Culture Group Identities

- Chrono-Systemic (Historical) Events
- Ethnic Cultural Identities
- Secondary Group Identities
- Primary Group Identities
- Family System
Integrating Cultural Intelligence in Home Visiting Practices: Supervising for Cultural Intelligencce

Goal: Offer the use of NASW Standards and Indicators for Cultural Competence, the APA’s Cultural Formulation Interview and Guideline, and Ethnographic Interviewing strategies as valuable tools for supporting and promoting culturally informed practice for better outcomes in home visiting service delivery.

Home visitors have also experienced some challenges when engaging parents in a cross culture manner. Culture-based elements must be considered, not just in theory, but in service delivery. This workshop will address these cross cultural challenges of engaging and retaining clients in home visiting programs, especially when they are culturally different. This workshop offers two very helpful tools, The NASW Standards and Indicators for Cultural Competence and the APA’s Cultural Formulation Interview (CFI). This presentation will allow for participants to engage in conversations with other professionals on how to work through issues of bias and other cross cultural challenges.

Learning Objectives:

Participant will review and discuss the challenges of integrating the tenets of cultural competence practice with home visiting goals and services.

Participant will consider and discuss using NASW Standards and indicators for Cultural Competence in Social Work as a guide and support when supervising home visiting staff, particularly when engaging and retaining families of diverse cultures.

Participants will have the opportunity to review and practice the APA Cultural Formulation Interview, then discuss its use in teaching/coaching ethnographic interviewing

Agenda

I Defining Cultural Intelligence as it relates to home visiting

II Using the NASW Standards and Indicators for Cultural Competence in Social Work Practice Indicators as a reliable source of guidance and instructions for professional practice.

III Using the APA’s Cultural Formulation Interview as a guide for information gathering in order to recognize the family’s perspective what’s not working well in their family and their perception of what must change and how change need to happen.

IV Using ethnographic interviewing to prepare to interview a family
Creating A Vocabulary

Culture:
Culture implies an integrated pattern of learned human behavior that reflects the history, traditions, values, beliefs, and ways of communicating, family systems, knowledge, customs, and artistic expressions of a group.

Culturally Competent Models of Practice:
Cultural competence in social work practice implies a heightened consciousness of how culturally diverse populations experience their uniqueness and deal with their differences and similarities within a larger social context.

Concurrently, cultural competence requires social workers to use an intersectionality approach to practice, examining forms of oppression, discrimination, and domination through diversity components of race and ethnicity, immigration and refugee status, religion and spirituality, sexual orientation and gender identity and expression, social class, and abilities.

Furthermore, it requires social workers to acknowledge their own position of power vis-à-vis the populations they serve and to practice cultural humility (Tervalon & Murray-Garcia, 1998). The achievement of cultural competence is an ongoing process.

- Individual Cultural Competence: The ability to work effectively and respectfully with people of various backgrounds, cultures, and identities. Cross (2007)
- Organizational Cultural Competence: A set of congruent values, behaviors, practice skills, policies and structures, which come together in a system or agency for staff to work effectively in the context of cultural difference.

Cultural formulation:
A systematic review of a person's cultural background and the role of culture in the manifestation of symptoms and dysfunction. It includes the cultural identity of the individual, cultural explanations of the illness, cultural factors related to the environment and individual functioning, cultural elements of the clinician-patient relationship, and a general discussion of how cultural considerations may influence the diagnosis and treatment of a psychiatric illness. Medical Dictionary, © 2009 Farlex and Partners

Cultural Intelligence: can be understood as the capability to relate and work effectively across cultures.

Cultural humility: is the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the person.”

