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AN EXPLORATORY STUDY OF GRADUATE SOCIAL WORK PROGRAMS TO IDENTIFY METHODS UTILIZED IN TEACHING STUDENTS CULTURALLY COMPETENT PRACTICE

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Jack B. Lewis, Jr.

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competent practice to students. Clinical implications, limitations and further research are discussed.

Chapter 1 Introduction

According to projections from the U.S. Census Bureau, by midcentury the nation will be more racially and ethnically diverse as well as much older. Minorities currently comprise one-third of the U.S. population and are projected to be 54% of the nation's population by 2050. The U.S. Census Bureau projects by 2030 nearly one in five U.S. residents are expected to be 65 and older and by 2050 this age group will increase to 88.5 million (U.S. Census Bureau, 2008).

The understanding of diversity and culturally competent practice is significant in social work education because the social work profession has traditionally worked with diverse and vulnerable members of society and continues to do so today. As the population of the United States grows increasingly diverse the need for social workers to provide culturally competent practice will also increase. As the NASW Preamble states:

> *The primary mission of the social work profession is to enhance human well being and help meet the basic human needs of all people, with particular attention and empowerment of people who are vulnerable, oppressed and living in poverty. A historic and defining feature of social work is the profession's focus on individual well being in a social context and well being of society (NASW, 2000).*

The charge for social workers to be ethically responsible for being culturally competent was made on a national level in 1996 by the NASW Delegate Assembly's adoption of the NASW Code of Ethics and the Standards for Cultural Competence in Social Work Practice. In1999 a revised version of the NASW Code of Ethics was approved by the NASW Delegate Assembly (see Appendix A). NASW issued the following statement upon publishing these standards:

"NASW supports and encourages the development of standards for culturally competent social work practice, a definition of expertise, and the advancement of practice models that have relevance for the range of needs and services represented by diverse client populations" (NASW, 2000b, p. 61).

In 2008 the NASW Delegate Assembly revised the Code of Ethics again. The Ethical Standard 1.05 Cultural Competence and Social Diversity states:

> (a) Social workers should understand culture and its function in human behavior and society, recognizing the strengths that exist in all cultures.
>
> (b) Social workers should have a knowledge base of their clients' cultures and be able to demonstrate competence in the provision of services that are sensitive to clients' cultures and to differences among people and cultural groups.
>
> (c) Social workers should obtain education about and seek to understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical disability (NASW, 2008).

Undergraduate and graduate social work programs accredited by the Council of Social Work Education (CSWE) are responsible for educating people to pursue careers in the social work profession. According to the CSWE by-laws, the Commission on Curriculum and Educational Innovation (COCEI) is responsible for establishing a statement of social work educational policy. The purpose of this policy statement is to encourage excellence and innovation in the preparation of social work practitioners in educational programs (CSWE, 2005, p.8). The Commission for Accreditation (COA) within CSWE, utilizes this policy statement to develop accreditation standards that define competent preparation and is responsible for ensuring that social work programs meet these standards (CSWE 2008, website). Through the utilization of Education Policy and

Accreditation Standards (EPAS), CSWE accredits baccalaureate and master's level social work programs.

Although CSWE recently published the 2008 CSWE EPAS for new undergraduate and graduate schools of social work, the graduate social work programs being examined in this study were accredited or reaffirmed under the 2001 CSWE EPAS. Fong and Lum (2004) assert that the 2001 EPAS indicate CSWE's movement towards directing all undergraduate and graduate social work programs seeking accreditation to require social workers to be trained in culturally competent practice. Fong and Lum assert this is evidenced by Educational Policy 1.0 that states "one of the purposes of social work is to develop and apply practice in the context of diverse cultures" and Educational Policy 1.2 that states "social work education achieves this purpose by preparing social workers to recognize the global context of social work practice and preparing social workers to formulate and influence social policies and social work services in diverse political contexts" (CSWE, 2001). Educational Policy 4.1 is additional evidence of CSWE's movement in this direction and states:

> Social work programs integrate content that promotes understanding, affirmation and respect for people from diverse background. The content emphasizes the interlocking and complex nature of culture and personal identity. It ensures that social services meet the needs of groups served and are culturally relevant. Programs educate students to recognize diversity within and between groups that may influence assessment, planning, intervention, and research. Students learn how to define, design, and implement strategies for effective practice with persons from diverse backgrounds (CSWE 2001 EPAS, p. 5).

Clearly NASW and CSWE acknowledge the importance of recognizing diversity and culturally competent practice in social work education and the profession. This being said, the pedagogy involved in the integration of culturally competent practice in social

work education and professional practice is not as clear. Additionally there is a lack of clarity about specific outcome measures that are utilized in social work education and professional practice to assess an individual's level of cultural competence. Fong and Lum (2004) note "as social work educators, policymakers, and researchers, we have been successful in identifying the need for culturally competent practice; however, we have not been effective enough in facilitating the process for infusing cultural competence throughout the social work curriculum (p. 19). Colvin-Burque, Davis-Maye and Zugazaga (2007) make a similar observation, "Although the mandates issued by CSWE and NASW are clear, little practical information exists to assist social work educators to facilitate their students development of cultural competence"(p.224).

The purpose of this research was to add to the knowledge about the pedagogy involved in the integration of cultural competent practice in graduate social work education. The aim of this research project was to:

1. Identify specific content and methodologies graduate programs of social work utilize to teach culturally competent social work practice.
2. Identify outcome measures graduate social work programs utilize to assess students' change in their level of culturally competent practice.

Prior to discussing a review of the literature and the conceptual framework of this study, it is important to discuss the meaning of the following key terms: culture, competence and cultural competence. cultural awareness, cultural values, knowledge acquisition, skill development, and inductive learning.

Culture

Culture is defined as the integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of a racial,

ethnic, religious, or social group. Culture is also referred to as the totality of ways being passed from generation to generation. The term culture includes ways in which people with disabilities or people from various religious backgrounds or people who are gay, lesbian, or transgender experience the world around them (NASW, 2001).

Competence

Competence is defined as having the capacity to function effectively within the context of culturally integrated patterns of human behavior defined by the group. In the NASW Code of Ethics the term competence is discussed as a value of the profession and an ethical standard (NASW, 2001).

As a value social workers are expected to practice within their areas of competence and develop and enhance their professional expertise. This value encourages social workers to continually strive to increase their professional knowledge and skills and apply them to practice (NASW, 2001).

The NASW Code of Ethics also discusses competence as an ethical standard. Standard 1.04 states:

> (1) Social workers should provide services and represent themselves as competent only within the boundaries of their education, training, license, certification, consultation received, supervised experience, or other relevant professional experience.
>
> (2) Social workers should provide services in substantive areas or use intervention techniques or approaches that are new to them only after engaging in appropriate study, training, consultation, and supervision from people who are competent in those interventions or techniques.
>
> (3) When generally recognized standards do not exist with respect to an emerging area of practice, social workers should exercise careful judgment and take

> responsible steps (including appropriate education, research, training, consultation, and supervision) to ensure the competence of their work and to protect clients from harm (NASW Code of Ethics, 2008).

Cultural Competence

In the NASW Code of Ethics (2001) cultural competence is defined as

> "A set of congruent behaviors, attitudes and policies that come together in a system or agency or among professionals and enable the system, agency or professionals to work effectively in cross-cultural situations" (p.61).

A comprehensive definition of cultural competence is a set of values, behaviors, attitudes and practices within a system, organization, program, or among individuals that enable people to work effectively across cultures. It refers to the ability to honor and respect the beliefs, language, interpersonal styles and behaviors of individuals and families receiving services as well as staff who are providing such services. Cultural competence is a dynamic, ongoing, developmental process that requires a long-term commitment and is achieved over time (U.S. Department of Health and Human Services, 2003). Lum (2003) posits that from an education and training perspective cultural competence can be understood as the development of academic and professional expertise and skills in the area of working with culturally diverse clients.

Chapter 2

Literature Review

History of Cultural Competence in Social Work Education

The social work profession in the United States began developing in the late 19th century during the industrial revolution. The steady growth of industry in urban areas in the north led to the increased need for factory workers. This led to mass immigration and urbanization that resulted in increased problems such as mass poverty, disease, starvation and mental illness. Social work services which were primarily provided through the Charities Organization Society and the Settlement House Movement was the response to many of these problems (Garvin and Cox, 2001).

Initially, during this period social work education occurred under an apprenticeship model where current social workers would train new social workers on the skills that were needed to perform the job. As the staffs of charitable organizations grew and the problems encountered by the populous became increasingly complex, the apprenticeship model began to fail. In response, charitable and philanthropic organizations began providing a more formal education system in social work and were the first to offer short training programs in the late 1800's (Austin, 1997).

Mary Richmond took the call for schools for training professional social workers to the national level during her speech given at the National Conference on Charities and Corrections. In this speech Richmond spoke about the need for appropriate training of

new social workers and advanced training and specialization for senior workers (Austin, 1997).

In 1919 the American Association of the Schools of Social Work (AASSW) was developed to accredit schools of social work. A majority of the first social work programs were graduate level, supported by private philanthropic organizations and located in universities in urban areas (Bernard, 1977). By the 1930's AASSW instituted a policy to only accredit graduate programs in social work (Kendall, 2002).

Austin (1997) reports that AASSW's decision left many undergraduate social work programs disenfranchised. In reaction these schools called for the establishment of a second accrediting body. The establishment of additional undergraduate schools of social work was further supported by the United States government due to new public service initiatives in the 1930's that led to the establishment of new positions for social workers. As a result, the government became interested in undergraduate social work programs emphasizing training of students to fill these public positions. The National Association of Schools of Social Administration (NASSA) was formed as the accrediting body for the 34 colleges and universities with undergraduate social work programs (Leighninger, 2000).

Kendall (2002) reports the existence of the two accrediting agencies led to numerous problems for social work students, faculty and employers. The major problem was that two organizations were promoting different directions and purposes for education. An example of this confusion was seen when both groups determined to accredit the similar programs (5 year program by NASSA, 1 year graduate program by

AASSW) with different degrees. Due to problems similar to this, the federal government intervened and gave both organizations an ultimatum to resolve their issues or lose accrediting status. This resulted in an interim committee for education in social work being convened and included representatives of AASSW, NASSA, the federal government and other private organizations (Austin, 1997).

From this interim committee a research study was commissioned to conduct a comprehensive examination of social work education, curriculum and the relationship between undergraduate and graduate education. The committee also authorized the formation of the National Council on Social Work Education (NCSWE) to conduct this study. From this study the Hollis-Taylor report was generated which set the stage for the future of professional social work education and accreditation (Frumpkin & Lloyd, 1995). This report recommended that accreditation be limited to two year graduate programs and that the purposes for social work be expanded. Additionally this report recommended the formation of a new organization, the Council for Social Work Education (CSWE), to meet the needs of the social work education community for accreditation (Kendall, 2002).

CSWE was formed in 1952 as the sole accrediting body in social work. The initial purpose of CSWE was the development of sound programs of social work. This purpose was later expanded to include accreditation, consultation and publishing (Kendall, 2002).

The current mission of CSWE is as follows:

> CSWE aims to promote and strengthen the quality of social work education through preparation of competent social work professionals by providing national leadership and a forum for collective action. CSWE pursues this mission through

> setting and maintaining policy and program standards, accrediting bachelor's and master's degree programs in social work, promoting research and faculty development, and advocating for social work education (CSWE, 2008).

Today there are 465 CSWE accredited baccalaureate social work programs and 196 CSWE accredited master's schools of social work located throughout the United States as well as in the Unites States' Territories of Puerto Rico and Guam. Concentrations and specializations are offered in programs in many areas from practice levels (i.e., direct practice, macro practice) or areas of interest. (i.e., child welfare, medical social work) (CSWE, 2008).

Incorporating Cultural Competence in the Curriculum

Goodstein (1994) identified two perspectives in a study exploring the underlying approaches that educators utilized to increase diversity content in undergraduate curriculum. In the first perspective, diversity as critical, diversity is considered in the context of power relations. Utilizing this perspective, the impact of power differentials on social attitudes and behaviors is examined to increase student self-awareness. In the second perspective, diversity as variety, multiple cultures are viewed as contributing to the world community. The goal of this perspective is to provide students with factual information about groups that have been historically excluded from the curriculum. This perspective however, does not acknowledge power differentials or differences between dominate and subordinate groups (Priddy, 2004).

Bracy (1996) utilized Goodstein's two-dimensional approach to develop a typology of six different approaches to incorporate diversity content into social work

curriculum. These approaches are human relations, pluralism, social inequity, confrontation, empowerment/liberation, and social action.

Priddy (2004) posits that social work education tends to utilize an additive approach to incorporating curricular content. Roberston (1970) contends that this approach to curriculum change in social work was considered an appropriate means of moving from a problem-oriented perspective to an appreciation of diversity and recognition for social change. Robertson also recognized that a consequence of this approach might result in supplemental content being given less priority than established content and perspectives being taught.

Priddy (2004) attributes social work education's additive approach to the diversity content mandated by CSWE (2001). This author observes that the CSWE EPAS initially mandated content on racial and ethnic diversity and in 1994 expanded to include content about cultural, psychological, sociological, biological and spiritual development across the lifespan. As a result graduate social work education programs were required to include content on race, ethnicity, culture, class, gender, sexual orientation, religion, physical or mental ability, age and/or national origin (CSWE, 2001). Priddy notes that in response, social work scholars have generated an abundance of scholarly work across the professional curriculum in practice, human behavior and the social environment, social welfare policy, research, or field education.

This literature has not only focused on the specific groups identified by the CSWE but has also identified numerous theories that should be incorporated in multicultural courses. Such theories include systems-ecological framework (Haynes &

Singh, 1992); theories on human growth and development (Balgopal, Munson, & Vassil, 1979; Gibbs, 1991); ethnic identity (Browne & Broderick, 1994; Kaitlin, 1982; Longres, 1991); assimilation and acculturation (Browne & Broderick, 1994), and work with minority groups (Anderson, 1990; Chau, 1990).

A review of the social work literature also reveals a number of concepts for the inclusion in multicultural courses. These concepts include self-awareness and empathy (Steiner & Devore, 1993; Ho, 1991); empowerment (Freedman, 1990; Williams & Wright, 1992; Solomon, 1976); cultural pluralism (Benavides, Lynch, & Velasquez, 1980); and openness and respect for other cultural traditions (Chau 1990; Nakanishi & Rittner, 1992).

The literature also reveals a variety of instructional methods and exercises for teaching multicultural content in social work programs. Methods included here were simulation games, small group discussions, role-plays and field experiences (Chau, 1990; Crompton, 1974; Nakanishi & Rittner, 1992).

A review of literature on multicultural content in higher education also cites a variety of instructional methods for teaching. Included among these methods are didactic methods, experiential exercises, supervised internships, reading assignments, writing assignments, participatory learning, technology assisted training, introspection and participation in research (Ridley, Mendoza, & Kamitz,1994).

A number of structural frameworks have been suggested for the inclusion of diversity content in the social work curriculum. These include cross-cultural models that are based on specific competencies (Chau, 1990; Ifill, 1989; Lum, 2011; Nakansishi &

Ritter, 1992; Sowers-Hoag & Sandaus-Beckler, 1996; Thorton & Garret, 1997) and some theoretically based approaches (Bogo & Vayda, 1991; Shulman, 1993). Priddy (2004) notes however that social work education has not been able to reach consensus about these frameworks.

Finally, a review of the social work literature revealed a study that reported the findings of a nationwide survey conducted of Deans and Directors of graduate social work programs and social work faculty responsible for teaching graduate level multicultural courses (Le-Doux & Montalvo, 1999). The aim of the study was to address some of the issues and concerns that graduate social work education programs encounter in adhering to CSWE diversity requirements. The authors identified the following concerns: What models graduate social work education programs utilize? What are the structure, content and scope of graduate social work multicultural courses? What are the characteristics, experiences, and concerns of faculty who are responsible for teaching multicultural social work courses?

In this study Le-Doux and Montalvo (1999) identified the most prominent course models that were utilized in addressing the CSWE diversity curriculum requirement, the emphasis of the majority of the course content and the prominent teaching methods. In regards to the prominent course models, the authors reported that, "the majority of the programs in the study reported offering a single designated multicultural course each semester along with infusing diversity content throughout the social work curriculum" (p.48). Le-Doux and Montalvo also reported that the content analysis of the syllabi in their study sample revealed a primary emphasis on traditionally oppressed minority groups. In addition, they found that the most prevalent topic areas were theoretical

content on oppression, prejudice, acculturation and assimilation, identity, immigration and culturally sensitive practice. Furthermore, Le-Doux and Montalvo reported that the analysis of the syllabi in the study sample revealed a range of techniques being utilized in teaching multicultural content. These techniques included traditional didactic teaching methods, examinations, focused discussions, guest speakers, videos/films, case vignettes, written assignments, group presentations, individual presentations, field visits, debates, journaling, simulations and role playing.

In their conclusion the authors identified the continued need for social work education to address several questions in meeting the CSWE standards for diversity. These questions pertained to the utility of models, the scope and depth of diversity content, and the integration of diversity content with students' field practicum experience. Le-Doux and Montalvo (1999) also concluded the study findings emphasized the need for the establishment of adequate outcome measures for multicultural courses in social work graduate programs.

This review of Le-Doux's and Montalvo's (1999) research revealed several similarities in rationale and aims with the research that was conducted in this study. As CSWE EPAS 2001 and 2008 continue to mandate the inclusion of diversity content in graduate social work program curriculum, the afore mentioned concerns reared in the Le-Doux and Montalvo study are shared by the author of this study. The two studies differ in that Le-Doux and Montalvo specifically focused on examining multicultural courses taught in graduate schools of social work. This study attempted to take a broader focus by examining how diversity content is infused in various courses offered in graduate social

work programs (e.g. diversity/oppression, policy, HBSE, research, foundation and advanced practice, practice electives, and field practicum).

While the aim of both studies was to identify specific content and methodologies graduate social work programs teach cultural competent practice, this author utilized the Cultural Competence Practice (CCP) Model (Lum, 2011, 2007; Fong 2001) as a conceptual framework to guide the content analysis of the graduate social work courses. This framework was utilized to determine if each course reflected teaching culturally competent social work practice. Le-Doux and Montalvo (1999) did not utilize a specific practice model to guide the content analysis conducted in their study.

As previously mentioned, Le-Doux and Montalvo (1999) concluded their study emphasized the need for graduate social work programs to incorporate outcome measures for the multicultural courses offered in their curriculums. The current research project extends and operationalizes Le-Doux's and Montalvo's conclusions through the inclusion of specific questions about the utilization of outcome measures in the interviews of Associate Deans and MSW program directors. This research also seeks to broaden the focus proposed by Le-Doux and Montalvo through the exploration of outcome measures utilized for specific courses and outcome measures utilized to assess graduate social work students' levels of culturally competent practice through the course of their enrollment in graduate social work education programs.

