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A survey research study to assess cultural competence awareness among graduate social work interns at Santa Clara County

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Chicano
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1999
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A Survey Research Study to Assess Cultural Competence Awareness
Among Graduate Social Work Interns at Santa Clara County

by

Elizabeth Marie Chávez

A Research Report Presented to
The Faculty of the College of Social Work
San Jose State University

In Partial Fulfillment

of the Requirements for the Degree

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assess cultural competence
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Abstract:

This survey research project assessed the level of awareness in cultural competence of social work interns. A descriptive survey, "Cultural Competence Self-Assessment Tool," was used to assess the cultural awareness of graduate interns. Procedures for selecting subjects were chosen from a Social Service Agency routing list. The sample was limited to school social work interns in the Department of Family and Children Services of Santa Clara County. While the population was between 20-30 social work interns, this researcher sample consisted of twelve student interns. This analysis provided important information that will be used in the development and implementation of cultural competence. This will further move the agency in creating policies and other social work procedures and practices that are culturally sound and effective in meeting the diverse needs of the families served in the Santa Clara County.

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Chapter 1: Introduction

This exploratory study assessed the cultural competence of the social work interns in Santa Clara County in the Department of Family and Children Services of Santa Clara County (DFCS). The Self-Assessment Tool Provider descriptive survey measured the outcomes of social work interns' awareness in the area of cultural competence.

The overrepresentation of racially and culturally diverse children and families in the Child Welfare System is increasing in the general population. The McPatter (1997) shows that four times as many minority children spend a greater amount of time in the child welfare system. He also establishes that the professionals who provide health and social services to these children are predominantly Caucasian (McPatter, 1997, p. 255). For well over a decade, a variety of efforts have been undertaken to enhance the ability of child welfare practitioners to respond to the needs of children and families of color in a way that is culturally congruent & effective. However, these efforts have not been consistent. Additional efforts need to be developed to increase knowledge and understanding about the unique aspects of the history and culture of specific groups, primarily African American and Latino Americans (McPatter, 1997, p.256).

Culturally competent child welfare interns have an obligation, to provide services to the children and families of diverse ethnic populations. In order to preserve the best interests of children, families, and communities, it is imperative to measure the cultural competence of social work interns and necessary to assess whether they have knowledge, preparation, and the capability to encourage and empower clients.

The Department of Family and Children's (DFCS), also known as Child Protective Services (CPS), is a branch within the Social Service Agency (SSA) that offers services

pertaining to child welfare (Appendix A.). The County of Santa Clara Agency's of 1998 Annual Fact Sheet states their mission: "The Social Agency is culturally sensitive and socially responsible public agency providing high quality, professional, financial, and protective services for residents of Santa Clara County" (p.10). Santa Clara Social Services Agency requires that a component of cultural competence be implemented in the workplace.

The focus of this study rests on two important questions:

1) What is the level of awareness in cultural competence that social work interns have in order to work with the diverse population? And 2) how much knowledge or skills do social work interns have in cultural competence too effectively meet the needs of the Department of Children and families in Santa Clara County?

Chapter 2: Literature Review

The Problem Outlined

Cross, Bazron, Dennis, and Isaacs (1989) have defined the concepts of culture, competence, and a culturally competent system of care. The word “culture” implies the integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values and institutions of racial, ethnic, religious, or social groups. The word “competence” implies having the capacity to function effectively. They offer that “culturally competent system both acknowledges and incorporates the importance of culture, the assessment of cross-cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs.” (p.13)

According to Sandoval (1994), the term “culture” has been defined as the blueprint of beliefs, behaviors, and identities that shape the perceptions of a person or group of people. It is an inheritance of ideas, practices, and attitudes that are conveyed and reinforced from generation to generation. Culture defines the concept of right and wrong, and ultimately describes our dreams and the meaning of life (Sandoval, 1994).

Although these definitions have provided social workers with crucial information regarding the importance of a client’s culture, historically, little has been done to train child welfare workers on how to provide culturally competent services. For example, studies show that families and children of color experience poorer outcomes, and are provided with fewer services than Caucasian families within the welfare system (Courtney et al., 1995). An important study on race and child welfare found that there were observed differences in child and family welfare outcomes due to race discrimination. Class is an additional issue preventing families from receiving appropriate services from social agencies.

Cultural Competence in Studies

In a study based upon a strategy for change in a multicultural community (Gutierrez, Alvarez, Nemon, & Lewis, 1996), it was determined that in order to work with members of the community, whether at the practitioner or counselor level, one has to have multicultural outlook. Still, according to the 1996 National Association of Social Workers, the literature on social work practice in the twenty-first century depicts a grim picture. Demographic projection suggests growth in three populations disproportionately affected by poverty: single-parent families, older adults, and people of color (Murdock & Michael, 1996). Therefore, the need for human services will increase, despite depleting social resources. Consequently, the practice of social work will become privatized, and focused on methods of serving increasing numbers of people from diverse backgrounds in a context of limited resources (Hasenfeld, 1996).

The model for community practice in social work focuses primarily on typologies of practice (Rothman, 1995), levels of conflict (Warren, 1971), and the primary methods used (Mondros & Wilson, 1994). Within these models, little attention has been paid to how gender, race, ethnicity, and social class affect the organizing effort. This oversight has hindered organizers from working effectively with communities of color (Bradshaw, Sofer & Gutierrez, 1993; Burghardt, 1982; Gutierrez & Lewis, 1994; Rivera & Erlich, 1992). Since social workers help many children and families in communities of vast diverse populations, the community will not be supported if the worker views communities of color in a stereotypical manner. Consequently, community practice perpetuates the problem it is designed to solve.

In a study of Native American cultural factors, Miller (1982), as cited in Williams & Ellison (1996) analyzed interaction between this population and non Native American American professionals. The study demonstrated that 65 percent of the professionals asked no questions regarding culture. Further, 15 percent indicated that they did not need cultural information in order to provide appropriate services. The studies examined specific issues, such as historical trauma and sovereignty, which social workers and other human service workers should be familiar in order to serve all clients effectively.

