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Cultural Humility

Iris PrettyPaint

Blackfeet/Crow Nations

Learning Objectives:

- ▶▶▶ Discuss the Educational Context of Cultural Humility
- ▶▶▶ Operational Definitions
 - ▶▶▶ Grounded Theory on Educational Persistence
- ▶▶▶ Three facets of Practicing Cultural Humility
- ▶▶▶ Brainstorm partnerships, at all levels, with staff, faculty, and groups who advocate for students



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Educational Context

Setting the Context

Part I: Setting Context


Demographics

- Federally-recognized
- Tribal Enrollment
- Sense of place


History

- Genocide
- Boarding schools
- Cultural resilience
- Tribal sovereignty
- Worldview philosophy
- Tribal values

Educational context

▶▶▶  In the educational context, **cultural humility** may be defined as a process of being aware of how culture (i.e., faculty, grad students, administrators) can impact teaching behaviors and learning styles and in turn use this awareness to cultivate sensitive approaches in teaching and supporting Indigenous students.

Indigenous Worldviews

▶▶▶  A conceptual framework that ties everything in this life together; helps us understand our place in the world and universe; helps us make critical decisions which shape our future; synthesizes the gathered wisdoms; provides a picture of the whole; helps us cope with **complexity** and **change**.

- Ontology (refers to the nature of reality)
- Cosmology (refers to the order and arrangement of reality)

Epistemology
(concerns itself
with the nature of
knowledge)

Axiology (the
discipline that
studies the nature
of values)

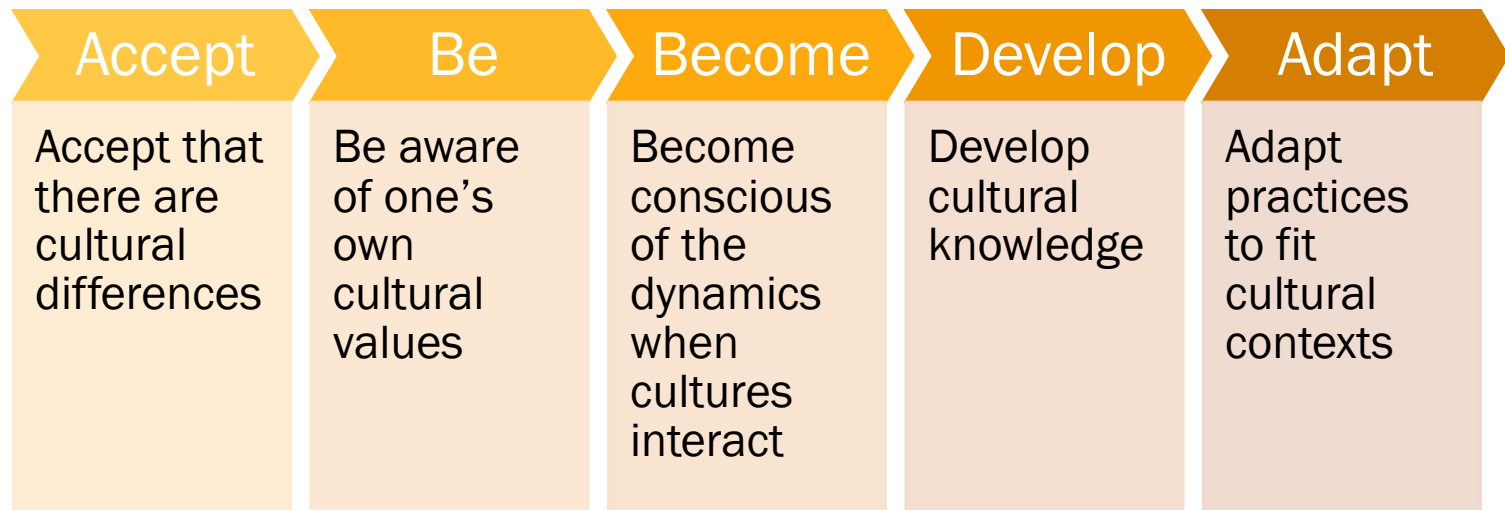
Cultural Humility

- Cultural humility is one construct for understanding and developing a process-oriented approach to competency.
- Hook, Davis, Owen, Worthington and Utsey (2013) conceptualize cultural humility as the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]” (p. 2).