Integrating Multicultural Education in Social Work: From Assimilation to Cultural Competence

While charitable and philanthropic organizations led the efforts to provide formal social work education during the industrial revolution, Scheslinger (2004) notes that

today some social work educators question whether leaders of these efforts were really empathetic to immigrants reluctant to become "Americanized "(p.34). Phillip Garrett (1899) was one such leader and his anti-immigrant sentiment was noted as he reported on "Immigration: Its Objects and Objections" at the proceedings of the 26th National Conference of Charities and Corrections (Scheslinger, 2004). Jane Addams, founder of Hull House, and her associates, developed programs for immigrants to highlight their culture and contributions to offset the damaging effects of the Americanization process (Gordon, 1964, Guzzetta, 1997). Scholars note however that the efforts of Hull House and similar charitable organizations were largely focused on European immigrants while African Americans, Native Americans, and Asian Americans were neglected (Lasch-Quinn, 1993; Scheslinger, 2004).

Devore and Schlesinger (1999) state that the term assimilation can be utilized to understand the viewpoint that many Americans, including many social work educators, held about what should happen to immigrants arriving to the U.S. during this period. The view was that people were expected to give up all traces of their culture they brought with them in order to become part of U.S. society (Scheslinger, 2004). The fact that many social work educators held this view gives one the impression that the need for immigrants to assimilate was conveyed in their training and education efforts.

After World War I, many people across the country adopted the perspective that America was a melting pot. This viewpoint, similar to assimilation, was anti-immigration in nature as immigrants were still expected to give up all traces of their culture to be viewed as members of the American melting pot. Scheslinger and Devore (1979) posit

that during this period in history, the social work profession began seeking a scientific base that resulted in less focus on the convergence of various groups.

In the 1920's the leading thinkers of the social work profession began seeking a scientific theoretical base in effort to define its distinctiveness and legitimacy. Scheslinger (2004) states that this search was intensified due to the criticism Flexner (2001) made about the profession in a paper he presented at the National Conference on Charities and Corrections in 1915. Flexner argued that social work was not a profession due to an insufficient theoretical and knowledge base. In response to this criticism, leading thinkers of the profession embraced Freudian theory that emerged during this period due to its focus on instinct and early childhood. The psychoanalytic approach was incorporated into social work practice and education and strongly influenced the profession through the 1960's (Scheslinger, 2004). The psychoanalytic approach continues to be an integral component of social work practice and education today.

The social work profession began to increase focus on issues of culture in the 1960's in response to various developments that were occurring in the larger society. The 1960's gave rise to the civil rights movement, the women's movement and a counter culture and social revolution. As schools of social work sought to educate students about social work practice in response to these societal changes, it became clear that there was very limited literature to utilize. Scheslinger (2004) notes that in 1970 the CSWE formed five task forces to develop curriculum content on the following five groups – African Americans, Puerto Ricans, Latinos, Asian Americans and American Indians. Scheslinger (2004) contends that 1970 can be designated as the beginning of the development of contemporary multicultural social work education.

The importance of multicultural social work education was emphasized by CSWE in 1973 when the organization mandated that schools of social work integrate material on minorities and women in their social work curricula (Scheslinger, 2004). In 1974 CSWE published *The Dual Perspective* (Norton, 1978), which was one of the first conceptual models on multicultural social work to emerge in the literature (Schleslinger, 2004).

Norton asserted that it was critical for social workers to understand that people are embedded in two systems, the sustaining or dominant system and the nurturing system. Norton posits that the dominant system, also seen as the larger social system, is the source of power, economic resources and status and the nurturing system consists of family and community. She maintained that social workers needed to be able to compare the perspective of the larger social system with that of the client's immediate family and community. Norton asserted that the larger system might reject the legitimacy of certain elements of client culture while the nurturing system may help project client positive self-image. To develop a dual perspective thus required the social worker to become aware of and sensitive to alternate values, beliefs and treatment systems important to clients (Norton, 1978; Schlesinger, 2004).

In the 1980's Devore and Schlesinger (1981, 1996, 1999) emphasized the need for social workers to be culturally sensitive. The authors maintained that an ethnically sensitive social worker must be concerned with the interaction of ethnicity and social class as they affect the client's problems and solutions. Devore and Schlesinger emphasized the need for social workers to examine the ethnic reality and assumptions of services offered to clients and that the world and experiences of the client should not be ignored. Providing ethnic sensitive social work practice called for the worker to: be

empathetic to the client's reality and prioritize the awareness of ethnic identity; to acquire knowledge of the client's cultures and their ethnic worlds; and to develop social work skills to implement the methods appropriate to the client's reality.

Green (1982, 1995) proposed that ethnic minority clients had their own ways of seeking and receiving assistance and stressed the importance that social workers explore help seeking behaviors of clients. He charged that for social workers to provide effective cross cultural social work the following five ethnic competencies are necessary: "1. Ethnic competence as awareness of one's own cultural limitations; 2. Ethnic competence as openness to cultural differences; 3. Ethnic competence as a client oriented systematic learning style; 4. Ethnic competence as utilizing resources; and 5. Ethnic competence as acknowledging cultural integrity" (Green, 1982, p. 54-58).

Cultural Competence Practice (CCP) Model

Lum (2011, 2007) proposed the following comprehensive process-stage model of culturally competent social work practice. The starting point is the fostering of cultural self-awareness. The social worker becomes culturally effective with the client when the worker develops cultural awareness through an exploration of his or her own ethnic identity, cultural background, and contact with ethnic others. Next the social worker must develop a knowledge acquisition perspective and a set of skills in order to work with multicultural clients. Knowledge acquisition provides a body of facts and principles that serve as boundary guidelines. Skill development applies knowledge acquisition to actual practice with clients from a culturally competent perspective. It also addresses the service delivery structure that ought to be in place for client services. Finally cultural competence

must constantly uncover new facts about multicultural clients through an inductive learning process (Lum, 2007, p. 7).

Fong's (2001) extension of Lum's (2011, 2007) model for culturally competent practice emphasizes the importance of incorporating cultural values of client systems. Fong argues that it is mandatory that social workers be knowledgeable of the cultural values for every client system of color in which they interact. Fong postulates that to be culturally competent calls for knowing the cultural values of the client system and to use them in planning and implementing services. In Fong's view, culturally competent social work practice emphasizes focusing on the client's strengths that are extracted from the client's cultural value system. Based on this Fong postulates that an extension of the CCP model would be:

1. Cultural awareness: The social worker's developing cultural awareness through self exploration and cultural other awareness
2. Cultural values: The social workers' understanding and identification of critical cultural values important to the client system and to themselves.
3. Knowledge acquisition: The social workers' understanding of how these cultural values function as strengths in the client's system.
4. Skill development: The social workers' ability to match services that support the identified cultural values and then incorporate them in the appropriate interventions.
5. Inductive learning: The social workers' continued quest to seek solutions, which includes finding other indigenous interventions and matching cultural values to Western interventions. (Fong, 2001, p.6).

According to Khan, a theoretical framework is a theory that serves as the basis for conducting research (Khan, R.E., 1999. PowerPoint slide # 3]. This being said, Fong's (2001) extension of Lum's (2011,2007) Cultural Competence (CCP) model provided the theoretical framework for the basis for study.

As Khan further explains, the conceptual framework is the researcher's own position on the problem that may be an adaption of a model used in a previous study with modifications to suit the inquiry (Khan, R.E., 1999. PowerPoint slide # 11). This being said, the Cultural Competence Practice (CCP) Model (Lum, 2011, 2007) served as the conceptual framework in this study. To be more explicit, the Cultural Competence Practice (CCP) Model was developed to provide a practice framework for cultural competence on the generalist and advanced level in graduate social work education (Lum, 2011, 2007). In this study, the concepts from the Cultural Competence Practice (CCP) Model were utilized to determine if specific course content, instructional and non-instructional strategies reflected the teaching of cultural competent practice. The following concepts derived from this model were employed in the content analysis of the data: 1. Cultural awareness, 2. Cultural Values, 3. Knowledge acquisition, 4. Skill development, and, 5. Inductive learning. The following definitions were utilized for each of these concepts:

Cultural Awareness

Cultural awareness refers to the cultural self-awareness of the social worker and the cultural other awareness of the client. Lum (2011, 2007) posits the following competencies related to cultural awareness on the generalist and advanced levels respectively:

Generalist Level

- Awareness of own life experiences related to culture
- Contact with other cultures and ethnicities
- Awareness of positive and negative experiences with other cultures and ethnicities
- Awareness of own racism, prejudice, and discrimination

Advanced Level

- Assessment of involvement with people of color throughout various life stages
- Completion of course work, fieldwork, and research focused on cultural diversity
- Participation in employment experiences with culturally diverse clients and programs
- Academic and employment evaluation on the progress toward attaining focused cultural awareness of academic material and professional career experiences with cultural diversity (p. 126).

Cultural Values

Cultural values refer to values that are typically held by members of different cultural groups. The following values have been identified through past research: human nature (human beings are good, bad or neither); person-nature relationship (nature dominates people, people dominate nature, living in harmony with nature is important); time orientation (past, past-future, present or circular- oriented to changes that recur in nature as opposed to time as measured by watches and calendars); activity (being--spontaneous self expression is important; being-in-becoming--controlled self-expression is important; doing--action oriented self expression is important); self control (it is either highly or moderately important to control one's thoughts and emotions); social relationships (individualism-the individual is most important social unit; collective- it is important to put the group's concerns ahead of the concerns of the individual)(Kluckhorn & Strodtbeck, 1961; Carter, 1991; Brown, 2002). Members of a culture view these values as meaningful qualities in their lives and belief systems. Strengths of a client can be identified through understanding their cultural value system (Fong, 2001).

Knowledge Acquisition

Lum (2011) states, "Cultural competence rests on a foundation of knowledge – information, facts, theories and principles that facilitate culturally diverse social work. The social work student needs to master a body of knowledge and become familiar with certain basic issues and theories" (p. 102). Knowledge acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work that includes the following areas: demographic trends; critical thinking; history of oppression; gender knowledge; values, identity development theory; social constructionist theory; cultural competent practice theory; social science theory; ethnicity; culture; minority status and social class (Lum, 2011). Lum (2011) posits the following competencies related to knowledge acquisition on the generalist and advanced levels respectively:

Generalist level:

- Understanding of terms related to cultural diversity
- Knowledge of demographics of culturally diverse populations
- Development of a critical thinking perspective on cultural diversity
- Understanding of the history of oppression and of social groups

Advanced Level

- Application of systems and psychosocial theory to practice with clients of color
- Knowledge of theories on ethnicity, culture, minority identity, and social class
- Mastery of social science theory (p. 126)

Skill Development

Skill development is process oriented and refers to the formulation of a set of behaviors for a social worker to utilize in helping clients. Skills refer to the practical tools

that are utilized for working with clients that have been drawn from the knowledge of working with people in general and particularly with culturally and ethically diverse clients (Lum & Lu, 2003). Helms and Richardson (1997) define skills as "the capacity to use awareness and knowledge to interact effectively with clients and colleagues regardless of their racial classification or cultural origins (p.75). Lum (2011) posits the following competencies related to skills on the generalist and advanced levels respectively:

Generalist level

- Understanding of how to overcome client resistance
- Knowledge of how to obtain client background
- Understanding of the concept of ethnic community
- Use of self-disclosure
- Use of a positive and open communication style
- Problem identification
- View of problem in terms of wants or needs
- View of the problem in terms of levels
- Explanation of problem themes
- Excavation of problem details
- Assessment of stressors and strengths
- Assessment of all client dimensions
- Establishment of culturally acceptable goals
- Formulation of multilevel intervention strategies
- Termination

Advanced level

- Design of social service programs in ethnic communities
- Understanding that services must be accessible
- Understanding that services must be pragmatic and positive
- Belief in the importance of recruiting bilingual/bicultural workers
- Participation in community outreach programs
- Establishment of linkages with other social agencies
- Involvement with cultural skill development research (p. 126)

Inductive Learning

Lum (2007) posits, "from an inductive learning perspective, the social worker begins by ascertaining the background and problems of the multicultural client. Utilizing careful inquiry and investigation, the social worker learns about the unique issues confronting the client" (p.227). Inductive learning also is "a lifelong process of continuous discovery about the changing nature of multicultural individual, family, and community dynamics" (Lum, 2007, p. 227). Inductive learning refers to teaching social work students and social workers ways to continue developing new skills and insights relating to culturally competent social work practice with multicultural clients so that new contributions are made to this field continuously (Lum, 2007). Lum (2007) states that the following competencies related to inductive learning on the generalist and advanced levels respectively:

Generalist level

- Participation in continuing discussions of multicultural social work practice
- Gathering new information on cultural competence and culturally diverse practice

Advanced level

- Participation in inductive research on cultural competence and culturally diverse practice
- Participation in writing articles and texts on cultural competence and culturally diverse practice (p. 126)

Cultural Competence and Other Disciplines

With the ever-increasing diversity of the U.S. society, as well as the trend in world-wide globalization, cultural competence is being mandated in other disciplines besides social work e.g., medicine, nursing, psychology and education due to their

interaction with ethnically different populations. As result it is important to review the literature from these other disciplines on how cultural competence is defined and applied especially in the education of students. Exploring these discipline's definitions and approach to cultural competence education is important to include as they may add further insight to the aims and goals of this project and may provide potential for a comparative analysis.

Medicine

The Association of American Medical Colleges (AAMC) (1998) defines cultural competence as a process that requires individuals and health care systems to develop and expand their ability to effectively know about, be sensitive to, and have respect for cultural diversity (Suh, 2004). A review of the literature shows that there has been an increasing awareness for physicians to possess knowledge and skills related to cultural competence (Suh, 2004; Barzansky, Jonas, & Etzel, 2000; Dedlier, Penson, Williams & Lynch, 1999; Saha, Komaromy, Koepsell, & Bindman, 1999). The literature also shows there has been an increasing recognition of the need for cultural diversity training and institutional requirements for this training for pre-clinical medical students (American Academy of Pediatrics, 1999; Association of American Medical Colleges, 1998; Godkin & Savageau, 2001). Despite the increased awareness of the need for diversity training and cultural competence in medicine, Barzansky, Jonas, & Etzel note that in an examination of The125 Liaison Committee Report on Medical Education (2000) accredited U.S. medical Schools in 1999-2000, only one medical school had a separate required course on cultural diversity.

Psychology

In 1980 the American Psychological Association (APA) adopted a professional competence requirement in which cultural competence was an essential element (Fong & Lum, 2004). In 1991 the Association for Multicultural Counseling and Development (AMCD) provided a document to its parent body, the APA that emphasized the need and rationale for the multicultural perspective in counseling. This document included areas such as counseling psychology doctoral education and training internships, professional standards and practices, and research and publication. These efforts resulted in the Professional Standards Committee of the American Association for Counseling and Development proposing 31 multicultural competencies to the APA for adoption into its accreditation criteria (Sue, Arrendo, & McDavis, 1992).

In psychology cultural competence is defined as "the ability to engage in actions or create conditions that maximize the optimal development of client and client systems" (Sue & Sue, 2003, p.21). According to the literature a culturally competent psychologist possesses awareness of one's own assumptions, values and biases; cultural knowledge and understanding the worldview of culturally diverse clients; cross-communication skills and the ability to develop appropriate intervention strategies and interventions to provide effective care for diverse populations (D'Andrea, Daniels, & Heck, 1981; Mio, 1989; Parker, Valley, & Geary, 1986; Pope & Reynolds, 1997; Sue, 1998; Sue &Sue, 2003; Suh, 2004).

Education

A review of the school education literature reveals that cultural competence is defined as a "dynamic process of growth through ongoing questioning, self assessment,

knowledge and skill building, starting with the students' level of competence and supporting enhancement of their abilities" (Sowers-Hoag & Sandau-Beckler, 1996, p.37).

Additionally, according to this literature culturally competence is composed of awareness and acceptance of cultural differences, awareness of the teacher's own cultural values, knowledge of the students' cultural and adaptability to adapt practical skills to fit the students' cultural context. (Suh, 2004, Grant & Haynes, 1995; McManus, 1998; Sowers-Hoag & Sandau-Beckler, 1996).

Nursing

In the field of nursing the emphasis on culturally competent care has been steadily emerging during the 1990's. Melesis (1996) attributes this increased emphasis to "increasing diversity, increasing disclosure of identities, care delivery moving to the home, and increasing inequity in access to health care" (p.2). According to Suh (2004) several models were developed to include patient's cultural factors in nursing practice in the late to 1990's. Some of these models include Purnell's Model for Cultural Competence (Purnell & Paulanka, 1998), Warren's (1999) Cultural Competence: An Interlocking Paradigm, and Campinha-Bacote's (1999) Process of Cultural Competence in the Delivery of Healthcare Services.

Suh (2004) notes the various definitions of cultural competence in existence in the nursing literature reflect various points of view. In the Model for Cultural Competence (Purnell & Paulanka, 1998), cultural competence is defined as (developing an awareness of one's own existence, sensations, thoughts, and environment without letting it have an undue influence on those from other backgrounds; (b) demonstrating knowledge and

understanding of the client's culture; (c) accepting and respecting cultural differences; and (d) adapting care to be congruent with the client's culture (p.2.)

Campinha-Bacote (1999) defined cultural competence as an ongoing process of seeking cultural awareness, cultural knowledge, cultural skill and cultural encounters. In this author's view, cultural competence is "the process in which the healthcare provider continuously strives to achieve the ability to effectively work with the cultural context of a client (individual, family or community)" (p. 203).

According to the American Academy of Nursing's (1992) Expert Panel of Culturally Competent Care, culturally competent care is defined as care that is "sensitive to issues related to culture, race, gender, and sexual orientation", achieving self efficacy in communication skills, cultural assessments and acquisition of knowledge related to health practices of certain cultures (p.278).

In summary other disciplines, e.g. medicine, psychology, education and nursing, define and approach cultural competence education in similar ways to social work. Specifically in all of the disciplines examined, the definitions of and approaches to cultural competence education emphasize ongoing developmental processes that involve cultural awareness, knowledge, skill and continuous learning. This literature is significant because it provides further support for the conceptual framework for this project.

Measures of Cultural Competence in Social Work Education

Over the past twenty years, numerous measures from multiple disciplines have been designed to assess cultural competence. In this area, scales and questionnaires have developed from counseling psychology (LaFramboise, Coleman, & Hernandez, 1991; Ponterott et al., 1996; Pope-Davis, Liu, Nevitt, & Toporek, 2000), social work (Lum, 2003), nursing (Campinha-Bacote, 1999; Schim, Doorenbos, Miller, & Benkert, 2003), medicine (Robins, Alexander, Wolf, Fantone & Davis, 1998) and school psychology (Holcomb-McCoy, 2001; Rogers & Ponterotto, 1997).

