

There still remain some errors in this version, however, I tried my best and hope you will benefit from it. Error checking and feedbacks are welcomed. Contact by E-mail: john\_master@msn.com is preferred.

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Presented by , March 20, 2004.

News

No news is good news.

Fun

I got an amusement while modifying this document that both *Henry Wadsworth Longfellow* and his *Paul Revere's Ride* are mentioned in one test. You may find *Henry Wadsworth Longfellow* in the first conversation of Part B, and *Paul Revere's Ride* in the second talk of Part C.

A coincidence?

# Listening Comprehension Scripts

## Part A

1.

*(man)* Sorry, but I can't go and have a cup of coffee with you now. I've only done half the readings for the philosophy class tomorrow.

*(woman)* And I thought I was a slow reader.

*(narrator)* What does the woman mean?

2.

*(woman)* I entered one of my new photographs in the newspaper's contest.

*(man)* If it's anything like the others you've shown me, I'm sure you'll come out on top!

*(narrator)* What does the man mean?

3.

*(woman)* You took the European literature class last year; are you interested in selling me any of the books?

*(man)* I always hold on to them for future reference.

*(narrator)* What will the man probably do?

4.

*(man)* I haven't heard from Janet since she entered medical school. I wonder how she's doing.

*(woman)* Well, I understand she gave our department secretary her new address and phone number. Why don't you try to get in touch with her?

*(narrator)* What does the woman suggest the man do?

5.  
*(man)* Hi, I have a map of the campus, but I still can't find the building with the new sculpture exhibit in it. Can you tell me how to get there?  
*(woman)* That looks like an old map. Follow me; I'm going that way myself.  
*(narrator)* What does the woman mean?
6.  
*(man)* I just count my traveler's checks for the trip to California. I hope 300 dollars will be enough.  
*(woman)* I guess I'd better do that before Friday uh? Maybe I can get to the bank tomorrow after physics class.  
*(narrator)* What can be inferred about the woman?
7.  
*(woman)* Sally and Mark haven't been talking to each other lately. I wonder what happened.  
*(man)* I haven't the definite idea. But I'd stay out of it if I were you.  
*(narrator)* What does the man mean?
8.  
*(man)* Did you hear that my parents are planning a trip to Vancouver?  
*(woman)* What for?  
*(narrator)* What does the woman want to know?
9.  
*(man)* I keep putting off getting my passport application.  
*(woman)* Thank Goodness I didn't drag my feet on that one.  
*(narrator)* What does the woman mean?

10.  
*(woman)* How about the cup of sets of tennis this weekend?  
*(man)* I don't know. My game's a little rusty.  
*(narrator)* What does the man imply?
11.  
*(woman)* So, what did you think about the discussion at lunch? I didn't realize people have such strong feelings about politics.  
*(man)* Are you kidding? That subject always touches a nerve.  
*(narrator)* What does the man mean?
12.  
*(man)* I don't want to buy the book Prof. Brown told us to read for the exam. Do you think you could lend me yours?  
*(woman)* Well, I'm not using it right now? But I really need to keep it handy just in case.  
*(narrator)* What does the woman mean?
13.  
*(woman)* Look at that sky! I can't believe I forgot my umbrella again!  
*(man)* We are almost there, Mary. I think we'll be able to make it.  
*(narrator)* What can be inferred about the weather?
14.  
*(woman)* I don't know why the university requires freshmen to live in dorms for a whole year!  
*(man)* Cheer up. You'll be able to live off-campus next year if you want!  
*(narrator)* What can be inferred about the woman?

15.  
*(man)* So, you and Julia are no longer roommates. I'm not surprised. You two never did things very compatible.  
*(woman)* Yeah, well... It's not that we didn't get along... We just didn't have much in common.  
*(narrator)* What can be inferred about the woman?

16.  
*(man)* The glare was so intense even my sunglasses didn't help.  
*(woman)* Look, if you take Route 27 in the late afternoon, you're driving straight into the sun! I'd consider an alternative.  
*(narrator)* What does the woman suggest the man do?

17.  
*(man)* Remember when I said I might have to back out of the concert if I didn't have my history paper done yet? Well, guess what?  
*(woman)* That's okay. Do you know anyone else who enjoys Jazz?  
*(narrator)* What will the woman probably do?

18.  
*(woman)* Personally I've never cared for the food at Sullivan's.  
*(man)* I think it all depends on the chef's mood that day.  
*(narrator)* What does the man imply?

19.  
*(man)* You look worn out. Are you feeling under the weather?  
*(woman)* Not at all. But I have been putting in some wrong errors in the chemistry lab.  
*(narrator)* What does the woman mean?

20.  
*(woman)* I think this coat is in great color. And the price is certainly right.  
*(man)* How about the weight, though. Remember we're supposed to have a really severe winter this year.  
*(narrator)* What does the man imply about the coat?

*(Go on to the next page.)*

21.  
*(man)* Michelle, this is Jeff, our new reporter. Would you have some time today to show him around. You know introducing to the others make him feel at home.  
*(woman)* I'll be happy to. Then after lunch I can set him up at his desk so he can get to work.  
*(narrator)* What will Jeff probably do after lunch?

