

A Cultural Humility Model of School Psychology Training and Practice

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Abstract: As trainers, we recognize that supporting the development of our students' cultural competence begins in their graduate program and continues throughout their professional life. Discussing issues of diversity can be challenging for trainers as well as students. This article introduces trainers of school psychologists to the model of cultural humility, which is characterized by self-reflection and self-critique through a lifelong process of learning and partnership-building with families and communities. The construct of cultural humility is first defined and research related to cultural humility is introduced. Then, an example and reflection is provided to highlight how a model of cultural humility was used in a practicum seminar course on the provision of school psychological services to Native American youth and families. Finally, recommendations are provided for trainers who may wish to use this model in their own training.

As trainers, we recognize that supporting the development of our students' cultural competence begins prior to beginning their graduate program and continues throughout their professional life. Graduate training programs in school psychology incorporate issues related to children from culturally and linguistically diverse backgrounds through coursework, practicum, and other professional activities. This training of cultural competence, however, is certainly not easy. There are a number of challenges in teaching about, and discussing issues related to racism, White privilege, cultural genocide, gender, intersectionality and other issues. These conversations can trigger a variety of emotional reactions during class, and there may be fear among White students' being perceived as racist (Sue, 2010). Students' discomfort and fear of discussing issues of race can significantly affect the trainer's ability to further their students' development of cultural competence.

Given these challenges, the purpose of this article is to introduce trainers of school psychologists to the concept of *cultural humility* as a framework for both training and practice of school psychology. First, the construct of cultural humility is defined and research related to the implementation of cultural humility in psychology will be introduced. Then, a case example and reflection is provided to highlight how a model of cultural humility was used in a practicum seminar course on the provision of school psychological services to Native American youth and families. Finally, recommendations are provided for trainers who may wish to use this model in their own training.

Models of Cultural Competence

School psychologists have an important role in meeting the educational and mental health needs of children from culturally and linguistically diverse backgrounds. Indeed, the increasing number of people of color and/or immigrant youth in the United States (Zong & Batalova, 2015) suggests that school psychologists should be adequately prepared to provide culturally responsive assessment

and treatment. The National Association of School Psychologists (NASP) Practice Model specifically delineates the importance of training in diversity in development and learning (i.e., Domain 8). Similarly, the American Psychological Association (2003) advocates for graduate students' training in cultural competence through its *Guidelines on Multicultural Education, Training, Research, Practice and Organizations Change for Psychologists*. These practice models encourage trainers to develop coursework and practica that adequately prepare school psychologists to work with children from culturally and linguistically diverse backgrounds.

School psychology programs utilize a number of models of cultural competence to facilitate student learning. Rogers and Lopez (2002) derived critical cross-cultural competency skills for school psychologists that include knowledge of cross-cultural variables that influence academic performance, awareness of cultural factors that may influence counseling, as well as skills in writing reports in ways that culturally diverse individuals may understand. Further, Newell and colleagues (2010) suggest that cultural competence training for school psychology should (1) include separate courses on multicultural training as well as infuse multicultural issues throughout the program, (2) have an emphasis on multicultural research, (3) develop strategies for recruitment and retention of ethnically diverse faculty and students, and (4) include faculty professional development. These strategies and recommendations encourage the development of culturally competent school psychologists.

One of the most common and evidence-based models used in health service psychology graduate programs is the Multidimensional Cultural Competence Model (MDCC; Sue, 2001; Sue, Arredondo, & McDavis, 1992). MDCC characterizes the development of cultural competence as integrating three concepts: (a) beliefs and attitudes, (b) knowledge, and (c) skills (Sue et al., 1992). That is, psychologists recognize that their beliefs and attitudes shape their practice, obtain knowledge relevant to specific ethnic groups (e.g., learning the traditions and values of cultural groups), and develop specific skills in assessment and intervention that are recommended for specific groups. MDCC is a model commonly utilized in school psychology programs for training students in consultation, assessment and treatment.

Challenges in Cultural Competence Training

Although training programs in school psychology emphasize the development of cultural competence, there are a number of challenges for both trainers and students related to coursework, activities, and discussions related to race, ethnicity, or discrimination. Trainers, for example, may feel discomfort in teaching about these issues (Sue, 2010). They may be concerned that they will be unable to recognize racial microaggressions (i.e., brief, everyday subtle insults) that occur during course discussions (Sue, 2010). These microaggressions can be difficult to manage within a class-

room setting because, by definition, these are subtle, negative statements that occur automatically and unconsciously. For trainers who may or may not be persons of color, these microaggressions may be overlooked and, consequently, lead to student conflict or an unhealthy classroom environment.

