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Cultural humility: A qualitative study on the development of self-awareness in social work educators

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CULTURAL HUMILITY: A QUALITATIVE STUDY OF SELF-AWARENESS IN SOCIAL WORK EDUCATORS

by

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A Dissertation

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Dedications

First and foremost, all praise, honor, and glory goes to my Lord and Savior Jesus Christ! "All things are possible to him who believes" Mark 9:23

To my sweet love, Joey Bembry, I thank you for your unconditional love, support, and encouragement during this journey. You stood in the gap when I could not. When I began this journey five years ago you sat next to me at the open house and said you will do whatever needs to be done for me to finish. That promise you kept, and so did I, I love you to the moon and back!

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Abstract

Natalie N. Moore-Bembry
CULTURAL HUMILITY: A QUALITATIVE STUDY OF SELF-AWARENESS IN
SOCIAL WORK EDUCATORS
2017-2018
MaryBeth Walpole, PhD
Doctor of Education

The purpose of this qualitative case study was to examine the faculty members'

perspectives on their racial identity development and how these perspectives impact their

cultural self-awareness and cultural humility in the classroom. White social work faculty

members voiced their vulnerability and discomfort in addressing race, oppression, and

discrimination in the classroom. This study included a total of 10 White social work

faculty members from a medium sized northeastern university.

Key findings of the study indicate that White faculty members: were primarily

clinicians who later became educators, were primarily raised in White communities and

the Monoracial upbringing impacted their personal lives, asserted that their upbringing

also influenced their societal role, believed that cultural competence cannot be mastered,

and stressed the increased need for social workers to receive support or training to

become culturally humble.

Further, this study offers White faculty members' perspectives on this topic by

analyzing faculty members' lived experiences with respect to White racial identity

development and Critical Race Theory.

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Chapter 1

Introduction to the Problem

The United States is one of the most diverse countries in the world. In fact, the country was built on diversity and immigration, yet, this diversity also led to the introduction and escalation of prejudice, discrimination, oppression, and racism (Owen, Wampold, Tao, Imel, & Rodolfa, 2014). Immigration practices began in the 1500s with the first European settlers arriving at St. Augustine, Florida and Jamestown, Virginia. From this time and throughout American history, immigration and diversity have become the American way (Schaefer, 2015). Over the years, large numbers of people of European, Asian, Middle Eastern, Latino, and African descent came to the U.S. against their will, while others migrated to the United States in search of the land of opportunity (Schaefer, 2015). Although immigration was considered a part of the American Way, many did not experience equality upon arrival or upon encountering the settlers. Each group has had their fair share of adversity, some more than others due to the color of their skin (Davis, 2016a; Schaefer, 2015).

The U.S. has a lengthy history of racial divisiveness that continues to haunt current policies, practices, and the everyday life of minoritized citizens (Jackson, 2009; Schaefer, 2015; Southern Poverty Law Center, 2010; Sue et al., 2007). This country was built on the concept of equality, but the laws of the land did not necessarily require equality. Racial inequalities are so ingrained in the U.S. culture that they have become invisible to those in the majority group (Jackson, 2009; Kolivoski, Weaver, & Constance-Higgins, 2014). Privilege and advantages cloud the view of the majority race, creating additional unintentional racism and adverse relationships with people of color (Sue, et al.,

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2007). Most people (minoritized and majority) do not view themselves as racist and find it difficult to believe they hold racial attitudes and may unconsciously engage in behaviors that are discriminatory to others (Jackson, 2009). Since a large number of people hold these views and perceptions, it is equally disturbing to know that social workers may hold similar views and may impose those values and beliefs on their clients. It is imperative for social workers to be self-aware and recognize their own personal values and beliefs that will negatively impact their work with clients.

As social workers, we must understand the experiences of others and unlearn the oppressive, prejudiced, racist ideologies that may be ingrained in us. One of the ways to unlearn our own racist ideologies would be to learn about the experiences of other cultures and races. This learning could provide answers to some of our questions and lead to a better understanding of ourselves, as well as others, to foster mutually respectful relationships. From my personal experience in teaching, many of my students were unaware of the historical racial divisiveness of the U.S. and how that has impacted their personal, professional, and educational endeavors. This led me to wonder whether other social work educators discuss the lack of self-awareness and how it can impact our work with colleagues and clients. Do we as social workers truly understand why a person feels the way he or she feels and do social workers monitor their reactions to their own defensiveness and lack of trust? This research sought to ensure social work educators understand themselves and others in order to transfer that knowledge to students and future social workers.

As social workers meditate on the history of various groups, we must become vigilant in our approaches to others as well as in our communication of this information

in the classroom to future social workers. The population of the U.S. is aging and becoming more ethnically and culturally diverse (U.S. Census Bureau, 2012). The U.S. Census Bureau, based on the 2010 census, predicted the "nation's population by age, sex, race, and Hispanic origin" from 2012-2060. (U.S. Census Bureau, 2012, para. 1). These predictions indicated that all populations will increase, the Hispanic and Asian populations are expected to double, while the remaining populations (Black, American Indians, and Alaskan Natives) will see significant increases (U.S. Census Bureau, 2012). Not only will ethnic populations increase, the population aged 65 and older will also double and those who are 85 and older are expected to triple (U.S. Census Bureau, 2012). Given the condition and political climate of the U.S., social workers must be able to have honest conversations with students and future social workers about race relations and the impact it will have on a social worker's ability to help others.

National Association of Social Workers and the Council on Social Work Education

As globalization continues to increase, social workers and others working in helping professions will be confronted with the challenge of increasing their cultural competence and awareness in order to effectively work with the diverse populations (Harper-Dorton & Lantz, 2007). Cultural competence has increasingly become a subject of policies and ethical codes as they were recently updated and revised to include language to address this issue. The National Association of Social Workers (NASW) Code of Ethics was revised in 2008 to include cultural competence, social diversity, as well as discrimination (NASW, 2008). The Council on Social Work Education (CSWE) and the NASW require Bachelor and Masters programs in social work to provide students with course content that discusses race, ethnicity, gender, age, religion, ability, and sexual

orientation; however, standards do not exist on how this information is to be included and assessed across the various courses (CSWE, 2015a).

The NASW NJ (n.d.) licensing standards require certified, licensed, and clinically licensed social workers to complete a number of continuing education requirements for each two-year licensing cycle. These requirements indicate each social worker must have a minimum of three hours in the area of cultural competence (NASW NJ, n.d.). However, there are no specific requirements for Social Work Educators (SWE) and not all SWE are required to be certified, licensed, or clinically licensed social workers.

In addition to the licensing standards, the NASW revised the Standards and Indicators of Cultural Competence in Social Work Practice, reinforcing the concept of culture as not being inclusive solely of race and ethnicity, but expanding the concept to other areas that are to be considered similar to cultures such as "sexual orientation, gender identity or expression, and religious identity or spirituality" (NASW, 2015, p. 7). The revised standards include competencies that are based on attitudes, knowledge, and skills that reflect cross-cultural social work practice, a practice that social workers have agreed to adhere to upon becoming a member of the NASW and pledging to uphold the code of ethics and standards. Furthermore, the standards addressed the notion that competencies are difficult to measure. This acknowledges the importance of social workers embracing lifelong learning as indicated in both the NASW Code of Ethics and the CSWE social work competencies Educational Policy and Accreditation Standards (CSWE, 2015; NASW, 2015).

In order for SWE to educate students on self-awareness and cultural humility, they must reflect on their own race and culture in order to openly share in the classroom

with students, fostering and encouraging healthy discussions that will increase the self-awareness and cultural competence of students. A lack of reflection will not yield future self-aware social workers; it will perpetuate the cycle of oppression, discrimination, and racism. SWE are also not taught how to become instructors, so even if they are knowledgeable about self-awareness and cultural humility, it may be difficult to disseminate this information to their students or create a safe environment for students to openly share (Arao & Clemens, 2013; Domakin, 2015; Holley & Steiner, 2005). With these mandates and the growing population, additional research is required in the field of social work to encourage and implement programs or courses for SWE. These programs will help develop self-awareness in SWE to promote the need and requirement of culturally competent and culturally humble education to students who are future social workers (Colvin-Burque, Zugazaga, Davis-Maye, 2007).

Purpose and Significance of the Study

The purpose of this qualitative case study was to examine the faculty members' perspectives on their racial identity development and how these perspectives impact their cultural self-awareness and cultural humility in the classroom. The study was based on the premise of Critical Race Theory (CRT). CRT was originally developed by legal scholars and emerged during the civil rights movement, particularly focusing on the analysis of law and the impact it has on race, racism, and power (Abrams & Moio, 2009; Cappiccie, Chadha, Lin, & Snyder, 2012; Delgado & Stefancic, 2012; Kolivoski, et al., 2014). Critical race theory draws upon multiple disciplines such as "sociology, history, feminist and postcolonial studies, economics, political science, and ethnic and cultural studies" (Abrams & Moio, 2009, p. 250) to provide a better understanding of the

oppressive aspects of society in order to facilitate individual and societal transformation (Ortiz & Jani, 2010). Critical race theory emphasizes social structures and "everyday patterns of action as forces behind racism" because race generally defines one's access to resources and power (Miley, O'Melia, & DuBois, 2017, p. 26).

Critical race theorists identified six key themes within the theory. All of the themes focused on social justice, which is a key element of the NASW code of ethics (Cappaccie, et al., 2012; NASW, 2008; Ortiz & Jani, 2010). Critical race theory research is guided by six tenets: (1) racism is widespread within the U.S.; (2) race is a social construction; (3) racial groups can be viewed in different ways based on time, historic, social, or economic needs; (4) racism gains are achieved when these gains do not disrupt normal life; (5) people of color have narratives of experiences that the dominant culture are unable to understand; and (6) CRT focuses on the entire person including items such as his her race, gender, sexuality, and socioeconomic status (Abram & Moio, 2009; Delgado & Stefancic, 2012; Kolivoski, et al., 2014; Ortiz & Jani, 2012). The themes of CRT are closely aligned with courses within social work curriculum such as human behavior and the social environment, diversity and oppression, and generalist practice courses, and relates to ideas that social work educators will face when instructing on race related topics (Cappaccie, et al., 2012; Miley, et al., 2017). However, Synder, Peeler, and May (2008) contended that the ideologies of CRT should be visible and integrated in both the explicit and implicit curriculums leading students to consider the "connections between oppression, cultural diversity, and social justice" as well as examine their own beliefs and values that could impact future work with diverse clients (p. 154; Ortiz &

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Jani, 2012). Critical race theory highlighted institutional racism and demonstrated the need for social workers to address these types of injustices (Miley, et. al, 2017).

The goal of this study was to identify experiences and racial development trajectories that impacted cultural self-awareness and cultural humility and to provide social work educators with recommendations to effectively disseminate cultural self-awareness in the classroom. This qualitative case study research included an embedded single-case study design (Yin, 2012b). The design included the following data collection methods: semi-structured interviews, documentary analysis, direct observations, and a researcher journal/field notes, (Baxter & Jack, 2008; Corbin & Strauss, 2015; Rubin & Rubin, 2012; Yin, 2012a). The data was analyzed using thematic coding cycles and organized into a codebook to determine themes found throughout the interviews (Aquirre & Bolton, 2013; Miles, et al., 2014).

The following questions guided this research:

1. How do social work educators describe their lived experiences and racial identity development?

2. How do these experiences influence how they address race and culture within their classroom?

3. How do SWE understand the concept of cultural competence?

4. How do SWE understand the concepts of cultural self-awareness and humility?

5. How do social work educators use cultural self-awareness to facilitate the cultural humility of baccalaureate social work students?

Cultural competence is never really complete, it is a lifelong process that all must embrace when choosing to work in the helping professions (Johnson & Munch, 2009).

The literature suggests that social work students need to have the knowledge, skills, and attitudes towards competence and humility, however, it does not specifically identify ways SWE help or hinder this acquisition of knowledge, skills, and attitudes. Relying solely on information in text books about other cultures or ethnic groups can lead to overgeneralizations and stereotypical attitudes toward people or groups and does not challenge the knowledge and skills of SWE or students (Nadal, Griffin, Wong, Hamit, & Rasmus, 2014; Nadan, 2014; Otiz & Jani 2010; Ward & Mama, 2015). Since cultural competence is a lifelong process, it makes sense to initiate the process during undergraduate studies with the fulltime faculty so that students can begin to develop the knowledge, skills, and attitudes to foster better relationships when working with others, this includes but not limited to clients, families, colleagues, and supervisors.

As a social work educator, this topic became of particular interest to me while teaching a course with cultural content. As I was teaching, I noticed my students were very distant and not really participating in the discussion on racial topics. At that moment, I stopped and posed the question to the class on their comfort level and whether it was discussed in other classes. To my surprise my students were uncomfortable discussing the topic and stated they had not delved into this type of information in other courses either. I began to ponder whether it was the students' lack of participation or the instructors' lack of comfort in teaching the information. After taking an informal poll, I noted that instructors were not comfortable discussing this type of information in class for various reasons including classroom management, loss of credibility, discomfort in discussing the information, and the uncertainty on what to discuss and how. For these reasons, I became interested in this topic to further develop social work educators who

will in-turn prepare students and future social workers to learn and effectively work with others.

Theoretical Framework

The theoretical underpinning of this study is White racial identity development theory (WRI) (Helms, 1990). When Helms (1990) originally developed White racial identity development, it is a five-stage process (contact, disintegration, reintegration, pseudo-independent, and autonomy) that involves "attitudes, emotions, and behaviors" of both White and Black people (p. 55). She later added a sixth stage (immersion/emersion) to reflect ongoing research on White racial identity development (Helms, 1990). Positive White racial identity is comprised of the rejection of racism and the development of a non-racist White identity (Helms, 1990). This theory was selected due to the population sample of my research and the majority population of the student body enrolled at the university.

Social work educators do not attend school to become professors; many may have learned about diversity and oppression in their educational endeavors but may or may not employ those tactics or ideas in their current classrooms. The Council on Social Work Education and the National Association of Social Workers do not have any specific rules or policies in place to govern what is taught in the classroom outside of the Social Work Competencies Educational Program Accreditation Standards (CSWE, 2015; NASW, 2008). Lead instructors develop syllabi and curriculum based on the competencies and standards, however, instructors are able to change the method in which they teach and that method may or may not include discussions on racial issues. Given these oversights, it is important for social work educators to delve into this discourse personally,

professionally, and academically with the students and future social workers in their classrooms (Bloom, Peters, Margolin, & Fragnoli, 2015).

Specialized Vocabulary

The following concepts are relevant to this study and are used throughout.

- African American/Black was used interchangeably throughout the study and refer to a person in any of the Black racial groups (U.S. Census Bureau, 2013).

- Colorblindness is defined as the inability and unwillingness to see race (Gordon, 2005).

- Cultural Competence was operationally defined as the ability to respond to individuals and systems "respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, spiritual traditions, immigration status, and other diversity factors" in a manner that recognizes, affirms, and preserves the values and worth of the individual, family, and community (National Association of Social Workers, 2015, p. 13).

- Cultural Humility includes intrapersonal and interpersonal components. "Intrapersonal level includes an awareness of limitations in our ability to understand the worldview and cultural background of our client. On the interpersonal level, cultural humility involves a stance toward the client that is other-oriented, marked by respect and openness to the client's worldview" (Hook, 2014, p. 278).

- Discrimination is the denial of opportunities and equal rights to individuals and groups because of prejudice or for other arbitrary reasons (Schaefer, 2015, p. 34).

- Intersectionality is the examination of "race, sex, class, national origin, and sexual orientation" and considers the function of these categories across various settings (Delgado and Stefancic, 2012, p. 57).

- Racism is a social, political, and cultural construct that determines one race being superior over others (Hays & Chang, 2003; Schaefer, 2015).

- Oppression is an "unjust use of power and authority by one group over another" (Finn & Jacobson, 2008, p. 39). Oppression can be seen within five faces: "exploitation, marginalization, powerlessness, cultural imperialism, and violence" (Finn & Jacobson, 2008, p. 40).

- Prejudice is defined as preconceived judgement, belief, attitude or "opinion toward an entire category of people such as a racial or ethnic minority" (Schaefer, 2015, p. 368).

- Self-Awareness is an evaluation of one's values and beliefs and how those beliefs could potentially impact his or her work with others (Colvin-Burque, Zugazaga, & Davis-Maye, 2007; National Association of Social Workers, 2015; Yan & Wong, 2005)

- Social Work Educators (SWE) are teachers, instructors, or professors who teach, coordinate, support, and evaluate social work students (Domakin, 2015; East & Chambers, 2007).

- White Privilege refers to the rights or immunities granted as a particular
  benefit or favor for being White (Schaefer, 2015; Torino, 2015).

Limitations

There are several limitations that are evident in the planning stages of this research: sample size, demographic makeup, and the possibility of social desirability. The proposed sample is limited to the School of Social Work at a medium sized university within the Northeast. The proposed sample was obtained through criterion sampling to acquire 10 full-time White faculty members out of the total of 15 full-time faculty members who would be interested in participating in the research. The demographic makeup of the proposed sample consisted solely of White SWE. The study is seeking to obtain their feedback and experiences within the classroom. This population was selected as it makes up the majority of the SWE at the institution. It was difficult to acquire the population sample due to the small number of full-time faculty members. The final anticipated limitation was the possibility of social desirability (Borkenau & Ostendorf, 1992). Social desirability relates to self-reports of data on sensitive topics that lead participants to respond or describe themselves in favorable terms (de Jong, Pieters, Fox, 2010).

Overview of the Dissertation

The remainder of the dissertation is divided into four additional sections. The next chapter is the literature review, which includes an in-depth analysis of the historical perspectives of cultural competence in social work education; the relationship between the social work education and the requirements of the NASW Code of Ethics; definition and discussion of cultural competence, microaggressions, self-awareness, White racial

identity development, White privilege, colorblindness, cultural humility, and critical race theory. The literature review also discusses teaching challenges for social work educators and some of the current trends in social work programming.