Service Delivery Approach

It is widely recognized that the skills of a social worker are divided into three basic categories: (1) practitioners, (2) case managers, and (3) Child Protective Services (CPS) caseworkers. As such, previous studies must be reviewed at all three levels to completely assess cultural competency.

It is imperative that practitioners be culturally sensitive when working with members of multicultural backgrounds. According to Dassori, Miller, and Saldana (1995), for example, the prevalence of various mental disorders in Latinos does not differ significantly from the Anglo population; however, a study proposed by Malgady (1990) states that Latinos experience a higher rate of mental disorder due to certain demographic and socioeconomic characteristics. The field of mental health, therefore, is of particular interest in investigating the importance of cultural awareness among practitioners.

Friend (1998) asserts that traditional intervention for mental disorders such as medication, psychotherapy, and rehabilitation may be used as a base for an ethnically diverse population, thereby requiring practitioners to develop a culturally sensitive model. A culturally sensitive intervention model takes into account certain factors into the intervention

plan. The knowledge component of cultural competence must include a sense of the history of the clients' values, as well as and their norms.

Practitioners play a very important role in clients' lives, especially in the area of cooperation with social workers and social service agencies. The clients who are in family maintenance and reunification in the DFCS are usually court ordered by a judge to attend therapy or counseling. Since many are forced to find resources outside the agencies, it is mandatory that social workers assist the children and families in finding the best possible alternatives.

The practitioner in treatment should begin by asking the client about his or her cultural background and the role that cultural identity play in his or her life. According to Schon (1987) as cited in Weaver, 1998, in addition to having and applying technical knowledge, many professions such as social work require that practitioners demonstrate a type of artistry to be truly competent. This artistry is developed throughout self-reflection.

According to Padgett (1995), Latinos underutilized the mental health system. Rogler, Malgady, and Rodrigues as cited in Padgett (1995), postulate that there are two types of obstacles blocking Latinos from obtaining mental health care: (1) Latino values, and (2) institutional characteristics. As to Latino values, the Latino culture frowns upon seeking mental health care. One reason for this cultural value, Padgett (1995) posits, is that families carrying these beliefs are not comfortable with bureaucratic organizations. In addition, it is argued that institutional characteristics block Latino individuals from using these services. According to Gonzales (1995), some of these characteristics include the lack of bilingual therapists, as well as lack of physical proximity to the clinic itself.

Interaction with culturally sensitive professionals such as practitioners, CPS caseworkers, and case managers can be vital to the diverse needs of the population. For instance, case managers who accommodate the need for practitioners, regardless of their discipline, are able to organize and coordinate services across a range of settings and populations.

According to Rogers (1995), the core skills of case management, such as interviewing and communicating, assessing, planning, monitoring and reviewing educational programs, need to address issues of systemic discrimination and cultural sensitivity. Overall, in order for case managers to become culturally sensitive, they should be clear about their own biases and assumptions regarding differences in gender, ethnicity, class, ability, age, and sexual orientation.

It is important that case managers follow a culturally sensitive model and apply it to clients. Rogers (1995) suggests that the concept of culture is either absent or only briefly mentioned in many of the models of case management. For example, Rothman (1994) refers to cultural and ethnic considerations in describing his comprehensive model of case management practice, but ignores the issue of competence. Others have added cultural competence to existing models of practice because of the need to ensure that services to clients of a diverse population are delivered in a culturally appropriate manner (Cross, et al., 1989).

Effective Culturally Competent Practice

A positive correlation was found between how child welfare workers perceive their clients, and their expectations of outcomes following intervention (Fletcher, 1997). For instance, in cases where social workers thought of their clients positively, there was a higher

probability that the client would be more successful in fulfilling his or her case plan. The attitudinal base of the social worker directly impacts the outcome of the families served. One approach toward achieving positive outcomes with families and children is a three-dimensional approach, used commonly in ethnic sensitive social work practice (Stevenson, Cheung, & Leung, 1992). The three dimensions are attitudes, knowledge, and skill building. This study examined ten employees and investigated how concepts of ethnic sensitive social work practice were implemented. The necessity of training child welfare workers on more specific issues, such as the processing of one's attitudes regarding cultural differences, was also documented.

In a later study by Leung, Cheung and Stevenson (1994), it was discovered that a strength approach was successful not only with clients, but also with the child welfare workers themselves. They found that a strength approach enhanced cultural competence skills. For instance, some child welfare workers suffer from what is often referred to as "burn-out" syndrome. They become overwhelmed with their work, and forget the positive contributions they are making to the families they serve. When this occurs, it is the client who often suffers, as the social worker is unable to channel his or her own strengths toward assisting the client appropriately and effectively.

The Leung, Cheung, and Stevenson (1994) study suggests some changes that are needed in order for agencies to deliver culturally competent services. Besides enhancing the social worker's perceived self-concept in regards to cultural competence, human service agencies need to revise their assumptions about helping families and children. Culturally competent agencies must learn to both appreciate elements of other cultures, and create policies that are more responsive to cultural differences (Wright, Saleebey, Watta, & Lecca

1983). Cultural competence in the child welfare arena can continue to be explored, challenged, and improved.

Chapter 3: Theoretical Framework

Chapter 3 provides a theoretical framework for this study. The theoretical framework of cultural competence in social work is based on the Strengths Perspective. Schriver (1995) offers that

A strength perspective can help return the people with whom we work to the center of social work's mission. They become included in rather than excluded from the process of improving their well being. To place the people with whom we work in the center of social work enterprise is not to deny the expertise of the social worker. It is instead to enter into partnership that combines the expertise of the worker with the respect for the strengths of the people with whom, and ultimately for whom we work (p.58).

Along with the strengths' perspective, workers' knowledge, skills, and biases will be examined. By looking at the strengths in various populations, social workers are able to identify and address the unique individualistic adversity that their clients endure.

