Cultural Humility

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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
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
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.
Getting to the Bottom to Understand the Top (Meadows, 1991)

- 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 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.”
<table>
<thead>
<tr>
<th>Accept</th>
<th>Be</th>
<th>Become</th>
<th>Develop</th>
<th>Adapt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accept that there are cultural differences</td>
<td>Be aware of one’s own cultural values</td>
<td>Become conscious of the dynamics when cultures interact</td>
<td>Develop cultural knowledge</td>
<td>Adapt practices to fit cultural contexts</td>
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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”
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
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.
“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

Vision of Success

- Awareness of Thought
- Knowing Feelings
- Expectation of Success
- Confidence
- Faith
- Hope

Expectation
Community Memberships

- Cultural family feasts
- Cultural social events
- Ceremonial practices
- Student organizations
- AIHEC competitions
- Student support services
- Workshops and conferences

Family Responsibilities

- Time management
- Extended family caregiving
- Single parenting
- Child care
- Transportation
- Attendance at social gatherings
- Shared parental caregiving
- Ceremonial participation
- Involvement with friends, peers, and extended family
- Contact with advisor
- Time management skills
- Writing & math skills
- Study skills
- Awareness of learning style
- Involvement with student organizations, SSS, workshops and conferences

Cultural Responsibilities

- Attendance at social gatherings
- Shared parental caregiving
- Ceremonial participation
- Involvement with friends, peers, and extended family

Academic Responsibilities

- Contact with advisor
- Time management skills
- Writing & math skills
- Study skills
- Awareness of learning style
- Involvement with student organizations, SSS, workshops and conferences
Three Facets of Cultural Humility

Self-Assessment
Lifelong Self-Critique

- 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.

When we do not know something, are we able to say that we do not know?
## Indigenous Resilience Factors

<table>
<thead>
<tr>
<th><strong>Ceremony and Ritual</strong></th>
<th><strong>Traditional Life</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>☐ Sweat lodge ceremonies</td>
<td>☐ Learning the native language</td>
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<tr>
<td>☐ Learning sacred dances</td>
<td>☐ Subsistence activities</td>
</tr>
<tr>
<td>☐ Talking circles</td>
<td>☐ Participating in tribal sports</td>
</tr>
<tr>
<td>☐ Attending powwows and other sober community activities</td>
<td>☐ Horsemanship</td>
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<tr>
<td>☐ Smudging</td>
<td>☐ Camping and participating in culture camps</td>
</tr>
<tr>
<td>☐ Going on a vision quest</td>
<td></td>
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<tr>
<td>☐ Storytelling and listening to stories</td>
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## Indigenous Resilience Factors

<table>
<thead>
<tr>
<th>Talents</th>
<th>Community Gifts</th>
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</thead>
<tbody>
<tr>
<td>Making regalia</td>
<td>Mentor</td>
</tr>
<tr>
<td>Making ribbon shirts</td>
<td>Translations</td>
</tr>
<tr>
<td>Sewing quilts</td>
<td>Capturing your story</td>
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<tr>
<td>Beading</td>
<td>Support groups</td>
</tr>
<tr>
<td>Cooking traditional foods</td>
<td>Resource management</td>
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<tr>
<td>Traditional food preparation</td>
<td>Participation</td>
</tr>
<tr>
<td>Making jewelry</td>
<td>Networking</td>
</tr>
<tr>
<td>Making cradle boards</td>
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Challenge of power imbalances.

- 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.
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
Thank you!

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