Cultural Competency is...

“...a set of interpersonal and professional behaviors, attitudes, and practices that come together and empower individuals to work effectively in cross-cultural situations.”

5 Steps Toward Cultural Competency



Stereotypes & Misconceptions

- All Native Americans live on reservations
- American Indians receive special benefits and privileges from the government
- Indians are rich from casinos
- Sports mascot controversy
- Native Americans don't have to pay taxes
- "You don't look like an Indian"



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Definitions

Operational Definitions

Definitions

The National Institutes of Health (NIH) defines cultural humility as **“a lifelong process of self-reflection and self-critique whereby the individual not only learns about another's culture, but one starts with an examination of her/his own beliefs and cultural identities.”**

The term was first coined in 1998 by ...Nov 5, 2019

Definitions

Hook, Davis, Owen, Worthington and Utsey (2013) define cultural humility as the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person].”

Cultural humility, by definition, is larger than our individual selves — we must advocate for it **systemically**.

PrettyPaint Grounded Theory on Educational Persistence for Tribal Students

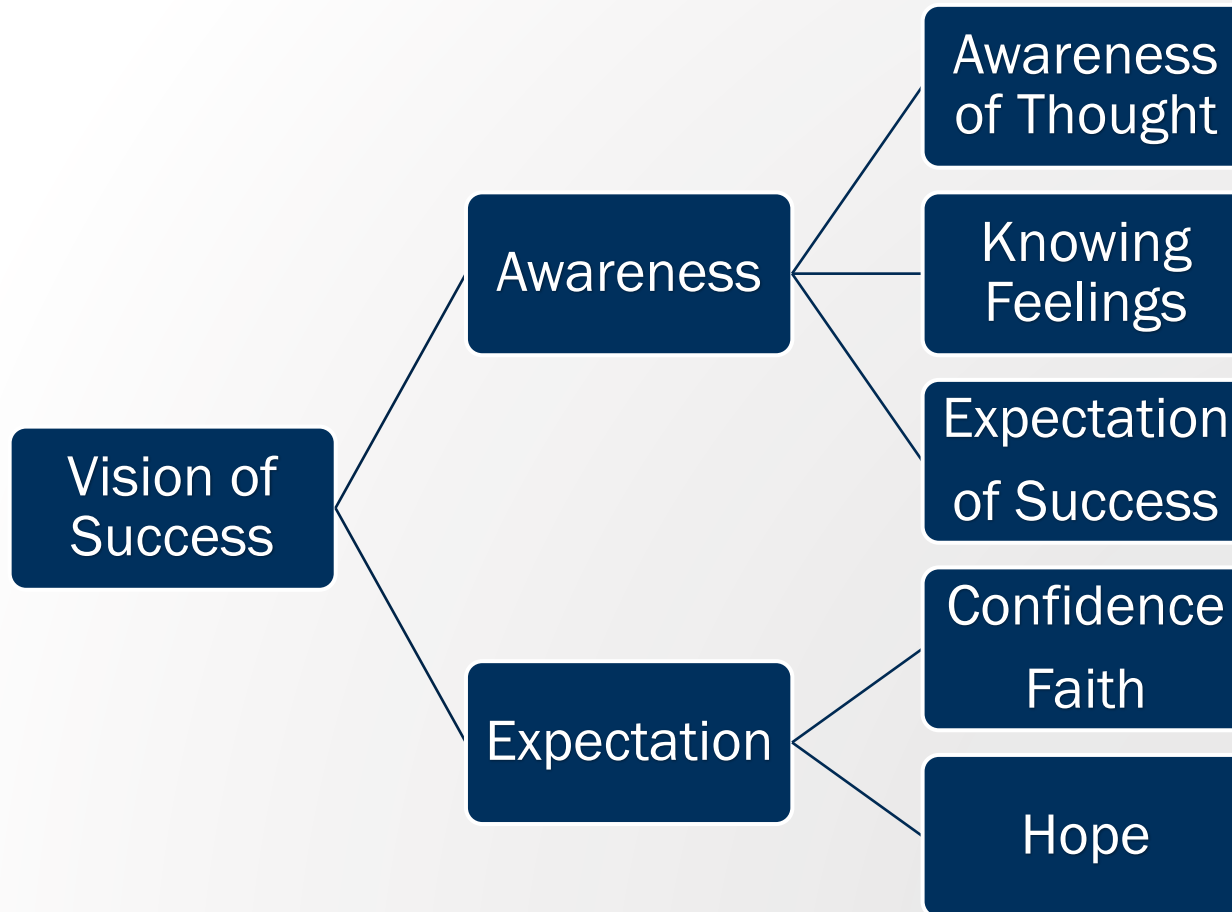
“An awareness of the spiritual connection among thought, feeling, and behavior and the hopeful expectation of success”