Leuang, Cheung, and Stevenson (1994) point out that cultural and ethnic diversity inherent in child protection casework necessitates a framework for practices that incorporates many variables. The article proposes that in order for intervention to be effective, cultural competence must be demonstrated not only in the caseworker's attitudes about culture and ethnicity, but also in their communication with regard to respect and empowerment of people of varying backgrounds and experiences. The study of the Strength Approach to Ethnically Sensitive Practice (1994) is a process of gathering pertinent information about family needs problems, resources, and strengths, and

analyzing information to determine risk, for the purpose of developing a service plan to bring about change. Therefore, it is important to reflect on Family Preservation Services with a strength perspective. This is guided by a set of values that include: (1) children should grow up within their own families, (2) people can change, (3) clients can be regarded as colleagues, (4) instilling hope is a significant part of CPS job, (5) people can do their best when empowered, and (6) CPS workers need support from their agencies (Maluccio 1991; Marckworth 1991).

Friedman (1991) he suggests a set of key ecological attitudes and skills required for child protective service workers in family preservation. In terms of attitude, it is essential for social workers to recognize the factors that influence the economic well-being and outlook among families, including formal and informal support networks, political forces, ethnicity, race, gender, and class.

Studies discussing cultural competence should emphasize the importance of social workers' ability to reflect on their own cultural backgrounds. In order to examine their biases and behaviors, and to analyze the implications of these factors for interactions with others (Chau, 1992; Hardy & Laszloffy, 1992; McRae & Johnson, 1991; Ridley, Mendoza, & Kanitz, 1994; Seliger, 1989; Van Soest, 1994). Once more, recognition of biases begins with self-reflection. Social workers must look critically at their own belief systems, values, worldviews, and the ways in which they affect practice. A practitioner's discipline shapes the way that a situation is viewed and interpreted (Schon, 1987).

In essence when working with people of color in the child welfare system Gray and Nybell (1990) believe it is important to adopt a "nondeficit" perspective. Sallee (1992) also

urges that “shifting from an illness or deficit orientation to a health/growth orientation in understanding and working with the family”(p.513) has become a major emphasis in family preservation. Understanding this non-deficit outlook requires social workers to focus on the clients’ future, of here-and-now, as well as family-centered focus, thus impacting positive changes in the clients’ own identity. This enables the clients to recognize their own strengths, rather than concentrate on their problems. For instance, the philosophy of the Department of Human Services (1992) in Texas, posits that risk can be reduced through building family strengths, an approach that, in turn, helps resolve the identified problems. The caseworker’s role is to identify clients’ strengths and resources, and to help the family shift from dependence on outside interventive services to self-sufficiency. The goal of family preservation is achieved if family members realize and exercise their own ability to solve problems, make rational choices, recognize personal strengths, have self-respect, and use opportunities for growth.

According to Weaver (1998), issues such as what is labeled as a problem, the origin of problems, the target of interventions, appropriate interventions, and desired outcomes are all grounded in a particular belief system that may be incongruent with the belief system of the client. For example, terms such as “enmeshment” and “codependency” have taken on negative connotations in the human service vocabulary (Anderson, 1994; Barker, 1991; Collins, 1993; Dell & Appelbaum, 1977; Miller, 1994; Murata, 1989; Prest & Protinsky, 1993; Troise, 1993). The negative connotations of these terms are based on assumptions about the desirability of independence, a trait that is highly valued in the Native American as well as in the Latino culture. Assessment and interventions must take into account the

cultural norms of the client rather than assuming that models and theories fit all clients equally (Weaver, 1998).

Furthermore, Brown, Broderick, & Fong, (1993); Sue, Arredondo, & McDavis, (1992); Weaver & Wodarski, (1995); and Weaver, (1997), analyzed a group of Native Americans, which concluded that cultural competence among human service providers require three major principles. The worker needs to be (1) knowledgeable and self-reflective (2) recognize biases within himself or herself within the profession, (3) to integrate in relationship with practice skills.

Overall it is imperative that social workers reflect on the belief system, values, universal models, and theories used within social services. Knowledge and self-reflection must be integrated with practice skills to achieve cultural competence. It important to build up and empower families on both micro and macro levels. Acknowledging the importance of one's own culture helps one to recognize the cultures of others.

Study Design

The design of this study was a survey used to assess the awareness of cultural competence among social work interns in the Department of Family and Children Services of Santa Clara County. The Cultural Competence Self-Assessment Tool Service Provider survey was used to collect data on awareness in cultural competence. This instrument created by Mason (see approval letter in Appendix A) was designed to identify social workers strengths and weaknesses when serving culturally diverse clients and their families. The questions reflect strategies or approaches used by professionals and organizations to improve social services for and to provide culturally diverse services, to clients, families, and communities.

Study Population

The participants in this study were second year social work interns who are graduate students. The participants worked twenty-four hours a week at DFCS in Santa Clara County. The participants were approximately ages 20 and older. While the intern population was about 30 social work interns, this researchers' sample outcome consisted of twelve student interns.

Study Site

The site was the Department of Family and Children Services, Santa Clara County. The County of Santa Clara Social Services Agencies mission is as follows:

The Social Services Agency is culturally sensitive and socially responsible public agency providing high quality professional, financial, and protective services for residents of Santa Clara County in order to assist residents in acquiring the resources needed . . . prevent abuse, maintain and restore family and kinship ties . . . and

maintain safe, healthy, and independent life-styles for residents . . . (Agency Restructuring Committee, 1998)

On average, Santa Clara County child welfare services receive about 25,000-child abuse and neglect reports per year. This child welfare agency has the tenth largest caseload in the state of California. This agency supervises about 550 foster homes monthly and files approximately 1,100 petitions with the Juvenile Court every year. Court petitions establish the Courts protection for children who have been abused and neglected (Student intern handbook, 1998).

All of the research participants in this study were graduate interns of social work. The cultural competence self-assessment questionnaire was conducted at the DFCS on Technology Drive.

Sampling Plan

Procedures for selecting subjects were selected from a Social Service Agency routing list of student interns. Researcher notified participants through a flyer. The Cultural Competence Self-assessment Tool Survey was self-administered to DFCS social work interns along with a demographic questionnaire. The social workers were notified by an in-house flyer sent out by this researcher (see Appendix B). The flyer was sent out prior to the actual completion of the survey. The social work interns were awarded a purple note pad with their names inscribed on the individual sheets. Social work interns that responded two weeks prior to the initial flyer received their note pads first. Researcher gave the participants an estimated 1 hour to complete the questionnaire.