Furthermore, trainers may have difficulty understanding and coping with students' intense emotions during class discussions. Sue (2010) notes that White trainers may have similar experiences and emotions to White students, and as a result, these intense emotional reactions may result in the trainer minimizing or avoiding discussions related to race. Similarly, trainers may fear losing control of the classroom as a result of these discussions. If discussions become too heated, the trainer may feel a sense of lack of control of the classroom, which in turn may enhance the trainer's feelings of inadequacies that can lead to disappointment and feelings of failure as a trainer (Sue, 2010).

This sense of disappointment and feelings of failure can be detrimental to students' development of cultural competence. As trainers of school psychologists, we may understand the importance of discussing issues of diversity, but the facilitation of these discussions can be difficult or perhaps for some, impossible. In a qualitative study using focus groups of undergraduate and graduate students of color, results revealed that it was the racial awareness, skills and knowledge of the *instructors* that facilitated (or hindered) the discussions in class (Sue, Lin, Torino, Capodilupo, & Rivera, 2009). Furthermore, there are additional challenges for students of color during difficult dialogues, where they might not only perceive microaggressions, and feel silenced or invalidated (Sue, 2013). Thus, the instructor's and students' feelings of discomfort related to discussing issues of race make it particularly challenging to have difficult dialogues. Yet, confronting students who have conflict within the classroom is critical to students' learning and development.

A final challenge is the fact that, as trainers, we do not and cannot understand and know all cultures or all people. We do not expect our graduate students to fully develop their cultural competence with *all* groups nor should we expect that of ourselves. Nonetheless, we may experience a sense of anxiety or discomfort in teaching others about a group with which we are not familiar.

Cultural Humility

A model that has not been commonly used in health service psychology, and even less so in school psychology, is the model of cultural humility. Originally developed for training medical personnel, Tervalon and Murray-Garcia (1998) defined cultural humility as "a process that requires humility as individuals continually engage in self-reflection and self-critique as lifelong learners and reflective practitioners" (p. 118). It is a process by which a practitioner is open to varying ways of thinking, and does not assume that their personal beliefs are superior to others—this openness is maintained through the consistent analysis of one's own biases. Furthermore, Davis and Hook (2014)

suggest that there are interpersonal and intrapersonal dimensions of humility, particularly as it relates to the provision of counseling of others who follow different religious or spiritual beliefs. Overall, cultural humility includes self-reflection, self-appraisal, learning from the client, partnership-building, and social justice.

First, a key principle of cultural humility is self-reflection. Specifically, being culturally humble requires self-reflection and self-critique of one's own background, training, and worldview. As Tervalon and Murray-Garcia (1998) note, having a "false sense of security in one's own training" (p. 118) can hamper a practitioner's ability to provide appropriate services to individuals from diverse backgrounds. Thus, on-going appraisal of one's own skills and knowledge is a fundamental component of being culturally humble. In the training and practice of school psychology, this self-reflection is a process by which an individual undergoes deep, reflective appraisal of one's knowledge and skills. Practitioners recognize that they will continually evaluate the degree to which they are prepared to work with children and families from diverse backgrounds. Questioning and evaluating their skills, and more importantly, not becoming over-confident in those skills, promote culturally humble practice.

A second principle of cultural humility is learning from the client. Working with the client and listening to the client's life story allows the practitioner to understand their beliefs (Tervalon & Murray-Garcia, 1998). Thus, there is a change in relationship from an *expert* to a *student*. In school psychology, this equates to developing rapport and reducing the power relationship between the school psychologist and client. Thus, understanding the contextual and power influences within school psychological practice (Ingraham, 2000), school psychologists may better provide services to children and their parents.

From a training perspective, school psychology trainers may utilize this principle of cultural humility in their instruction and supervision of graduate students. Instead of attempting to be an expert on a particular cultural group with whom the trainer is not familiar, a culturally humble trainer may admit to the students about his or her own lack of knowledge about that group. By admitting one's inexperience and ignorance with a particular group, the trainer is also acknowledging that he or she cannot be an expert in all cultural groups.

A third principle in the cultural humility model is the promotion of partnership-building. This partnership-building may mean moving beyond being an expert to transitioning to more community-based care and advocacy (Tervalon & Murray-Garcia, 1998). Extending this to school psychologists, it may entail making more school and home connections. A culturally humble school psychologist would recognize that this school-home connection empowers families to advocate for their child

and increases the likelihood that their voices are heard in meetings.

This principle also aligns with principles of social justice in school psychology. Social justice is an aspirational goal and one which is conceptualized as a process as well as an outcome (Shriberg, Song, Miranda, & Radliff, 2013). A culturally humble school psychologist seeks partnerships with families to ensure that all children receive the educational opportunities they deserve, and advocate for individuals who may not have a strong voice in decisions about their lives. Thus, according to this model, partnership-building involves advocacy and making connections with families.

