would have been phased out.

## County and Training Site Code Information

Trainees must write their County and Training Site codes on the top of their Answer Sheets. For completion of the County and Training Site codes section of the Answer Sheet, please make sure that you supply the relevant documents to trainees. If you do not have a document with this information it should be made available from the Regional Training Academy or University Consortium for Children and Families.

Please note that evaluation instruments are subject to periodic revision. The relevant evaluation tool posted on the CalSWEC website is the most current version available. For questions regarding evaluation, contact Tenia Davis, [teniad@berkeley.edu](mailto:teniad@berkeley.edu).

## 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.

## Lesson Plan

Segment	Methodology and Learning Objectives
<b>Segment 1</b> <b>15 min</b> <b>9:00 – 9:15 am</b>	<b>Activity 1A</b> Introduce goals of the training and explain logistics, review of the Learning Objectives for the course, and development of Group Agreements.
Welcome, Agenda, and Group Agreements	<i>PowerPoint slides: 1-5</i> <i>Learning objectives: K2, V1, V2</i>
<b>Segment 2</b> <b>45 min</b> <b>9:15 – 10:00 am</b>	<b>Activity 2A</b> 100 level engagement block inventory activity followed by table group mix and match activity to review key terms and concepts related to cultural humility and ethnographic interviewing.
Engagement Block and Key Concepts review	<i>PowerPoint slide: 6</i> <i>Learning Objectives: K3</i>
Setting the Tone	<b>Activity 2B</b> Working in dyads, trainees will discuss and share how their family/culture manages the common cold. This will introduce the notion that cultures identify and handle situations/problems differently, which may also influence help-seeking behavior. The need for an awareness and exploration of cultural considerations will be stressed.
	<i>PowerPoint slide: 7</i> <i>Learning Objective: K2</i>
<b>Segment 3</b> <b>45 min</b> <b>10:00 – 10:45 am</b>	<b>Activity 3A</b> Individual self-assessment activity providing an opportunity for trainees to unpack their personal backpacks, understand the influence of personal beliefs, values, and norms; and uncover the limitations and biases that impact CWS outcomes.
Preparing for the Journey to Cultural Humility	<i>PowerPoint slides: 8-13</i> <i>Learning Objectives: V1, V2</i>

<b>10:45 – 11:00 am</b> <b>15 min</b> <b>BREAK</b>	
Segment	Methodology and Learning Objectives
<b>Segment 4</b> <b>45 min</b> <b>11:00 – 11:45 am</b>	<b>Activity 4A</b> Lecture and large and small group activities to foster an understanding that race matters in child welfare, and encourage trainees to recognize the importance of accepting the challenge of cultural humility.
Attending to Culture in Child Welfare Interviews	<i>PowerPoint slides: 14-16</i> <i>Learning Objectives: K1, K3</i>
<b>11:45 – 12:45 pm</b> <b>60 min</b> <b>LUNCH</b>	
<b>Segment 5</b> <b>45 min</b> <b>12:45 – 1:30 pm</b>	<b>Activity 5A</b> Lecture and large and small group activities to set the stage for ethnographic interviewing with cultural humility.
	<b>Activity 5B</b> Lecture and group activity to encourage trainees to express ignorance when beginning an ethnographic interview with a cultural humility approach.
Ethnographic Interviewing With Cultural Humility	<b>Activity 5C</b> Lecture and small group activity focusing on the use of open-ended questions when conducting an ethnographic interview.
	<b>Activity 5D</b> Lecture and small group activities defining and providing opportunities to recognize cover terms and share tips for ethnographic interviewing.
	<b>Activity 5E</b> Lecture and small group activities defining descriptors and how they are used to explain to cultural outsiders an “insiders” view of an individual’s culture.
	<i>PowerPoint slides: 17-26</i> <i>Learning Objectives: K2, K4, V3</i>
<b>Segment 6</b> <b>50 min</b> <b>1:30 – 2:20 pm</b>	<b>Activity 6A</b>

Putting It All Together, Part I

Utilizing a case scenario, trainees will work in groups and prepare a script of questions/statements to use for each step of the ethnographic interview process with a family.

*PowerPoint slide: 27*

*Learning Objectives: S1, S2, V3, V4*

**2:20 – 2:35 pm**

**15 min**

**BREAK**

**Segment 7**

**45 min**

**2:35 – 3:20 pm**

**Activity 7A**

Utilizing a case scenario and the script prepared in Segment 6, trainees will work in pairs and role play an ethnographic interview with a family.

Putting It All Together, Part II

*Power Point slides: 28-30*

*Learning Objectives: V3, V4, K4, S2*

**Segment 8**

**25 min**

**3:20 – 3:45 pm**

Practice Implications

**Activity 8A**

Trainees will engage in a group discussion of current practice and challenges to incorporating cultural humility into practice. Ways to address any challenges will also be discussed.

*PowerPoint slides: 31-33*

*Learning Objectives: K2, K3, K4*

**Segment 9**

**15 min**

**3:45– 4:00 pm**

**Activity 9A**

Trainees will reflect on the day's lessons and write a transfer of learning statement. Trainees will also complete evaluation forms.

Wrap up

*PowerPoint slides: 34-35*

*Learning Objectives: K2, K3, K4*

## Segment 1: Welcome, Agenda, and Group Agreements

<b>Segment Time:</b>	15 minutes
<b>Trainee Content:</b>	Trainee Guide: Agenda, Learning Objectives
<b>Materials:</b>	Chart pad, markers, and tape
<b>Slides:</b>	1-5

### Description of Activity:

The trainer will conduct an introductory activity including a review of the Agenda, introductions, and Group Agreements.

#### Before the activity

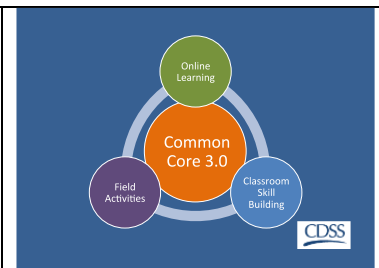
Since this training may come after a period of time in the field for many trainees, you may need to re-orient them to previously established Group Agreements or create new Group Agreements.

- ❑ Review the “Tips for training this curriculum” on page 7 of the Trainer Guide.
- ❑ Make sure that you have a good command of the “Multicultural Guidelines for Communicating Across Cultures” located in the Supplemental Handouts, Segment 3A section of this trainer guide.
- ❑ New and/or additional Group Agreements may be needed to establish an environment that supports courageous and sometimes difficult conversations.

#### During the activity

##### ACTIVITY 1A:

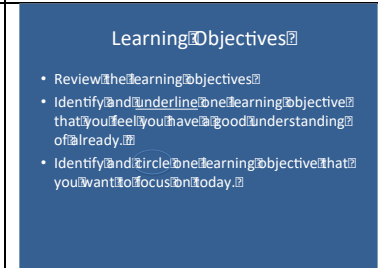
- ❑ Welcome the trainees to the training and introduce yourself.
- ❑ Spend some time on logistics related to the training site (parking, bathrooms, etc.)


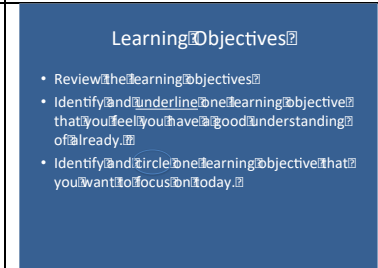



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<ul style="list-style-type: none"> <li>❑ Instruct the trainees to review the Learning Objectives for the class.</li> <li>❑ Ask them to identify and underline one Learning Objective that they feel they have a good understanding of already.</li> <li>❑ Ask them to identify and circle one Learning Objective that they want to focus on today. Have the trainees share the objective that they will focus on during today's training. Point out any commonalities and normalize the objectives that most of the trainees agree are areas and opportunities for growth.</li> <li>❑ Remind the trainees to pay attention throughout the day for information that will help them meet the learning objective that they wanted to focus on.</li> </ul>	
<ul style="list-style-type: none"> <li>❑ If you are doing Group Agreements, go over the basic Group Agreements included on slide 5 and listed below and use chart pad paper to add agreements or modify the ones provided.</li> <li>❑ Offer the following brief explanations of the Group Agreements included on slide 5 and listed below and use chart pad paper to add as needed (this will depend on whether or not this group has already worked to establish Group Agreements). This activity provides a model for the group work social workers will do with child and family teams, so you may wish to make that connection as well. <ul style="list-style-type: none"> <li>○ <b>Collaboration</b> - We need partnership to have engagement and that works best if we trust each other and agree we are not here to blame or shame. We are here because we share a common concern for the safety and well-being of children. Remind them how this skill will be needed when working with families as they are the experts on their family. Social workers must be able to foster collaboration in order to complete a thorough assessment of the situation. Families need to feel trust before they honestly examine themselves and be able to look at a problem and their part in it.</li> <li>○ <b>Ask lots of questions</b> - Point out that the trainer can't make the training relevant for each person because there are many people in the room with different experiences and different needs. Trainees have to make it relevant for themselves by asking lots of questions and deciding how the experience might be helpful or not helpful to them.</li> <li>○ <b>Be Open to Trying New Things</b> - As professional we feel more comfortable and competent sticking with what we know. We don't always like it when new things come along. Sometimes it feels uncomfortable to try new things so we tend to back away from the new thing telling ourselves things like "she doesn't know what she's talking about...she has never worked in our community with the people we work with..." But to learn something</li> </ul> </li> </ul>	



new we have to do through the uncomfortable stage to get to the other side where it feels natural and comfortable. With this group agreement, they are agreeing to try new things even if they feel uncomfortable.

