

MODULE 1: ENGAGEMENT OF TRAINEES**OVERVIEW**

Objectives

The purpose of Module 1 is to set the tone for the training and for ongoing learning and self-assessment in child welfare practice. Specific objectives are to:

- (1) Establish the tone for the training days, including a safe and open environment for learning and discussion;**
 - (2) Establish the purpose of the training, including that it:
 - a. teaches a family-centered framework for practice**
 - b. teaches the key concepts of culture and cultural competence, including**
 - respect for other individuals**
 - respect for diverse cultures and perspectives**
 - c. is based on the belief that change is possible in individuals, families and family systems;****
 - (3) Empower caseworkers to apply new information to their ongoing practice with families**
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INTRODUCTIONS

Introductions

[Slide: Welcome]

*Welcome attendees and collect pre-training forms.**Trainers introduce selves.**Housekeeping: Locate bathrooms, phones, etc. and check in with group regarding accessibility needs.*

[Slide: Training Outline]

*Trainers share outline for the two days of training***Introduce Participants**

State:

The first step in getting to know someone is learning their name. Learning the meaning or significance of their name is a step toward understanding their life story. Let's go around the room with introductions. Please stand so everyone can hear you, say your name and tell us the story of your name, such as what it means and how you came by it. Also tell us where you work and what you do there. And one sentence about what you hope to learn or get out of this training.

[Slide: Introduction Questions]

Demonstrate:

Facilitator demonstrates by telling the story of her/his name, and then asks for volunteer to begin. Continue until each person has answered the introduction questions. Record hopes for learning on a flip chart to review at end of training.

Agreements

With participant input, establish agreements for the day: what participants need from each other, what participants need from the facilitators, and what the facilitators need from the group. Draw from the following list:

Confidentiality**Participation****A day of "amnesty" from mistakes****Humor****Use of "oops / ouch"**

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TRAINING GOALS

Introduce goals of training

State:
[Slide: Framework]

In this training we teach a **framework** for child welfare practice that is family-centered and culturally competent. You may have heard family-centered practice referred to as ‘child-centered, family-focused practice;’ the concepts are essentially the same. The focus is on strengthening families while promoting safety for children.

State:

The framework is a way to organize the information received from the **stories** you hear from families. Like **blueprints** used by architects to guide them when building houses, this framework can be used by caseworkers to guide them in building their practice with families. Although blueprints look different depending on the type and size of the house, each one contains information to guide the builder. In a similar fashion, this framework provides caseworkers information to guide their practice, even though each case is constructed differently depending on the family of focus.

State:

A framework is a way to take the skills you have already, plus the things you learn here, and apply them to daily interactions with families. The goal of the framework is to help you build more effective, efficient practices. We’re going to do an activity to demonstrate what I mean.

Framework Activity

Instruct:

In your workbook on **page 1**, you have a sheet with numbers on it.

Hold up a sample of the page with numbers so they can see what it looks like.

State:

Circle the numbers sequentially on the page starting with the number one. I’ll time you for 30 seconds.

Time them for 30 seconds and then state.

Stop! What is the highest number you reached? Anyone get to 20? 30? 40? 50?

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A FRAMEWORK

	<p>State: Now I am going to give you a framework to guide you when doing this exercise. Remove page 2 from your workbook. Now, fold it in quarters.</p> <p><i>Trainer demonstrates</i></p> <p>It doesn't matter which way you fold it, numbers inside or out. Now open it up and lay it flat.</p>
<p>Process framework activity</p>	<p>Instruct: You will have 30 seconds again to circle the numbers sequentially, only this time you can use a framework. Start first in the upper left hand quarter for the first number, then in the second quarter for the second number, the lower right hand quarter for the third and so on. Any questions? Okay, begin.</p> <p><i>Again time them for 30 seconds</i></p> <p>Stop! How high did you reach this time?</p> <p><i>Process the framework activity, using the following questions and concepts to guide discussion:</i></p>
	<p>Ask: What did you learn about having a framework to guide you? <i>Using a framework makes work easier, more efficient</i></p> <p>What makes being more efficient important? <i>Recent changes translate into changing work demands.</i></p> <p>What are some recent or ongoing changes in child welfare you are adjusting to?</p> <ul style="list-style-type: none"> • <i>Connections</i> • <i>Expectations to include fathers and extended families</i> • <i>ASFA permanency laws, time frames</i> • <i>Cultural competency</i>
<p>Conclude activity</p>	<p>State: The framework taught in this training is a way to organize information and meet the many work demands more efficiently.</p>

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STORIES

Listening to Stories

State:
[Slide: Stories]

Let's think together about how this training might impact our professional skills and practice. At the center of work with families or supervising those who do is our relationship with other people; with children, with parents, with other service providers, with each other. Remember, what we see when we look at a person is just the tip of the iceberg. Each person we encounter has a **story**, just as each of us has our own story, like the **story of our name**.