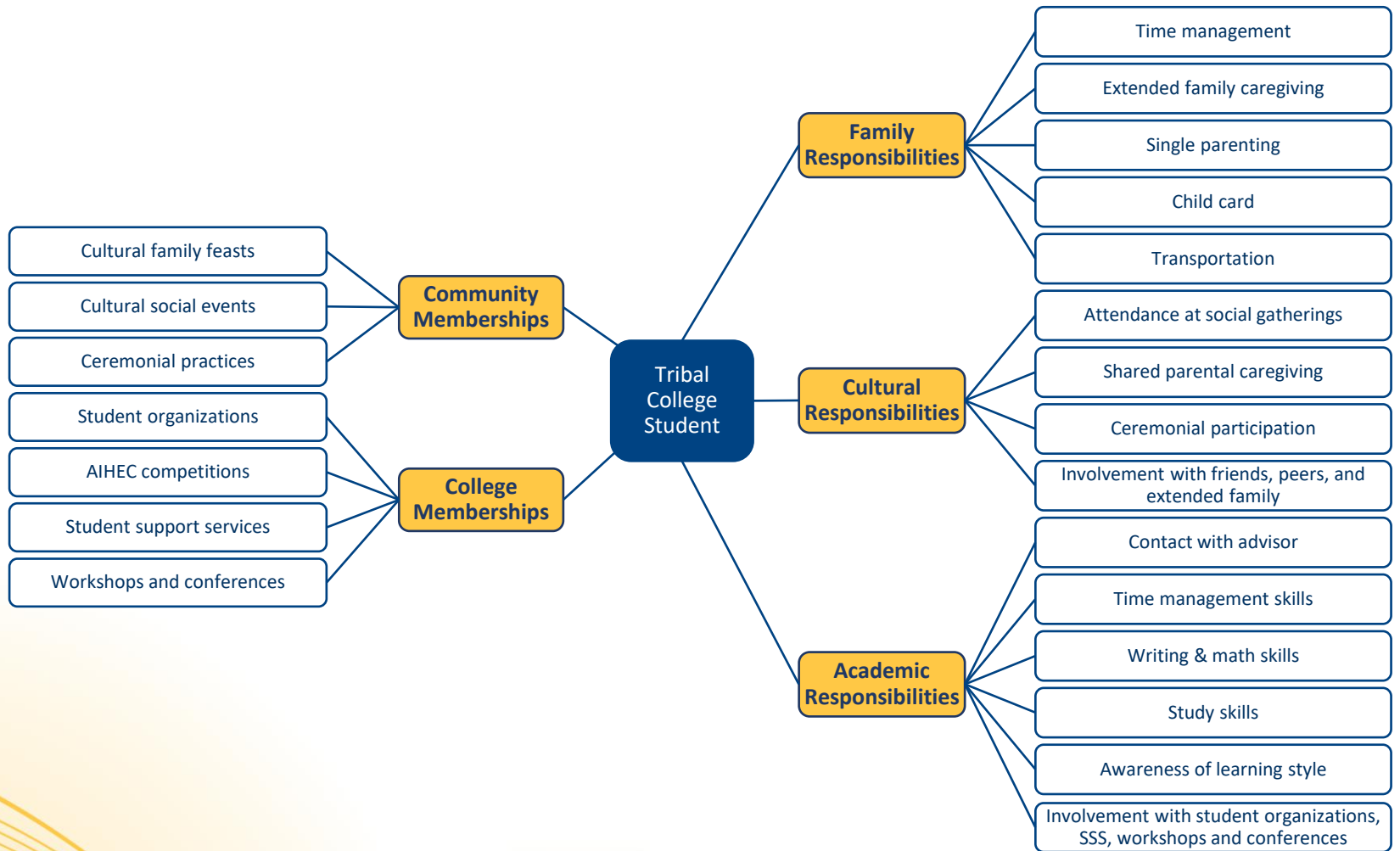
Tribal people believe a vision is something given to us from the Creator

CIRCLES OF RELATIONSHIPS

Caring and Worthiness

Core Construct: Vision of Success







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Three Facets of Cultural Humility

Self-Assessment

Lifelong Self-Critique

When we do not know something, are we able to say that we do not know?