- **Make Mistakes** - As professionals we don't like to make mistakes. And when we make mistakes we feel discouraged and beat ourselves up. But, if we are going to learn new things, we have to make mistakes. Remind trainees that we are establishing a live learning lab. They must be willing to take risks and make mistakes. Even more important than the willingness to make mistakes is the willingness to admit we are wrong even when we don't want to be. Growth requires that we are open to changing our minds based on new information received. We must also be willing to put our own ideas aside to fully hear the views of others.
- **Confidentiality** - This is just a reminder that information about families or other trainees shared in the training room should be kept confidential.
- **Be responsible for your own learning** – As adult learners we realize you come with knowledge, skills and experience. The intention of this curriculum is that you will have an opportunity to share this via large and small group discussions. Please come prepared to training having taken any prerequisite eLearning or classroom trainings. Set aside this day for your learning, please do not bring work into the classroom, this is distracting to other trainees as well as to the trainer/facilitator. This includes being on time, sharing the floor, cell phones off.

□ For this training, discuss the following additional group agreements:

- **Be respectful of divergent views.** For this topic, the trainer should pay attention to creating a classroom environment where trainees feel safe enough to share their divergent views in a respectful and respectful way.
- **Be willing to engage in courageous conversations.** The trainer should be prepared to model cultural humility using inquiry in every exchange and demonstrate the ability to foster and support courageous conversations within the learning environment.
- **Be willing to take comfort in some degree of discomfort (put your toe in the water).** Since today's training focuses on issues regarding race and culture, it is important to stress the fact that discussions regarding race and culture are difficult and require the ability to have a degree of comfort in your own discomfort, as well as the ability to have the courage to manage emotions as personal beliefs and biases are challenged. Just like diving into cold water for a swim may be uncomfortable for a short time, eventually, your body acclimates to the water temperature but not without first experiencing some level of discomfort. The ask here is not that the trainees dive in wholeheartedly, but instead be willing to at least "lean in and put their toe in the water".

**Others?** Elicit additional agreements necessary for today's conversations. Share the suggested items included on the slide (remove or add as needed). Continue to support the analogy of putting your toe in the water and creating an environment where people have a chance to adjust to the new temperature without the fear of being pushed in or being bitten by a crab or a shark! Feel free to use another analogy that works best for you.

### Transition to the next segment

Move on to Segment 2, Engagement Block and Key Concepts Review for today's training.

## Segment 2: Engagement Block and Key Concepts Review

<b>Segment Time:</b>	45 minutes
<b>Activity Time:</b>	Activity 2A: 30 minutes Activity 2B: 15 minutes
<b>Trainee Content:</b>	Trainee Guide: 100 level Engagement Block Inventory Trainer Guide: Mix and Match Answer Key (Supplemental Handouts)
<b>Materials:</b>	Chart pad, markers, and tape Trainer Guide: Quiz Answer Key Mix and Match Activity Concept Cards, Appendix Mix and Match Answer Key
<b>Slide:</b>	6

### Description of Activity 2A:

The trainees complete a brief quiz associated with key concepts from the 100 level engagement block classes. Following the individual work, they will participate in a small group table activity mixing and matching terms and concepts with their respective definitions. These terms/concepts are related to the information being covered in today's training.

### Before the Activity

- ❑ Review the Engagement Block Inventory quiz and answer key in Supplemental Handouts in the Trainer Guide. If there are any terms/concepts that you are unfamiliar with, review the 100-level engagement block classroom and/or eLearning curriculum.
- ❑ Review the terms/concept and their definitions for the Mix and Match activity in the Trainer Guide. These terms/concepts will be used throughout the day, so it is very important to become familiar with the information.
- ❑ Make sure that trainees are divided into small groups at each table.
- ❑ Make sure that you have the handout with the terms and definitions available for distribution at the end of the activity.
- ❑ Review and become well versed on the California Child Welfare Core Practice Model as it reflects the behaviors we want to see demonstrated in social workers work with families. For more information on the California Child Welfare Core Practice Model, visit the CalSWEC website at <http://calswec.berkeley.edu/california-child-welfare-core-practice-model-0>. The trainer should take every opportunity to utilize the language in the practice model reinforcing practice behaviors, lifting out core elements and front-line practices throughout the entire training session.

**ACTIVITY 2A:**

- ❑ Display slide 6, ask trainees to access the quiz regarding the Engagement Block Inventory in the Trainee Guide and work independently to complete it. Tell trainees that the inventory is a BRIEF review and not new material.
- ❑ Once trainees have finished the quiz, discuss as a large group. Provide them with the correct answers and debrief any questions about the answers to the quiz.
- ❑ Following the Engagement Block Inventory activity, distribute one set of cards for the Mix and Match Activity to each table. Let the trainees know that the terms and definitions on the cards relate to the concepts and terms that will be used in today's training. In table groups, ask them to match the term/concept with the definition.
- ❑ Allow 5-10 minutes for this activity.
- ❑ When the table groups are finished, have each table name one term and give the definition.
- ❑ If a group cannot provide the definition, other trainees or the trainer can provide the correct answer.
- ❑ At the end of the activity, the trainer will distribute the answer key to mix and match concepts. Most of the terms and definitions are straightforward and essential to today's discussions. It is not necessary to debate or reach a consensus on the specifics of a particular term, or definition; rather, the intent is to set a tone for today's journey in preparation for having courageous conversations. Take this opportunity to explain two terms that are frequently misused or used interchangeably in child welfare: disproportionality and disparities. Be sure to explain that the term *disproportionality* refers to comparing the existence of a particular group in an event in a system of care versus that same group's proportion in the general population. For example, in Fresno County in 2013 African American children made up 5 % of the general population but made up 14 % of the children in care. In regards to *disparities*, the comparison is made of a particular group or population's experience to that of another. For example, the experience of African American children to that of Caucasian children in the child welfare system. African American children's experience is negative or results in less desirable outcomes, such as longer stays in out-of-home care and or failure to achieve permanence.

Engagement Block and Key Concept Review

- Complete the Engagement Block Inventory individually



- How much do you know about the terms related to ethnographic interviewing?

## ACTIVITY 2B: Setting the Tone

<b>Activity Time:</b>	15 minutes
<b>Trainee Content:</b>	Trainee Guide: Cultural Considerations Handout
<b>Materials:</b>	Flip chart paper and markers Posters (4): California Partners for Permanency Child & Family Practice Model Lean in, Lift Up, and Connect to Culture
<b>Slides:</b>	7

### Description of Activity:

Working in dyads, trainees will discuss and share how their family/culture manages the common cold. This will introduce the notion that cultures identify and handle situations/problems differently, which may also influence help seeking behavior. The need for an awareness and exploration of cultural considerations will be stressed. Various areas of family life, practices and structure that are essential to the exploration of cultural considerations will be discussed.

### Before the activity

- ❑ Display slide 7. In preparation for the discussion of cultural considerations, review the handout entitled “Cultural Considerations” in the Trainee Guide.
- ❑ Make sure that trainees are in dyads and ready to begin the activity.
- ❑ Post the California Partners for Permanency Child and Family Practice Model “Lean In, Lift Up, and Connect to Culture” posters. Review the core practice elements with a special emphasis of the 4 front line practices which are:
  - (1) Exploration and Engagement (Lean In)
  - (2) Power of Family (Lift Up)
  - (3) Circle of Support (Connect)
  - (4) Healing Trauma (Culture)

Refer to the 4 front line practices frequently throughout the training.

## During the activity

- ❑ Begin the activity by revealing slide 7, The Common Cold. Instruct the trainees to take the next 7 minutes to discuss and share their answers to the following questions:
  1. Think back to your childhood: What did your caregivers do when you had a bad cold?
  2. Do you know what their caregivers did?
  3. What do you do (or would you do) when you are caring for a child that has a bad cold?
  4. Are there any similarities or differences in your answers?

- ❑ At the end of 7 minutes, trainer to debrief (briefly), asking the trainees if there were any similarities or differences in their responses. Explain that understanding how families handle illnesses provides a glimpse into the family's culture and their perceptions and attitudes surrounding Health and Healing. Understanding how a family manages health issues can shed light on their attitudes and beliefs about help seeking and service utilization. It can also help us to see how different people and cultures might handle a situation or problem. Emphasize the fact that no one way is better or superior to the other. Typically, how problems are addressed is often handed down generationally. Remind the trainees to reflect on the Core Practice Model front-line practices. Give examples of how they were able to use this process to lean in to culture, lift up the power of family utilizing their cultural lens to gather information, and connect to their circle of support for knowledge on healing techniques. It is important for the trainees to understand that "holding place and space" for people to tell their story is an effective way to lean in to culture.

- ❑ Direct the trainees to the Trainee Guide and the corresponding handout entitled "Cultural Considerations".

Briefly review the handout and discuss essential areas of cultural considerations focusing on the family structure and childrearing practices, family perceptions and attitudes, language, and communication styles. Ask trainees if having this level of information would make it possible for them to have an in depth understanding of the unique culture of the family and enhance the ability to meet their specific service needs. Remind trainees of the California Child Welfare Core Practice Model front-line practice, which focuses on exploration and engagement. The core practice elements of inquiry and engagement encourage practitioners to engage in the practice behavior of listening with openness without making assumptions and communicating with a genuine desire to learn about the family and their culture.

