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A Course Sequence as a Model to Teach Cultural Humility to MSW Students

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ABSTRACT

This paper discusses the utilization of a cultural humility model to educate social work students in understanding the importance of diversity, power, privilege, oppression, marginalization and social and economic justice in an increasingly diverse society. Social work programs are required to teach students to effectively engage a diversity of clients in practice as well as to take action to resolve issues of oppression and discrimination. While the cultural humility model is gaining acceptance in social work and in social work education, there are few models of how to effectively teach it within the social work curriculum. One model that includes a two-course sequence is presented. The paper discusses components in creating a culturally humble classroom environment as well as specific materials and classroom assignments aimed at providing students with the knowledge, tools and skills essential to practicing with cultural humility. The power of utilizing materials that are representative of a diversity of voices is emphasized with appendices providing written and audio resources.

KEYWORDS

Cultural humility; teaching; diversity

While the cultural humility model is beginning to gain acceptance within social work education, there is scant literature on how to teach it within social work programs (Abe, 2020; Bibus & Koh, 2021; Fisher-Borne et al., 2015). Educating social work students in understanding the importance of diversity, power, privilege, oppression, marginalization and social and economic justice is essential in an increasingly diverse society and in the context of social and economic inequities exacerbated by a global pandemic and heightened awareness of police brutality (Adedoyin et al., 2019; Dhongde & Lanza Queiroz, 2020; Perry et al., 2021; Qureshi, 2020; Samuel et al., 2021; Starks, 2021; Stokes et al., 2021). Hence, the social work profession and the institutions that educate social workers emphasize the imperative of understanding and working with a diverse population of clients and actively working toward social justice (Council on Social Work Education CSWE, 2015; National Association of Social Workers NASW, 2017).

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The National Association of Social Workers (NASW) in its Code of Ethics requires that social workers both demonstrate knowledge of diversity and culture and "take action against oppression, racism, discrimination and inequities, and acknowledge personal privilege" (NASW, 2017, para. 18). Additionally, Competencies Two and Three of the Council on Social Work Education's (CSWE) Educational Policy and Accreditation Standards (EPAS) require that social workers know how to "engage diversity and difference in practice" and additionally that social workers understand that all people have, "fundamental human rights such as freedom, safety, privacy, an adequate standard of living, health care, and education" (2015, pp. 7–8). Further, Competency Two stresses the importance of understanding the dynamics of power, privilege, oppression and discrimination and how they serve to privilege some groups while marginalizing others while calling on social workers to promote agencies and institutions to be more socially just (CSWE, 2015).

The NASW Code of Ethics and the CSWE competencies stress the importance of the ways in which factors such as culture, race, ethnicity, gender identity, sexual orientation, ability, religion and socioeconomic class and the intersectionality of those factors contribute to the understanding of self. Given the importance of training social workers to understand the complexities of these variables and helping them develop strategies to take action toward creating more socially just institutions, it is crucial to provide models for social work educators to implement cultural humility into courses and curricula.

Literature review

Cultural humility offers an alternative to traditional cultural competency models in educating social workers to collaborate and work effectively with clients from a diversity of backgrounds as well as effectively working toward the goals of more socially just institutions and a more socially just society (Abe, 2020; Fisher-Borne et al., 2015; Lerner & Fulambarker, 2018). Cultural competence models have been criticized for teaching students that they must have a complete mastery of culture, relying on a reductionistic, cookbook approach to diversity, and for ignoring intersectionality, the dynamics of power and privilege (on both interpersonal and societal levels) and for neglecting to take a social justice approach (Fisher-Borne et al., 2015; Furlong & Wight, 2011; Good & Hannah, 2015; Tervalon & Murray-García, 1998; Y. M. Johnson & Munch, 2009). While cultural competence relies on the acquisition of knowledge, cultural humility is defined as a way of life or a "way of being" (Foronda et al., 2016; Gonzalez et al., 2021). Cultural humility shifts the focus from an accumulation of knowledge and skills toward social work self-understanding in relation to social and cultural location and requires an openness to learning about others without othering (Gallardo, 2014; Hook et al., 2013; Mosher,

Hook, Captari, et al., 2017; Mosher, Hook, Farrell, et al., 2017; Ortega & Faller, 2011). Although there has been some criticism of cultural humility as being ill defined, understudied and merely representative of a semantic difference from cultural competence, recent work begins to both better define and study the effectiveness of cultural humility (Danso, 2018; Davis & Cuthbert, 2017; Hill et al., 2017; Mosher et al., 2017; Hook et al., 2013; Trull & Myers, 2020). Further, it can be argued that semantics are important. Introducing humility rather than competency as an important attribute of being an effective social worker can begin to reduce power imbalances and support social workers as they work toward justice on individual and community levels.