In a study evaluating nineteen measures of cultural competence from various disciplines on their suitability for social work education, Krentzman and Townsend (2008) state:

> Scales that measure cultural competence are of great use to social work Educators to track progress of students' evolving competency in working with clients different from themselves. Measures of cultural competence can be used as part of a comprehensive assessment of incoming students, as an aid in academic advisement and course planning, as a pre/post measure in a course on diversity, or as an assessment of a students' cultural competence at graduation (p. 8).

Krentzman and Townsend (2008) identified the following four measures show promise for future research in social work education based on their study criteria, 1. *Multicultural Counseling Inventory (MCI),* (Sodowsky et al., 1994); 2. *Multicultural Counseling Knowledge and Awareness Scale (MCKAS),* (Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002; Ponterotto & Potre, 2003; Ponterotto et al., 1996); 3. *Miville-Guzman Universatility –Diversity Scale (M-GUDS),* (Fuertes, Miville, Mohr, Sedlacek, &

Gretchen, 2000); and 4. *Ethnic –Competence-Skill Model in Psychological Interventions With Minority Ethnic Children,* (Ho, 1992).

The *Multicultural Counseling Inventory (MCI),* (Sodowsky et al., 1994) is a measure from the discipline of counseling psychology that is derived from the Sue cultural competence model: skills, awareness and knowledge. This scale is a self- report 40 item Likert-type scale that utilizes a 4–point response format ranging from *very inaccurate* to *very accurate* and was developed to measure multicultural counseling competencies. The MCI has three subscales, one for each of the three competencies derived from the Sue model: skills, awareness and knowledge. This measure also contains a fourth subscale, "relationship" the author added to emphasize the ideal relationship with culturally different clients. These four subscales are designed to assess the following multicultural counseling competencies respectively: multicultural counseling skills; multicultural awareness; multicultural counseling relationship and multicultural knowledge (Sodowsky, 1996).

The *Multicultural Counseling Knowledge and Awareness Scale (MCKAS),* (Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002; Ponterotto & Potre, 2003; Ponterotto et al., 1996); is from the field of counseling psychology and is also derived from the Sue model: skills, awareness and knowledge. This measure was designed to evaluate the effectiveness of multicultural counseling training and consists of three subscales, Awareness, Knowledge and Skills. The Awareness subscale is composed of items to assess awareness of personal attitudes towards people of color, the Knowledge subscale measures knowledge about populations of color, and the Skills subscale assesses

cross-cultural communication skills. The *MCKAS* utilizes a 32-item Likert scale with a 7-point response option ranging from *not at all true* to *totally true.*

The *Miville-Guzman Universatility –Diversity Scale (M-GUDS),* (Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000), is a 45-item questionnaire that utilizes a 6-point Likert-type scale ranging from *strongly agree* to *strongly disagree.* This measure is based on the Universal-Diverse Orientation theoretical model (Fuertes, Milville, Mohr, Sedlacek, & Gretchen, 2000) that emphasizes the ability to tolerate similarities and differences between one's self and another. This measure has three subscales: diversity of contact, relativistic appreciation, and comfort with differences.

The *Ethnic –Competence-Skill Model in Psychological Interventions With Minority Ethnic Children,* (Ho, 1992), is a 23-item Likert-type measure that utilizes 5-point response options ranging from *always* to *never.* Ho derived this scale from ecological perspective, developmental theory, and theories of ethnicity, ethnic identity, and biculturalism. This measure is designed to measure a practitioner's ability to work effectively with culturally diverse children (Krentzman and Townsend, 2008).

While Krentzman and Townsend's (2008) study indicates the four afore-mentioned measures show promise for future research in social work education, the literature also reveals that the existing cultural competence measures have several limitations (Stanhope, Solomon, Pernell-Arnold, Sands & Bourjolly, 2005).

Stanhope, Solomon, Pernell-Arnold, Sands & Bourjolly (2005) state that one weakness identified in the field of cultural competence assessment is the reliance on self-report measures. The authors state "researchers have suggested that respondents may both

over or underestimate their cultural competence (p. 228)." It should be noted that the MCI, MCKAS, Miville-Guzman Universatility and Ethnic-Competence-Skill Model are self-report measures.

A second limitation of most cultural competence measures is the heavy reliance on the three domains identified by the APA: awareness, skills and knowledge (Stanhope, Solomon, Pernell-Arnold, Sands & Bourjolly, 2005). The authors state, "there is still much dispute about the reliability of these domains and whether they capture the aspects of cultural competence (p. 228)". Again it must be noted that the four measures identified by Krentzman and Townsend (2008) assess awareness, skills and knowledge.

A third limitation of four measures Krenztman and Townsend (2008) identify is their explicit focus on distinguishing competence in working with non-white ethnic people. As Stanhope, Solomon, Pernell-Arnold, Sands & Bourjolly (2005) observe, this is a limitation because these measures do not measure competence working with other groups i.e. women, sexual minorities and people with disabilities. The authors state this is a limitation of most of the existing cultural competence measures and argue that it is rooted in the larger conceptual issue of deciding the extent of cultural competence.

Chapter 3 Research Design and Methods

The purpose of this study was to explore the methods and course content that CSWE accredited graduate social work programs utilize to teach students culturally competent social work practice. This study also identified outcome measures graduate social work programs utilized to assess students' change in their level of culturally competent practice.

Research Design

This study consisted of an analysis of responses collected from a convenience sample (n =12) of Associate Deans of Academic Affairs or Program Directors of CSWE fully accredited MSW programs across the contiguous United States. At the outset of this study a request for participation and consent form, (Appendix B), was electronically transmitted to the Associate Deans of Academic Affairs and/or Program Directors of the 196 CSWE fully accredited MSW programs. The study sample consisted of the study participants who provided signed consent forms, completed a twenty to thirty minute telephone interview and provided a copy of course syllabus/syllabi.

In this study the course syllabi and interview transcripts underwent content analysis to identify the methods and course content used to prepare students to be culturally competent. The concepts in Fong's (2001) extension of Lum's (2011, 2007) Cultural Competence Practice (CCP) model were utilized as the framework to analyze these data. Accordingly the following five concepts of the Cultural Competence Practice (CCP) model were utilized: 1.Cultural Awareness, 2. Cultural Values, 3. Knowledge

Acquisition, 4. Skill Development and, 5. Inductive Learning. Course content and methods that did not fit this model were also made note of.

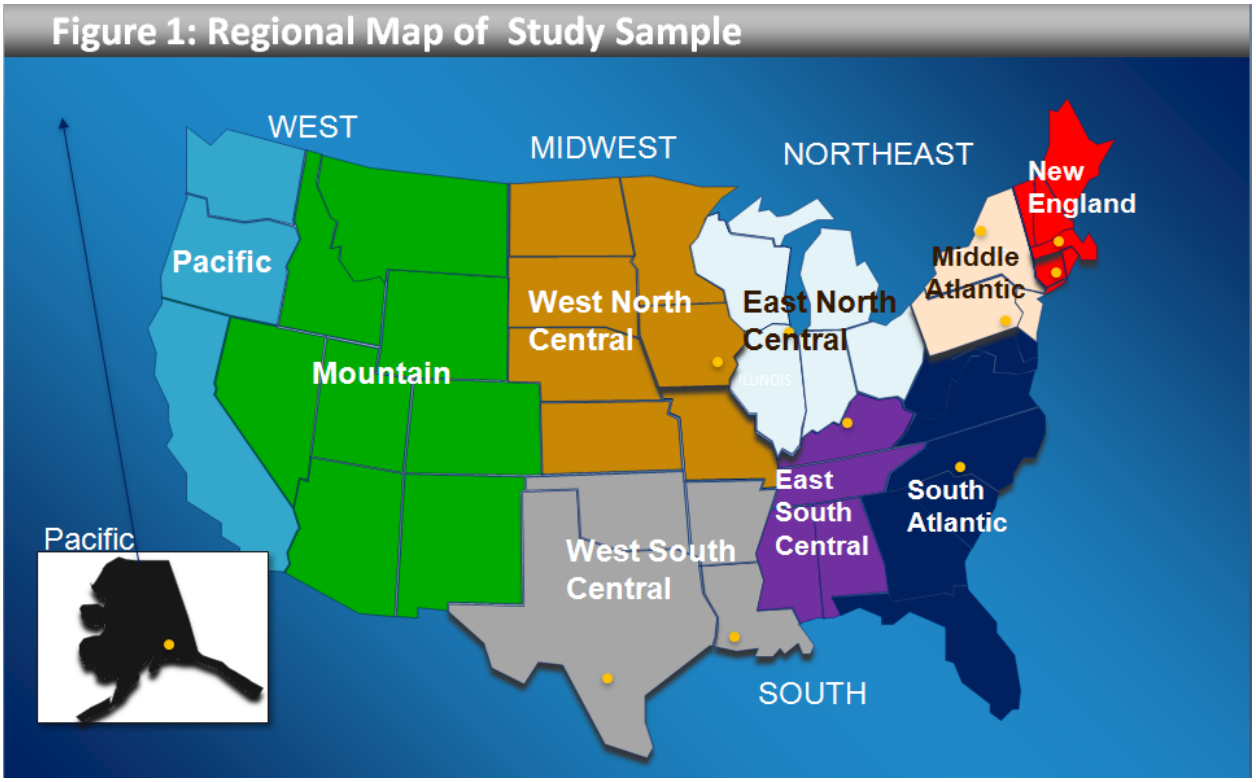
Sample

At the outset of this study, a letter of introduction and consent form (Appendices B,C), were electronically transmitted to the Associate Dean of Academic Affairs or Program Director of each of the CSWE fully accredited MSW programs (N = 196). There were two data sets in this study. The primary study sample, also referred to as the primary data set (n = 12), was comprised of the name of each MSW program in which an associate dean or MSW program director returned a signed consent form. The secondary study sample, also referred to as the secondary data set (n= 75), was comprised of the course syllabi that were submitted by each Associate Dean or MSW Program Director for content analysis.

The primary study sample was obtained through the following methods: 1. Multiple transmissions of a letter of introduction and consent form (Appendices B, C) to each of the 196 Associate Deans of Academic Affairs or Program Directors of CSWE accredited MSW programs; 2. Placement of a study announcement and request for volunteers in *Focus,* the monthly electronic newsletter for CSWE members; 3. An email announcement requesting study volunteers to the National Association of Deans and Directors of Schools of Social Work (NADD) list serve; and 4. The dean of the Penn School of Social Policy and Practice emailed a personal request for study volunteers to twenty deans of MSW programs in his acquaintance.

The geographic location of each MSW program in the primary study sample was recorded and identified according to the 2010 Census Regions and Division Map of the

United States http://www.census.gov. On this map (*Figure 1.*), the United States is displayed in the following nine divisions: New England; Middle Atlantic; South Atlantic; East North Central; East South Central; West South Central, West North Central, Mountain and Pacific.



Inclusion Criteria

- Graduate social work program offering a MSW or MSS degree
- Full CSWE accreditation under 2001 EPAS
- Signed consent for interview and participation form from associate dean of academic affairs or program director of MSW program

Exclusion Criteria

- Program in candidacy status under 2001 EPAS

Data Collection

The data collection in this study occurred through two methods. The primary study sample was collected through telephone interviews of the first twelve Associate Deans and/or MSW Program Directors who submitted signed study participation forms. The secondary study sample, MSW program course syllabi, was collected through electronic submission by each interviewee.

Each interview in this study was conducted utilizing a guided interview (Appendix D) that contained a series of open-ended and closed-ended questions organized in the following four categories: 1. Program demographics; 2. Curricular structure; 3. Outcome measures, and 4. Additional information. Each interview was digitally recorded utilizing an online telephone-recording device with the permission of the study participant. The duration of the twelve interviews in the study sample ranged from 25 minutes to 45 minutes. Each digitally recorded interview was submitted to Landmark Associates for transcription after which each transcript underwent a content analysis utilizing the Cultural Competence Practice model (Lum, 2011, 2007; Fong, 2001).

Each interviewee identified syllabi from their respective programs in which culturally competence social work practice was taught and electronically submitted each syllabus for content analysis. The collected syllabi were categorized by content area in accordance with the 2001 EPAS (CSWE, 2001). Categorization was based on information ascertained from the course description on each syllabus. In this study, syllabi were categorized as follows: Foundation Practice, Foundation Policy, Foundation

Human Behavior in Social Environment (HBSE), Foundation Research, Diversity/Human Oppression, Advanced Practice, Foundation Field Practicum, Advanced Field Practicum and Advanced Practice electives.

When interviewing the Associate Deans/ MSW Program Directors in the study sample, the following questions were posed to gain information about how culturally competent social work practice was taught in their respective graduate social work education programs:

1. How is culturally competent practice defined in your program?
2. While the CSWE 2001 EPAS do not mandate graduate social work programs to teach students how to provide culturally competent practice, how does your program teach this?
3. How does your program integrate content on working with diverse populations (i.e. gender, LGBT, religion, race& ethnicity, etc.)?
4. As field education is the "signature pedagogy" in social work, how is the provision of culturally competent social work practice integrated in your program's field education?
5. What courses in your curriculum can be identified where students learn how provide culturally competent practice?
6. What teaching methods/strategies are utilized in these classes?
7. Can you provide a copy of the syllabus for each course?

In addition to the aforementioned questions, the following questions were posed during the interviews to gain information about how culturally competent social work practice was taught in the respective programs:

- What non-course related methods/strategies i.e., student organizations; events; and community service projects are available in your program where students can learn how to provide culturally competent practice?
- Is there anything that I didn't ask that I should have in order to better comprehend how students in your program are taught how to provide culturally competent practice?

In an effort to gain some insight about a specific graduate social work program's utilization of outcome measures to assess students' level of culturally competent practice, the following questions were posed during the interviews:

1. What specific outcome measures are utilized to assess a students' level of cultural competence in your program?
2. How does your program assess students' acquisition of practice behaviors?
    a. Are self assessments completed by students at the beginning and end of each course?
    b. Are rating scales utilized to determine students' awareness of cultural competence or diversity issues?

Analysis

The collected syllabi were first categorized by course. The content of each syllabus was then analyzed utilizing the aforementioned concepts derived from the Cultural Competence Practice (CCP) model (Lum, 2011,2007; Fong, 2001). The definitions of each of these concepts guided the analysis of the content of the collected syllabi. Therefore the content of each syllabus was examined to determine to what extent the definitions of each of the aforementioned concepts were reflected. If each of these concepts were found in a syllabus upon analysis, the syllabus was deemed as reflecting teaching culturally competent social work practice in accordance with the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001).

As previously mentioned, coding and analysis was based upon the five concepts from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001). Any additional themes that emerged through this process were noted and discussed. Coding and analysis was also conducted on a randomly selected subset of the transcripts

and syllabi by an independent coder utilizing the Cultural Competence Practice (CCP) model. Once the primary investigator and the independent coder completed the analysis and coding, a meeting was held between both parties to discuss findings and identify similarities and discrepancies in coding and analysis utilizing the CCP model. Any discrepancies were discussed in detail and coded upon mutual agreement between the primary investigator and independent coder.

Human Subjects

Recruitment for this study was done through the electronic transmission, via email, to the Associate Dean or Program director of each of the 196 CSWE accredited MSW programs of social work. The electronic transmission consisted of a letter of introduction describing the study and an informed consent form (Appendix B). The Associate Deans of Academic Affairs or Program Directors of CSWE fully accredited MSW programs were asked to complete the consent forms. Participation was voluntary and this was explained during this recruitment process. While participation was not anonymous, participants were not identified by name in the study or study analysis. Confidentiality was also explained during this recruitment process. The principle investigator was responsible for monitoring data collection, ensuring confidentiality procedures were followed and ensuring the safety of participants. Signed consent forms were returned to the principle investigator electronically via a secured internet fax service, " MyFax" offered by Protus, an internet fax service. Protus' privacy policy included details on client confidentially and was found at online at the following website: http://www.protus.com/legal/privacy.asp. Upon the receipt of the signed informed consent form, the principle investigator contacted the signatory of the form to answer any

questions, provided further explanation of the study, confirmed his/her willingness for the interview to be recorded and scheduled a time for the telephone interview. As the audiotapes were transcribed for coding, the principle investigator contracted with Landmark Associates, Inc. for transcription services. To ensure confidentiality during the transcription process the primary investigator secured a statement of confidentiality from Landmark Associates, Inc. that was kept on file in a locked cabinet in the principle investigator's office throughout the duration of the study. Once the primary investigator coded all the transcripts and syllabi, Jamey Leanne Rislin, a 2008 Penn MSW graduate coded a randomly selected subset of the transcripts and syllabi for intercoder reliability. To ensure confidentiality of this subset of data, all identifying information was removed.

Approval from the University of Pennsylvania's IRB was obtained for the implementation of this study. University staff members sometimes review studies such as this one to make sure they are being done safely and legally. If a review of this study takes place, participants' records may be examined. The reviewers will protect participants' privacy. The study records will not be used to put participants at legal risk or harm.

Chapter 4 Results

Results of Interviews

The primary study sample (n =12) was a convenience sample of Deans and Directors/Chairs of C.S.W.E. accredited masters of social work programs. The majority of these respondents held a senior level administrative position, i.e. dean, associate dean, assistant dean, director, and also served as the MSW program director in their respective programs. In the study sample 11 of the 12 programs were located in urban settings; the number of students in the programs ranged from15 to 1400; and the number of full time/ part-time faculty in the programs ranged from 1 to 60 and 1 to 100 respectively. Additionally in the study sample, 8 of the 12 programs were state institutions; 5 of the 12 programs were located in the Mid-Atlantic region of the U.S.; and 5 of the 12 programs curricular structure was concentrations. The demographics of the twelve accredited MSW programs in the study sample are detailed in Table 1 in Appendix E.

As was discussed in Chapter 3, each Associate Dean/ MSW Program director was posed seven questions to gain information about how culturally competent social work practice was taught in their respective graduate social work education programs. The findings that were garnered from the study participants are reported as follows according to each question. The transcripts of the recorded interviews with the Associate Deans/ Program Directors of the graduate social work programs in the study sample were coded and analyzed utilizing the previously mentioned concepts derived from the Cultural Competence Practice (CCP) model (Lum, 2011,2007; Fong, 2001). The focus of this

component of the analysis was to utilize the Associate Deans'/Program Directors' observations to identify specific ways in which the aforementioned concepts were reflected in the respective syllabi collected from each program in the study sample.

Question 1. How is culturally competent practice defined in your program?

Three main themes emerged in analyzing the participants' responses to this particular question. One theme that emerged among 8 of the 12 the interview analyses was that cultural competence was defined as developing self awareness and the ability to engage, collaborate, and work with a diversity of people across race, sexual orientation, age, ability status, religion, ethnicity and economic status. Analysis of this theme through the lens of the Cultural Competent Practice (CCP) model (Lum, 2011, 2007, Fong, 2001) showed that the following concepts were reflected: Cultural Awareness, Knowledge Acquisition and Skills Development. This determination was made based upon the following definitions for these three concepts. As established in Chapter 1, Cultural Awareness refers to the cultural self-awareness of the social worker and the cultural other awareness of the client Lum (2011, 2007). Knowledge Acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work (Lum, 2011, 2007). The concept Skill Development refers to the practical tools that are utilized for working with clients that have been drawn from the knowledge of working with people in general and particularly with culturally and ethnically diverse clients (Lum & Lu, 2003).