### The Common Cold

Answer the following questions and discuss your answers with a partner:

1. Think back to your childhood: What did your caregivers do when you had a bad cold?
2. Do you know what their caregivers did?
3. What do you do (or would you do) when you are caring for a child that has a bad cold?
4. Are there any similarities or differences in your answers?

## Transition to the next segment

Move on to Segment 3, Preparing for the Journey to Cultural Humility.

## Segment 3: Preparing for the Journey to Cultural Humility

<b>Segment Time:</b>	45 minutes
<b>Trainee Content:</b>	Trainee Guide: Multicultural Guidelines Handout Cultural Backpack Handout Individual Self-Assessment Handout
<b>Materials:</b>	Flip chart paper, markers and tape
<b>Slides:</b>	Slide numbers 8-13

### Description of Activity 3A:

The trainees will engage in an individual self-assessment activity providing an opportunity to unpack their personal backpacks, understand the influence of personal beliefs, values, norms, and personal biases, and continue to develop a comfort level in having conversations regarding race- related topics.

#### Before the activity


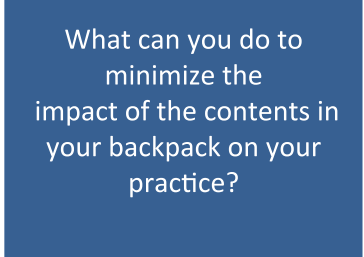
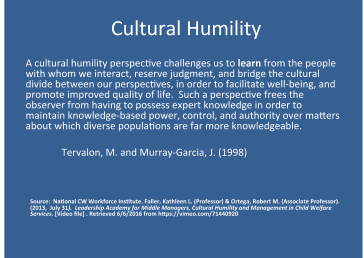
- ❑ Make sure that you have a good command of the California Partners for Permanence Child and Family Practice Model.
- ❑ In preparation for the delivery of this training, complete the “What’s in your Cultural Backpack” assessment and conduct your own self-reflection. This will provide an opportunity for the trainer to move through the material that the trainees will be processing.

#### During the activity

<p><b>ACTIVITY 3A:</b></p> <ul style="list-style-type: none"> <li>❑ Begin the activity by reviewing the “Multicultural Guidelines for Communicating Across Cultures” in the Trainee Guide.</li> <li>❑ Discuss the need to do the following: <ul style="list-style-type: none"> <li>○ <b>Try things on</b> 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, or session.</li> <li>○ <b>It's OK to disagree</b> 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.</li> <li>○ <b>"I" statements work!</b> 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 invite and creates space for multiple</li> </ul> </li> </ul>	<div style="background-color: #2c5e8a; color: white; padding: 10px;"> <p style="text-align: center;">Multicultural Guidelines for Communicating Across Cultures</p> <ul style="list-style-type: none"> <li>Try things on</li> <li>It's OK to disagree</li> <li>"I" statements work</li> <li>Intent and impact matter</li> <li>Think both/and, not either/or</li> <li>Process and content</li> <li>Confidentiality</li> <li>It's OK to be uncomfortable</li> </ul> </div>
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<p>perspectives to be shared, especially when they are different than yours. This is a good way to explore and engage families while lifting up and connecting with their culture.</p> <ul style="list-style-type: none"> <li>○ <b>Intent and impact matter</b> Be aware that your good intentions may have a negative impact, especially across racial, gender, or other cultural differences. It is important to explore intent before rushing to judgement. Be open to hearing the impact of your statement.</li> <li>○ <b>Think both/and</b> 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. Lean in to understand their cultural lens. Make every effort to respect and appreciate the power of family and culture.</li> <li>○ <b>Process and Content</b> 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.</li> <li>○ <b>Confidentiality</b> Confidentiality with regard to personal sharing is important. Allow others to tell their own stories. Hold place and space for others to speak about their own well-being and share their voice. 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. <u>NOTE:</u> There are some limitations to confidentiality when the social worker is interacting with a parent, youth, or family member (i.e., mandated reporter requirements).</li> <li>○ <b>It's OK to be uncomfortable</b> Learning from uncomfortable moments is an important part of this process, so pay attention to your feelings.</li> </ul> <ul style="list-style-type: none"> <li>▣ These guidelines will support our ability to have meaningful conversations about race and culture.</li> <li>▣ Trainer should share that the first step in moving towards cultural humility is to do a self-assessment and engage in self-reflection and self-critique. It is essential to having the ability to guard against biased thinking and making assumptions about the families that we serve.</li> <li>▣ Trainer to discuss the importance of being intentional when it comes to managing the contents of our Cultural Backpack. Our ability to recognize our limitations and biases, and gain an understanding of how unchecked personal beliefs and values can impact one’s practice is essential to our ability to engage children and families.</li> <li>▣ Discuss that the key to holding our biases in check and confronting our own “-isms” rests in our ability to learn about our own culture. It is important for social workers to understand how our culture shapes our interactions and assumptions with, and our expectations of others.</li> </ul>	
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<ul style="list-style-type: none"> <li>❑ Reveal slide 9 and direct the trainees to the Trainee Guide for the corresponding handouts entitled “What’s in your Cultural Backpack” and Individual Self-Assessment Activity.</li> <li>❑ Instruct the trainees to work with a partner for this activity. The trainees should take turns answering each question and share their answers with their partner. Allow 15 minutes for the partners to share, giving a time warning after 7 minutes to make sure that both partners have an opportunity to share their answers.</li> <li>❑ At the end of 15 minutes, trainer to lead a large group discussion and debrief. Ask for volunteers to share something that was interesting or stood out for them during this activity.</li> </ul>	
<ul style="list-style-type: none"> <li>❑ Ask the large group to pause and reflect for a few minutes on how it felt to answer the questions and consider the contents in their backpacks. Reveal slide number 10. Trainer should invite volunteers to share their responses to question number 15 while trainer records the responses on a flip chart. Question number 15 reads as follows: <b>What can you do to minimize the impact of the contents in your backpack on your practice?</b></li> <li>❑ Trainer to discuss the importance of being intentional when it comes to managing the contents of our Cultural Backpack. Our ability to recognize our limitations and biases, and gain an understanding of how unchecked personal beliefs and values can impact one’s practice is essential to our ability to engage children and families.</li> <li>❑ The key to holding our biases in check and confronting our own “-isms” rests in our ability to learn about our own culture. It is important for social workers to understand how our culture shapes our interactions and assumptions with, and our expectations of others. Trainer should normalize the fact that we all have biases and limitations. It is important to know ourselves and our triggers so that we can manage them when they surface. Stress the fact that our ability to engage in courageous conversations begins in the training room. Trainer should model having difficult conversations, “You said this, I’m not sure what you meant, can you help me understand? For me it was hurtful, hard for me to hear, etc.” This will provide an opportunity to model vulnerability while creating a safe environment for courageous conversations to occur.</li> </ul>	
<ul style="list-style-type: none"> <li>❑ Trainer should ask trainees this question: <b>“Is it possible for a person to ever be the expert of another person’s culture?”</b></li> <li>❑ Trainer to discuss our evolution from Cultural Competence, now to Cultural Humility, to believe that a practitioner can ever achieve cultural competence in every family’s culture that is served does not honor the unique individuality that we all possess, and deprives the practitioner of the opportunity to lean in and lift up in an effort to gain knowledge from the family, which is the expert in their culture. Social workers are life-long learners, which is now known as <b>“Cultural Humility”</b>.</li> <li>❑ Trainer to discuss and review slide 11. 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</li> </ul>	

<p>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., &amp; Murray-Garcia, J. (1998).</p>	
<p>❑ Trainer to discuss and review slide 12. Cultural Humility promotes:</p> <ul style="list-style-type: none"> <li>○ Continuous engagement in self-reflection and self-critique as lifelong learners and reflective practitioners;</li> <li>○ Checking the power imbalances that exist in the Social Worker-Client relationship;</li> <li>○ Mutual respect, partnership, and advocacy with communities on behalf of the clients served and in which clients are embedded.</li> </ul> <p>Source: National CW Workforce Institute. Faller, Kathleen L. (Professor), &amp; Ortega, Robert M. (Associate Professor). (2013, July 31). <i>Leadership Academy for Middle Managers, Cultural Humility and Management in Child Welfare Services</i>. [Video file] Retrieved 6/6/2016 from <a href="https://vimeo.com/71440920">https://vimeo.com/71440920</a></p>	<div data-bbox="1144 252 1502 514"> <p>Cultural Humility Promotes.....</p> <ul style="list-style-type: none"> <li>• Continuous engagement in self reflection and self-critique as lifelong learners and reflective practitioners;</li> <li>• Checking the power imbalances that exist in the professional-client relationship;</li> <li>• Mutual respect, partnership, and advocacy with communities on behalf of the clients served and in which clients are embedded.</li> </ul> <p><small>Source: National CW Workforce Institute. Faller, Kathleen L. (Professor), &amp; Ortega, Robert M. (Associate Professor). (2013, July 31). <i>Leadership Academy for Middle Managers, Cultural Humility and Management in Child Welfare Services</i>. [Video file]. Retrieved 6/6/2016 from <a href="https://vimeo.com/71440920">https://vimeo.com/71440920</a></small></p> </div>
<p>❑ Reveal slide 13 and lead a brief large group discussion to provide the opportunity for trainees to reflect on the notion of power and authority in child welfare. Pose the following questions to the group:</p> <ol style="list-style-type: none"> <li>1. What power does your position as a child welfare social worker give you?</li> <li>2. How do you negotiate power given your own culture, gender, and racial position?</li> <li>3. In what ways does your authority hinder and or help your relationship with children and families?</li> </ol> <p>❑ Trainer to close out the discussion stressing the importance of understanding the fact that oppression, racism, and discrimination all play a role in the disparities that exist in the child welfare system. Cultural humility helps to guard against biased thinking and the misuse of power, authority, and control in our professional roles and decisions. Social workers must make a conscious effort to utilize cultural humility in their practice approach.</p>	<div data-bbox="1144 714 1502 976"> <p>Use of Power and Authority in CWS</p> <ul style="list-style-type: none"> <li>• What power does your position as a child welfare social worker give you?</li> <li>• How do you negotiate power given your own culture, gender and racial position?</li> <li>• In what ways does your authority hinder and or help your relationship with children and families?</li> </ul> </div>

### Transition to the next segment

Move on to Segment 4, Attending to Culture in Child Welfare Interviews.