The third chapter is the methodology section which further explains the rationale, methodology, data collection procedures, and data analysis section. The fourth chapter is the findings section which discussed the results of the data as well as what was learned from the research. This section also provides a discussion on the limitations, biases, assumptions, and insights gained from the research. The fifth and final section consists of the conclusions and implications of the research explaining why this research matters as well as the implications to the field of social work education, policy, practice, and my own professional development.

Chapter 2

Literature Review

There is an abundance of research on cultural competency and the need for social workers to possess it, yet, a limited body of research is available to actually teach one how to become culturally competent. Literature generally refers to the need to learn about traditions, foods, medical healing practices, and the like. This notion encourages a false proficiency that once a person learns the traditions of a culture, they have arrived at competency regarding the knowledge of an entire culture. Although these types of knowledge, skill, and attitudes are paramount in the field, cultural competency is a difficult concept to teach mainly because it is not measurable and does not focus on the self-awareness of the social work educator. This literature review provides an overview of cultural competency and help the reader gain a better understanding of the necessity of cultural humility within social work educators.

This literature review examines the development of social work education within the U.S., particularly touching on: the historical perspectives of social work education, the National Association of Social Workers (NASW) Code of Ethics, the concept of cultural competence, microaggressions, self-awareness, racial identity development, White privilege, colorblindness, cultural humility, critical race theory, the teaching challenges for social work educators, and finally reviewing programming from various schools of social work.

Historical Perspectives of Social Work Education

Historically, social work education did not include the perspectives of other cultures or races (Guy-Walls, 2007; Kohli, Huber, & Faul, 2010). In 1909, Helen Tucker

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became the first social worker to propose that social work education should include the experiences of an African Americans (AA) as part of the curriculum to assist AA in coping with racism (Guy-Walls, 2007). This proposition did not go very far, as it took another 10 years before a curriculum included a lecture to address the issues of racism, and another three and a half decades before the issue of racism was actually addressed in formal social work curriculum (Guy-Walls, 2007; Walls, 2009).

In 1954, the Council on Social Work Education (CSWE) established anti-racism policies in schools of social work and, by 1968, the CSWE made great strides to assure diversity amongst students, faculty, staff, and the curriculum (Guy-Walls, 2007; Walls, 2009). During the 1950's assimilation was stressed throughout the US, leading to the birth of the notion of the U.S. being a melting pot. At this time, CSWE placed emphasis on social workers needing to assimilate clients into the mainstream western culture (Kohli, et al., 2010). During this timeframe, differences were de-emphasized and the focus was on the cultural deficit model and ensuring others were mainstreamed into the dominant culture (Kohli, et al., 2010). Although the need for cultural competency was evident, no measurable standards existed to gauge graduates' levels of cultural competence.

The 1960s and 1970s represented major societal shifts with economic, cultural, and political upheaval. At this time, efforts were being made to incorporate minorities and women into social work curriculum, yet these efforts were fruitless and did not help the social dilemmas of minorities. It also did not help social work students understand the problems minorities experienced and faced (Harper-Dorton & Lance, 2007; Kohli, et al., 2010).

During the 1980s and the 1990s, emphasis was placed on differences that included, but were not limited, to race, ethnicity, gender, sexual orientation, and cognitive and physical differences (Kohli, et al., 2010). This emphasis introduced the terminology of cultural pluralism and multiculturalism, however these terms further accentuated the oppression of the various cultures and races within society. The terminology did not change the thoughts of society or the teaching of SWE; as the dominant views of society were never challenged to allow for the introduction of other ways of thinking (Kohli, et al., 2010). All of the timeframes led to the concept of ethnocultural framework that was initiated in the early 2000s. The ethnocultural framework is built on the notion that no one is culture-less or identity-less and encourages students to dialogue about culture and self-awareness to learn about themselves, others, and how each person's view shapes their experiences and lives (Kohli, et al., 2010).

NASW Code of Ethics

In 2017, the National Association of Social Workers (NASW) (2017) updated the Code of Ethics to reflect the necessity of addressing diversity within social work practice. The Code of Ethics Preamble states that social workers are to be "sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice" (NASW, 2017, p. 1). Following the preamble, there are two values (social justice and dignity and worth of the person) and ethical principles that address ethnic and cultural diversity. The social justice value refers to social workers challenging social injustice, one of the ways to challenge injustice is to "promote sensitivity to and knowledge about oppression and cultural and ethnic diversity" (NASW, 2017, p. 5). The value of dignity and worth of a person indicates that social workers are to treat others

with respect for simple fact that they are human and be mindful of diversity. This value implies that social workers are to be respectful and mindful of the individual, cultural differences, and ethnic diversity of clients (NASW, 2017).

The Code of Ethics is divided into six ethical standards that delineate the ethical responsibilities: to clients, to colleagues, in practice settings, as professionals, to the social work profession, and to the broader society. Of the six sections, diversity is mentioned in two sections- responsibility to clients and responsibilities to the broader society. In the responsibility to clients' section, ethical standard 1.05 (a) Cultural Competence and Social Diversity describes the need for social workers to understand culture and how it influences behavior and society, and acknowledging the strengths of all cultures (NASW, 2008). NASW (2008) ethical standard 1.05 (b) also stipulates the importance of social workers seeking educational opportunities to better inform and understand diversity and oppression. Diversity is not mentioned again until section six- social workers' ethical responsibilities to the broader society in which it outlines that social workers are to promote conditions that will encourage respect for culture and social diversity both locally and globally (NASW, 2008).

The Council on Social Work Education updated the educational policy and accreditation standards in 2015 to reflect the necessity of diversity within schools of social work curriculum. The new competencies describe the knowledge, values, skills, and cognitive and affective processes that comprise the basic requirements for generalist practice (CSWE, 2015). As CSWE further imposed cultural competence mandates for accreditation, Garcia and Van Soest (1999) asserted that the mandates were not largely successful and a paradigm shift was needed in the way the students are educated on

cultural matters (CSWE, 2008; Walls, 2009). This paradigm shift must begin with the SWE in order to organize and deliver culturally competent content to their students (Guy-Walls, 2007; Walls, 2009).

Cultural Competency

Cultural competency has become a well-known phenomenon in many professions over a number of years. Evidence of cultural competence or multicultural education is taught within teacher educator programs, nurse educator programs, social work student programs, school counselor programs, even in financial planning (Rojas-Guyler, Wagner, & Chockalingam, 2006; Colvin, 2013; Keengwe, 2010; Marks, Dollahite, & Dew, 2009; Moore, Madison-Colmore, & Collins, 2005; Rojas-Guyler, Wagner, & Nadan & Ben-Ari, 2013; Spears, 2004). In each of these programs, a common definition of cultural competency surfaced: possessing a set of beliefs, knowledge, and skills necessary to work with a diverse group of individuals who differ from one's self (Kirmayer, 2012; Krentzman & Townsend, 2008; National Association of School Psychologists, n.d.; NASW, 2015; Pecukonis, Doyle, & Bliss, 2008). However, cultural competence has taken on a myriad of definitions over the years. Definitions vary and include: behaviors, attitudes, and policies that enable effective cross-cultural work (Williams, 2007). NASW (2015) defines cultural competence as a process in which individuals respond respectfully and effectively to people of all "cultures, languages, classes, races, ethnic backgrounds, religions, spiritual traditions, immigration status, and other diversity factors" (NASW, 2015, p. 13).

Yan and Wong (2005) suggested two key elements to cultural competence, which include knowledge and skill. Knowledge was defined as what was required for cultural

competence regarding a specific cultural or ethnic group, whereas, skill was described as the abilities needed to combine awareness and knowledge in practice. This definition supports the notion that social workers gain the necessary knowledge and skills to adjust their practices to meet the needs of their clients (Yan & Wong, 2005). Nadan and Ben-Ari (2013) added cultural awareness as an additional element to cultural competence. Cultural awareness refers to how one's own culture, values, and beliefs impact the work with clients (Nadan & Ben-Ari, 2013).

Although there are significant advantages to the notion of cultural competence, there are also several contradictions. Johnson and Munch (2009) identified four contradictions in the construction of the term cultural competence over the years. These contradictions include: (1) knowing about culture; (2) collective identities; (3) group rights; (4) cultural competence is achievable (Johnson & Munch, 2009). The first contradiction refers to one's acquisition of cultural knowledge; social workers are taught to know about the life and culture of a client generally through textbook information with a focus on racial and ethnic differences (Ortega & Coulborn, 2011). This type of learning can often lead to stereotypes and generalizations that are attributed to a population of people that might only be true for a minoritized person or individual of the cultural population (Williams, 2006). The next contradiction of collective identities refers to recognizing and respecting people because they are human, which is also stressed in the United Nations Universal Declaration of Human Rights (UN UDHR) and the NASW Code of Ethics. Each person has a right to self-determination and the right to reach his or her full potential (NASW, 2008; UN UDHR, 1948). However, many individual members of groups are often silenced, unrecognized, or misrecognized (Phan, et al., 2009).

The third contradiction was group rights; group rights refers to the need to respect groups as well as individuals (Williams, 2006). Although the NASW Code of Ethics recommends social workers use the strengths perspective in micro and macro practice, it is difficult for the social worker to comply when some cultural groups oppress persons within their own group or based on gender and race (NASW, 2008; Williams, 2006). For this reasoning, it is common for social workers to give priority to an individual rather than a group. The final contradiction was that cultural competence is achievable; this was contradicted in earlier writing as one can see that cultural competence is a lifelong process. There are no experts in the field of cultural competency and no measures or standards exist that indicate one has achieved cultural competence (Williams, 2006; Johnson & Munch, 2009). Given the aforementioned contradictions, the question becomes is cultural competence achievable, can it be measured? With these questions in mind, it would be easier to consider cultural competency as a continuum as opposed to an achievement.

Cross, Barzon, Dennis, and Issacs (1989) created a Culturally Competent Continuum that includes cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, and cultural proficiency. This continuum indicates that cultural competence is a developmental process meaning it consists of ongoing learning. Although Cross et al., (1989) identified gradual stages or linear development for cultural competency, one may not necessarily achieve each of the stages. Without a measurement tool to gauge social worker's cultural competence development, some will never achieve the stages delineated in the cultural competence continuum. The lack of measurement tools, knowledge, skills, and attitudes can lead future social workers

to embrace their own personal values and beliefs, leading to microaggressions, stereotypes, and generalizations that further oppress and marginalize people.

Microaggressions

The sole acceptance of one's own personal values and beliefs leads to stereotypes and generalizations that can eventually become microaggressions. It is important to note that microaggressions can take place in the minoritized and majority populations (Yearwood, 2013). Microaggressions hinder the work that social workers can accomplish with their clients (Owen, et al., 2014; Ward & Mama, 2015). The term microaggression was first coined by Chester Pierce in the 1970s and recently expanded by Derald Wing Sue (Hook, et al., 2016; Hunn, Harley, Elliott, & Canfield, 2015). Sue (2010) defines microaggressions as everyday "verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional" communicating hostility and/or negative messages to a person based on their group membership (Sue, 2010, p. 9). These slights or insults can be based on race, gender, sexual orientation, disability, class, or religious affiliation. In many cases, perpetrators of microaggressions are unaware of their participation in microaggressions with others (Sue, et al., 2007; Sue, 2010).

Microaggressions are divided into three main categories: microassaults, microinsults, and microinvalidations (Forrest-Bank & Jenson, 2015; Hook, et al., 2016; Sue, et al., 2007; Sue, 2010; Ward & Mama, 2015). Microassaults are often conscious verbal or non-verbal acts of racial aggression that intend to harm another. These acts are often rude, insensitive, and demean a person's racial heritage or identity (Belluomini, 2014; Sue, 2010). The perpetrator of microassaults harbor conscious bias toward a minoritized or devalued group (Sue, 2010). Perpetrators of microassaults may attack a

person using racial epithets or engage in bullying behaviors due to one's race or sexual orientation (Sue, 2010).

Microinsults, on the other hand are conscious attacks that tend to be degrading or exclusive messages (Forrest-Bank & Jenson, 2015; Sue, et al., 2007; Sue, 2010). These attacks are deliberate racial attacks that are verbal and non-verbal attacks with an intention to cause harm to the person (Sue, 2010). Microinsults accomplish three things: disguise a racial bias or prejudicial worldview of the perpetrator, allow the perpetrator to cling to their unconscious belief of racial inferiority, and allow the perpetrator to oppress and defame another in a guilt free manner (Sue, 2010). Common forms of microinsults include subtle snubs or demeaning comments meant to harm a person but disguised as a compliment and tactless or thoughtless statements such as "you are attractive for an African American woman" or "you are very articulate for an African American man" (Belluomini, 2014; Hunn, et al., 2015, p. 43; Sue, 2010).

Microinvalidations are described as colorblindness or the mere notion that racism does not occur or exist (Bellumoni, 2014; Forrest-Bank & Jenson, 2015; Sue, et al., 2007; Sue, 2010; Ward & Mama, 2015). This unconscious form of microaggression is the most damaging by denying or admitting to seeing one's color or race usually labeled as colorblindness. Those who engage in microinvalidations often state "I don't see color" or "there is only one race- the human race" (Hunn et al., 2015; Sue, 2010, p. 10). This statement is meant to dismiss the notion that racism, discrimination, and oppression actually exist (Hunn, et al., 2015; Sue, 2010). Microinsults and microinvalidations tend to be both subtle and unintentional, however they can lead to more harm than blatant, overt forms of discrimination (Forrest-Bank & Jenson, 2015; Sue et al., 2007; Sue, 2010).

Social work educators can perpetuate microaggressions in their presentation of material, creating an atmosphere of harm for both the students and future clients.

Microaggressions can also be found in higher education impacting faculty, staff, administrators, and students through systemic valuing or devaluing of persons in institutions (Young, Anderson, Stewart, 2015). Faculty, staff, and administrators have to be cautious in their work with one another, to prevent the continuation of microaggressions in the classroom. When a person feels unequal to another it will eventually impact their work with others; in the case of faculty members, it will impact their teaching style and classroom. In the field of social work, microaggressions can be a barrier to effective clinical practice with minoritized clients and lead to premature termination of the therapeutic services (Owen, et al., 2014; Sue et al., 2007). In many situations, racial microaggression communications and behaviors are the result of the historical foundation of this country that is engrained within society. This foundation directly relates to the importance of social workers exploring and understanding their own self-awareness and how this lack of awareness will impact the work that they will perform as social workers (Hook, et al., 2016; Hunn, et al., 2015).

Self-Awareness

As discussed above, microaggressions can result from a lack of self-awareness in the SWE. Thus, the SWE must model self-awareness in order to foster it in his or her students. In order for a SWE to have difficult conversations, he or she must have the comfort level and be willing to encourage introspection by using various experiential methods to increase self-awareness and challenge change that will dismantle oppression and unearned privilege (Loya & Cuevas, 2010; Miller, Hyde, & Ruth, 2004). The notion

of self-awareness brings to light the biases that can manipulate perceptions, attitudes, and actions in practice (Nadan & Ben-Ari, 2013). Without this key skill, many SWE will blindly teach oppressive discriminatory actions towards individuals or groups (Colvin-Burque, et al., 2007). Students will not be self-aware if the SWE lacks the knowledge of their own cultural competence and humility in the classroom and lacks a comfort level in exploring their own cultural awareness with their students (Saunders, Haskins, & Vasquez, 2015).

Self-awareness requires a person to evaluate his or her own values and beliefs and how those beliefs could potentially impact his or her own work with others to include an awareness of their own privilege and power (Colvin-Burque, Zugazaga, & Davis-Maye, 2007; National Association of Social Workers, 2015; Yan & Wong, 2005). The NASW (2015) recognizes that self-awareness and self-reflection informs the practice of each social worker as it influences attitudes, beliefs, and feelings about others. Competent social workers must recognize and honor differences and similarities in others while examining their own process of self-awareness and self-reflection to help guard their thoughts against stereotypes and generalizations (NASW, 2015). Miller, Hyde, and Ruth (2004) suggest that SWEs should use classroom discussions that promote high levels of experiential activities that encourage self-reflection when discussing race, culture, and oppression (Loya and Cuevas, 2010). This process fosters a greater understanding and awareness of racial issues and enhances both the SWE and student's ability to work with others (Colvin-Burque, et al., 2007).

In every interaction, each person brings his or her own beliefs and values; the key is to recognize and manage the values, biases, and preconceived notions that the SWE has

in order to develop and model effective social work relationships (Yan & Wong, 2005).

In doing so, the SWE must become aware of his or her own racial identity development

and how it has or does impact their instructional style.

Racial Identity Development

Racial Identity Development Theory allows one to analyze one's own beliefs and

how these beliefs could impact his or her work with another (Tatum, 1997). Racial

identity development can be explored amongst various racial identities. This research

will focus on the work of Helm's White racial identity theory (Helms, 1990; Tatum,

1992). Developing a positive White identity is based on the amount of racism that one

may experience and encounter. This racism can be identified as individual, institutional,

or cultural (Helms, 1990). Jones and Carter (1996) defined individual racism based on

the notion that one's personal values, attitudes, and beliefs reflect a sense of superiority

of the White race and an inferiority of other races. Institutional racism is based on

societal policies, laws, and regulations that maintain an advantage for Whites over non-

Whites (Jones & Carter, 1996). Finally, cultural racism is the belief that promotes the

possibility that White culture is superior to all other cultures (Jones & Carter, 1996).

These forms of racism could be a part of one's White racial identity. In order to develop

a positive White racial identity, one must abandon racism and develop a non-racist White

identity (Helms, 1990).