Defining cultural humility

There has been much work on accurately defining cultural humility. There is a consensus that cultural humility is an attitude or way of being, requires lifelong learning and critical self-reflection, and involves both intrapersonal and interpersonal aspects (Foronda et al., 2016; Gallardo, 2014; Hook et al., 2013; Mosher, Hook, Captari, et al., 2017; Mosher, Hook, Farrell, et al., 2017). Further, many scholars have included a social justice agenda as part of the definition of cultural humility (Abe, 2020; Curry-Stevens, 2010; Fisher-Borne et al., 2015; Lerner & Fulambarker, 2018; Tervalon & Murray-García, 1998). The three main tenets of cultural humility developed by Tervalon and Murray-García (1998) are ongoing critical self-reflection, recognizing and balancing power imbalances and supporting institutional change. These guidelines provide a general framework for teaching MSW students to adopt cultural humility as a lifelong practice and as a way of being that involves ongoing work, an open stance, and a commitment to social justice (Fisher-Borne et al., 2015; Tervalon & Murray-García, 1998).

The term humility within the model of cultural humility is often ill-understood by students; however, there are definitions that aid in clarifying the concept of humility as it applies to cultural care and in teaching it to students. Tangney (2009) provides six key elements that are helpful to students as they develop humility in the practice of social work. Tangney's (2009) six elements include: an accurate assessment one's abilities; recognizing and admitting to mistakes and knowing when you don't know; having an open mind, accepting advice from others and being able to entertain contradictory ideas; understanding you are one person, with one perspective; understanding you are a small part in a much larger universe; valuing of all things and valuing all people as contributors in a shared world. These elements presented by Tangney (2009) help to clarify what humility means in practice. However, it is important to note that some authors point out that therapists of color may experience humility differently than white therapists given the realities of marginalization and oppression. Practicing humility having experienced "the traumatic effects of

racism, microaggression, intergenerational trauma, and the pressures to assimilate to White culture" is not straight forward for therapists of color (Moon & Sandage, 2019, p. 78). It is essential to help therapists of color accurately discern between practicing humility and experiencing racism in their clinical interactions and settings (Moon & Sandage, 2019).

Recent work by Bibus and Koh (2021) provides a conceptual definition of five interrelated features of cultural humility. These include: developing a habitual strength of character over a lifetime in the context of self and others; growing awareness of one's own cultural backgrounds, including intersecting social identities; recognizing one's biases, limitations, imperfections, strengths, and privileges in relation to self and others; committing to learning about others' cultural backgrounds from their perspectives without putting them on the spot to teach or represent any culture; and addressing disparities in power in a relational context by recognizing power differences and fostering empowering collaborations, (pp. 18–19). Further, Lerner and Fulambarker (2018) outline how to create a "classroom grounded in social equality and guided by social work values to foster participation from students across all social identities" (p. 43). These frameworks and strategies should help social work educators create spaces that both model and teach cultural humility.

Creating space for and teaching cultural humility in the classroom

The importance of creating a space that allows all participants to feel comfortable with contributing is particularly important in the current social and political environment. This environment has exacerbated already existing social, racial, economic and health inequities present in our society (D. Robinson et al., 2020; Hardy, 2021; Reza, 2020; Samuel et al., 2021; Semuels, 2020). Students from diverse and oppressed backgrounds therefore can experience marginalization and bias in classroom settings. As such, some students may not feel comfortable sharing their experiences, worldviews, knowledge or expertise. Creating a classroom grounded in the three tenets of cultural humility – ongoing critical self-reflection, offsetting balancing power imbalances, and institutional change – will help to create an environment that invites all students to participate in a cooperative and respectful manner. Further, teaching students how to practice with cultural humility shifts the focus from acquiring knowledge toward helping students learn about self, personal biases, and cultural location while promoting an openness that requires both listening and partnering with others in the classroom along with a shared commitment to social justice. As such, cultural humility models attend to the complexity of identity and the racial, socioeconomic and

political factors affecting oppressed clients and communities (Fisher-Borne et al., 2015; Trull & Myers, 2020).

One MSW Program's Approach to Teaching Cultural Humility in the Classroom

Our MSW's mission is inclusive of cultural humility. We are:

> committed to the promotion of human rights, social, economic, and environmental justice, and the elimination of poverty and oppression. Through teaching, service, and scholarship, we strive to prepare competent, self-aware, ethical, and culturally humble integrated practice social workers, with diverse populations, advocating for the well-being of all people in our shared global community. (SUNY Brockport MSW Student Handbook, 2021, p. 9)

The inclusion of cultural humility in our SUNY Brockport curriculum and mission is in line with the competencies of the Council on Social Work Education Educational Policy and Accreditation Standards (CSWE EPAS). In particular, the cultural humility model addresses Competencies Two, engage diversity and difference in practice, and Three, advance human rights and social, economic, and environmental justice (CSWE, 2015). Further, the incorporation of the cultural humility model into the MSW curriculum aligns with the National Association of Social Workers (NASW) Code of Ethics that states:

> social workers should demonstrate knowledge that guides practice with clients of various cultures and be able to demonstrate skills in the provision of culturally informed services that empower marginalized individuals and groups. Social workers must take action against oppression, racism, discrimination, and inequities, and acknowledge personal privilege. Social workers should demonstrate awareness and cultural humility by engaging in critical self-reflection (understanding their own bias and engaging in self-correction) (2021, para.21).