Finally, one of the primary principles of the model is that attaining cultural humility is a life long journey and a process with no specific endpoint. From this perspective, a school psychologist reflects and critique's his or her own attitudes and beliefs, and it is through this continual reflection and critique that he or she acknowledges that there is a great deal more to learn. An important premise of cultural humility is reducing the inherent power within a client-psychologist relationship and recognizing that the school psychologist cannot and should not be an expert in that client's life. The process of self-reflection and learning occurs simultaneously, and consequently, occurs throughout one's professional life.

From a training perspective, this principle reflects the importance of trainers continuing their journey in developing cultural competence. Although trainers may be perceived to be an expert in a particular area of research or clinical practice, the model of cultural humility would suggest that the process of self-reflection and self-critique continues throughout one's professional career. Trainers demonstrate this continual self-reflection in courses and supervision with their school psychology graduate students.

In sum, the model of cultural humility as it applies to school psychological practice is not substantially different from other models of cultural competence. As can be seen in Figure 1, the Cultural Humility Model in School Psychology integrates other models of cultural competence (i.e., MDCC), yet particularly emphasizes the importance of humility in this process. There are, however, specific principles that delineate this model from others, including the importance of self-reflection and self-critique, reducing inherent power dynamics between the school psychologist and client/families, and the promotion and advocacy of school-home partnerships. These principles are then developed and continually honed throughout a school psychologists' professional life.

Research on Models of Cultural Humility

The conceptualization and application of models of cultural humility have been discussed in several fields of practice, including medicine and social work. There are few empirical articles that examine either the training or practice of cultural humility. In the following section, both theoretical

Figure 1.

A Model of Cultural Humility for School Psychological Practice and Training



and empirical articles related to the concept of cultural humility are summarized to contextualize this concept in training and practice. Several theoretical articles in the fields of medicine and social work have examined models of cultural humility. These articles reveal a changing emphasis from looking at dichotomies of race (e.g., Black/White, Hispanic/Non-Hispanic) and towards examining the intersection of identity and culture. In the field of social work, Ortega and Coulborn Falls (2011) provide a cultural humility theoretical framework for training child welfare workers. They suggest that this framework supports the idea that people have multiple perspectives and identities. They note that “an intersectionality perspective asserts that people simultaneously occupy multiple positions (position-alities) within the socio-cultural-political and structural fabric of society” (p. 31). From an applied perspective, the authors provide a case study in which the children of an African American mother are removed from the home. Instead of the social worker focusing on removing the children, from a cul-tural humble approach, the social worker instead reflects and listens when the mother is upset about the situation, and recognizes that there are multiple systems (e.g., community context, poverty, etc.) that lead to the mother having to neglect her children. Ultimately, using cultural humility facilitates deeper relationships and understanding between the child welfare worker and the mother.

In the field of medicine, Chang, Simon and Dong (2012) similarly advocate for the use of cultural humility, particularly with some ethnic groups like Chinese immigrants. They note that some cultural competence programs have not shown to be effective in reducing health disparities for some

ethnic groups. As a result, they highlight the importance of practicing cultural humility with Chinese immigrants, noting that taking an open, interpersonal stance aligns with Chinese philosophy and culture. These authors emphasize that taking a culturally humble approach ultimately allows the clinician to provide appropriate services to the clients/patients.

In one of the few empirical studies (albeit with a small sample and no control group), family physician residents participated in a year-long diversity curriculum that emphasized cultural humility when working with patients (Juarez et al., 2006). Residents participated in a variety of learning activities including panel discussions, home visits, and relationship-centered interviewing. Each resident was then videotaped during a patient interview and completed questionnaires related to the intensity of their feelings associated with working with a patient from a diverse background. Results of the study showed that residents were more likely to obtain patient's feedback and perspectives of their illness, and to include the patient in decision-making when they used relationship-centered interviewing. Health care professionals, therefore, may use this type of interviewing to better understand their patient. It is about approaching each patient from different cultural backgrounds with openness and active listening.

In health service psychology, researchers developed an instrument to measure the interpersonal dimension of the cultural humility model (Hook, Davis, Owen, Everett L. Worthington, & Utsey, 2013). What is particularly unique about the study is that the instrument was designed to measure the client's perception of the therapists' interpersonal stance. Results of the pilot study suggested that participants reported cultural humility as more important than similarity to the therapist or the therapists' experience, knowledge, and skills. The authors then followed-up with an additional study which suggested that clients who reported that their therapist was culturally humble also tended to report stronger working alliances. Further, Owen and colleagues (2014) used this measure to examine adult client's perceptions of their therapist as culturally humble towards their religious and spiritual commitment. They found that among those clients with strong commitments to their religion, they viewed their therapists' cultural humility was more positive linked to their treatment outcomes.

