



LTG ASSOCIATES, INC.

INTERFAITH COLLABORATION AND CAPACITY

**EVALUATION REPORT
ON THE 2014 WORKSHOPS TO IMPROVE FOSTER CARE SERVICES
FOR MUSLIM CHILDREN**

**A PROJECT OF THE
CATHOLIC–MUSLIM SOCIAL SERVICES PARTNERSHIP PROGRAM
OF THE INTERFAITH CENTER OF NEW YORK**

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ACRONYMS

ACS	Administration for Children's Services
ICNY	Interfaith Center of New York

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Executive Summary

This report describes the design, data collection, analysis, and findings of the evaluation that LTG Associates conducted of a series of workshops that the Interfaith Center of New York (ICNY) organized and implemented. These efforts took place between the spring of 2013 and fall of 2014 and involved both the development of concepts, tools, and procedures, as well as corresponding data collection and analysis. The workshops were organized as a continuation of ICNY's Catholic-Muslim Social Services Partnership Program in three boroughs—Bronx, Harlem, and Staten Island—in New York City, and the series of workshops was extended city-wide to include Brooklyn and Queens.

ICNY and LTG developed a theory of change to guide the evaluation process:

Interfaith dialogue on shared concerns and values, and collaboration on shared projects, can positively affect interfaith understanding and education, civic engagement, organizational capacity for partnerships, and service delivery outcomes.

The four primary evaluation questions were:

- 1. Does the knowledge and understanding of Muslim community leaders about youth social welfare agencies increase as a result of planned workshops?**
- 2. Does the potential interest of Muslim community leaders to engage and interact with youth social welfare agencies increase as a result of planned workshops?**
- 3. Does cross-cultural knowledge and understanding of staff at foster care agencies increase as a result of planned workshops?**
- 4. Does the potential for intent and responsiveness of staff at foster care agencies to Muslim stakeholder needs increase as a result of planned workshops?**

A total of 11 half-day workshops were conducted in the five boroughs in the fall of 2014. In each borough, ICNY organized two types of workshops: a workshop in the morning was provided for child welfare agency staff, and another for Muslim community leaders in the afternoon. An additional workshop was provided specifically for staff members of Catholic Charities Brooklyn and Queens. LTG employed both quantitative and qualitative methods including a contact tracking log, pre/post surveys, and in-depth telephone interviews with workshop participants.

Through the series of workshops, ICNY succeeded in achieving its program objectives, which were to increase both the awareness of Muslim community leaders about local child welfare and foster care resources, as well as the cultural awareness of youth services agency staff about Islam and

Muslim families. For most workshop participants on both sides, the workshops provided a first-time opportunity to learn about child welfare services and resources, and about the Islamic faith and Muslim practices in relation to child welfare. The workshops served as a solid first step in achieving its program goal to promote interfaith collaboration among Catholic and Muslim social service providers in New York City.

Lessons Learned

A number of lessons were learned during the process of workshop planning and as a result of the workshops.

For workshop planning:

- Face-to-face meetings with community leaders are crucial for planning and implementing workshops and other events, for which participation and commitment of community leaders are central.
- Timing of workshops (weekday or weekend, daytime or evening, etc.) should be consulted with community leaders to ensure maximum attendance.
- Plan for and include in the workshop agenda sufficient time for participants to complete evaluations.

Workshop outcomes, in general:

- The workshops overall were well received and enjoyed by most participants—both Muslim community leaders and agency staff members—who responded to the evaluations.
- Provide culturally appropriate foods and refreshments at workshops to foster interfaith dialogue and understanding.

Workshop outcomes, for Muslim community leaders:

- The workshops provided sufficient working knowledge about the foster care system and cultivated a sense of confidence in Muslim community leaders to better serve families and children in their communities.
- Meeting ACS and other agency representatives and hearing their perspectives and stories helped to dispel some myths about foster care and led to improved perceptions among Muslim community leaders toward ACS, foster care agencies, and foster parents.
- The workshops empowered Muslim community leaders to proactively engage with their communities on educating them about issues related to foster care and child welfare.

Workshop outcomes, for agency staff:

- The workshops provided agency staff members with an introductory orientation to the Islamic faith and its relation to foster care and child welfare, as well as Muslim cultural practices and etiquettes.

- Mandatory trainings for agency staff members led to increased knowledge of the participants.
- The workshops provided agency staff members with knowledge about the available community resources, thus enabling agency staff members to readily seek advice from a Muslim community leader, colleague, or agency should they encounter any problems or have questions.
- The workshops became a catalyst for additional workshops or events that agency staff participants organized for their peers.

Recommendations

Based on our evaluation of the workshops, we recommend the following actionable items for similar workshops in the future.

Future workshops on child welfare and Muslim communities:

- Follow-up workshops should include more practical, real-life examples.
- Events or workshops focused on networking or relationship building between agencies and Muslim community leaders.
- Involve other stakeholders in the child welfare system.

Workshops for Muslim communities:

- More direct and improved messaging on the process and legal aspects of foster care and the child welfare system.
- Follow-up workshops to provide more in-depth information on topics that were introduced in the workshops. Suggestions by participants include:
 - Islamic faith and different schools of thought in relation to foster care, adoption, and parenting.
 - Different parenting styles including child discipline and how that relates to U.S. law; culturally sensitive ways to approach and discuss with Muslim families.
 - Foster care process (how to become a foster parent, what happens to the child once he/she enters the foster care system, etc.).
 - How to effectively recruit potential foster parents.
- Forum for Muslim community leaders to discuss and educate community members about child welfare issues.

Workshops for agency staff:

- Follow-up workshops to provide more in-depth information on topics that were introduced in the workshops. Suggestions by participants include:
 - Details about the Islamic belief system, Muslim family dynamics, gender roles, foods, and other cultural practices.

- Different parenting styles including child discipline and culturally sensitive ways to approach and discuss with Muslim families.
- Organize on-site workshops at the agencies to maximize attendance by staff members who work directly with Muslim clients.
- Similar workshops focused on increasing cultural sensitivity on specific cultural/religious groups should be mandatory training for agencies that work with these populations.
- Help establish a citywide Muslim leadership panel that could be a centralized resource for ACS and other child welfare agencies.
- Centralized source of information on various community resources for agency staff reference.

Workshops for foster parents:

- Workshops (or other information sharing opportunities) for foster parents in hosting Muslim children.
- In-language foster parent trainings.

Recommendations for evaluations:

- In considering future evaluation question design, the limited English proficiency of some participants should be taken into consideration.

Introduction and Background

In the fall of 2014, ICNY organized a series of workshops to improve the provision of culturally appropriate child welfare and foster care services for Muslim communities. The workshops were designed to assist in bridging the gap between foster care service providers and Muslim communities by providing trainings for agency staff to raise awareness about the diversity of Muslim New Yorkers and to sensitize Muslim community leaders about the child welfare and foster care system. The workshops were organized as a continuation of the Catholic–Muslim Social Services Partnership Program of the Interfaith Center of New York (ICNY).

Building on prior partnerships and activities in the three boroughs where ICNY has been most active for the Catholic–Muslim Social Services Partnership Program, the trainings took place in Bronx, Manhattan, and Staten Island. Moreover, ICNY scaled up their Partnership Program to become city-wide and conducted additional workshops in Brooklyn and Queens, including one workshop that was provided specifically for staff members of Catholic Charities Brooklyn and Queens.

A total of 11 half-day workshops were conducted in the five boroughs in the fall of 2014. In each borough, ICNY organized two types of workshops: a workshop in the morning was provided for child welfare agency staff, and another for Muslim community leaders in the afternoon. The workshop for Catholic Charities Brooklyn and Queens was a 1.5-hour workshop. The borough-based workshops took place in October and early November; the workshop for the staff of Catholic Charities Brooklyn and Queens was carried out in December.

As part of the evaluation of the Catholic–Muslim Social Services Partnership Program, LTG Associates evaluated the workshops. This report describes the design, data collection, analysis, and findings of the evaluation of the workshops. (The evaluation and capacity development activities that took place in 2013–2014 for the borough-based partnerships were presented in a separate report submitted to ICNY and the GHR Foundation.)

Evaluation Methodology

A theory of change, program and evaluation logic models, and evaluation plans were developed in collaboration with ICNY in early summer of 2014, and instruments for the evaluation activities were developed in fall 2014 (for the pre/post surveys) and spring 2014 (for the telephone interview guides). Data collection was carried out in October through December 2014 (for the surveys), and April and May 2015 (for the interviews). Documents related to these activities are found in the Appendices section, including the program and evaluation logic models (Appendix A); contact tracking log, survey, and interview instruments (Appendix B); data extraction

templates (Appendix C); and list of organizational affiliations of workshop participants (Appendix D).

Evaluation Plan and Questions

As the first step in capacity development, ICNY and LTG re-examined the theory of change that was developed earlier for the Catholic–Muslim Social Services Partnership Program. After a slight

Theory of Change. Interfaith dialogue on shared concerns and values, and collaboration on shared projects, can positively affect interfaith understanding and education, civic engagement, organizational capacity for partnerships, and service delivery outcomes.

Program Goal. To promote interfaith collaboration among Catholic and Muslim social service providers in New York City.

Objective 1. Increase the cultural awareness of targeted youth services agency staff about Islam and Muslim families within the larger community.

Objective 2. Increase the awareness of Muslim community leaders about local child welfare and foster care resources

re-wording and revision, an updated theory of change was completed.

Evaluation Question 1. Does the knowledge and understanding of Muslim community leaders about youth social welfare agencies increase as a result of planned workshops?

Evaluation Question 2. Does the potential interest of Muslim community leaders to engage and interact with youth social welfare agencies increase as a result of planned workshops?

Evaluation Question 3. Does cross-cultural knowledge and understanding of staff at foster care agencies increase as a result of planned workshops?

Evaluation Question 4. Does the potential for intent and responsiveness of staff at foster care agencies to Muslim stakeholder needs increase as a result of planned workshops?

The goal and objectives of the series of workshops were outlined as follows:

With the program goal and objectives in mind, four primary questions guided the evaluation process:

Methods

Contact Tracking Log

Starting in early 2013, ICNY staff began systematically tracking contacts made with stakeholders as a component of project evaluation. Types of contact included email, text messages, telephone conversations, and in-person contacts (e.g., meetings, events, and workshops). The purpose of the tracking was to determine if the number and types of contacts were generally consistent or if any patterns would emerge.

Pre- and Post-workshop Surveys

Pre- and post-workshop surveys were administered to workshop participants before and after the workshops were carried out in order to gauge any changes in perceptions, knowledge, and intent toward foster care activities. The survey instrument was developed in collaboration with ICNY, and paper copies of the survey were disseminated at the workshops by ICNY (instruments are found in Appendix B). ICNY then coded and entered the data into MS Excel spreadsheets and sent the electronic files to LTG for data analysis.

The survey for Muslim community leaders was designed to gauge any changes in the participants' understanding of definitions of child abuse and neglect according to the ACS; the foster care system and its legal aspects; as well as preventive programs related to child welfare and other available resources. The survey for agency staff members was designed to gauge any changes in the participants' understanding of Islam in relation to foster care and adoption; diversity among the Muslim communities; as well as familiarity of community resources. In addition, in both post-workshop surveys, participants were asked about their intentions for future actions concerning foster care issues in the Muslim communities. Questions about the quality and logistics of the workshop were asked of both stakeholder groups as well.

It should be noted that after the first workshop which was held in Manhattan, the pre- and post-survey data were examined and revisions were made to the instrument for the remaining five workshops. Questions 10 through 12 were reworded to reduce ambiguity. The instrument in Appendix B reflects the revised version.

Telephone Interviews

In coordination with ICNY personnel, LTG staff conducted in-depth telephone interviews (designed to take 15 minutes, but took between 7 to 26 minutes) with participants from both types of workshops: Muslim community leaders and child welfare/foster care agency staff. The interviews were carried out in April and May 2015. The interviews were designed to collect

information from the stakeholders regarding any applications of the knowledge gained through the workshop in their respective work or interactions with Muslim communities. In the interviews, LTG asked about the participants' perspectives and experiences working with social service agencies and cultural brokers. Finally, recommendations for improvements to the workshop and topics for future workshops were asked.

The interview participants had identified themselves as potential interviewees in the post-workshop survey. ICNY made the initial contact by phone and/or email, and LTG subsequently followed up to schedule interviews at a date and time convenient for the participants.

Quantitative Data Analysis

For the contact log, contact types (email, telephone, and in person) and frequency were designated and then charted by month. This created an ability to observe any patterns in ICNY outreach. The contact log was originally designed to track ICNY outreach for interfaith partnerships, but was continued for the foster care workshops.

For pre- and post-workshop surveys, quantitative responses were analyzed primarily by percentages of responses for each of the response categories. ICNY coded and entered the data into Microsoft Excel spreadsheets and were sent to LTG.

Qualitative Data Analysis

In the pre- and post-workshop surveys, three open-ended questions were included. The data were entered as text in a Microsoft Excel spreadsheet by ICNY, and LTG conducted the analysis via a coding process, explained below in detail.

Interviews were audio recorded only with the interviewees' consent, and data extracted for analysis and interpretation. To analyze the data and search for themes, both *a priori* codes (predetermined from the evaluation questions) and *in vivo* or emergent codes (generated from the data themselves) were used. This latter approach incorporated grounded theory, "a rigorous and detailed method for identifying categories and concepts that emerge from the text" (e.g., see Bernard 1998¹). It is an inductive approach to qualitative data analysis in which researchers closely review respondent-produced information, identifying potentially relevant themes as they arise.

Participant numbers for any one borough were typically insufficient to provide borough-specific analysis. Moreover, the boroughs represent the location of the workshops and not necessarily that of the participants' community or worksite. Themes and codes for each question were extracted for analysis and interpretation typically as a whole and not by borough.