Our commitment to cultural humility extends to our full curriculum and all courses require students to reflect on its tenets. The decision to adopt a cultural humility model as part of our mission and fully integrate cultural humility teaching into our curriculum was based on a frustration with models of cultural competency that focused on relaying facts about cultures rather than focusing on student understanding of self and their commitment to institutional change (Fisher-Borne et al., 2015). Further, the diversity of our student population prompted us to want to provide a curriculum that was inclusive of all professionals. However, two courses provide the foundational information needed to facilitate deep learning that allows students to build on throughout their MSW education. The first course, Social Work and Diversity, is taught at the generalist level, and Cultural Humility and Social Work Practice, is taught in the advanced curriculum. While both courses are focused on helping students understand issues of diversity, the first provides more historical and factual knowledge of various populations within the United

States, and the second emphasizes the application of cultural humility in practice settings and within the social work process. Both courses focus on a student's ability "to integrate and apply social work knowledge, values, and skills to practice situations in a purposeful, intentional, and professional manner to promote human and community well-being," as outlined by the Council of Social Work Education (2015, 6).

The two courses will be discussed in further detail below, following foundational classroom environmental considerations for both courses.

Classroom environment and course content

Creating a culturally humble classroom environment

Instructor humility. Instructor humility is a key factor in effectively teaching cultural humility. As mentioned, cultural humility is an attitude or way of being, requires lifelong learning and critical self-reflection, and involves both intrapersonal and interpersonal aspects (Foronda et al., 2016; Gallardo, 2014; Hook et al., 2013; Mosher, Hook, Captari, et al., 2017; Mosher, Hook, Farrell, et al., 2017). Instructors who commit to practicing cultural humility enter the classroom with authenticity and display three core aspects of humility: accurate self-awareness, honesty in self-presentation, and orientation to others rather than self that has been defined by others (Tangney, 2009). Culturally humble instructors work to balance the inherent power imbalances in the classroom and invite students to journey with them as they engage in learning. When instructors both share their cultural background and intersectionality, and learn from students' stories, cultural backgrounds and intersectionality, they are modeling cultural humility. Instructors who admit to the areas in which their knowledge is incomplete, and convey their lifelong commitment to learning encourage students to pursue a similar commitment. Further, instructors who commit themselves to institutional change – within their own institutions and those institutions in their community – provide an example of how to work for social justice.

Classroom environment. The instructor of the course discusses the tenets of cultural humility during the first day of class in both courses. The course structure, goals and classroom environment are defined from the outset of the course. The basic expectations of arriving to each session with an open mind, and desire to think and reflect critically, to participate in difficult-self exploration as well as respectful interaction with peers, all are discussed. Principles of deliberative dialogue are introduced. Deliberative dialogue is defined as interacting face-to-face within small groups of individuals to exchange ideas and opinions on issues of shared interest. Deliberative dialogs provide a path for a diversity of people to seek a shared understanding (Johnson & Mutchler, 1999; National Issues Forums [NIF], n.d.) and relies on sharing personal

stories and perspectives making sure that all at the table are heard. Additionally, deliberative dialogue explores a range of views (The National Coalition for Dialogue & Deliberation NCDD, n.d.). Although it often is utilized in shared discussion, especially regarding public policy issues, it has been adapted in many settings (including college campuses) to discuss a variety of issues (Watterson et al., 2012). The framework for critical/crucial conversations is presented in class. However, Kang and O'Neil (2018) discuss the need to address the "dynamics of power and privilege in the social work classroom" (p. 187). They contend that when such dynamics are not addressed or are inadequately addressed they have an impact on individual students and on the classroom dynamics. "Moreover, if such dynamics are not addressed, critical issues at hand become silenced, which replicates the mechanisms of marginalization and sends mixed messages to students about the profession's commitment to social justice" and the profession's commitment to cultural humility (Kang & O'Neil, 2018, p. 187).

Critical conversations are particularly important to engage in when conflict or tension arise in the classroom. A brief synopsis of how to engage in a critical conversation is the instructor *tuning in* to their own social identity and group membership. This allows the instructor to be more intentional in use of self and self-understanding (Kang & O'Neil, 2018). The instructor *builds the scaffold* to help students come to a shared understanding and support the critical conversation. The scaffold includes the instructor inviting the class to share any hopes and concerns they have, putting a time limit on the conversation, and working collaboratively to develop group guidelines and the focus of the discussion (Kang & O'Neil, 2018). During the conversation the instructor is aware of group dynamics especially in the context of power. The "scaffold and developed shared understanding" will help create a "more substantive discussion of the topic" (Kang & O'Neil, 2018, p. 190). During the conversation the instructor can further share observations including those around power and privilege as well to discuss the critical elements of the conversation.