Measures

Qualitative. The questions on the cultural competence self-assessment tool service provider version are closed-ended questions. For instance, the first part of the single group questionnaire is four-part response format scale. It consists of not at all, barely, fairly well, and very well participants will check these components.

Quantitative. A demographic questionnaire was designed to have the participant's circle the appropriate box in regard to requested, race. The survey questions were designed to assess how social work interns are involved with analysis or formation of agency policy, and how many culturally based workshops or conferences have interns attended. Thus far, at D.F.C.S those who participated ranked in order from most to least those groups which they serve, those they feel the most knowledgeable about, and those with whom they have most social contact.

Operationalization of Concepts

Child welfare workers- Social work interns of Santa Clara County, Department of Family and Children Services. Participants were graduate students and completing a degree in Masters of Social Work.

Reliability and Validity

According to Royse (1998), one of the ways to evaluate standardized instruments is by their reliability. A scale or instruments that consistently measures some phenomenon with accuracy, is said to be reliable (p. 106). For example if the cultural competence self-assessment tool service is reliable when the social work interns participate in the questionnaire, then administering it to similar groups under comparable conditions should give similar results. Therefore an instrument is said to be valid when it measures what it was

designed to measure (Royse, 1998). In essence a cultural competence self-assessment tool should measure how culturally aware an individual is. Validity research demonstrates what an attitudinal or psychological measure can and cannot do. No test or scale is applicable in all circumstances. The purpose of validity research is to identify situations in which the instrument is valid. Establishing validity is not a one-time or a single-shot deal, but rather an ongoing process (Royse, 1998, pg. 111). It is significant that the researcher recognized that because cultural competence is an ongoing process social work interns are gaining great knowledge and skills when working with a diverse population, it therefore makes it difficult to measure the outcomes in just one attempt. Royse (1998) also states that reliability and validity are usually presented as a separate concept. However, these two concepts are interrelated in a complex fashion. Meaning that if an instrument is valid that it most likely will be reliable. On the other hand, a reliable instrument may not be valid.

Data Collection Technique

Participants were asked to participate in an hour-long Self-Assessment survey as well as completing a demographic questionnaire (see Appendix C). First, the participants read and signed the Consent to Participate in the Study form (see Appendix D). As the participants finished their questionnaire and demographic survey the researcher then collected them.

Risk to Subject

There were no anticipated risks to subjects for participating in the research project. In efforts to maintain a high level of confidentiality, the questionnaire and the demographic were completed and locked in a filing cabinet. Also, only one agency, D.F.C.S Santa Clara County was used for this study.

Chapter 5: Results

The data analysis for the results of this study is descriptive in nature. The results are on certain questions taken from the “Cultural Competence Self-Assessment Tool”. In order to assess the knowledge and skills of social work interns at the Department of Family Children Services, it was imperative that this researcher focused on the three major components of the survey; 1) Knowledge of Communities, 2) Personal Involvement and; 3) Staffing.

The first series of results examined knowledge of communities by ethnicity. There are thirteen questions. One question was eliminated (2) because of insufficient data.

Participants were asked to make “Not at All,” “Barely,” “Fairly Well,” and “Very Well,” as the category that it best applied to the social work interns knowledge and awareness of each particular diverse cultural group.

Other response categories reflecting a Likert Scale options were developed for intern selection. For example, in the Representation of Agency and Effective Staffing, “None,” “A Few,” “Some,” and “Many” were options given to the respondents. Moreover, in the other sections figure 8 the respondents choose “Not at all,” “Seldom,” “Sometimes,” and “Often” to reflect the agencies effective training.

Figure1: Question 1--Knowledge of Communities by Ethnic Identity

	African American	Asian American	Latino/a	Native American	White
African American	Fairly to Very Well	Barely	Barely	Fairly Well	Fairly Well
Asian American	Fairly Well	Fairly Well	Barely	Fairly Well	Fairly Well
Latino/a	Fairly Well	Barely	Fairly to Very Well	Fairly Well	Fairly Well
Native American	Barely	Not at all	Barely	Barely	Barely
Gay, Lesbian, Transgender	Fairly Well	Not at all	Fairly Well	Fairly Well	Very Well

Figure 1 is a collection of respondents describing the culturally diverse communities in their service area. There was one Native American respondent and one African American individual in the sample. Four out of Five Asian Americans could barely describe the African American/Latino communities. Moreover, Asian respondents expressed fairly knowledgeable about the White population. The four ethnic groups responded that they “not at all” or” barely” recognize the Native American community.

Figure 2: Question 3-- Knowledge of the Strengths of a Given Cultural Group

	African American	Asian American	Latino/a	Native American	White
African American	Fairly to Very Well	Barely	Fairly	Fairly Well	Fairly Well
Asian American	Fairly Well	Fairly Well	Fairly Well	Fairly Well	Fairly Well
Latino/a	Very Well	Barely	Fairly Well	Fairly Well	Very Well
Native American	Barely	Not at all	Fairly Well	Fairly Well	Barely

The second figure displayed that the four ethnic groups' felt fairly strong about their own community, and the White respondents' ability to recognize the gay, lesbian, and transgender was fairly well. Asian Americans awareness in the Latino/a and gay, lesbian, transgender, community cultural group was "barely" to "not at all."

Figure 3: Question 7--Knowledge of Beliefs, Customs, and Values

	African American	Asian American	Latino/a	Native American	White
African American	Fairly to Very Well	Barely	Fairly	Very Well	Fairly Well
Asian American	Fairly Well	Fairly Well	Fairly Well	Barely	Fairly Well
Latino/a	Very Well	Fairly Well	Fairly to Very Well	Fairly Well	Very Well
Native American	Barely	Not at all	Fairly Well	Fairly Well	Barely
Gay, Lesbian, Transgender	Not at all	Not at all	Fairly Well	Fairly Well	Very Well

In Figure 3 the compilation of 2 out of 3 respondents acknowledged feeling “Fairly well” about African Americans beliefs, customs, and values. The Native American respondent felt fairly confident about all groups but barely knew the Asian Community. Similarly, Asian respondents also indicated knowing nothing about the Native Americans. Further, White respondents indicated “Barely” knowing about the Native Americans, but felt “Fairly to Very Well” about their knowledge of the other ethnic cultural groups beliefs, customs, and values.