These studies highlight the increasing interest in a number of fields in using cultural humility in the provision of physical and mental health care. Although there are few empirical articles examining the effectiveness of this model, the studies that have been conducted suggest some improvement in practitioners' ability to provide care. Clearly, there needs to be considerable research examining the utility and effectiveness of using this approach overall, as well as its application in the field of school psychology.

Cultural Humility Model for School Psychology Training and Practice:

A Training Example and Reflection

In the following section, an example is presented to highlight how the cultural humility model could be utilized in the training and practice of school psychology. The purpose of presenting this example is to emphasize how as a trainer, I utilized this model to *train* graduate students in the provision of school psychological services with NA children and families, as well as how the graduate students themselves could use this model when *providing* these services to this community.

Training Setting and Background

Specialist and doctoral graduate students in school psychology at the University of Montana participated in a practicum seminar once a week in addition to completing their practicum in schools. Their practicum schools are located in Montana, a frontier state with a large population of Native Americans. According to recent data, approximately 7% of the population in this state are Native Americans (U.S. Census Bureau, 2010). Practicum sites are located in a large town, in small rural communities, or on a tribal reservation. All graduate students and the instructor (author) in this course identified as White, non-Native. Table 1 includes an example of course topics, readings, and activities.

Table 1
Sample of Readings, Assignments, and Activities

Indigenous Conceptual Framework	Topic	Sample Reading & Activities	Brief Description
Sovereignty	Tribal Enrollment	This American Life Podcast: Tribes http://www.thisamericanlife.org/radio-archives/episode/491/tribes	Radio podcast from PBS that describes the complexity of who is and who is not enrolled in a tribe.
Resiliency & Legacy of Trauma	Resiliency	Brave Heart, M. Y. H., Chase, J., Elkins, J., & Altschul, D. B. (2011). Historical trauma among indigenous peoples of the Americas: Concepts, research, and clinical considerations. <i>Journal of Psychoactive Drugs</i> , 43, 282-290. doi: http://dx.doi.org/10.1080/02791072.2011.628913	The article provides an overview of the construct of historical trauma, research addressing historical trauma with NAs, and clinical implications.

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Home, School, and Commu- nity Collabo- ration	Family	Morrison, C., Fox, K., Cross, T., & Paul, R. (2010). Permanency through Wabanaki Eyes: A Narrative Perspective from "The People Who Live Where the Sun Rises". <i>Child Welfare</i> , 89, 103-123.	This article presents a case study of the Wabanaki's perspectives of how the mainstream child welfare system ignores and negates the needs of NA children and family. The case study highlights the importance of having NA children placed within their tribes.
	Traditions, Language, and Cultural Values	Three episodes from Wisdom of the Elders (Producer). (2014, June 6, 2014). Discovering Our Story. [Multimedia] Retrieved from http://discoveringourstory.wisdomoftheelders.org/dostv	Television episodes designed to maintain NA oral tradition. Each episode is by an indigenous elder, storyteller, cultural leader and/or environmentalists.
Spirituality	Spirituality and Healing Practices	Portman, T. A. A., & Garrett, M. T. (2006). Native American healing traditions. <i>International Journal of Disability, Development & Education</i> , 53, 453-469. doi: 10.1080/10349120601008647	Explains the importance of indigenous healing practices and summarizes specific NA cultural belief systems.
		Garrett, M. T., Torres-Rivera, E., Brubaker, M., Agahe Portman, T. A., Brotherton, D., West-Olatunji, C. et al. (2011). Crying for a vision: The Native American sweat lodge ceremony as therapeutic intervention. <i>Journal of Counseling & Development</i> , 89, 318-325. doi: http://dx.doi.org/10.1002/j.1556-6678.2011.tb00096.x	Discusses the use history and use of sweat lodges in NA ceremonies. The effectiveness and benefits of sweat lodges for medical, mental health, and substance use treatment are summarized.

Cognitive/ Academic	Academic Achievement	Demmert, W. G. (2011). Culturally based education: Promoting academic success and the general well-being of Native American students. In M. C. Sarche, P. Spicer, P. Farrell & H. E. Fitzgerald (Eds.), <i>American Indian and Alaska Native children and mental health: Development, context, prevention, and treatment</i> . Santa Barbara, CA: ABC-CLIO.	An historical overview of NA education is presented. Research is summarized related to culturally-based education and specific recommendations are provided for successful schooling of NA children.
	Mental Health	Freedenthal, S., & Stiffman, A. R. (2007). "They might think I was crazy": Young American Indians' reasons for not seeking help when suicidal. <i>Journal of Adolescent Research</i> , 22, 58-77. doi: 10.1177/0743558406295969	A qualitative study examining adolescent NAs who had thought about or attempted suicide. Adolescents revealed reasons for suicide included not perceiving need for help, stigma, and self-reliance.
		Morsette, A., van den Pol, R., Schulberg, D., Swaney, G., & Stolle, D. (2012). Cognitive behavioral treatment for trauma symptoms in American Indian youth: Preliminary findings and issues in evidence-based practice and reservation culture. <i>Advances in School Mental Health Promotion</i> , 5, 51-62. doi: http://dx.doi.org/10.1080/1754730X.2012.664865	Using a quasi-experimental design, provided research support for the use of Cognitive Behavioral Intervention for Trauma in Schools (CBITS) in six schools located in reservation communities. CBITS was adapted with support by Tribal Elders to include traditional cultural activities.