1 Bernard, H. Russell. 1998. *Handbook of Methods in Cultural Anthropology*. Walnut Creek, CA: Altamira Press, pp.607-608.

Findings

In this section, we discuss three data collection activities: the contact tracking log; pre- and post-workshop surveys; and telephone interviews of workshop participants.

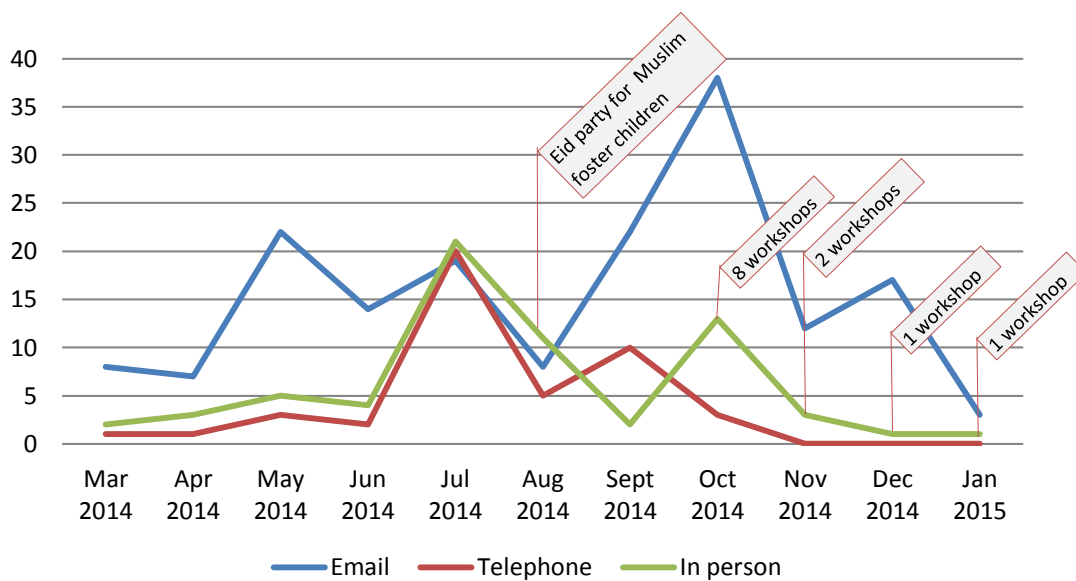
Contact Tracking Log

For the 2014 foster care workshops, planning activities and outreach to partners started in March 2014. Table 1 shows the frequency and duration of contacts made for the foster care workshop project. Figure 1 shows the relative frequencies of contacts in relation to ICNY events. It should be noted that the emails and in-person contact frequencies accurately reflect ICNY's contact activities during this period, but the telephone contact frequencies may not be complete due to challenges in systematic documentation of communications. Thus the telephone contact data may represent the minimal contacts per individual. Although SMS messaging was another means of communication with stakeholders, their frequencies were not recorded for the same reason.

TABLE 1: FREQUENCY AND DURATION OF CONTACTS, MARCH 2014–JANUARY 2015

		Email	Telephone (70% complete)		In-person	
		Frequency	Frequency (not indiv. calls)	Minutes	Frequency	Minutes
2014	Mar	8	1	30	2	105
	Apr	7	1	10	3	152
	May	22	3	60+	5	375
	Jun	14	2	40	4	165
	Jul	19	20	305	21	745
	Aug	8	5	75	11	685
	Sept	22	10	195	2	105
	Oct	38	3	65	13	2205
	Nov	12	0	0	3	570
	Dec	17	0	0	1	90
2015	Jan	3	0	0	1	120

FIGURE 1: FREQUENCY OF COMMUNICATIONS, BY CONTACT METHOD



ICNY organized 11 workshops (5 for Muslim community leaders and 6 for agency staff) in October–December 2014, which were evaluated by LTG as presented in this report. An additional workshop was conducted in January 2015, which was organized by one of the workshop participants (and not part of the evaluation).

In addition to the workshops that ICNY organized, ICNY helped broker a relationship between a Muslim organization called Smile Charity and the Administration for Children's Services, and the three entities co-sponsored the first ever Eid party in August 2014 for Muslim children in foster care.

As shown in Figure 1, the highest number of in-person contacts was made in July 2014. A closer examination at the data indicates that, of the 56 total in-person contacts made during the period shown in Figure 1, almost 40% of them (22 of 56 contacts) focused on outreach to community leaders for the workshops, taking place in July and August 2014, two to three months before the workshop dates. This reinforces the observation made in a prior report that face-to-face interactions with community leaders is key to building trust and partnerships, and in this case, to garner their participation in the workshops by understanding the importance and relevance of child welfare issues in their communities.

Systematic and complete documentation of all contacts in the contact tracking log was challenging in part due to the different modes of communication used as well as the fact that multiple individuals coordinated the communications.

Pre- and Post-workshop Surveys

A total of 194 individuals participated in the 11 workshops: 60 Muslim community members participated in the five borough-based workshops, and 115 agency staff members participated in

the five borough-based workshops in addition to 19 Catholic Charities staff members in their agency-specific workshop (Table 2). The participants' organizational affiliations are listed in Appendix D.

TABLE 2: NUMBER OF WORKSHOP PARTICIPANTS AND SURVEY RESPONDENTS, BY WORKSHOP

	Muslim community members			Agency staff members		
	Workshop participants	Pre-survey	Post-survey	Workshop participants	Pre-survey	Post-survey
Bronx Workshop	16	7	8	20	20	18
Brooklyn Workshop	14	7	6	26	26	24
Manhattan Workshop	12	11	7	28	24	21
Queens Workshop	12	8	0	21	21	21
Staten Island Workshop	6	4	3	20	18	16
Catholic Charities Brooklyn & Queens Workshop	n/a	n/a	n/a	19	18	18
Total	60	37	24	134	127	118

Survey response rates, as shown in Table 3, show that agency staff members had a high degree of participation in both the pre- and post-surveys. Response rates ranged from 75% to 100%. Muslim community members who attended the Manhattan workshop had a high participation rate in the pre-survey (92%), but for the other workshops, the participation rate was generally lower between 43% and 67%. As the Manhattan workshop was the first workshop that was carried out, the high participation rate may reflect a strong emphasis placed by the facilitators on completing the surveys (in part to assess the need for any revisions of the instrument).

TABLE 3: PRE- AND POST-WORKSHOP SURVEY RESPONSE RATES

	Muslim community members		Agency staff members	
	Pre-survey	Post-survey	Pre-survey	Post-survey
Bronx Workshop	44%	50%	100%	90%
Brooklyn Workshop	50%	43%	100%	92%
Manhattan Workshop	92%	58%	86%	75%
Queens Workshop	67%	0%	100%	100%
Staten Island Workshop	67%	50%	90%	80%
Catholic Charities Brooklyn & Queens Workshop	n/a	n/a	95%	95%

Findings of Pre-workshop Survey of Muslim Community Leaders

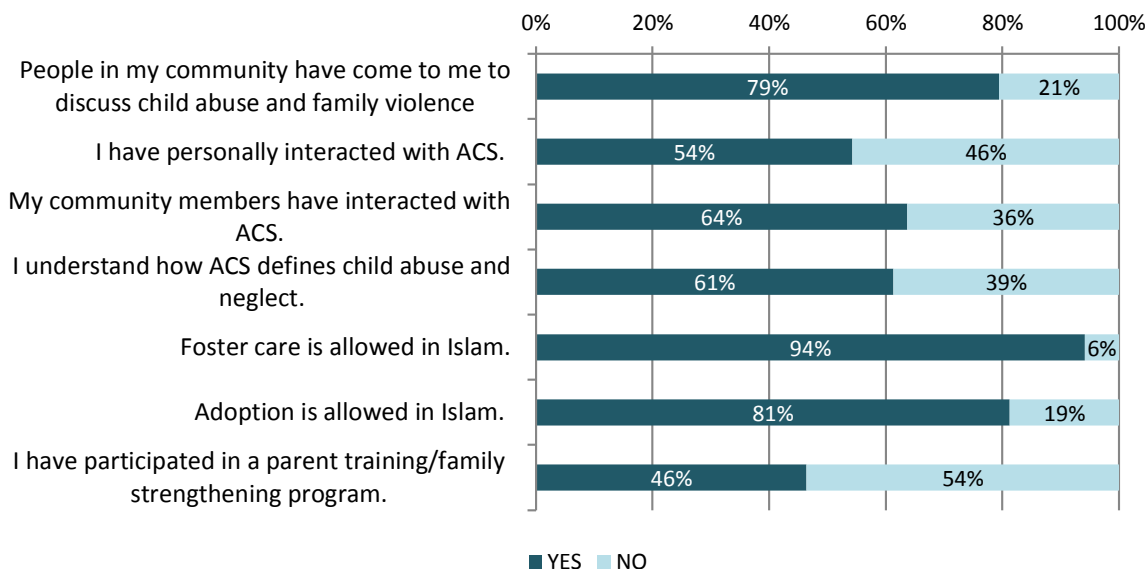
Of the 37 individuals who completed the pre-workshop survey, over two thirds of the group (68%; 21 individuals) were women (6 did not respond to this question). Over half of the group identified themselves as community members (55%; 16 of 29 respondents), while there were lesser numbers of clergy (21%; 6 of 29), lay leaders (17%; 5 of 29), and foster parents (7%; 2 individuals) (8 did not give a response). Though not systematically asked, a few of the participants' occupations consisted of working regularly with Muslim families or the child welfare system as counselors or social workers. Only a third of the respondents (30%; 11 of 33 individuals) had previously attended an ICNY program. Almost two thirds of them (59%; 22 of 32 individuals) had previously heard a presentation about the Administration of Children's Services (ACS).

Ten individuals, representing all boroughs, responded to the open-ended question, "why did you come to the training today?" The respondents indicated their interest in receiving information and learning so that they may help benefit their community. As one participant noted, "I accepted the invitation because I am active in the community, working as a voice for women and children. I believe working with others as a collective group for the safety of children is important." Another individual commented on her desire to open an Islamic foster home.

Figure 2 below summarizes the prior experiences and perspectives of the Muslim community leaders who responded to the pre-survey. Well over three quarters of the respondents (79%; 27 of 34 individuals) have had community members approach them with issues of child abuse and family violence. Yet, over half of the Muslim community leaders (54%, 19 of 35 respondents) and less than two thirds of community members (64%, 21 of 33 respondents) had prior interaction with ACS. Six out of ten (61%; 19 of 27) understand how ACS defines child abuse and neglect. Less than half of the respondents (46%; 13 of 28) had participated in a parent training or family strengthening program.

With regard to the Muslim community leaders' perspectives on child welfare and Islamic beliefs, almost all the respondents (94%; 32 of 34) agreed that foster care is allowed in Islam. More than three quarters of the community leaders agreed that adoption is allowed in Islam (81%; 26 of 32).

FIGURE 2: MUSLIM COMMUNITY LEADERS' PRIOR EXPERIENCES AND PRE-SURVEY PERSPECTIVES

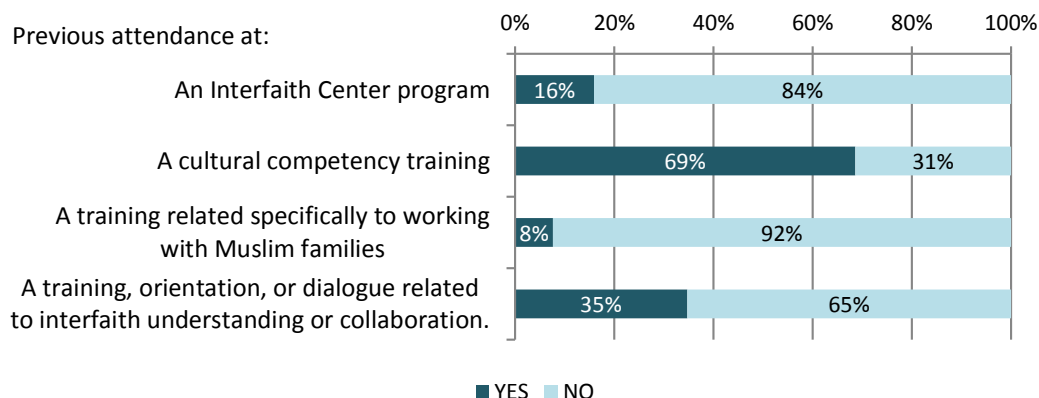


Findings of Pre-workshop Survey of Agency Staff Members

Of the 127 individuals who completed the pre-workshop survey, almost 9 out of 10 individuals were women (88%; 106 individuals of 120 that responded). A third of the respondents (33%; 39 individuals) had worked at their agencies for over 10 years, and just under a third (30%; 35 individuals) had worked less than two years. For those who provided a reason for attending the training, over three quarters (79%; 88 of 112 respondents) noted they had a personal and professional interest in the topic, including specific mention of enhancing their work with Muslim families. A small but significant number of participants (21%; 24 individuals) noted that their attendance was mandatory or that the training was recommended to them by their superior.