After careful consideration and study of various models, Helms (1990) proposed a

five-stage process to White racial identity development, "involving attitudes, emotions,

and behaviors" (p. 55). The five-stage model included contact, disintegration,

reintegration, pseudo-independence, and autonomy (Bloom, Peters, Margolin, &

Fragnoli, 2015; Tatum, 1992). Helms (1990) later added a sixth stage (immersion/emersion) to reflect another model's assertion that one could seek accurate information about the process of self-examination. The first stage: contact- this stage reflects on the person's naivety based on stereotypes from friends, family, and the media causing them to experience a superficial and inconsistent awareness of being White (Gushue & Constantine, 2007; Helms, 1990; Tatum, 1992). This naivety is based on a lack of cultural awareness, institutional racism, and the inability to acknowledge White privilege (Tatum, 1992). During the contact stage, one may enjoy being a racist due to the lack of confrontation of moral dilemmas (Helms, 1990). The contact stage leads to the inaccurate evaluation of others according to White criteria (such as standardized tests, physical appearance). This unconscious evaluation takes place without the knowledge that one has imposed such criteria on another (Helms, 1990). A person's longevity in the contact stage depends on the types of experiences he or she has had with Black or White people. The length of time in this stage is determined by the awareness and experience of the person. If he or she receives secondhand information, he or she is likely to remain in this stage (Helms, 1990). If he or she experiences and interacts with people of color at an earlier age, they are more likely to acknowledge the differences and move into the Disintegration stage (Helms, 1990).

The Disintegration stage is marked by a conscious and conflicted acknowledgement of one's Whiteness (Helms, 1990). This stage is the initial response to one's awareness in the dominant racial group (Gushue & Constantine, 2007). Persons in this stage may come to realize their previously taught values and beliefs are not effective in working with people of color (Helms, 1990). At this point, a person in this stage may

feel some type of conviction or anxiety and feel like he or she is stuck in between two racial groups and feel obligated to separate his or her personality to match the racial group he or she may be interacting with (Bloom et al., 2015; Helms, 1990). Once a person begins to reshape their thoughts or beliefs, he or she will enter into the reintegration stage (Helms, 1990).

The reintegration stage represents the idea of White guilt and the belief that institutional and cultural racism does exist due to the privileges and preferences of the dominant culture (Gushue & Constantine, 2007; Helms, 1990). Although the person believes in White guilt, they also accept the belief in White racial superiority and Black (and/or persons of color) inferiority (Helms, 1990; Tatum, 1992). During this stage, the person may express their beliefs and feelings passively or actively (Helms, 1990). Passive expression involves the removal of oneself or the avoidance of environments that might include Black people and focus mainly on conversations and discussions with same-race peers who have a similar belief of the world (Helms, 1990). Active expression may manifest itself in the form of action such as acts of violence or exclusion of African Americans (or people of color) based on the idea of protecting White privilege (Helms, 1990). Although a person can easily remain fixated in the reintegration stage, he or she can begin to move into the Pseudo-Independent stage and begin to question racial identity and examine his or her own thoughts and beliefs (Bloom, et al., 2015; Helms, 1990; Tatum, 1992).

The Pseudo-Independent stage focuses on the redefinition of a positive White identity (Helms, 1990). Individuals in this stage will begin to abandon some of their beliefs of White superiority, however, many may still behave in ways that inadvertently

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preserve that belief system (Gushue & Constantine, 2007; Tatum, 1992). In this stage, individuals may attempt to affiliate themselves with African Americans, in an effort to facilitate a change in the thinking of the African American person. This change would encourage the African American person to think like White people on White principles for success (Bloom et al., 2015; Helms, 1990). A person in this stage will face feelings of ambivalence as they are often seen as violating White racial norms and African Americans will become suspicious and question their motives as they pursue their desires to help other African Americans as opposed to finding ways to help change the mentality of other Whites (Helms, 1990; Tatum, 1992). As an individual continues the quest to define their White identity, they are beginning enter the Immersion/Emersion stage (Gushue & Constantine 2007; Helms, 1990; Tatum, 1992).

The Immersion/Emersion stage reflects individual learning, replacing myths and stereotypes of both Black and White people (Helms, 1990). During this stage, the individual may engross him or herself in autobiographies of others within the race who have experienced similar struggles (Helms, 1990). The person is no longer focused on changing African Americans or people of color and becomes focused on changing those within the White race to reflect anti-racist ideologies and embrace all races and cultures (Bloom et al., 2015; Gushue & Constantine, 2007; Helms, 1990). Once a person begins to internalize, nurture, and apply their new definition of Whiteness to themselves and others, he or she has entered into the Autonomy stage.

The final stage of Autonomy exemplifies one who no longer struggles with the need to "oppress, idealize, or denigrate" others based on their race or culture (Helms, 1990, p. 62). This person will take an active role in attempting to end social injustice

while acknowledging and surrendering their own privileges gained through active racism (Gushue & Constantine, 2007). In reading the literature on the autonomy stage, it can be likened to the stage of self-actualization in Maslow's hierarchy of needs, however, it is important to note that autonomy is a part of the ongoing learning process- it does not end with one individual (Tatum, 1992)

Ponterotto and Park-Taylor (2007) reported each person goes through a seven-step process of racial and ethnic identity development. The process includes an "exploration and crisis, experiences of racism trigger racial and ethnic identity exploration, benefits of positive identification with one's ethnic group, benefits of being prepared for discrimination, and the sequencing of racial and ethnic stages and statuses" (Ponterotto & Park-Taylor, 2007, p. 285). Within each of these processes, SWE and students will begin to develop conclusions about others based on their own life experiences or beliefs and these conclusions can be the basis of the treatment or lack thereof that is imposed on others. As SWE begin to disseminate this material, it is important for them to assess their own privilege and how it impacts their ability to have these difficult conversations with the students.

White Privilege

White identity racial development theory provides some context as to why a person may believe what he or she believes regarding other races. During the contact stage, Helms (1990) reported that many are naïve and will enjoy being a racist as they have not had to confront any moral dilemmas that tell them otherwise. This naivety could be based on the ingrained benefits that one enjoys based on his or her race (Davis, Mirick, & McQueen, 2015). This status often functions within the unconsciousness of

the person who possesses such privilege, in fact, White people generally do not feel or see privilege in their daily lives (Hays & Chang, 2003; Wenger, 2013).

White privilege is defined as an unearned advantage or asset, benefitting the recipient while excluding and potentially harming those who are less advantaged (Davis, et al., 2015; McIntosh, 2015). Privilege demonstrates that one's own standards and opinions are truthful and superior to others. This notion also supports the continued racial divide based on the idea that minorities are responsible for their social and economic shortcomings and it allows the dominant group to engage or refuse to participate in conversations focused on racism and equality (Hays & Chang, 2003). The continual racial divide is also supported through fictional cognitions that justify the differential treatment and subordination of groups that lack the same privileges as the dominant group (Hays & Chang, 2003).

Social work educators and students must be able to recognize their own privilege and understand how privilege impacts the work they will do with others. When society neglects to acknowledge privilege, it inadvertently continues the cycle of racism, oppression, and discrimination (Hays & Chang, 2003). One way that some unintentionally address racism in the classroom is through the concept of colorblindness. This concept tends to dismiss racism based on the conception that we are all one race (Holoien & Shelton, 2012; Sue et al., 2007).

Colorblindness

Colorblind was deemed a new type of racism described as laissez-faire, competitive, or symbolic racism as it takes on the notion that the world is "raceless" (Bonilla-Silva, 2015, p. 1364; Schaefer, 2015). Colorblindness is viewed as another form

of racism in which a person is unable or unwilling to see race and often referred to when discussing microinvalidations (Doane & Bonilla-Silva, 2003; Gordon, 2005; O'Brien, 2000; Sue, 2010). This resistance is "learned and nurtured to help protect the status quo which privileges White people and occurs on both the individual and systemic levels" (Gordon, 2005, p. 139). Since privilege is an unearned benefit, many do not see it or are taught to overlook the advantages of being born White. This mentality is actually contrary to racism and allows it survive and flourish within the human race (O'Brien, 2000). Richeson and Nussbaum (2004) contend that colorblindness will also lead one to overlook the accomplishments of racial minorities and further incite negative racial attitudes toward minorities.

During White racial identity development, individuals within the contact stage may fall within the realm of colorblindness. The notion of colorblindness undermines the importance of race by focusing the commonality that is shared, one human race without looking at the differences that separate the human race (Holoien & Shelton, 2012). Gordon (2005) suggests that those who exercise colorblindness may attempt to appear innocent to escape the thought of White privilege, this innocence can lead to racial irresponsibility. When a White person refuses to see color, it implies that White is the norm and other races are abnormal (O'Brien, 2000). Colorblindness also invokes the thought that any consideration of race is indeed racist, therefore continuing the protection of racism by making it an invisible issue (Kandaswamy, 2007).

Colorblindness is not a new concept, in fact, Jackson (2009) discussed how U.S. laws have embraced colorblindness citing the infamous example of the Supreme Court's disapproval of affirmative action and the notion that racism will soon fade away and

everyone is a victim so in essence no one is a victim. These ideations permeate the U.S. government as well as citizens, further signifying that colorblindness is indeed an issue that must be addressed with SWE prior to entering the classroom and teaching future social workers.

Cultural Humility

Cultural humility has increasingly become a topic of discussion based on the contradictions of the cultural competency models. The main contradiction is based on the notion that competency denotes an achievable and measurable conclusion to learning about culture (Hook, 2014). Unfortunately, no matter how long one studies culture, no one will ever become competent or proficient in every individual culture (Fisher-Borne, Cain, & Martin, 2015; Hook, 2014; Hook, Owen, Davis, Worthington, & Utsey, 2013; Isaacson, 2014). Cultural humility is similar to cultural competency in its approach to address inequalities, however, the manner in which it is approached is what varies (Fisher-Borne, et al., 2015). Cultural competence models emphasize the attainment of knowledge while cultural humility focuses on the need for individual and institutional accountability (Fisher Bourne, et al., 2015).

By definition, cultural humility refers to one's openness and willingness to reflect on his or her own self as a cultural human being (Hook & Watkins, 2015). Cultural humility is a lifelong process of self-reflection and self-critique that involves learning about another's culture as well as reflecting on one's own beliefs and values (Foronda, Baptiste, Reinholdt, & Ousman, 2016; Isaacson, 2014; Yeager & Bauer-Wu, 2013). Foronda et al. (2016) conducted a database research study using the terms cultural humility and culturally humble and searched for key words that related to cultural

humility. These key words became attributes and aided in the conceptual definition of cultural humility: "openness, self-awareness, egoless, supportive interactions, and self-reflection and critique" (Foronda, et al., 2016, p. 211). This concept is mentioned in some Schools of Social Work; however, the overall discussions focus on cultural competence, leading students to believe they will reach a threshold with culture and no longer need to continue learning. Cultural humility is an area that needs further exploration within schools of social work as well as with the SWE. The world is continuing to evolve and hate has become rampant and the norm within the nation. It is important for schools to address this at the undergraduate level so students are well informed and self-examining early in their educational development and career.

Critical Race Theory

Critical Race Theory (CRT) began as a result of the legal system failing to come to terms with discrimination and race and stressed the need to hear about the experiences of people of color in law school (Cole, 2009). Although it was initially based in legal studies, CRT draws on and extends to a wide literature base in education, "sociology, history, ethnic studies, and women's studies" (Solózano, 2001, p. 63).   Although many proponents of CRT indicate it was birthed during the Civil Rights Movement, one can see elements of the theory in the writings of W.E.B. DuBois, throughout the work of abolitionists, labor leaders and civil rights activists Cesar Chavez and Frederick Douglass, as well as the work of Dr. Martin Luther King Jr. (Cole, 2009). One of the well-known expressions of CRT took place at Harvard Law School, when students protested the minimal number of tenured professors of color in the school and demanded the school take action to rectify this situation. These protests led to the Critical Legal

Studies Conferences that included scholars of color facilitating discussions about race and the impact it has on citizens (Cole, 2009).

Critical race theory has many tenets that may vary based on the fields of study. All of the tenets previously observed focus directly on social justice, a key element of social work as well as a central focus of the ethical standards within the profession (NASW, 2008). There are six identified tenets of CRT: (1) racism is widespread and normal; (2) race is a social construction; (3) racial groups must be viewed in different ways based on time, history, social, or emotional needs; (4) gains from racism can be achieved as long as the gains do not disrupt the normal life of the dominant culture; (5) people of color have narratives that others need to hear; and (6) the focus of CRT is on the entire person within his or her environment (Abram & Moio, 2009; Delgado & Stefancic, 2012; Kolivoski, et al., 2014; Ortiz & Jani, 2012).

Razack and Jeffrey (2002) focused on CRT specifically in social work and the tenets that social workers should be aware of when providing services to anyone. Razack and Jeffrey (2002) discussed two commonly found tenets within the research, racism is normal and the positive value of storytelling. In addition to those tenets, Razack and Jeffrey (2002) explored six additional tenets that were not found in previous research. The first tenet was the need to critique liberalism and the "framework of individual achievement and merit based on hard work and motivation" (Razack & Jeffrey, 2002, p. 262). This framework suggests that students reflect on legislation, policy, and structures that maintain power and privilege. The next tenet discussed the need to know how White Americans benefit from legislation that was established to assist people of color (Razack & Jeffrey, 2002). Gaining an understanding of this tenet underscores how power and

privilege are maintained in society and how to create a bond between social work and racial power. This bond could encourage dialogue over racial injustices that persist within the country (Razack & Jeffrey, 2002).

The subsequent tenet insists on the need to study the depiction of power and ideologies as opposed to focusing solely on the oppression of racial groups (Razack & Jeffrey, 2002). Roman (1993) feels the profession needs to investigate how decisions are made and reduce the focus on the cultural practices of oppressed groups. The next tenet demands ongoing reviews of curriculum to include the concepts and theories that pertain to racial ideologies and stress the importance of these concepts being taught within the classroom (Razack & Jeffrey, 2002). The subsequent tenet states that CRT is integral to the research arena and must include a review of "theory, policy, practice, and politics" (Razack & Jeffrey, 2002, p. 267). The final tenet stresses how CRT is integral to the global and transnational age. Razack and Jeffrey (2002) contend that social workers must study and understand the "colonialization, post-colonialism, the legacies of the profession, and historical and present immigration issues" and how these issues are contained within the dynamics of imperialism and neo-colonial politics (p. 267). Social workers are trained to despise social injustice but seldom challenge the systemic sources of theories that are grounded in Eurocentric practices (Razack & Jeffrey, 2002). As social workers, we must challenge injustice, however, before doing so, we must be clear we understand the injustice and policies, practices, and laws that continue to perpetuate the injustice. The economic and political interests that perpetuate oppression will continue unless the dominant culture has more to gain from the interest convergence (Aguirre, 2010).

Based on these tenets, CRT and social work are highly compatible with both focusing on social justice, however, CRT moves towards an emphasis on the integration of critical race discourse into social work education (Abrams & Moio, 2009). Implementing the concepts of CRT into the social work classroom has the potential to promote "critical thinking, informed practice, and action around racism, privilege, and oppression" (Abrams & Moio, 2009, p. 256). Critical race discourse is important in all career fields; social work educators must be confident in engaging in these discussions without minimizing or discrediting students or clients. In having an honest dialogue, we gain understanding and the understanding is what will lead to progress (Cooper, 2016).

Intersectionality

As social work education moves towards a critical race perspective, it is imperative that the profession examine the correlation between CRT and intersectionality. Intersectionality initially began as a phenomenon to address violence against women of color but has since expanded to include the exploration of gender, sexuality, class, and race (Carbado, Crenshaw, Mays, & Tomlinson, 2013; Jones & Wijeyesinghe, 2011; Mattson, 2014). The Council on Social Work Education (CSWE) (2015) defined intersectionality as "a paradigm for understanding social identities and the ways in which the breadth of human experiences are shaped by social structures" (p. 21). Delgado and Stefancic (2012) defined intersectionality as the "examination of race, sex, class, national origin, and sexual orientation" (p. 57). This definition also considers the function of the categories across various settings. Dill and Zambrana (2009) refer to intersectionality as a "systematic approach to understanding human life and behavior that is rooted in the experiences and struggles of marginalized people" (p. 4). This premise is

based on four theoretical interventions that also provide a better understanding of the tenets of intersectionality and offer transferable knowledge to social work educators (Jones & Wijeyesinghe, 2011). The aforementioned theoretical interventions are: "centering the experiences of people of color, complicating identity, unveiling power in interconnected structures of inequality, and promoting social justice and social change" (Jones & Wijeyesinghe, 2011, p. 13).

Centering the experiences of people of color refers to the need to highlight the voices of those who have been marginalized and excluded by understanding the historical and current theories of how race and ethnicity intersect with various categories of identity (Dill & Zambrana, 2009). However, one should be careful not to minimize the experience or over rely on the person of color to become the educator or speaker for all who are marginalized in the group (Dill & Zambrana, 2009; Jones & Wijeyesinghe, 2011). Complicating identity represents the need to understand that identity is complex and influenced by many factors in one's life (Dill & Zambrana, 2009).   This theoretical intervention also recognizes that privilege and oppression are revealed in each person's life (Jones & Wijeyesinghe, 2011). Unveiling power describes power in two ways: a force used to oppress and as an elusive object that functions in society within an organized fashion (Dill & Zambrana, 2009). However, the overarching theme of the unveiling power is to move from individual responsibility to taking on a greater responsibility, with the intention to learn and recognize systems of advantage and seek the possibility for initiating change (Jones & Wijeyesinghe, 2011). The final theoretical intervention is promoting social justice and demonstrates the importance of validating individuals or groups who have been ignored and stresses the significance of empowering

marginalized individuals and groups (Dill & Zambrana, 2009). Intersectionality is grounded in critical race theory and CRT is rooted in social justice. The four theoretical interventions directly relate to this research as social work educators need to have the ability to internalize the interventions first, in order to share knowledge and educate future social work practitioners.