Ethics in Multicultural Counseling:
All three components of awareness, knowledge, and skill are required for a balanced perspective of competence. The multicultural competencies enhance ethical thinking or “ethical reasoning” (Ford, 2006) as an alternative to blind “rule following.” (Ethics, Competence, and Professional Issues in Cross-Cultural Counseling, by Paul B. Pedersen)

Intersectionality:
is the study of overlapping or intersecting social identities and related systems of oppression,
domination, or discrimination. The theory suggests that—and seeks to examine how—various biological,
social and cultural categories such as gender, race, class, ability, sexual orientation, religion, caste, age,
nationality and other sectarian axes of identity interact on multiple and often simultaneous levels. The
theory proposes that we should think of each element or trait of a person as inextricably linked with all
of the other elements in order to fully understand one's identity. (Cited from Wikipedia)

**Microaggressions:** Sue first proposed a classification of racial microaggressions in a 2007 article on how
they manifest in clinical practice in the *American Psychologist* (Vol. 2, No. 4). There, he notes three types
of current racial transgressions:

1. **Microassaults:** Conscious and intentional actions or slurs, such as using racial epithets,
   displaying swastikas or deliberately serving a white person before a person of color in a
   restaurant.
2. **Microinsults:** Verbal and nonverbal communications that subtly convey rudeness and
   insensitivity and demean a person's racial heritage or identity. An example is an employee who
   asks a colleague of color how she got her job, implying she may have landed it through an
   affirmative action or quota system.
3. **Microinvalidations:** Communications that subtly exclude, negate or nullify the thoughts, feelings
   or experiential reality of a person of color. For instance, white people often ask Asian-Americans
   where they were born, conveying the message that they are perpetual foreigners in their own
   land.

**Person-In-Environment (PIE) model:**
This perspective is based on the notion that an individual and his or her behavior cannot be understood
adequately without consideration of the various aspects of that individual’s environment (social,
political, familial, temporal, spiritual, economic, and physical). This ecological perspective for assessment
recognize the need to attend to important cultural factors that have meaning for clients.

**Privilege:**
A system of unearned advantages afforded a social group and its members because of skin color, social
class, religion, ethnic group membership, gender, sexual orientation or other social characteristics

**RESOURCES**

Betancourt, J., Green, A. & Carrillo, E. (2002). *Cultural competence in health care: Emerging frameworks and
practical approaches.* The Commonwealth Fund.

Washington, D.C.: Georgetown University Child Development Center, CASSP Technical Assistance Center

policy: Implications for state and county mental health agencies.* Alexandria, VA: National Technical Assistance
Center for State Mental Health Planning.

utilize culturally competent principles.* Washington, D.C.: Georgetown University Child Development Center, CASSP
Technical Assistance Center.


Standards and Indicators for Cultural Competence in Social Work Practice

Standard 1. Ethics and Values
Social workers shall function in accordance with the values, ethics, and standards of the NASW (2008) *Code of Ethics*. Cultural competence requires self-awareness, cultural humility, and the commitment to understanding and embracing culture as central to effective practice.

Standard 2. Self-Awareness
Social workers shall demonstrate an appreciation of their own cultural identities and those of others. Social workers must also be aware of their own privilege and power and must acknowledge the impact of this privilege and power in their work with and on behalf of clients. Social workers will also demonstrate cultural humility and sensitivity to the dynamics of power and privilege in all areas of social work.

Standard 3. Cross-Cultural Knowledge
Social workers shall possess and continue to develop specialized knowledge and understanding that is inclusive of, but not limited to, the history, traditions, values, family systems, and artistic expressions such as race and ethnicity; immigration and refugee status; tribal groups; religion and spirituality; sexual orientation; gender identity or expression; social class; and mental or physical abilities of various cultural groups.

Standard 4. Cross-Cultural Skills
Social workers will use a broad range of skills (micro, mezzo, and macro) and techniques that demonstrate an understanding of and respect for the importance of culture in practice, policy, and research.

Standard 5. Service Delivery
Social workers shall be knowledgeable about and skillful in the use of services, resources, and institutions and be available to serve multicultural communities. They shall be able to make culturally appropriate referrals within both formal and informal networks and shall be cognizant of, and work to address, service gaps affecting specific cultural groups.