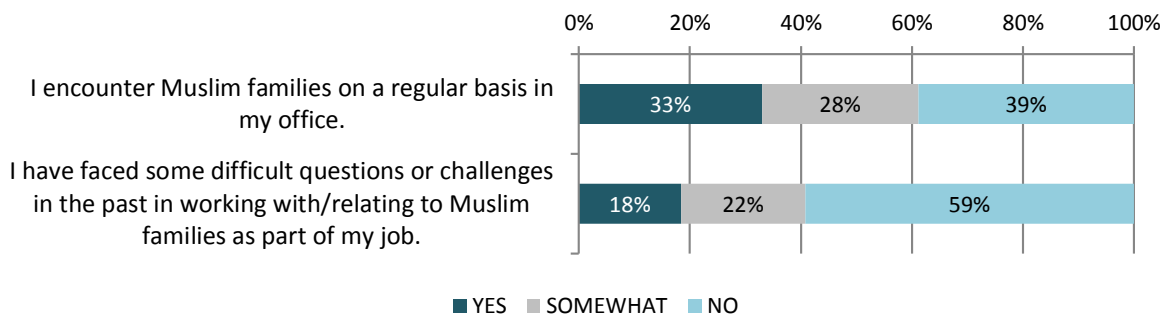
With regard to agency staff members' prior training and relevant program experiences (Figure 3), while over two thirds of the respondents (69%; 83 of 121) had attended a cultural competency training, only a third (35%; 42 of 121) had attended any training, orientation, or dialogue related to interfaith understanding or collaboration. Less than one out of ten individuals (8%; 9 of 118) had received any training that was specific to working with Muslim families. A slightly higher number (16%; 19 of 119) had previously attended an ICNY program.

FIGURE 3: AGENCY STAFF MEMBERS' PRIOR TRAINING/PROGRAM EXPERIENCES



With regard to agency staff members' prior work experiences with Muslim families (Figure 4), only a third (33%; 34 of 103) regularly encounters Muslim families. Less than two out of ten individuals (18%; 19 of 103) had faced difficult questions or challenges in working with Muslim families.

FIGURE 4: AGENCY STAFF MEMBERS' PRIOR WORK EXPERIENCES WITH MUSLIM FAMILIES



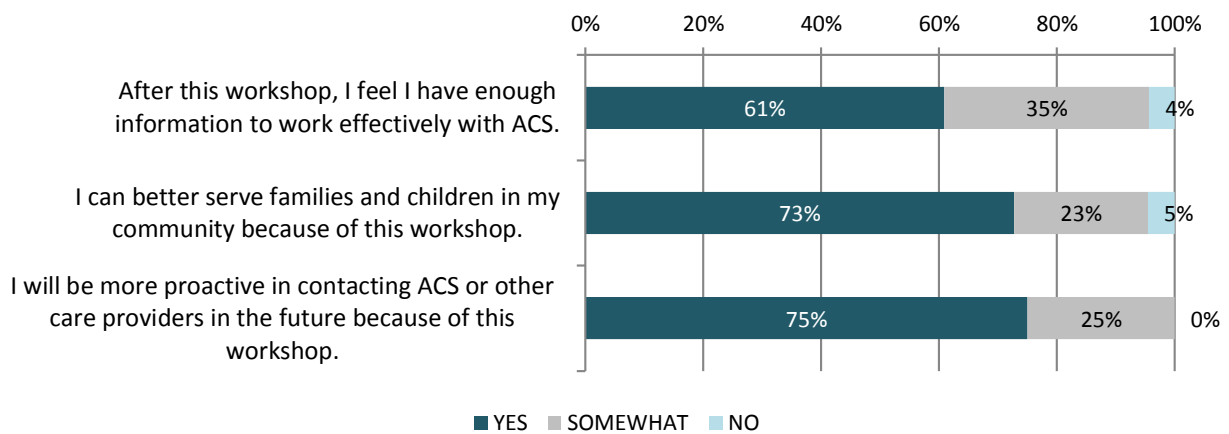
Findings of Post-workshop Survey of Muslim Community Leaders

Of the 15 individuals who responded, just over half of the group (53%, 8 individuals) was female (9 did not respond to this question); this represents a decrease in the proportion of females that responded in the pre-survey. Half of the group identified themselves as community members (50%; 10 of 20 respondents), and the other half were clergy (25%; 5 of 20) and lay leaders (20%; 4 of 20); one identified as "clergy/lay leader." No one identified as foster parent in the post-survey (4 did not give a response).

Reactions of the Muslim community leaders to the workshop are summarized in Figure 5 below. Just under two thirds of the post-survey respondents (61%; 14 of 23 individuals) felt they had enough information to work effectively with ACS. Almost three fourths of the group (73%; 16 of 22) was confident they could better serve families and children in their community because of

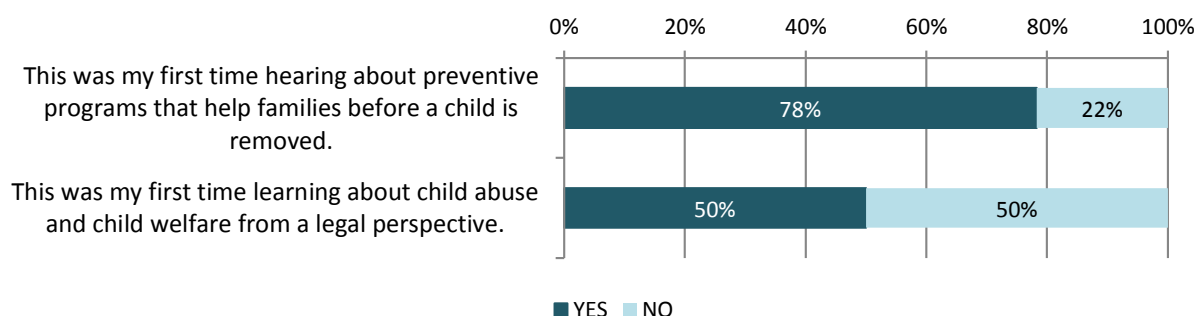
the workshop. A similar number (75%; 15 of 20) responded they would be more proactive in contacting ACS or other providers in the future because of the workshop.

FIGURE 5: WORKSHOP REACTIONS OF MUSLIM COMMUNITY LEADERS



As Figure 6 shows below, for over three quarters of the respondents (78%; 18 of 23 respondents), the workshop was the first time they had heard about preventive programs that help families before a child is removed. In addition, for half of the respondents (50%; 12 of 24 respondents), this was their first time learning about child abuse and child welfare from a legal perspective.

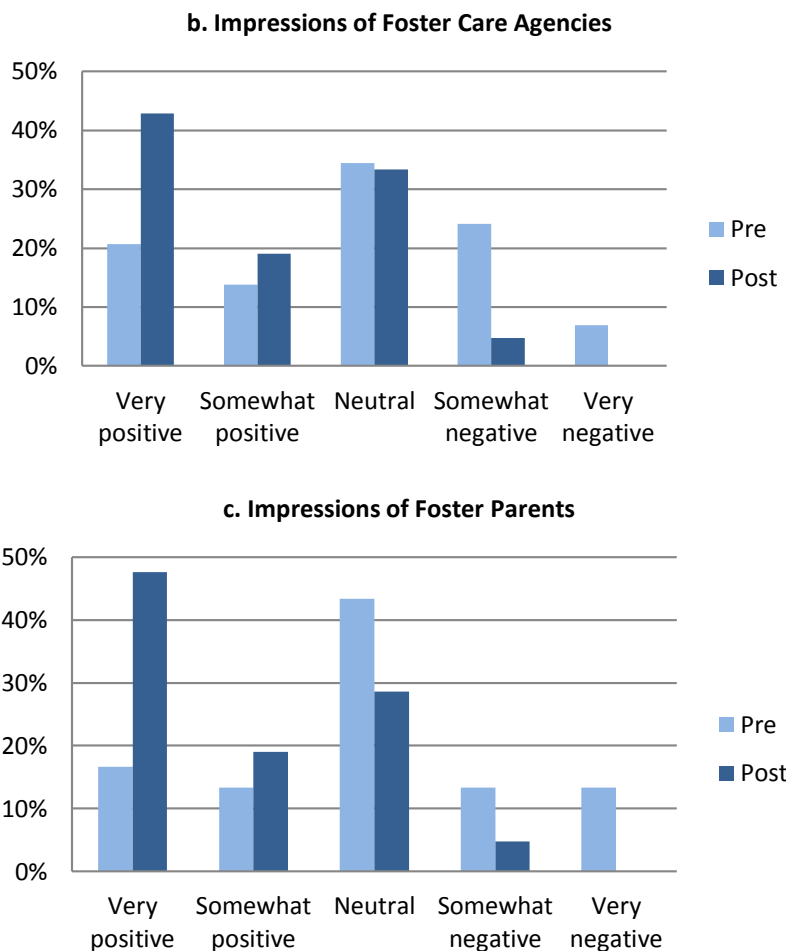
FIGURE 6: MUSLIM COMMUNITY LEADERS' WORKSHOP EXPERIENCES



In both the pre- and post-survey, participants were asked about their impressions of ACS, foster care agencies, and foster parents. A 5-point scale, from very favorable/positive to very unfavorable/negative with a neutral point in the middle, was used to obtain responses. As shown in Figures 7a-c, after the workshop, participants' impressions of all three stakeholders improved. In particular, post-workshop impressions of foster care agencies and foster parents significantly improved two- and almost three-fold to being "very positive" (Figures 7b, c). It is also noteworthy that after the workshop, none of the participants indicated that they had "very negative" impressions of any of the three stakeholders. Despite overall shifts in the positive direction, a

significant number of respondents maintained they had a “neutral” impression of the three stakeholder groups.

FIGURE 7: PRE- AND POST-WORKSHOP IMPRESSIONS OF ACS, FOSTER CARE AGENCIES, AND FOSTER PARENTS



Four questions were included on both the pre- and post-surveys to gauge Muslim community leaders’ learnings from the workshops. The true-or-false statements related to foster care processes and goals. It should be noted that the pre-survey instrument was revised after the first workshop was held in Manhattan. Three of the four questions in this series were re-worded for clarification of the question. The fourth remained the same for all workshops. The figures below (Figures 8a-c) exclude data from the Manhattan workshop. The four revised statements are:

- When Child Protective Services hears about a case of reported abuse, their first step is to remove the child from the home and investigate the case after removing the child.
- New York State law requires residents to call the "child abuse hotline" to report a case of suspected abuse.

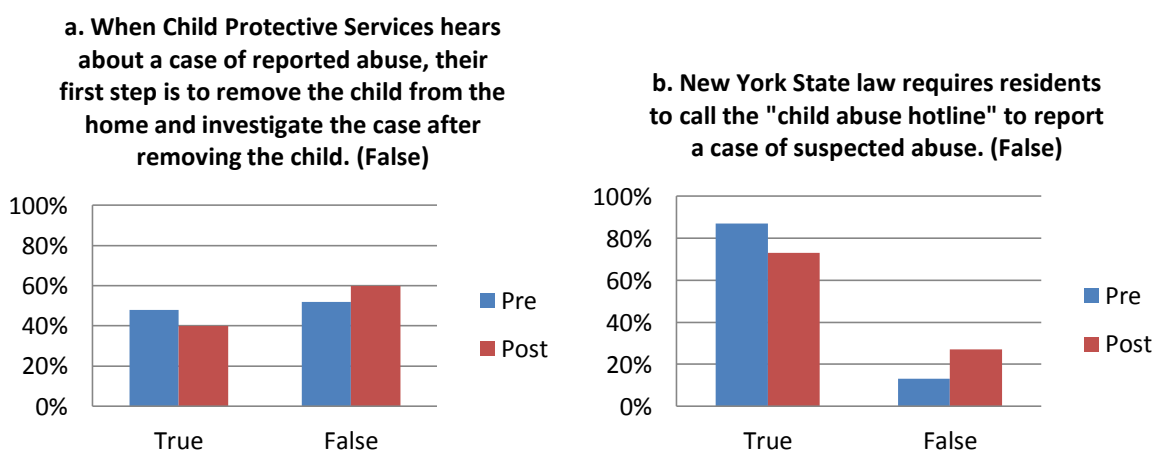
- c. When children are placed in foster care, ACS has a goal to reunite them with their biological parents.
- d. If a child has to be removed, the foster care agency decides where to place the child and the family has no input.

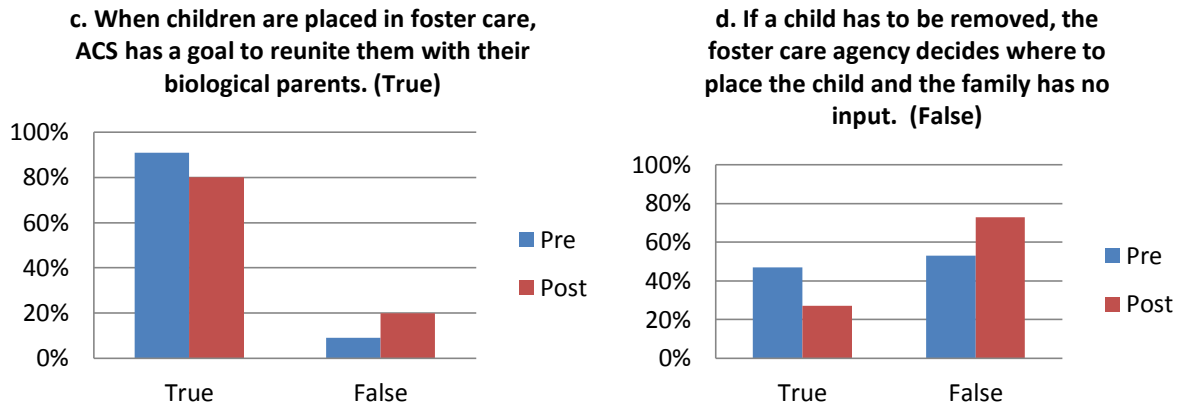
The results of the four true-or-false questions are shown in the figures below (Figures 8a-d). Overall, the responses are mixed. For three of the four questions (Figures 8a, b, d), participants showed some gains in knowledge after the workshops. For the other question (Figure 8c), the pre/post data showed unanticipated results.