In 2008, the CSWE introduced intersectionality in the Educational Policy and Accreditation Standards (EPAS). At that time, Educational Policy 2.1.4- engage diversity and difference in practice stated that the "dimensions of diversity are understood as the intersectionality of multiple factors including age, class, color, culture, disability, ethnicity, gender, gender identity and expression, immigration status, political ideology, race, religion, sex, and sexual orientation" (CSWE, 2008, p. 5). Although intersectionality was included, it reflected a policy and practice toward the measurement of attitudes and behaviors that reflect difference but lack evidence of how intersectionality could be understood or measured in social work curriculum (CSWE, 2008; Bubar, Cespedes, & Bundy-Fazioli, 2016). In 2015, the CSWE updated the standards and continued the discussion of intersectionality, again lacking a complete definition that has the ability to gauge understanding and application for educators and students (Bubar, et al., 2016). In discussing intersectionality, the mandates within the EPAS will vary based on the school specialization and the experience and comfort level of faculty on the subject matter (Diggles, 2014; Skubikowski, 2012).

Teaching Challenges for Social Work Educators

Social work educators (SWE) are not specifically trained as educators. In most instances, the SWE are clinical practitioners or other social workers in the field who want

to give back to the profession. In giving back to the profession, social workers become adjuncts at various institutions and in some cases, provide a majority of the education to social work students (Clark, Moore, Johnston, & Openshaw, 2011; Pearlman, 2013). Through graduate social work education, all social workers engage in some type of diversity content as a requirement for all accredited graduate programs, however, this content may or may not require self-reflection or self-examination and do not prepare the students for the role of culturally humble teaching (CSWE, 2015; Deepak, Rountree, & Scott, 2015).

Diversity content tends to include surface level discussions about examining populations, culture, and foods focusing more on celebrating diversity and creating a feel-good atmosphere as opposed to promoting self-reflection and self-examination (Deepak, et al., 2015). However, in order to challenge injustice, social workers must be willing to challenge disparities (Davis, 2016b). Challenging disparities may be a difficult topic for SWE as it forces one to confront his or her own racial biases by "balancing his or her emotional and cognitive components of learning and the personal and professional components of teaching" (Diggles, 2014; Skubikowski, 2012, p. 90). Challenging disparities especially in race also leads to challenging political beliefs as well (Davis, 2016b). Social work educators have been reluctant to engage in this type of discourse as students' express discomfort and anxiety about the subject matter and may feel the instructor is being divisive (Deepak, et al., 2015). When SWE are able to withstand the uncomfortable conversations and guide students positively, it may lead the class to challenge the dominant political or social context that encourages structural inequality and discrimination (Davila, 2011). This leads to the question, does social work education

prepare future social workers with the knowledge, skills, and values to effectively work with others? If SWE are uncomfortable or reluctant to engage in this discourse, students will be less likely to engage or confront issues as they are not challenged to reflect on this content in class.

Schools of Social Work Programming

Although diversity and cultural stand-alone courses are not required per the CSWE standards, the content should be infused throughout the curriculum. New Jersey has seven undergraduate social work degree programs and six graduate level social work programs. Of the seven undergraduate programs, three require an undergraduate level course on diversity and/or culture, whereas, four of the five masters level programs require a foundational course in diversity/oppression/race/ethnicity (Ramapo College of New Jersey, 2015; Rutgers University, 2014; Seton Hall University, n.d.; Stockton College of New Jersey, 2015). This analysis indicates that students who earned a bachelor's in social work are exempt from meeting the diversity course requirement in graduate school as they earn advance-standing status allowing them to complete their masters in one year (full-time) taking the advanced courses for their concentration. If the students do not continue their studies into the master's degree, they may or may not have received a course specifically delving into diversity and/or culture.

Social work curricula often teach about race, yet project people of color as victims of oppression (Colving-Burque, Zugazaga, & Davis-Maye, 2007; Rothschild, 2003). Teachings on racism often focus on the knowledge of oppression and discrimination, habitually disregarding the important factor of changing oneself to work with various populations. The curriculum content does not identify how social work students

themselves should further develop self-awareness in order to have a more informed practice (Colvin-Burque, et al., 2007; Loya & Cuevas, 2010). SWE are indirectly expected to teach and reinforce the skill of self-awareness, however, an unprepared SWE can perpetuate further racism, oppression, and discrimination within the classroom, which translates to the learned, or confirmed behavior used in society (Loya & Cuevas, 2010).

Due to the programming concerns, the expansion of the requirements, and current events within the nation; SWE must be able to introduce and enhance this knowledge and skill to students during all bachelor level social work courses, in the event they do not further their education. However, SWE will not be able to introduce and enhance this knowledge and skill without exploring their own self-awareness and cultural humility.

Chapter 3

Methodology

The purpose of this qualitative explanatory case study was to explore the faculty members' perspectives on racial identity development and how that development affected their cultural self-awareness and cultural humility in the classroom. The selected design and strategy allowed me to learn what racial identity development factors influence social work educators (SWE) and how these factors affected and were reflected in their classroom and teaching (Rossman & Rallis, 2012). The design allowed both the participants and I to make decisions that could potentially impact our lives as well as the students and clients we may encounter (Creswell, 2014). The following research questions guided the research study:

1. How do social work educators describe their lived experiences and racial identity development?

2. How do these experiences influence how they address race and culture within their classrooms?

3. How do SWE understand the concept of cultural competence?

4. How do SWE understand the concepts of cultural self-awareness and humility?

5. How do social work educators use cultural self-awareness and humility to facilitate the cultural competence of baccalaureate social work students?

Research Interest

I became interested in this topic while teaching undergraduate social work students. I noticed if I mentioned race or racial situations in the classroom, my students would become silent. Once in a while a student or two would speak up, but for the most part the

students were very reserved and were inclined to look at their desks or books. Eventually, I brought the subject matter up in another class and referenced Beyonce's 2016 Super bowl performance and one of my students immediately chimed in, this led to a larger class discussion on race and inclusion. My students alluded to the fact they had not had these types of discussions in other classes and felt somewhat uncomfortable discussing the topic. This discussion gave me further insight into the importance of social work educators being comfortable with the topic in order to facilitate healthy discussions in the classroom. I began to ask other social work educators about their comfort level in discussing race and my informal poll resulted in a select few feeling comfortable bringing up racial discussions in the classroom, while others felt less comfortable and did not want to lose control of the class discussion or potentially lose credibility within the classroom.

More recently, the current presidential administration has further placed race and diversity issues into the attention of national and international news. Following the 2016 election results, there were a host of emotions that resembled depressive symptoms evidenced within the classroom from both students and educators. These symptoms included but were not limited to disappointment, insomnia, hypersomnia, poor appetite or overeating, low energy or fatigue, poor concentration or difficulty making decisions, and a general sense of hopelessness (American Psychological Association, 2013). At one of the institutions where I taught, instructors grouped together in a mutual aid group to attempt to process the results and try to figure out how they could hold class in lieu of their feelings and emotions.

In my classes, I provided my students some time to process the election results, their feelings, and next steps in moving forward. This discussion focused on how a future social worker could move forward to work with oppressed groups and continue to stand for social injustice in spite of their feelings and thoughts on a situation. This discussion was framed by the core values and ethical principles of social work that require social workers to: help people in need and address social problems; challenge social injustice; respect the dignity and worth of people; recognize the importance of human relationships; behave in a trustworthy manner; and practice competence within the field (National Association of Social Workers, 2008). The aforementioned interests, discussions, and events led me on my quest to assess and provide social work educators with the necessary tools to have open discussions regarding race and inclusion with future social workers and this is the focus of this dissertation.

Methodology and Research Design

Qualitative research. This study consisted of a qualitative explanatory case study. Qualitative methods were created to counter the traditional quantitative approaches to research that focus on the researcher as opposed to the participants (Creswell, 2014; Saldaña, 2011). Qualitative research entails developing research questions, conducting interviews and observations, and analyzing the themes observed within the research (Rossman & Rallis, 2012; Saldaña, 2011). Researchers choose qualitative over quantitative for a variety of reasons; Corbin and Strauss (2015) reported some of the most frequently given reasons to conduct qualitative research were:

To explore inner experiences of participants; explore how meanings are formed and transformed; explore areas not yet thoroughly researched; discover relevant variables

that can be tested through quantitative forms of research; and to take a holistic and comprehensive approach to the study of phenomena. (p. 5)

I selected the qualitative approach to allow me to connect with the participants and see the world from their viewpoints (Corbin & Strauss, 2015). Qualitative research also allowed me to explore the inner experiences of the participants and gain a better understanding of the racial identity development of each participant. This understanding helped inform the personal, professional, and educational lives of the social work educators. The final reason this method was selected was the ability to take a holistic and comprehensive approach in assessing cultural humility in social work educators.

Case studies. Case studies are used to understand larger phenomenon and "depict events, processes, and perspectives as they unfold" (Rossman & Rallis, 2012, p. 103). Case studies are typically selected for three reasons: when the research questions are of an explanatory nature, when the phenomenon is in a real-world context, and when evaluations are conducted (Yin, 2012, 2014). Case studies may be used as a method of research, teaching, or action/application. This research meets the qualification of case research as it refers to the inclusion of research questions that are either descriptive or explanatory in nature and asks questions including why or how has something happened (Yin, 2012). I selected the qualitative case study method as this research design is of an explanatory nature to determine how the faculty member's perspective on their racial identify development affects their cultural self-awareness and cultural humility when educating future social workers.

Case studies are divided into seven dimensions and classifications (Yin, 2012). The dimensions are: design, motivation, epistemological status, purpose, data, format, and

synthesis (Yin, 2012). Each of these dimensions are further explained by two or more classifications. The design classification of the case study is either holistic, embedded, single case, or multiple case. This research used a holistic single case design classification because the research included a group of employees at one organization as participants (Yin, 2012, 2014).

Case study motivation is summarized as either intrinsic or instrumental, intrinsic motivation refers to the need to study a phenomenon for nonscientific reasons, whereas instrumental motivation seeks to study something to further the research of the field and is less interested in nonscientific gain (Yin, 2012; Yin, 2014). The motivation for my research was instrumental as I was interested in assisting other social work educators in increasing their self-awareness and cultural humility and to assist future social workers in doing the same. My motivation was also linked to my purpose of the research, which could result in a change in my teaching and the teaching of other social work educators.

Case study formats are either highly structured, short vignettes, unstructured, or groundbreaking. The highly-structured case studies are well ordered and the facts are written in a condensed way and a best solution often exists (Yin, 2014). Short vignettes are well structured and have some excess information, the vignettes do not have a best solution but offer suggestions on preferred practices (Yin, 2014). Unstructured cases are often complex and lack a solution, yet will have a preferred practice or theory (Yin, 2014). My format was an unstructured case study that does not provide the best solution but offers a range of preferred practices based on theoretical frameworks.

Population and Sampling

Setting. The data collection for this case study was conducted at a medium sized Northeastern institution, referred to as NaJ University (NaJ). NaJ is a private not-for-profit medium sized four-year Master's University. Based on 2015 enrollment data, the NaJ population was approximately 4,634 full-time undergraduate students and 694 full-time graduate students. Of the 5,328 students, approximately 1,164 (22.4%) are members of ethnically diverse groups.

NaJ University was deliberately chosen had begun to emphasize the importance of faculty and staff making adjustments in their work within the realm of diversity and inclusion. According to university documents, NaJ has created a race and inclusion initiative to ensure that everyone feels welcome on campus. The United States is at a crossroads where race and inclusion are at the forefront of American society, policy, education, and policing. Social Workers are mandated to challenge social injustice and these discussions and challenges must begin in the classroom with prospective social workers. Social workers must be willing to identify and address their own biases and thoughts on race in order to introduce the topic and have productive conversations in the classroom.

According to university documents, this study correlated with the university initiatives of organizing respectful conversations online between students, faculty, and staff. These collective conversations were intended to become small group faculty discussions and eventually large classroom discussions. The university had sent out surveys and questionnaires to gain a better understanding of race relations on campus and made some decisions based on some of the research gathered. The decisions are

provided to the college community via email and by posting to the initiative website with an explanation of the decision made. Conducting this study may fit well with the institutional efforts of the institution as well as create a comfortable atmosphere of learning for both faculty and students and will help foster future relationships with potential clients (for students) and students and staff (for the faculty).

Participants. The School of Social Work has 43 faculty members, 15 (35%) are full-time and 28 (65%) are part-time/adjuncts. Using the United States Census Bureau race categorization (2013), NaJ faculty racial makeup is: 86% White; 7% Black or African American; and 7% Asian. I screened candidates to ensure participants met the criteria for the research (Yin, 2012). I invited 10 full-time White faculty members, based on the following criteria: each had at least one year of teaching experience, had taught a course or topic area on cultural competence or self-awareness, or engaged in a classroom discussion on cultural or racial ideologies.

Data Collection

Data were collected using a case study protocol, semi-structured interviews, documentary analysis, and a researcher journal (Baxter & Jack, 2008; Corbin & Strauss, 2015; Rubin & Rubin, 2012; Yin, 2012). The case study protocol outlined the procedures and rules that were followed throughout the case study process (Yin, 2014). The protocol consisted of four sections: the first section consists of the overview of the case study reflecting on the mission, goals, research questions, and theoretical framework (Yin, 2014). The second section refers to the data collection procedures and plan, the third section outlined the data collection questions that I kept in mind when conducting the data. Finally, the last section provided a guide to the case study report (Yin, 2014).

I conducted semi-structured interviews with the participants; these interviews were based on a case study protocol that allowed me to formulate questions that served as a mental framework to assist me in developing the questions (Yin, 2012, 2014) (See Appendix A). Each interview was transcribed verbatim and post transcription member checking was used so that participants could review the data collected to ensure clarity and reduce the possibility of misinterpretation (Maxwell, 2013). The participants were presented with a consent form and advised that all interviews be recorded using a digital voice recorder. For documentary analysis, I planned to review the course syllabi and PowerPoint Presentations/lectures notes provided to determine the extent to which instructors incorporated self-awareness and cultural humility into the lectures and classroom activities. I received syllabi from three faculty members and nine PowerPoint presentations from two faculty members.

When possible, I requested to observe a class discussion on culture and/or self-awareness to observe the faculty member and hear the responses and discussion that take place regarding the subject matter (Yin, 2012, 2014) (See Appendix B). Direct observations focus on the human actions and real-world events; the observation allowed me to remain neutral and the data to remain factual, represent the view of the participants in the case study, and represent my interpretation of what was observed (Yin, 2012; Yin, 2014). Unfortunately, class observations were not possible during the research period but should be considered for further research.

The final data collection source was a researcher journal; this journal helped me record all of my activities that took place during the research process (Yin, 2012, 2014). The multiple sources of data helped make the findings robust by using triangulation,

which permitted me to check and recheck the consistency of the findings (Yin, 2012, 2014).

Data Analysis

Data analysis for the interviews consisted mainly of thematic analysis allowing for deep familiarity with the data and leading to categorization of the data (Rossman & Rallis, 2012). The categorization was based on two coding cycles: Initial and focused coding (Saldaña, 2013). Strauss and Corbin (2015) define initial coding as a process to examine data and observe similarities and differences with the goal of remaining open to all thematic possibilities (Miles, Huberman, & Saldaña, 2014). This method of coding allowed me to observe all possible data within the interview and help me to keep an open-mind to the data (Saldaña, 2013).

The second coding cycle consisted of focused coding searches for the codes that appeared frequently or appeared to be the most significant within the data (Saldaña, 2013). Focused coding was selected as it allowed me to reduce the data and provided me with the ability to identify and categorize the most important themes in the data without losing any data. The ultimate goal of focused coding was to develop categories that aided in the development of the codebook. The codebook contained a list of themes in the research, these themes were described within the data analysis section of the report and serve to answer the research questions (Saldaña, 2013).

Data analysis for the case study method was based on explanation building. Both coding cycles helped to expound on the explanation building of the data analysis (Yin, 2014). The goal of explanation building was not to conclude the study but to develop ideas that explained how and why of the study (Yin, 2014). Explanation building is

likely to go through a series of iterations offering the potential to employ the revised explanations to additional case studies (Yin, 2014).

Trustworthiness

The purpose of trustworthiness is to determine if the researcher can influence the audience to believe that the findings are worth one's time to read and review (Lincoln & Guba, 1985). Yin (2014) indicates that in order to ensure trustworthiness of the research, one should meet the criterion of construct validity, internal validity, external validity, and reliability. Each of the criterion are explained in detailed below.

Construct validity defines the operational measures of the research (Yin, 2014). Case study research has not been successful in defining the operational measures that lead to a confirmation of the researchers preconceived notions about the research. Unfortunately, these preconceived notions can skew the data collection (Yin, 2014). Construct validity was demonstrated through triangulation and key informants reviewing the draft case study report. Triangulation is defined as the process in which one compares multiple data sources to justify the themes selected (Barusch, et al., 2011; Baxter & Jack, 2008; Lietz, Langer, & Furman, 2006; Rossman & Rallis, 2012; Shenton, 2004; Yin, 2014). Participants had the opportunity to review the data from their interview transcript to ensure the transcript reflects what the participant intended in the interview, also known as member checking (Barusch, et al., 2011; Baxter & Jack, 2008; Lietz, et al., 2006; Rossman & Rallis, 2012; Shenton, 2004; Yin, 2014).

Internal validity seeks to establish a relationship in which conditions are believed to lead to other conditions; A leads to B. Internal validity was conducted during the data analysis and was assessed through triangulation, pattern matching, and explanation

building (Yin, 2014). Triangulation examines the data in an effort to justify the themes determined during the coding (Barusch, Gringeri, & George, 2011; Creswell, 2014; Gringeri, Barusch, & Cambron, 2013; Lietz, et al., 2006; Miles, et al., 2014; Rossman & Rallis, 2012; Yin, 2014). Table 1 lists the data collection methods that were used, aligns the data collection with the research questions, and demonstrates the use of triangulation.