Standard 6. Empowerment and Advocacy
Social workers shall be aware of the impact of social systems, policies, practices, and programs on multicultural client populations, advocating for, with, and on behalf of multicultural clients and client populations whenever appropriate.
Social workers should also participate in the development and implementation of policies and practices that empower and advocate for marginalized and oppressed populations.

Standard 7. Diverse Workforce
Social workers shall support and advocate for recruitment, admissions and hiring, and retention efforts in social work programs and organizations to ensure diversity within the profession.

Standard 8. Professional Education
Social workers shall advocate for, develop, and participate in professional education and training programs that advance cultural competence within the profession. Social workers should embrace cultural competence as a focus of lifelong learning.

Standard 9. Language and Communication
Social workers shall provide and advocate for effective communication with clients of all cultural groups, including people of limited English proficiency or low literacy skills, people who are blind or have low vision, people who are deaf or hard of hearing, and people with disabilities (Goode & Jones, 2009).

Standard 10. Leadership to Advance Cultural Competence
Social workers shall be change agents who demonstrate the leadership skills to work effectively with multicultural groups in agencies, organizational settings, and communities. Social workers should also demonstrate responsibility for advancing cultural competence within and beyond their organizations, helping to challenge structural and institutional oppression and build and sustain diverse and inclusive institutions and communities.
The link below will take you to the NASW Standards and Indicator for Cultural Competence in Social Work Practice. Please download prior to the workshop.


The link below will take you to the APA Cultural Formulation Interview Form. Please download prior to workshop.

http://www.multiculturalmentalhealth.ca/clinical-tools/cultural-formulation/
Ethnographic Interviewing

Ethnographic interviews are used to elicit stories and information that will enable the interviewer to better understand how the informants, sees and experiences the world. In ethnography, informants are the people from whom you get information and gain understanding about a particular culture.

Informants are:

**Cultural Coaches:** People who can tell you information that will help to engage a family.

**Cultural Allies:** People who are also invested in the wellbeing and safety of the family.

**Cultural Translators:** People who have expertise and specific insights into a particular culture or sub-group. They have the skills and abilities to translate language, codes and behavior and share their underlying meaning.

**Indigenous healers:** People who are facilitators of spirituality, intimate or trusted acquaintances, community leaders, expert social scientists, extended family members, elected officials, community advocates, who possess valuable information about a family’s culture or way of life, that can be useful in both identifying the family’s challenges (problems from the family’s perspective) and identifying what solutions might be acceptable.
Critical Thinking in Ethnographic Interviews: With Informants

1. Develop a list of interview questions (5) to ask the informants that will give you information to gain, awareness, understanding and identify which skills (or behaviors) needed to work effectively in a specific family’s culture. The questions should answer;

A. What do I need to know, be aware of, or be sensitive to, prior to meeting the family?
   - What do my informants know I that need to know?

B. What do I need to learn, listen and watch for, to understand:
   - How this family copes (coping skills)
   - How this family has survived and became resilient (survival strategies)
   - What is this family’s way of life?
   - What are cultural norms and
   - what are adapted behaviors caused by, stress, trauma or crisis in their life

C. What do I need to do?
   - What do I need to include in my considerations, evaluations or analysis of the information I observe about this family?
   - What I need to include in my practice, activities and /or service referrals for this family?
   - What I should say? How I should say things? Who should I talk to first? When do I do it?, Who can I do it with?, etc

2. Consider the best way to use the information gained from the interviews. Now that I know this,
   - What does it tell me about how this family functions and strives to keep their children safe?
   - What clues for engagement do I have?
   - What is the best way to form professional relationships with each family member?
   - Who needs to be included on the visits? Who needs to be involved when negotiating mutuality, decisions and goals?
   - What do I need to remember to do whenever I’m working with family members?
The Four Capabilities of Cultural Intelligence (CQ)

These four CQ capabilities can be measured and developed. They offer a coherent framework for addressing the needs and opportunities of diverse communities and a diverse workforce. They can be used to create strategies for recruiting culturally intelligent staff, working through day-to-day intercultural challenges, and assessing and developing cultural intelligence across all levels of an organization.