Like many non-Native American individuals across the United States, as the instructor of the course I had minimal exposure to the history, culture, and language of Native Americans. Any exposure to Native Americans was primarily through social studies textbooks in high school and media portrayals through television and movies. In textbooks, the written history of the acts of genocide was brief and often did not reflect the troubling and long-term consequences of genocide on Native American communities. Similarly, depictions of Native Americans in the media reflected stereotypes ("cowboys versus Indians") or were presented through sports mascots (Washington, D.C. NFL football team). Furthermore, a lack of resources and articles on school psychology practice with Native American communities made it particularly difficult to develop a course that was applicable to practice in this state. As a non-Native instructor, it was challenging for me to teach a seminar that integrates school psychology practice and Native American history and culture without fully understanding it myself.

Demonstrating Cultural Humility as a Trainer

To resolve the challenge of having minimal exposure to Native American history or culture, and to engage myself as a lifelong learner, I modeled cultural humility as both a school psychologist and as the instructor in the course. That is, my goal was teach the students about the concept of cultural humility through my own actions as an instructor. In the following section, I will provide some examples of ways that I demonstrated to the students how I am continuing to develop my cultural competence with a population with whom I have not been familiar. In other words, I modeled cultural humility through my teaching.

In the very first day of class, I revealed and reflected to my students that I had minimal understanding of Native American history and culture. I acknowledged to my students that I knew little about the local indigenous communities, the traumatic results of boarding schools, or why the Indian Child Welfare Act was put into policy—all topics that we would be discussing during the semester. I also reflected on my feelings of discomfort in having a seminar that focused on a population with whom I never worked or had substantial exposure through my own graduate training. This initial reflection was also the foundation for introducing the concept of cultural humility. By modeling it, I also provided a definition and context to the construct of cultural humility within school psychology practice and the importance of cultural humility when working with Native American youth and families.

Once I provided this initial reflection and introduction, I used the key principles of cultural humility throughout the rest of the practicum course and rooted within the *Framework for Effective Practice with Indigenous Communities* (NASP, 2012; see Figure 2). In this conceptual framework, there are eight points that represent key ideas and practices. At the core of this framework is culture and identity that “serves as a symbol of the source of energy that feeds the growth of spirituality, cognitive-academic, social-emotional-behavioral, and physical development of Indigenous children, as well as of the practitioner” (p. 4). Culture and identity are the center of this circle because of its importance in indigenous youth’s development.

There are also several key ideas included with the framework to emphasize how to provide effective practices to indigenous communities. Specifically, these ideas include recognizing the sovereignty of tribal nations, understanding that language is a critical component of culture, and delivering school psychological services that is intentional in supporting the resilience of Native American youth. Furthermore, the framework emphasizes reciprocity and partnership-building between the school psychologist and the community, and to acknowledge and accept that spirituality is an important part of an indigenous youth’s educational experience. Using traditional healing methods to

Figure 2.

An Indigenous Conceptual Framework: Guiding School Psychology Practice With Indigenous Youth, Families, and Communities
National Association of School Psychologists (2012). Effective service delivery for indigenous children and youth [Position Statement]. Bethesda, MD: Author. (www.nasponline.org) Reprinted with permission of the publisher.



address social and emotional issues, for example, is not only appropriate, but also encouraged. Finally, the framework suggests that school psychologists should be aware of the biases in cognitive and academic assessment, and that some assessments and test norms (particularly those that are language-based) may not be appropriate for indigenous youth.

This Indigenous Conceptual Framework provided a structure within which I modeled and taught cultural humility. Although I provided an overview of the content and structure of the course, I did not actually teach the content myself; rather, the practicum course was designed as a seminar

where the graduate students deliberated, discussed and debated various topics. For example, the framework emphasizes resiliency, particularly as it relates to the cultural genocide and legacy of trauma in Native American communities. Thus, class sessions included readings on historical trauma and the impact of historical trauma on Native American children's mental health.

Another class session involved learning about local indigenous cultures, and students watched videos of tribal elders sharing traditional indigenous stories (see Table 1 for example readings and activities). Pairs of students facilitated these discussions and activities, and I was primarily involved as a participant. Students were required to work with at least one other student to lead a discussion on one of the week's topics. They were responsible for developing topics or questions to engage the class in thinking about the primary issues, theories, and cultural issues relevant to school psychological practice. The requirement was quite flexible—there was no specific rubric and the students had a great deal of room to develop questions to facilitate group discussion.