## Segment 4: Attending to Culture in Child Welfare Interviews

<b>Segment Time:</b>	45 minutes
<b>Trainee Content:</b>	Trainee Guide: “Knowing Who You Are” worksheet
<b>Materials:</b>	Casey Family Programs “Knowing Who You Are” video (24:41) Trainee Guide Video cast name cards, Supplemental Handouts
<b>Slides:</b>	14-16

### Description of Activity:

Lecture and large and small group activities to foster an understanding of the fact that race matters in child welfare, and attending to culture enhances family and youth engagement. Video from Casey Family Programs, “Knowing Who You Are,” will be shown allowing trainees to hear birth parents, youth, and foster parents share the importance of race and culture on effective family and youth engagement. Trainer will encourage trainees to recognize the importance of accepting the challenge of cultural humility.

### Before the Activity

- ❑ View video from Casey Family Programs, “Knowing Who You Are”. Trainer should watch the entire video prior to the training to better understand the context of the video and the trainee worksheets.
- ❑ Have enough copies of video cast name cards so each trainee has a name card.

Knowing Who You Are (KWYA) Video.mp4 Video Link:

<https://drive.google.com/file/d/0B9sexXdX5PSeMXIJQ2twVUY0bHM/view>

### During the activity

#### ACTIVITY 4A:

- ❑ Display slide 14 and begin the activity by explaining we will be viewing the Casey Family Programs’ “Knowing Who You Are” video (24:41). Direct the trainees to the Trainee Guide, “Knowing Who You Are” handout. Make sure that each trainee has a card with the name of a youth or parent from the video. Instruct trainees to capture as much information as possible to answer the questions on the handout specific to the youth or parent named on their card.
- ❑ After showing the video, have a brief large group discussion inviting volunteers to share their answers. Make sure that the group mentions that most of the youth struggle with their racial identity and many identify their culture as that of a “foster kid”. Encourage trainees to consider what had the biggest impact on the youth’s cultural identity, particularly while in and out of home care. Trainer should stress the fact that as a social worker they play a key role in helping youth in care develop, maintain, and explore

#### Knowing Who You Are

• [https://youtu.be/SkP9JNl\\_m8Y](https://youtu.be/SkP9JNl_m8Y)

#### Knowing Who You Are Video Activity Youth

Reflecting on the statements made by foster youth Olivia, Charles, Janelle, Kelvin, and Bryan

- What do they consider to be their race and or cultural identity?
- What made their CWS experience better or worse?
- What would you do to enhance engagement or communication with the youth?

<p>their racial and ethnic identity. Trainer should point out the fact that cultural factors are essential components of family and youth engagement.</p>	
<ul style="list-style-type: none"> <li>❑ Display slide 16 and have trainees share their thoughts on ways to utilize a cultural humility approach to enhance engagement and communication with youth and their family/parents.</li> <li>❑ Emphasize the fact that we must be intentional in our practice. Social workers must make sure that they are attentive to race and culture and maintain a commitment to being respectful and regardful in all their interactions with children and families.</li> </ul>	<div data-bbox="1154 195 1511 464"> <p>Knowing Who You Are Video Activity Birth Parent/Foster Parent</p> <p>Reflecting on the statements made by birth parents Pam and Vivian, or Foster/Adoptive parents Dan and Jennifer, what would you do to enhance engagement/communication with either parent?</p> </div>

### Transition to the next segment

Move on to Segment 5, Ethnographic Interviewing with Cultural Humility. Trainer should end this segment by asking the group if they are up for the challenge of utilizing cultural humility in child welfare interviews and learning more about ethnographic interviewing.

## Segment 5: Ethnographic Interviewing with Cultural Humility

<b>Segment Time:</b>	45 minutes
<b>Trainee Content:</b>	Trainee Guide: Stages of the Ethnographic Interview Handout
<b>Materials:</b>	5 sheets of flip chart paper Each sheet labeled with a one step of the Ethnographic Interview process Trainer Supplemental handout: The Contribution of Ethnographic Interviewing to Culturally Competent Practice (Trainer Information)
<b>Slides:</b>	17-26

### Description of **ACTIVITY 5A:**

Lecture and large and small group activities to set the stage for ethnographic interviewing with cultural humility. A review of Step 1 in the Ethnographic Interviewing process: Setting the Stage.

### Description of **ACTIVITY 5B:**

Lecture and small group activities to encourage trainees to express ignorance and acknowledge the fact that the family is the expert on their culture, which is an essential element for beginning an ethnographic interview with a cultural humility approach.

### Description of **ACTIVITY 5C:**

Lecture and small group activity focusing on the use of open ended questions when conducting an ethnographic interview.

### Description of **ACTIVITY 5D:**

Lecture and small group activities defining and providing opportunities to recognize cover terms and share tips for ethnographic interviewing.

### DESCRIPTION OF **ACTIVITY 5E:**

Lecture and small group activities defining descriptors and how they are used to explain to cultural outsiders an “insiders” view of some aspect of an individual’s culture.

### Before the Activity

- ❑ Trainer should read the University of Minnesota’s Center for Advanced Studies in Child Welfare Practice Notes from the Winter of 2001 entitled “The Contribution of Ethnographic Interviewing to Culturally Competent Practice”. It is included in the Trainer Guide for your reference and review as it provides background information and a detailed discussion of the stages of the ethnographic interview. It is excluded from the Trainee Guide as it does not include our evolution from Cultural Competence, now to Cultural Humility. Excerpts from the article have been utilized in the development of the handout entitled “Stages of the Ethnographic Interview” which is the focus of this segment.

<http://cascw.umn.edu/wp-content/uploads/2014/01/Practice-Notes-10.pdf>

- ❑ Prepare 5 sheets of flip chart post-it paper. At the top of each sheet, list 1 of the 5 steps of the Ethnographic Interview process. Each sheet will be used to capture the large group's practice constructing a statement to be used with a family member at each step of an Ethnographic Interview.

## During the activity

<ul style="list-style-type: none"> <li>❑ Use slide 17 as a talking point.</li> <li>❑ The trainer should remind trainees of their cultural backpack contents, emphasizing our commitment to minimizing the impact of our own limitations, biases, and personal world views.</li> </ul>	<div data-bbox="1149 380 1511 646"> <h3>Ethnographic Interviewing</h3> <ul style="list-style-type: none"> <li>• The goal of ethnographic interviewing is to appreciate experiences and worldviews of people who are different</li> <li>• Ethnographic interviewing involves assuming the role of a "learner" rather than the expert with the consumer serving as a cultural guide and the practitioner assuming a position of "informed not-knowing" while the consumer educates the practitioner about their lives using the consumers own words to accurately describe their experience.</li> </ul> <small>University of Washington Center for Assessment Institute for Learning Innovation, "The Contribution of Ethnographic Interviewing to Cultural Competency" (2018) p. 1-5.</small> </div>
<ul style="list-style-type: none"> <li>❑ Use slide 18 as a talking point.</li> <li>❑ We must be vigilant to avoid influencing case dynamics and outcomes for children and families in an adverse way.</li> </ul>	<div data-bbox="1149 714 1511 980"> <h3>Ethnographic Approach</h3> <ul style="list-style-type: none"> <li>• Way to lean in and engage people of different cultures and allow them to guide you on the journey to exploration of their lived experience</li> <li>• Way to recognize that the culture of each youth/family is unique</li> <li>• Key to unlocking their uniqueness is to allow the family to become our cultural guide into their view of the world</li> <li>• Provides us with a glimpse through the family members cultural lens and a view of how they see themselves in that world</li> </ul> <small>University of Washington Center for Assessment Institute for Learning Innovation, "The Contribution of Ethnographic Interviewing to Cultural Competency" (2018) p. 3-14.</small> </div>
<ul style="list-style-type: none"> <li>❑ Give a few examples of what this would look like in real time when a practitioner's world view is different from that of the family.</li> <li>❑ For example, a mother who is working on reunifying with her infant son, but her lack of stable housing continues to complicate her reunification efforts. The social worker explains to the mother that her homelessness is impacting her visit progression. The mother quickly explains that she is not homeless; she has a place to stay over every night. She's able to stay with a different friend or relative every night, but is just not living at one specific address. The social worker describes this as homeless while the mother's view of the situation is that she does in fact have housing.</li> <li>❑ Ask for a volunteer to read slide 19.             <ul style="list-style-type: none"> <li>○ This slide portrays a father who does not reside in the family home but maintains contact and visits regularly with his children. The children were subsequently removed from the mother after CPS responded to a referral of general neglect; and the home was condemned by local code enforcement and found to be uninhabitable. The father asserted that he was unaware of the living conditions as because the visit exchanges occur as quickly as possibly outside of the family home. The father has been sober for the past several years. Since the mother lived in a neighborhood with a lot of drug and gang activity, the father never left his car to avoid any opportunity for conflict with the mother or anyone in her neighborhood. The father's commitment to staying drug free and avoiding any type of conflict does not fit with the belief that he should have reasonably known the conditions in the home were deplorable. Utilizing</li> </ul> </li> </ul>	<div data-bbox="1149 1024 1511 1291"> <h3>Example of Differing World Views</h3> <p>A father who does not reside in the family home but maintains contact and visits regularly with his children provides a glimpse into his world. The children were subsequently removed from the mother after CPS responded to a referral of general neglect and the home was condemned by local code enforcement and found to be uninhabitable. The father asserted that he was unaware of the living conditions as the visit exchanges occur as quickly as possible outside of the family home. The father has been sober for the past several years. As the mother lived in a neighborhood with a lot of drug and gang activity, the father never left his car to avoid any opportunity for conflict with the mother or anyone in her neighborhood. The father's commitment to staying drug free and avoiding any type of conflict does not fit with the belief that he should have reasonably known the conditions in the home were deplorable. Utilizing the father's view of his world, he was being a responsible and caring parent by managing the visit exchanges in this way.</p> </div>