A second theme that emerged from the analysis of two of the interview transcripts was the view that cultural competence was too high of a standard for students to be expected to achieve. In these two circumstances the programs focus was upon the

development of cultural sensitivity. Being more specific, the emphasis in these programs was upon their students developing cultural sensitivity through increased self- awareness and cultural knowledge of people. Analysis of this theme through the lens of the Cultural Competent Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) indicated that the concept of Cultural Awareness was mainly reflected according to the aforementioned definition of cultural awareness.

A third theme that arose from the analysis was that cultural competence was defined as developing an awareness of human rights and the impact of various "isms" e.g. racism, sexism, heterosexism, ableism, ageism, have on contact with and the provision of services to clients. Analyzing this theme through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007: Fong, 2001) showed that the concept of Knowledge Acquisition was reflected by the content on the various "isms" according to the definition outlined in Chapter 1. As discussed, Knowledge Acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work that includes the following areas: demographic trends; critical thinking; history of oppression; gender knowledge; values, identity development theory; social constructionist theory; cultural competent practice theory; social science theory; ethnicity; culture; minority status and social class (Lum, 2011,2007). This theme was reflected in the analysis of interviews with two study participants. This is illustrated in the following excerpt from an interview with one study participant:

> *Well, for example, the human oppression course is a knowledge-based course and a value-based course. There's a lot of knowledge that's taught in that course around the nature of oppression and specifically around two groups, which are*

African-Americans and Puerto Rican/Latino. (Personal communication, May 20, 2010)

Question 2. While the CSWE 2001 EPAS do not mandate graduate social work programs to teach students how to provide culturally competent practice, how does your program teach this?

Analysis of the interviews with the study participants showed that two main themes emerged in response to this question. The first theme that was commonly reflected in analysis of all of the responses was the view that teaching culturally competent practice was integrated throughout the curriculum of each program respectively. It should be noted that two of the twelve study participants responded to this question stating that content on diversity was infused throughout their respective curriculums in accordance with the Council on Social Work Education EPAS. During their interviews these two respondents maintained that content on diversity reflects teaching culturally competent social work practice.

A second theme that emerged in eleven out of the twelve analyzed interviews was that each program required their students to complete a course focused on human diversity and oppression. Analysis of the interview transcripts on this topic reflects that these were foundation courses that were described as providing students with an understanding of human diversity focusing on diversity in age, class, color, culture, disability, ethnicity, family structure, gender, marital status, national origin, race, religion, sex, and sexual orientation. These courses were also described as providing students with opportunities to enhance their self-awareness and an understanding of the matrixes of oppression e.g. racism, sexism, ageism, ableism, classism, and heterosexism. Analysis of this theme through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) indicated that the concepts Cultural Awareness

and Knowledge Acquisition were reflected in accordance with the following meanings. The concept Cultural Awareness refers to the cultural awareness of the social workers and the cultural awareness of the client (Lum, 2011, 2007). The fact that the diversity courses in the sample provided students with opportunities to enhance their self-awareness indicated that the concept of Cultural Awareness was reflected. In the aforementioned meaning of the concept Knowledge Acquisition, the following competency related to knowledge acquisition is posited by Lum (2011, 2007):

Generalist level:

- Understanding of the history of oppression and of social groups (p.126).

The finding that the diversity courses in the study sample were described as providing students with understanding of the matrixes of oppression e.g. racism, sexism, ageism, ableism, classism, and heterosexism therefore reflected the concept of Knowledge Acquisition.

Question 3. How does your program integrate content on working with diverse populations (i.e. gender, LGBT, religion, race and ethnicity, etc.)?

Analysis of the interview transcripts regarding this question reflected the emergence of two main themes. The first theme that emerged in eight of twelve interview transcripts reflected that these programs integrated content on working with diverse populations by infusing this content throughout the required and elective courses in their respective curriculums. This theme was clearly seen in the interview transcript with one study participant in response to the following question posed to all participants in follow-to up question 3: “Do you offer any specific courses in terms of working with diverse

populations (i.e. gender, LGBT, religion, race and ethnicity, etc"? (Lewis, personal communication, June 6, 2010). The study participant stated:

> *We don't approach diversity in that way[by offering specific courses for working with diverse populations]. As a matter of fact it's one of my pet peeves. My pet peeve is the way I learned diversity 20 years ago in Social Work school is what I refer to as kind of the tour bus approach to diversity saying, okay this is what you do when you're working with African Americans, this is what you do when you're working with LGBT clients and so on. To have a course that is specifically set up that way lends itself to that type of thinking. (Personal communication, June 6, 2010)*

The second theme that emerged in the analysis of four interview transcripts was that these programs offered various practice elective courses that focused on specific client populations e.g. *Advanced Social Methods with Children and Families; Military Culture, Military Cultural Competence and Cultural Sensitivity; Social Work and HIV/AIDS; Spirituality and Social Work Practice.* In addition to offering various practice electives of the aforementioned nature, each of these four participants reported that their programs also infused diversity content throughout their respective curriculums.

Question 4. As field education is the "signature pedagogy" in social work, how is the provision of culturally competent social work practice integrated in your program's field education?

Three themes were found in analyzing the interview transcripts in response to this specific question. One theme that emerged in the analysis of the twelve transcripts involved the objectives in the students' learning contracts at their respective field placements. Being more specific, the analysis showed that placement offices of each program required field instructors and students' to include at least one learning objective related to an aspect of their culturally competent social work practice in their learning contracts for their field internships. Each program, in turn, required field placement

instructors to address the identified aspect of the students' culturally competent social work practice in their overall evaluation of the students' field placement performance throughout the course of the academic year.

A second theme that emerged in four interview transcripts involved the training opportunities offered to the field instructors in the respective programs. Analysis revealed that these programs offered field instructors regularly scheduled didactic training seminars and workshops over the course of the academic year. Further analysis showed that cultural competent practice was one of the topics offered at these workshops. The analysis also showed that these trainings were only mandatory for new field placement instructors but not for returning field instructors in each respective program.

A third theme that appeared in three interview transcripts was in the variety of field placement agencies that these programs made available to their respective students to select from. Being more specific, analysis showed that these programs focused on securing a variety of agencies that provided services to diverse client populations, available for their respective students to select for their field placement assignments.

Question 5. What teaching methods/strategies are utilized in these classes?

Analysis of the transcripts showed that one general theme emerged in the interviews of the study participants in response to this question. Each participant reported that classes in their respective programs were generally taught utilizing various approaches. These approaches were reported to include varied combinations of the following teaching methods: didactic lectures, power point presentations, readings, small group/ class discussions, role plays, films, experiential exercises, written assignments and

guest speakers. Each participant also reported that the general aim of utilizing various teaching methods was to teach students the knowledge, awareness and skills necessary to provide culturally competent social work practice.

Question 6. What courses in your curriculum can be identified where students learn how provide culturally competent practice?

In response to this question, the twelve study participants identified 75 courses in their respective programs. These study participants in turn, submitted 75 course syllabi in response to Question 7, which read: Can you provide a copy of the syllabus for each course?

Alternate Cultural Competence Practice Models

The analysis of the interview transcripts revealed that a study participant identified one alternate cultural competence model of practice that was utilized in their specific program. This participant stated, " We use the NASW definition [of cultural competence] but we really take a perspective that is really focused on a constructionist model which really looks at the fact that if you are looking at cultural competence you are looking at the intersectionality of all the identities or the clients or client system that you are working with [as a social worker]"(Personal statement from study participant #2, May 12, 2010). This participant shared that the following phrase is included in the mission statement of their MSW program, "Educating transformative culturally competent social workers" (Personal statement from study participant #2, May 12, 2010). This participant also stated that, " Graduates from this program are expected to demonstrate a commitment to cultural competence as well as multidimensional, contextual, and

transformative social work practice and social responsibility" (Personal statement from study participant #2, May 12, 2010).

Analysis of Syllabus Content

The collected course syllabi are considered to be the secondary study sample and data set in this study. These course syllabi were categorized as follows: Diversity/Oppression (n = 11); Policy (n=4); Foundation Research (n= 3); Advanced Research (n = 3); Human Behavior in the Social Environment (HSBE) (n=6); Foundation Practice (n= 7); Advanced Practice (n=5); Foundation Practicum (n=3); Advanced Practicum (n =1) and Advanced Practice Electives (n =32).

Each syllabus collected in the study sample was analyzed utilizing the following five concepts of Cultural Competence Practice (CCP) model (Lum, 2007; Fong, 2001) for content and categorization: 1. Cultural Awareness (C.A.); 2. Cultural Values (C.V.); 3. Knowledge Acquisition (K.A.); 4. Skill Development (S.D.), and 5. Inductive Learning (I.L.). Any additional themes that could not be categorized under these concepts were also identified.

The following results were produced from the content analysis of each of the 75 syllabi utilizing the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) and are reported by different types of course syllabi. The following results also include content about curriculum content garnered from analysis of the transcripts of the interviews conducted with the Associate Deans/MSW Program Directors in the study sample.

Diversity/ Oppression Syllabi

Eleven of the twelve associate deans/directors in the study sample identified having a Diversity/ Oppression course in their respective graduate social work program as a central source where their enrolled students learn about culturally competent social work practice. The study participants from the following programs: B, C, D, E, F, G, H, I, J, K and L, submitted their respective Diversity/Oppression courses syllabi for analysis. The Diversity/Oppression syllabi that were collected represented 15% of the 75 syllabi in the study sample. Ten out of eleven study participants reported that their respective Diversity/Oppression course was required of students in the foundation year. One interviewee reported that the Diversity/Oppression course in their respective program was required of students in the advanced year of the M.S.W. program. The topics that were found through analysis of the Diversity/Oppression course syllabi are shown in Table 2 in Appendix F. This table also shows the concept (s) that each topic appeared to reflect upon analysis through the lens of the Cultural Competent Practice (CCP) model (Lum, 2011, 2007; Fong, 2001).

Analysis of the Diversity/Oppression course syllabi showed that the concept Cultural Awareness was reflected by the following topics in the syllabi: *Self-Awareness* and *Individual and Social Change Action Plans.* This determination was made based on the meaning for this concept that was provided in Chapter 1. As previously stated, Cultural Awareness refers to the cultural self-awareness of the social worker and the cultural other awareness of the client.

Analysis of the Diversity/Oppression syllabi showed that the concept of Cultural Values was reflected by the following topics: *Asians/ Asian-Americans, American Indians/Native Americans, Appalachians, Arab Americans, Gays/Lesbians/ Transgendered/Transsexuals, Jews/Jewish Americans, Spirituality*, *Women*, *White Europeans/Ethnic Groups*. This determination was made based upon examining the following meaning of this concept provided in Chapter1: Cultural Values refers to values that are typically held by members of different cultural groups. The analysis of the Diversity/Oppression syllabi revealed that in the aforementioned topics an emphasis was placed on to examining culture, traditions and values.

The following definition served as the basis for the analysis of the Diversity/Oppression syllabi for the reflection of the concept of Knowledge Acquisition: Knowledge refers to developing a foundation of information, facts, theories, and principles on culturally diverse social work that includes the following areas: demographic trends, critical thinking, history of oppression, gender knowledge, identify development theory, ethnicity, culture, minority status and social class (Lum, 2011, 2007). The analysis revealed that this concept was reflected by some of the following topics: *Ableism/Disability, Age/Ageism, Oppression and Discrimination*, *Classism*, *Racism*, *Heterosexism*, *Anti-Semitism*, *Social Justice Theory*, *Family Formation and Development*, *Cultural Identity, Theories of Social & Distributive Justice*, *Bronfenbrenner's Ecological Model*, *Immigration/Immigrants* and *Social Theory*.

It should be noted that while the topic of *Immigration/Immigrants* was found in the Diversity/Oppression syllabi, no mention or reference to the related topic of *Refugees* was found.

The following definition served as the basis to analyze the content of Diversity/Oppression course syllabi for reflection of the concept of Skills Development: Skills refer to the practical tools that are utilized for work with clients that have been drawn from the knowledge of working with people in general and particularly with culturally and ethnically diverse clients (Lum & Lu, 2003). The analysis revealed that the following topics reflected this concept: *Activism, Advocacy and Alliance Building, Eco Mapping, Ethnographic Perspectives and Techniques, and Working for Justice.*

The following definition served as the basis for analyzing the Diversity/Oppression course syllabi for the reflection of the concept of Inductive Learning: Inductive learning refers to teaching social work students and social workers ways to continue developing new skills and insights relating to culturally competent social work practice with multicultural clients (Lum, 2007). In this instance, the various teaching methods utilized in each course were closely examined for alignment with the afore-mentioned conceptual definition. The analysis revealed the following topics were reflective of the concept of Inductive Learning: *Culturally Sensitive Social Work Practice* and *Personal and Professional Plan for Anti-Oppression Work*.

The teaching methods that were utilized in the Diversity/Oppression courses in the study sample were as follows: class discussion; cooperative learning; culture/social group immersion; exams; experiential exercises; ethnographic interviewing; films; guest speakers; journals; lectures; quizzes; personal cultural assessment; readings; reflective writing; role plays; service learning; student presentations; and written assignments. Traditional teaching methods (e.g. lectures, guest speakers, class discussion, readings, written assignments) were the most frequently utilized teaching strategies found among

these courses. Six out of the eleven Diversity/Oppression courses in the sample utilized journals/reflective writings and four out of eleven utilized personal cultural assessment assignments as teaching strategies. Analysis of these various teaching methodologies utilizing the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) reflected a presence of each of the derived concepts in varying frequencies in each course.

One unique teaching strategy that was utilized in one of these courses was based on a culture/social group immersion experience assignment (Appendix G). In this assignment students were required to work in task groups of 5 to 6 members and study a population that differs from the members of the group. The group had to be relatively unfamiliar to the students and has been historically oppressed. For this assignment, students were required to do the following related to their selected population: 1. Conduct a review of the literature; 2. Interview at least one community expert/cultural informant who can give expert information about the selected group; 3. Attend a community event related to the experience of the selected group; 4. Discuss findings and experiences among the group, and 5. Deliver a class presentation that educates classroom colleagues about the selected group. For the group presentation, students were required to address all of the following areas: a. National, state and local demographic and descriptive information; b. A historical picture of the selected population; c. A description of values, beliefs, traditions, and cultural practices; d. Cultural help seeking patterns and behaviors; e. Implications for culturally competent practice, and f. Intersectionality-identities intersecting in the selected group. The students were also required to write a paper describing and analyzing their experiences. Analysis of this assignment revealed that

students were exposed to each concept of the Cultural Competent Practice (CCP) model (Lum, 2011, 2007; Fong, 2001).

Being more specific, one component of this assignment required students to write individual self-refection papers assessing their learning. In this component of the assignment students were expected to discuss any preconceived notions or prejudices they may have had working with a group previously unfamiliar to them. A review of the previously mentioned meaning for the concept of Cultural Awareness clearly shows that this concept was reflected by this component of the assignment.

As mentioned, in part 5 of this assignment, students were required to give oral presentations about their immersion experiences. According to the assignment guidelines, students were to include descriptions of the values, beliefs, traditions and cultural practices of the group with whom they had their experiences. A review of the afore-mentioned definition of the concept of Cultural Values clearly reveals this assignment component clearly reflected this concept. In this assignment component, the guidelines also called for student presentations to provide national, state, and local demographic and descriptive information, as well as a historical picture of the about the specific populations with whom they worked. A review of the previously discussed meaning of the concept of Knowledge Acquisition reflects that this component of the assignment also reflected this concept.

Another teaching strategy that was utilized in this course was an Ethnographic Interviewing assignment (Appendix H). This assignment was also a component of the aforementioned group assignment (Step 2). In this specific assignment, students were

required to conduct an interview with a person who possessed some identities that were different than the student's. Students were then required to prepare an analysis and ethnographic summary of the gathered information as well as a self-reflection assessing their strengths and the steps needed to increase their proficiency in ethnographic interviewing. The analysis utilizing the previously discussed definitions for the concepts of Skills Development and Inductive Learning clearly indicated that both these concepts were reflected by this assignment component.

Human Behavior in the Social Environment (HBSE) Syllabi

Through the process of interviewing the Associate Deans/MSW Program directors in the study sample, three out of the twelve interviewees identified Human Behavior in the Social Environment (HBSE) courses in their respective programs as being utilized to teach students culturally competent practice. The Associate Deans/Directors of graduate social work programs A, B, and K submitted HBSE course syllabi for examination. The analysis of the syllabi utilizing the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) showed that the derived concepts from this model were reflected in the course content in varying frequencies. The content from the HBSE course syllabi and the concepts that were reflected through the analysis of each course topic are listed on Table 3 in Appendix I.

The following meaning of the concept of Cultural Awareness served as the basis for the analysis of the HBSE course syllabi: Cultural awareness refers to the cultural self awareness of the social worker and the cultural other awareness of the client. Based on

that meaning, the contextual analysis did not show that any topics in the HBSE syllabi reflected the concept of Cultural Awareness.

The following meaning of the concept of Cultural Values served as the basis by which the topics in the HBSE syllabi were analyzed: Cultural Values refers to values that are typically held by members of different cultural groups. The analysis revealed that following topic appeared to reflect the concept of Cultural Values: *Spirituality*.

The following meaning of the concept of Knowledge Acquisition served as basis by which topics in the HBSE syllabi were analyzed for the reflection of this concept: Knowledge Acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work that includes the following areas: demographic trends, critical thinking, history of oppression, gender knowledge, identity development theory, social constructionist theory, cultural competent practice theory, social science theory, ethnicity, culture, minority status and social class (Lum, 2011, 2007). The following topics appeared to reflect the concept of Knowledge Acquisition: *Racism*, *Sexism*, *Classism*, *Power and Privilege*, *Aging/Agesim, Heterosexism, Bio-psychosocial Theory*; *Cross-Cultural Approach*, *Globalization, Systems Theory*, *Social Development Theory*, *Ethical Principles and the Ecological Perspective,* and *Individual & Family Development: Biological, Environmental and Cultural Foundations*.

The following meaning of the concept of Skills Development served as the basis by which the topics in the HBSE syllabi were analyzed for the reflection of this concept: Skills refer to the practical tools that are utilized for working with clients that have been drawn from the knowledge of working with people in general and particularly with

culturally and ethnically diverse clients (Lum & Lu, 2003). The analysis revealed that the concept of Skills Development following appeared to be reflected by the following topics in the syllabi: *Ecomaps* and *Genograms*.