Incorporating the concepts related to deliberative dialogs and critical/crucial conversations into a course on cultural humility, and making them the basis on which conversation occurs within the classroom, outside of the classroom and in online forums, allows students to critically self-reflect in a safe environment while reducing inherent power imbalances between instructor and students, older students and younger students, male students and female students, students of color and white students, historically oppressed students and those who are privileged.

To implement ongoing group discussions that utilize the principles of deliberative dialogue and critical conversations, our two foundational core courses require small groups of diverse students to meet over the course of the semester. The small group model allows more opportunity for all individuals to participate in conversations and creates opportunities for the development

of deep relationships with peers that, over the course of the semester, will likely increase the comfort of students to authentically share intersecting identities, as well as to listen to others' stories with intentionality. These conversations help participants grow in their cultural humility by bringing attention to personal biases, privileges, areas of oppression and limitations and how they relate to interpersonal interactions. Further, they allow students to learn about other students' stories, biases, strengths and limitations and how they may affect their peers' interactions. In short, the small groups allow for the development of critical self-reflection skills while helping students tune in to power imbalances and social injustices (Bibus & Koh, 2021; Tervalon & Murray-García, 1998).

Course content focused on cultural humility

Although there is an emerging literature discussing methods for infusing cultural humility across the curriculum, there is a dearth of literature that provides specific suggestions for content, materials and assignments to provide a starting point for teaching cultural humility within the social work curriculum (Abe, 2020; Bibus & Koh, 2021; Curry-Stevens, 2010; Lerner & Fulambarker, 2018; Trull & Myers, 2020). As noted, our commitment to cultural humility extends to our full curriculum and all courses require students to reflect on cultural humility. However, two courses provide the foundation that students are to build upon throughout their MSW education.

Course one: Social work and cultural diversity

The first course, which is taught at the generalist level, focuses on developing a lifelong habit of critical self-reflection with emphasis placed on beginning to understand ones' own cultural background and intersectionality – defined as distinct areas of systemic and overlapping oppression that create discrete experiences for individuals with multiple identities (Bibus & Koh, 2021; Crenshaw, 1989; Fisher-Borne et al., 2015; Tervalon & Murray-García, 1998; Watkins et al., 2019; Worthington et al., 2017). Students are encouraged to begin to understand their own areas of privilege, oppression, intersectionality, and biases and how their limitations, imperfections and strengths all influence professional relationships (Bibus & Koh, 2021). Additionally, the course, encourages the students to begin to learn about others' cultural backgrounds through ongoing small group discussion and dialogue (Bibus & Koh, 2021; Lerner & Fulambarker, 2018). Finally, the students are encouraged to reflect on power and power imbalances in relationships and they are encouraged to think about how to work collaboratively to balance those imbalances (Bibus & Koh, 2021; Fisher-Borne et al., 2015). Historical and present-day issues related to social justice are introduced since it is the social worker's role to right social

injustice (Fisher-Borne et al., 2015). Examples of how each of these objectives can be accomplished will be provided below.

A major focus of the class is developing a lifelong habit of critical self-reflection with emphasis placed on beginning to understand ones' own cultural background and intersectionality. To do this, an introduction of Terva'slon and Murray-García (1998) first tenet of cultural humility, ongoing critical self-reflection, is discussed during the initial session. Students are oriented to an approach to diversity that is focused on self-awareness and self-understanding. They are tasked with reflecting on themselves in the current sociopolitical context of the United States. Specific assignments are completed in the form of ongoing self-reflection papers related to the development of a lifetime habit of critical self-reflection as well as building an understanding of personal cultural background, intersectionality, privileges, and biases. Students are provided with materials to help them begin to reflect including articles on microaggressions and unconscious bias. They also are encouraged to self-assess and to utilize online tools to help with drawing awareness to their unconscious biases and personal experiences. These tools include, the Harvard Implicit Association Test (Project Implicit, 2011) and The Race Card Project (Norris, n.d.) Paper guidelines instruct students to reflect on course materials to date, providing a critical analysis, with attention to how the materials are allowing them to achieve course objectives. Moreover, paper guidelines require students to discuss personal and professional growth and change as well as how the materials served to change, complicate or enrich understanding around diversity, culture, privilege, and oppression. Finally, all observations require an integration of the elements of cultural humility into the reflection and analysis.

In conjunction with learning about one's self, students learn about others' cultural backgrounds and are introduced to the concept that there are an infinite variety of cultural backgrounds and intersectionalities. They discuss the impossibility of learning and knowing every individual's experienced culture, moving away from the idea of cultural competency toward one of curiosity and cultural humility. Students are asked to not focus on knowing specific facts about different cultural backgrounds. A focus is placed on learning facts about the history and present-day structural discrimination that exists in our society and its institutions and understanding the effect such discrimination has on cultural cohorts. Materials that provide historical context and present-day realities of oppressed groups are provided. These may include media, speakers and reading on housing segregation, general overview of the history of racism in our country such as materials from the The New York Times' 1619 Project, or an overview of specific events presented with historical contexts that illuminate the history of racism, such as books and materials on Hurricane Katrina or the Flint Water Crisis (The New York Times Magazine, 2021).