External validity and reliability are very similar in that both seek to generalize the results of a smaller sample to a larger population (Lincoln & Guba, 1985; Kreftling, 1991; Shenton, 2004; Yin, 2014). External validity is assessed during the research design phase and specifically in the development of the research questions (Yin, 2014). To demonstrate external validity and reliability, I established an audit trail, which was maintained within my research journal. The journal encompassed the interview notes, methodological notes regarding procedures, the design, observation information, forms, and my personal notes on thoughts, feelings, and reactions to the researcher (Cutcliffe & McKenna, 2004; Guba, 1981; Kreftling, 1991; Yin, 2014). Reliability was assessed during the data collection phase based on the case study protocol (Yin, 2014). The case study protocol intended to increase reliability by guiding the researcher in carrying out the single design research (Yin, 2014).

Table 1

Data Collection Methods

Research Questions	Semi-structured Interviews	Documentary Analysis	Participant Observation	Journal
How do social work educators (SWE) describe their lived experiences and racial identity development?	Interview with faculty members			Researcher field notes/journal
How do these experiences influence how they address race and culture within their classrooms?	Interview with faculty members			Researcher field notes/journal
How do SWE use cultural self-awareness to facilitate the cultural competence of baccalaureate social work students?	Interview with faculty members	Review course syllabi to find evidence of cultural humility and self-awareness as part of the course.	Observe a classroom discussion on culture and/or self-awareness (if possible).	Researcher field notes/journal

Table 1 (Continued)

Research Questions	Semi-structured Interviews	Documentary Analysis	Participant Observation	Journal
How SWE define cultural self-awareness?	Interview with faculty members	Review course syllabi and PowerPoint/lecture notes for definition used in class.	Observe the discussion and responses regarding the definition discussion (if possible).	Researcher field notes/journal
How do SWE define cultural competence?	Interview with faculty members	Review of course syllabi/PowerPoint/lecture notes for definitions.	Observe discussions and responses regarding cultural competence definition (if possible).	Researcher field notes/journal

Ethical Considerations

Miles et al. (2014) provided a detailed list of ethical considerations that researchers must consider such as worthiness of the project; competence; informed consent; benefits, costs, and reciprocity; harms and risk; honesty and trust; privacy, confidentiality, and anonymity; intervention and advocacy; research integrity and quality; ownership of data and conclusions; and use and misuse of results. Of the mentioned issues, several relate to my current research project: competence; harm and risk; honesty and trust; and privacy, confidentiality, and anonymity.

Competence was an issue that I frequently questioned myself as to whether or not I had the expertise to carry out this type of research. One way to combat this issue is to seek help from colleagues, mentors, and friends who can offer assistance and support

(Miles, et al., 2014). The next issue was harm and risk; this involved the question of whether the research could cause harm to the participants. Not in the sense of physical harm, more so emotional or professional harm (Miles, et al., 2014). The historical recollection of participants' life could generate frustration in participants, upset their self-esteem, make them feel or look bad in front of their peers, increase self-awareness and address discomfort in the classroom discussion.

Honesty and trust were also issues that should be addressed as participants may not totally trust me as the researcher or vice versa (Miles, et al., 2014). It is incumbent on the researcher to ensure honesty and trust are developed and maintained throughout the research. During the interviews, I chose not to push a participant on a delicate matter. However, I accurately reflected the interview data and observations recorded to ensure no participant is harmed during the research (Miles, et al., 2014). The final item that could have been a potential issue was the privacy, confidentiality, and anonymity of the research. The question that one should ask is how close would this research come to the participants and are they willing and ready to allow such closeness (Miles, et al., 2014)? Participants may feel they are losing control over their privacy if the interview or observation appears to be too intrusive. Participants may also reserve their responses as they may be unsure of what will be done with the data. Along the continuum of privacy and anonymity that could cause them to be identified within the organization (Miles, et al., 2014). Some of the ways to counter this issue is to use member checks and ensure that participants cannot be identified based on the information in the data results and analysis (Miles, et al., 2014; Rossman & Rallis, 2012; Lietz, et al., 2006).

Additional considerations include the current political climate of the U.S and the emic and etic perspective. Due to the political climate, professors are afraid to speak on race issues and recently a professor watch website was created identifying professors who have openly shared their views or related research that may have offended students in the classroom. The final concern was the emic and etic perspective, the emic perspective refers to the insider, informant, or participant's perspective whereas the etic perspective refers to the outsider or researcher perspective (Morse, 1994). My research could have had a negative impact as I am very interested in the topic and must ensure that my etic viewpoint does not overshadow the emic viewpoint of my participants. As previously mentioned, the use of various trustworthiness measures helped to safeguard my research and the treatment of my participants.

The first three chapters of this study outline an exploratory qualitative case study methodology to examine SWE perspectives on racial identity development and how that development affects their cultural self-awareness and cultural humility in the classroom. A criterion sample was used from a medium sized northeastern university. Participants were asked to engage in a qualitative interview and to share course syllabi and/or related notes and PowerPoint to address research questions one through five in reference to diversity, cultural competence, and cultural humility content within the course.

Chapter 4

Findings

The purpose of this qualitative explanatory case study was to explore faculty members' perspectives on racial identity development and how that development affects their cultural self-awareness and cultural humility in the classroom. I also sought to gain insight on what the social work educators (SWEs) believed were needed to make themselves or others more comfortable discussing race, discrimination, and oppression in the classroom. This chapter presents the themes based on analysis of the data, which includes faculty interviews, and three syllabi and several PowerPoints provided by faculty. There is a general description of the sample population; followed by a description of the major themes identified in the research; and an analysis of syllabi and/or lecture notes.

Overview

In this research study, I investigated how the racial identity development of SWEs affected the cultural self-awareness and cultural humility in the classroom. A qualitative explanatory case study method allowed me to connect with the participants and perceive the world from their viewpoint (Corbin & Strauss, 2015). Qualitative research also allowed me to explore the inner experiences of the participants and gain a better understanding of their racial identity development. This method also permitted me to take a holistic and comprehensive approach in assessing the cultural humility of 10 SWEs.

Case studies are used to understand larger phenomenon and "depict events, processes, and perspectives as they unfold" (Rassman & Rallis, 2012, p. 103). The

holistic case study design was selected as it includes a group of employees at one organization as participants (Yin 2012, 2014). The format of unstructured case studies can provide a solution and offer a range of preferred practices based on theoretical frameworks (Yin, 2014). The motivation for the selection of the case study design was instrumental as I was interested in assisting other social work educators in increasing their own self-awareness and cultural humility and to assist future social workers in doing the same. My motivation was also linked to the purpose of my research, which could result in a change in my teaching practices and the teaching practices of other social work educators.

The findings for this study are important to the cultural humility and racial identity development of social work educators as well as future social workers. Without the knowledge of cultural humility and racial identity development, it will be difficult for social work educators to teach or facilitate discussions for students in their classroom.

General Description of the Qualitative Participants

Social work educators (SWEs) were invited to participate in this study from a purposeful sample of SWEs. I established inclusion criteria of: White; full-time faculty member; at least one year of teaching experience; had taught a course or topic area on cultural competence or self-awareness; or had engaged in a classroom discussion on cultural or racial ideologies. Each potential participant was initially contacted via email invitation to participate in the research study. The research invitation was sent to 15 full-time faculty members and yielded a sample of 10 participants. The semi-structured interviews took place via in-person, through FaceTime, or over the phone. Four participants were interviewed in-person at the university, two were interviewed using

FaceTime, and four were interviewed over the phone. Prior to the interviews, the

participants were provided the consent for review. Before proceeding with the interview,

I reviewed the consent in its entirety to assess clarity and to determine if there were any

questions. I also discussed confidentiality with respect to the recordings and notes that

were taken during the interviews. Table 1 illustrates the demographics of the

participants: gender; racial identification; years of experience as a SWE; highest degree

attained; the number of universities he or she has worked at fulltime; and their tenure (T),

tenure track (TT), or non-tenure (NTT) status. Some terms used by faculty to describe

themselves have been modified to maintain confidentiality.

Table 2

Participant Demographics

Participant	Gender	Racial Identity	Years of experience	Highest degree	Number of universities	Tenure or Non-tenure
Rose	Female	White Jewish	26	PhD	1	T
Lily	Female	White Hungarian	3	MSW	2	NTT
Lotus	Male	Metropolitan White	4	PhD	1	TT
Azalea	Female	White Polish	13	PhD	1	T
Amaryllis	Female	White Polish	9	MSW	1	NTT
Dahlia	Female	White	11	MSW	1	NTT
Jasmine	Female	White Hungarian	19	PhD	3	T
Flora	Female	Does not identify racially	7	MSW	1	NTT
Violet	Female	White	6	MSW	1	NTT
Blossom	Female	White Polish	4.5	MSW	1	NTT

Description of participants. Rose, a White Jewish female, has approximately 26 years of experience in higher education and has been employed at one university. Although Rose identified as a White Jewish woman, she identifies with the Jewish community due to marriage and her children. Rose became a SWE because she sought a lifestyle change. Her previous employment consisted of long hours, working in excess of 60 hours a week, six days a week. During the interview Rose was very open to the interview questions and topic. Rose is a tenured faculty member who has taught in the undergraduate and graduate programs at the university. Rose incorporates racial/discriminatory issues into her class discussions. She indicated it is easier to engage in some classes but takes the opportunity when it arises.

Lily identified as a White Hungarian female with approximately three years of experience in higher education at two universities. Lily was more comfortable identifying by her ethnicity rather than her race. She stated she has identified as Hungarian since high school and feels a strong tie to her ethnic heritage. Lily chose to be a SWE due to gaps she observed in the field and the desire to address the perceived as gaps. Lily appeared to be somewhat reserved during the interview process. Lily is a non-tenured track faculty member who teaches courses in undergraduate and graduate programs. In Lily's courses, she typically uses activities in class to ask questions. She also uses the online discussions as a way to discuss race, oppression, and discrimination. Lily does not incorporate additional information into her lectures or class discussions.

Lotus described himself as a metropolitan White male with four years of experience in higher education, at one university. He was very comfortable with his identity and has learned that he has been given an unfair advantage over others based on

his race. Lotus had previously taught in public schools but decided to return to school to be a clinician when his parents were aging and their health was failing. During the interview process Lotus was open to the content and questions of the research. Lotus is a tenure track faculty member who teaches in both the undergraduate and graduate programs. In discussing race, oppression, and discrimination, Lotus brings in opposing ideas and tries not to say what he believes, prefers to state what he has observed. He often uses videos and Kahoot (game-based learning platform) to engage in various discussions.

Azalea identified as a White Polish female with 13 years of experience in higher education at one university. Azalea hopes that her knowledge and understanding of her privilege has changed how she might be viewed by others. Azalea began her career in higher education with the philosophy that if she worked at a university, her children could go there for free. Azalea was very open and attentive to the research questions and content. She is a tenured faculty member who currently teaches in the undergraduate program only, but has previously taught in both the undergraduate and graduate programs. Azalea used video and updated professional literature to broach the topics of race, oppression, and discrimination.

Amaryllis identified herself as a White Polish female. She currently has nine years of experience in higher education at one institution. Amaryllis stated she is very rooted in her Polish culture and heritage. She did not grow up proud of her ethnicity but has embraced it and stated it is very important to her as an adult. She became a SWE because she loved the field and was very passionate about social work, so she approached the dean about becoming an adjunct. Amaryllis was very excited to be a part of the

research and was very open and receptive to the research content and questions. She is a non-tenured track faculty member who currently teaching in both the undergraduate and graduate social work program. When discussing race, oppression, and discrimination, Amaryllis has used a What Would You Do video series and also has her students partake in self assessments.

Dahlia described herself as a White woman with 11 years of experience in higher education at one university. Dahlia now recognizes how her privilege can influence the room, her decision-making, and how she is perceived as a person. As a child she recognized gender first, she later appreciated race and what it meant to be White. She stated she fell into being a SWE. Upon graduating she worked in the field of community organizing and saw a posting for a position within the school of social work and applied. Dahlia was very open to the content and she stated she wants to grow in the area of cultural competence and humility. She is a non-tenure track faculty member teaching in the undergraduate and graduate programs. Dahlia indicated she brings up and confronts racism in the classroom. She stated she employed small group activities (think-pair-share), humor, and large group discussions to discuss the topic area.

Jasmine described herself as a White Hungarian woman, with 19 years of experience in higher education across three universities. As a child, she did not focus on race, she identified by her ethnicity. As Jasmine grew older she began to identify as White, Hungarian, and Lesbian. Jasmine worked in the field and felt like her hands were tied and she wanted to research what was and was not working in the field. She was open to the content and often stated the research topic is needed in the field. Jasmine is a tenured faculty member who teaches in both the undergraduate and graduate programs.

Jasmine stated she does not limit race to the syllabus topics, she will add more to the class discussion as she feels race is not discussed enough.

Flora, did not identify racially, she identified herself by her positionality: White, middle class, female. Flora stated teaching has changed how she has seen herself over time as she began to look at the material with a critical eye as opposed as a student consuming the information. This led her to realizing the amount of diversity there is within a race or ethnicity and furthered her identity with positionality. She has seven years of teaching experience in higher education. Flora reported she never really intended on becoming a SWE, she was working in the field and approached the institution about becoming an adjunct and from there she was invited to interview to become a fulltime SWE. She was open to the research content but appeared to be somewhat reserved when answering questions. Flora is a non-tenure track faculty member having taught in both the undergraduate and graduate programs as well. Flora does not incorporate discussions on race, oppression, and discrimination if it is not in the syllabus, however, she does not ignore current events.

Violet identified herself as a White woman with six years of experience as a SWE. Violet stated when she was younger, she did not recognize her privilege but as she has grown older and began teaching, she is more comfortable acknowledging that she is White and benefits from White privilege. Violet did not seek to become a SWE, she stated they needed someone to teach a class and she volunteered to do so. Violet enjoyed higher education and wanted to be a part of that world. Violet was ecstatic about being a research participant and was very open to the content and questions. She is a non-tenured faculty member who has taught in both the undergraduate and graduate programs. Violet

reported she is a little nervous when discussing race, oppression, discrimination in the classroom. She stated she introduced microaggressions to her class and gave examples across a continuum (such as race, gender, sexuality, disability) to make it easier for the White students to digest.

Blossom described herself as a White Polish woman with four and a half years of experience as a SWE. Blossom has progressed in her thinking from initially believing that since she was Polish, she understood all Polish families. From that thought, she began to say she did not see color, but now she focuses on the individual struggles in her students and has become much more vocal about social and cultural injustices. She also realized how her knowledge base about other cultures and races was limited and she needed to learn more. Blossom had been an adjunct for almost 15 years prior to becoming a fulltime professor. She did not seek to become a social work educator, she had a friend who worked at the institution who asked if she could help out and be an adjunct. She stated she did not like her first experience as an adjunct but after teaching the second time she enjoyed it. Blossom stated initially she did not want to participate due to the subject matter, however, at the conclusion of the interview Blossom stated the questions opened her eyes with respect to growing in cultural competence and cultural humility. Blossom is a non-tenured track faculty member who has taught in the undergraduate and graduate programs. Blossom introduces race, oppression, and discrimination through current topics in class. However, she acknowledged it could be tough because it may not always coincide with the class topic.

Qualitative Data Analysis Procedure and Results

The semi-structured interviews used pre-established questions to obtain the participants' in-depth perceptions experienced related to cultural humility. The data collected from the interviews was transcribed to a word document. Each data source was analyzed using two coding cycles. The data from the initial coding cycle was examined to observe similarities and differences while remaining open to all thematic possibilities (Strauss & Corbin, 2015). The second cycle of focused coding was to search for codes that appeared frequently or appeared to be most significant within the data (Saldaña, 2013). The data was aggregated, organized, and reduced in order to accurately interpret the findings. As a result of the interpretation, the following themes emerged (1) evolution of a social work educator; (2) monoracial upbringing; (3) their societal role; (4) cultural competence cannot be mastered; and (5) the need for social workers to receive support or training to become culturally humble.

Evolution of a social work educator. The years of experience as a social work educator varied for the participants and many did not enter the field of social work to become social work educators. Participants reported working in the field and eventually wanted to address gaps they saw in the field through teaching and research. In other words, the participants evolved into social work educators.

Lily stated,

I think, what led me to go into education was I saw gaps in the field. And I wanted to be involved in addressing what I perceived as gaps and it motivated me to try to do something more than what I was able to do in my small environment.

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Jasmine stated,

> This was in the late 80s where crack cocaine was a problem, where it was
> impacting the foster care system, and there was not a good connection between
> the two. I felt like my hands were tied, and I decided to go on and get my PhD
> because I wanted to do research as to what was and was not working.

Participants also reported entering the field as educators by happenstance, they
reported falling into education as teaching was not what they intended to do upon
graduating and becoming a social worker. Flora reported,

> A little bit by accident. I never actually was intending on it. I had actually initially
> reached out to be an adjunct. I was in a job where I wasn't super happy but I
> wasn't sure what my next move was going to be.

Violet stated, "well, I mean the truth is they just needed someone to teach a class."
Blossom had a similar experience,

> I was dragged into it. A friend of mine was teaching here and she needed someone
> to teach a class for her because she needed more time to do her dissertation, she
> needed more time to focus.

Nine out of the ten participants were employed in the field of social work as
clinicians or practitioners and later became interested in higher education. One of the
participants proceeded with a doctoral program with the intention of becoming a social
work educator.

Monoracial upbringing. Another prevalent theme in the research was the
overwhelming experiences of the participants growing up in predominantly White towns
and not having to think much about diversity, as they were primarily surrounded by

others who identified as White. The Monoracial upbringing could also be a detriment in how the participants identified themselves racially.