In fact, during the course, I purposely chose not to read the course readings until the assigned day to make sure that I would learn *with the students*. During one class on the topic of resilience in Native American youth, for example, two graduate students facilitated discussions on an article on linguistic, social, and cultural resources of Native American children (Romero-Little, 2011). I reflected and debated *along with* the students, using the readings and discussions as opportunities to expand my own understanding of resiliency. Often, during these discussions, I made comments or asked questions that emphasized my continuing professional development and lifelong learning that is the premise of cultural humility. I learned through readings and discussions, for example, on cultural curricula used among some Native American cultures that are guided by life cycles, seasons and traditional calendars, in contrast to Western perspectives of time (Romero-Little, 2011).

As a participant within these discussions, I was able to model cultural humility and emphasize my continuing development of cultural competence. That is, I was *learning with my students*, and thus furthered my knowledge related to school psychology practice with Native American children and families. These rich and deep discussions were very important in broadening my own knowledge of the indigenous culture and history. This experience was not simply an act or pretense to highlight the concept; rather, it was truly a learning experience for me.

There were a number of challenges, however, which I had not been aware of prior to designing the course. Learning with the students was personally rewarding, but reflecting and opening up to students as the supervisor and instructor was challenging and produced some feelings of vulnerability. Although revealing one's weaknesses is a key component of the model of cultural humility, doing so in front of one's students was a challenging task. On the one hand, reflecting and discussing these top-

ics enabled me to connect with my students and I was able to demonstrate how cultural competence is a life-long process. When discussing feelings of guilt of our ancestors committing atrocious acts cultural genocide, I agreed with their comments, remarking on my own feelings of guilt and horror. We connected as a group as we thought about the implications of this history on our current lives and ability to work with indigenous youth.

On the other hand, by sharing my personal experience as their instructor, I may have affected the power dynamics inherent in a professor-student relationship, particularly when the professor is evaluating the student. For example, prior to the course, students may have perceived me as the expert who is knowledgeable about school psychology practice and who would be supervising their practicum experiences. During the course, however, I was a participant, not the expert, and students' perceptions of me may therefore have changed—for good or bad. Overall, I utilized the cultural humility model as a way to demonstrate to my graduate students that developing cultural competence is a lifelong, continuous process. Through my own self-reflections and self-critiques, I was able to emphasize the key principles of cultural humility.

Using the Cultural Humility Model in Training

The goal of the course was to make sure that the graduate students began the process of developing their cultural competence with Native American children and families. Importantly, I wanted to make sure that when they entered the profession, they would be able to provide school psychological services to diverse tribal communities with an open, humble interpersonal stance. I therefore integrated readings, discussions, and a variety of pedagogical tools to develop students' knowledge, skills, and awareness (i.e., MDCC model) as well as facilitate their development of cultural humility. Specifically, I integrated the four principles of cultural humility in the course: self-reflection, learning from the client, partnership-building and life-long learning.

Self-reflection. Self-reflection and self-critique are core principles of cultural humility, but likely one of the more challenging principles to actually integrate in a course. Reflecting on one's personal background, identity, ancestry, and privilege can be very difficult. As a result, there were implicit and explicit ways in which I facilitated students' self-reflection and self-critique.

The first method I used within the course was asking students to lead the discussion and to pose questions from the readings, videos, or podcasts. Students were required to organize the session so that everyone in the class could discuss the topic as well as reflect on how that particular topic may intersect with their personal and professional lives. For example, to emphasize the connection between culture and language, I assigned students to explore the project developed by the Standing Rock Sioux Tribe and Lakota Language Consortium called The Lakota Berenstain Bears (<http://>

www.lakotabears.com). Aired through the Public Broadcasting System, the program is the first Native American language cartoon and is designed to promote and maintain the Lakota language. Two students integrated this assignment into their discussion, and asked questions about the importance of maintaining indigenous languages, and the role of the non-Native school psychologist in ensuring the preservation of these languages. Thus, the activity itself fostered reflection on how culture and language are often intertwined, and why minority languages often disappear. Students reflected on how individuals from mainstream cultures often subjugate individuals of minority cultures through the suppression of their language. They further connected previous readings on the forced attendance of NA children in boarding schools, and the subsequent forced suppression of their indigenous language.

This activity facilitated students' reflections on how they represented the majority culture that has historically led to the extinction of some Native American cultures and languages. I asked a number of questions to foster deeper reflections, such as "Imagine you are a Native American. What would be your thoughts and feeling knowing that your parents had been forced to attend boarding schools? How would this affect your perception of public schools?" From this perspective, students grappled with how they, as non-Native American school psychologists, may represent the mainstream culture that led to the extinction of some indigenous languages. That is, they grappled with the idea that although they were not directly involved, they represented a majority culture that subjugated a minority culture.