On the true-or-false statement, “When children are placed in foster care, ACS has a goal to reunite them with their biological parents” (Figure 8c), an overwhelming number of respondents answered correctly (91%) in the pre-test. However, the post-test shows a decrease in the number of participants correctly responding (80%). It should also be noted that, although there was some knowledge gain regarding New York State law (Figure 8b), the majority of respondents still responded incorrectly even after the workshop. These findings indicate that there is room for improvement in the messaging and/or delivery concerning the foster care process as well as child welfare and New York State law.

The mixed responses overall could be in part due to the small sample size (22 respondents for the pre-survey and 15 respondents in the post-survey for the true-or-false statements a-c; for statement d, there were 32 respondents and 22 respondents, respectively), and because of this, no useful analysis cannot be made. In addition, language challenges in question design may also have resulted in difficulties for the survey respondents to sufficiently understand the true-or-false statements.

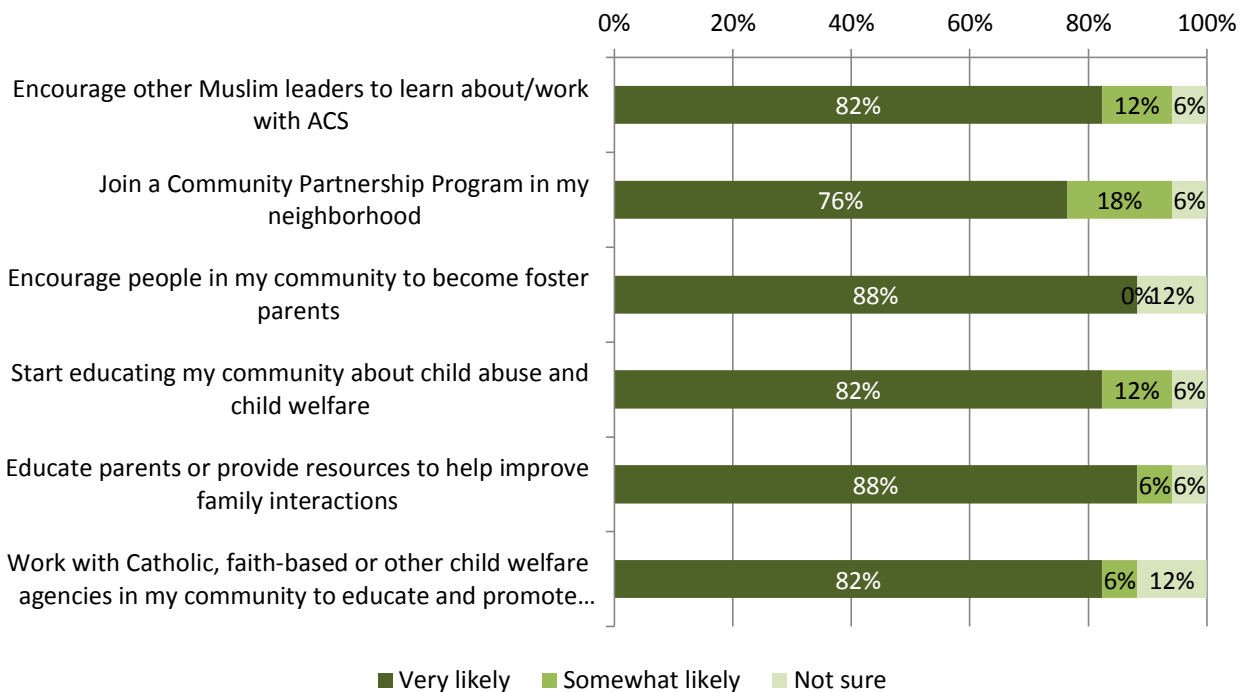
FIGURE 8: MUSLIM COMMUNITY LEADERS’ WORKSHOP LEARNINGS





Upon completing the workshop, Muslim community leaders were asked about their intentions for future actions (17 individuals provided a response) (Figure 9). Almost all of the respondents responded positively (“very likely” and “somewhat likely”²) to the questions; no one responded negatively (“somewhat unlikely” and “very unlikely”) and only two individuals responded that they were unsure.

FIGURE 9: MUSLIM COMMUNITY LEADERS’ POST-WORKSHOP INTENTIONS FOR FUTURE ACTIONS



² In the post-survey at the Manhattan workshop, this series of questions used a similar 5-point scale as the other workshops but was worded slightly differently: strongly agree, somewhat agree, not sure, somewhat disagree, and strongly disagree. Data from the Manhattan post-survey were combined and coded similarly.

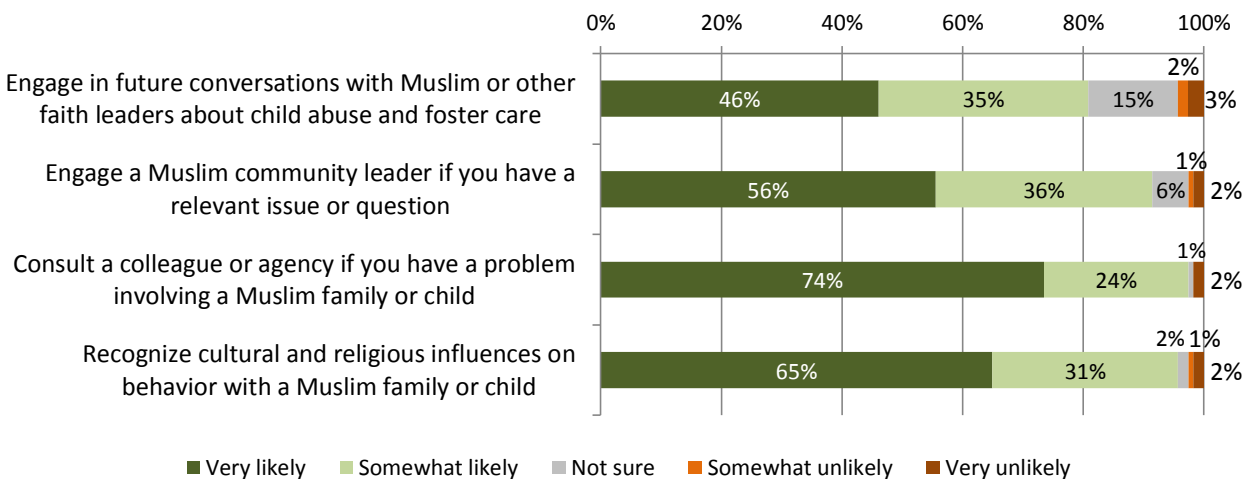
Findings of Post-workshop Survey of Agency Staff Members

Of the 118 agency staff members who responded to the post-survey, almost 9 of 10 were female (89%; 98 of 110 respondents), representing a similar number who participated in the pre-survey.

Upon completing the workshop, agency staff members were asked about their intentions for future actions (115-117 respondents provided a response, depending on the question) (Figure 10). For three of the four questions, more than 90% of the participants responded positively (“very likely” and “somewhat likely”). The other question also elicited a positive response overall (81%), though the question also received the largest number of responses marking “not sure.”

Based on these responses, a very high number of participants (over 90%) expressed a willingness (“very likely” or “somewhat likely”) to engage or consult a Muslim community leader, colleague, or agency in the event that they had relevant questions or encountered problems with a Muslim family or child. However, without a specific question or problem at hand, it seems that the willingness to engage Muslim or other faith leaders in conversations about child abuse and foster care decreases (81% are either “very likely” or “somewhat likely”), though still high. A hesitancy can be perceived as less than half (46%; 53 of 115) noted they were very likely to do so. They would be slightly less likely to consult a Muslim community leader (92%; 107 of 117, “very likely” and “somewhat likely” combined) as opposed to a colleague or agency (98%; 114 of 117, “very likely” and “somewhat likely” combined) with problems or questions, though the likelihood remains high. Almost two thirds of the respondents expressed confidence in recognizing cultural and religious influences on behavior with a Muslim family or child (65%; 76 of 117). Some (31%; 36 of 117 responded “somewhat likely”) would probably benefit from additional training or information.

FIGURE 10: AGENCY STAFF MEMBERS’ POST-WORKSHOP INTENTIONS FOR FUTURE ACTIONS



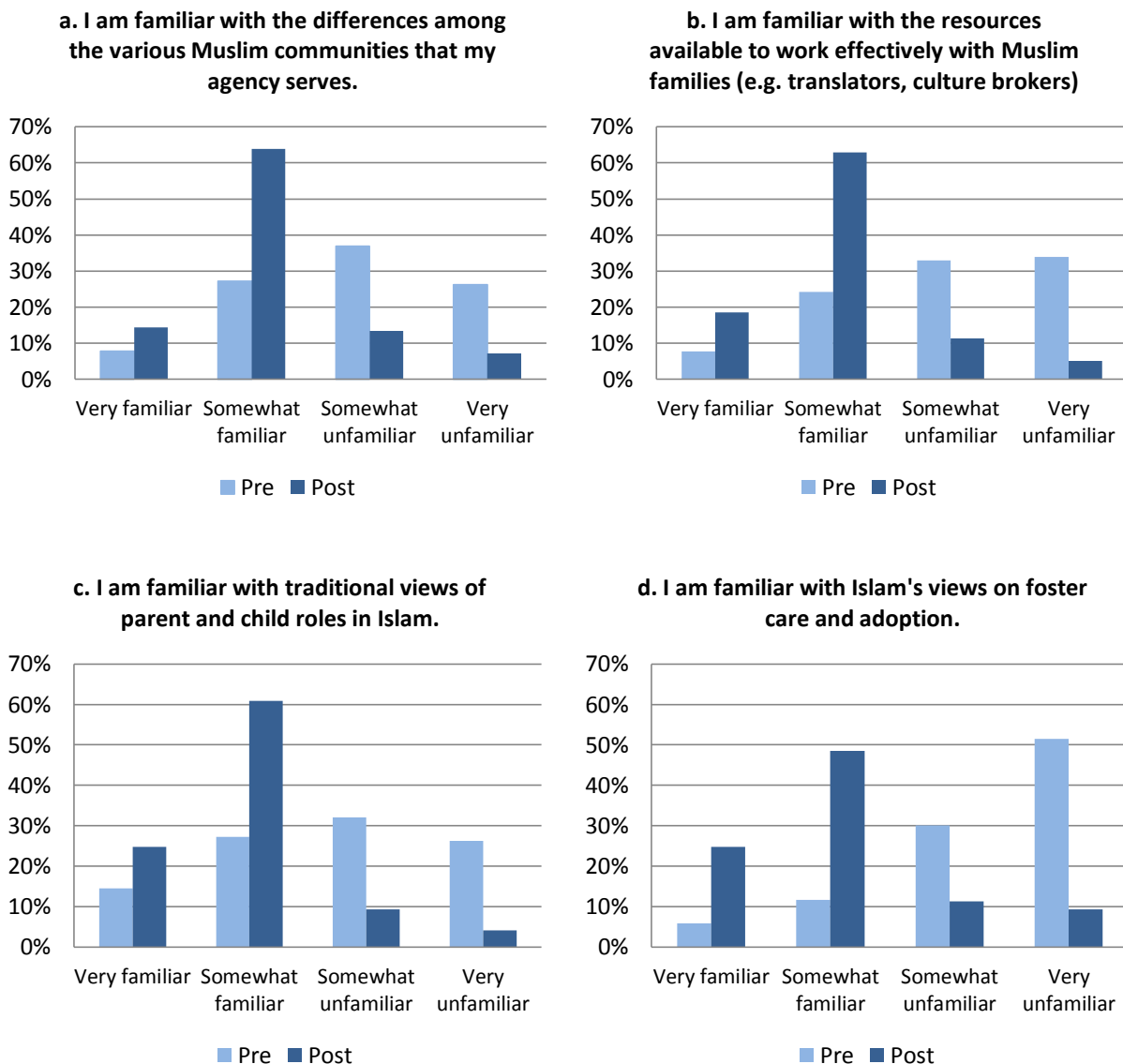
Four questions were asked on both the pre-survey and the post-survey to gauge the agency staff members' levels of familiarity on topics prior to and after the workshops. The four questions asked participants' levels of familiarity of:

- a. the differences among the various Muslim communities that their agency serves;
- a. the resources available to work effectively with Muslim families (e.g., translators, culture brokers);
- b. traditional views of parent and child roles in Islam; and
- c. Islam's views on foster care and adoption.

It should be noted that the pre-survey instrument was revised after the first workshop was held in Manhattan. In the Manhattan pre-survey, a 3-point scale (yes, somewhat, no) was used, while in the pre-surveys for the other boroughs, that was revised to a 4-point scale (very familiar, somewhat familiar, somewhat unfamiliar, very unfamiliar). The figures below exclude data from the Manhattan workshop. Moreover, an additional question was included in the pre-survey for all the workshops except for that in Manhattan ("I am familiar with the resources available to work effectively with Muslim families").