Rose, who identified as a Caucasian White Jewish woman stated, "I think what has been interesting to me and I grew up in a very small town parochial, majority White, you know. I was supposed to go to temple, get married, and get a job." Lily, who identified as a White Hungarian woman demonstrated a similar sentiment by stating, "I guess what has shaped me today was I went to predominantly Catholic schools and through elementary, high school, and even college in my undergrad and I think that shaped a lot of my worldview." According to the National Catholic Educational Association (2017) students who identify as White make up 73.3% of the school population. Lotus, described himself as a Metropolitan White male also reported, that he did not live in a town with other people of color, "my town I grew up in was 97.8% White. I knew the family who had the Chinese restaurant, so they were clearly part of the 2.2%." Dahlia, who described herself as a White woman asserted, "I grew up in a very segregated, very White, much more rural area in the northeast." Violet identified herself as a White woman who lived in a diverse town, however, she echoed similar statements as the others "I grew up in a totally White world… it was all White people going to White schools, White teachers, White everything." Violet also asserted that "being around all White people all the time and never having to think much about anything else." She further stated that she had a Black roommate in college and that changed her thinking on many racial issues she had encountered throughout her life.

Although Amaryllis grew up in a very diverse town with people of color, she stated she never experienced a microaggression personally. However, upon taking her

child and child's friend (who was African American) to a college basketball game, she encountered a faculty member from another department, who asked if she was fostering the Black child. She was shocked and embarrassed, but also realized even though she grew up in a diverse community, she stated "I insulate myself with people who are like-minded. And then, every now and then, as a White person, I get smacked in the face with some other White person's issues."

Societal role. The definition of societal role varied amongst participants. The common responses about their role of being a White person in society revolved around their need to advocate for others, understand those in need by using their voice, and privilege to help others. Participants likened their role to many of the characteristics of being a culturally humble social worker.

Advocate. Being an advocate requires one to publicly support others or to plead on the behalf of another. The participants felt it was important as a culturally humble social worker to advocate for others and being a voice for those who are voiceless. Lily felt her role in society was to "be an advocate for others that might be vulnerable and also try to work towards some cohesiveness, maybe some healing." Azalea had a similar belief, "I think I have to be an advocate in some way for other people." Blossom echoed the same statements, "I think my role, my personal role as a White person, is to speak out whenever it's wrong."

Recognizing privilege. In order to understand the needs of others, one must take the time to listen to the person without judgment and to recognize their own privilege and how that might impact the interaction with another person. Participants reflected on using their voice and privilege to help others. Azalea asserted that "I think I have to use

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my voice to help others maybe understand those that are in need or not even in need, I am privileged to have a voice to use and privileged that I have an education." Dahlia contended there was a difference between recognizing your privilege and putting that new knowledge into an action,

> That somebody mentioned like the privilege points, like I shouldn't be wasting any of those points. I shouldn't be holding onto any of that because it's doing me good when I don't even know. If I know it, if I recognize the place where I can be, then I have to have the courage to be able to say something and to be able to make a change.

Flora was also cognizant of the need to recognize privilege, "I can use my privilege to help others in a way that is inclusive and done in a partnership and in a way that I'm not becoming the voice for someone else or pretending to know what other people need." Violet echoed the need to recognize and use privilege,

> I think it's important to recognize that because I'm White, like, that does give me privileges, and then to try to use that privilege the best I can like to get people to listen to things or to be able to do certain things you know.

Blossom avowed,

> I think that it's my job as a human, considering that I have privilege and therefore more of a voice than other people do, which is unfortunate, that I have to speak up and echo what needs to be said, and make other people listen to the degree that I can. And, with the examples, right? Not just speaking about the problem, but do something about the problem.

Cultural competence cannot be mastered. Cultural competence has been debated for some time with reference to its definition as well as one's ability to achieve cultural competence. Participants varied in their definition of cultural competence and overwhelmingly stated social workers could not be culturally competent. Cultural competence was defined by the participants as something one could not achieve, a false impression, a false expectation, or a false sense. However, participants felt that cultural humility was an achievable term and action. Cultural humility was viewed as one developing a self-awareness and subscribing to the notion of being a lifelong learner. The ability to respectfully ask questions was also viewed as an important aspect of cultural humility.

When discussing cultural competence, Rose articulated,

Because competence to me means you have mastered something and one of the things that I really understand now having traveled a lot and doing other kinds of things, you can never master anything…So I think that was another realization for me, so in terms of competence- you can't get it.

Lily agreed,

I guess I am of the philosophy that there is not a competence, I have embraced the thought that humility might be what we go for as opposed to competence. So, I am not sure that competence is possible. In the same regard, I don't think that we shouldn't strive for it. I think it is a goal but I am not sure that it is fully attainable.

Lotus stated, "I'm frustrated with this competency stuff, because I don't ... Well, one, it creates a false impression that you learned enough to be competent to understand another person's culture, or experience."

Azalea contended,

> because people have a false sense of, students have a false sense of belief that they now understand this culture because they read a chapter… My point is there's no way somebody could be competent. There's no way if it's not, I don't know. To me, there's just, to be competent. To really understand all the nuances of a culture. People can't even explain their own culture, so how can I be competent. I don't believe in it.

Jasmine reported, "cultural competence is, I don't know if any social worker out there is culturally competent with all of the cultures that there are out there."

Violet affirmed,

> when we say culturally competent, doesn't it almost sound like, like when I hear culturally competent, doesn't it almost sound like you can learn all about a culture and be like, "I'm competent in this culture"? I would say no to that.

Blossom asserted, "cultural competence? That brings me to, I don't think anybody can be culturally competent. I think it's a false expectation."

Cultural humility. In contrast, cultural humility included the development of self-awareness, the expectation of continual learning, and the ability to respectfully ask questions. The participants' responses overwhelmingly reflected the need for cultural humility with social work educators as well as within the profession of social work.

Self-awareness. Self-awareness reflects one's ability to understand their worldviews, biases, and values. This includes one's upbringing and how it has impacted their current thoughts and beliefs about themselves and other. Rose reported,

> Well I think they have to first understand their place in the world and where they come from, right, and how their background has affected who they are and where they are. I know what, definitely parts, of my upbringing have contributed to the way I think or act. If you are more aware, you are more willing to do certain things, you are more willing to go out on a limb. You're more willing to try something new.

Flora asserted,

> I guess what I first think about is particularly like being an instructor that you have to be very thoughtful and introspective and self-aware when it comes to your culture and your positionality in the world. And how that relates to the work you do with clients. How that relates to the students in your classroom, how that may fit the student body you're working with or how it may, kind of, not be so receptive of the student body you're working with.

Continual Learning. Cultural humility research articulates the need for one to be a life-long learner. The participants echoed the same notion within their responses. Lily asserted, "that might be a part of cultural humility and self-awareness, you don't necessarily need to be an expert." Amaryllis also shared that those who exhibit culturally humility, "...give that message of the learner. Stripping down what you think you know. Your stereotypes. Being aware, self-aware of that stuff. Hear the story, ask the questions or just provide a safe space for people." Amaryllis further stated one should recognize,

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"you are a learner and that's the position you take. Open and you're a learner and you take their story and their experience."

Blossom reported taking a similar approach in the classroom and modeling lifelong learning to the students by,

> Asking, did I get that right, am I on target with what you're thinking? It's such a thing having an open dialogue and being willing to be wrong. Not trying to be wrong, but being willing to be wrong, is what cultural humility would look like. And asking more questions than giving answers.

Another way to exercise life-long learning is for individuals to place themselves in situations to challenge their beliefs about others and compel them to engage with others. A couple of participants referred to traveling abroad in an immersion experience. Rose stated,

> you know doing something outside of your normal routine I think is one of the best ways to think about sensitivity, awareness, humility. Because…travel is the best thing to do. Not a vacation travel kind of thing. Like an immersion travel like study abroad.

Azalea commented, "

> another thing that impacted me is I traveled. They gave me all this stuff to read about social work in Utopia, and we had these case presentations we were going to work on. There was nothing that I could've read or done to be prepared.

Asking Questions. The ability to respectfully ask questions was also viewed to be an important aspect of cultural humility. Rose stated, "if you never ask questions, or never go out on a limb, or you don't look, I don't think you are going to be aware at all."

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Flora argued, "I guess coming from a place of respectful curiosity could be viewed as an open learner, they ask questions without putting people on the spot." Flora furthered explained that one should not expect "someone of a whatever, belief system to be answering that question for anybody, everybody who may have shared that one particular belief." Dahlia further elaborated that humility means one should know the right questions to ask, "I think they know the right questions to ask. I think you have ... First off know that you need to be asking questions but you also know how to frame those questions."

Support and training. The participants believed that in order for social work educators to be successful in engaging in classroom discussions on racial topics, they need support from their colleagues and administration as well as trainings to assist them in becoming culturally humble social workers. Another element that was often discussed was the Allies workgroup model. The Allies workgroup model seeks to end oppression through the experience of self-examination and critical thinking of how one's social identities relate to the majority and minoritzed cultures as well as how these identities can impact their classroom instruction (Gibson, 2014). The allies model also coincides with the core elements of cultural humility: institutional and individual; lifelong learning; and mitigating power imbalances (Fisher-Borne, Cain, & Martin, 2015).

Rose reported, after attending a national conference,

It was one of the best meetings we ever had. Because people shared with each other, they had patience with each other, they let people talk and make mistakes and all of those kinds of things. But that was very helpful and very supportive.

Lotus declared,

There have been some faculty here who I've been able to work with, not

necessarily in terms of what happens in my classroom, but just in terms of how to

work with students, and how to understand students from diverse backgrounds,

and that these were diverse faculty members. If I hadn't had that, I might not have

felt as well-prepared. I don't honestly know what it would have been otherwise.

There was one faculty member here who's not here anymore. I don't even realize

sometimes how much I depended on just listening to her talk about how she

teaches, how she engages students, and being a person of color. It was a big help.

Dahlia stated, "I think it's like a culture of support."

Allies workgroup. Lily reported, "...Allies type of group is helpful. It would be

nice to see that support at a university level." Amaryllis expressed, "I know that in my

work environment, here, we have a group and it's called, like, Allies- that group has

taught me a lot. I rely on my smarter, more informed colleagues to help me."

Dahlia acknowledged,

I don't know if it's just because it's fresh on my mind or because we do it with

Allies, but I think you have to have people who are able to be vulnerable and be

accountable. I think it's like a culture of support, a culture of having leadership.

Flora affirmed, "talk about concerns about or needing support in teaching about and or

the Allies group that started and even before that. I think you could go to a colleague and

say, 'I'm struggling with this.' And get support."

Documentary Analysis. I was provided three syllabi and nine PowerPoint (PPT)

presentations from two participants. The syllabi were very generic and provided the

basic course requirements and class readings. The PowerPoints were the lecture notes on

various topics surrounding race, culture, and oppression. It was noted that one PPT that focused on critical race theory included 12 slides and majority of the slides contained video segments that were to be shown to the students to discuss the material. The PPT that discussed Transphobia included more text and was 19 slides. The PPTs that discussed Black or identity/race/culture were shorter averaging approximately 12 slides. The Latino and Asian PPTs included in excess of 20 slides with the Latino PPT topping at 38 slides, while the ableism lecture consisted of 19 slides. Another PPT received that focused on CRT was directed at the student in terms of having an open discussion in class. This 16 slide PPT included pictures of Black Americans who recently were lost their lives due to police brutality.

Summary. After reviewing the themes, participants overwhelmingly agreed that one cannot be culturally competent as it is a lifelong process and that humility is the actual terminology and method one should use to become culturally humble. The participants also felt the need for continued support and training to assist them in conducting class discussions on race, oppression, and discrimination. The Allies workgroup model was mentioned several times as a supportive group that assisted the participants' in uncovering their own biases and provided suggestions on ways to facilitate classroom discussions. Participants also reported their societal role was to be an advocate for others and to recognize their privilege and try to do something about issues that are impacting others. Documentary analysis revealed extensive discussions on Further discussion of these findings and their implications to the research and field are examined in the next chapter.

Chapter 5

Conclusions and Implications

Discussion of Findings

The purpose of this qualitative explanatory case study was to explore faculty members' perspectives on racial identity development and how that development affected their cultural self-awareness and cultural humility in the classroom. Using White racial identity development as the theoretical framework, the findings of this study can provide social work educators with a better understanding of their own racial identities and how these identities could impact their classroom instruction.

This study was conducted during a time of heightened race related issues within the United States. The Pew Research Center (2017) reports 60% of Americans feel that the last presidential election has led to worse race relations in the U.S. This report also indicated that over the past year, 44% of Americans say race relations are getting worse compared to the 37% who say they are staying the same; 17% stated they are getting better (Pew Research Center, 2017). As a social worker and social work educator, one works with various races, cultures, and identities; it is imperative that social workers understand the race relations as well as how their racial identity could help or hinder their classroom instruction and therapeutic relationships.

This research was a qualitative explanatory case study using semi-structured interviews with social work educators (SWE) from a medium sized private institution in the northeast. A total of 10 SWE were interviewed for this study. Each interview was analyzed individually using two rounds of coding (Miles, Huberman, & Saldaña, 2014;

Strauss & Corbin, 2015; Saldaña, 2013). Upon completion of the coding cycles, five themes emerged from the data:

- Evolution of a social worker: The participants were social workers in the field then decided to become social work educators. The majority of the SWEs were clinicians/practitioners first then became SWE, they did not go to college to particularly become SWE.

- Monoracial upbringing: The participants were reared in majority White communities and did not have to think about diversity growing up and do not typically identify as White. Participants often identified by combining race and ethnicity.

- Societal role: The participants felt their role in society as a White person was to be advocates for others, understanding others by using their voice and privilege to help others.

- Cultural competence cannot be mastered: Participants noted that cultural humility is more achievable as cultural competence appears to denote a finality or goal achievement. Cultural competence was thought to be a goal, but simply not attainable.

- The need for support or training: Participants overwhelmingly noted that SWE need support from colleagues and administration as well as trainings to become culturally humble social workers and assist with teaching it to prospective social workers. Participants often spoke of the Allies work group model as a major source of support.

These key findings guide the following discussion and provide the focus for the study's implications to research, practice, policy, and leadership. The research questions that I developed highlight the discrepancies between cultural competence and cultural humility as well as identify how racial identity development impacts the classroom instruction.

Evolution of a Social Work Educator

Social workers typically evolve into social work educators. Many social workers complete their Masters of Social Work (MSW) and enter direct practice. Within this study, three of the participants were previously adjuncts who transferred into full-time non-tenure track teaching positions and two of the participants function in a dual faculty administrator role. With the exception of one, all of the participants were practitioners and entered the higher education arena later in their careers. Social workers who decide to pursue their PhD in social work, generally seek tenure positions at various institutions. Consistent with Pearlman's (2013) findings, the study participants included six non-tenured track professors, spent several years in the field of social work and chose to become educator sas a way of giving back to the field. The benefit for social work students is the non-tenured track faculty members bring valuable practice experience to the class discussions and expose the students to the field and specialty practice, further assisting students in bridging the gap between the theory and practice (Pearlman, 2013). Furthermore, part-time or non-tenure track faculty members are held to the same standards as the full-time tenure track faculty members without equal resources.

Doctoral programs in social work are preparing graduates to produce and propagate new knowledge that will guide social work practice (Goodman, 2015).

However, the scholarship and research that is to inform the practitioner and field does not necessarily address the problems or issues in the field (Goodman, 2015). Due to the overwhelming demands of research and rigor and the meager number of PhD graduates, institutions began to hire non-tenure track faculty with practical experience (Clark, Moore, Johnston, & Upshaw, 2011; Goodman, 2015). According to the Council of Social Work Education (CSWE) (2016), non-tenure track faculty make up approximately 32% of the faculty population and teach 45-54% of all courses at four-year public institutions (Flaherty, 2017).

Monoracial Upbringing

Monoracial upbringing referred to the experiences of the participants in growing up in predominantly White towns, surrounded by others who identified as White. In this situation, the participants did not have to think about diversity nor identify themselves racially. This denial of one's own race also leads to the denial of other races through colorblindness. In American society, White identity, privilege, and standards are unremarked and normalized while other non-White identities are viewed as abnormal (Anthony, 2012; Chiarello, 2016; Moon, 2016; Martin, Krizek, Nakayama, & Bradford, 1996). Proponents of critical understandings of race indicate that persons of White identity do not have to confront or think about being White in American society and have no reason to do so (Anthony, 2012; Martin, et al., 1996). Given this privilege, White persons have lived significantly different experiences than those who are of non-White identities (Anthony, 2012). The National Association of Social Workers (NASW) Code of Ethics (2017) has two tenets addressing cultural competence:

Social workers should understand culture and its function in human behavior and

society, recognizing the strengths that exist in all cultures.

Social workers should have a knowledge base of their clients' cultures and be able

to demonstrate competence in provision of services that are sensitive to clients'

cultures and to differences among people and cultural groups. (11-12)

However, in order for social workers to adhere to the code, they must understand how

their own cultural/ethnic/racial identities impact their values and beliefs when working

with diverse populations (Pack-Brown, 1999). McKinney (2006) contends that White

persons have a storied identity; an identity that is communicated through stories and

memorable experiences that hides one's racial identity, as opposed to receiving grounded

verbal messages from their parents. Helms (2008) and Tatum (1992) posit that White

persons are raised to not speak about race as they could be perceived as a racist,

nationalist, separatist, or a supremacist. Sue (2013) asserted it is taboo to talk about race

or privilege as this subject matter is viewed as impolite, offensive, uncomfortable,

divisive, and works against creating social harmony. Similar to the research discussed

above, the participants in this study indicated they were not reared in homes or

communities that discussed race. For the most part, participants grew up in segregated,

predominantly White communities with minimal access to people of color. The

participants also reported that the discussion of race at home was taboo and generally not

mentioned as they were growing up.

I am not White. Helms (2008) further argues that White people have a difficult

time admitting that they are White and tend to respond in terms of ethnicity. The ethnic

response could free the person from accepting the notion of White privilege. Participant

responses in this study were similar to the research conducted by Blaisdell (2005) in which White teachers had a difficult time viewing their Whiteness as part of their identity, however, they did identify by ethnicity. Blaisdell (2005) further elaborated that another reason the teachers did not see their Whiteness was due to the connection between Whiteness and privilege. Some felt if they acknowledged being White, they would have to acknowledge White privilege, and if forced to acknowledge it, they felt it would paint them in a negative light (Blaisdell, 2005). Flora mentioned she does not identify racially, instead identifies through her positionality. This identity was based on the notion that there is so much diversity within race and ethnicity she chooses to reflect her positionality instead.