To learn about cultural backgrounds of individuals, students are asked to exercise curiosity in discussion with one another and with clients, allowing individuals to tell their own story without asking them to be a sole representative for a culture. The course encourages such curiosity and conversations through ongoing small and large group discussion that are based on the principles of deliberative dialogue and critical conversations (Bibus & Koh, 2021; Kang & O'Neil, 2018).

Materials that help students develop an understanding of the complexity of culture and intersectionality, and the way they are intertwined with issues of social justice, are then introduced, focusing on the second tenant of cultural humility in addition to the first. It is imperative in teaching cultural humility to present voices that are representative of a multitude of cultural experiences as well as to explore the social injustices that result in differing realities and opportunities for individuals and communities. First person narratives provide students with lived experiences of individuals that often include memoirs. There is an ever growing list of memoirs representing a multitude of cultural experiences and intersecting identities present in those experiences, a sampling includes: (Ta Nehisi Coate's 2015), *Between the World and Me;* (Skylar Kergil's 2017) memoir, *Before I Had Words;* (Linda Tirado's 2014) memoir, *Hand to Mouth: Living in Bootstrap America*; (Tarana Burke's 2021) memoir, *Unbound: My Story of Liberation and the Birth of the Me Too Movement*. [See Appendix A for an additional list of memoirs.] The memoirs assigned expose students through first person narratives to the complexity of culture, intersectionality and social justice.

Having students explore the historical and present-day issues related to social justice are introduced along with the social worker's role in righting injustice. While there are many books available that provide rich information that can help students contextualize social justice, three recent ones are (Anna Clark's 2018), *Poisoned City: Flint's water and the American urban tragedy* and (Isabel Wilkerson's 2020) Caste: *The Origins of Our Discontents*; Andy Horowitz's *Katrina: A History 1915 to 2015* and they are recommended. Further, in depth podcasts provide information on a multitude of social justice related issues. [See Appendix B for additional podcasts.] Guest speakers provide a multitude of diverse perspectives and include community members who interact with social workers such as individuals and parents of individuals with disabilities, members of the LGBTQ+ community, as well as social workers from a variety of backgrounds including Black, Latino and Indigenous practitioners. The guest speakers discuss lived experiences as members of oppressed groups including their interactions as and/or with social workers and other professionals. The opportunity to hear voices from those who have experienced social injustice in their daily lives allows students to share their own stories and to develop in their understanding how social injustice effects communities and individuals.

Finally, as a way to bring together students' understanding of all three tenants of cultural humility, they are required to participate in a semester long cultural immersion project that requires them to explore a population or community with which they are unfamiliar. Cultural immersion is defined as, "the process of becoming familiar with a culture by extensive questioning and by active participation in the life of the culture"(Miller-Keane Encyclopedia and Dictionary, 2003, para.3). Cultural immersion is used to gain "increased familiarity with language, sociocultural norms, traditions, and other social dimensions" (Miller-Keane Encyclopedia and Dictionary, 2003, para. 3). The main focus of immersion is helping students to learn about others (Robinson, 2018). It provides students with the opportunity to increase their cultural sensitivity as it creates opportunities for "transformational learning through direct interactions with culturally diverse populations and such experiences have been found to have effects on cultural learning in students of the health professions" (Brock et al., 2019, p. 1). The students choose individual cultural immersion projects based on their desire to learn about a culture or population that is unfamiliar to them. The projects are approved by the instructor. Students have created many different projects including immersing themselves in a mosque (with permission and cultural guidance from the Imam and other congregants) and other religious communities (some partner with classmates whose religion differs from their own to gain knowledge and insight), refugee communities, LGBTQ+ communities, migrant farm communities, deaf communities, et cetera. Oftentimes students of diverse backgrounds work together with one of the students acting as a cultural guide as the other student immerses themselves (and vice versa). Students are to present on their experiences. A follow-up paper explores a social justice issue that affects the community they chose to immerse themselves in. The cultural immersion allows for students to both learn about others' social backgrounds and to learn about issues of social injustice.

The course also uses a required ongoing, online discussion board that provides a platform outside of the classroom for continued reflection on power imbalances and relationships. The discussion board allows for students to communicate with each one outside of the classroom in a safe space. Students can both process experiences related to power and power imbalances with their colleagues and receive constructive feedback from a diversity of peers with different perspectives and experiences. Through the integration of the aforementioned reflection papers, required discussion board posts, and in-person classroom discussions on the concepts of power imbalances are woven throughout the course.

In short, the first cultural humility course provides the opportunity for students to deeply self-reflect on their own identity. The self-reflection requires students to develop an understanding of who they are in relation to others in society. Students begin to understand how intersectionality, power,

privilege, oppression and marginalization relate to who they are as a person and as a professional and how those identities may influence the client-social worker relationship. The subsequent second continues to encourage self-reflection while helping students understand how cultural humility is practiced focusing on work with clients and institutional change.