Figure 4: Question 15 -- Personal Involvement and Social Interaction

	African American	Asian American	Latino/a	Native American	White
African American	Often	Not at all	Sometimes	Often	Sometimes
Asian American	Often	Often	Often	Often	Often
Latino/a	Often	Often	Often	Often	Often
Native American	Often	Seldom	Sometimes	Often	Sometimes
Gay, Lesbian, Transgender	Often	Seldom	Fairly Well	Often	Often

In Figure 4 the African American and Native American respondents often expressed that they interacted with all ethnic groups. Asian American reported the least interaction between ethnic groups in relation to African American. In each of the five ethnic groups the table displays that social interaction by the respondents often felt strongest within their own cultural group.

Figure 5: Question 18 -- Spending Recreational /Leisure time with Diverse Comm.

	African American	Asian American	Latino/a	Native American	White
African American	Often	Sometimes	Seldom	Sometimes	Seldom
Asian American	Sometimes	Sometimes	Sometimes	Sometimes	Seldom
Latino/a	Often	Sometimes	Often	Sometimes	Sometimes
Native American	Sometimes	Seldom	Seldom	Often	Seldom
Gay, Lesbian, Transgender	Often	Seldom	Seldom	Often	Often

Figure 5 indicates that respondents in the four groups: African American, Asian, Latinos and Native Americans sometimes or often spent time with their own ethnic groups. White respondents often spent their leisure time interacting with Gay, lesbian, and transgender people. Latino/as responded as, seldom spending anytime with Naïve Americans or gay, lesbian, and transgender. Asian American reported that sometimes leisure time was spent with three of the above groups except seldom with White individuals or gay, lesbian, and transgender.

Figure 6: Question 19 -- Feeling Unsafe in the Culturally Diverse Comm.

	African American	Asian American	Latino/a	Native American	White
African American	Not at all	Not at all	Sometimes	Seldom	Seldom
Asian American	Not at all	Not at all	Not at all	Not at all	Not at all
Latino/a	Not at all	Not at all	Sometimes	Not at all	Seldom
Native American	Not at all	Not at all	Not at all	Seldom	Not at all
Gay, Lesbian, Transgender	Not at all	Not at all	Not at all	Seldom	Not at all

Figure 6 reveals that African American, and Asian respondents declared feeling safe in the four various groups, including gay, lesbian, and transgender. Latino/as sometimes felt unsafe within their own ethnic group as well as with African Americans. Moreover, the Native American individual expressed feeling “Seldom” to “Not at All” unsafe with the diverse ethnic groups. White respondents checked “Seldom” feeling unsafe with African Americans and Latino/as, and “Not at All” with the Asian, Native Americans and gay, lesbian, or transgendered individuals.

Figure 7: Question 28 -- Representation of Agency Staffing

	African American	Asian American	Latino/a	Native American	White
African American	Some	Some	Some	Some	Some
Asian American	Some	Some	Many	Some	Some
Latino/a	Some	Some	Some	Some	Many
Native American	Some	A Few	A Few	Some	A Few
Gay, Lesbian, Transgender	Some	Some	Some	Some	Many

Figure 7 reflects the African American respondent believes that some staff members from the five various categories of ethnic groups were represented at the agency. Both Asian American respondents and Latino/as indicate that a few Native American individuals were represented. While, the Latino/a respondents indicated feeling that many Asians were hired at the agency. White respondents point to many Latino or Latinas as well as gay, lesbian, and transgender as being part of the staff at the Department of Family and Children Services.

Figure 8: Question 31 – Agencies Ability to Provide Effective Training

	African American	Asian American	Latino/a	Native American	White
African American	Often	Sometimes	Sometimes	Seldom	Sometimes
Asian American	Often	Sometimes	Sometimes	Seldom	Sometimes
Latino/a	Often	Sometimes	Sometimes	Seldom	Sometimes
Native American	Often	Sometimes	Sometimes	Seldom	Seldom
Gay, Lesbian, Transgender	Often	Sometimes	Sometimes	Seldom	Not at all

Figure 8 displays that African, Asian, and Latino/a respondents pose that it is “Sometimes” or “Often” that the agency provides effective training to their own ethnic groups as well as Native Americans and gay, lesbian, and transgender. However, the Native American respondent indicated that training was seldom provided ethnic groups, including gay, lesbian, and transgender. White social work interns showed that the agency did not provide effective training for gay, lesbian, and transgendered population.

Chapter 6: Discussion

This survey research project assessed the level of awareness and measured the knowledge and skills social work interns had in cultural competence. The results were significant to the Department of Children and Families, and may be to effectively meet the needs of a diverse population.

Twelve social work interns participated in completing the Self-Assessment Tool Provider descriptive survey. They represented the five ethnic groups, Asian American, African American, Latino/as, Native American, and White.

According to the research data, the common themes illustrated in the Knowledge of Communities (Figures 1-3), provided this researcher with evidence that the respondents felt “Fairly Well” in their own community. However, African American, Latino/as, White, and Native American respondents all reported “Barely” being able to describe the Native American Community.

In the area of Personal Involvement social work interns declared that they “Often” to “Sometimes” socially interact with Latino, Native Americans, and Whites. Asian Americans did not interact with African American (Figures 4-6). Most respondents felt safe with the five (Asian, Native American, gay, lesbian, transgender, and White) cultural diverse communities, although, the Latino/a respondents did indicate “Sometimes” feeling unsafe with Latinos, and with the African American community.

Representation of staffing in the DFCS showed that Latinos believed that “Many” Asian Americans were being hired. White respondents also answered that “Many” Latinos, gay, lesbian, and transgender employees were hired at the agency (see Figure 7).