Through understanding another person's story, we begin to build a relationship with them. Listening and treating people with respect is a way to begin building trust. One of the messages we heard repeatedly in the focus groups with former clients is that people want to be shown respect.

[Slide: Professional
Helping Relationship]

When we listen and really hear someone's story, it helps us to develop empathy. When people realize that we are truly hearing their stories, it helps them to see us as genuine. When we each see the other as a part of a family, a community, a culture and a society, the capacity to build mutual respect increases. These are the building blocks for a helping relationship—empathy, genuineness, and respect. This professional helping relationship is the primary vehicle to promoting lasting change rather than superficial compliance and it is our strongest tool.

Our goals are to promote, support and attain child safety and family preservation. These goals are the focus of our work with families. Thus, our contact with families must be purposeful; we must focus on child welfare goals and also acknowledge how the family may respond to us and our involvement in their lives. When we know the families' stories, it helps us to understand how they view us. For example, understanding the history of Native Americans and how children were removed and never returned can help the worker understand how difficult it may be for the family to develop a trusting relationship.

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OTHER SERVICES

<p>Other service systems</p> <p>Ask:</p> <p>State:</p> <p>Ask:</p> <p>State:</p> <p>[Slide: Definition of Culture]</p> <p>State:</p> <p>Write responses:</p>	<p><i>Wrap up discussion of stories:</i></p> <p>Any other thoughts about building your relationship with families or listening to their stories?</p> <p>As caseworkers and supervisors, you have your own stories and so do the other professionals you work with. You interface with many systems: Court systems, criminal justice and schools...</p> <p>...any others? <i>Domestic violence, mental health, juvenile justice</i></p> <p>Each agency or system is grounded in a culture with its own shared knowledge and meaning, which may differ from ours. These systems bring their own agendas to our cases, all of which need to be addressed. These issues, added to the ever increasing caseloads and paper work expectations, put great demands on our time. Understanding the 'culture' of other agencies can help us to work more effectively with them.</p> <p>Because one of the purposes of this training is to build a culturally competent casework practice, we're going to spend some time defining the term culture, which is on page 3 of your workbook. By culture we mean the learned, shared and symbolically transmitted design for living. It includes language, class, race, ethnic background, religion, and other diversity factors that are taught and shared by a group of people.</p> <p>Let's take a moment to identify some of the things that we identify with culture.</p> <ul style="list-style-type: none"> ➤ Art work, music, dance, literature & poetry ➤ Traditions, customs, dress, jewelry or accessories (including hair style or body art) ➤ Food, food restrictions or preferences, spices or seasonings, ➤ Taboos, dating and marriage customs. ➤ Values (such as work ethic, machismo, etc.)
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CULTURE

The symbols of culture

State:

We can think about culture in terms of age groups, for example “teen culture.”

Have any of you worked with adolescents? What are some symbols of their “culture? How does it differ from adult culture?

Other cultures may be built around religious traditions, ethnic identity, or ones’ workplace or school. They all have their own culture, or set of beliefs and shared knowledge.

[Slide: Cultural Competence]

Cultural competence is the process by which people learn to respond respectfully and effectively to all people, even those who differ from us, in a manner that affirms, and values their worth and preserves the dignity of each.

This definition includes the word “respect,” let’s talk about the word ‘respect,’ which is used a lot in child welfare training. What do you think of when you think about respect?

[Slide: ‘Respectare’]

The word comes from the Latin word *respectare* which means **to look again** or **look with new eyes**.

Ask:

So when we talk about respect, we are talking about seeing someone with fresh eyes, eyes that are not clouded by old thoughts or stale information.

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RESPECTARE

[Slide: Three legged stool of cultural competency]

Let me give you an example.

Trainer gives example, preferably from own experience. Ask for examples from group.

Respect is the first leg of 3 concepts that support a culturally competent approach to working with others.

Knowledge is the second leg supporting cultural competency. It does not mean you must know everything there is to know about every culture in order to be competent. It means having or finding some knowledge of the culture of the families we work with. It means asking for information when you are not sure about customs or manners.

State: *Trainer gives example, preferably from own experience.*

Ask: What would you like people to know about your culture?

State: **Skills** are the third support to cultural competency. Skills may be demonstrated in our environment, our values and our behaviors, such as communication.