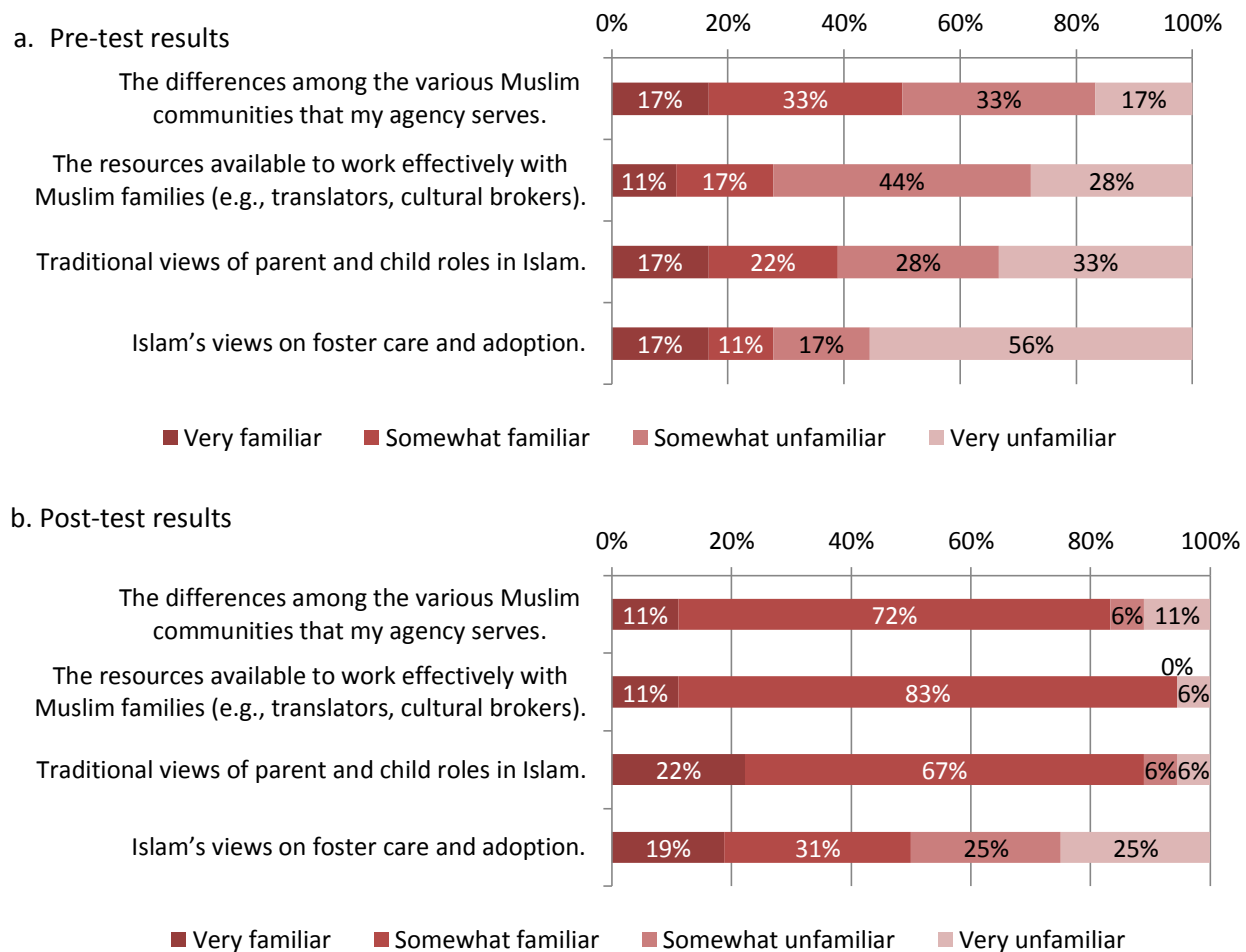
For all the questions, the participants expressed a significant increase in familiarity with the different workshop topics (Figures 11a-d). Knowledge about the diversity among Muslim communities as well as the resources available to work effectively with Muslim families such as translators and cultural brokers increased well over twofold (those who responded "very familiar" or "somewhat familiar" increased from 36% to 77%, and 33% to 83%, respectively). Knowledge about traditional views of parent and child roles in Islam doubled (those who responded "very familiar" or "somewhat familiar" increased from 42% to 84%). Knowledge about Islam's views on foster care and adoption increased significantly as well (those who responded "very familiar" or "somewhat familiar" increased from 18% to 77%).

FIGURE 11: AGENCY STAFF MEMBERS' PRE- AND POST-WORKSHOP FAMILIARITY WITH WORKSHOP TOPICS



Although the data for Catholic Charities Brooklyn and Queens were included in the discussion above, they were also examined separately to assess whether mandatory training increases knowledge (Figures 12a, b). Ten of the 14 respondents in the pre-survey noted they attended the workshop because attendance was required or recommended by their supervisor. Aside from the two to four individuals who responded they were very familiar with the workshop topics, the workshop helped build the knowledge base of those that responded they were unfamiliar, which consisted of between half and three quarters of the respondents.

FIGURE 12: CATHOLIC CHARITIES BROOKLYN AND QUEENS STAFF MEMBERS' PRE- AND POST-WORKSHOP FAMILIARITY WITH WORKSHOP TOPICS



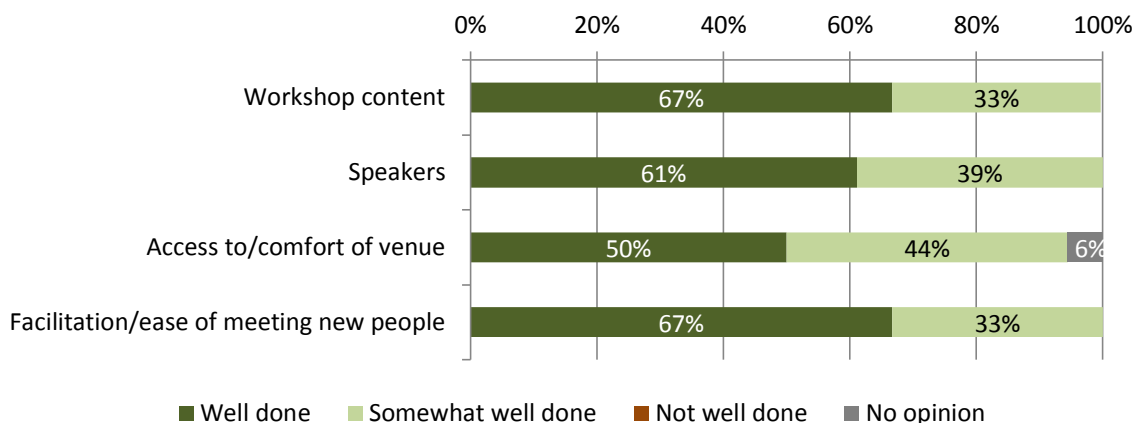
Feedback on Workshop

In the post-workshop survey, both Muslim community members and agency staff were asked to provide feedback on workshop components, specifically on the speakers, access to/comfort of venue, and facilitation/ease of meeting new people. Community members were also asked to rank the workshop content while agency staff members were asked about the small group discussions. Results are shown in Figures 13 and 14 below.

Among the Muslim community leaders, the workshop was well received overall. All the respondents agreed that the workshop content, speakers, and facilitation of meeting new people was either well done or somewhat well done. Approximately two thirds of the respondents (61% to 67%) were satisfied with the workshop content, speakers, and facilitation of meeting new people. Half of the respondents (50%) felt the venue was accessible and comfortable. There was

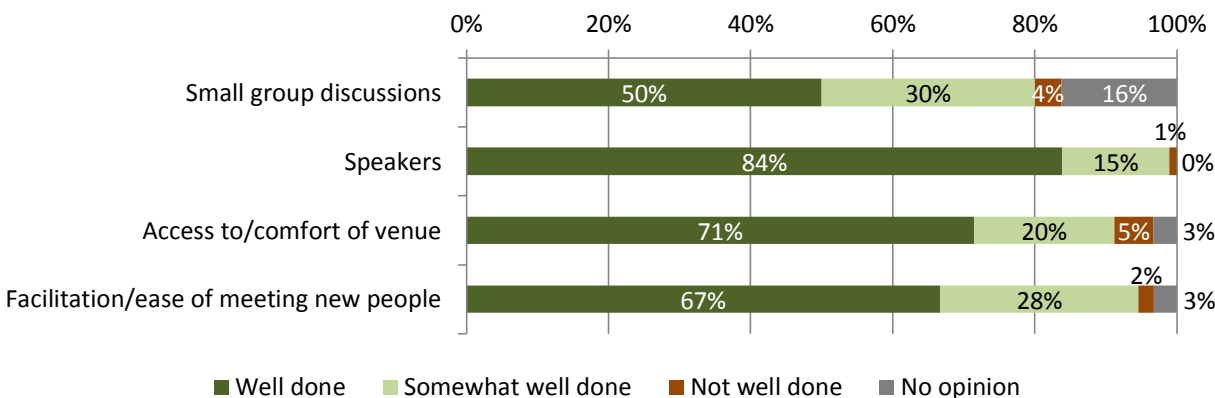
only one individual who responded “no opinion” concerning the venue. It is noteworthy that none of the respondents gave negative feedback on any of the workshop components.

FIGURE 13: WORKSHOP FEEDBACK BY MUSLIM COMMUNITY LEADERS



Among the agency staff members, a strong majority of the respondents provided positive feedback on the different components of the workshop. The workshop speakers received high praise by well over three quarters of the participants (84%). Just under three quarters (71%) felt the venue was accessible and comfortable. Two thirds of the respondents (67%) indicated that meeting new people was facilitated well. Half of the participants responded that the small group discussions were well done, while a third noted they were “somewhat well done,” suggesting some room for improvement. Very few participants (one to three individuals) gave negative feedback on the small group discussions, speakers, and facilitation of meeting new people. Five individuals (5%) responded negatively to the accessibility or comfort of the venue.

FIGURE 14: WORKSHOP FEEDBACK BY AGENCY STAFF MEMBERS



Most Valuable Thing Learned at Workshop

At the end of the post-surveys, both the Muslim community leaders and agency staff members were asked what the most valuable thing they learned at the workshop was. Of the 24 Muslim community leaders who completed a post-survey, only one third of them (8 individuals) responded. Of the 118 agency staff members who completed a post-survey, half of them (60 individuals) provided a response.

The Muslim community leaders noted that, through the workshops, they learned that ACS is a resource for families and is working to help keep families together. One individual in particular mentioned the process involved during placement in which family members are able to provide input. The need for more Muslim families to open up their homes and become foster parents was also noted by a couple of individuals.

For over half of the agency staff participants (32 of 60 individuals), the workshop seems to have provided a basic orientation about Muslim practices, Islamic beliefs, and the Muslim community, including the dispelling of common myths and stereotypes. It is noteworthy that some participants (7 of 60) made specific mention of the acceptance and welcoming of foster care according to the Islamic faith. A few individuals noted that the workshop was a good starting point to be able to work more effectively with the Muslim community. Several additional participants (8 of 60) commented on learning about the differences between religious beliefs and cultural practices. A handful of participants noted that they found valuable learning about the diversity among the Muslim community (5 of 60). In addition, some participants (7 of 60) made generalized comments, such as maintaining cultural humility and the importance of researching specific cultural etiquettes as part of their work. As one individual noted, “Muslim families do not differ any more than other American families,” and a few participants (6 of 60) learned about the commonalities with Muslim families despite different religious backgrounds. Three individuals specified that they learned about the available resources, and the speakers and videos were mentioned by three additional participants.

Telephone Interviews

A total of 38 stakeholders that participated in the workshops were interviewed by telephone: 10 Muslim community leaders and 28 agency staff members.

Table 4 shows the number of workshop participants to whom ICNY and LTG reached out, and their respective responses. For most individuals, if no response was garnered after at least two or three combined attempts of telephone and email, they were marked as “no response.”

TABLE 4: OUTREACH TO WORKSHOP PARTICIPANTS FOR TELEPHONE INTERVIEWS, BY WORKSHOP

		Contacted by ICNY & LTG	Declined/ Unable	No response/no contact info	Interview completed
Community Leaders	Bronx Workshop	2	5	1	1
	Brooklyn Workshop	6	0	2	4
	Manhattan Workshop	6	0	3	3
	Queens Workshop	2	1	1	0
	Staten Island Workshop	2	0	0	2
TOTAL		18	6	7	10
Agency Staff	Bronx Workshop	12	1	7	4
	Brooklyn Workshop	11	2	5	4
	Manhattan Workshop	13	4	6	4
	Queens Workshop	10	0	4	6
	Staten Island Workshop	15	5	8	3
	Brooklyn/Queens Workshop	11	1	3	7
TOTAL		72	13	33	28

The interviews consisted of eight questions for both community leaders and agency staff (see Appendix B for instruments). Six of the eight questions were the same for both stakeholders. The remaining two questions were tailored to the stakeholder type. The findings for each question are reviewed in turn below.

Findings of Muslim Community Leader Interviews

Most memorable aspect of workshop

For the Muslim community leaders who participated in the workshops, about half of the respondents (4 of 9 individuals) recalled that the workshop helped to dispel the negative image and myths surrounding ACS. Several individuals (3 individuals) commented in general terms that the speakers were memorable, and in particular, their stories about experiences working in the communities were important. Two additional participants noted they understood the dire need for Muslim foster homes—one individual commented that she had felt compelled to become a foster parent herself.

Interaction with ACS or other agency after the workshop

Most of the respondents (7 of 9 individuals) have had interactions with ACS or other agencies after the workshop. Asked whether there was anything in the interactions that the participants

felt they handled better as a result of the workshop, many of them responded affirmatively. The workshop identified available resources and it was helpful for the participants to meet some agency staff members, increasing accessibility to the child welfare agencies. In one instance, in an effort to educate the workshop participant's peers and colleagues, the participant invited an ACS representative to speak with the community organization. A few individuals regularly work with ACS and other agencies and expressed their role as a liaison between the community members and child welfare agencies. Some challenges they face in their role as liaison include cultural misunderstandings, language and cultural barriers, and the fear community members have toward ACS. Given the challenges, one individual was hopeful that "we [service providers, ACS, and community leaders] can grow into a network [of resources] where people understand that ACS is not an enemy."

Interaction with Muslim families after the workshop

Since the workshop, only two individuals had interacted with Muslim families who are having difficulty with child abuse or child discipline strategies. In one case, the community leader worked as a liaison between the family and ACS, creating a dialogue between the two parties to avoid the child being removed from the home. Two additional participants commented that the Muslim families they had interacted with were in actuality not child abuse cases. One was a case of child negligence and the other case was a legal matter. A few individuals had commented that meeting ACS and other agency representatives at the workshop had positively changed the community leaders' perspectives and understanding toward the child welfare system, spreading word that there are resources available to help families.