22.  
*(woman)* Do the directions say we should go left or right at the stop sign?  
*(man)* Hum, that's funny! I don't actually see anything here about it!  
*(narrator)* What does the man imply?

23.  
*(woman)* Someone told me the new restaurant on Grant Street is pretty good  
*(man)* The atmosphere is wonderful. But what's more important to you, good food or nice atmosphere?  
*(narrator)* What does the man imply?

24.  
*(man)* So, what time does your art-history class meet again?  
*(woman)* Two to five Tuesdays and Thursdays. But the course is already full.  
*(narrator)* What can be inferred about the woman?

25.

*(woman)* I heard you just had your wisdom teeth removed. How did you feel?

*(man)* Actually there's not much swelling and I got something for the pain.

*(narrator)* What does the man mean?

26.

*(man)* I read that the enrollment in the School of Business is on the rise!

*(woman)* Well, that's been a trend for several years now.

*(narrator)* What does the woman imply?

27.

*(woman)* It's 9:15! Did you just get to the lab?

*(man)* Yes! I was late up studying and I overslept again. I guess I need a louder alarm clock.

*(narrator)* What can be inferred about the man?

28.

*(woman)* My parents think I ought to buy a computer. You know now I'm in college. But I hate to spend so much of my savings now.

*(man)* I'd say it's probably a worth-while investment.

*(narrator)* What does the man mean?

29.

*(man)* Do we need to get the concert tickets in advance?

*(woman)* There may be some for sale at the door at a higher price.

*(narrator)* What does the woman say about the tickets?

30.

*(man)* Are you free tonight? I'm meeting a few friends at the restaurant on Main Street.

*(woman)* Oh, I'd love to. But I already have dinner plans for tonight. Another time perhaps?

*(narrator)* What does the woman mean?

## Part B

Questions 31 through 34, listen to part of a conversation between two students.

(woman) Hey Steve, got any plans for tonight?

(man) Hi, Jane. No, I don't think so. Why? Got any suggestions?

(woman) In fact, I do. I just got two tickets to the opening of the exhibit of the reprints by Julia Margaret Cameron. I would have to mention it earlier, but I was on the waiting list for these tickets and I wasn't sure I'd even get them.

(man) An exhibit, huh? I like such things. But I don't know who Julia...

(woman) Margaret Cameron! She was a photographer in the 1800s. She is interesting to art-historians in general and students of photography in particular because she ... how should I say, change the aesthetics for photography.

(man) What do you mean?

(woman) Well, her specialty was portraits and instead of just making a factual record of details like most photographers did, you know, just capturing what a person look like in a dispassionate thought of way. She, like a portrait painter, was interested in capturing her subject's personality.

(man) Interesting! How did she do that?

(woman) She invented a number of techniques that affect the picture. Like one of those things she did was blur images slightly by using a soft focus on the subject. That's pretty common now.

(man) Yeah, seem that. Who did she photograph?

(woman) Famous people of her day, Alfred Lord Tennyson, Henry Wadsworth Longfellow, Charles Darwin..., I don't know who else. We'll see at the exhibition.

(man) You really pick my curiosity. I am going to enjoy this.

31. What is the conversation mainly about?

32. What did Julia Margaret Cameron emphasize in her portraits?

33. According to the conversation, what unique photographic technique did Julia Margaret Cameron use?

34. What will be the subject of the pictures at the exhibit?

Questions 35 through 38, listen to a conversation between two students.

- (man) Do you want to the movies with us on Saturday?
- (woman) Thanks, but I have to study my research project. I'm taking that same anthropology course you took with Prof. Gray.
- (man) The one on ethnographic interviewing? Oh, good! I'm sure you'll get a lot of it.
- (woman) I have to admit the word "ethnography" scared me a little at first. It seems so technical. But then when she explained that it's what anthropologists do, you know, how they investigate and record aspects of a culture, I didn't seem so intimidating!
- (man) Yeah, it's all part of the field work anthropologists conduct and it's good to start doing that now before you become a graduate student and have to conduct large projects yourself. Who are you going to interview?
- (woman) You know the publishing office where I used to work? Vivian, the woman I worked for, she's been a manager there for over 30 years and seen a lot of changes in the industry. I thought I'd start out by interviewing her about how the people in the office interact with each other and with outside clients.
- (man) Isn't it funny how we use the thing that anthropologists study to foreign cultures and had the travel halfway across the world to do it? The best part of that course is that it shows you that ethnographic research can also be done on a familiar ground.
- (woman) Yeah. I got the idea from my project from reading Robert Marshal's studying of office life and I realized I already had some background in that. So far, I'm really enjoying this course.

35. What is the conversation mainly about?
36. What does the woman say about the subject of ethnography?
37. Why does the man think that the course will be a good one for the woman?
38. Who is the first person the woman will interview?

## Part C

Questions 39 through 43, listen to a talk about amber in a biology class.

- (man) I'm going to pass this piece of amber around so you can see this spider trapped inside it. It's a good example of amber-inclusion, one of the inclusions that scientists are interested in these days. This particular piece is estimated to be about 20 million years old. Please be extremely careful not to drop it. Amber shatters as easily as glass. One thing I really like about amber is its beautiful golden color.