- ❑ Willingness to act on the acknowledgement that we have not and will not arrive at a finish line is integral to this aspect of cultural humility.
- ❑ Understanding is only as powerful as the action that follows.

Indigenous Resilience Factors

Ceremony and Ritual

- Sweat lodge ceremonies
- Learning sacred dances
- Talking circles
- Attending powwows and other sober community activities
- Smudging
- Going on a vision quest
- Storytelling and listening to stories

Traditional Life

- Learning the native language
- Subsistence activities
- Participating in tribal sports
- Horsemanship
- Camping and participating in culture camps

Indigenous Resilience Factors

Talents

- Making regalia
- Making ribbon shirts
- Sewing quilts
- Beading
- Cooking traditional foods
- Traditional food preparation
- Making jewelry
- Making cradle boards

Community Gifts

- Mentor
- Translations
- Capturing your story
- Support groups
- Resource management
- Participation
- Networking

Challenge of power imbalances.

Grant
Partners

Staff

Faculty

Culture

- ❑ Stem Learning Center
- ❑ ASEMS Program (Arizona Science, Engineering, & Math Scholars)
- ❑ Dine' College
- ❑ Societal Impacts Office
- ❑ Indige-FEWSS

Affiliation with advocacy groups

- ❑ Cultural humility includes aspiring to develop partnerships with people and groups who advocate for students. Though individuals can create positive change, communities and groups can also have a profound impact on systems.
- ❑ We cannot individually commit to self-evaluation and fixing power imbalances without advocating within the larger organizations in which we participate.
- ❑ Cultural humility, by definition, is larger than our individual selves — we must advocate for it systemically.

Best Practice in Cultural Humility

Faculty and student's knowledge about different cultures and cultural perspectives.

- What are the different cultural perspectives?

Faculty and students' skills to utilize culturally appropriate approaches.

- What is your skill level in utilizing culturally appropriate approaches?

Faculty awareness of their own and their students' cultural heritage and the influence of culture on attitudes, beliefs and experiences.

First Aspect

- The first aspect is a lifelong commitment to self-evaluation and self-critique (Tervalon & Murray-Garcia, 1998).
- Underlying this piece is the knowledge that we are never finished — we never arrive at a point where we are done learning. Therefore, we must be humble and flexible, bold enough to look at ourselves critically and desire to learn more.

Second Feature

▶▶▶ **The second feature** of cultural humility is a desire to fix power imbalances where none ought to exist (Tervalon & Murray-Garcia, 1998).

- ❑ Recognizing that each person brings something different to the proverbial table of life helps us see the value of each person.
- ❑ When faculty teach students, the student is the expert on his or her own life, and strengths, and trauma.

Second Feature

- ❑ The faculty hold a body of knowledge that the student does not; however, the student also has an understanding outside the scope of the faculty.
- ❑ Both people must collaborate and learn from each other for the best outcomes.
- ❑ One holds power in STEAM (scientific) knowledge, the other holds power in personal, cultural histories and preferences.

Etiquette



YES

- Be OK with silence
- Do a lot more listening than talking
- Correct pronunciation of names
- Transparent about your role and expectations
- Listen and observe
- Establish rapport
- Invite education
- Accept offers
- Explain
- Shake hands respectfully

NO

- Talk too loud or fast
- Impose personal values or beliefs
- Claim a vague tribal affiliation
- Point your finger
- Rush things
- Touch sacred Items
- Laugh at a name
- Take pictures without permission
- Shake hands aggressively/assertively

Empowerment & Self-Reliance

- ❑ Tribal Governance
- ❑ Economic Development
- ❑ Natural Resource Management
- ❑ Environmental Protection
- ❑ Law Administration & Justice
- ❑ Health & Human Services
- ❑ Education
- ❑ Cultural Rights & Resources
- ❑ Youth Development





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Thank you!

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