Course Two: Cultural humility and social work practice

During the advanced year, students participate in the second course which focuses on a continued development of critical self-reflection, learning about ones' own cultural background and intersectionality, as well as those of others (Bibus & Koh, 2021; Fisher-Borne et al., 2015; Tervalon & Murray-García, 1998; Watkins et al., 2018; Worthington et al., 2017). This second course provides much more emphasis on cultural humility in practice and thus concentrates on balancing power imbalances in professional relationships as well as institutional change and social justice (Fisher-Borne et al., 2015; Tervalon & Murray-García, 1998).

In helping students to engage with a diversity of clients and communities, Cultural Humility and Social Work Practice continues to require students to participate in continuous self-exploration and self-reflection. Further, the program requires students to complete exercises from the (Korn, 2015) *Multicultural Counseling Workbook: Exercises, Worksheets & Games to Build Rapport with Diverse Clients* and participate in interactive activities that are aimed at continuing to develop self-awareness. The sharing of the exercises, along with participation in activities with classroom peers, expose students to the diversity within the classroom and thereby provides them with some knowledge and tools regarding how to explore their clients' cultural backgrounds in a respectful and open manner. In addition, they are required to read three to four memoirs throughout the course. Reading the memoirs is accompanied by an ongoing deliberative dialogue in class with peers in small groups as well as in their self-reflective papers.

In teaching about the structures, values, policies and institutions that oppress, students are asked to reflect on social work (and institutions that employ social workers) and consider the ways in which these institutions, historically and currently, serve to oppress clients. Readings are assigned that outline the racism present in health and human services, schools and other institutions. Additionally, students are assigned readings that outline the profession's complicity in perpetuating societal structures that oppress and marginalize. Students are asked to critically reflect in written assignments as well as in small and large group discussions.

Throughout the course students are encouraged to explore their field agencies' policies and practices and to question to what extent their agency provides for a diversity of clients in a culturally humble way. Although our society is rife with injustices, one place where social

workers can have an immediate impact on creating more equity is at the agency level. Students are taught to consider agency mission, values and philosophy, diversity and ongoing training of staff, location and accessibility of the agency, and linguistic accessibility, as well as other dimensions. The course provides the students with a tool to assess the agency's just and equitable distribution of services. The tool we currently utilize is the Cultural and Linguistic Competency Assessment for Organizations, created by the National Center for Cultural Competence at Georgetown University (NCCC). The NCCC has one for family organizations, health organizations, and organizations that serve the disabled. For the purposes of class all can be adapted to utilize with a wide variety of organizations. The NCCC provides a rationale for the self-assessments as a recognition that health and human service organizations need to provide services for a diversity of clients (NCCC, n.d.). NCCC believes a commitment to, "assessing attitudes, practices, policies and structures of administrators and service providers is a necessary, effective and systematic way to plan for and incorporate" cultural humility within agencies (NCCC, n.d., para. 1). NCCC states that, "determining the needs, preferences and satisfaction of family members/consumers is an essential aspect of this process." (NCCC, n.d., para. 1).

Students are asked to assess their agency's strengths and weaknesses in the area of delivering services in a cultural humble and socially just fashion. After completing the NCCC assessment, students are asked to choose one area that the agency needs to improve upon in order to increase equity of services and then write a paper incorporating their assessment and their plan to improve the agency. When possible, the student is asked to share their assessment with stakeholders in the agency and to help begin to implement the change.

The course helps students to understand how to work with individuals within a cultural humility framework and deploys a variety of academic readings to help students reflect on how humility can be incorporated. The main vehicle for helping students reflect on engagement, assessment, intervention and evaluation is through the use of a diversity of community-based practitioners who utilize cultural humility in their practice. Practitioners representing a variety races, ethnicities, sexualities and abilities are employed in a variety of settings including healthcare, school, community based not-for-profits, and private practice. They are invited to present on how they implement cultural humility into their work including in engagement, assessment, intervention and evaluation and to reflect on the three tenets of cultural humility, critical self-reflection, balancing power imbalances and institutional change. For example, practitioners are asked to share times when things had not gone well and how critical self-reflections helped them to learn from the experience as well as how they might have approached returning clients after a session that didn't work. Students are able to ask questions of the

practitioners and learn from their experiences while witnessing humility in the presentations.

Conclusions

Cultural humility and culturally humble practice continue to gain acceptance and usage in social work education and practice (Abe, 2020; Bibus & Koh, 2021; Fisher-Borne et al., 2015; Greeno et al., 2017; Ortega & Faller, 2011; Trull & Myers, 2020). While there is a growing body of literature that is working to both more clearly define and study cultural humility, there is a dearth of literature outlining specific classroom methods, practices, and materials for teaching cultural humility to social work students. The current article aims to provide social work educators with methods and materials for effectively teaching cultural humility. Key components of our program's model are culturally humble instructors, ongoing critical self-reflective papers, classroom discussions using the principles of deliberative dialogue and critical conversation, opportunities to hear from a diversity of voices in readings, the profession, the community, and via media to engender a commitment to institutional change. Our program has witnessed transformational change in students in their interactions with faculty, peers and field instructors at their field practica. Further, students comment on that change in critical self-reflections and course evaluations.