Now, how does the spider get in there? Amber is really fossilized tree resin. Lots of chunks of amber contain insects like this one or animal parts like feathers or even plants. Here is how it happens. The resin oozes out of the tree and the spider or leaf gets in cased in it. Over millions and millions of years, the resin hardens and fossilizes into the semiprecious stone you see here.

Ambers can be found in many different places around the world. But the oldest deposits are right here in the United States, in [redacted]. It's found in several other countries, too, though right now scientists are most interested in ambers coming from the Dominican Republic. Because it has a great many inclusions, something like one insect inclusion for every one hundred pieces. One possible explanation for this it that the climate is tropical and a greater variety of number of insects thrive in tropics than in other places. What's really interesting is the scientists are now able to recover DNA from these fossils and study the genetic material for important clues to revolution.

39. Why does the professor pass the amber around to the students?
40. When the professor mentor glass in the talk, what point is he trying to make about amber?
41. What is amber derived from?
42. Why is the Dominican Republic an important source of amber?
43. What type of amber is probably the most valuable for genetic research?

Questions 44 through 46, listen to part of a lecture in an American history class.

(man) Now we've been talking about the revolutionary period in the United States history when the colonies wanted to separate from England. I'd like to mention one point about the very famous episode from that period, a point I think is pretty relevant even today. I'm sure you remember, from when you are children, the story of Paul Revere's famous horseback ride to the Massachusetts countryside. In that version, he single-headily alerted the people that "the British were colony". We have this image of us solitary rider galloping along of the dark from one farm house to another. And of course the story emphasized the courage of one man, made him a hero in our history books, right? But, that rather romantic version of the story is not what actually happened that night. In fact, that version misses the most important point entirely. Paul Revere was only one of the many riders helping deliver the messages that night. Just one part of a pre-arrange plan, that was thought out well in advance in preparation for just such an emergency. I don't mean to diminish Revere's role though. He was actually an important organizer and promoter of this group effort for freedom. His mid-night rider didn't just go knocking on farm house doors. They also awaken the institutions of New England. They went from town to town and engage the town leaders, the military commanders and volunteer groups, even church leaders, people who would then continue to spread the word. My point is that Paul Revere and his political party understood, probably more clearly than later generations that will ever have, that political institutions are theirs a kind of medium for the will of people and also to both build on and support the individual action. They knew the success requires careful planning and organization. The way they went about the work that night made a big difference in the history and this country.

44. What does the story of Paul Revere usually emphasize?
45. What new information does the speaker provide about Paul Revere?
46. What does the speaker imply is most significant about the ride of Paul Revere?



Questions 47 through 50, listen to part of a talk in a history of science class.

(woman) Let me warn you against a mistake that historians of science often make.

They sometimes assume that people in the past use the same concepts we do. Here is a wonderful example that makes the use of history of mathematics some while ago. It concerns an ancient Mesopotamian tablet that has some calculations on it using square numbers. The calculations look an awful one like the calculations of the link of the sides of triangle. So that's what many historians assume they were. But using square numbers to do this is a very sophisticated technique. If the Mesopotamians knew how to do it, as the historians started to thinking that they did. Well, they learn math incredibly advanced. Well, it turns out the idea of Mesopotamians use square numbers to calculate the link of triangle's sides is probably wrong. Why? Because we discovered that Mesopotamians didn't know how to measure angles, which is a crucial element in the whole process of triangle calculations. Apparently the Mesopotamians had a number of other uses for square numbers. These other uses were important but they were not used with triangles. And so these tablets in all likelihood were practice sheets, if you like, for doing simpler math exercises with square numbers. In all likelihood, it was the ancient Greeks who first calculate the link of triangle's sides using square numbers. And this was hundreds of years after the Mesopotamians.


47. What is the main purpose of the talk?
48. According to the professor, what did some historians mistakenly assumed about the Mesopotamians?
49. What was on the Mesopotamian tablet mentioned in the talk?
50. What does the professor imply about the ancient Greeks?

*This is the end of Section One, Listening Comprehension. Stop work on Section One. This is the reminder: at the end of the test, the supervisor will collect all of the test books. You may not leave until all of the test books have been collected.*

(End of recording.)

## References

- [1] Anonymous. TOEFL 0401xxx with audio materials. *Actual TOEFL held on January 17, 2004. Educational Testing Service.*
- [2] WMDS, Inc. What are impacted wisdom teeth? Available at [http://www.animated-teeth.com/wisdom\\_teeth/t1\\_wisdom\\_tooth.htm](http://www.animated-teeth.com/wisdom_teeth/t1_wisdom_tooth.htm)
- [3] The Center for Advanced Studies in Child Welfare, School of Social Work, University of Minnesota. CASCW Practice Notes, Issue No.10 Winter 2001.
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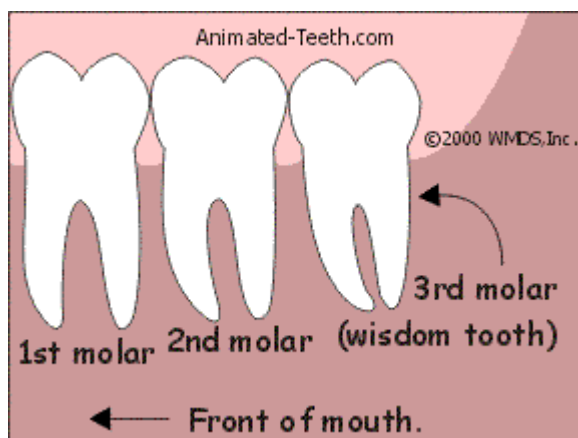
## impacted wisdom teeth / wisdom teeth extractions