Trainer gives examples of skills in each area, preferably from own experience.

- Putting pictures of people from other cultures in your office or reception area.
- Remembering that someone's use of the English language does not reflect their intelligence.
- Learning some words in the language of the people you work with.
- Follow families' customs when in their home.

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BENNETT'S MODEL

What are some other ways of demonstrating culturally competent skills?

Remember that cultural competence is not a single skill or set of information, it is a progression toward being more comfortable with cultures, our own and others. There are different models of cultural competency; the Cross Model is found in your workbook on **page 5**.

Another model, one we will spend more time discussing, is the Bennett model found on **page 4**. Bennett identifies a continuum of cultural competence that moves through six stages from "ethnocentrism" to "ethnorelativism." The ethnocentric stages are denial, defense and minimization. These stages are where people view their own ethnic group to be the "center". Their culture is the dominant one and the "right" way to live and interact with the world. The ethnorelative stages are acceptance, adaptation and integration. People who can identify with these stages recognize there is no "right" or "wrong" way to live but that we are all "related."

[Slide: Bennett's Model]

[Poster of Bennett's Model with stages identified]

State:

Bennett identifies **Denial of cultural differences** as the stage that is most ethnocentric. This stage corresponds to the **Cultural Incapacity Stage** in the Cross Model. Individuals at this initial stage of the model appear unaware that cultural differences exist within society - they are in denial. The goal at this stage is to promote recognition of the presence of diverse cultural differences within the individual's environment.

What might you hear from someone in denial?

- *This is America; if you live here you should speak the English language!*
- *They should get rid of those handicap parking spaces, no one ever uses them.*

The next stage is **Defense of one's own culture**. At this stage Bennett suggests that the importance of cultural difference is not perceived.

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BENNETT'S MODEL

State:	<p>During the first stage the individual is unable to see cultural difference, but once awareness is recognized the individual may feel threatened. 'Defense' arises when individuals are only able to perceive their own cultural existence as the norm; anything outside of this is viewed negatively. The methods of defense are:</p> <ul style="list-style-type: none"> ➤ Denigration, or negative stereotyping of another group ➤ Superiority, where an individual places his or her group above another ➤ Reversal, (less common), or denigration of ones own culture <p>The aim for moving toward cultural competence during this stage is to promote similarities between different cultures, and to recognize and appreciate differences.</p>
Ask:	<p>How might you recognize someone in the “defense” stage of cultural development?</p> <ul style="list-style-type: none"> ➤ <i>They tell ethnic jokes</i> ➤ <i>The repeat negative stereotypes about people</i> ➤ <i>They blame other groups for their misfortune</i>
State:	<p>Bennett calls the third ethnocentric stage <u>Minimization</u>: other cultures are minimized in order to protect one's own cultural identity. Cross calls this stage Cultural Blindness. Although differences are now perceived, in language and culture, the individual has still to recognize that one's own values and beliefs are part of their own ethnicity; there is still a tendency to project one's own culture onto others. At this stage, Bennett suggests that it is necessary for the individual to learn more about their own culture, in order to place it into the context of society.</p>

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BENNETT'S MODEL

State: The following phrases minimize cultural difference:

- *We are all the same*
- *I treat all my clients the same regardless of their culture, which seems fair to me.*
- *I'm not a racist; I have a black friend*

Ask: How might minimization look? How could you recognize it?

- *Example: Person downplays the differences in religious beliefs.*
- *Example: Worker does not consider language differences and gives all clients the same printed information*

State: Bennett calls the first ethnorelative stage **Cultural acceptance**. Cross labels this stage **Cultural Pre-competence**. Both models suggest, at this fourth stage, that the individual will be able to accept cultural differences once a shift in perspective is achieved. This change in perspective is accompanied by an awareness and understanding of the different meanings of behavior across diverse cultures. Cross warns that people may become complacent in their efforts at this stage, rather than move forward into the final stages.

Ask: How can we tell when someone has moved into acceptance of cultural differences?

- *They try to learn about other cultures.*
- *They may begin to try to teach others about cultural differences.*

What might be a sign of complacency in this pre-competency stage?