Students are given opportunities throughout the semester to give feedback on speakers, course content, assignments, and classwork. In addition, they can complete course evaluations surveys (both anonymously and not) to provide feedback on what they learned, how they challenged themselves throughout the semester, and how they will use the skills they learned. Students consistently comment that while the course is not laden with traditional lecture formats, the content they learn is applicable to their evolving practice and skill development. In addition to receiving student evaluations each semester, faculty regularly discuss and evaluate with one another what is being taught, who is teaching the course, as well as discuss how concepts of cultural humility are infused in other courses, challenges they are experiencing with student learning, the occurrence and addressing of microagressions when they arise, and other key aspects in creating culturally humble social workers. Faculty throughout the program bring suggestions for course revisions, new resources and readings, as well as activities to enhance learning. Despite the many opportunities for growth mentioned above, the work to educate and train culturally humble social workers is far from complete. The authors, and several other MSW program faculty, have also devoted much of their research agendas to addressing the education of social workers using a cultural humility framework, the challenges of changing the educational mind-set from cultural competency to one of humility, coupled with anti-racist practices and enhancing skill development in creative and innovative ways to help social work

students be better practitioners. This article is only the beginning of the additional research needed to explore the efficacy of teaching cultural humility in social work and sister helping professions.

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Appendices

Appendix A

Memoirs Written by a Diversity of Voices

Bird, J. (2020). *Sorted: Growing up, coming out, and finding my place*. Tiller Press.
A memoir that accounts the author's coming of age as he struggles to find an authentic identity. Bird discusses his journey through childhood and adolescence as he accepts his gender and his bisexual identity.

Blay, Y. (2021). *One drop: Shifting the lens on race*. Beacon Press.
A collection of essays and photos from 60 contributors. The essays explore self-identity and the diversity of Blackness. The essayists discuss themselves as a part of a larger racial, cultural and social group shaped by history and their experiences with being Black in America.

Broom, S.M. (2019). *The yellow house: A memoir*. Grove Press.
The winner of the National Book Award. A memoir discusses Broom's childhood in New Orleans in her family home. Her memoir reflects on the importance of place while exploring race and inequality.

Burke, T. (2021). *Unbound: My story of liberation and the birth of the me too movement*. Flatiron Books.
Burke is the founder of the "Me-Too" movement. In her memoir, Burke relays her journey from the sexual assault she endured as a child to the creation of the me too movement that gave her a voice while providing millions of women with their voices.

Coates, T. (2009). *The Beautiful Struggle: A Memoir*. One World.
Coates' memoir paints a picture of his childhood and adolescence as a Black adolescent navigating his Baltimore neighborhood. He beautifully narrates the struggles and triumphs in a world that is often unaccepting.

Coates, T. (2015). *B*etween *the world and me*. One World.
In his National Book Award winning book, Coates writes a letter to his son about the way race and racial discrimination play out in the United States. He outlines the damage that racism does to Black men and women both historically and in the present day.

Galloway, T. (2009). *Mean Little Deaf Queer: A Memoir*. Beacon Press.
Galloway paints an honest and funny picture of growing up Deaf and queer in the 1960s. She uses her talents in the theater to rise above the realities of her life.

Heumann, J. (2020). *Being Heumann: An unrepentant memoir of a disability rights activist*. Beacon Press.
Heumann tells her story of activism as a woman and as a person with a disability. Her memoir takes the reader from the streets of Brooklyn to San Francisco and finally to Washington, DC. Ultimately, Heumann tells her story of fighting for inclusion and acceptance into the fabric of American society.

Kergil, S. (2017). *Before I had words*. Skyhorse.
Kergil presents his coming-of-age story as a person struggling with his gender. The memoir explores self-acceptance and familial acceptance while sharing stories about choosing a name for himself and learning to shave. Kergil also has videos on YouTube that document his transition.

Land, S. (2019). *Maid: Hard work, low pay, and a mother's will to survive*. Hachette Books.
Land documents her journey as a young single mother trying to make ends meet for she and her young daughter. Her memoir aptly conveys the difficulties and shame of navigating a system that disempowers its recipients.

Laymon, K. (2018). *Heavy: An American memoir*. Scribner.

In his Andrew Carnegie Medal winning memoir, Laymon tells his story from his experiences with sexual violence in his early life to when he became a college professor. He relates the complexity of his relationships and his struggles with weight and the difficulties of being Black in America.

Le, M.K. (2021). *Worlds apart: My personal life journey through transcultural poverty, privilege, and passion*. Waterside Productions.

Le narrates a story about her journey from Vietnam to the United States. She reflects on her struggles with poverty her identity and her family.

Linton, S. (2005). *My Body Politic: A Memoir*. University of Michigan Press.