A second and more explicit way that self-reflection and self-critique was encouraged was through an assignment called the Introspection Paper. This paper was designed to prompt students to think about multicultural topics (e.g., race, sexual identity) relevant to their own identities. The purpose of this paper was to encourage students to consider their identities, background, culture, and values that may shape or affect their ability to provide services to Native American youth. The students were encouraged to write about anything they wanted, as long as they connected what they learned in the course with their cultural identity and background. It was important that students understood that I respected their right to disclose whatever they chose. All information in the paper was confidential, although I invited students to share whatever they felt comfortable during class discussions. As the instructor, these papers were likely the most rewarding part of the course. Students often shared very detailed and personal experiences related to racism in their families or their struggles with understanding their own prejudice or stereotypes of Native Americans. It is often difficult to quantify "cultural competence" through specific measures, but this paper provided me with some qualitative information about the extent to which they have able to do self-reflection and self-critique.

Learning from the client. Another principle that was taught in the course was related to

working with Native American children and families, and listening to their life story. To address this principle, I assigned Sherman Alexie's (2009) young adult novel entitled *The Absolute Diary of a Part-time Indian*. The novel is about Junior, a 14-year-old boy who lives on the Spokane Indian Reservation and, with encouragement from his teacher, attends an off-reservation, all-White high school. This award-winning novel has been controversial, and even banned in some public schools, because it refers to profanity, bullying, racism, and masturbation.

The novel is written in the first-person, from a Native American adolescent's perspective. It led to a great deal of discussion of the struggles Junior had in the school and the similarity of his experiences to adolescents in our local schools. In fact, two of the graduate students in the class had practicum in schools located on a reservation (approximately 30 minutes from the university), and students compared the experiences of Native American adolescents in those schools on the reservation to schools outside the reservation. They also discussed the role of the school psychologist in both schools in terms of reducing bullying and prejudice. The first-person perspective in the novel provided students with an opportunity to learn about the client.

Partnership-building. The third principle integrated into the course was related to building partnerships with families to ensure that all children receive the educational opportunities they deserve. Interestingly, I approached the course from a social justice perspective (i.e., Shriberg et al., 2013) because of my research interests; however, it was actually the students who made this perspective more explicit in the course. For example, the topic of one class session was related to indigenous youth's academic achievement, and two students were assigned to that session with the goal to simply facilitate the discussion of the readings. These students, however, sought additional information from the Montana Indian Education Act that requires schools in the state to recognize Native Americans and preserve their cultural integrity through curricula. They also shared national and state data related to special education enrollment, and then facilitated discussions about the overrepresentation of indigenous children in special education. Finally, they posed a number of questions related to effective school psychological service delivery, asking, "What do you foresee as some current barriers to fully integrating these elements into your practice?" From an instructors' perspective, what was particularly profound was that these students went beyond the course requirements, and highlighted state-level policies and barriers to providing effective services to Native American youth, and then ultimately brainstormed ways to develop stronger partnerships with Native American communities. In other words, they took a social justice perspective through their additional efforts.

Life-long learning. The final principle that I integrated into the course was related to the idea that cultural competence continues after the graduate students complete their degree. I emphasized

that there is no specific endpoint; their development of cultural competence and cultural humility will continue even after they become school psychologists. In one activity, for example, I asked students how they would apply the key principles of cultural humility with different ethnic or religious minority groups. Indeed, the model could be adapted for other groups with whom they have had little exposure. There are a number of Hutterite communities in our area, for example, and many are located near some of the students' practicum and internship sites. The Hutterite community, like the Amish or Mennonites, is a small, close-knit agricultural community with cultural values characterized by the sharing of goods amongst the community and speaking a dialect of German. Although not many of the students (nor I) were intimately familiar with this community's cultural values, the models of cultural humility can be applied when working with this and other cultural groups. Cultural competence and cultural humility continues throughout one's professional life.

Conclusion and Recommendations to Trainers

Our goal as trainers is have opportunities for our graduate students to develop the necessary skills and knowledge to serve children and families from culturally and linguistically diverse backgrounds. The process of developing our students' cultural competence is not easy, particularly when discussions on race, prejudice, and cultural genocide can lead to feelings of discomfort, both for the students and the trainer. Consequently, the purpose of this article was to highlight a method of using the cultural humility model and ways that this model could be integrated into the training and practice of school psychology.