Helms (2008) stated that to be comfortable with being White, a person would need to (1) make a decision to abandon racism, (2) observe ways that racism is preserved within one's environment, (3) learn the differences between the expression of racism versus the expression of White culture, and (4) discover the strengths of being White. These steps sound effortless, yet in actuality they are quite challenging. When one chooses to abandon racism, he or she must acknowledge how they have been racist or how they have benefited from racism (Helms, 2008). Observing racism would require one to recognize that racism exists in specific observable ways. White culture is often invisible to its members, making it more difficult to notice when it is sublimely imposed on others as the best race or culture. Finally, it may be difficult to expose the strengths of being White when the term White is often associated with racism (Helms, 2008). This view of not seeing color in oneself also translates into not seeing color in other people.

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Colorblindness. When a person chooses not to see color, they are in essence exercising colorblindness. The idea of colorblindness is a microinvalidation and defined as another form of racism in which a person is unwilling to see race. Gordon (2005) reports this notion to not observe race is a learned behavior that is nurtured from a young age to protect the status quo. Blossom indicated that she would tell herself that she did not see color. This self-talk served as a way to protect and maintain the status quo and not address any racial ideology she may hold. This protection unconsciously allows racism to survive and flourish as people continue to ignore the racial issues taking place (O'Brien, 2000). Colorblindness is often observed during the contact stage of White racial identity development where the person does not think of herself as White and believes if she could alter her physical appearance, she could fit in or become a member of a racial group (Helms, 2008).

Due to the increasing segregation in US schools, White people are being forced to experience most of their diversity in the college setting which may influence them to "consider equality, fairness, and diversity in and outside of the classroom" (McKinney, 2016, p. 172; Winter, 2003). In the college setting, White students and students of color come into contact in the dormitories as neighbors or roommates. This relationship, although it initially may cause some tension, can lead to friendships and may be a catalyst for a White person to rethink her "Whiteness on a deeper level" (McKinney, 2016, p. 173). Violet previously echoed this experience in her college years when she had a Black roommate who later became her best friend. Violet also acknowledged that she began to rethink her own Whiteness and others around her. Participants who were able to break the barrier of Monoracial upbringings and place themselves in diverse settings, fared

somewhat better than those who continually surrounded themselves with familiar people and settings.

        Critical race theory. The monoracial upbringing theme coincides with the tenets of Critical Race Theory (CRT). Of the six tenets of CRT, monoracial upbringing relates to two: racism is widespread and gains from racism can be achieved as long as the gains do not disrupt the normal life of the dominant culture (Abram & Moio, 2009; Delgado & Stefancic, 2012; Kolivoski, et al., 2014; Ortiz & Jani, 2012). According to Abram and Moio (2009) racism is profoundly entrenched in American society and often invisible to those holding racial privilege, this invisibility conserves racism. The participants in this study did not recognize how deeply entrenched racism was in American society. Growing up the participants did not have to interact with people of color therefore, the faculty members were unaware of their own racial privilege and racism. This invisibility also brings advantages to those holding racial privilege as changes will only take place when those in power (privilege) join with those who are racially oppressed. In this case, the participants were unable to recognize and join with those who were racially oppressed as they were reared with other White people.

Societal Role

        As social workers continue to learn about themselves and to learn from others, their societal role changes. Finn and Jacobson (2008) and Edmondson (2014) outlined several social work roles: learner, teacher, collaborator, facilitator, animator, mediator, advocate, negotiator, partner, care manager, agent of control, researcher, and bricoleur. Social workers who are learners approach "situations and relationships with openness, humility, and critical curiosity" (Finn & Jacobson, 2008, p. 325). Social workers who are

functioning as advocates will speak for the rights of those who have been historically marginalized and oppressed (Finn & Jacobson, 2008). Social workers may act within any of these roles either individually or collectively. These roles also translate to the SWE while in the classroom. At any point, the SWE may need to execute one or all of the roles in the classroom. The participants in this study overwhelmingly felt their societal roles were to advocate for others and to recognize and use their privilege to help others.

Advocacy. The profession of social work originated as the "advocating voice for the vulnerable and oppressed in society" with a purpose to improve the social conditions of those in vulnerable and oppressed situations (Brown, Livermore, & Ball, 2015). Advocacy can be carried out for individuals, groups, and communities for those who are subject to discrimination and injustice (Brown, et al., 2015). However, there has been some discussions in the literature that indicate that social work has left the tradition of advocacy, focusing more on individualist solutions to social problems through psychosocial interventions such as therapy (Bliss, 2015). Conversely, social workers have found using the internet and electronic technology as ways to engage in advocacy efforts (Bliss, 2015). Lily and Azalea both stated they believed their role was to be advocates for those who might be vulnerable and oppressed. Blossom stated she also felt as an advocate she needed to speak out whenever something was wrong. Social workers in the study mentioned advocacy but many did not feel comfortable speaking out to the oppressor or one in a privileged role. The participants comfort level focused on speaking to those who have been oppressed. This idea of advocating, but not directly to those who maintain power, speaks to one's ability to recognize and understand their privilege.

Recognizing privilege. The mere mention of White privilege creates an extreme level of discomfort for most White people (Fitzgerald, 2014). This could also create an unresolved inner turmoil (Helms, 2008). The purpose of probing White privilege is not meant to alienate or anger people but "to bring everyone to the table to discuss race, racism, racial inequality, and race privilege" (Fitzgerald, 2014, p. 50). People of color experience explicit racial socialization within their families, friends, schools, and media. Each of these avenues provide information that race matters. On the other hand, as previously mentioned, White people may not spend time discussing race and privilege as these types of discussions are viewed as taboo (Blaisdell, 2005; Fitzgerald, 2014; Helms, 2008). As previously mentioned, some of the social workers in this study acknowledged their privilege but did not feel comfortable using their privilege to speak out against racial discrimination and prejudice that takes place around them. Azalea and Dahlia discussed the difference between recognizing their privilege and putting that new knowledge into action. Dahlia further elaborated that she needed to "have the courage to be able to say something and to be able to make a change." Blossom mentioned something similar in that she needed to not "just speak about the problem but do something about the problem."

According to Helms (2008) White racial identity development model is divided into two phases, internalization of racism and the development of an antiracist identity. Developing a positive racial identity begins with the recognition and abandonment of privilege and ends with the rejection of racism (Hays, Chang, & Havice, 2008; Helms, 2008). The internalization of racism consists of the stages of contact, disintegration, and reintegration. The second phase of developing antiracist identity consists of the pseudo

independence, immersion/emersion, and autonomy stages (Helms, 2008). Participants in this study appeared to be between the contact and disintegration stage of Helms' White racial identity development model. According to Helms (2008), the contact stage is characterized by an innocence, ignorance, or neutrality about race and racial issues (p. 31). During the disintegration stage, the White person acknowledges that they are White and they can acknowledge discrimination and prejudice but they feel guilty being a part of the race known as the oppressor (Helms, 1990; Helms, 2008; Pack-Brown, 1999). This stage presents a moral and ethical dilemma for White people as when they encounter racial issues there is a confusion or struggle in which they do not want to experience further guilt or alienation so they choose to remain ambivalent about fighting the perceived racism (Helms, 2008; Pack-Brown, 1999). Study participants discussed ideas and thoughts that reflected the contact stage but also shared ideals that revealed being in the disintegration stage. The participants found it easier to share these thoughts and ideas with like-minded White people but were not necessarily seeking to challenge those they felt were the oppressors. This mentality is consistent with the disintegration stage of White identity development, leading to feelings of shame and guilt creating a mask of discomfort that may be stalled by a state of ambiguity (Helms, 2008). This mindset is also consistent with Critical Race Theory (CRT) in that racism is ordinary and so ingrained that is becomes invisible to the person who holds racial privilege and changes will only take place when there is a disruption to the normal way of life, the life that White persons live (Kolivoski, et al., 2014).

Cultural Competence Cannot be Mastered

Cultural competence has been the subject of contention across many professions. Cultural competence is often viewed as one becoming competent in working within various cultures. The notion of competence continues to be an issue as it denotes a finality that one has gained the necessary knowledge and skills to meet the needs of their clients (Yan & Wong, 2005; Hook, 2014). This notion that someone could truly know another person's culture or be an expert in various cultures is unrealistic and of a simplistic nature (Azzopardi & McNeill, 2016). Previous CSWE Educational Policy and Accreditation Standards (EPAS) focused on knowledge and attitude acquisition and simply defined cultural competence as learning about the shared cultural history and characteristics of various groups (Jani, Osteen, & Shipe, 2016). This subject matter has led to a number of verbal and/or written concepts but seldom transfer into practice behaviors The participants in this study had similar thoughts and contradictions of cultural competence. The SWE interviewed overwhelmingly felt that cultural competence could not be achieved due to the mindset that competence signifies completion, meaning one no longer needs continual learning.

However, it has been noted that cultural competence is a lifelong process and not one that is considered complete after taking a course in diversity (Fisher-Borne, Cain, & Martin, 2015; Johnson & Munch, 2009; Williams, 2006). Jani et al. (2016) discussed four criticisms and shortcomings of cultural competence, the first one indicates that culture fluctuates and constantly changes, therefore cultural competence could not be achieved. Another criticism contended that gaining a sufficient level of required knowledge greater than the basic understanding and valuing of another culture does not

denote one is culturally competent (Jani, et al., 2016). The final criticism mentioned

stated that any diversity discussions require an understanding of social stratification,

oppression, and power (Jani, et al., 2016). With these criticisms, many have included

cultural humility into their practice.

Moving towards cultural humility. As previously mentioned, cultural humility

is similar to cultural competency in its approach to addressing inequalities, however,

there is a difference in how the inequalities are addressed. Ortega and Faller (2011)

emphasized that cultural humility draws on three components: self-awareness, openness,

and transcendence. Self-awareness is promoted in cultural humility to the degree that one

must understand and appreciate her own cultural perspectives and how that shapes the

lens through which the world is viewed (Ortega & Faller, 2011). Cultural humility also

focuses on one's openness and willingness to reflect on one's own self as a cultural being

(Hook & Watkins, 2015). Openness also reflects on one's ability to know that it is

impossible for them to know everything about world including the clients or students

they may encounter (Ortega & Faller, 2011). The final component of transcendence

refers to one's ability to understand that the world is far more complex than one can

visualize (Ortega & Faller, 2011). Once transcendence is accepted, it begins to motivate

SWE to better understand themselves and others (Ortega & Faller, 2011). Participants

had a strong association with cultural humility being the term and action that social

workers should be working towards. Similar to Ortega and Faller (2011) participants felt

that openness and self-awareness of cultural humility challenged SWE to become better

social workers and educators.

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Hook (2014) asserts there are two steps SWE should take to become culturally humble: becoming aware of their own worldviews and placing themselves in situations that compel them to engage with individuals who are different from them. If social workers are not aware of their own worldviews, values, beliefs, and biases, they could view their experiences as normal and the experiences of others as abnormal (Hook, 2014). Another aspect in developing cultural humility is to place one's self in situations to challenge one's ability to engage with others from different cultures (Hook, 2014). One example of this could be to participate in cultural tourism by taking part in an activity from a different culture, such as partaking in a meal or a traveling abroad for an immersion experience (Helms, 2008). The social workers in this study associated cultural humility with the need for individuals to challenge themselves to learn about others and other cultures through interacting with other cultures through traveling or interacting with various cultures in smaller settings. Faculty also discussed their need to step outside of their comfort zones and attend cultural nights, or cultural gatherings to learn about other cultures. Becoming a part of another community (immersion experience) would certainly assist one's own positive racial identity development.

Support and Training

As previously discussed, the Council on Social Work Education (CSWE) does not require SWE to be certified, licensed, or clinically licensed social workers in order to become SWE. In many cases, the institution requires an MSW and a minimum of three years post masters experience. This experience may or may not include cultural competence or cultural humility trainings and certainly does not require one to take courses to learn how to discuss this topic in the classroom. For instance, if the SWE is

licensed in the state of New Jersey, she is required to take five hours of cultural

competence trainings, again this may or may not include content requiring her to reflect

on her cultural self-awareness or racial identity development and how that impacts her

classroom instruction. For these reasons, faculty development in this area is of the

utmost importance. Varghese (2016) contends that faculty development and peer

mentoring is the best way to tackle this issue. Echoing Varghese's (2016) findings,

participants in this study stressed the need for continual training and support to help them

become culturally humble social workers. The participants' alluded to the need of support

with colleagues and administration. Several participants mentioned the support group

Allies, which was created within the school to help instructors deal with their own biases

and prejudice in the classroom. This group has been beneficial to some faculty members,

but it is important to note the frequency and the exclusiveness of this group. The group

currently meets once a month and faculty will need more than once a month meeting to

further assess their racial identity development. There is also a mention that the group

has become more exclusive than inclusive causing other faculty members to not

participate.

Faculty members may not have specific lecture content, however, that does not

negate the fact that this information is a part of everyday life and comes up in most

classes regardless of the subject matter. Varghese (2016) further stated that faculty

members have not had the opportunity to acquire the necessary content knowledge

related to race and racism and do not know the best way to infuse it into the classroom

content. The National Association of Social Workers (NASW) (2017) indicated the

importance of social workers seeking educational opportunities to better inform and

understand diversity and oppression issues. There are a couple of ways for faculty to learn to infuse this in their classroom content: trainings, support (colleagues and administration), trial and error, and lifelong learning. Trainings or professional education may be necessary to get the conversation started, but the continual learning will be the responsibility of the individual social worker. This learning can be achieved in support groups such as the Allies work group that was previously mentioned as well as self-examination about developing a positive White identity (Helms, 2008). A couple of participants mentioned the need for institutional support such as a campus wide forum where interprofessional education could take place. Being a part of a larger community of faculty members wanting to better themselves to produce positive changes in students across the various disciplines. In this study, participants did not really take responsibility for their own learning and the transformational changes necessary for growth in anti-oppressive social work and society. The social worker and social work educator must take their own developmental journey to further their growth and development in self-awareness and positive racial identity (Helms, 2008).

Research Questions

Research question one. How do social work educators (SWE) describe their lived experiences and racial identity? This question addresses the SWE racial identity and the experiences that have shaped them into who they are as a person and as a professional. According to the data, many of the participants were reared in majority White communities with little contact with people of color. Although all of the participants self-identified as White to participate in the study, during the interviews only two of them identified as solely White. The other participants identified as White as well

as an ethnicity, religion, or community. One participant did not identify herself racially, she identified herself by her positionality.

White identity. The SWE often mentioned they did not discuss race growing up, it was noted as a taboo topic in their childhood upbringings; this subject matter does not naturally occur among White Americans (Martin, et al., 1996). The unintentional reluctance to discuss race can lead to colorblindness as one attempts to navigate the White racial identity stages of contact and disintegration. Helms (2008) reported that the difficulty admitting that one is White may force one to acknowledge racism and prejudice exists and as a White person, she does benefit from the system. Helms (2008) further asserted that White people can learn to be comfortable in their Whiteness by "making a decision to abandon racism, observing the ways in which racism is maintained in your environment, learning the difference between racism and expression of White culture, and discovering that is positive about being White" (p. 21). Participants in the study appeared to be within the contact and disintegration stage of Helms' White racial identity development model. Participants often referred to being uncomfortable with identifying as White and had some level of discomfort acknowledging their privilege.

Research question two. How do these experiences influence how they address race and culture within their classroom? The second question addressed how their lived experiences impact their classroom discussions and how they incorporate racial/discriminatory issues into the classroom was emphasized.

Classroom impact. As the SWE reflected on their lived experiences, they also addressed how those experiences impacted their classroom instruction. There was an overarching theme of awareness and sensitivity to those who are marginalized or

oppressed in the classroom. Rose mentioned becoming very aware of what people said and did not say. Violet also acknowledged that she is aware that this might be the first time the students are hearing this type of information. The importance of creating a safe space in the classroom so that students would feel comfortable sharing their experiences was emphasized.

Incorporation of racial/discriminatory issues in the classroom. With this sensitivity and awareness in mind, the SWE typically approached racial topics using videos, small group activities, current events, and using in class online question and answer programs such as Kahoot. Documentary analysis revealed that instructors may rely on videos to supplement the content but they appear to be the lecture as opposed to a supplement. The analysis also revealed that some content areas appeared to be easier to discuss based on the number PowerPoint (PPT) dedicated to the topic area, in particular discussions around Asian, Transphobia, Latino, and Ableism had a minimum of 19 slides up to the highest number that included the Latino population. The lecture notes on race, intersectionality, and critical race theory averaged around 12 slides. However, one CRT lecture included 16 slides that had very pointed questions and pictures of Black Americans who recently lost their lives due to police brutality. The questions and photos could force students to engage in the discussion based on their feelings of seeing the pictures. Approaching the topic area creates a safe space for the students and instructor, but could also remove the instructor vulnerability as the instructor can rely on the techniques such as videos without having to engage in deep discussions on racial issues.

Research question three. How do SWE understand the concept of cultural competence? The third question focused on the participants understanding and definition

of the term cultural competence which also assessed their ideas of whether or not a social worker could be culturally competent.

Cultural competence. Several of the participants defined cultural competence as something that could not be achieved, the word competence often denoted mastery or false impression that one has arrived and is knowledgeable in all cultures. One felt the National Association of Social Workers (NASW) should eliminate the term competence due to the fact that no one will ever know everything about every culture. However, other participants felt that although cultural competence was a lofty goal that could not be achieved, it was important that they believed it was understanding how much they did not know and the need to further educate themselves on other cultures as stipulated in the NASW Code of Ethics.