<p>the father’s view of his world, he was being a responsible and caring parent by managing the visit exchanges in this way.</p> <ul style="list-style-type: none"> <li>❑ Ask for the group’s reactions to this slide. <ul style="list-style-type: none"> <li>○ What were some potential assumptions that could have been made and ways that case decisions could have been impacted?</li> <li>○ What about placement considerations with the father?</li> <li>○ Will the father be described as neglectful or dishonest because he lacked awareness of the problem with the mother’s home?</li> </ul> </li> </ul>	
<p><b>ACTIVITY 5A</b></p> <ul style="list-style-type: none"> <li>❑ Refer to handout entitled “Stages of the Ethnographic Interview”. Trainer should explain to the trainees that we will review, discuss, and complete each step.</li> <li>❑ Refer to slide 20 and lead a large group discussion and have the group construct a statement to be used with a family member, setting the tone with friendly conversation, and stating the goal and purpose of the interview. Trainer should record the statement on the sheet entitled Step 1: Setting the Stage.</li> <li>❑ An example of setting the stage with a birth parent having a discussion with her social worker providing reunification services is as follows: <p><b>Social Worker:</b> <i>“Thank you so much for taking the time to meet with me today. I know you have a lot on your plate right now so I really appreciate having this chance to check in with you. (Social Worker pauses to allow parent to respond).</i></p> <p><b>Social Worker:</b> <i>“How have things been going for you this week?” (Social Worker incorporates exact language used by the mother in her response).</i></p> <p><b>Social Worker:</b> <i>“I am glad to hear that things are coming together for you. I wanted to spend a little time today talking about your request regarding visits with your daughter. Can you say more about what you would like to see happen at this time?”</i></p> <p><b>Social Worker:</b> <i>“Great, we can talk specifically about your request to begin third-party visits and what needs to take place in order to have your Aunt provide third party supervision. I heard you say that you want to be able to spend more time with your daughter in a setting that is more comfortable for the both of you. I would like for us to come up with a plan today that will take care of the things that need to be addressed so that we can move forward with third party visits with you and your daughter in your Aunt’s home within the next 2 weeks.</i></p> </li> <li>❑ Facilitate a large group discussion guiding the trainees as they construct their setting the stage statements and capture it for the group on flip chart paper. After the statements are completed, post the examples.</li> <li>❑ Take the opportunity to remind trainees that a “setting the stage statement” that is crafted well should: <ol style="list-style-type: none"> <li>1. Set the tone with friendly conversation</li> <li>2. State the explicit purpose and goal of the interview</li> </ol> </li> </ul>	<div data-bbox="1159 464 1516 730"> <p>Stages of the Ethnographic Interview</p> <p>Step 1:</p> <p><u>Setting the Stage</u></p> <ul style="list-style-type: none"> <li>• Set the tone with friendly conversation and be genuine.</li> <li>• State the explicit purpose and goal of the interview. Tell your cultural guide what you are doing!</li> <li>• Express your interest in understanding their culture.</li> </ul> <p><small>California State University, Fresno, Child Welfare Training, 2018   Cultural Humility Practice an Ethnographic Approach   Fresno Author</small></p> </div>



<p>3. Be genuine and express your interest in understanding their culture.</p> <p>❑ Close out this segment by asking the group if their “setting the stage statement” set the tone with friendly conversation; stated the explicit purpose and goal of the interview; and lastly, was genuine and expressed their interest in understanding the culture of the family. If any corrections or additions need to be made, have the group make the necessary changes and then post the final version.</p>	
<p><b>ACTIVITY 5B:</b></p> <p>❑ Refer to slides 21-22 and lead a large group discussion and have the group construct statements to be used with a family member expressing ignorance and establishing the family as the expert on their lived experience. It is important to recognize the family as the cultural guide for the conversation.</p> <p>❑ The trainer should record the statement on the sheet entitled “Step 2: Expressing Ignorance.” An example of a statement expressing ignorance and establishing the family as the expert is as follows:</p> <p><i><b>Social Worker:</b> I really appreciate this opportunity to visit you in your home. I don’t often get to meet families from the Tribal community in my work, so I know very little about people from the Tribal community. Can you tell me what people in your community do when they have a problem?</i></p> <p><i><b>Social Worker:</b> I really appreciate this opportunity to visit you in your home. I don’t often work with families from Mexico who are struggling with their immigration status, so I know very little about how that system works. Can you tell me what people in your community do when they have a problem?</i></p> <p>❑ Trainer should assist the group in constructing a few statements that express ignorance and establish the family as the expert, record the statements on the sheet entitled Step 2: Expressing Ignorance. Post the statements.</p>	<div data-bbox="1159 478 1516 743"> <p>Stages of the Ethnographic Interview</p> <p>Step 2:</p> <p><a href="#">Expressing Ignorance</a></p> <p>The practitioner should state their own lack of knowledge about the consumer's culture. This establishes the consumer as expert on their experiences, as well as that of a cultural guide during the conversation. The practitioner's willingness to express their ignorance may also encourage the consumer to talk more freely.</p> <p><small>University of Minnesota Center for Advanced Studies in Child Welfare Practice Notes, "The Contribution of Ethnographic Interviewing to Cultural Competent Practice" (2003) p. 3.5.</small></p> </div> <div data-bbox="1159 785 1516 1050"> <p>Step 2: Expressing Ignorance Cont.</p> <p>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 approach our fears of offending someone by inquiring or exploring (Exploration &amp; Engagement) issues surrounding race will hold us hostage. It is imperative that practitioners:</p> <ul style="list-style-type: none"> <li>Express ignorance and acknowledge that we lack sufficient cultural information regarding others</li> <li>Recognize the consumer as the expert on their lived experience, and utilize their guidance during the interview process</li> </ul> </div>
<p><b>ACTIVITY 5C</b></p> <p>❑ Refer to slide 23-24 and discuss the third step of the Ethnographic Interview process, Open-Ended/Global Questions. Refer to handout entitled “Stages of the Ethnographic Interview”. Review and discuss.</p> <p>❑ Lead a large group discussion and have the group construct a few statements they would use with a family member to develop empathy and gain a better understanding of the person’s lived experience and story. Trainer should record the statements on the sheet entitled Step 3: Open-Ended/Global Questions. Post the statements.</p> <p>○ Global Questions are general open-ended questions about some aspect of the family’s life that the social worker finds personally or professionally puzzling and relevant to the presenting problem. Examples of open-ended/global questions are as follows:</p> <ul style="list-style-type: none"> <li>What kind of things do you and your family do when someone gets ill?</li> <li>Where does a person go when they need help?</li> </ul>	<div data-bbox="1159 1268 1516 1533"> <p>Step 3: Open-Ended/Global Questions</p> <ul style="list-style-type: none"> <li>Are general in nature</li> <li>Planned and prepared in advance</li> <li>At this stage of the interview, the practitioner is developing empathy and understanding for the consumer's lived experience and story</li> <li>Each consumer is treated as a stranger, with unique experiences to be discovered</li> </ul> <p><small>University of Minnesota Center for Advanced Studies in Child Welfare Practice Notes, "The Contribution of Ethnographic Interviewing to Cultural Competent Practice" (2003) p. 3.6.</small></p> </div> <div data-bbox="1159 1562 1516 1818"> <p>Step 3: Open-Ended/Global Questions Cont.</p> <p>There are 2 types of open-ended/global questions :</p> <ul style="list-style-type: none"> <li>Questions regarding the consumer's perception of how their community views the definition of problems, group role norms, rituals, help seeking and problem resolution styles</li> <li>Questions regarding how the consumer relates to community cultural values and norms of behavior</li> </ul> <p><small>University of Minnesota Center for Advanced Studies in Child Welfare Practice Notes, "The Contribution of Ethnographic Interviewing to Cultural Competent Practice" (2003) p. 3.6.</small></p> </div>