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The removal of impacted wisdom teeth has become so common place that the act of having these extractions performed has practically become a right of passage for teenagers. Our discussion about wisdom teeth will describe for you [which teeth are the wisdom teeth](#) and also [what conditions must exist for a wisdom tooth to be considered "impacted"](#). We'll also explain for you some of the [common reasons why dentists recommend the extraction of wisdom teeth](#), as well as some [reasons why the removal of these teeth might not be indicated](#).

Our pages discuss [the best age at which to have wisdom teeth extractions](#) and also explain some of the [common risks and complications associated with this type of oral surgery](#). Additionally, we make mention of some of the different [methods of sedation oral surgeons commonly use with patients undergoing impacted wisdom teeth removal](#), as well as some tips related to [post extraction recovery](#).

### What are "wisdom teeth"?



"Wisdom teeth" are a type of molar, molars are the chewing teeth found furthest in the back of the mouth. Most humans have first, second, and third molars.

Third molars, which are the "wisdom teeth", come in behind the 2nd molars (if there is room for them and they are aligned properly) usually during a

person's late teens or early twenties. A person will have four wisdom teeth: upper left, upper right, lower left, and lower right.

### What are "impacted wisdom teeth"?

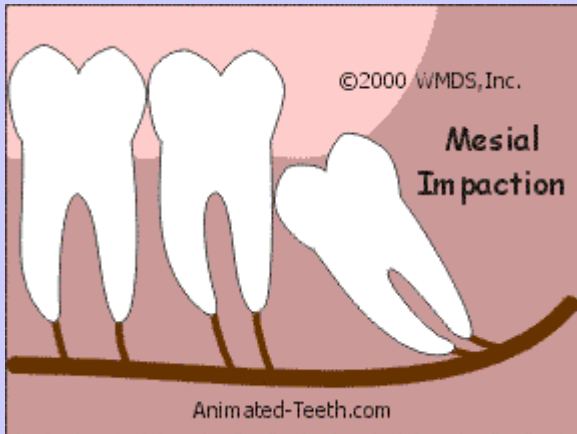
In dental terminology "impacted" means that a tooth has failed to emerge fully into its expected position. This may occur either because there is not room enough in the jaw for the tooth, or else because the angulation

#### Impacted Wisdom Teeth:

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What are impacted wisdom teeth?  
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Why should impacted wisdom teeth be extracted?

of the tooth is improper.

## Classifications of impacted wisdom teeth.



Dentist use specific terms to describe the positioning of impacted wisdom teeth. The most common type of impacted wisdom teeth are those that are Mesially impacted. The term "mesial" simply means that the wisdom tooth is angled forward, towards the front of the mouth.

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At what age should wisdom teeth be removed?  
What are the complications and risks associated with impacted wisdom teeth removal?
- [Page 4](#) The wisdom tooth extraction process.  
What to expect.  
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How much do impacted wisdom teeth extractions cost?