Social work interns found that effective training was “Often” provided in the five ethnic groups. However, in comparing the outcomes, White respondents noted that there were no training in regards to the gay, lesbian, and transgendered community.

The literature review in this study outlined the importance of focusing on primarily typologies of practice. Within these models, little attention has been given to gender, race, and ethnicity. Furthermore, in a study of Native American cultural factors, Williams and Ellison (1996) analyzed that 65 percent of professional asked no questions regarding culture. The results of this study also support those findings, which suggests that many of the respondents were “Barely” able to describe the Native American Community.

Further, the literature points out that the knowledge component of cultural competence must include a sense of history of the clients’ values. In fact the social work interns personal involvement demonstrated that they often did interact with the culturally diverse groups in their service area. As one study sited, the importance of the practitioner should begin by asking the client about his or her cultural background and the role that cultural identity play in his or her life. Studies also suggested that self-reflection demonstrates a type of artistry this happens through developing knowledge and skills from others. In relation to this, social workers felt very safe in the five cultural groups (Asian, Native American, gay, lesbian, transgender, and White).

The literature review for this project also focused on service delivery approaches. It recognized that the skills and knowledge of social workers are divided into three basic categories: practitioners, case managers, and Child protective Services (CPS) caseworkers. Many studies sited the importance of training’s and staffing in order for social workers to learn about various cultures. For instance, the study of the Strength Approach (1994) is not

only successful with clients, but also with the child welfare workers themselves. Thus, the respondents indicated that the agency had a vast representation of ethnically diverse employee's, and felt supported by the effective training that DFCS offered. This enables social workers to focus on building strong competent relationships with the children and families of diverse communities.

Limitation of the Study

The survey study examined the awareness and knowledge of social work interns in cultural competence at DFCS. The limitations of the study included flaws in the design as well as sampling selection. Whenever using a survey, there are problems associated with gathering a representative sample of responses.

The second limitation is that the structure of the survey was lengthy, it was difficult to get the social worker to take time out of their schedules to respond. Myriad respondents did not answer several questions. One respondent wrote, "this does not make sense" on more than half of the questions. And as mentioned in the beginning of the results, in most of the surveys question number two was discarded because of insufficient data.

Confidentiality also emerged as an issue. For example, one social worker limited her responses on the basis of her perception of research as an intrusive process. This social worker believed that somehow her job as a future employee at DFCS would be affected if she took the survey.

Chapter 7: Summary and Conclusion

In summary, this survey research study revealed the level of cultural competence awareness of social work interns. In fact, by raising the level of awareness social work interns will establish area of procedures and practices for newly hired employees. This is why this researcher focused on three major components of the survey research study (1) Knowledge of Communities, (2) Personal Involvement, and (3) Staffing.

The study illustrated that most ethnic groups felt fairly comfortable with their own culture. As the literature reveals, four times as many minority children spend a greater amount of time in the child welfare system (McPatter, 1997). It is crucial that, as professionals, interaction takes place with other diverse groups, as well as ones' own cultural group. In essence social workers must learn, encourage, and assist the underprivileged by socially interacting and being personally involved with various diverse ethnic groups and communities. Further, this survey study supports the theoretical framework of the strengths perspective. In using this theory the worker needed to be (1) knowledgeable and self reflect, (2) recognize biases within themselves, and (3) build positive relationships with clients.

In conclusion, this study for intervention to be effective, cultural competence must be demonstrated, not only in the social workers attitudes about culture and ethnicity, but also in their communication with regards to respect and empowerment of people with different backgrounds and experience.

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Appendix A

December 2, 1998

Mr. Mason
Portland Oregon
F.R.I.E.N.D.S

RE: Use of Survey for Graduate Project-Elizabeth Chavez
Department of Family and Children Services

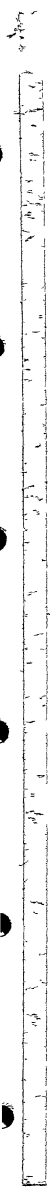
This is to authorize use of my "Cultural Competence Self-Assessment Tool, Service Provider Version". Use of the tool is intended to conduct a graduate research project, and it shall be limited for that purpose.

If you have any questions, please call me at (503) 287-7260

Sincerely,

James H. Mason

Appendix B





ATTENTION MSW INTERNS!!!!

PARTICIPATE IN A SURVEY RESEARCH STUDY

REGARDING:

THE LEVEL OF AWARENESS

IN

CULTURAL COMPETENCE.

ONLY 1 HOUR OF YOUR TIME IS NEEDED TO
COMPLETE THE SURVEY. THE QUESTIONS
ARE INTENDED TO HELP IDENTIFY THE AGENCY'S
CULTURAL COMPETENCE
DEVELOPMENT NEEDS.
ALL DATA WILL BE KEPT

CONFIDENTIAL

IF YOU HAVE ANY QUESTIONS, PLEASE CONTACT
ELIZABETH CHAVEZ,
MSW STUDENT INTERN AT DFCS OF SANTA CLARA COUNTY @
(408) 441-5440
YOUR COOPERATION AND SUPPORT IS GREATLY APPRECIATED.

Appendix C

**CULTURAL COMPETENCE SELF-ASSESSMENT TOOL
SERVICE PROVIDER VERSION
INTRODUCTION**

This questionnaire is intended to help identify your agency cultural competence development needs. The goal is to identify organizational and staff strengths and weaknesses when serving culturally diverse clients and their families. The questions reflect strategies or approaches used by professionals and organizations to improve social service related services provided to culturally diverse clients, families, and communities.

Try to respond to every question in ways that accurately reflect your perception or behavior. Individual responses will remain confidential and will be used to develop a profile of cultural competence training needs of your organization. In this self-assessment the focus is on the organization and not individuals, thus, there is no way to perform poorly. When using the *Other* category, please write in the specific group to which you are referring. Thank you.

KNOWLEDGE OF COMMUNITIES

1. How well are you able to describe the culturally diverse communities in your service area? (Please check each category as it best applies to your ability.)