<ul style="list-style-type: none"> <li>Where would I go for help if I had a teenager that had gotten into some trouble?</li> </ul>	
<p><b>ACTIVITY 5D</b></p> <p>Refer to slide 25, for Step 4 Cover Terms and lead a large group discussion stressing the importance of language and the ability to recognize cover terms. Knowing how a person uses language is the most efficient way of learning about them, their concerns, and cultural factors which influence their behavior.</p> <ul style="list-style-type: none"> <li>Cover terms are words that “cover” broader ideas and concepts. Cover terms are shorthand ways of communicating ideas/concepts that are complex and culturally specific. It is important to discover what a word really means. It is also important to consider when a word was said, who said it, and how it was said. An example of a statement using cover terms is as follows:</li> </ul> <p><b><i>An African American single mother of a 15-year-old male says to the social worker that her son was “acting a fool at the school so they called me to come down there and when I got there, I checked that fool.”</i></b></p> <p>Ask the group what are the cover terms in this statement?</p> <ul style="list-style-type: none"> <li>“Acting a fool”</li> <li>“Checked that fool”</li> </ul> <p>As a single mother of an African American male the mother is concerned that her son must learn that he cannot behave in ways that could place himself in dangerous situations with authorities or his peers. Due to the high rate of African American child deaths in many African American communities, the mother felt that she had to get her bluff in with her son and make it clear to him that she is the parent and no matter how old or big he gets she is in charge. It was not her intention to hurt him in any way (she did grab him at the collar of his shirt). She wanted to make sure that he respects her authority and the authority of those school officials etc. His “foolish” acting out behavior can be very dangerous.</p> <p>Ask trainees to brainstorm common cover terms they hear and write them down on the chart paper (refer trainees to the trainee guide, Segment 5D, Ethnographic Interviewing with Cultural Humility Step 4: Cover Terms).</p>	<p><b>Step 4: Cover Terms</b></p> <ul style="list-style-type: none"> <li>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.</li> <li>Cover terms are words that are used frequently by the consumer. 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.</li> <li>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.</li> </ul> <p><small>University of Minnesota Center for Advanced Studies in Child Welfare Practice Notes: “The Contribution of Ethnographic Interviewing to Cultural Competent Practice” (2003) pp. 3-5.</small></p>
<p><b>ACTIVITY 5E</b></p> <p>Refer to slide 26 and lead a large group discussion about descriptors. Explain that descriptors are the culturally meaningful information associated with a cover term. A descriptor is supplied to explain to cultural outsiders an “insider’s” view of some aspect of his or her culture.</p> <p>Before leading this discussion make sure to review the following information provided by the California State University, Fresno, Child welfare Training regarding descriptor questions:</p> <p><b>Step 5: Descriptors</b></p> <ul style="list-style-type: none"> <li>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.</li> </ul>	<p><b>Step 5: Descriptors</b></p> <ul style="list-style-type: none"> <li>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.</li> <li>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.</li> <li>A practitioner can learn what meaning the consumer gives to cover terms by asking descriptive questions.</li> <li>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.</li> </ul> <p><small>University of Minnesota Center for Advanced Studies in Child Welfare Practice Notes: “The Contribution of Ethnographic Interviewing to Cultural Competent Practice” (2003) pp. 3-5. California State University, Fresno, Child Welfare Training (2003) Culturally Sensitive Practice an Ethnographic Approach. Fresno: Author</small></p>

- 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)

Now have trainees consider the following scenario:

**The social worker is following up with a bio mother who returned her 2-year-old son to the foster mother after his weekend visit. Previously, the foster mother reported to the social worker that the bio mother failed to give the child his cold medicine during the child's weekend visit. The bio mother tells the social worker that the foster parent is "giving my son bad medicine and making him sick."**

Ask trainees to point out any cover terms they hear. Then ask them to identify descriptor questions that can help explain what these cover terms mean within the context of the family's culture. Remind them to pay special attention to the choice of words and language the family uses.

What are the cover terms here?

Example: "bad medicine" and "making my child sick"

What descriptor questions can you ask?

Example: How do you avoid giving a child "bad medicine" in your family or community? What medicine do you give a sick child in your family or community?

Example of what parent might say after following up with descriptor question: **The mother explained, "That is something I think you Americans do not have but it is important to Cambodian people to be careful about what we feed our family when they are sick. Sometimes when they get sick they do not have a balance,**

<p><i>when they have too much bile, or too much wind. That is how you know what to feed them. Bile is hot so I give him cold food to make a balance. I gave him bananas cause they are cold which are good to give when he is sick that way. But I don't know about that medicine the foster home gave me, so I don't use it on his visit."</i></p>	
<p>□ Have trainees give examples of statements that could be descriptor questions for the cover terms they just listed and write them down on the chart paper ( refer trainees to the trainee guide, Segment 5E, Ethnographic Interviewing with Cultural Humility, Step 5: Descriptors).</p>	

**Transition to the next activity**

Move on to the Segment 6, Putting It All Together, Part I.

## Segment 6: Putting It All Together, Part I

<b>Segment Time:</b>	50 minutes
<b>Trainee Content:</b>	Trainee Guide:  The Collision of Two Cultures: Treatment Case with a Hmong Family  Ethnographic Interview Script Worksheet: Steps of the Ethnographic Interview Process
<b>Materials:</b>	Chart pad, markers, tape
<b>Slides:</b>	27

### Description of Activity 6A:

Utilizing a case scenario, trainees will work small groups to prepare questions for each stage of an ethnographic interview with a Hmong family.

#### Before the Activity

- ❑ Review the Segment 6: Putting it all Together “The Collision of Two Cultures: Treatment Case with a Hmong Family” and review the 5 steps Ethnographic Interviewing process.

#### During the activity

#### ACTIVITY 6A

- ❑ Have the trainees work with their small group to prepare questions/statements for each step of the ethnographic interview process.
- ❑ Ask the trainees to take 5-10 minutes to read the case study.
- ❑ Using the “Collision of Two Cultures: Treatment Case with a Hmong Family” handout, have the trainees walk through each step of the ethnographic interview utilizing the family case scenario and generate how/what the interview would look like. Working in small groups, the trainees should develop questions/statements to be used for their ethnographic interview with this family. Be sure to construct questions for all 5 steps of the ethnographic interview process. Instruct trainees to write their questions/statements on flip chart paper. Their questions/statements need to be written on flip chart paper in order to refer to them during the large group report out that follows. Trainees should also write their questions on their Ethnographic Interview Worksheets for use during Activity 7A in the next segment.
- ❑ Trainer should walk around the room and check in with the small groups to help ensure that they are on task and answer any questions they might have.

#### Putting it all Together Part I

Using the “Collision of Two Cultures: Treatment Case with a Hmong Family” handout, walk through each step of the ethnographic interview utilizing the Vang family case scenario and develop questions/statements to show how/what the interview would look like.

- Working in small groups, develop questions/statements to be used for all 5 steps of the ethnographic interview process with this family.
- Designate a group member to capture the questions/statements that are developed for each step of the ethnographic interview.
- Utilize flip chart paper or a sheet of paper to capture your questions/statements in preparation for the large group report out.
- During the group report outs please listen carefully for questions/statements that you would like to use in your ethnographic interview with the family. Utilize the Ethnographic Interview script worksheet to record the questions/statements that you will use at each step of the interview process with the family.

<ul style="list-style-type: none"> <li>❑ For a large group report out, ask for some volunteers from each of the smaller groups to share their experiences of constructing questions/statements for each stage of the ethnographic interview with this Hmong family. The large group should then propose additional questions and provide comments to the questions originally developed.</li> <li>❑ One measure of success is how well the questions constructed support the implementation of the core practice elements and practice behaviors reflected in the California Partners for Permanence Child and Family Practice Model. Some questions to ask might be: <ul style="list-style-type: none"> <li>○ Did you successfully <b>lean in</b>? Do you think the questions that you have crafted will give you an opportunity to explore and engage the family? Will you be able to listen with openness, explore relationships, and nurture honest dialogue?</li> <li>○ Did your questions successfully <b>lift up</b> the culture of the family?</li> <li>○ Are the questions/statements affirming, will they facilitate sharing, promote speaking out and encourage the family to share their voice and their story?</li> <li>○ Will your questions identify formal and or informal support persons and advocates to support the family's ability to find their own solutions?</li> <li>○ Will your questions/statements successfully help you to use a cultural lens to gain a better understanding of the family's culture?</li> </ul> </li> <li>❑ Success in these areas support an ethnographic approach to interviewing from a place of cultural humility.</li> <li>❑ During the group report outs trainees should listen for questions/statements to utilize in their ethnographic interview with the family. Trainees should utilize the Ethnographic Interview script worksheet to record their questions/statements to be used at each step of the interview process with the family.</li> </ul>	
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### Transition to the next activity

Move on to Segment 7, Pulling it All Together, Part II.