The content analysis of the HBSE syllabi in the study sample did not show that the concept of Inductive Learning was directly reflected by any of the topics. This being said the analysis did show that this concept was reflected through the experiential teaching methods that were utilized in these courses.

While all of the HBSE courses in this study sample utilized traditional teaching methods (e.g. lectures, class discussion, written assignments) each of the courses also utilized experiential methods to teach content. For example, several of the HBSE courses in this study sample contained assignments in which students were required to write self assessments reflecting on their bio-physical, psychological, emotional and social cultural development. The analysis of these specific experiential assignments through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) indicated that the concept of Cultural Awareness was reflected. The following definition served as the basis for this determination: Cultural Awareness refers to the cultural self-awareness of the social worker and the cultural other awareness of the client.

Another experiential method was contained in an assignment in one of the HBSE course syllabi in the study sample. In this particular assignment students were required to prepare a 20 minute group presentation on one of the seven developmental stages as were identified in the required text for class, Berk (2009), *Development Through the Lifespan*. According to the course syllabus (Appendix), the goals of this group presentation were

[to] move beyond the information in the class text by: 1) illustrating examples of cross-cultural differences in how the developmental stage is experienced, and 2) understanding how a particular environmental stressor can influence human development at a particular stage. In order to prepare for this assignment, students were required to interview individuals of different cultures than themselves. Analysis of this assignment through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) showed that the concept of Inductive Learning was reflected. This determination was made based on the following meaning for this concept: "From an inductive learning perspective, the social worker begins by ascertaining the background and problems of the multicultural client. Utilizing careful inquiry and investigation, the social worker learns about the unique issues confronting the client" (Lum, 2007, p. 227).

The content analysis of this particular assignment also indicated that the concept of Skills Development was also reflected. The following definition served as the basis for this determination: Skill development is process oriented and refers to the formulation of a set of behaviors for a social worker to utilize in helping clients. Further evidence for this conclusion were the following generalist level competencies related to skill postulated by Lum (2011, 2007):

Generalist level:

- Knowledge how to obtain client background
- Problem identification
- Assessment of stressors or strengths
- Assessment of all client dimensions (p.126)

Policy Syllabi

Through the process of interviewing the Associate Deans/MSW Program directors in the study sample, three out of the twelve interviewees identified Policy courses in their respective programs as being utilized to teach students culturally competent practice. Three of the associate deans/directors of graduate social work programs A, B and K submitted course syllabi for examination. The various topics that were found in analyzing the content of the course syllabi are shown in Table 4 in Appendix K.

Analysis revealed that the concept of Knowledge Acquisition appeared to be reflected by the following topics in the Policy syllabi: *Child Welfare Policies*, *Oppression and Discrimination, Social Functions and Theory of Poverty*, and *History of the American Social Welfare System*. This determination was made based on the following definition for the concept of Knowledge Acquisition. Knowledge acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work that includes the following areas: demographic trends; critical thinking; history of oppression; gender knowledge; values, identity development theory; social constructionist theory; cultural competent practice theory; social science theory; ethnicity; culture; minority status and social class (Lum, 2011, 2007).

The analysis showed that the concept of Skills Development was reflected by the following topics: *Critical Thinking* and *Advocacy*. This determination was based on the following definition for the concept of Skills Development: Skills refer to the practical tools that are utilized for working with clients that have been drawn from the knowledge

of working with people in general and particularly with culturally and ethically diverse clients (Lum & Lu, 2003). The analysis did not show that any of the topics that were garnered from the Policy syllabi reflected the concepts of Cultural Awareness, Cultural Values or Inductive Learning from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001).

The following teaching methods were utilized in each of the Policy courses in the study sample: discussions; lectures; readings; small groups and writing. Analysis of these methodologies revealed that aspects of the concepts of Knowledge Acquisition and Skills Development were primarily reflected based on the previously discussed definitions for both concepts. The concepts of Cultural Awareness, Cultural Values and Inductive Learning were not revealed in the analysis of the teaching modalities however.

Research Syllabi

Three out of the twelve interviewees in the study sample identified specific research courses in their respective programs as being utilized to teach students culturally competent practice. The Associate Deans/Directors from graduate social work programs A, B, and K in the study sample, submitted syllabi for examination. The interviewees from programs A and B submitted the course syllabi from the foundation research course in their respective program. The interviewee from program K submitted a syllabus from a foundation and advanced research course for analysis. The topics that were found in the analysis of the collected course syllabi are illustrated in Table 5 in Appendix L.

The analysis of the foundation and advanced research course syllabi through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001)

showed that the concept of Knowledge Acquisition was reflected the most. The concepts of Skills Development and Inductive Learning were also reflected in the analysis but to a lesser extent. The concepts of Cultural Values and Cultural Awareness were not reflected in the analysis of these course syllabi.

Analysis showed that the concept of Knowledge Acquisition appeared to be reflected by the topics: *Diversity and Populations at Risk Ethnography Grounded Theory*; *Factors of Race, Ethnicity Culture and Gender, Narrative Theory*, *Research Approaches and Design*; *Theories & Theory Construction* and *Why Research Is Important*. The following definition of the concept of Knowledge Acquisition served as the basis for this conclusion: Knowledge acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work that includes the following areas: demographic trends; critical thinking; history of oppression; gender knowledge; values, identity development theory; social constructionist theory; cultural competent practice theory; social science theory; ethnicity; culture; minority status and social class (Lum, 2011, 2007).

Analysis showed that the concept of Skills Development was reflected by the following topics: *Critical Thinking and Analysis* and *Utilizing Research Results*. The following definition for this concept served as the basis for this decision: Skill development is process oriented and refers to the formulation of a set of behaviors for a social worker to utilize in helping clients. Skills refer to the practical tools that are utilized for working with clients that have been drawn from the knowledge of working with people in general and particularly with culturally and ethically diverse clients (Lum & Lu, 2003.

The concept of Inductive Learning appeared to be reflected by the following topic: *Gathering, Analyzing and Appraising Expertise from Practitioners, Professionals, Key Stake Holders & Consumers*. This conclusion was made based on the following definition for this concept: Lum (2007) posits, "from an inductive learning perspective, the social worker begins by ascertaining the background and problems of the multicultural client. Utilizing careful inquiry and investigation, the social worker learns about the unique issues confronting the client" (p.227). Inductive learning also is "a lifelong process of continuous discovery about the changing nature of multicultural individual, family, and community dynamics" (Lum, 2007, p. 227). The analysis also indicated that the concept of Skills Acquisition was also reflected by the aforementioned topic. This conclusion was reached based on the previously discussed definition for the concept of Skills Acquisition.

The teaching methods that were utilized in the Research courses in the study sample included the following: lectures, class discussion, small group discussion and written assignments. Analysis of these methods revealed that each of the concepts from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) appeared to be reflected in varying degrees. One instance revealed in the analysis of a written assignment that was contained in one of the research course syllabi in the study sample. In this specific assignment, students were required to critically analyze qualitative and quantitative research articles in regards to clients' race, ethnicity and cultural values. The context analysis revealed that this assignment reflected the following concepts: Cultural Values, Knowledge Acquisition and Skills Development. This conclusion was reached based on the previously discussed meanings for Knowledge Acquisition and Skills

Development and the following definition for Cultural Values: Cultural values refer to values that are typically held by members of different cultural groups.

A second instance was revealed in the analysis of a written assignment that was garnered from another research course syllabus in the study sample. In this particular assignment students were required to complete a program evaluation related to their practicum placement. As a component of this evaluation, students were required to critically examine the agency for the existence of culturally competent practice. Analysis revealed that this assignment primarily reflected the concept of Skills Acquisition based on the previously discussed definition of this concept. The following advanced level competencies related to skills postulated by Lum (2011, 2007) further supported the assertion regarding reflection of the concept of Skills Acquisition.

> Advanced level
>
> - Design of social service programs in ethnic communities
> - Understanding that services must be accessible
> - Understanding that services must be pragmatic and positive (p.126)

Foundation and Advanced Practice Syllabi

Through the process of interviewing the Associate Deans/MSW Program directors in the study sample, four out of the twelve interviewees identified specific foundation and advances practice courses in their respective programs as being utilized to teach students culturally competent practice. The associate deans/directors from graduate social work programs A, B, D, G and K submitted foundation and advanced practice course syllabi for review. The topics that were found in analyzing these syllabi are illustrated in Table 6 in Appendix M. The analysis of the foundation and advanced practice course syllabi revealed that each of the concepts from the Cultural Competence

Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) was reflected in varying frequency.

The analysis of the topics that were garnered from the foundation and advanced practice course syllabi did not indicate that the concept of Cultural Awareness was reflected. The analysis, however, did indicate that the concept of Cultural Values was reflected by the following topics *Religion & Spirituality, Spirituality & Spiritual Values,* and *Values and Multicultural Sensitivity.* This conclusion was made based on the following definition for the concept of Cultural Values: Cultural values refer to values that are typically held by members of different cultural groups.

The analysis revealed that the concept of Knowledge Acquisition was reflected by the following topics: *Aging*, *Immigration*; *Physical Illness and Disabilities*, *Poverty*, *Religion & Spirituality*, *Spirituality & Spiritual Values*, *Alcohol and Drug Abuse*, *Client Groups* and *Societal Violence*. This conclusion was made based on the following definition for the concept of Knowledge Acquisition: Knowledge acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work that includes the following areas: demographic trends; critical thinking; history of oppression; gender knowledge; values, identity development theory; social constructionist theory; cultural competent practice theory; social science theory; ethnicity; culture; minority status and social class (Lum, 2011, 2007).

The analysis of the foundation and advanced practice syllabi indicated that the following course topics reflected the concept of Skills Development: *Motivational Interviewing*, *Crisis Assessment*, *Termination*, and *Implementing a Practice Plan*. This

conclusion was made based on the following definition for this concept: Skill development is process oriented and refers to the formulation of a set of behaviors for a social worker to utilize in helping clients. Skills refer to the practical tools that are utilized for working with clients that have been drawn from the knowledge of working with people in general and particularly with culturally and ethically diverse clients (Lum & Lu, 2003).

The analysis of the foundation and advanced practice syllabi indicated that the concept of Inductive Learning was not directly reflected by any of the topics that were garnered from the foundation and advanced practice syllabi. On the other hand, the analysis of teaching methods utilized in each course did indicate that this concept was reflected. The following definition for the concept of Inductive Learning served as the basis for this conclusion: Lum (2007) posits, "from an inductive learning perspective, the social worker begins by ascertaining the background and problems of the multicultural client. Utilizing careful inquiry and investigation, the social worker learns about the unique issues confronting the client" (p.227). In this specific instance the foundation and advanced practice course syllabi were examined for the inclusion of experiential teaching methods that involved client engagement. The analysis revealed that the students' field practicum was the prime example of an experiential teaching method that involved client engagement. The analysis of the foundation and advanced practice syllabi revealed that the majority of the lessons and assignments required students to utilize and apply the experiences garnered from their internships.

One instance was found in a written practice assignment in a practice syllabus provided by program K. In this assignment students were required analyze a selected

piece of their work with a client. In discussing the vignette in their process recording students were expected to address several questions including the following:

a. Write a clinical hypothesis or formulation that derives from, or anyway relates to, you're thinking about this incident. Consider in making this formulation: your client's strengths as well as difficulties, ecological, cultural, and developmental factors, social justice and ethical issues. (Program K Social Work Practice Syllabi, 2010)

It is notable that the analysis of the foundation and advanced practice course syllabi showed that several of the topics appeared to reflect a combination of the concepts derived from Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001). For instance, the analysis of the following topics: *Religion & Spirituality, Spirituality & Spiritual Values, Strengths & Empowerment,* and *Values& Multicultural Sensitivity* indicated aspects of the concepts of Cultural Values as well as Knowledge Acquisition. This conclusion was made based on the previously mentioned definitions of these concepts. The various course content from the foundation and advanced practice syllabi in which multiple aspects of the concepts derived from the Cultural Competence Practice (CCP) model were reflected are also shown on Table 6 in Appendix M.

It should also be noted that the analysis of the foundation and advanced practice course syllabi showed that the following topics, *Psychodynamic Theory* and *Grant Writing* did not reflect any of the concepts derived from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001). This conclusion was made based on the previously mentioned definitions of these concepts. This result is also illustrated on Table 6 in Appendix M.

Analysis of the foundation and advanced practice course syllabi revealed the utilization of a variety of traditional and experiential teaching methodologies. These teaching methodologies included the following: (a) Case analysis, (b) Discussion, (c) Ethnographic Interviews, (d) Field practicum, (e) Genograms, (f) Group Exercises, (g) Lecture, (h) Movies, (i) Neighborhood assessment, (j) Process Recordings,(k) Quizzes, (l) Role Plays, (m) Small Group Exercise, (n) Supervision,(o) Videos and, (p) Writing. Analysis of these teaching methods reflected the integration of the five concepts from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) in varying frequency per course.

One instance was found in a written assignment in the foundation practice syllabi provided by program K. Here students were required to write a self-reflective paper on "Clinician Gestalt" in which they were to reflect on various aspects of themselves and their environment (e.g. ethnic/racial, cultural heritage, gender, class, sexual orientation, family, life experiences) that coalesced into their professional selves. The analysis utilizing the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) indicated that the concept of Cultural Awareness was reflected by this assignment. This conclusion was based on the following definition for this concept: Cultural awareness refers to the cultural self-awareness of the social worker and the cultural other awareness of the client. This conclusion was also based upon the following competencies related to cultural awareness on the generalist level posited by Lum (2011, 2007).

Generalist Level

- Awareness of own life experiences related to culture
- Contact with other cultures and ethnicities

- Awareness of positive and negative experiences with other cultures and ethnicities
- Awareness of own racism, prejudice, and discrimination (p.126)

Another example was found in a second assignment that was contained in the same foundation practice syllabus. Here students were required to conduct an eco scan of a client and write a paper discussing their findings. This assignment required students to gather and assess relevant data about the environment and systems in which their clients resided as well as conduct bio-psychosocial and cultural assessments. Students were also required to include theoretical conceptualization of their clients based on the theories discussed in the class throughout the semester. The analysis of this specific assignment utilizing the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) indicated that the concepts of Cultural Values, Skills Development and Inductive Learning were reflected. This determination was made based on the previously discussed definitions for these three concepts.

Advanced Practice Elective Syllabi

Through the process of interviewing the Associate Deans/MSW Program directors in the study sample, four out of the twelve interviewees identified specific advanced practice elective courses in their respective programs as being utilized to teach students culturally competent practice. The Associate Deans/Directors from graduate social work programs A, B, D, and K submitted syllabi from their respective advanced practice elective courses for examination. The various topics that were found in these syllabi through analysis are illustrated in Table 7 in Appendix N. The analysis of the advanced practice elective course syllabi showed that the five concepts from the Cultural

Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) were reflected with varying frequency.

Analysis of the advanced practice elective course syllabi through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) indicated that the concept of Cultural Awareness was not reflected by any of the topics garnered from these syllabi. This conclusion was rendered based on the following definition: Cultural awareness refers to the cultural self-awareness of the social worker and the cultural other awareness of the client (Lum, 2011, 2007). According to the analysis none of the topics appeared to incorporate a focus on the cultural self-awareness of the social worker that is central for this concept to be reflected.

The analysis of the advanced practice elective course syllabi revealed that the concept of Cultural Values was reflected in the following course content: *Assessing Strengths, Resilience & Coping, Military Culture, Military Cultural Competence and Cultural Sensitivity, Multidimensional and Competency Based Assessment of Diverse & Vulnerable Populations*, *Religion & Spirituality* and *Religion & Spirituality in LGBT Community*. This conclusion was rendered based on the following definition for the concept of Cultural Values: Cultural values refer to values that are typically held by members of different cultural groups.

The concept of Knowledge Acquisition was reflected in the following course content: *Adolescents*, *Alcoholism & Substance Abuse*, *Anxiety Disorders & Populations at Risk*, *Change Process in Human Service Organizations*, *Cognitive Disorders*, *Family Systems Theoretical Framework, Group Treatment*, *Community Based Participatory*

Research, *Demographics of Aging*, *Leadership Ethics*, *Mood Disorders& Populations At Risk*, *Social Work Management***,** *Special Populations Serving In The Military (Women, Single Parents, Gays and Lesbians, Immigrants)*, *Transformational Model of Leadership*, *Transgender Identity Formation*, and *Women's Relational Theories*. The following definition for this concept served as the basis for this conclusion: Knowledge acquisition refers to developing a foundation of information, facts, theories and principles on culturally diverse social work that includes the following areas: demographic trends; critical thinking; history of oppression; gender knowledge; values, identity development theory; social constructionist theory; cultural competent practice theory; social science theory; ethnicity; culture; minority status and social class (Lum, 2011, 2007).

The analysis of the advanced practice elective syllabi indicated that the concept of Skills Development was reflected by the following course content: *Assessment for Child Abuse; Assessment & Elders*; *Engagement& Intervention*; *Community Engagement &Practice Strategies*; *Engaging the Family*; *Multidimensional Assessment of Family and Children*, and *School Based Practices For Family Intervention*. This conclusion was made based on the following definition for this concept: Skill development is process oriented and refers to the formulation of a set of behaviors for a social worker to utilize in helping clients. Skills refer to the practical tools that are utilized for working with clients that have been drawn from the knowledge of working with people in general and particularly with culturally and ethically diverse clients (Lum & Lu, 2003).

The analysis utilizing the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) did not indicate that the concept of Inductive Learning was directly reflected by any of the topics garnered from the advanced practice elective

syllabi. The following definition for this concept served as the basis for this conclusion: Lum (2007) posits, "from an inductive learning perspective, the social worker begins by ascertaining the background and problems of the multicultural client. Utilizing careful inquiry and investigation, the social worker learns about the unique issues confronting the client" (p.227). In addition the analysis utilizing the Cultural Competence Practice (CCP) model (Lum, 2011 2007; Fong, 2001) did not indicate that any of the concepts derived from the model were reflected by the following topic *Somatoform, Factitious, and Sleep Disorders.*

Analysis of the Advanced Practice Elective course syllabi in this study revealed that some of the course content reflected aspects of more than one of the five concepts derived from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001). For example analysis of the following topic, *Multidimensional and Competency Based Assessment of Diverse & Vulnerable Populations* indicated that the following three concepts from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) were reflected: Cultural Values, Knowledge Acquisition, and Skills Development. The analysis of the topic, *Military Culture, Military Cultural Competence and Cultural Sensitivity*, indicated that the following two concepts were reflected: Cultural Values and Knowledge Acquisition. The course topics derived from the Advanced Practice Elective syllabi that reflected multiple concepts are also indicated on Table 7 in Appendix N.

Analysis of the teaching methods revealed the utilization of a variety of traditional and experiential strategies that reflected the integration of the concepts from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) in varying frequencies per course. The following teaching methods were found in these syllabi:

lectures, small group discussion, films, experiential exercises, role-play, readings, writing, guest lectures, and case presentation.