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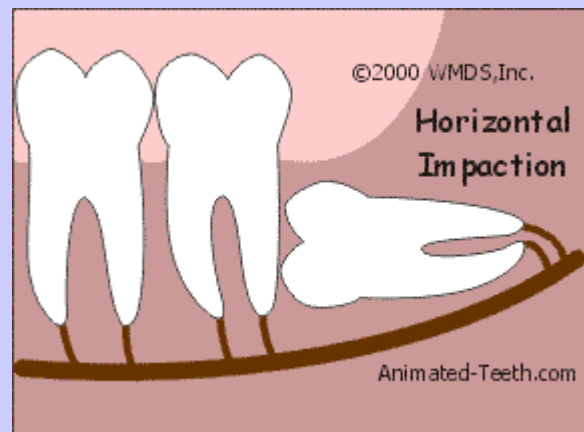
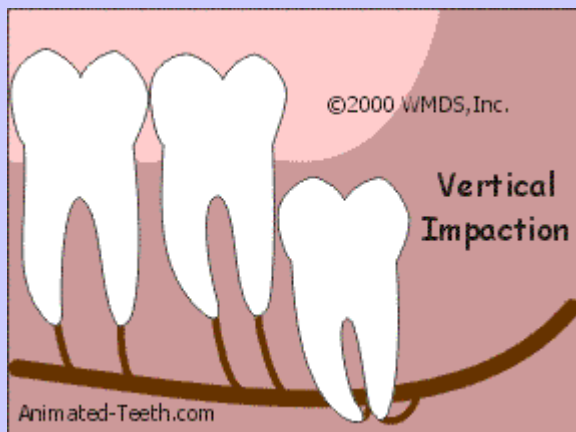
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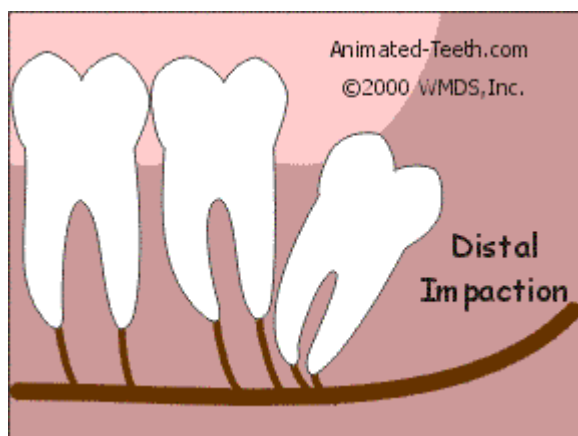
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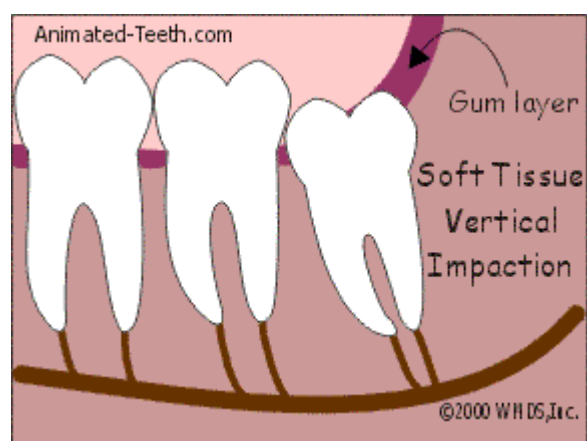
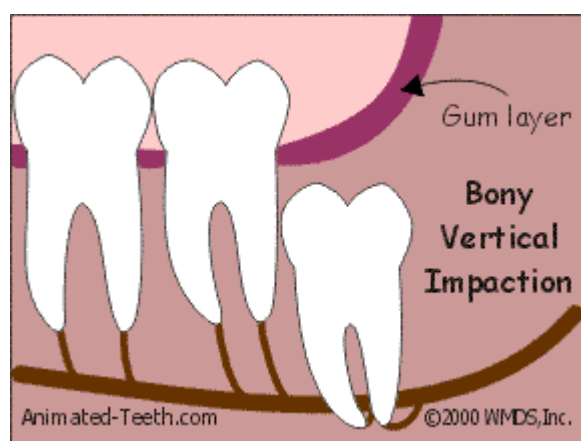
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The other types of impactions, in order of occurrence, are the Vertical, Horizontal, and Distal types.





In addition to Mesially, Vertically, Horizontally, and Distally impacted, wisdom teeth can also be classified as being a Soft Tissue or Bony impaction. The term "Bony" impaction indicates that the wisdom tooth is still fully encased in the jaw's bone. A "Soft Tissue" impaction is one where the wisdom tooth has penetrated through the bone, but not yet fully through the gums.



## Why can wisdom teeth be impacted?

The reason why wisdom teeth can be impacted is not an easy question to answer. The primary cause of wisdom tooth impaction is simply that there is inadequate jawbone space behind the person's second molar (the second molar comes in and is already positioned some years before the wisdom teeth erupt). Why this lack of space exists is not fully understood, however there does seem to be a correlation between large tooth size and tooth crowding and the presence of impacted wisdom teeth.

It has been theorized that the coarse nature of stone age man's diet produced extensive tooth wear, not only on the chewing surface of the teeth but also on the aspects of the teeth which contact their neighbors. The net effect of this wear would be to reduce the collective "length" of the teeth as a set, thus providing enough jawbone space to accommodate the wisdom teeth. In comparison the diet of modern man does not typically result in severe tooth

attrition.

It has also been argued that the coarseness of stone age man's diet, as compared to modern man's relatively soft diet, probably required greater activity of the "chewing" muscles. This activity could have stimulated greater jawbone growth, thus providing more space for wisdom teeth.

The rough and tumble world of the cave man no doubt often lead to broken teeth and even tooth loss. Once a tooth (or a portion of it) is missing the teeth behind it have a tendency to move forward. This shifting would make available more jawbone space for the wisdom teeth. In comparison, with the advent of dentistry, and especially today, there are relatively few reasons why a tooth would be lost or remain in a state of disrepair.

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# CASCW Practice Notes

Center for Advanced Studies in Child Welfare

Issue No.10 Winter 2001

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## The Contribution of Ethnographic Interviewing To Culturally Competent Practice

*"It is not possible to help until you have understood."<sup>1</sup>*

**P**ractitioners in Minnesota must now continue to work with an ever-escalating diversity of clients. The fact that over 80 languages are spoken in the Minneapolis Public Schools is a clue to the rich mixture of culture, ethnicity and race that is now a part of Minnesota.

Culturally competent practice is generally recognized as indispensable for child welfare practitioners, yet skills and techniques are somewhat elusive. The issues are urgent and complex. Cultures have differing views and standards for acceptable parenting practices. The stakes are high in assessing risk of harm to vulnerable children.