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

2. Please give your best estimate of the culturally diverse groups in terms of percentages they represent in the following categories.

	% of Population	% of County Population	% of Service Area	% of Agency Clientele
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

3. How well are you able to describe the strengths of a given cultural group in your service area?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

4. How well are you able to describe the social problems of the following cultural groups in your service area?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

5. Do you know the following risk factors for culturally diverse clients and families in your service area? (Circle the number of your response for each area.)

	Not at all	Barely	Fairly Well	Very Well
a. Unemployment rates	1	2	3	4
b. Geographic locations	1	2	3	4
c. Income differentials	1	2	3	4
d. Educational attainment	1	2	3	4
e. Infant mortality rates	1	2	3	4
f. Life expectancy rates	1	2	3	4
g. Teenage pregnancy rates	1	2	3	4
h. Poverty levels	1	2	3	4
i. Pediatric HIV/AIDS rates	1	2	3	4
j. Housing conditions	1	2	3	4
k. Violence rates	1	2	3	4
l. Rates of chronic illness or disability	1	2	3	4

6. Do you know the following characteristics of the culturally diverse clients and families in your service area? (Circle the number of your response for each area.)

	Not at all	Barely	Somewhat	Very Well
a. Social history (how they came to reside in your	1	2	3	4
b. Informal supports and natural helpers	1	2	3	4
c. Formal social service agencies	1	2	3	4
d. Formal leaders	1	2	3	4
e. Informal leaders	1	2	3	4
f. Minority business alliances, ministerial associations, civil rights/advocacy groups	1	2	3	4

7. Do you know the beliefs, customs, and values of the following culturally diverse communities in your geographic locate or service area?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

8. Do you know of unmet health or related service needs of the following culturally diverse communities?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

9. Do you know Social Service-related problems that can be addressed by natural helpers within the following culturally diverse communities?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

10. Do you know of any social frictions within the culturally diverse groups in your service area?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

11. Are you familiar with the social services seeking practices of the following culturally diverse groups?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

12. Do you know how social welfare services are traditionally viewed by the following culturally diverse groups in your geographic or service area?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

13. Are you familiar with language and dialects used by the following culturally diverse groups in your geographic or service area?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

PERSONAL INVOLVEMENT

14. Do you attend cultural or ceremonial functions held within culturally diverse communities listed below?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other				

15. Do you socially interact with people from culturally diverse groups in your service area?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other				

16. If you speak any language fluently besides English, please list _____

17. Do you purchase goods or services from culturally diverse merchants in your service area?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other				

18. Do you spend recreational or leisure time within the culturally diverse communities listed below?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other				

19. To what extent do you feel unsafe in the culturally diverse communities listed below?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other				

RESOURCES AND LINKAGES

20. Do you collaborate with community-based organizations to promote Human Services among clients and families from the following culturally diverse groups?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

21. Do you have social or professional contacts that help you understand culturally based beliefs and practices of clients and families from the culturally diverse groups listed below?

	None	A few	Some	Many
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

22. Do you collaborate with other professionals to improve mental health services for clients and families from the culturally diverse groups listed below?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

23. Do you coordinate efforts with natural leaders and helpers to better inform the culturally diverse groups listed below about clients' social services needs?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

24. Do you use interpreters who are knowledgeable in social services terminology as well as cultural beliefs of the following culturally diverse groups?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

25. Do you have resources material that specifically inform clients and families about your social services programs and related services your agency provides to the culturally diverse groups listed below?

	None	A few	Some	Many
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

26. Have you attended workshops or training activities concerning Human Services related needs affecting clients and families from the following culturally diverse groups?

	None	A few	Some	Many
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

27. Does your work environment contain artwork or cultural artifacts depicting the following culturally diverse group?

	None	A few	Some	Many
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

STAFFING

28. Are members of the following culturally diverse groups represented on the staff of your agency?

	None	A few	Some	Many
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

29. Does your agency....

	Never	Seldom	Sometimes	Regularly
a. hire natural helpers or other non-credentialed cultural group members as para-professionals? . . .	1	2	3	4
b. hire ethnic practicum students or interns	1	2	3	4
c. place staff in culturally diverse enclaves or ethnic communities? . .	1	2	3	4
d. hire bilingual staff?	1	2	3	4

30. How well does your agency prepare new staff to work with the following diverse groups?

	Never	Barely	Fairly Well	Very Well
a. hire natural helpers or other non-credentialed cultural group members as para-professionals? . . .	1	2	3	4
b. hire ethnic practicum students or interns	1	2	3	4
c. place staff in culturally diverse enclaves or ethnic communities? . .	1	2	3	4
d. hire bilingual staff?	1	2	3	4

31. Does your agency provide training to help you work more effectively with the diverse groups below?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

32. Does your agency have culturally diverse individuals...

a. as board members and/or commissioners?	None1	Some2	Many3
b. as consultants?	None1	Some2	Many3
c. as policy-makers	None1	Some2	Many3

SERVICE DELIVERY AND PRACTICE

33. Do you use a social service intake or assessment tool which is culturally responsible to the following culturally diverse groups?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

34. Do you assess diverse clients and families in terms of their cultural identity or awareness?

	Not at all	Barely	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

35. Do you include community-based resources in your service plans to augment the social services provided to culturally diverse clients and families?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

36. Do you encourage clients and families from the groups below to talk about their social problems or issues that they attribute to their cultural or racial status?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

37. Do you advocate for culturally diverse clients and families regarding quality of life issues (e.g. employment, housing, educational opportunities) in your service area?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

38. Do you use interviewing techniques, family histories or other methods when developing service plans for clients' and family from the following culturally diverse groups?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

39. Do you consider how time is traditionally perceived by the cultural groups listed below?

	Not at all	Somewhat	Fairly Well	Very Well
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

REACHING OUT TO COMMUNITIES

41. Does your agency conduct targeted outreach activities to the following culturally diverse communities?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