**Motivation:** measures the level of interest, drive and energy needed to adapt cross-culturally; the confidence to address the challenges and conflicts inevitably accompany intercultural work.

Sub-dimensions:
- *Intrinsic interest,* or the degree to which a person derives enjoyment from culturally diverse situations.
- *Extrinsic interest,* or the tangible benefits a person gains from culturally diverse experiences.
- *Self-efficacy,* or the confidence that a person has about being effective in intercultural work.

**Knowledge:** the cognitive dimension of cultural intelligence, referring to knowledge about culture and its role in shaping interactions and behaviors

Sub-dimensions:
- *Cultural-general understanding,* which is a macro understanding of cultural systems and the cultural norms and values associated with different societies or cultural groups.
  - such as communication styles, religious beliefs and role expectations for men and women as they differ across cultures. If employees lack an understanding about the basic norms for how men and women should relate, they can seem rude or disrespectful.
- *Context-specific understanding,* which involves understanding the relevance of culture to specific domains.
  - How the macro understanding is expressed with in the individual client’s family system.

**Strategy:** measures a person’s ability to strategize before, during and after crossing cultures. The challenge is slowing down long enough to carefully observe what is going on inside one’s mind and the minds of others.

Sub-dimensions:
- *Planning* is simply taking time to prepare for an intercultural encounter—anticipating how to approach the people, topic and situation in light of the cultural differences.
- *Awareness* is being in tune with what is going on in one’s own mind and in the minds of others during an intercultural encounter.
- *Checking* is comparing one’s actual experiences with prior expectations and adjusting mental models as appropriate.

**Action:** is the ability to act appropriately in a range of intercultural situations and effectively accomplish goals; an important aspect is knowing when to adapt to another culture and when not to adapt.

Sub-dimensions:
- *Speech acts:* the specific words and phrases used when communicating different types of messages.
- *Verbal actions:* the adjustment of one’s volume, tone and pace of speech.
- *Nonverbal behaviors:* adapting gestures, proximity, and facial expressions as needed.
The Yang Family

Pa Yang is a 20 year old, mother of two small children. She is second generation Hmong-American. She lives in a duplex on the near west side of Milwaukee with her roommate and her family the Xiongs. The Xiong family occupies both floors of the duplex.

Pa moved to Milwaukee with her estranged husband, Kim, three years ago. Her extended family lives in Chicago, IL. Pa reports that her husband left Milwaukee to work on a Katrina clean-up crew in the Mississippi gulf. The crew traveled a lot so he doesn’t have a stable address, but he sends money irregularly. Pa refused to take her small children on the road with him, causing a strain in their relationship. They have not live together as a family in six months. Pa moved in with the Xiongs after her children were removed from her care three months ago.

Ling and Melissa are two years and 13 months old respectively. CPS removed the children from Pa’s care after several attempts to provide safety services failed to improve Pa’s ability to keep up with Melissa’s health regime. Melissa has severe asthma and dermatitis caused by allergies. She has food and environment restrictions. Her pediatrician and nurse practitioner has made five 220-SAFE referrals, as a result of Pa’s failure to follow prescribed care resulting in Melissa being seen at Children’s Hospital’s emergency room for asthma attacks five times in one month. Pa has been very cooperative with her CPS case managers and the foster family her children were placed with. She has never missed a visit, doctor’s appointment or any other expectation given to her by the courts.
The Richardson Family

Alice Richardson is a 30 year old divorced mother of Nathan, Jr, 10 years old, Bennie, 8 years old, Christina 3 years old and Evan, 6 months old.