One such example was a course assignment contained within an advanced practice elective course provided by program K. In this assignment students were required to write a scholarly research paper focused on social justice and assessment issues related to a specific mental health disorder. In this paper students were required to include a specification of a specific mental health disorder of their area of interest as well as identify a specific mental health disparity within a cultural group(s). In regards to the selected problem, students were required to include a description of the cultural context of their selected population. For this component of the assignment students were instructed to respond to the following question: "How does the groups' worldview influence their explanation of the problem, its causes and solutions". In regards to the mental health disparities related to their selected topic and population' students were required to describe how cultural, social, political, and diversity factors; environmental conditions; and social stigma impact assessment and prevalence in their selected population. To meet these aforementioned requirements, this assignment also instructed students to incorporate client differentials garnered from case material from their respective field practicum. The analysis through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001 indicated that this assignment reflected the following concepts: Cultural Values; Knowledge Acquisition, Skills Development. and Inductive Learning. This conclusion was rendered based on the previously mentioned definitions for each of these concepts.

The analysis of the *Advanced Social Methods with Children and Families* course revealed another example. This written assignment required students to develop an "Intervention Toolbox" for culturally congruent practice with families and children. Here students were required to select a diverse population and problem area and develop an intervention toolbox to guide practice. Content analysis revealed that the concepts of Cultural Values, Knowledge Acquisition, Skills Development, and Inductive Learning reflected in this assignment. This conclusion was determined based on the definitions for each of the identified concepts that were previously discussed.

The *Transformational Leadership in Human Services* course also contained an assignment in which the four of the five concepts from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) were reflected. In this written assignment, students were required to create a non-profit human services agency. A component of this assignment required students to describe how the agency would achieve inclusion and diversity. The context analysis revealed that the following concepts were reflected in this assignment: Cultural Values, Knowledge Acquisition, Skills Development and Inductive Learning. This conclusion was rendered on the basis of the previously discussed definitions for each of these concepts.

Field Education

During the process of interviewing the Associate Deans/MSW Program directors in the study sample, the following question was posed to each interviewee: As field education is the "signature pedagogy" in social work, how is the provision of culturally competent social work practice integrated in your program's field education? The analyses of the interview transcripts reflect that each of the twelve interviewees in the

study sample provided responses to this question. Analysis of these responses showed there were some reported procedures that were commonly practiced by the field placement offices in each of the twelve programs. The analysis also showed that some of reported field placement office procedures were unique to specific programs in the study sample.

Each of interviewees in the study sample reported that the directors of their respective field placement offices sought to secure a variety of agencies that represent diverse populations for students to select from for their field placements. Along this line, one interviewee reported on a procedure that was unique to their graduate program of social work. In this specific program, students were offered the option to secure field placements in agencies located in a large metropolitan city in another state. This interviewee explained that their field placement office developed this option due to the programs' location in an area where the population was racially and socially homogenous. Another interviewee in the study reported on a similar procedure that was followed by the field placement office in their graduate social work program. This interviewee explained that their program was located in a suburban region of a state where the population was racially and socially homogenous. This interviewee reported that in this specific instance their field placement office provided students with the option to secure field placements in agencies that were located within a neighboring metropolitan city within the state. This interviewee explained that the field placement office incorporated this procedure so that their students could be presented with additional opportunities to gain experience working with underserved populations.

It must be noted that each interviewee in the study sample acknowledged that having field placements in agencies that represent diverse and/or underserved populations didn't guarantee that students were taught how to provide culturally competent practice. This being said, during the interviews each study participant provided similar responses about how this issue was addressed by their respective field placement offices. Broadly speaking, the interviewees' shared that this issue was addressed by requiring their students to include culturally competent practice focused language in their learning contracts. Each interviewee reported that their respective field placement offices required that their students learning contracts include at least one learning goal and objective that was specifically focused on the development of an aspect of their culturally competent practice in their assigned agency. In addition each interviewee reported that their respective field placement offices also required that an assessment of their students' culturally competent practice abilities are incorporated into their field placement evaluations.

This being said, interviews with the 12 study participants provided information about some of the different methods that were utilized by their respective field placement offices to evaluate students. For example one interviewee described a written assignment that was required of students on a weekly basis in their practicum class. In this assignment students were required to write their reflections on the past week in their field placements. This interviewee's description corresponded with the assignment entitled, "Living Experience Scenarios" that was contained in the corresponding foundation practice course syllabi that was submitted for analysis. According to the syllabus and the interviewee's description, in this assignment students were required to reflect on their

experience with diverse clients and their acquisition of knowledge, skills, values and their ability to provide culturally competent practice.

The twelve study participants also provided similar responses about their respective field placement offices' approach to the training of field instructors on culturally competent social work practice. Each interviewee reported that their respective field placement office offered a series of integrative seminars each academic year for field instructors to attend. Each respondent also shared that one seminar on cultural competent practice was a component of the didactic training provided during the series of seminars. Additionally, each respondent disclosed that is was standard procedure for their respective field placement offices to mandate their new field instructors to attend these seminars and require optional attendance by returning field instructors. Each interviewee readily acknowledged that a consequence of this procedure was that their respective field placement offices experienced indeterminate variability in the levels of cultural competent practice in their new and returning field instructors.

Along these same lines, during the interviews none of the respondents reported on any outcome measures their respective field placement offices utilize to assess the effectiveness of the didactic training provided to the field instructors. Additionally, none of the respondents talked about policies that their respective field placement offices had in place regarding the level of cultural competence their field instructors were expected to possess.

Due to the study design, no attempt was made to secure a sampling of the field placement assignments/descriptions where students from the 12 graduate social work

programs in this study were placed. As result an analysis of the field placement assignments utilized by the graduate social work programs in the study sample through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) was not conducted.

Non Course Related Strategies

Each of the study participants were asked to respond to the following question: What non-course related methods/strategies/activities such as student organizations, events, and community service projects are available in your program where students can learn how to provide culturally competent practice? Following is a list of strategies/activities that were identified by the respondents:

a) Annual statewide Latino conference
b) Film series
c) Community Service Projects
d) Community Volunteer Projects
e) Convocation on Diversity For Incoming Students,
f) Diversity Component in New Student Orientation
g) Diversity Dialog Series
h) Diversity Events i.e. MLK Holiday; Caesar Chevez March; Diversity week
i) Faculty and student Diversity Committee
j) Graduate certificate program In Multicultural Education & Critical Cultural Competence
k) Immersion service learning trips
l) Professional development hours
m) School coffee shop staffed by persons with disabilities & students volunteer job coaches
n) Service learning
o) Sensitivity training for faculty to LGBT students
p) Student exchange program with the University of Puerto Rico
q) Speakers
r) Student Organizations

An analysis of these strategies through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) could not be conducted due to the interview participants' inability to provide written descriptions of each of the afore-mentioned strategies.

When presented with the aforementioned question about non-course related strategies/activities, each study participant identified the following two activities/strategies as having been offered at their respective programs: a.) Student organizations and b.)University sponsored diversity events. Each respondent reported that the student organizations in existence at their respective programs were formed based upon student interest. The following student organizations were identified by each of the study participants: Alliance of Black Social Work Students (ABSW); Alliance of Hispanic Social Work Students; LGBQT Social Work Alliance, Jewish Social Work Students Association. Each respondent also reported that student participation in these organizations was voluntary and that each program was supported by the administration of each school respectively.

Through interviews with each of the study participants, school specific non-course related activities were identified as being utilized to teach students culturally competent social work practice. One interviewee, for example, spoke about a Latino Social Work conference that is sponsored by their respective graduate school of social work on an annual basis. This interviewee described how this conference attracts social work professionals from across the state and provides graduate social work students with an opportunity to volunteer and attend some of the sponsored workshops.

Another interviewee talked about a coffee shop that is located in the lobby of their graduate school of social work. This respondent reported that the coffee shop received partial funding from the school of social work and opened daily for members of the university and surrounding community. The interviewee also shared that the coffee shop by staffed persons with disabilities and graduate social work students volunteer to serve as job coaches to the employees.

Another study participant provided details about a Diversity Dialog Series that is sponsored by their graduate school of social work on an annual basis. This respondent described how for this event members of the school's faculty are invited to lead a series of discussions on topics of interest involving diversity. Members of the school's faculty and student body are also invited to be active participants in these discussions. Analysis of this particular program through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) was not conducted, as the interviewee did not provide details about the specific content that was presented and discussed at any of the programs that constituted this Diversity Dialog Series.

Each study participant also spoke about specific university sponsored events that provided opportunities for their enrolled students to learn about culturally competent social work practice. The interviewees reported the following university sponsored events: Dr. Martin Luther King Jr. Holiday Celebration, Caesar Chevez March, Diversity Week, and LGBT Pride Week. Analysis of the aforementioned non-course related activities/strategies through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) was not conducted, as the interviewees did not provide the details of the various events.

Outcome Measures

During the interviews, each study participant was asked to respond to the following questions: 1.How does your program assess students' acquisition of practice behaviors? 2. Are specific outcome measures utilized to assess a students' level of cultural competence in your program? 3. Are self-assessments completed by students at the beginning and end of each course? and 4. Are rating scales utilized to determine students' awareness of cultural competence or diversity issues?

In responding to the first of the aforementioned questions, each of the study participants provided relatively similar responses. Each interviewee shared that traditional assessment methods were generally utilized by the various course instructors in each of their respective programs. The respondents identified the following as assessment methods: individual course grades based on students' performance on varied combinations of oral and /or written class assignments, tests and class participation. Each respondent also reported that students' performance in their respective field practicum assignments were assessed through evaluations conducted by field instructors. These performance evaluations were conducted on the basis of mutually agreed learning goals and objectives by students and their respective field instructors.

In the study sample two interviewees reported employing specific outcome measures in their programs. Two other interviewees in the study sample reported that the faculty of their respective programs had approved the exploratory utilization of outcome measures and were in the process of developing measures specific to their programs when interviewed for this study.

One interviewee reported on the utilization of signature projects to assess students' change in their level of cultural competence over the course of their two-year M.S.W. program. Here students were required to complete two signature projects, the first at the completion of their foundation year and the second at the completion of their advanced year. The signature projects were read by the instructors assigned to oversee the projects as well as by other school faculty to assess the students change in their level of cultural competence. This interviewee reported that program alumni were also sent questionnaires two years post graduation to assess their level of cultural competence at that stage of their professional development.

A second interviewee reported on the utilization of a formal pre/post, self-report measure to assess students' change in their level of cultural competence over the course of their graduate social work education. In this particular program students were asked to complete the self-report questionnaires at the start of their first year in the program and again at completion of their second year in the program prior to graduation. The interviewee reported that the institution's Office of Research and Evaluation internally designed the instrument utilized.

Chapter 5 Discussion

The aim of this study was to examine the teaching strategies and methods CSWE accredited graduate social work programs utilized to teach students how to provide culturally competent social work practice. To achieve this aim twelve Associate Deans/ MSW Program Directors of CSWE accredited graduate social work programs were interviewed and the content of their interview transcripts were analyzed. In the interviews, different methodologies that were utilized to teach students about cultural competent social work practice were identified in the following three areas: 1. Courses; 2. Field Education; and 3. Non-course related school and/or university sponsored activities. The identified methodologies in each of the aforementioned areas were analyzed through the lens of the Culturally Competent Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) to determine if the teaching of culturally competent practice was reflected. Through the process of analyzing the interview transcripts and course syllabi one other model for teaching culturally competent social work practice was discovered being utilized by one program in the study sample.

The model was described as being constructionist in which, culturally competent social work practice was taught through gaining the ability to understand the intersectionalities of all the identities of the clients or client systems that are engaged with in social work practice. According to this model, after this understanding is obtained, culturally competent practice is viewed as learning to how to adapt the provision of social work services to meet all the intersectionalities of the clients or client systems. It should be noted that this particular program was described solely offering a foundation cultural

competence curriculum and an advanced cultural competence curriculum to enrolled students. Along this same line, all the courses offered in this program were described as teaching culturally competent social work practice. It is notable that the course syllabi that were submitted and analyzed in this study each reflected teaching culturally competent social work practice in accordance with the Culturally Competent Practice (CCP) model (Lum, 2011, 2007; Fong, 2001).

Courses

The integration of teaching of culturally competent social work practice in required and elective graduate social work courses was one area of focus examined in this study. During the interviews, each Associate Dean/MSW Program Director readily reported that the teaching of culturally competent practice was integrated in each of the required and elective courses offered to their enrolled students.

The findings of this study indicate the teaching of culturally competent social work practice was reflected by courses that placed an emphasis on students learning about social work practice with persons in the environment. These courses consistently reflected content on the following areas: cultural awareness, cultural values, knowledge acquisition, skill development, and inductive learning. As discussed in the research literature on cultural competence in social work education (Lum, 2011, 2007; Fong, 2001), these areas are essential for teaching about culturally competent social work practice. The study findings further indicated that these courses also tended to utilize self-reflective and person-to –person-engagement-focused, experiential teaching methods to enable students to learn about culturally competent social work practice.

Based on this study's findings this author posits that the following content areas are the most conducive for teaching graduate social work students about culturally competent social work practice: Diversity/Oppression, Foundation/Advanced Practice, and Human Behavior in the Social Environment (HBSE). This being said, it is notable that the study findings also indicated that components of the Cultural Competence Practice (CCP) (Lum, 2011, 2007; Fong, 2001) model were reflected in some of the Research syllabi in the study sample. This finding seems to indicate that programs of social work can utilize the other content areas in the social work curriculum, e.g. Policy, Foundation/Advanced Research, to teach culturally competent social work practice. It is important to note that this argument is based upon an analysis that utilized one conceptual model for teaching culturally competent social work practice.

Despite the aforementioned discussion about the Diversity/Oppression, Foundation/Advanced Practice, and Human Behavior in the Social Environment (HBSE) content areas, it is notable that very few programs in the study sample included content that addressed cultural competent practice in the provision of social work services to Immigrants and Refugees. Congress (2009) states, "Immigration is not only a current U.S. phenomenon, but a global issue. Since the beginning of recorded history human beings have frequently migrated in search of food, lodging, freedom, and security" (p.3). According to the United Nations Department of Economic and Social Affairs (2006), the immigrant populations were reported by the following countries: United States (38,3555,000), Germany (10,1444,000), Ukraine (6,8333,000) and France (6,471,000).

Congress (2009) asserts that "given the great diversity and myriad needs of the growing immigrant population, it is essential that social workers understand the legal,

political, as well as psychological and social issues surrounding immigration" (p.4). It is important to note that the needs of immigrants and refugees has also been addressed by National Association of Social Workers (NASW):

> NASW supports immigration and refugee policies that uphold and support equity and human rights, while protecting national security. The social work profession recognizes the challenge of competing claims is formidable; however, immigration policies must promote social justice and avoid racism and discrimination or profiling on the basis of race, religion, country of origin, gender or other grounds. NASW has a special interest in the impact of refugee and immigration policies on families and children and supports policies that encourage family reunification and ensures that children do not grow up unduly disadvantaged by the immigration status of their parents. (National Association of Social Workers, 2006)

In working with immigrants and refugees, social workers need to address the transitional experiences of people in these circumstances. In order to do so, Fong (2004) posits that social workers need to have awareness of these experiences and competence in "assessing the various contexts and social environments [immigrants and refugees] encountered in the emigration journey and understanding their influences on the adaptation behaviors of the clients" (p. 2). Additionally Fong (2004) posits that social workers also need to have awareness of the intersectionality of cultural values that immigrants and refugees experience and how to provide culturally competent social work practice to meet the needs of these clients.

Since this exploratory study was conducted utilizing one conceptual model for teaching culturally competent social work practice, the discussion about the study findings would be remiss if the utility of the Cultural Competence Practice (CCP) model

(Lum,2011, 2007; Fong, 2001) was not addressed. Before delving into a discussion on this topic, it is important to note that this model was discovered through a thorough review of the literature. While this was the only model that was found upon reviewing the literature, it was also utilized in this study because it offered a comprehensive process stage approach for teaching culturally competent social work practice.

The Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) seemed to be an efficient mechanism to utilize in analyzing the syllabi in the study sample for teaching culturally competent social work practice. This was largely due to the fact that this model provided the opportunity to examine the teaching of culturally competent social work practice in five areas, i.e. cultural awareness, cultural values, knowledge acquisition, skills development, and inductive learning, under each of which a listing of cultural competent competencies on the generalist practice and advanced practice levels were provided. While it was beneficial having this listing of competencies as a guideline for the content analysis of the course syllabi in the study sample, it should be noted that several instances occurred in which it was difficult to discern that a single concept from the model was reflected by the content. This difficulty resulted in some of the content being identified as reflecting multiple concepts. This is illustrated on the following tables: Table 2 (see appendix F), Table 5 (see appendix L) and Table 7 (see appendix N).

Despite these few incidents utilizing the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001), the outcome of this study seem to indicate that this model could be useful for guiding the development of curriculums that reflect teaching culturally competent social work practice, especially in the following content

areas, Diversity and Oppression; Human Behavior in the Social Environment (HBSE), Foundation/Advance Practice and Advanced Practice Electives. Therefore this study contributes to the existing body of social work knowledge in regards to curriculum development specifically regarding integrating the teaching of culturally competent social work practice. While this was an exploratory study with a small N the study findings indicate the need for this research to be replicated utilizing the Cultural Competent Practice (CCP) model on a broader scale by CSWE in partnership with graduate schools of social work.

CSWE's recent implementation of the 2008 EPAS in which10 core competencies common to all social work practice are outlined provides the backdrop for another area in which further research exploring the effectiveness of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) is indicated. Being more specific, the fourth competency listed in the 2008 EPAS is Educational Policy 2.1.4 and reads as follows:

Educational Policy 2.1.4—Engage diversity and difference in practice. Social workers understand how diversity characterizes and shapes the human experience and is critical to the formation of identity. The dimensions of diversity are understood as the intersectionality of multiple factors including age, class, color, culture, disability, ethnicity, gender, gender identity and expression, immigration status, political ideology, race, religion, sex, and sexual orientation. Social workers appreciate that, as a consequence of difference, a person's life experiences may include oppression, poverty, marginalization, and alienation as well as privilege, power, and acclaim. Social workers

- recognize the extent to which a culture's structures and values may oppress, marginalize, alienate, or create or enhance privilege and power;
- gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups;
- recognize and communicate their understanding of the importance of difference in shaping life experiences; and
- view themselves as learners and engage those with whom they work as informants (CSWE, 2012).

Clearly this is the main policy in the 2008 EPAS that addresses the teaching of diversity in the curriculum of graduate social work programs. This being said, the results of this study indicate that the Cultural Competence Practice (CCP) model may be a helpful model for graduate schools of social work to incorporate for the teaching of diversity and difference. As the Cultural Competence Practice (CCP) model clearly delineates cultural competencies for on the generalist and advanced practice level, this model may also serve as a guide by which standards for teaching diversity and difference can be established.