*How can the practitioner interpret, assess, and then address the problems of families whose lives and experiences are so different from their own? What questions to ask? What to focus on? How to construct a serviceable plan?*

*Ethnography provides a framework for delivering culturally competent services. The field of anthropology, which pioneered the ethnographic interview, leads the way in helping us to understand a life in a context unfamiliar to us. Two principles stand out: Active listening is required to understand the narrative of a family's life, and respect for the cultural knowledge of families requires us to learn from clients.*

*This issue of Practice Notes provides an introduction to ethnographic interviewing.*

### Definitions of Terms

- **Ethnographic interviewing:** Method of interviewing which began in the field of anthropology, and is currently widely practiced by social science researchers of all fields. The interviewer assumes the role of a "learner" rather than the expert. The interview is generally semi-structured, with the worker preparing a few broad questions in advance. The client guides the interview with his or her answers. This is also referred to as narrative.
- **Open-Ended Questions:** General, broad questions about some aspect of the client's life and possibly related to the presenting issue that the client brings.
- **Cover Terms:** Words and phrases used by the client that identify an important aspect of their life experience.
- **Descriptors:** Words used to describe the cover terms, which are used to build a portrait of the experiences of the client within their cultural context.

**Source:** Green, J.W., & Leigh, J.W. (1990). Teaching Ethnographic methods to social service workers. *Practicing Anthropology*, 11(3), 8-10.

<sup>1</sup>Reik, T. (1949). *Listening with the Third Ear*. New York: Farar, Straus & Company, p. 128.

## What is Ethnographic Interviewing?

- ♦ The goal of ethnographic interviewing is to understand and appreciate experiences and worldviews of people who are different from us. We do this by asking the client to be a cultural guide. The practitioner is no longer the expert, but a learner. The social worker assumes a position of “informed not-knowing,” in which the clients educate the practitioner about their lives. This information should come from the clients’ own words, since they can offer the most accurate description of their experience.
- ♦ This ethnographic stance is respectful, collaborative, and less hierarchical. It seeks to build on clients’ strengths, rather than blaming them or pathologizing their experiences. The worker seeks to create the space where the voices of the clients can emerge, by asking global questions and listening intently. The worker is slow to assess and cautious to generalize.
- ♦ Ethnography is a means to culturally competent delivery of social services. Effective and culturally appropriate communication is necessary to engage clients. Ethnographic interviewing incorporates techniques that take into account the context of ethnically diverse clients and seek to understand their experiences and perceptions.
- ♦ The culturally competent worker values and respects the uniqueness of cultures, and is cognizant of the fact that cultural differences have an impact on service delivery—particularly when there is a conflict between the values of the minority group and dominant culture.
- ♦ The ethnographic interview is where the practitioner and the client begin to share information with each other. The practitioner needs to understand their position as outsider, as someone who is looking for information that the client can provide about their own experiences and the meaning they have within their own culture.

**SOURCES:** Leigh, J.W. (1998). Communicating for Cultural Competence. Needham Heights, Massachusetts, Allyn & Bacon.

Walker, P.J. (1997). Effects of Training Child Welfare Social Workers in the Joint Application of Risk Assessment and Ethnographic Interviewing. Masters Thesis, University of California, Los Angeles.



## Observation: Another Ethnographic Technique

- Another component of ethnography is participant observation. This is a process where the social worker makes a commitment to learning detailed characteristics of a community by observing and taking notes while minimally intruding on the lives of the residents.
- It is important to keep documentation of what is observed separate and distinct from the social worker’s interpretations.

## Stages of the Interview

### 1. **Setting the Stage**

- ❖ Set the tone with friendly conversation.
- ❖ State the explicit purpose and goal of the interview.

2. **Expressing Ignorance:** The worker should state their own lack of knowledge about the client's culture. This establishes the client as expert on their experiences, as well as that of a cultural guide during the conversation. The worker's willingness to express their ignorance may also encourage the client to talk more freely.

### 3. **Open-Ended Questions**

- ❖ The worker prepares a few questions before the interview.
- ❖ At this stage of the interview, the worker is developing empathy and understanding for the client's experiences and story.
- ❖ Even if the worker has familiarity with people of a certain culture, during this stage of the interview each person is treated as a stranger, with unique experiences to be discovered.
- ❖ Two types of open-ended questions:
  - a) questions regarding the client's perception of how their community views the definition of problems, group role norms, rituals, help seeking and problem resolution styles.
  - b) questions regarding how the person relates to community cultural values and norms of behavior.

### 4. **Cover Terms**


- ❖ Cover terms, words that are used frequently by the client, should be explored. Social workers and clients may both use jargon, which widens the cultural gap between them. By seeking to learn cover terms and understand their meaning, the social worker can narrow this gap.
- ❖ Practitioners need to recognize the power and significance of language. Language can be used to label and limit ethnic minorities and other marginalized groups. Language can also bring about understanding of other cultures.

5. **Descriptors:** The worker can learn what meaning the client gives to cover terms by asking descriptive questions.