SWE in this study overwhelmingly felt that they could not be culturally competent (Azzopardi & McNeill, 2016; Yan & Wong, 2005). Again, the term competent was the deciding factor, some felt that competent was not the correct word. Dahlia stated it was possible to be culturally competent but it required having to do a lot of work, reading and learning about other cultures. Jasmine stated one could be aware and understand where another is coming from. The overall feeling was that SWE cannot be competent because there is still a lot to learn. Although participants disagreed with the term competent, it is still incumbent upon them to take responsibility for their own learning through whichever modality works best for them (reading, immersion experiences, traveling, etc.).

Research question four. How do SWE understand the concepts of cultural self-awareness and humility? This question emphasized the participants' definition of cultural humility and what the participants defined as culturally humble behaviors.

Cultural humility. Cultural humility was frequently defined as being a life-long learner, self-awareness, humbleness, and doing something outside of your normal routine. SWE felt that cultural humility was more realistic and achievable because it takes the focus off of learning rote material and focusing on one's own values, beliefs, and biases and how they impact the work their work with others.

Culturally humble behaviors. Once a person commits to life-long learning, they should begin to engage in cultural humble behaviors. These behaviors help one to understand their place in the world through self-awareness (Hook & Watkins, 2015). According to the participants, one who is culturally humble displays a willingness to be open and try something new; ask questions; allows themselves to be vulnerable; engages in cultural tourism or an immersion experience; commits to being learners; self-aware, open, an active listener. Ortega and Faller (2011) and Hook (2014) echoed similar behaviors in their research when discussing behaviors of those practicing cultural humility.

Research question five. How do SWE use cultural self-awareness and humility to facilitate the cultural competence of baccalaureate social worker students? The fifth question discussed what SWE need to know in order to be a culturally humble social worker, the participants' role as White people in society and what support or training did the SWE determine they needed in order to facilitate the cultural competence of baccalaureate social work students.

Becoming a culturally humble social worker. Participants were asked what they needed to know in order to become culturally humble, this question also serves to provide recommendations to future social workers on areas of improvement they may need to assess in their personal and professional relationships. Participants stated one should go outside of their comfort zone, experience other cultures, if possible through an immersion experience. SWE also stated that to be a life-long learner and to always conduct self-examination in order to make changes. As educators, we are the models that students are looking at, we must be genuine and keep the conversation going. The final piece of advice was to remember one will be uncomfortable. The participants responses were very similar to the research of Hook (2014), recommending that persons become more aware of their own cultural worldviews, by placing themselves into situations in which SWE engage with individuals who are different from themselves.

The participants further stated support and training are also very important for those entering the field of social work and social work education (Varghese, 2016). Social workers in the field should utilize supervision and trustworthy peers who can assist them and for accountability purposes.

Implications

Implications result from the findings and discussions of the racial identity development of and the impact it has on the SWE classroom instruction. The implications of this study will impact practice, research, leadership, and the university.

Practice. There is a continual need for SWE to become comfortable in their own racial identity in order to effectively discuss race, racism, oppression, and discrimination in the classroom. Social work educators are responsible for promoting equity, equality,

and challenging social injustice for oppressed and marginalized groups (National Association of Social Workers, 2017; Edmunds-Cady & Wingfield, 2017). However, when social workers have not adequately addressed their own issues with race, ethnicity, power, and privilege they will be ill-equipped to address these issues within the classroom. This inability results in future social workers continuing the cycle of oppression and discrimination for marginalized populations (Edmonds-Cady & Wingfield, 2017).

The results of this study may provide useful data to the social work education field with regards to educating future social workers as well as the education of future social work educators. Social work education should pay particular attention to the course content that discusses race, racism, oppression, and discrimination. Institutions should also further evaluate the social workers who are teaching these content areas to future social workers. If the instructor is not comfortable with the material, he or she may avoid the material or speak from a superficial level that does not garner the critical self-reflection needed to engage in anti-oppressive social work (Sue, et al., 2016).

Anti-racist and anti-oppressive social work. Social work as a profession must begin to embrace anti-racist and/or anti-oppressive practice in order to effectively assist oppressed and marginalized populations. This will only happen when social workers engage in critical self-reflection of lived experiences and racial identities for effective social work practice and classroom instruction. To that end, social work education and the profession must play a role in better equipping current and future students as well as those entering academia with the intention to provide education to future social workers. Students attending diversity courses should be challenged to think critically about their

own racial identity using various race theories. These theories will better assist students in understanding the impact their own racial and cultural identities have on current and future relationships.

Sue, Rasheed and Rasheed (2016) discussed seven principles that can be used to diminish racism:

(1) having close contact with people of color, (2) experiencing a cooperative rather than a competitive environment, (3) working toward shared goals, (4) exchanging accurate information, (5) interacting on equal footing with others, (6) viewing leadership as supportive, and (7) feeling a sense of unity with all humanity. (p. 360).

People tend to remain in close contact with members of their own group. Contact outside of one's own group tends to be shallow, based on the social roles, rules, and regulations (Sue et al., 2016). Hook (2014) suggests that students and SWE place themselves in situations that cause them to engage with individuals who are culturally different from them. These situations should help them examine their own biases allowing them to reduce stereotypes thus developing bonds and relationships with various cultural groups (Hook, 2014; Ortega & Faller, 2011).

Our society is built on individualism, which further employs competition with others over cooperation. The individualist approach tends to pit individuals and groups against one another and sets up the in-group and out-group. When groups compete against one another it creates feelings of resentment and opposition and reinforces bias and bigotry (Sue, et al., 2016). When people increase their collectivism, they will begin to share mutual goals with one another and to exchange accurate information.

Exchanging accurate information reduces racism by "combatting stereotypes, misinformation, and misunderstandings" (p. 364). Interacting or sharing an equal relationship with others requires one to share power. Social workers can do this individually by taking steps to include people of color on committees, providing feedback to graduate programs regarding employing faculty of color, and voting for political candidates of color (Sue, et al., 2016; Ortega & Faller, 2011).

Another way to eradicate racism is through communal support of leaders and groups. When community groups and leaders support anti-racist actions, it improves race relations within the community (Sue, et al., 2016). The final principle is to possess a strong commitment to a sense of belonging. When we eliminate the individualistic approach, and focus on a collectivist approach, we can abolish racism. The collectivist approach allows everyone to experience the pain of those marginalized or oppressed populations (Sue et al., 2016).

Engaging in anti-racist or anti-oppressive work is not an easy task, however, it is attainable. Sue et al. (2016) provide four recommendations for social workers engaging in anti-racist and anti-oppressive social work practice. The first suggestion was for social workers to see the "interconnection between the various forms of multicultural social work practice and social justice and human rights issues" (p. 368). The next suggestion indicated that all forms of oppression (including racism, sexism, etc.) must be confronted by the social justice work. The next recommendation was that there must be efforts made to eliminate racism and prejudice. This elimination takes place when social workers educate themselves and others on multiculturalism and apply anti-racist principles to help guide social work education, practice, and policy (Sue, et al., 2016). The final suggestion

was for social workers to develop and implement changes to further create multicultural organizations and institutions (Sue, et al., 2016).

University. As social work educators begin to assess and transform their own personal values and beliefs to further the mission of social work, the university must also be accountable to the faculty, students, and profession. One way the university could partake in the learning of faculty and students is to promote faculty learning communities through the allies' work group model (Alejano-Steele, et al., 2011; Gibson, 2014). Faculty learning communities are well suited to creating a safe space for difficult dialogues.

Allies work group model. The allies work group model is directly related to social justice ally work, in which members are from dominant social groups seeking to end oppression using their power and privilege (Gibson, 2014). Becoming an ally requires the group members to engage in self-examination and critical thinking to unlearn oppressive beliefs and actions. In order for the allies' model to be effective, group members' behavior and attitudes must reflect the culturally humble skills of self-reflection and self-critique. These skills are necessary to engage with various cultures while requiring the SWE to critically reflect on their own culture and the impact their culture has on their teaching and practice with clients (Foronda, et al., 2016). The Allies work group membership should include members from both the dominant and minoritized culture to provide opportunities for critical conversations amongst faculty that can be transferred to the classroom (Alejano-Steele, et al., 2011).

Diversity and inclusion initiative. The University began a diversity and inclusion initiative in late 2015. This initiative began as a place to have respectful conversations

online between students, staff, and faculty. These collective conversations were initiated

with faculty with the hopes of entering classroom discussions. The website designed for

this initiative has not had any status updates since April 2016 and the discussion board

has not had any activity since April 2016 either. The neglect or lack of activity with this

initiative has serious implications for the university such as a continued cycle of racism

and oppression. As previously mentioned, Kovlivoski et al. (2014) assert that racism is

so commonplace in American society that it becomes normal and things do not change if

it does not disrupts normal life. The diversity and inclusion initiative could be viewed as

something that disrupts normal life and is no longer a priority to the institution. It is very

important for individuals to have a safe space for these difficult conversations the

initiative was the beginning but the conversations must continue (Arao & Clemens,

2013).

     Research. SWE do not always have experience in education upon becoming

faculty members. In many cases, SWE enter academia after spending several years in the

field and choose to become adjuncts or non-tenured faculty members in order to give

back to the field (Clark, et al., 2011; Goodman, 2015; Pearlman, 2013). All SWE with

masters in social work engage in some type of diversity course content but this content

typically reflects on the acquisition of knowledge of a culture (Jani, et al., 2016). This

content is usually attained through textbook information but seldom requires individuals

to reflect on their own racial and cultural identity and the impact of it on their current and

future relationships.

     Further research is required on this topic as this study only focused on 10

participants at a medium sized predominantly White institution in the Northeast. In order

to obtain better results, this research should be extended to additional participants at various institutions including full and part-time faculty members. This study could be expanded to include classroom observations, interviews with students, and focus groups to provide a wider range of perspectives. Furthermore, this study was conducted over a short period of time, future research should find a way to include additional faculty members who may still struggle with the necessary transparency and discomfort of participating in discussions that revolve around race, oppression, and discrimination. Moreover, to fully ascertain better results for social work educators, this study should include educators from different cultural backgrounds for well-rounded perspectives.

Leadership. Social work education and the profession of social work must collaborate in order for social workers to be successful in anti-racist and anti-oppressive social work practice. We as a profession must work together to assist current social workers and future social workers. Social work education and the accrediting body must develop clearer competencies for social work institutions to engage in. These competencies must be specific in the development of anti-racist and anti-oppressive social workers. These types of changes require a change in attitudes, skills, and knowledge of the accrediting body, institutions, and educators.   SWE must commit to and embrace change within their own practice through reflection, leadership style, and using a continuous change model. This idea of change is what I have embraced, and I seek to share my knowledge and experiences with others to better current and future social workers and faculty.

Lewin's Framework for Change. Lewin's framework includes the steps of unfreezing, moving, and refreezing (Burke, 2011). Unfreezing could represent data

displaying a gap in the learning and application. The moving step is the actual work to reach the desired goal and the refreezing step is to enforce the desired behaviors and provide a reward system to maintain the desired behavior (Burke, 2011). This study could serve as the representative data that displays a gap in the learning of the social workers and the application and practice of self-examination. The moving step is the actual work to reach the desired goal. In this step, I would continue to expand the research and share new insights with the intention of increasing the self-awareness and self-examination of social work educators so that they could model the same with future social workers. The final step of refreezing allows the social work educators to enforce and maintain the behaviors of self-awareness, cultural awareness, leading to cultural humility.

With any change, one can expect resistance at any or all levels- individual, group, or organizational. Individual resistance could reveal itself as blind, political, or ideological (Burke, 2011). Blind resistance refers to people being afraid of change, this fear results in one not being able to exit the contact stage of the White racial identity development model. When one remains in the contact stage, they will choose to ignore or remain oblivious to racism and oppression. Political resistance is when one feels they are in a losing situation. This resistance is evident in one who has progressed to the disintegration stage of the White identity model. This stage reflects a confusion in being loyal to other White people by ignoring racism or acknowledging racism and ostracizing themselves from family and friends. The ideological change refers to a person's ability to resist change no matter what it entails. This change also relates to the following critical race theory tenets: racism is widespread and normal, a person must recognize and

be willing to see and make a change, and that change only happens when the dominant

group benefits (Kovlivoski, et al., 2014). In this situation, the person persuades people

based on fabricated stories that one chooses to believe. Ideological resistance can be seen

in the reintegration stage when a White person realizes they do not want to upset family

and friends and chooses blame the minorities or marginalized group for their condition.

All of these examples of resistance would be considered an inner turmoil that must be

assessed in order to be an effective social worker. As a leader, I must anticipate

resistance and be prepared to address it, in this situation in a sensitive and compassionate

way. In essence, the leader must exhibit the characteristics of a culturally humble anti-

racist and anti-oppressive social worker in order to help move educators and students

along the cultural awareness continuum.

Leadership style. It will be important for the leader to address the need for one to

change her thoughts, which will change her current and future actions. These changes

come about best through the leadership action, style, and traits (Northouse, 2012).

Argyris and Schön (1974) asserted that in order to the create lasting change in education,

one needs to begin with behavioral changes in administration. Double-loop learning

seeks to make behavioral changes that will make lasting changes within the organization

(Argyris & Schön, 1974). When leadership engages in self-awareness and self-reflection,

they are engaging in Model II learning, this learning will help others to learn and result in

long-term changes. It is incumbent on the social work educator to function as this type of

leader in order to make lasting changes within the profession. This will also require the

social work educator to display leadership traits and culturally humble behaviors such as

openness, honesty, self-reflection, active listening, and a nonjudgmental stance (Northouse, 2012; Ortega & Faller, 2011).

   Transformational Leadership. As previously mentioned, the National Association of Social Workers Code of Ethics (2017) indicates that social workers are to challenge social injustice. In order to challenge social injustice, social workers must pursue social change on behalf of those who are vulnerable and oppressed. This change cannot begin without an understanding of vulnerable and oppressed groups. This understanding could be learned through formal education, personal experience, or intentional informal education. As SWE gain this understanding, they must absorb it in order to make personal changes in order to effectively share it with future social workers. An effective way to teach social injustice is to engage in transformational leadership as it is known to be "leadership in times of change" that may occur as a result of education (Shields, 2010; Tafvelin, Hyvönen, & Westerberg, 2014, p. 898). Transformational leadership begins with questions of justice and democracy and focuses on "challenging the inappropriate use of power and privilege that create or perpetuate inequality and injustice" (Shields, 2010, p. 564). SWE who are transformative leaders must raise social work students in awareness and understanding that encourages the students to trade their own individualistic interests for the collective good (Tafvelin, et al., 2014). This awareness begins on an individual level, then it can transfer to the micro level in the work social workers do with individuals or families, mezzo level which includes work in neighborhoods, schools or local organizations, and ultimately seek change at the macro level leading to institutional and systemic change.

Social work educators employing transformative leadership will be required to shift their own values, attitudes, and behaviors towards vulnerable and oppressed groups through critical reflection (Shields, 2010). This shift requires SWE to take responsibility for their actions and knowing that all actions will have an impact on the students and future clients the students may encounter (Cambron-McCabe & McCarthy, 2005). SWE will need to possess instructional skills while supporting students' learning through raising awareness for critical issues regarding equity and privilege (Cambron-McCabe & McCarthy, 2005). It is incumbent on SWE to model the organizational change expected of the future social workers. Modeling is important for SWE, as it allows them to challenge and restructure their own practice, SWE cannot teach students about challenging social injustice if they are not modeling these principles in their personal and professional lives (Cambron-McCabe & McCarthy, 2005). Goleman, Boyatzis, and McKee (2001) contend that the leader's mood will determine the mood of the students, creating a domino effect within the classroom and profession. If SWE enter the classroom without challenging their own beliefs and actions, this will create students and future social workers who will act and practice the same way, continuing the cycle of oppression and discrimination.

Conclusion

This research sought to shed light on racial identity development and the implications it has on classroom instruction for social work educators. Although limitations for this study remain, it offers a strong beginning with educational implications for social work students and social work educators. The findings can offer critical recommendations on areas in education as well as personal development for

social workers in order to ensure the development of cultural competence and cultural humility in social work students. Social workers must accept responsibility for their own learning and the transformational changes that will assist in educating future social workers. Social workers cannot rely on a training to provide them with the necessary skills to engage in cultural humble or cultural competent work if they are not willing to examine themselves and how their culture impacts their teaching and practice with vulnerable groups. SWE must fully address their own issues with race, power, and privilege before they begin practicing and educating future social workers (Edmonds-Cady & Wingfield, 2017).

More research is needed in this area and perhaps the development of a course for social work educators to help them further assess their own racial identity development and the impacts of it in their work whether the work takes place in the classroom, with clients, or in peer relationships.

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Interview Protocol

Interview protocol

Introduction: The researcher will be providing the participant with an introduction to the study, sharing the purpose of the study, as well as asking the participant to consent to the taping of the interview.

Lead Questions: The lead questions will provide the researcher with basic demographic information about the participant such as:

- Tell me a little about yourself and your teaching…
    - How long have you been a full-time professor?
    - What led you to become a social work educator (SWE)?
    - How many institutions have you taught at?
    - What classes do you teach and at what level (graduate or undergraduate)?

Main Questions:

1. Tell me how you think of yourself racially? How has that thinking changed over time?
2. Tell me about your experiences (personal, educational, and professional) that helped to shape you into the person you are today?
3. Do you feel these experiences impact your classroom instruction? Why or why not?
4. Can you tell me about how you see your role as a White person in our society?
5. Tell me how you think about cultural competence? What does it look like?
    a. Is it possible for a social worker to be culturally competent?
6. How do you think about self-awareness and cultural humility?
    a. What behaviors might a self-aware and culturally humble social worker exhibit?
7. Tell me how you incorporate lectures on racial and discriminatory issues into your course syllabi?
8. How have your students responded to discussions on race in the classroom?
    a. Do your students actively engage in this discourse?
9. What do you believe a SWE needs to know in order to be a culturally competent and to be a culturally humble social worker?
10. What support or training would you need to be totally comfortable in discussing racial topics in class?

Appendix B

Classroom Observation

Lecture Content	Activities, Attitudes, and Interactions	Researcher Analysis