Perceptions of child welfare social service providers

At the workshops, representatives from social service providers who work with Muslim families spoke and gave presentations. Organizations included Sauti Yetu, Arab American Family Support Center, and Sapna. During the interview, workshop participants were asked whether they perceive such organizations from the child welfare sector as a resource to consult for advice. A strong majority (7 of 9 individuals) responded affirmatively. A couple of the respondents learned about the available resources in the community and felt "better equipped" to deal with situations should the need arise. Two additional individuals have worked with such organizations and had positive experiences.

On the other hand, two individuals have had negative experiences. One individual commented that, despite the organizations' claim to work with Muslim communities, the diversity of the Muslim community (e.g., South Asian Muslim community) is not reflected in or understood by the social service providers, hindering the organizations' ability to gain the trust of the community members. The other participant suggested that some faith-based organizations whose primary focus is on religion have not been helpful due to her experience that the social stigma around child welfare issues impedes provision of adequate support.

Recommendations for future workshops

Recommendations for future workshops included a wide array of responses. Community leaders suggested similar workshops should involve a variety of stakeholders in the child welfare system, including community leaders, schools (particularly schools with large numbers of Muslim students; parent coordinators at schools are also key), and the District Attorney's office, as well as foster children and foster parents. They also noted the need for a network to be established. One participant noted that the general public should also be educated due to a tendency of over-reporting due to xenophobia, particularly against Muslims. One participant in particular indicated a desire to establish a citywide Muslim advisory council for ACS comprised of the city's Muslim leadership that could be a centralized resource for ACS and other child welfare agencies, as well as provide trainings for agency staff members (particularly social workers) on how to best work with Muslim communities.

Logistically, participants noted that more outreach in the communities through community organizations would be helpful, particularly at mosques and through the support of imams. Sufficient advance time to plan for participation in workshops is important, but this ranged from two or three weeks to three months. Providing culturally appropriate food (e.g., halal foods if audience is Muslim) at the workshops, and mention of it during outreach, will also help increase attendance. Timing of the workshop should be made in consultation with the communities to maximize attendance, and one individual suggested that weekends may be most convenient. A couple of participants noted that similar workshops should occur more frequently, and perhaps take place in the agencies so that their employees are able to easily attend.

With regard to the workshop content, participants suggested the inclusion of case studies and hearing stories from parents and children in the foster care system. They also suggested having more audiovisuals during presentations and reducing redundancy of topics among speakers. Rather than only a Q&A session, a participant suggested having an open discussion around pertinent issues. One individual who had several community members interested in becoming foster parents indicated that in-language foster parent trainings would be helpful.

Participants were also asked about topics they would like to learn more about in future workshops. A couple of participants commented that they were interested in more in-depth discussions about the Islamic faith and different schools of thought in relation to foster care, adoption, and parenting. One individual in particular described that the Quran offers educational opportunities about parenting, and sees the potential for increased understanding and diminishing stigma in the community if Muslim leaders would initiate open dialogue on this topic. Additional information about the foster care process was requested, including what happens to the child once the child enters the foster care system. Moreover, in addressing the need for Muslim foster homes, one community leader wished to learn more about the process of becoming foster parents and how to recruit community members.

The last two questions in the interview asked if there was anything not asked that LTG should know about, and if the participant had any questions for LTG. A few individuals gave some responses, but they were comments that addressed previous questions, and as such are incorporated into the findings presented above.

Findings of Agency Staff Interviews

Most memorable aspect of workshop

Almost everyone found the workshop to be informative and learned about Muslim cultural and religious practices. Some commented that they gained new knowledge or reinforced their knowledge about how to approach and interact with Muslim clients. Several participants recalled that they enjoyed the group discussion, particularly learning from other people's experiences and stories. Two individuals mentioned that they did not learn anything or was disappointed about the workshop.

Interaction with Muslim clients after the workshop

About half of the respondents (14 of 27 individuals) have interacted with Muslim clients after the workshop. For about half of those (8 of 14), the workshop helped them to understand and respect cultural norms (or clarify questions about them), especially in face-to-face interactions. Two individuals commented that the workshop provided sufficient information that facilitated dialogue and communication with Muslim clients. A few individuals noted that the workshop did not particularly provide new knowledge, since they were already aware of cultural practices.

Of those that have not had any interactions with Muslim clients, a couple of respondents (2 of 13) did not know if their organization worked with any Muslim clients (after learning that physical appearance does not necessarily indicate whether one is Muslim or not). A handful of individuals (5 of 13) are in positions that do not work directly with clients.

Interaction with Muslim cultural broker or community leader after the workshop

Only a handful of agency staff members (5 of 27 respondents) had consulted a Muslim cultural broker or community leader for advice about a client or a case. Of these five individuals, two had organized a meeting or an event that resulted from the workshop. One individual noted that the workshop provided her with some cultural background information, and because of that, was able to approach community members and ask appropriate questions.

Working with cultural brokers of different background

Almost three quarters of the respondents (17 of 23 individuals) indicated that their organization works with cultural brokers who come from different ethnicities, cultures, or faiths. Many of them mentioned the importance of cultural awareness, as well as reaching out to and working with the communities to be able to better serve them and increase community accessibility. One of the ACS representatives noted that they are actively building relationships and coalitions with

diverse communities as part of their mission. Some (5 of 17) mentioned that the languages clients speak prompt the organization to seek cultural brokers. One individual explained that her organization, which is a Catholic organization, works with cultural brokers because interfaith dialogue is an important part of the social teachings of Catholicism.

Six individuals stated their organization does not work (or were unaware of any work) with cultural brokers, and most did not expand further. One individual commented that the organization did not have the need to contact cultural brokers because they have not needed any translators.

Perceptions of working with Muslim families

The next question asked participants what they would tell their friends, colleagues, or co-workers about working with Muslim families that they would not have told them before. Several participants (8 of 26 respondents) commented on educating people about religious rituals, beliefs, and practices in order to better interact and communicate with their clients. If staff do not have knowledge about the cultural or religious backgrounds of their clients, they suggest doing their own research. Several additional respondents (7 of 26) noted that it is important to be open-minded, understandable, tolerant, culturally sensitive, and culturally competent—and to be respectful of cultural practices. Moreover, a couple of individuals noted that clear communication is critical in fostering trust between the service provider and client. Dispelling myths on both sides is key to creating a basis for good communication. In line with this point, three respondents noted that assumptions about people should not be made, and when in doubt, ask questions for clarification. A handful of individuals (5 of 26) commented that we are all people, and that each client should be viewed as an individual person without any preconceived judgments.

Recommendations for future workshops

Many agency staff participants commented on the need for more workshops more frequently so that the dialogue continues and more staff members—especially those who work with Muslim families—are educated on working effectively with Muslim families. Onsite training at the different agencies would allow for larger numbers of staff members to attend and the workshops could be tailored to meet the agency's specific needs. In addition, the half-day workshop was considered too short for some participants, who wanted more in-depth, specific information that would enable staff members to interact better with Muslim clients. One individual suggested having workshops tailored for different kinds of service providers. One participant noted that weekday mornings are best for the workshops, but they should start and end on time. A few individuals indicated that the workshops should provide space to actively foster alliances between service providers and community leaders. One suggestion included having a workshop or meeting that brought together the two stakeholders (in contrast to these workshops which were separate).

A handful of individuals responded to this question by giving praise to the workshop as a whole and to specific components, including the presenters, slides, and time to ask questions. Several commented that the workshop provided a good introductory overview of the Muslim communities, and would like to see a follow-up workshop or a series of workshops that would discuss in depth some of the topics raised in the workshop. The short, introductory nature of the workshop meant that the Muslim culture and community were presented in broad strokes. Many expressed that they would like to learn more about the belief system, family dynamics, gender roles, foods, and other cultural practices, particularly with practical examples that would be helpful to know when working with Muslim clients. One individual suggested having real-life cases of Muslim families in the foster care system to gain some insights. One respondent suggested that, in addition to a follow-up workshop, a forum or event aimed at building relationships and partnerships between ACS, service provider agencies, and the Muslim community leaders would be helpful.

Another participant mentioned the need to learn more about different community resources available for foster children for cultural and religious support. In addition, a service provider staff member indicated the need to learn more about ACS.

In the last two questions, LTG asked if there was anything not asked during the interview that LTG should know about, and if the participant had any questions for LTG. Several individuals took this opportunity to say they enjoyed the workshop (6 of 19 respondents who answered either questions) and would like to attend another to learn more (10 of 19 respondents). A few individuals suggested additional workshops to be held at the agencies so more staff members could participate; it was noted that a workshop (or information sharing in other ways) for foster parents on hosting Muslim children would be helpful as well. One noted that the workshop provided an opportunity to meet colleagues and to learn from them. Final questions for LTG included inquiring about the purpose of the interview and asking that they receive updates and information from ICNY. One individual noted she was hopeful that, with the workshop evaluation, more workshops will be organized to help agencies better serve the city's populations.

Conclusion

Based on the findings of the pre/post-tests and telephone interviews, the series of workshops organized by ICNY and conducted in the fall of 2014 succeeded in achieving the program objectives, which were to increase both the awareness of Muslim community leaders about local child welfare and foster care resources, as well as the cultural awareness of youth services agency staff about Islam and Muslim families. For most workshop participants on both sides, the workshops provided a first-time opportunity to learn about child welfare services and resources, and about the Islamic faith and Muslim practices in relation to child welfare. The workshops

provided a solid first step in achieving its program goal to promote interfaith collaboration among Catholic and Muslim social service providers in New York City. The four questions that guided the evaluation process are discussed in turn below. Lessons learned and recommendations follow.

Discussion

Evaluation Question 1. Does the knowledge and understanding of Muslim community leaders about youth social welfare agencies increase as a result of planned workshops?

As the survey showed, the high proportion of community leaders who have been approached by community members to discuss issues of child abuse and family violence indicates the need for appropriately addressing child and family safety issues in Muslim communities across the city. The sense of urgency for providing adequate support is exacerbated by the community leaders' lack of training to do so.

For most Muslim community leader participants, the workshop provided a first-time opportunity to learn about preventive programs that help families before a child is removed from the home. Half of the group had never had an opportunity to learn about child abuse and child welfare from a legal perspective. Given the negative reputation of ACS referenced during the interviews with the Muslim community leaders, the workshop improved participants' impression of ACS as well as of foster care agencies and foster parents. Meeting ACS and other agencies' representatives and hearing their perspectives and ACS's goal to help families positively shifted Muslim participants' perceptions. After the workshop, very few people (one or two individuals) maintained a negative image of the agencies or parents in the foster care system. In the telephone interviews, participants recalled the significance of meeting ACS and other agency representatives, which they indicated increased accessibility to those agencies.

Although there were some gains in knowledge and understanding by Muslim community leaders about youth social welfare issues, there is much room for improvement as most responses were mixed. Information about the process and legal aspects of foster care may need to be delivered in a more direct manner. It should be noted, however, that the small sample size may not portray an accurate picture of the workshop learnings by all the participants. Language challenges in question design may also have resulted in difficulties for the survey respondents to sufficiently understand the true-or-false statements.

Evaluation Question 2. Does the potential interest of Muslim community leaders to engage and interact with youth social welfare agencies increase as a result of planned workshops?

For a strong majority of the group, the workshop provided a sense of confidence for the Muslim community leaders that they could better serve their communities. Similarly, most noted they will be more proactive in contacting ACS and other providers because of the workshop. They were less assured about having enough information to work effectively with ACS. An

overwhelmingly large number of respondents felt empowered to encourage other Muslim leaders and community members to learn about ACS and foster care as well as to educate them about child welfare and the available resources. Most respondents also were willing to work with child welfare agencies to educate and promote child welfare programming in their communities. The interviewed participants echoed the survey results in general, but several individuals offered anecdotal examples of challenges in working with child welfare service providers in the communities. The main issue seems to be insufficient trust (due to social stigma, for example) and cultural sensitivity between the community-based service providers and community members.

The telephone interviews also revealed that the workshop provided compelling discussions about the need and urgency for Muslim foster homes. At least one participant felt compelled to become a foster parent herself, and another community leader mentioned several community members were interested.

Evaluation Question 3. **Does cross-cultural knowledge and understanding of staff at foster care agencies increase as a result of planned workshops?**

The workshop served as the first training on working with Muslim families for almost all the agency staff participants. While two thirds of the participants had completed a cultural competency training, only a third had attended any interfaith-related training and less than one out of ten participants had any training specifically for working with Muslim families. With almost two thirds working regularly or somewhat regularly with Muslim families, the need for cultural and religious knowledge to work more effectively with Muslim families was apparent.

Based on the pre- and post-surveys, the workshop provided a solid orientation to Muslim culture and Islam in relation to child welfare. The agency staff members' levels of familiarity of workshop topics at least doubled and at most quadrupled. Agency staff who attended the workshop as part of their mandatory training also showed gains in their knowledge.

Evaluation Question 4. **Does the potential for intent and responsiveness of staff at foster care agencies to Muslim stakeholder needs increase as a result of planned workshops?**

Agency staff participants expressed willingness to seek advice from a Muslim community leader, colleague, or agency if they have concerns or questions. Without an issue at hand, they may be slightly less proactive in engaging Muslim leaders in conversations about child abuse and foster care. A strong majority was confident they would recognize Muslim cultural and religious influences on behavior, and would be able to respond appropriately. Yet some would benefit from additional training or information.

Lessons Learned

A number of lessons were learned during the process of workshop planning and as a result of the workshops.