Linton begins her story when she becomes paralyzed in a car crash in 1971. She relays her journey from the grief from her loss, to the struggle with rehabilitation to her participation in and commitment to the disability rights movement.

Manley, K.P. (2019). *Don't tell'em you're cold: A memoir of poverty and resilience*. Montana State Press.

Manley's memoir tells of the struggle and poverty she experienced as child growing up in West Virginia. Manley's family fought for day-to-day survival. She was tasked with taking care of her severely disabled father and her siblings when her mother left the family.

Marantz, M. (2020*). Dirt: Growing strong roots in what makes the broken beautiful*. Revell.

Marantz weaves her story of growing up in a trailer, where it rained inside and smelled of mildew. Marantz tells of the generations of poverty her family endured and her journey to becoming a lawyer.

McCloskey, M.N. (2019). *Crossing: A transgender memoir*. University of Chicago Press.

McCloskey relays her journey to womanhood. She discusses the emotional change, the legal battles and the physical procedures on the way to her transformation.

Merritt, T. (2021). *I take my coffee black: Reflections on Tupac, musical theater, faith, and being black in America*. Worthy Books.

Merritt provides a telling of his life as a Black man in America with poignant wit. He talks about his involvement in musical theatre, his spiritual life. His stories weave in teachings about America's history with present day realities with race.

Nayeri, D. (2019). *The Ungrateful Refugee: What Immigrants Never Tell You*. Penguin.

In telling her personal story as an Iranian refugee resettled in Oklahoma, Nayeri reveals the racism and xenophobia present in American society and the way they affect the view and treatment of immigrants and refugees who come seeking safety.

O'Toole, J.C. (2021*). Autism in heels: The untold story of a female life on the spectrum*. Skyhorse.

O'Toole tells her story of rediscovery after being diagnosed with Asperger's in her thirties. Her telling reveals the uniquely female journey of being on the Autism spectrum that helps us all to understand a little bit better.

Sjunneson, E. (2021). *Being Seen: One Deafblind Woman's Fight to End Ableism*. Tiller Press.

Sjunneson's memoir outlines her struggles as a woman with a disability as well as exploring a culture of ableism that leaves so many out.

Tirado, L. (2014). *Hand to mouth: Living in bootstrap America*. Berkley.

Tirado minces no words in dismantling the myths regarding those living in poverty. Through a telling of her own experiences as a mother of two in poverty, she is able to reveal the lies told about poor Americans and to call for change of the policies and practices that hurt those who are impoverished.

Zaidi, M. (2020). *A dutiful boy: A memoir of secrets, lies and family love*. Vintage Books.

Zaidi tells his story of growing up knowing he was gay. He portrays his life as kid in a tight knit, economically disadvantaged, Muslim community in London. He eventually attends Oxford University and his new freedom pushes him into making difficult choices.

Appendix B

Podcasts Reflecting a Diversity of Voices

1619. A companion to Nicole Hannah-Jones *The 1619 Project*. https://www.nytimes.com/2020/01/23/podcasts/1619-podcast.html

Code Switch. An NPR podcast that is hosted by journalists of color. It discusses the issue of race and how it affects every part of our culture. https://www.npr.org/podcasts/510312/codeswitch

Disability After Dark. Hosted by Andrew Gurza, a Disability Awareness Consult. It looks at disability stories and discusses sexuality and other topics not discussed for those who are experiencing disability. http://www.andrewgurza.com/podcast

Floodlines. Hosted by Vann R. Newkir, II. It is produced by *The Atlantic* about Hurricane Katrina. It utilizes the voices of survivors in the narrative. It provides a comprehensive look at issues related to governmental failure and social and environmental justice. https://www.theatlantic.com/podcasts/floodlines/

Hold my Hijab. Hosted by Kay and Dee, two Black Muslim women discuss the difficulties that come with being Black, Muslim and female. https://soundcloud.com/holdmyhijab

Katrina the Debris. Uses the theme of what was left behind after Katrina to explore issues related to poverty and race, etc. https://www.npr.org/podcasts/411090412/katrina-the-debris

Still Processing. Hosted by two Black, queer writers from the New York Times and discusses everything from social issues to pop culture. https://podcasts.apple.com/us/podcast/still-processing/id1151436460

Pod Save the People. Hosted by activists DeRay Mckesson, Brittany Packnett Cunningham, Sam Sinyangwe and Dr. Clint Smith III. It invites guests to explore culture and politics. https://crooked.com/podcast-series/pod-save-the-people/

Tell Them, I Am. A podcast created during Ramadan and hosted by Misha Euceph. It focuses on 22 Muslims and the small defining moments and characteristics that make them who they are. https://www.audible.com/pd/Tell-Them-I-Am-Podcast/B08JJR7XLZ

The Accessible Stall. Hosted by Kyle Khachadurian and Emily Ladau who each have different disabilities and mobility levels. They present two viewpoints and discuss how differences in disability influence an individual's perspective. https://www.theaccessiblestall.com/