42. Does your organization or agency reach out to:

	Never	Seldom	Sometimes	Regular
a. churches and other places of worship, clergy persons, ministerial alliances, or indigenous religious leaders in culturally diverse communities? . . .	1	2	3	4
b. medicine men or women, health clinics, doctors, dentists, chiropractors, naturopaths, herbalists or midwives that provide services in or to members of culturally diverse communities	1	2	3	4
c. ethnic publishers, radio or television or personalities, or other ethnic media sources?	1	2	3	4
d. mental health services, employment offices, family services and juvenile justice agencies, or other formal entities that provide services to culturally diverse people?	1	2	3	4
e. tribal or cultural organizations, or other entities where diverse people are likely to describe problems or voice complaints?	1	2	3	4
f. barbers/cosmetologists, restaurants bar/tavern owners, social clubs, or other social informational contacts in culturally diverse communities?	1	2	3	4

43. Are the following cultural groups represented on agency brochures or other media?

	Not at all	Seldom	Sometimes	Often
African American				
Asian American				
Latino American				
Native American				
Gay, Lesbian, Transgender				
Other _____				

Appendix D

**CULTURAL COMPETENCE SELF-ASSESSMENT SCALE DEMOGRAPHIC INFORMATION
SERVICE PROVIDER**

Now we would like to ask you questions about yourself.

Please *circle the appropriate number or fill in where requested.*

A. Race:

1. Asian/Pacific Islander
2. Black/African American
3. Latino-Latina-American
4. Native American/American Indian
5. White-Northern European ancestry
6. Other (*please specify*) _____

B. To what extent are you involved with the analysis or formation of agency policy?

1. Very much 2. Sometimes 3. Very rarely 4. Not at all

C. How many workshops or conferences have you attended since 1990 where cultural competence in social service practice have been integrated?

1. None
2. 1 to 3
3. 4 to 6
4. 7 to 9
5. 10 or more

D. Rank in order of most to least the groups:

1. you serve the most 3. With whom you have most social contact

_____	_____
_____	_____
_____	_____

2. of which do you feel most knowledgeable

Appendix E

**San José State
UNIVERSITY**

College of Social Work

One Washington Square
San José, CA 95192-0124
Voice: 408-924-5800
Fax: 408-924-5892
E-mail: pjhalley@email.sjsu.edu
http://www.sjsu.edu/depts/
SocialWork

Agreement to Participate in Research

Responsible Investigator: Elizabeth Chavez

Title of Protocol: A Survey Research Study of Graduate Social Work Interns Awareness in Cultural Competence.

I have been asked to participate in a research study that will assess the level of awareness in cultural competence of social worker interns in the D.F.C.S of Santa Clara County. It should take no more than 60 minutes to complete the questionnaire. The questions are intended to help identify your agency's cultural competence development needs. The goal is to identify organizational and staff strengths and weaknesses when serving culturally diverse clients and their families.

The results of this study will provide data that will reflect strategies or approaches used by professionals to improve social services related services provided to culturally diverse clients, families, and communities. The study will be conducted between December, 1998 and April 1998.

I understand that:

1. My consent is being given voluntarily without being coerced. I may decline to answer any questions.
2. There are no anticipated risks to the participants of this research study.
3. Participants are not expected to benefit directly from participation in this research study
4. There is no monetary compensation for participation in this research project.
5. The results of this study may be published, but no information will be included that could identify me. My answers in this survey research study will be kept confidential. This information will be used for scientific purposes only. It will be published in a form in which I can never be identified as an individual. I will not be identified by name. Most of the data will be reported in statistical categories, not individually. Further, all research materials will be kept in a locked cabinet.

If you have any questions about this study, please do not hesitate to contact me. I can be reached at (408) 441-5440. Any complaints about the research may be addressed to Dr. Mendez-Negrete, (408) 924-5850. Questions or complaints about the research, participant's rights, or research related injuries may be addressed to Dr. Nabil Ibrahim, Acting Vice President for Graduate Studies and Research, (408) 924-2480.

My completion of the questionnaire serves to acknowledge my willingness to be a participant in this study. I understand that I can keep this letter of information.

Participant Signature.

Date

Investigator's Signature.

Date

Appendix F

San Jose State University
College of Social Work

Field Agency's Approval of Research Project Prospectus

Instructions: This form must be completed by all students participating in University-related research projects, including S.W. 298 projects. The form should be completed and submitted to the student's SW298 instructor or faculty sponsor. All students are expected to advise their agency of the content of their research projects as well as plans related to their proposed methodology, data collection, and data analysis activities. Completion of this form does not remove the obligations of students to complete other college, university, or agency research review and approval procedures/policies.

If significant changes are made in the project a new form must be completed and submitted. All S.W.298 students must complete and submit this form prior to commencing their actual research work with data collection or clients: and in any event before the end of their first semester of the study.

The field instructor's (FBI.)or other agency representative's signature certifies that the student has discussed and shared their plans with the agency, and that the agency is not in opposition to the project. The S.W.298 instructor and/or other college officials should be contacted if there are any concerns, questions, or objections.

Student's Name: Elizabeth Chavez **Agency Name:** County of Santa Clara Social Services


F.I.'s Name: Jorge Gonzalez **F.I.'s Telephone#** (408) 441-5291

SJSU Instructor' Name: Dr. Josie Mendez-Negrete **Semester(s):** Fall '98 and Spring '99

Proposed Topic: A survey research study to assess awareness of cultural competence among social work interns in the Department of Family and Children.

Brief Description of Project- Timelines, Sample/subjects and Methodology:

The purpose of this survey research is to assess the knowledge of social work interns in cultural competence. Research participants will consist of graduate students in the Department of Family and Children Services. While the population is between 20-30 social work interns, this research will aim for a sample of twenty student interns. The Cultural Competence Self-Assessment Tool Service Provider will be used. The data will be analyzed to determine the level of cultural competence of social work interns. This analysis will provide important information that will be used in the development and implementation of cultural competence interventions. This will further move the agency in creating policies that are effective to meet the needs of the diverse population. Data will be collected December, 1998 to May 1999.

Student's Signature:  **Date** 11/25/98

F.I./Agency Rep.'s Signature:  **Date** 11/25/98

298 Instructor/College Rep.'s Signature:  **Date** 12/01/98