- *Hiring a diverse staff but not providing training in cultural competence.*
- *Learning a little about another culture but never feeling comfortable with members of that culture.*

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BENNETT'S MODEL

State:	<p>Bennett's fifth stage is <u>Adaptation to cultural differences</u>. Cross calls this stage Basic Cultural Competence. The individual should now be able to operate successfully within another culture. Bennett defines development at this stage by two steps: <i>cognitive adaptation</i> and <i>behavioral adaptation</i>. This is where the individual has sufficient knowledge of their own and another culture, and they are able to assess and evaluate behavior to the appropriate norms of the second culture.</p>
Give some examples then Ask:	<p>In what ways can people demonstrate adaptation on a personal level?</p> <ul style="list-style-type: none"> ➤ <i>Accept, appreciate and accommodate cultural differences, such as having information printed in multiple languages.</i> ➤ <i>Understand and manage the dynamics of difference when cultures interact, such as explaining our culture and why we do certain behaviors that may seem confusing or rude to other cultures..</i> ➤ <i>Are willing to ask questions and explore how their culture impacts others.</i>
State:	<p>What would cultural adaptation look like on an organizational level?</p> <ul style="list-style-type: none"> ➤ <i>Hire unbiased employees, multiple cultures present and expressed</i> ➤ <i>Assess what can be provided to diverse clients</i> ➤ <i>Create an environment that is welcoming to diverse groups</i> <p>The last stage in Bennett's model is <u>Integration of full cultural awareness into everyday interactions</u>, or what Cross calls Advanced Cultural Competence. During this stage the individual is able to move between different cultures competently; they are able to draw on their knowledge of different cultural perspectives and frameworks.</p>

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BENNETT'S MODEL

Ask:

How would we recognize someone in the integration stage of cultural competence?

- *They would feel comfortable interacting with diverse cultures, such as going to the home of someone from another culture for a meal.*
- *They would teach others about cultural differences, such as modeling appropriate behavior for another culture or explaining another's culture to a friend.*
- *They would recognize the need and hire cultural competency specialist.*

**[Optional Activity:
Diversity Quiz]**

*If group is having a hard time
OR if there is extra time, the
diversity quiz in on pages 4a-
4c in workbook*

We have an activity to practice the stages of Bennett's model. You will see the different stages represented by a poster at various places on the wall. As I read a statement, move to the poster which you feel most closely represents the stage reflected by the statement.

Remember- there are no "right" or "wrong" answers, it is just your opinion of where the statement falls on the continuum. You will have an opportunity to share what your thoughts are, about why you chose a certain stage.

Read statements and wait while people move to various posters. Process each one.

I am now passing out a worksheet that is titled "Dimensions of Diversity". As we have already discussed, we can identify with different stages of Bennett's continuum depending on the subject or situation. For instance, I may be in the "acceptance" stage when it comes to interracial marriages yet be in the "defense" stage when it comes to same sex marriages.

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DIVERSITY WHEEL

Trainer Instructions:

Be sure to allow as many participants that want to discuss their responses have an opportunity to do so.

State:

As you look at this Diversity Wheel, it is obvious that there are all levels of Diversity. Later today we will look specifically at the various levels and how they impact family functioning very specifically.

At your tables, identify three areas on the Diversity Wheel that you feel stand out in their importance to you personally.

Share these three areas and why they are important to you with each other at your tables. We will then bring this discussion to the large group.

Self-assessment is a critical component in the process of cultural competency. The Bennett model and the Diversity Wheel help us frame that self-assessment process.

Now you know what we're doing over the next two days – we are learning a framework to help us be more effective and efficient in our work with families. The framework is family-centered. It also allows us to build a culturally competent casework practice. We've defined cultural competence and learned Bennett's model, which includes six phases in the cultural competency process. Finally, we have identified a few of our own characteristics on the diversity wheel and thought about how they are an important part of who you are.

Ask:

Are there any questions?

Cultural Competence Activity

Bennett Model: Vote with Your Body

Identify which stage of the Bennett Cultural Competence Model (Denial, Defense, Minimization, Acceptance, Adaptation, or Integration) each of the following statements represents:

1. “Why do we need special telephone lines for the hearing impaired? We don’t have any hearing impaired in our office. (Denial)
2. “Women are not aggressive enough. They will never make it to upper management.” (Defense)
3. “When I provide medical care, I try to put myself in my patient’s shoes.” (Adaptation)
4. “I understand that some Latin Americans perceive time differently, and that’s why you are often late. However, I will not tolerate your being late for my appointment.” (Acceptance)
5. “I don’t think it is necessary to study other cultures. We just need to learn how to care for their disease. After all, people are people. (Minimization)
6. “I am a heterosexual and my son is gay. I feel comfortable with my gay friends and their community. I enjoy the time I spend with them. (Integration)
7. “Ever since I came here from Egypt, I have tried to be totally American because the U.S. is a much better country than where I came from. (Defense)
8. “Senior management values diversity and feels that gays and lesbians have a right to their sexual preference. However we cannot provide medical benefits to gay partners. (Acceptance)