Alice currently lives alone in an efficiency apartment in a building owned by her grandmother’s church in north central Milwaukee. The church agreed to allow her to live there rent free for three months. She will then need to pay $200 per month.

The Richardson children were removed from Alice’s care after she called 220-SAFE requesting someone come get her two older boys before she severely hurts them. Alice reported she tried everything she knew to control their defiant, destructive behavior, and now their acting out behavior have caused the landlord to request that they vacate his rental property.

Alice and Donald Richardson had been married for nine years before their divorce last fall. They were separated for one year prior to their divorce. Alice had hoped they would reconcile. She was supporting her family on sporadic child support payments from Donald and TANF supplements. Donald has since remarried and moved to Racine.

Last year, Alice asked Donald to take the boys as they had become rebellious and too much for her to handle while pregnant. Nathan and Bennie lived with their father for nine months. The boys reported their father was very physically and emotionally abusive. Alice’s grandmother encouraged her to go get her sons from him. After returning home, the boys acting out behavior escalated. Alice reported they fought each other constantly, stole from neighbors, broke furniture and windows in their apartment and were defiant and disrespectful towards her.
CQ FOUR FACTORS

Answer the following questions for the Yang or Richardson Family.

*Remember these are not services, but information necessary to engage the family.*

**I. What is my interest (motivation) in this cross-cultural assignment?**

_________________________________________________________________________________

_________________________________________________________________________________

_________________________________________________________________________________

_________________________________________________________________________________

**II. Knowledge: What information is needed to fulfill this task? What do I need to know or understand about this family, their beliefs, their way of life?**

_________________________________________________________________________________

_________________________________________________________________________________

_________________________________________________________________________________

_________________________________________________________________________________

**III. Strategy: What is my plan? Acknowledging the cross-cultural situations, how best do I address the differences? How do I prepare to meet them? (What informants need to be interviewed and/or brought with me?)*

_________________________________________________________________________________

_________________________________________________________________________________

_________________________________________________________________________________

_________________________________________________________________________________

**IV. Action: What behaviors do I need to adapt to do this effectively? (Do/Skills: What do I need to remember to do, or not do, when I’m working with this family?)**

_________________________________________________________________________________

_________________________________________________________________________________

_________________________________________________________________________________
Using Generational Diversity to Your Advantage

Although generational cohorts are a social construct, they can provide insight into trends, attitudes and behaviors of particular groups thereby making workforce management easier and more effective. Insight into generational differences should also make marketing to a particular group more effective by using this knowledge to tailor your message and determine the method of delivery.

**WWII Generation**
Born: 1925-1945 ~ Age: 83-63

This group shared the experience of the Great Depression, World War II, the atom bomb and the GI Bill.

- Estimated 28 Million
- More savings, corporate ladder, pensioned retirement
- Traditional gender roles
- Emphasis on traditional media
- Value expert opinion

This generation is labeled as “adaptive.”

- Loyal and hardworking
- Respectful of authority & institutional leadership
- Belief in formality
- Private & cautious
- Conservative
- Pre-technology boom

In the aftermath of the depression and a historical war this generation lived during an era when everyone pulled together and sacrificed for the greater good. This experience fostered the general characteristics of being conservative, fiscally prudent and loyal to employers.

**Baby Boomers**
Born: 1946-1964 ~ Age: 62-44

Baby Boomers shared the experience of the Vietnam War as well as the civil and women’s rights movements.

- Estimated 78 million
- Less saving, corporate advancement, decline of pensions
- Gender roles changed with working couples
- Emphasis on college education
- Value self, fastest growing group of self-employed
Baby Boomers are viewed as “idealist.”

- Experimental
- Free-spirited
- Cause-oriented
- Ambitious, workaholics
- Optimistic
- Involved in community
- Rebellious

Baby Boomers experienced post-war financial growth and became home owners and college grads as a result of the GI bill. These experiences have defined this generation as ambitious, having a strong work ethic and loyal to employers.