### Descriptive Questions Include the Following:

- ❖ **Space Questions:** The objective of global space questions is to learn about the physical setting of the cultural scene.
- ❖ **Time Questions:** Provides the sequence of activities for social relationships.
- ❖ **Actor Questions:** Important to learn who the people are in relationship to each other and the titles used to describe each role.
- ❖ **Evaluation Questions:** Asks for evaluations of people or things. This should be linked to factual questions.
- ❖ **Example Questions:** These are very specific. They ask the cultural guide for an example of a single act or event.
- ❖ **Experience Questions:** Asks the cultural guide for any experiences they have had in a specific setting.
- ❖ **Language Questions**
  - **Hypothetical Questions:** Places the cultural guide in an interactive situation, in which the worker asks him or her to speak as if talking to a member of the cultural group.
  - **Typical Sentence Questions:** Asks the cultural guide to take a cover term and use it in a typical way.


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**Sources: Spradley, J.P. (1979). The Ethnographic Interview. New York: Hold, Rinehart and Winston.**

**Leigh, J.W. (1998). Communicating for Cultural Competence. Needham Heights, Massachusetts, Allyn & Bacon.**

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## Incorporating Ethnography Into Practice

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Few studies have been published on the uses of ethnographic interviewing in the field of child welfare, but many in the field of social work are using these techniques. Some implications for child welfare practitioners from both research and current practice are discussed below:

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

**Source: Thornton, S. & Garrett, K.J. (1995). *Ethnography as a bridge to multicultural practice*. *Journal of Social Work Education*, 31(1), 67-74.**

### ***A Case Example***

One of the best illustrations of the narrative process is the style of interviewing used by social workers at the Center for Victims of Torture.<sup>1</sup> The following are some observations by Eva Spranger, MSW (a former assistant editor of *Practice Notes*, now a staff member of the Center for Victims of Torture):

Our families have suffered unimaginable horrors as survivors of brutal treatment of clan-based, civil and invasive wars. While they have survived and reached a safer place in the United States, they are still not free from the terror that torture leaves in its wake.

In order to develop a case plan, our assessment begins with the difficult task of establishing a trust relationship. I begin with small talk and then explore an issue they bring up in conversation. For example, the client may have said, "I was a journalist back home." The interviewer could follow up with a question such as, "What was that like, being a journalist in your country?"

An important guideline is to keep the exchange as natural as possible. Keep in mind that the client may have experienced interrogation as an extremely negative,

painful and traumatic event. It is important to allow the narrative of a life to unfold: past war, violence, the experiences of their tribe within the country; their first language; the loss of family and extended family; the emotional turmoil of loss of status and culture.

It takes time to establish a relationship of trust. Part of this development is to recognize differences in how one views authority, political structures, personal relationships, and status, but it is also important to share similarities.

How can you tell that you have understood their situation? They keep appointments and continue to share parts of their story.

In this evolving exchange, a central feature is to find and recognize their strengths and resources and build on these for the case plan.

"Within a trusting relationship, the worker can ask difficult questions ... the case plan is a result of the human connection—bridging the gulf of experiences that separate us ..."

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<sup>1</sup> **This Center, initiated in 1985, is regarded as the foremost treatment center in the U.S.A. for survivors of politically motivated torture and their families. The Center, based in Minneapolis, with offices in Washington, D.C. and Guinea, West Africa, has as its mission "Restoring the dignity of the Human Spirit." (717 E. River Road, Minneapolis MN 55455; telephone: 612-626-1400; fax: 612-626-2465; website: www.cvt.org).**

## **Limitations of Ethnographic Interviewing**

- *It is important that ethnographic interviewing not replace the need to learn about the communities with whom practitioners work.*
- *Ethnography and field research is a time-intensive process. In applying these interviewing techniques to child welfare, the ethnographic model may need to be adapted to fit the timeframe of current Minnesota policies regarding children in out-of-home placement.*
- *Using the services of a qualified interpreter are very important. The interpreter can translate both words and their cultural meaning. They can answer questions about what is culturally appropriate in an interview. However, using interpreters do present the following limitations:*

*It takes much longer to do an interview with an interpreter, so it important to be prepared when planning time for an interview.*

*An interpreter changes the dynamic of the interview by adding an additional person to the room.*

- *Be very cautious in using children as interpreters. This may change the power dynamics within a family, and the children may assume a heavy burden within the family.*

## **Recommendations**

- ❖ Schools of social work in Minnesota are beginning to teach ethnographic interviewing. Further training in this area should be encouraged.
- ❖ Supervisors and administrators also require training in ethnographic interviewing in order to support workers in building these areas.
- ❖ Staff, at all levels, can be encouraged to assume a stance as collaborator and learner with clients. This will allow for a more trusting relationship.
- ❖ From the individual stories heard by practitioners using the ethnographic approach, advocacy for groups of clients should be developed in order to make their voices heard in larger systems.
- ❖ Disseminate information on state guidelines for appropriate discipline in different languages that represent all communities in Minnesota.
- ❖ Explore using ethnographic techniques as part of the risk assessment process with families.