Additional research on the effectiveness of the Cultural Competence Practice (CCP) model in this area may also be helpful in developing a standard for cultural competent social work practice that could be incorporated into future EPAS set forth by CSWE.

Field Education

As field education is the "signature pedagogy" in social work, the integration of teaching of culturally competent social work practice in field education was a second focus in this study.

The findings of this study indicate graduate programs of social work integrate teaching culturally competent social work practice in field education through the utilization of the following four methods: 1. Having a broad selection of agencies that provide services to diverse populations available for field placement; 2. Offering a seminar on culturally competent social work practice in series of seminars required to be completed by all new field instructors; and 3. Requiring that students' learning contracts include at least one learning goal and objective that was specifically focused on the development of an aspect of their culturally competent practice in their assigned agency;

and 4. Requiring field instructors' to include comments on a student's culturally competent social work practice as a component of their comprehensive evaluation of a student's performance of their assigned field placement.

While the study design prohibited analysis of a sampling of field placements through the lens of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001), some questions arise about the aforementioned strategies that warrant further study. One question that arises involves the strategy utilized to provide cultural competence training to new field instructors. While this training is clearly important, it should be noted that there was no reported utilization of any outcome measures to assess effectiveness of this training for field instructors or the impact on students' learning. A related issue that this strategy raises is how the cultural competent training for returning field instructors is addressed. This also is an important issue that warrants further study because the learning of culturally competent social work practice, as is repeatedly highlighted in the literature, is an ongoing process.

While many programs of social work appear to utilize the strategy of having an array of agencies available for field placements, it is important to note that this singular approach doesn't guarantee that a student will learn about culturally competent social work practice. The effectiveness of this strategy for teaching culturally competent social work practice seems dependent on the learning contract that is established by the student and field instructor. Clearly, requiring a student's learning contract to include a learning goal and objective that addresses an aspect of their culturally competent social work practice is important. The question that these approaches raise is how effectively are these goals and objectives measured. An additional question that the utilization of these

approaches raise that warrant further study is if field education departments can establish standards that are reflective of cultural competent social work practice for all students completing their field placement requirements.

Non Course Related Strategies

While the various non-course related strategies identified in this study reflected teaching culturally competent social work practice in accordance to the Cultural Competence Practice (CCP) Model (Lum, 2011, 2007; Fong, 2001), questions remain about the overall effectiveness of these strategies on student learning. In analyzing these various strategies, no outcome measures were identified that were utilized to assess the effectiveness of these various activities on students' learning about culturally competent social work practice. Clearly additional research needs to be conducted in this area if graduate schools of social work continue utilize activities of this nature as a component for teaching culturally competent social work practice to students.

Outcome Measures

An additional aim of this study was to explore the various outcome measures graduate social work programs utilized to assess students' level of cultural competent practice. This objective continues recommendations discussed by LeDoux and Montalvox (1999) for the utilization of such measures. While all 12 programs in the study sample utilized traditional outcome measure to assess students on a course-by-course basis it should be noted that 2 of these programs also utilized specific methods to assess their students change in culturally competent social work practice over the course of their graduate social work education. It would seem that these types of outcome measures are useful for graduate school of social work to employ to prepare emerging social workers

as they pursue their professional practice in adherence to the NASW Code of Ethics. The study findings indicate the need for additional research in this area.

Limitations

Several limitations exist in conducting this study that also indicates the need for additional research. One limitation that exists in this study is the small size of the study sample that clearly limits the generalizability of the findings.

A second limitation that exists in the study is the fact that the study participants voluntarily elected to participate in this study. As a result this study may have attracted Associate Deans/MSW Program Directors of graduate social work programs who were taking more proactive steps in their respective programs to integrate the teaching of culturally competent social work practice throughout their curriculum. As result the findings of this exploratory study may be biased.

The utilization of the five concepts that were derived from the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) as a lens for the content analysis is a third limitation that may have biased the study results. This limitation is the result of an overlap between the concepts that occasionally occurred while analyzing the various course syllabi. These occasional overlaps can be seen in Tables 2 thru 7 and are illustrated by the multiple coding of some of the identified content. It is important to note that the overlap between some the concepts of the Cultural Competence Practice (CCP) Model is evidenced by recent revisions made in the model (Lum, 2011). Here Lum posits that the social work cultural competence model consists of cultural-self awareness, knowledge acquisition and skill development. In this revised model the concept of inductive learning has been incorporated into the concept of

skill development. Lum explains, “Skill development is the profession application of practice principles based on knowledge theory and research to working with a client…. Skills range consists of engagement (contact, inductive learning, and problem identification), assessment, intervention, and evaluation. (2011, p. 131). Based on the revisions made to the Cultural Competence (CCP) model, it’s likely that more of the syllabi that were analyzed would have been deemed as reflecting the teaching culturally competent social work practice.

Another limitation that exists in this study relates to the non-course related strategies that were reported by the study participants as means by which culturally competent social work practice was taught. While the analysis reflected that the reported strategies reflected aspects of the Cultural Competence Practice (CCP) model (Lum, 2011, 2007; Fong, 2001) an in-depth analysis of those methodologies was limited because detailed descriptions of each of the events were not provided.

A final limitation that exists in this study is the fact that the majority of the participants in the study sample primarily held administrative positions in their respective graduate social work programs and had limited teaching responsibilities. This resulted in many of the interviewees having general knowledge of the courses in their respective programs that were forwarded for inclusion in this study rather than a more in-depth knowledge that an actual course instructor would possess.

Implications

CSWE has established distinct standards for graduate schools of social work to follow to insure their curriculums contain content on diversity. It is unclear however the extent to which the diversity content in course curriculum reflects that students are being taught how to provide culturally competent social work practice through classroom instruction or field practicum. Notably each of the programs in study sample adhered to CSWE standards for diversity content in course curriculum. This statement is made based on the fact that one of inclusion criteria for a graduate school of social work to be included in the study sample was having full accreditation to the C.S.W.E. 2001 EPAS.

While the findings from this exploratory study indicate that each program in the study sample taught culturally competent social work practice in varying degrees utilizing various methods the clear implication of this exploratory study is that additional research in this area is needed. In light of the current trends in aging, immigration, majority/minority population pattern changes in the United States and globally, the Council on Social Work Education (CSWE) and graduate schools of social work need to engage in collaborative research efforts to identify and share best practices for teaching students how to provide culturally competent practice to clients. These collaborative research efforts are also needed to develop effective outcome measures to assess students' culturally competent practice through the course of their formal graduate social work education. Hopefully these collaborative research efforts will lead to the establishment of clear educational standards that graduate schools of social work can

follow to teach emerging professional social workers the provision of culturally competent social work practice.

Appendix A

NASW Standards 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 profession, recognizing how personal and professional values may conflict with or accommodate the needs of diverse clients.

Standard 2. Self-Awareness—Social workers shall seek to develop an understanding of their own personal, cultural values and beliefs as one way of appreciating the importance of multicultural identities in the lives of people.

Standard 3. Cross-Cultural Knowledge—Social workers shall have and continue to develop specialized knowledge and understanding about the history, traditions, values, family systems, and artistic expressions of major client groups that they serve.

Standard 4. Cross-Cultural Skills—Social workers shall use appropriate methodological approaches, skills, and techniques that reflect the workers' understanding of the role of culture in the helping process.

Standard 5. Service Delivery—Social workers shall be knowledgeable about and skillful in the use of services available in the community and broader society and be able to make appropriate referrals for their diverse clients.

Standard 6. Empowerment and Advocacy—Social workers shall be aware of the effect of social policies and programs on diverse client populations, advocating for and with clients whenever appropriate.

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

Standard 8. Professional Education—Social workers shall advocate for and participate in educational and training programs that help advance cultural competence within the profession.

Standard 9. Language Diversity—Social workers shall seek to provide or advocate for the provision of information, referrals, and services in the language appropriate to the client, which may include use of interpreters.

Standard 10. Cross-Cultural Leadership—Social workers shall be able to communicate information about diverse client groups to other professionals. (http://www.naswdc.org/)

Appendix B

Cover Letter

Introduction and Purpose of Interview

I am a doctoral candidate in the Doctorate in Clinical Social Work program at the University of Pennsylvania School of Social Policy and Practice. I am in the process of writing my doctoral dissertation and am collecting data for that purpose. For my doctoral dissertation I am very interested in exploring the methodologies various graduate MSW programs utilize to teach students how to provide culturally competent social work practice. Additionally I am interested in exploring the outcome measures these graduate MSW programs utilize to assess students' change in their level of cultural competence.

Given the intersection of my research interests with CSWE, I have been accepted into the CSWE Scholars Program from July 2009 to December 2010. As a CSWE Scholar this research project is being conducted under the aegis of CSWE and I will have the opportunity to formally report my findings at the 2011CSWE APM.

The purpose of this letter is to ask for your assistance as an Associate Dean of Academic Affairs and/or MSW Program Director at a fully CSWE accredited graduate school of social work by agreeing to be a participant in this study.

Please ask any questions that you have about participating in this project at any time. I want you to have the information you need to make a decision that is best for you.

Appendix C

University of Pennsylvania

Informed Consent Form

Title of the Research Study: An Exploratory Study of Graduate Social Work Programs to Identify the Pedagogy and Outcome Measures Utilized in Teaching Cultural Competence Practice to Students

Protocol Number:

Principal Investigator: Joretha Bourjolly, Ph.D., Associate Professor, Penn School of Social Policy & Practice, 3701 Locust Walk, Philadelphia, PA, 19104

P: (215) 898-5525 / email: jerri@sp2.upenn.edu

Co-investigator: Jack B. Lewis, 102 Landing Drive, Woodbury, NJ 08096

P: (215) 746-6658 / email: lewisj@mail.med.upenn.edu

Emergency Contact: Jack B. Lewis, 102 Landing Drive, Woodbury, NJ 08096

P: (267) 872-5391/ email: lewisj@mail.med.upenn.edu

You are being asked to take part in a research study. This is not a form of treatment or therapy. It is not supposed to detect a disease or find something wrong. Your participation is voluntary which means you can choose whether or not to participate. If you decide to participate or not to participate there will be no loss of benefits to which you are otherwise entitled. Before you make a decision you will need to know the purpose of the study, the possible risks and benefits of being in the study and what you will have to do if decide to participate. The research team is going to talk with you about

the study and give you this consent document to read. You do not have to make a decision now; you can take the consent document home and share it with friends, family doctor and family.

If you do not understand what you are reading, do not sign it. Please ask the researcher to explain anything you do not understand, including any language contained in this form. If you decide to participate, you will be asked to sign this form and a copy will be given to you. Keep this form, in it you will find contact information and answers to questions about the study. You may ask to have this form read to you.

What is the purpose of the study?

The purpose of the study is to learn more about the teaching methods and outcome measures graduate programs of social work utilize in teaching students how to provide culturally competent social work practice.

This study is being conducted to fulfill the dissertation requirement for a Doctorate in Clinical Social Work from the Penn School of Social Policy & Practice.

Why was I asked to participate in the study?

You are being asked to join this study because of your position as the Associate Dean or MSW Program Director at a CSWE accredited graduate school of social work. In this role you possess knowledge about the CSWE EPAS and are responsible for overseeing the curriculum for the MSW program at your program to ensure that it meets accreditation standards.

How long will I be in the study? How many other people will be in the study?

The study will take place over a period of four months. This means for the next four months we will ask you to complete one 25 to 30 minute telephone interview that will be audio recorded.

You will be one of 12 to 15 people in the study.

Where will the study take place?

Study participants will be interviewed by telephone for a maximum of 30 minutes. Each study participant will be contacted by Jack Lewis to schedule the telephone interview for a time that is most convenient to the participant.

What will I be asked to do?

1. Study participants will be asked to return the signed consent form to Jack B. Lewis via an internet fax service, "MyFax"at (856) 203-6039. This is a secured fax service provided by the Protus company and details on confidentiality are contained in the company's privacy policy that is available at http://www.protus.com/legal/privacy.asp.
2. Jack B. Lewis will contact study participants within 14 days receipt of each signed consent to schedule a 30 minute telephone interview. Prior to scheduling a specific interview date and time, study participants will be asked to confirm his/her willingness for this interview to be recorded.
3. On scheduled date of interview, Jack Lewis will call participant to conduct and record a 25 to 30 minute guided interview. Prior to commencing interview participant will be asked to verbally reaffirm consent for audio recording. Participant will retain the right to withdraw consent to record interview at any time at which point the interview will be immediately ceased, participant's name will be removed from the study and all records will be immediately destroyed by Jack Lewis.
4. Within two days of completion of the interview, study participants agree to email to Jack Lewis an encrypted copy/copies of course syllabus/syllabi from their graduate social work curriculum that reflects teaching of culturally competent social

work practice.

What are the risks?

There are no known risks for participating in this study. If answering some of the questions makes you uncomfortable, please let me know. We can stop the interview for a few moments or you can decide to stop participating.

How will I benefit from the study?

There is no benefit to you. However, your participation could help us to better understand various pedagogical methods and outcome measures currently being utilized to teach culturally competent social work practice, which can benefit you indirectly. In the future, this may help other people to teach graduate social work students how to provide culturally competent practice and measure the outcome of the teaching methods.

What other choices do I have?

Your alternative to being in the study is to not be in the study.

What happens if I do not choose to join the research study?

You may choose to join the study or you may choose not to join the study. Your participation is voluntary.

When is the study over? Can I leave the study before it ends?

The study is expected to end after all participants have completed the telephone interviews and all the information has been collected. The study may be stopped without your consent for the following reasons:

- The PI feels it is best for your safety and/or health-you will be informed of the reasons why.
- You have not followed the study instructions.

- The PI, the sponsor or the Office of Regulatory Affairs at the University of Pennsylvania can stop the study anytime.

You have the right to drop out of the research study at anytime during your participation. There is no penalty or loss of benefits to which you are otherwise entitled if you decide to do so. Withdrawal will not interfere with your future care.

If you no longer wish to be in the research study, please contact Jack B. Lewis, at (267) 872-5391. There will be no consequences what so ever if you withdraw from this study.

How will confidentiality be maintained and my privacy be protected?

The research team will make every effort to keep all the information you tell us during the study strictly confidential, as required by law. The Institutional Review Board (IRB) at the University of Pennsylvania is responsible for protecting the rights and welfare of research volunteers like you. The IRB has access to study information. Any documents you sign, where you can be identified by name will be kept in a locked drawer in Jack B. Lewis' office. These documents will be kept confidential. All the documents will be destroyed when the study is over.

What happens if I am injured from being in the study?

Participation in this study poses minimal risk of injury to participants.

We will offer you the care needed to treat injuries directly resulting from taking part in this research. We may bill your insurance company or other third parties, if appropriate, for the costs of the care you get for the injury, but you may also be responsible for some of them.

There are no plans for the University of Pennsylvania to pay you or give you other compensation for the injury. You do not give up your legal rights by signing this form.

If you think you have been injured as a result of taking part in this research study, tell the person in charge of the research study as soon as possible. The researcher's name and phone number are listed in the consent form.

Will I have to pay for anything?

There are no costs associated with participating in this study.

Will I be paid for being in this study?

If you decide to participate in this study you will receive a twenty- five dollar ($25) Visa gift card. Please note that if you receive more than $600.00 compensation in one year for participation in research studies at the University of Pennsylvania, you must an Individual Tax Identification Number or Social Security Number for tax purposes.

Who can I call with questions, complaints or if I'm concerned about my rights as a research subject?

If you have questions, concerns or complaints regarding your participation in this research study or if you have any questions about your rights as a research subject, you should speak with the Principal Investigator listed on page one of this form. If a member of the research team cannot be reached or you want to talk to someone other than those working on the study, you may contact the Office of Regulatory Affairs with any question, concerns or complaints at the University of Pennsylvania by calling (215) 898-2614.

When you sign this document, you are agreeing to take part in this research study. If you have any questions or there is something you do not understand, please ask. You will receive a copy of this consent document.

Signature of Subject:

_____

Print Name of Subject:

_____

Date:

Appendix D

Interview Guide

Demographic Questions

1. How would you describe the setting where your program is located, rural, urban or suburban?
2. What is the location of your program?
3. Is your program a private or state school?
4. What are the demographics of the population where your program is located?
5. What are the demographics of the clients where your students are typically placed for field placement?
6. How many full and part time faculty are in your program?
7. How many years has this MSW program been accredited?
8. How many students are currently enrolled in your MSW program?

Curricular Questions

9. What is the curricular structure of your program, concentrations, specializations or other?
10. While the CSWE 2001 EPAS do not mandate graduate social work programs to teach students how to provide culturally competent practice, how does your program teach this?
11. How is culturally competent practice defined in your program?
12. What courses in your curriculum can be identified where students learn how provide culturally competent practice?
13. What teaching methods/strategies are utilized in these classes? Can you provide a copy of the syllabus for each course?
14. What specific practice behaviors are taught in each of these courses?
15. How does your program integrate content on working with diverse populations (i.e. gender, LGBT, religion, race& ethnicity, etc.)?

16. As field education is the signature pedagogy in social work, how is the provision of culturally competent social work practice integrated in your program's field education?

Outcome Measures

17. What specific outcome measures are utilized to assess a students' level of cultural competence in your program?

18. How does your program assess students' acquisition of practice behaviors?

    a. Are self assessments completed by students at the beginning and end of each course?
    b. Are rating scales utilized to determine students' awareness of cultural competence or diversity issues?

Additional Questions

19. What non-course related methods/strategies i.e., student organizations; events; and community service projects are available in your program where students can learn how to provide culturally competent practice?

20. Is there anything that I didn't ask that I should have in order to better comprehend how students in your program are taught how to provide culturally competent practice?