**Trailing Boomers**
Born: 1954-1964 ~ Age: 54-44

The term describes younger boomers who don’t fully identify with the older group experience.

- Estimated 53 million
- Less traditional gender roles
- Emphasis on college education
- Early adapters and innovators of technology
  (e.g., Bill Gates, Steve Jobs, Steve Case)

This group is in between their “idealist” elders and “reactive” successors.

- In between the idealism of the boomers and cynicism of Generation-X
- Generally moderate
- Pragmatic
- Swing voters

Dubbed as “Generation Jones”, this group grew up during Watergate, the oil crisis, inflation and recession. Their presidents were Carter & Reagan, not JFK & LBJ. They were too young to attend Woodstock, but not fully consumed by the materialism and cynicism of the ’80s. Growing up between two extremes, they tend to be more practical and moderate.

**Generation X**

Mothers in the workplace, an increase in divorce, the end of the Cold War and the inception of the Internet define this generation.

- Estimated 49 million
- Highly leveraged, work-life balance, rise of 401 (k)
- Less focused on gender roles
• Emphasis on self-direction/actualization
• High rate of start-up businesses

Generation-Xers are seen as “reactive.”

• Independent, self-reliant
• Resilient, adaptable
• Entrepreneurial, risk-taking
• Change-oriented
• Informal
• Skeptical
• Think globally
• High level of technological literacy

As the first generation of “latch key kids,” members of this group tend to be highly independent. Having lived through the fall of the Berlin Wall, parental downsizing, and the uncertainty of Social Security, they are often labeled as cynical and distrustful of institutions.

**Generation Y (Millennials)**
Born: 1982-2000 ~ Age: 26-8

Also known as the Echo Boom and iGeneration, the expansion of technology and the tragedy of 9/11 mark their experience.

• Estimated 74 million
• Value self, yet focused on social/global causes
• Non-traditional gender roles
• Emphasis on post-graduate education
• Emphasis on new media & social networking via Web

Generation Y are categorized as “civic.”

• Confident
• Sociable, team-oriented
• Diversity and change valued
• Socially conscious, want meaningful work
• High expectations, not willing to settle

Reared in an environment similar to Generation Xers, but with a more child-centric focus, they have also grown up with rapid communication and globalization. This has resulted in an overly indulged, yet socially conscious group that is open minded and accepting of differences.

These statistics have been provided courtesy of SCORE – Counselors to America’s Small Business offering free counseling to small businesses throughout America. If you would like to contact me, you can do so by emailing me at mike.clough@bestbizpractices.org or visiting my LinkedIn page.
Customer Service Tips for Dealing With Different Generations
Taken from Star 12 Community Blog, by Tyler Downey - August 3, 2016

Tips for Serving the Silent Generation/Veterans (born 1922 – 1945)

• Don’t rush things and keep your interaction to a relaxed pace
• Establish rapport by being respectful in the old-fashioned way. Don’t forget to watch your language
• Be a bit more formal, leaving a respectful distance between yourself and your customer. Remember to avoid being too chummy or over-personal

Tips for Serving Baby Boomers (born 1946 – 1964)

• Be personable, especially in your greeting. If you know their name, use it when you greet them
• Take time to check in and find out how they’re doing
• Treat them like friends
• If they are regular customers, give them something extra to ensure continued patronage


• Be efficient. Competence matters more to Xers than schmoozing
• Make yourself available to share information. Know your stuff so you can give facts, figures and details
• Don’t hover. Give the customer a little more room and allow Xers to make their own decisions
• Don’t be put off by Xers’ aloofness. Most won’t be warm and friendly to you


• Be respectful—don’t talk down or condescend to them just because they’re young
• Be sensitive to the generational clash between Xers and Ys
• You don’t have to do a song and dance, but pick up the pace and look lively. Ys are all about being entertained