For workshop planning:

- Face-to-face meetings with community leaders are crucial for planning and implementing workshops and other events, for which participation and commitment of community leaders are central.
- Timing of workshops (weekday or weekend, daytime or evening, etc.) should be consulted with community leaders to ensure maximum attendance.
- Plan for and include in the workshop agenda sufficient time for participants to complete evaluations (both pre- and post-tests).

Workshop outcomes, in general:

- The workshops overall were well received and enjoyed by most participants—both Muslim community leaders and agency staff members—who responded to the evaluations.
- Provide culturally appropriate foods and refreshments at workshops to foster interfaith dialogue and understanding.

Workshop outcomes, for Muslim community leaders:

- The workshops provided sufficient working knowledge about the foster care system and cultivated a sense of confidence in Muslim community leaders to better serve families and children in their communities.
- Meeting ACS and other agency representatives and hearing their perspectives and stories helped to dispel some myths about foster care and led to improved perceptions among Muslim community leaders toward ACS, foster care agencies, and foster parents.
- The workshops empowered Muslim community leaders to proactively engage with their communities on educating them about issues related to foster care and child welfare. After the workshop, one participant invited an ACS representative to speak with her community organization.

Workshop outcomes, for agency staff:

- The workshops provided agency staff members with an introductory orientation to the Islamic faith and its relation to foster care and child welfare, as well as Muslim cultural practices and etiquettes.
- Mandatory trainings for agency staff members led to increased knowledge of the participants.
- The workshops provided agency staff members with knowledge about the available community resources, thus enabling agency staff members to readily seek advice from a Muslim community leader, colleague, or agency should they encounter any problems or have questions.

- The workshops became a catalyst for additional workshops or events that agency staff participants organized for their peers.

Recommendations

Based on our evaluation of the workshops, we recommend the following actionable items for similar workshops in the future.

Future workshops on child welfare and Muslim communities:

- Follow-up workshops should include more practical, real-life examples.
- Events or workshops focused on networking or relationship building between agencies and Muslim community leaders.
- Involve other stakeholders in the child welfare system, including community leaders, schools (particularly schools with large numbers of Muslim students; parent coordinators at schools are also key), and the District Attorney's office, as well as foster children and foster parents. The general public should also be educated to alleviate xenophobia.

Workshops for Muslim communities:

- More direct and improved messaging on the process and legal aspects of foster care and the child welfare system.
- Follow-up workshops to provide more in-depth information on topics that were introduced in the workshops. Suggestions by participants include:
 - Islamic faith and different schools of thought in relation to foster care, adoption, and parenting.
 - Different parenting styles including child discipline and how that relates to U.S. law; culturally sensitive ways to approach and discuss with Muslim families.
 - Foster care process (how to become a foster parent, what happens to the child once he/she enters the foster care system, etc.).
 - How to effectively recruit potential foster parents.
- Forum for Muslim community leaders to discuss and educate community members about child welfare issues.

Workshops for agency staff:

- Follow-up workshops to provide more in-depth information on topics that were introduced in the workshops. Suggestions by participants include:
 - Details about the Islamic belief system, Muslim family dynamics, gender roles, foods, and other cultural practices.
 - Different parenting styles including child discipline and culturally sensitive ways to approach and discuss with Muslim families.
- Organize on-site workshops at the agencies to maximize attendance by staff members who work directly with Muslim clients.

- Similar workshops focused on increasing cultural sensitivity on specific cultural/religious groups should be mandatory training for agencies that work with these populations.
- Help establish a citywide Muslim leadership panel that could be a centralized resource for ACS and other child welfare agencies.
- Centralized source of information on various community resources for agency staff reference. Resources may include not only service providers and the types of services offered, but also organizations or groups for community and religious support and their respective locations. The latter was mentioned as needed information for children in the foster care system (particularly if Muslim children are not placed in Muslim homes) and those leaving the system.

Workshops for foster parents:

- Workshops (or other information sharing opportunities) for foster parents in hosting Muslim children.
- In-language foster parent trainings.

Recommendations for evaluations:

- In considering future evaluation question design, the limited English proficiency of some participants should be taken into consideration; for example, true-or-false questions may not accurately reflect their knowledge of workshop topics.

APPENDICES

APPENDIX A: Logic Models

- Program Logic Model
- Evaluation Logic Model

Inputs	Outputs		Outcomes – Impact		
	Activities/Products	Who we reach	Short Term Results	Midterm Results	Long Term Results
What we invest	What we do				
Staff/Experience	Coordinate meetings w/ stakeholders and volunteers	Muslim leaders in 5 boroughs	Interfaith understanding: -knowledge about Islam, Muslims and related family life	Improved capacity for collaboration through discussion of goals, roles, tasks and budgets	Stronger capacity for cultural responsiveness among agency staff
Time (ICNY staff brokers relationships)	Facilitate discussions with stakeholders about level of interfaith awareness and improving social service delivery	Agency staff from Catholic and other child welfare providers, including New York City agency staff from Administration for Children's Services	-knowledge about Catholic agency work in child welfare and care	Discussion of potential future projects	Stronger interfaith relations between Catholics and Muslims in NYC, as well as between Muslims and child welfare sector
Money: stipends for Catholic Charities branches, Muslim community partners and trainers	Create a process and structure for collaboration through -time lines -defining roles -discussing budgets -defining partner and trainer tasks	Project volunteers and cultural brokers	Identification of Muslim community knowledge and social service needs for child welfare and foster care	More proactive contacts between faiths	Muslims and child welfare sector
Catholic and other child welfare and foster care agencies	-developing/signing MOUs -assisting project implementation	Local Muslim community	Agencies and communities develop a sense of partnership on shared goal of child welfare, foster care and strengthening families	Organizations understand value of interfaith partnerships for their work	Religious communities have greater awareness of and value for collaborative interfaith partnerships to address community needs
Muslim leaders	Train agency staff and Muslim leaders (time-bound, feasible, on budget)	Local Catholic community	Develop appreciation for interfaith partnerships among stakeholders	Greater awareness of Catholicism and Islam	Additional projects initiated
Leverage pre-existing relationships/networks and projects	Monitor the program through minutes, notes, and forms	Wider NYC community	Willingness of partners to work together to assist future cases and projects		Automatic interfaith engagement in times of crisis
Materials	Assess progress and evaluate outcomes				Improved outcomes for children and families
Volunteers and cultural brokers from each borough	Create replicable and efficient model for interfaith partnerships				
Evaluation consultants	Create replicable monitoring and evaluation process				

Goal: To promote interfaith collaboration among Catholic and Muslim social service providers in New York City.

Objectives/ Strategies	Baseline Data	Evaluation Activities (for workshops and discussions)	Process Indicators	Outcome Indicators
I. Utilize workshops and meetings to educate child welfare and foster care staff from Catholic and similar organizations about Islam and Muslim families	Level of existing knowledge about Islam and Muslim families Level of existing knowledge about local foster care/ child welfare agencies	Track # & types of meetings organized and held Meeting notes taken (tracker, etc.) Pre/post surveys	Curriculum development concluded Planning time, contacts made, activities scheduled Scheduled activities actually carried out Number of workshops held	Number of agency staff/volunteers who participated in each borough Number of Muslim leaders/ volunteers who participated in each borough Number of other stakeholders who participated in dialogue external to workshops in each borough Post-test shows X% increased knowledge about Islam & Muslim family life
II. Utilize workshops and meetings to educate Muslim community leaders (Imams, social service providers, lay leaders) about Catholic and other child welfare and foster care resources	Number of staff, leaders and volunteers involved in any level of interfaith work Types of previous interfaith projects (training, orientation, workshops, dialogue) Initial interest among service providers Initial interest within Muslim community Number of clients, if any, served in an interfaith context	Observations at workshops/training Track expenditure of money and time	Number of discussions/dialogues held Agreements signed and funding distributed Number of stakeholders oriented Increase in volunteer interest and participation Sense of shared goal is communicated by communities and providers	Post-test shows X% increased knowledge about Catholic and other child welfare agency procedures and capacities Stronger interfaith relations develop between Catholics and Muslims involved in foster care/child welfare. Communities and providers report increased capacity to collaborate and effectively serve clients Increase in proactive contacts between community and providers Increase in number of clients served in an interfaith context

APPENDIX B: Evaluation Instruments

- Contact tracking log
- Pre-survey for Muslim community leaders
- Post-survey for Muslim community leaders
- Pre-survey for agency staff members
- Post-survey for agency staff members
- Telephone interview instrument for Muslim community leaders
- Telephone interview instrument for agency staff members

Contact Tracking Log

Date	Scheduled/ Unscheduled	Participant(s)	Type of contact	one-time or ongoing?	Duration (mins)	Summary	Filled in by:

Strengthening Muslim Families Through Child Welfare Partnerships-[Borough] Workshop
Pre-Workshop Assessment: Muslim community member/leader

Gender _____ Community/Organization _____
 I am a: _____ Clergy _____ Lay leader _____ (Foster) Parent _____ Community member

Have you attended an Interfaith Center program before today? _____ Yes _____ No

Have you heard a presentation about the Administration of Children's Services before today? _____ Yes _____ No

Why did you come to the training today?

Please check <u>Yes</u> or <u>No</u> for the below questions:	Yes	No
People in my community have come to me to discuss child abuse and family violence		
I have personally interacted with the Administration of Children's Services (ACS).		
My community members have interacted with ACS.		
I understand how ACS defines child abuse and neglect.		
Foster care is allowed in Islam.		
Adoption is allowed in Islam.		
I have participated in a parent training/family strengthening program.		
Please check if the below statements are true or false:	True	False
When Child Protective Services hears about a case of reported abuse, their first step is to remove the child from the home and investigate the case after removing the child.		
New York State law requires residents to call the "child abuse hotline" to report a case of suspected abuse.		
When children are placed in foster care, ACS has a goal to reunite them with their biological parents.		
If a child has to be removed, the foster care agency decides where to place the child and the family has no input.		

Please rank your impressions of the following:	1 (Very Favorable)	2	3 (Neutral)	4	5 (Very Unfavorable)
The Administration for Children's Services (ACS)					
Foster care agencies					
Foster parents					

Strengthening Muslim Families Through Child Welfare Partnerships-[Borough] Workshop
POST Participation Evaluation: Muslim Community Member/Leader

Gender ____ I am a: ____ Clergy ____ Lay leader ____ (Foster) Parent ____ Community member

Please check <u>Yes</u>, <u>Somewhat</u>, or <u>No</u> for the questions below:	Yes	Some- what	No
After this workshop, I feel I have enough information to work effectively with ACS.			
I can better serve families and children in my community because of this workshop.			
I will be more proactive in contacting ACS or other care providers in the future because of this workshop.			

Please rank your impressions of the following:	1 (Very Positive)	2	3 (Neutral)	4	5 (Very Negative)
The Administration for Children's Services (ACS)					
Foster care agencies					
Foster parents					

This was my first time...	Yes	No
...hearing about preventive programs that help families before a child is removed.		
...learning about child abuse and child welfare from a legal perspective.		

Please check if the below statements are true or false:	True	False
When Child Protective Services hears about a case of reported abuse, their first step is to remove the child from the home and investigate the case after removing the child.		
New York State law requires residents everyone to call the "child abuse hotline" to report a case of suspected abuse.		
When children are placed in foster care, ACS has a goal to reunite them with their biological parents.		
If a child has to be removed, the foster care agency decides where to place the child and the family has no input.		

-Please see other side-

Strengthening Muslim Families Through Child Welfare Partnerships-[Borough] Workshop
POST Participant Evaluation: Muslim community member/leader

Please check your level of agreement with the following:

As a result of what you learned today, how likely are you to do the following:	Very Likely	Somewhat Likely	Not Sure	Somewhat Unlikely	Very Unlikely
Encourage other Muslim leaders to learn about/work with ACS?					
Join a Community Partnership Program in my neighborhood?					
Encourage people in my community to become foster parents?					
Start educating my community about child abuse and child welfare ?					
Educate parents or provide resources to help improve family interactions?					
Work with Catholic, faith-based or other child welfare agencies in my community to educate and promote child welfare programming in my community?					

How would you rank the following components of the workshop:	Well done	Somewhat well done	Not well done	No opinion
Workshop content				
Speakers				
Access to and comfort of venue				
Facilitation/ease of meeting new people				

What was the most valuable thing you learned today about child welfare and foster care?

Additional comments:

THANK YOU VERY MUCH!

TITLE OF EVENT
POST Participant Evaluation: Muslim community member/leader

PLEASE NOTE:

We will be conducting follow up telephone interviews in January with a few of our workshop participants. If you would be willing to participate in one of these 10-15 minute interviews, please fill in your name and contact telephone number below, and return this sheet separately from your survey.

NAME:

TELEPHONE: _____

BEST TIME TO REACH YOU: _____ DAYTIME _____ EVENING

Thank you again for your participation!

THANK YOU VERY MUCH!

Working With Muslim Families, [Borough] Workshop
Participant Pre-Evaluation: Agency Staff

Gender _____

Agency _____

How long have you been working for this agency? _____

Why did you come to the training today? _____

I have previously attended:	Yes	No
... an Interfaith Center program.		
... a cultural competency training.		
... a training related specifically to working with Muslim families.		
... a training, orientation, or dialogue related to interfaith understanding or collaboration.		

Please check <u>Yes</u>, <u>Somewhat</u>, or <u>No</u> for the questions below:	Yes	Somewhat	No
I encounter Muslim families on a regular basis in my office.			
I have faced some difficult questions or challenges in the past in working with/relating to Muslim families as part of my job.			

Please check your level of familiarity with the questions below:	Very Familiar	Somewhat Familiar	Somewhat Unfamiliar	Very Unfamiliar
I am familiar with the differences among the various Muslim communities that my agency serves.				
I am familiar with the resources available to work effectively with Muslim families (e.g., translators, culture brokers).				
I am familiar with traditional views of parent and child roles in Islam.				
I am familiar with Islam's views on foster care and adoption.				