Appendix E

Table 1. Program Demographics

School	Interviewee Title	Setting(s)	Number of Students	Number of Faculty F.T. / P.T.	Private or State	Location	Program Location Demo-graphics	Curricular Structure
A	Associate Dean- MSW Program Director	Urban Suburban	1400	60 F.T. 40 P.T.	Private	Mid-Atlantic	Diverse	Concentration (2) Specialization (5)
B	Interim Department Chair	Urban	141	11 F.T. 2 P.T.	State	West South Central	Predominate Hispanic	Concentration (1)
C	MSW Program Director	Urban Suburban	90	11 F.T 45 P.T.	State	Pacific	Diverse	Concentration (1)
D	Associate Dean- MSW Program Director	Urban Suburban	400	32 F.T. 25 P.T.	State	Mid-Atlantic	Primarily African-American & Latino	Specialization (1) Concentration (5)
E	Assistant Dean- MSW	Rural Suburban (2)	800	35 F.T. 100 P.T.	State	Mid-Atlantic	Diverse	Concentration (1)

	Program Director	Urban						
F	Director School of Social Work	Urban Suburban Rural (3)	215	18 F.T. 12 P.T.	State	West North Central	95% Caucasian 5%-African-American, Latinos , Immigrants	Concentration (2)
G	Professor- Sequence Chair	Urban	400	20 F.T. 50 P.T.	Private	New England	54.4% Caucasian 25.3% African American, 17.5%Asian American, 14.4% Latino 5.9 % Immigrants	Concentration (1) Specialization (1)

School	Interviewee Title	Setting(s)	Number of Students	Number of Faculty F.T./ P.T.	Private or State	Location	Program Location Demo-graphics	Curricular Structure
H	Associate Dean-MSW Program Director	Urban	339	53 F.T. 50 P.T.	Private	East North Central	Predominately African American & Latino	Concentration (2) Specialization (5)
I	Assistant Director- MSW Program Director	Suburban	180	11 F.T. 10 P.T.	Private	Mid-Atlantic	Primarily Caucasian	Concentration (2) Specialization (2) Certificate (2)
J	Director MSW	Rural	15	1 F.T. 1 P.T.	State	South Atlantic	98.1% Caucasian .2% African American	Concentration (3)

J	Director MSW Program	Rural	15	1 F.T. 1 P.T.	State	South Atlantic	98.1% Caucasian .2% African American 1.7% Latino	Concentration (3)
K	Associate Dean- MSW Program Director	Urban	315	29 F.T. 45 P.T	State	West South Central	80% Caucasian 20 % African American & Latino	Specialization (4)

Table 1 Program Demographics (continued)

Table 1. Program Demographics (continued)

School	Years Re-accredited under 2001 EPAS	Field Placement Client Demographics
A	5	Diverse
B	2	Caucasians, Latinos, African-Americans, Immigrants
C	8	Diverse- combination of Caucasians, Native Americans, Pacific Islanders, African Immigrants
D	9	Diverse- combination of Caucasians, African-Americans, Hispanics, Immigrants
E	Undergoing Re-accreditation at time of interview	Diverse
F	9	Diverse
G	8	Diverse: Caucasian 84.5% African American 5.4%, Latino 6.8%, Immigrants 3.3%
H	1	Diverse- predominately African American and Latino, Caucasians in the minority
I	Not Reported	Diverse: Predominately African American and Latino, Caucasians in the minority
J	1	Caucasian primarily; African Americans, Latinos in minority
K	1	Caucasian 80% Persons of color 20 % includes African Americans, Latinos, Asians and Immigrants
L	5	Caucasians 80%, African Americans 20%

Appendix F

Table 2: Diversity/Oppression Syllabi Content

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Ableism /Disability			X		
Activism			X	X	
Advocacy and Alliance Building				X	
African Americans		X	X		
Age/ Ageism			X		
American Indians/ Native Americans		X	X		
Anti-Semitism			X		
Appalachians		X	X		
Arab Americans		X	X		
Asians/ Asian Americans		X	X		
Bronfenbrenner's Ecological Model			X		
Class / Classism			X		
Communication Styles			X		
Cross Cultural Social Work			X		
Cultural competence			X		
Cultural Identity			X		
Culturally Sensitive Social Work Practice			X		
Disability			X		
Diversity & Ethics			X		

Ethnicity			X		
Ethnographic Perspectives & Techniques			X	X	
Family Formation & Development			X		
Gays/Lesbians/Transgendered/ Transsexuals		X	X		
Heterosexism			X		
Hispanics/Puerto Ricans/ Latinos/ Mexican Americans		X	X		
Homophobia			X		
Identity Development			X		
Immigration/Immigrants			X		
Individual and Social Change Action Plans	X			X	X
Inter/Intra Group Relations & Conflict			X		
Islam-phobia			X		
Jews /Jewish –Americans		X	X		
Key multicultural concepts			X		
Manifest Destiny			X		
Oppression& Discrimination			X		

Table 2: Diversity/Oppression Syllabi Content (continued)

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Personal and Professional Plan for Anti-Oppression Work					X
Physical And Mental Ability			X		
Poverty			X		
Power			X		
Privilege			X		
Race			X		
Racial Identity Development			X		
Racism			X		
Religious Belief/Spirituality		X			
Self-awareness	X				
Sexism/ Misogyny			X		
Social Justice Theory			X		
Social and Organization Change			X	X	
Social Justice Theory			X		
Social Stratification			X		
Spirituality		X			
Theories of Social & Distributive Justice			X		
White Europeans/Ethnic Groups		X	X		
White Privilege			X		
Women		X	X		

Working for Social Justice				X	

Appendix G

Group Presentation and Self-Reflection Paper

This assignment is designed to provide you with an opportunity to examine a particular diverse, oppressed group in depth and educate the rest of your colleagues about what you have learned. You will work in task groups of 5 to 6 members. As a group, you will study a population that is different from your own identity. The population will be determined at the beginning of the semester by the class.

Your group will be expected to do the following related to your selected population: 1) conduct a review of the literature; 2) interview at least one community expert/cultural informant who can give you expert information about your group; 3) attend a community event related to the experience of your selected group; 4) discuss your findings and experiences among your group; and 5) deliver a classroom presentation that educates your colleagues on your selected group. Your group is **STRONGLY ENCOURAGED TO START WORK ON THIS ASSIGNMENT IMMEDIATELY.** This is a group assignment and all members of your group are responsible for the final products. The grade will be a group grade for the presentation and handouts, including integration of information from your ethnographic interview and related literature. Presentation length will be 45-60 minutes. You will receive a group grade for your presentation. You will also develop an individual self-reflection paper assessing your learning and contributions to this project. You must use APA style and cite at least 6 references per multiple identity your group incorporates in your study. Identify who contributed to each section.

ASSIGNMENT GUIDELINES: Please address all of the following areas in your presentation.

1) **National, state, and local demographic and descriptive information** about the group in general and members' experience living in the San Antonio area. Also provide the group's demographics including population, income, employment, education, and housing characteristics. Include biological, psychological, cultural, and structural challenges to this group's well-being and successful functioning, for example, prevalence of disease, violence, poverty, education, etc.

2) **A historical picture of your selected population:** The national and local historical context of the selected diverse community (historical experiences, resettlement patterns, individual and group oppression, adjustment styles, socioeconomic backgrounds, life

processes). Provide a comprehensive picture of the contributions this group has made to society in general and the San Antonio community including the strengths this group exhibits and has developed. Discuss oppression, isms, stereotypes this group has experienced and how this group is viewed locally and beyond.

3) **A description of values, beliefs, traditions, and cultural practices** of this group (identified from your literature review, your cultural immersion experiences, and interview with your expert cultural informant) followed by a comparison to the white dominant 'majority'. For example, compare your learning from attending the cultural event, reading the book or viewing a film, class readings, and your literature review, and describe common threads that you found. Include issues such as family roles and expectations, acculturation, immigration, etc.

4) **Cultural Help Seeking Patterns and Behaviors:**

Include a discussion of:

a) The help-seeking behaviors of the selected group (traditional and non-traditional helpers and service providers, definitions of and beliefs about problems and problem resolution, the causation of wellness and illness or normality and abnormality; and how care and services should be delivered).

b) The role of language, speech patterns, communication styles, learning styles, cognitive skills, and specific cultural concerns and practices of your population.

c) How does the group relate to and seek help from major social institutions i.e. education, health, justice, mental health, 'welfare', etc.?

d) Based upon the demographic information and the group's historical experiences, what are the needed services and resources (available, accessible, inaccessible, and absent but needed) such as agencies, people, informal helping networks, and research that can be or need to be mobilized on behalf of the selected group/multiple identities studied?

5) **Implications for culturally competent practice**:

In this section, you will synthesize what you have learned from 1) your interview with the community expert/cultural guide/informant, 2) review of the literature, and 3) your cultural immersions provide essential information that will help your peers and social workers know how to work with this group. Elaborate three areas:

a. A discussion of the practice issues that a social worker might face when working with

this group.

b. A summary of the best culturally competent practices with individuals and families from your cultural group across the helping process including contact (engagement, trust, and relationship building); problem identification, assessment; intervention; and termination.) This can include do's and don'ts and tips for working your particular population.

c. Discuss at least one ethical dilemma that you might encounter when working with this group and how you would resolve it.

d. Suggestions for how social work direct practitioners AND social work administrators might become more sensitive to the needs of this group and advocate more effectively with group members and **across system levels** (micro, mezzo, macro systems) on behalf of this group.

6) **Intersectionality: Identities Intersecting with your Selected Group**

In this section, you explore your selected **group's values, perspectives, beliefs, biases, behaviors, etc.**

regarding at least three intersecting identities such as GLBT, women, aging, disability (mental illness, substance, physical abilities, appearance, etc.), immigration/refugee status, social class. You need to conduct a review of literature and research from reputable and expert sources/ cultural informants specific to at least three populations your group. What do your peers need to know about these groups and how to work with them?

Appendix H

Ethnographic Interviewing Assignment

This assignment is designed to help you develop skills in obtaining information about individuals using ethnographic interviewing techniques. You will conduct an ethnographic interview with a person who has some identities that are different than yours. You will then prepare an analysis and ethnographic summary of information gathered as well as a self-reflection assessing your strengths and steps needed to become more proficient in ethnographic interviewing. Further information on this assignment is given in the appendix.

You will conduct and tape record an ethnographic interview with a person from a group/intersecting identity of the population you are studying for your group project. In 7-10 pages, you will summarize the information gathered, label the ethnographic skills and techniques used, and critique your interview, specifically critiquing at least 5 transactions.

Each member for your task group must interview a person from a different intersecting identity of the population you are studying. You will use ethnographic interviewing skills from Leigh's book and those elaborated in class. In your interview with the cultural guide, at a minimum you should gather information about:

- The help-seeking behaviors of the interviewee (traditional and non-traditional helpers and service providers including their definitions of and beliefs about problems and the causation of wellness and illness or normality and abnormality; and how care and services should be delivered).
- The national and local historical context of the selected diverse community and interviewee's lived experiences (historical experiences, resettlement patterns, individual and group oppression, adjustment styles, socioeconomic backgrounds, life processes)
- The role of language, speech patterns, communication styles, learning styles, cognitive skills, world-views, and specific cultural concerns and practices
- The impact of social service policies on your interviewee

- The resources such as agencies, people, informal helping networks, and research that can be mobilized on behalf of the selected group

Appendix I

Table 3: Human Behavior in the Social Environment (HBSE) Syllabi Content

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Adolescence			X		
Aging/Ageism			X		
Behaviorism/Social Learning Theory			X		
Bio-psychosocial Theory			X		
Classism			X		
Cross Cultural Approach			X		
Death, Loss, Dying, Bereavement			X		
Early Adulthood			X		
Ecomaps				X	
Ecological Perspective			X		
Economic Inequality			X		
Early Childhood: 2 to 6 Years Old			X		
Erikson's Psychosocial Theory			X		
Ethical Principles			X		
Ethnocentrism			X		
Expectations of Social Workers in Macro Environment			X		
Genograms				X	

Globalization			X		
Heterosexism			X		
Human Diversity			X		
Identity Development Theory			X		
Individual & Family Development: Biological, Environmental and Cultural Foundations			X		
Infancy & Toddlerhood			X		
Late Adulthood			X		
Mezzo Systems: Families, Groups, Communities, Organizations			X		
Middle Childhood: 6 to 11 years			X		
Middle Adulthood			X		
Oppression			X		
Piaget's Cognitive Developmental Theory			X		
Poverty			X		
Power and Privilege			X		
Prenatal Development, Birth, and the New Born			X		
Psychoanalytic Theory			X		
Racism			X		

Table 3: Human Behavior in the Social Environment (HBSE) Syllabi Content (continued)

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Theories of Assimilation, Acculturation, Bicultural Socialization, and Ethnic Minority Identity Across the Lifespan			X		
Sexism			X		
Social Construction of Race, Class and Gender			X		
Social Development Theory			X		
Social Justice			X		
Social Systems Approach			X		
Spirituality		X			
Systems Theory			X		
Vygotsky's Sociocultural Theory			X		

Appendix J

Critical Application of Theory Paper (Competency Assignment Part II)

The second part of this competency assignment builds upon the self-assessment paper. Students demonstrate competency and mastery of human behavior and the social environment in a critical analysis, application, and integration paper. This paper is based upon an interview with an adult who represents a diverse population; someone from a population group whose ethnic, racial/color, social class, differential ability, sexual orientation, gender expression, etc. are different from you and your family. Each student will be required to prepare a 12-15 page paper integrating the theoretical base, interview, and content from the student's self-assessment paper. The rationale for this paper is to place abstract theoretical concepts into an applied context. In this paper, you will:

• Build upon the developmental life span, ecological and family systems perspectives.

• Apply and critically evaluate the ecological systems and cross-cultural developmental perspective, and at least one additional theoretical framework pertinent to your selected developmental stage and the interview content.

Appendix K

Table 4: Policy Syllabi Content

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Advocacy				X	
Advocacy Framework			X		
Aging Services			X		
Child Welfare Policies			X		
Critical Thinking				X	
Developmental Disability Services			X		
Health Issues			X		
History of American Social Welfare System			X		
Immigration Policy Issues			X		
Legislative Advocacy				X	
Mental Health & Substance Abuse Policies & Services			X		
Oppression and Discrimination			X		
Policy Analysis				X	
Social Functions and Theory of Poverty			X		
Social Policy Analysis Framework			X		
Social Problem Analysis				X	
Social Welfare			X		
Socio- Demographic Analysis				X	

Appendix L

Table 5: Research Syllabi Content

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Critical Thinking and Analysis				X	
Cultural Sensitivity in Analysis			X		
Determining evidence for best practice for social work policy and service				X	
Diversity and Populations at Risk			X		
Ethical Issues			X		
Ethnography Grounded Theory			X		
Evaluation Methods and strategies			X		
Evidence-Based Practice: definition and basic steps			X		
Factors of Race, Ethnicity, Culture and Gender			X		
Gathering, Analyzing and Appraising Expertise from Practitioners, Professionals, Key Stake Holders & Consumers				X	X
Narrative Theory			X		
Quantitative and Qualitative Methods			X		
Research Approaches and Design			X		
Theories & Theory construction			X		
Utilizing Research Results				X	

Why Research Is Important to Social Work			X		

Appendix M

Table 6: Foundation and Advanced Practice Syllabi Content

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Advocacy				X	
Aging			X		
Alcohol and Substance Abuse			X		
Analyzing Human Service Organizations				X	
Assessment				X	
Building Community				X	
Client Groups			X		
Cognitive- Behavioral Approach			X		
Communication and Relationship in General Practice			X		
Community Resources			X		
Crisis Assessment				X	
Diagnostic Systems			X		
Documentation				X	
Ecological Systems			X		
Engagement				X	

Ethical Generalist Practice in Agencies and Communities			X		
Evaluating Macro Practice				X	
Family Violence			X		
Generalist Practice Macro Level			X		
Grant Writing					
Health Delivery System			X		
Immigration			X		
Implementing Practice Plan				X	
Intervention: Beginning phase, Middle phase, Ending phase				X	
Intro to the Social Work Profession			X		
Leadership and Power			X		
Mental Health Delivery System			X		
Motivational Interviewing				X	
Multi-systemic approach to practice			X		
Organizational Change				X	
Organizational Environments			X		
Physical Illness & Disability			X		
Poverty			X		

Table 6: Foundation and Advanced Practice Syllabi Content (continued)

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Problem, Conceptualization, Formation				X	
Psychodynamic Theory					
Religion & Spirituality		X	X		
Setting Boundaries				X	
Skills				X	
Societal Violence			X		
Solution Focused Models					
Spirituality and Spiritual Values		X	X		
Strengths & Empowerment		X	X		
Termination				X	
The Helping Process			X		
Theoretical Frameworks for Social Work Practice			X		
Understanding of Evaluation			X		
Use of Supervision			X		
Values and Multicultural Sensitivity		X			

Appendix N

Table 7: Advanced Practice Elective Syllabi Content

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Adolescents			X		
Alcoholism & Substance Abuse			X		
Anxiety Disorders & Populations at Risk			X		
Assessing Alcoholism & Substance Abuse: Gender, Cultural & Racial Issues			X	X	
Assessment for Child Abuse				X	
Assessing Strengths, Resilience & Coping		X		X	
Assessment & Elders				X	
Change Process in Human Service Organizations			X		
Child Trauma Victims and Witness to Violence			X		
Disorders in Infancy, Childhood, or Adolescence			X		
Cognitive Disorders			X		
Community Based Participatory Research			X		
Community Engagement & Practice Strategies				X	
Conceptual Framework For Social Work Services In Schools			X		
Demographics of Aging			X		
Diverse Relationships in School Settings			X		

Diversity & Justice Issues in Human Service Organizations			X		
Diversity and Resilience in Elders			X		
Dying & Bereavement			X		
Eating Disorders			X		
Engagement Intervention				X	
Ethical Dilemmas			X		
Evidence Based Practice			X		
Factors Shaping Assessment: Person In Environment Assessment			X		
Family-Centered Practice			X		
Family Systems Theoretical Framework			X		
Family Therapy & Interventions			X		
Global and Cultural Understandings of Mental Illness			X		
Group Treatment			X		

Table 7: Advanced Practice Elective Syllabi Content (continued)

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Group work with Adolescents			X		
Heterosexism & Homophobia			X		
HIV/AIDS			X		
Immigrants			X		
Impulse Control Disorders			X		
Leadership Ethics			X		
Mental Health: Issues of Gender & Sexual Identity			X		
Military Culture, Military Cultural Competence and Cultural Sensitivity		X	X		
Mood Disorders & Populations at Risk			X		
Multicultural Assessment & Person in Environment		X	X	X	
Multidimensional Assessment of Family and Children			X		
Multidimensional and Contextual Framework for Child-Centered and Family Centered Practice			X		
Multidimensional and Competency Based Assessment of Diverse & Vulnerable Populations		X	X	X	
Personality Disorders			X		
PTSD & Dissociative Disorders			X		
Prevention Strategies in School Settings			X		

Professional Practice & Future Direction			X		
Program Development and Evaluation				X	
Promoting Health and Well Being in School Settings			X		
Provision of Social Services to Active Duty Service Members			X		
Religion & Spirituality		X	X		
Religion & Spirituality in LGBT Community		X	X		
School Based Practices For Family Intervention			X		
Schizophrenia & Other Psychotic Disorders			X		

Table 7: Advanced Practice Elective Syllabi Content (continued)

Content	C.A.	C.V.	K.A.	S.D.	I.L.
Sexual Orientation & Race/Ethnicity & Social Class			X		
Social Work Management			X		
Socio-cultural factors in Mental Health & Mental Illness			X		
Somatoform, Factitious, and Sleep Disorders			X		
Special Populations Serving In The Military			X		
Substance-Related Disorders			X		
Theoretical Frameworks for Client Centered Management Practice			X		
Theories of Normal & Abnormal Behavior			X		
Transformational Model of Leadership			X		
Transgender Identity Formation			X		
Women's Relational Theories			X		

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