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### For Further Reading

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## Paul Revere's Ride

Henry Wadsworth Longfellow

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Listen my children and you shall hear  
Of the midnight ride of Paul Revere,  
On the eighteenth of April, in Seventy-five;  
Hardly a man is now alive  
Who remembers that famous day and year.

He said to his friend, "If the British march  
By land or sea from the town to-night,  
Hang a lantern aloft in the belfry arch  
Of the North Church tower as a signal light,--  
One if by land, and two if by sea;  
And I on the opposite shore will be,  
Ready to ride and spread the alarm  
Through every Middlesex village and farm,  
For the country folk to be up and to arm."

Then he said "Good-night!" and with muffled oar  
Silently rowed to the Charlestown shore,  
Just as the moon rose over the bay,  
Where swinging wide at her moorings lay  
The Somerset, British man-of-war;  
A phantom ship, with each mast and spar  
Across the moon like a prison bar,  
And a huge black hulk, that was magnified  
By its own reflection in the tide.

Meanwhile, his friend through alley and street  
Wanders and watches, with eager ears,  
Till in the silence around him he hears  
The muster of men at the barrack door,  
The sound of arms, and the tramp of feet,  
And the measured tread of the grenadiers,  
Marching down to their boats on the shore.

Then he climbed the tower of the Old North Church,  
By the wooden stairs, with stealthy tread,  
To the belfry chamber overhead,  
And startled the pigeons from their perch  
On the sombre rafters, that round him made  
Masses and moving shapes of shade,--  
By the trembling ladder, steep and tall,  
To the highest window in the wall,  
Where he paused to listen and look down  
A moment on the roofs of the town  
And the moonlight flowing over all.

Beneath, in the churchyard, lay the dead,  
In their night encampment on the hill,  
Wrapped in silence so deep and still  
That he could hear, like a sentinel's tread,  
The watchful night-wind, as it went  
Creeping along from tent to tent,  
And seeming to whisper, "All is well!"  
A moment only he feels the spell  
Of the place and the hour, and the secret dread  
Of the lonely belfry and the dead;  
For suddenly all his thoughts are bent  
On a shadowy something far away,  
Where the river widens to meet the bay,--  
A line of black that bends and floats  
On the rising tide like a bridge of boats.

Meanwhile, impatient to mount and ride,  
Booted and spurred, with a heavy stride  
On the opposite shore walked Paul Revere.  
Now he patted his horse's side,  
Now he gazed at the landscape far and near,  
Then, impetuous, stamped the earth,  
And turned and tightened his saddle girth;  
But mostly he watched with eager search  
The belfry tower of the Old North Church,  
As it rose above the graves on the hill,  
Lonely and spectral and sombre and still.  
And lo! as he looks, on the belfry's height  
A glimmer, and then a gleam of light!  
He springs to the saddle, the bridle he turns,  
But lingers and gazes, till full on his sight  
A second lamp in the belfry burns.

A hurry of hoofs in a village street,  
A shape in the moonlight, a bulk in the dark,  
And beneath, from the pebbles, in passing, a spark  
Struck out by a steed flying fearless and fleet;  
That was all! And yet, through the gloom and the light,  
The fate of a nation was riding that night;  
And the spark struck out by that steed, in his flight,  
Kindled the land into flame with its heat.  
He has left the village and mounted the steep,  
And beneath him, tranquil and broad and deep,  
Is the Mystic, meeting the ocean tides;  
And under the alders that skirt its edge,  
Now soft on the sand, now loud on the ledge,  
Is heard the tramp of his steed as he rides.

It was twelve by the village clock  
When he crossed the bridge into Medford town.  
He heard the crowing of the cock,  
And the barking of the farmer's dog,  
And felt the damp of the river fog,  
That rises after the sun goes down.

It was one by the village clock,  
When he galloped into Lexington.  
He saw the gilded weathercock  
Swim in the moonlight as he passed,  
And the meeting-house windows, black and bare,  
Gaze at him with a spectral glare,  
As if they already stood aghast  
At the bloody work they would look upon.

It was two by the village clock,  
When he came to the bridge in Concord town.  
He heard the bleating of the flock,  
And the twitter of birds among the trees,  
And felt the breath of the morning breeze  
Blowing over the meadow brown.  
And one was safe and asleep in his bed  
Who at the bridge would be first to fall,  
Who that day would be lying dead,  
Pierced by a British musket ball.

You know the rest. In the books you have read  
How the British Regulars fired and fled,---  
How the farmers gave them ball for ball,  
>From behind each fence and farmyard wall,  
Chasing the redcoats down the lane,  
Then crossing the fields to emerge again  
Under the trees at the turn of the road,  
And only pausing to fire and load.

So through the night rode Paul Revere;  
And so through the night went his cry of alarm  
To every Middlesex village and farm,---  
A cry of defiance, and not of fear,  
A voice in the darkness, a knock at the door,  
And a word that shall echo for evermore!  
For, borne on the night-wind of the Past,  
Through all our history, to the last,  
In the hour of darkness and peril and need,  
The people will waken and listen to hear  
The hurrying hoof-beats of that steed,  
And the midnight message of Paul Revere.

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This poem is one of [many](#) published by [the English Server at CMU](#), a non-profit collective of students and faculty at Carnegie Mellon University.

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