## Segment 7: Putting It All Together, Part II

<b>Segment Time:</b>	45 minutes
<b>Trainee Content:</b>	Trainee Guide: The Collision of Two Cultures: Treatment Case with a Hmong Family Ethnographic Interview Script Worksheet: Steps of the Ethnographic Interview Process
<b>Materials:</b>	Flip chart pad, markers, tape
<b>Slides:</b>	28 - 30

### Description of Activity 7A:

Utilizing a case scenario and the script prepared in Segment 6, trainees will work in pairs and role play an ethnographic interview with a family.

### Before the Activity

N/A

### During the activity

#### ACTIVITY 7A

- ❑ Use slide 28 and discuss and review the term “ethnography”.
  - Ethnography refers to a branch of anthropology dealing with the scientific description of individual cultures.
  - Ethnography is a means to achieving culturally congruent social services.
  - Ethnography allows the practitioner to achieve effective and culturally appropriate communication, which is necessary to engage family members. It provides the opportunity to consider the context of ethnically diverse families and seek to understand their experiences and perceptions.
- ❑ Using the “Collision of Two Cultures: Treatment Case with a Hmong Family” scenario and the script of questions/statements that trainees prepared for each step of the ethnographic interview process, instruct trainees to role play an ethnographic interview moving through each of the 5 steps. Ask trainees to pair up with a partner.
- ❑ One person will be the interviewer, one person will be the family member (the interviewer should identify the family member they would like to interview). The roles will rotate in 15 minutes to give both partners the opportunity to complete an ethnographic interview. The trainer should walk around and check in with the pairs to help ensure that they are on task and completing the interview.

#### Ethnography

- A branch of anthropology dealing with the scientific description of individual cultures.
- Ethnography is a means to achieving culturally congruent social services.
- Ethnography allows the practitioner to achieve effective and culturally appropriate communication which is necessary to engage clients. It provides the opportunity to take into account the context of ethnically diverse clients and seek to understand their experiences and perceptions.

University of Minnesota Center for Advanced Studies in Child Welfare Practice Notes, “The Contribution of Ethnography to Cultural Competence Practice” (2003) 8: 1-10  
California State University, Fresno, Child Welfare Training (1997) Culturally Sensitive Practice in Ethnographic Approach. Fresno: Author

#### Putting It All Together Part II

- Using the “Collision of Two Cultures: Treatment Case with a Hmong Family” scenario, and the script of questions/statements prepared for each step of the ethnographic interview process, work with a partner and role play the ethnographic interview with the family member(s) of your choice.
- One person will be the interviewer, one person will be the family member (the interviewer should identify the family member they would like to interview). The roles will rotate in 15 minutes to give both partners the opportunity to complete an ethnographic interview.
- Be sure to move through each of the 5 steps.
- After 15 minutes switch roles so both partners have the opportunity to complete the ethnographic interview with a family member.

<ul style="list-style-type: none"> <li>❑ After 15 minutes, the trainer will ask trainees to switch roles so both partners have the opportunity to complete the ethnographic interview with a family member.</li> <li>❑ After the second interview has been conducted the trainer will reconvene the trainees and lead a large group discussion and debrief asking for volunteers to answer the following questions: Share with the larger group your answers to the following questions:             <ol style="list-style-type: none"> <li>1. What worked well about this interview process?</li> <li>2. What concerns you about this process?</li> <li>3. Reflecting on the interview, what would you do differently?</li> </ol> </li> </ul>	<div style="background-color: #2c5e8a; color: white; padding: 10px;"> <p style="text-align: center;">Hmong Treatment Case Ethnographic Interview Debrief</p> <p>Share with the larger group your answers to the following questions:</p> <ol style="list-style-type: none"> <li>1). What worked well about this interview process?</li> <li>2). What concerns you about this process?</li> <li>3). Reflecting on the interview, what would you do differently?</li> </ol> </div>
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**Transition to the next activity**

Move on to Segment 8, Practice Implications.

## Segment 8: Practice Implications

<b>Estimated Segment Time:</b>	25 minutes
<b>Trainee Content:</b>	Trainee Guide: “Tips of the Trade” handout
<b>Materials:</b>	Flip chart paper, markers, tape
<b>Slides:</b>	31-33

### Description of Activity 8A:

Provide a brief synopsis of today’s training and a discussion of how to put ethnographic interviewing with cultural humility into practice.

### Before the Activity

Make sure that you are well versed on the Ethnographic Interview process, and the tenets of cultural humility.

### During the activity

- ❑ Trainer to lead a large group discussion of incorporating Cultural Humility and Ethnographic Interviewing into practice. Review and discuss slide 31.
- ❑ Highlight the following information from the slide: Incorporating Cultural Humility and Ethnographic Interviewing into Practice
  - The social worker needs to be flexible to invite the family member to talk about what is important to her/him.
  - Social workers should learn about children, youth, parents, and family members both as an individual and as a member 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.

#### Incorporating Ethnographic Interviewing & Cultural Humility Into Practice

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

#### Practice Implications

- Share an example of how you currently incorporate cultural humility into your practice?
- What challenges will you have incorporating cultural humility into your practice?
- What can be done to over come the challenges?



<p>❑ Trainer displays slide 33 to close and have the trainees complete the following Transfer of Learning sentence starter</p> <ul style="list-style-type: none"> <li>○ “When I return to work I will...”</li> </ul>	<div data-bbox="1117 94 1474 361"> <p>Transfer of Learning</p> <p>“As a result of this training, when I return to work I plan to...”</p> </div>
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**Transition to the next activity**

Move on to Segment 9, Wrap up.

## Segment 9: Wrap up

**Estimated Segment Time:** 15 minutes

**Trainee Content:** Trainee Guide: Reflections and Transfer of Learning Handouts

**Materials:** Training Satisfaction Surveys

**Slides:** 34-35

### Description of Activity 9A: Wrap up.

Trainees will reflect on the day's lessons and write a transfer of learning statement. Trainees will also complete evaluation forms

#### Before the Activity

- ❑ Make sure all of the Ethnographic Interviewing steps with examples are posted and visible.

#### During the activity

<ul style="list-style-type: none"><li>❑ Ask volunteers to share their Transfer of Learning statement from the end of the previous segment.</li><li>❑ Review the questions on slide #34.</li><li>❑ Have trainees share their responses in large group.</li><li>❑ Have trainees complete the Transfer of Learning handout in the Trainee Guide.</li></ul>	<div><b>Reflections</b><ul style="list-style-type: none"><li>• What's one thing you heard today that you value and makes sense to you?</li><li>• What are you already doing to put that into action in your work?</li><li>• What else would you like to do more of in your work with families?</li></ul></div>
<ul style="list-style-type: none"><li>❑ Thank the group for their participation and cooperation throughout the day. Make sure that trainees have completed their Transfer of Learning sheet and the training evaluation for the day.</li></ul>	<div><b>Thank You</b><ul style="list-style-type: none"><li>• Please complete your transfer of learning sentence</li><li>• Please be sure to complete your evaluation</li></ul></div>

#### Discussion of Next Steps

- ❑ Discussion of next steps and closure of today's session.

## Supplemental Handouts

### Segment 2, Activity 2A

#### 100 Engagement Block Inventory Answer Key

1. Appreciative Inquiry is a strength-based interviewing strategy designed to engage the family and help identify their own strengths and needs.  <b>TRUE</b> <b>FALSE</b>
2. The four phases of the interview process are: <u>P</u> reparation <u>R</u> apport Building <u>I</u> nformation Gathering and Sharing <u>C</u> losure
3. <b>Showing empathy, reframing,</b> and utilizing <b>solution-focused questions</b> are effective techniques for building rapport with families.
4. List at least three types of solution-focused questions: <ul style="list-style-type: none"><li>• <b>Scaling</b></li><li>• <b>Coping</b></li><li>• <b>Position</b></li><li>• <b>Miracle (or preferred future)</b></li><li>• <b>Exception/past success</b></li></ul>
5. Multiple choice, yes/no, or closed ended questions can help clarify information, but should be used sparingly.  <b>TRUE</b> <b>FALSE</b>
6. What types of information might you offer during information sharing with a family? <ul style="list-style-type: none"><li>• <b>Disclosures of others</b></li><li>• <b>Next steps</b></li><li>• <b>Who to contact</b></li><li>• <b>The decision you are making</b></li><li>• <b>Others</b></li></ul>
7. List some resources you can use to keep your biases in check before interviewing a family <ul style="list-style-type: none"><li>• <b>Talking with your supervisor</b></li><li>• <b>Discussing with a mentor/coach</b></li><li>• <b>Having an outlet in your personal life</b></li><li>• <b>Attend training specific to issues</b></li><li>• <b>Trauma-informed training</b></li></ul>

<p>8. List at least 3 non-verbal techniques for defusing conflict during an interview:</p> <ul style="list-style-type: none"> <li>• <b>Provide sufficient personal space</b></li> <li>• <b>Control hand and body gestures</b></li> <li>• <b>Stay seated unless concern for safety and ready to leave</b></li> <li>• <b>Be aware of height differential</b></li> <li>• <b>Stand off to the side, rather than directly facing the person</b></li> <li>• <b>Be aware of eye contact</b></li> <li>• <b>Be aware of facial expressions</b></li> </ul>
<p>9. The first 2 phases of the Crisis Intervention Model that defuse conflict are:</p> <ul style="list-style-type: none"> <li>• Managing the person's <b><u>anxiety</u></b>.</li> <li>• Addressing the person's <b><u>defensiveness</u></b>.</li> </ul> <p>(The last two phases are appropriately and safely dealing with acting out and reducing tension.)</p>
<p>10. There are mobile applications that can be utilized as tools in the field regarding interviewing.</p> <p><b>TRUE</b>      <b>FALSE</b></p>

## Segment 2, Activity 2A: Mix and Match Activity Answer Key

(To be given out to trainees after completion of activity)

Race	Is a term that typically refers to a group of people of common ancestry, or national heritage that have common physical characteristics such as skin color, hair texture, eye color, body type etc. Has no biological or scientific foundation but is a powerful social idea that gives people different access to opportunities and resource
Ethnicity	Generally, refers to a classification of people based upon their national origin, such as German or Chinese. People in an ethnic group are usually of the same race, and they may share a common cultural background.
Culture	Refers to a group who share common values, beliefs, assumptions, and/or religion that guide each member's actions, experiences, and perception of events. Culture is the basis of socialization. It is the lens through which people interpret their world. Culture is often shared by people with common physical characteristics, national origin, and cultural differences, or some combination of these characteristics.
Racism	Is an individual act or institutional practice that perpetuates inequality, based on racial membership?
Institutional Racism	Denotes the patterns, procedures, practices, and policies that operate within social institutions so as to consistently penalize, disadvantage, and exploit individuals who are members of non-white groups.