THANK YOU, LET'S START THE WORKSHOP!!

Working with Muslim Families: [Borough] Workshop
Participant Post-Evaluation: Agency Staff

Gender _____

Please check your level of familiarity with the questions below:	Very Familiar	Somewhat Familiar	Somewhat Unfamiliar	Very Unfamiliar
I am familiar with the differences among the various Muslim communities that my agency serves.				
I am familiar with the resources available to work effectively with Muslim families (e.g., translators, cultural brokers).				
I am familiar with traditional views of parent and child roles in Islam.				
I am familiar with Islam's views on foster care and adoption.				

Please check your level of agreement with the following:

As a result of what you learned today, how likely are you to do the following:	Very Likely	Somewhat Likely	Not Sure	Somewhat Unlikely	Very Unlikely
Engage in future conversations with Muslim or other faith leaders about child abuse and foster care?					
Engage a Muslim community leader if you have a relevant issue or question?					
Consult a colleague or agency if you have a problem involving a Muslim family or child?					
Recognize cultural and religious influences on behavior with a Muslim family or child?					

—Please see other side—

Working with Muslim Families: [Borough] Workshop
Participant Post-Evaluation: Agency Staff

How would you rank the following components of the workshop:	Well done	Somewhat well done	Not well done	No opinion
Speakers				
Small group discussions				
Access to and comfort of venue				
Facilitation/ease of meeting new people				

What was the most valuable thing you learned today about issues involving Islam, child welfare, and foster care?

Additional comments:

THANK YOU VERY MUCH!!

Working with Muslim Families: [Borough] Workshop
Participant Post-Evaluation: Agency Staff

PLEASE NOTE:

We will be conducting follow up telephone interviews in January with a limited number of workshop participants. If you would be willing to participate in one of these 10-15 minute interviews, please fill in your name and contact telephone number below, and return this sheet separately from your survey.

NAME:

DAYTIME TELEPHONE:

Thank you again for your participation!

Muslim Community Workshop Participant Telephone Interviews
April 2015

Telephone Call One: Introduction

ICNY: Reach out to workshop participant by email and/or phone to assess interest in being interviewed. Document communication date and method in contact log, as well as response. Forward contact log to LTG for scheduling.

Telephone Call Two: Scheduling

LTG: Follow up within a day or two upon receiving confirmation by ICNY of the workshop participant's interest in being interviewed.

Interviewer: _____

Workshop participant: _____

Borough: _____

Phone number: _____

Hello _____.

My name is _____. You recently communicated with Sarah Sayeed of the Interfaith Center of New York about the workshop you participated in the fall of last year on child welfare and foster care service. Our company, LTG Associates, is the evaluator for the Child Welfare & Foster Care Workshop project.

As Sarah mentioned to you, we would like to conduct a 15- to 20-minute telephone interview with you. We hope to schedule these calls during the next week or two if possible. Would you have time in the next week or so for a conversation?

Yes No

If respondent agrees, complete the information below.

Interview Date: _____ Start Time: _____ am/pm

Verify phone number. Is this the best number to call you on for the interview?

Thank you very much. I will give you a call then.

Telephone Call Three: Interview

Was stakeholder available at scheduled time? Yes / No If no, left message? _____

If rescheduled, new date and time: _____

INTERVIEW EXPLANATION AND INFORMED CONSENT

- As I mentioned previously, we are from LTG Associates, the evaluator for the Interfaith Center of New York Child Welfare & Foster Care Workshop project. This telephone interview is part of our data gathering process.
- At times in our report to ICNY we may discuss conversations with individuals. We will protect the confidentiality of those who wish it. At your option, you may choose to be identified or not identified in our evaluation report. If you wish to remain anonymous, we will not use any information that could identify you personally.
 - Interviewee agreed to be identified in reporting: Yes / No
- Also, we sometimes use quotes from individuals in our reporting to help illustrate a point. If anonymous, we would not identify you. Would it be OK to quote you?
 - Interviewee agreed to have quotes used: Yes / No
- As we go through the interview, you may choose not to answer any question, and you may stop the interview at any point. For accuracy's sake I would like to record our conversation.
 - Would that be OK with you? Yes / No
- Do you have any questions before we begin?

Thank you, let's begin. I'll first turn on the recorder and make a time stamp.

Turn on recorder.

This is _____ and the date today is _____.

This is an ICNY Child Welfare & Foster Care Workshop project conversation. Our interviewee has consented to being recorded, is that right? _____

OK, let's go to our first question.

1. If you will think back to the workshop in which you participated last fall, what aspect of the workshop do you remember most?
2. Since the workshop, have you interacted with ACS (NYC Administration for Children's Services) or another child welfare agency? Yes / No
 - If yes: If non-ACS, which agency? _____
Did the workshop help facilitate your engagement with the Muslim community in any way? Please explain.
3. Since the workshop, have you interacted with Muslim families who are having difficulty with child abuse or child discipline strategies? Yes / No
 - If yes: Was there anything in those interactions that you felt you handled better as a result of the workshops? Please explain to the extent possible.
4. Across the boroughs, workshops included presentations from various social service representatives who currently work with Muslim families, such as Sauti Yetu, Sanctuary for Families, Arab American Family Support Center, and Catholic Charities. Do you see these organizations or similar organizations from the child welfare sector as a resource for you to consult for advice when you are dealing with cases of child abuse or neglect in your community? Why or why not?
5. What would you tell people (friends/colleagues/co-workers) about working with ACS and other social service agencies that you would not have told them before the workshop?
6. What would you recommend for any similar workshops in the future? In what ways can the workshops be improved?
 - Were there topics you would have liked to learn about that were not discussed?
7. Is there anything I did not ask that we should know?
8. Do you have any questions for me?

Thank you very much for your time and thoughts. End time: _____

Agency Workshop Participant Telephone Interviews
April 2015

Telephone Call One: Introduction

ICNY: Reach out to workshop participant by email and/or phone to assess interest in being interviewed. Document communication date and method in contact log, as well as response. Forward contact log to LTG for scheduling.

Telephone Call Two: Scheduling

LTG: Follow up within a day or two upon receiving confirmation by ICNY of the workshop participant's interest in being interviewed.

Interviewer: _____

Workshop participant: _____

Organization: _____

Borough: _____

Phone number: _____

Hello _____.

My name is _____. You recently communicated with Sarah Sayeed of the Interfaith Center of New York about the workshop you participated in the fall of last year on working with Muslim families. Our company, LTG Associates, is the evaluator for the Child Welfare & Foster Care Workshop project.

As Sarah mentioned to you, we would like to conduct a 15- to 20-minute telephone interview with you. We hope to schedule these calls during the next week or two if possible. Would you have time in the next week or so for a conversation?

Yes No

If respondent agrees, complete the information below.

Interview Date: _____ Start Time: _____ am/pm

Verify phone number. Is this the best number to call you on for the interview?

Thank you very much. I will give you a call then.

Telephone Call Three: Interview

Was stakeholder available at scheduled time? Yes / No If no, left message? _____

If rescheduled, new date and time: _____

INTERVIEW EXPLANATION AND INFORMED CONSENT

- As I mentioned previously, we are from LTG Associates, the evaluator for the Interfaith Center of New York Child Welfare & Foster Care Workshop project. This telephone interview is part of our data gathering process.
- At times in our report to ICNY we may discuss conversations with individuals. We will protect the confidentiality of those who wish it. At your option, you may choose to be identified or not identified in our evaluation report. If you wish to remain anonymous, we will not use any information that could identify you personally.
 - Interviewee agreed to be identified in reporting: Yes / No
- Also, we sometimes use quotes from individuals in our reporting to help illustrate a point. If anonymous, we would not identify you. Would it be OK to quote you?
 - Interviewee agreed to have quotes used: Yes / No
- As we go through the interview, you may choose not to answer any question, and you may stop the interview at any point. For accuracy's sake I would like to record our conversation.
 - Would that be OK with you? Yes / No
- Do you have any questions before we begin?

Thank you, let's begin. I'll first turn on the recorder and make a time stamp.

Turn on recorder.

This is _____ and the date today is _____.

This is an ICNY Child Welfare & Foster Care Workshop project conversation. Our interviewee has consented to being recorded, is that right? _____

OK, let's go to our first question.

1. If you will think back to the workshop in which you participated last fall, what aspect of the workshop do you remember most?
2. Since the workshop, have you interacted with Muslim clients? Yes / No
 - If yes: Was there anything in those interactions that you felt you handled better as a result of the workshops? Please explain to the extent possible.
3. Since the workshop, have you consulted a Muslim cultural broker or a community leader for advice about any of your clients/cases? Yes / No
 - If yes: Did the workshop help facilitate your engagement with the Muslim cultural broker or community leader in any way? Please explain.
4. Does your organization work with cultural brokers who come from different ethnicities, cultures or faiths? Why or why not?
5. What would you tell people (friends/colleagues/co-workers) about working with Muslim families that you would not have told them before the workshop?
6. What would you recommend for any similar workshops in the future? In what ways can the workshops be improved?
 - Were there topics you would have liked to learn about that were not discussed?
7. Is there anything I did not ask that we should know?
8. Do you have any questions for me?

Thank you very much for your time and thoughts.

End time: _____

APPENDIX C: Data Extraction Templates

Data Extraction Form – ICNY Workshop Phone Interviews April-May 2015

Interviewer initials	
Transcriber initials	
Date of interview	
Date of transcription	
Respondent Name	
Organization	
Borough	
Agree to be identified?	
Quotes OK?	
Recorded?	

Questions	
1. If you will think back to the workshop in which you participated last fall, what aspect of the workshop do you remember most?	
2. Since the workshop, have you interacted with ACS or other agency? If yes: Was there anything in those interactions that you felt you handled better as a result of the workshops? Please explain to the extent possible	
3. Since the workshop, have you interacted with Muslim families who are having difficulty with child abuse or child discipline strategies? If yes: Did the workshop help facilitate your engagement with the Muslim cultural broker or community leader in any way? Please explain.	
4. Across the boroughs, workshop participants heard from various speakers, including social service providers who currently work with Muslim families, such as Sauti Yetu, Arab American Family Support Center, or Sapna. Do you see these organizations or similar organizations from child welfare sector as a resource for you to consult for advice in your work now or in the future? Please explain.	
5. What would you tell people (friends/colleagues/co-workers) about working with ACS that you would not have told them before the workshop?	
6. What would you recommend for any similar workshops in the future? In what ways can the workshops be improved?	
Were there topics you would have liked to learn about that were not discussed?	
7. Is there anything I did not ask that we should know?	
8. Do you have any questions for me?	

Data Extraction Form – ICNY Workshop Phone Interviews April-May 2015

Interviewer initials	
Transcriber initials	
Date of interview	
Date of transcription	
Respondent Name	
Organization	
Borough	
Agree to be identified?	
Quotes OK?	
Recorded?	

Questions	
1. If you will think back to the workshop in which you participated last fall, what aspect of the workshop do you remember most?	
2. Since the workshop, have you interacted with Muslim clients? If yes: Was there anything in those interactions that you felt you handled better as a result of the workshops? Please explain to the extent possible	
3. Since the workshop, have you consulted a Muslim cultural broker or a community leader for advice about any of your clients/cases? If yes: Did the workshop help facilitate your engagement with the Muslim cultural broker or community leader in any way? Please explain.	
4. Does your organization work with cultural brokers who come from different ethnicities, cultures or faiths? Why or why not?	
5. What would you tell people (friends/colleagues/co-workers) about working with Muslim families that you would not have told them before the workshop?	
6. What would you recommend for any similar workshops in the future? In what ways can the workshops be improved?	
Were there topics you would have liked to learn about that were not discussed?	
7. Is there anything I did not ask that we should know?	
8. Do you have any questions for me?	

APPENDIX D: List of Organizational Affiliations of Workshop Participants

Note:

- ** denotes historically Catholic organizations;
- * denotes other Christian denominations.

	Muslim community organizations	Agencies
Bronx	African foster father African immigrant women Masjid Hafez	Abbot House* Bronxworks Administration for Children's Services Cardinal McCloskey** Children's Village** Coalition for Asian American Children & Families Jewish Community Relations Council-NY Good Shepherd Services** Highbridge Community Partnership Program Jewish Child Care Association of NY Lutheran Health Initiative* Leake and Watts* NYC Office of Mental Health NY Foundling** Sauti Yetu Center Sharon Baptist Head Start
Brooklyn	Al Noor School Brooklyn Arts Incubator Community members Masjid Farooq	Administration for Children's Services Catholic Charities Brooklyn & Queens** Community Counseling and Mediation Early Learn NYC Graham Windham* Heartshare St. Vincent's** Jewish Child Care Association Mercy First** NY Foundling** Poison Control Center Hunter College Seamen's Society for Children and Families* Urban Strategies
Manhattan	Masjid Touba Muslim Consultative Network Youth & Young Adults Organization	Catholic Guardian Services** Children's Aid Society* East Harlem Community Partnership Program Grandparent Resource Center Leake and Watts* Lower East Side Community Partnership Program New Alternatives for Children New York State Office of Family Services NY Foundling** NYC Family Justice Center St. Christopher-Otilie Family of Services**
Queens	Arab immigrant women Muslim American Society	Administration for Children's Services Catholic Charities Brooklyn & Queens** Forestdale, Inc.* NY Foundling** St. Christopher-Otilie Family of Services**
Staten Island	Islamic Civic Association Muslim Ummah of North America Sauti Yetu	Administration for Children's Services Beacon Center* Children's Aid Society* Early Childhood Direction Health Families Staten Island Sauti Yetu Seamen's Society for Children and Families*