Ultimately, we hope as trainers that our students have begun their development of cultural competence through coursework and practica experiences. The question is whether this particular course was successful in increasing students' cultural competence and ability to provide services to Native American children and families. The Introspection Paper, their practicum supervisor's evaluations, and their practicum reflections provided me with data to help me assess their development as future school psychologists. However, assessing cultural competence can be difficult, particularly as it relates to the content, construct and ecological validity of cross-cultural competency measures (Matsumoto & Hwang, 2013). Current measures of cultural humility measure rely on client's perceptions of the therapist (e.g., Hook et al., 2013), which may not be feasible if the client is a child and if other services such as assessment is provided. In the future, I plan to integrate more measures of cultural competence to determine the effectiveness of this training model.

Recommendations for Trainers

Based on my experiences as a trainer as well as through the review of the research literature, there are a number of recommendations that may help trainers who are considering using this model.

First, an essential component of any course that integrates concepts and issues of diversity is providing a learning environment that is safe and supportive so that students' experiences, thoughts, and feelings can be openly experienced and discussed. Prior to considering using any model to facilitate graduate students' cultural competence, trainers are encouraged to consider their role and responsibility in facilitating discussions that are healthy and in which each student is comfortable with sharing his or her opinions and experiences. As Sue & Sue (2013) powerfully suggest:

Becoming culturally competent in mental health practice demands that nested or embedded emotions associated with race, culture, gender, and other sociodemographic differences be openly experience and discussed. It is these intense feelings that often block our ability to hear the voices of those most oppressed and disempowered (p. 6).

Trainers, therefore, should consider ways to create a safe, supportive classroom environment.

Second, dealing with discussions related to race, culture, gender and other sociodemographic variables can be challenging and trainers need to be prepared to cope with difficult dialogues. Young (2003) proposes a number of ways to support students. She suggests that trainers should prepare students by "creating a climate for inquiry" in which trainers can help students recognize that the *process of inquiry* is as fulfilling as obtaining the answers. She also recommends understanding and acknowledging the various emotional reactions (e.g., anger, despair, withdrawal) that may arise during discussions.

Furthermore, as trainers, we may also feel the anger, guilt, or defensiveness that may arise from these difficult dialogues. Sue (2013) suggests that the least helpful and least effective strategies for trainers is for them to be passive during or cutting off difficult dialogues. He also suggests that White trainers who express their vulnerability and acknowledge their own biases are perceived more positively. Thus, by modeling cultural humility and engaging in the discussions of the course, I was also forced to come to terms with my emotions related to the unfairness and injustice of the historical and cultural genocide of Native American that my ancestors initiated and likely propagated. On a professional level, it was important for me to express my thoughts and feelings (e.g., "I feel guilty and helpless that I cannot do more to wrong the right") to model to my students that these feelings are normal. On a personal level, however, it was also important to process these thoughts and feelings so I am better able to move forward as a person living near and interacting with these communities.

Finally, trainers should consider the advantages and disadvantages of using the model of cultural humility in their course. Modeling cultural humility is a powerful and effective way to teach. In fact, research suggests that that instructors who self-disclose information actually increases students' cognitive learning and did not affect students' perception of the instructor's expertise or competence

(Stoltz, Young, & Bryant, 2014). Similarly, some research studies have suggested that within a supervisor-supervisee relationship, some self-disclosure by the supervisor may be beneficial in normalizing the supervisee's experiences; however, some disclosure may be ineffective if the intent of the self-disclosure is not clear (Knox, Edwards, Hess, & Hill, 2011). Trainers should balance the advantages of modeling humility when working with children and families of different ethnic groups and the potential disadvantages of undermining one's power as the instructor or supervisor. Trainers should consider the supervisory relationship (especially if this is a course associated with a practicum), and they should consider discussing the underlying issues in the beginning of the course to minimize the negative consequences.

Recommendations for Future Research

There is not a large body of research examining cultural humility in professional psychology. Future research studies should examine the reliability and validity of cultural humility as a model of service delivery among pre-service and practicing school psychologists. In particular, it would be worthwhile for researchers to develop measures of cultural humility and examine the factors that contribute to the provision of school psychology services. Specifically, as several multicultural school psychology researchers have noted (e.g., Newell et al., 2010), additional research is needed that specifically link cultural competence with client outcomes and that examine how these competencies could be applied to different cultural groups.

Further, there is also clear lack of research studies that have examined culturally responsive school psychology services to Native American children and families. As Robinson-Zañartu and colleagues (2011) found in their research study, school psychologists reported that although they may have had multicultural graduate training or even in-service professional development, these trainings were insufficient in providing appropriate levels of competence with this population. They propose that specific models should be developed and tested that will prepare school psychologist to work with Native Americans students.

In conclusion, the model of cultural humility is a new approach to the training and practice of school psychology. Although a great deal of research needs to be conducted to adequately assess whether this approach is effective, there are aspects of this approach that is useful for trainers as they facilitate courses related to culturally and linguistically diverse children and families. By modeling cultural humility, we are training our graduate students to become more culturally competent and effective school psychologists.

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