Prejudice	An irrational attitude or hostility directed against an individual, a group, a race, or their supposed characteristics, an unreasonable prejudgment without a logical basis.
Bias	In child welfare this term speaks to the fact that decisions are made based in part on cultural misunderstandings and inaccurate assumptions at key decision points in the child welfare continuum of care that have a negative impact on children and families of color. Attitudes about things like race operate on two levels consciously and unconsciously. Our conscious attitudes are what we choose to believe or our stated values which we use to direct our behavior deliberately. Our unconscious attitudes can guide our decision-making
Stereotypes	Labels, identities, or “pictures in the mind” that are attributed to different social groups so that the entire group is pigeonholed as falling within a given category.
Cultural Humility	This 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.
Ethnographic Interviewing	The goal of this practice is to appreciate experiences and worldviews of diverse people. It involves assuming the role of a “learner” rather than that of the “expert,” with family members serving as cultural guides. The practitioner assumes a position of “informed not-knowing,” while family members educate the practitioner about their life experiences in their own words.
Disparity	Compares one group’s experience to that of another group (almost always the experience of the group being compared is negative or results in less desirable outcomes).

Disproportionality	Exists when a group makes up a proportion of those in an event that is different than the same group's proportion of the population.
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## Segment 3A: Preparing for the Journey to Cultural Humility

### Multicultural Guidelines for Communicating Across Cultures

Try things on	• <b>Try on</b> 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	• <b>It's okay to disagree and NOT okay to blame, shame, or attack ourselves or others because</b> 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!	• Begin by <b>talking about your own experience</b> . 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	• Be aware that <b>your good intentions may have a negative impact</b> , especially across racial, gender, or other cultural differences. Be open to hearing the impact of your statement.
Think both/and	• Look for ways to <b>fit ideas together</b> 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	• <b>Notice both process and content</b> 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	• <b>Confidentiality</b> 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	• <b>Learning from uncomfortable moments</b> 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

### 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. Have you ever experienced discrimination based on your cultural membership/identity?
5. What privileges do you have as a result of your culture?
6. What are your spiritual beliefs?
7. What led you to those beliefs?
8. How do these beliefs influence the way you perceive others who hold different 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

#### Casey Family Programs Video “Knowing Who You Are” Name Cards

<b>Olivia</b> <b>Foster Youth</b>	<b>Charles</b> <b>Foster Youth</b>
<b>Janelle</b> <b>Foster Youth</b>	<b>Kelvin</b> <b>Foster Youth</b>
<b>Bryan</b> <b>Foster Youth</b>	<b>Markieta</b> <b>Foster Youth</b>
<b>Pam</b> <b>Birth Parent</b>	<b>Vivian</b> <b>Birth Parent</b>
<b>Dan</b> <b>Foster/Adoptive Parent</b>	<b>Jennifer</b> <b>Foster/Adoptive Parent</b>

## Segment 4A

### Knowing Who You Are Worksheet

**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 her/his own lack of knowledge about the family's culture. This establishes the family member as expert on their experiences, as well as that of a cultural guide during the conversation. The practitioner's willingness to express her/his ignorance may also encourage the family member to talk more freely. Be mindful of your FIG: fear, ignorance and guilt around issues surrounding race and different cultures.

#### 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 family's 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 guides 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 the experts of their lived experiences, 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'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 use frequently. 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, “The Contribution of Ethnographic Interviewing To Cultural Competent Practice” (2001)p 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 a family member 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 1

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

A two-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 parents 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 7

### Practice Implications; Incorporating Ethnographic Interviewing & Cultural Humility into Practice

#### Tips for the Trade

- The social worker needs to be flexible to invite the family member to talk about what is important to her/him.
- 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.

## Segment 9

### Wrap Up

### 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?

## **Segment 9**

### **Wrap Up**

#### **Transfer of Learning**

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



## References/Bibliography

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- University of Minnesota Center for Advanced Studies in Child Welfare. Practice Notes. (2001). The Contribution of Ethnographic Interviewing to Culturally Competent Practice,.1-5.
- VISIONS, Inc. is a nonprofit training and consulting enterprise providing a variety of services that support organizations, communities, and individuals as they continue to clarify their diversity-related goals and engage in a dynamic process of multicultural development. VISIONS, Inc. was established in 1984 as a nonprofit, educational organization. Today it is a 501(c)(3) entity with offices in Roxbury, Massachusetts, and Rocky Mount, North Carolina, and is supported by a team of consultants around the United States and abroad. [www.visions-inc.org](http://www.visions-inc.org)

## Websites

- Race-The Power of an Illusion, [http://www.pbs.org/race/000\\_General/000\\_00-Home.htm](http://www.pbs.org/race/000_General/000_00-Home.htm)
- Implicit Bias Test- Harvard University, <https://implicit.harvard.edu/implicit/takeatest.html>

Center for the Study of Social Policy, <http://www.cssp.org/publications/child-welfare>  
Race Matters Collection, Annie E. Casey Foundation, <http://www.aecf.org/racematterstoolkit>

## Materials Check List

- ☐ Trainee Guide
- ☐ Flip chart pad paper
- ☐ Markers
- ☐ Tape
- ☐ Video “Knowing Who You Are” Casey Family Programs
- ☐ Mix and Match Activity Cards
- ☐ Answer Key to Mix and Match
- ☐ Video Cast Name Cards
- ☐ Satisfaction Surveys
- ☐ Supplemental Handouts:
  - California Partners for Permanency, Lean In, Lift Up, and Connect to Culture Posters (4)
  - CASCW Practice Notes (Trainer Background Information)

## Appendix

### Mix and Match Activity Cards:

<b>Race</b>	Is a term that typically refers to a group of people of common ancestry, or national heritage that have common physical characteristics such as skin color, hair texture, eye color, body type etc. Has no biological or scientific foundation but is a powerful social idea that gives people different access to opportunities and resource.
<b>Ethnicity</b>	Generally, refers to a classification of people based upon their national origin, such as German or Chinese. People in an ethnic group are usually of the same race, and they may share a common cultural background.

<p><b>Culture</b></p>	<p>Refers to a group who share common values, beliefs, assumptions, and/or religion that guide each member's actions, experiences, and perception of events. Culture is the basis of socialization. It is the lens through which people interpret their world. Culture is often shared by people with common physical characteristics, national origin, and cultural differences, or some combination of these characteristics.</p>
<p><b>Racism</b></p>	<p>Is an individual act or institutional practice that perpetuates inequality, based on racial membership.</p>

<p><b>Institutional Racism</b></p>	<p>Denotes the patterns, procedures, practices, and policies that operate within social institutions so as to consistently penalize, disadvantage, and exploit individuals who are members of non-white groups.</p>
<p><b>Prejudice</b></p>	<p>An irrational attitude or hostility directed against an individual, a group, a race, or their supposed characteristics, an unreasonable prejudgment without a logical basis.</p>

<p><b>Bias</b></p>	<p>In child welfare this term speaks to the fact that decisions are made based in part on cultural misunderstandings and inaccurate assumptions at key decision points in the child welfare continuum of care that have a negative impact on children and families of color. Attitudes about things like race operate on two levels consciously and unconsciously. Our conscious attitudes are what we choose to believe or our stated values which we use to direct our behavior deliberately. Our unconscious attitudes can guide our decision-making without awareness.</p>
<p><b>Stereotypes</b></p>	<p>Labels, identities, or “pictures in the mind” that are attributed to different social groups so that the entire group is pigeonholed as falling within a given category.</p>

<b>Cultural Humility</b>	<p>This 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.</p>
<b>Ethnographic Interviewing</b>	<p>The goal of this practice is to appreciate experiences and worldviews of diverse people. It involves assuming the role of a “learner” rather than that of the “expert,” with family members serving as cultural guides. The practitioner assumes a position of “informed not-knowing,” while family members educate the practitioner about their life experiences in their own words.</p>



<p><b>Disparity</b></p>	<p>Compares one group's experience to that of another group (almost always the experience of the group being compared is negative or results in less desirable outcomes).</p>
<p><b>Disproportionality</b></p>	<p>Exists when a group makes up a proportion of those in an event that is different than the same group's proportion of the population.</p>