

Cultural Humility

A hermeneutic literature review

Tatjana Walters

A dissertation submitted to Auckland University of Technology in partial fulfilment of the requirements for the degree of Master of Psychotherapy

Department of Psychotherapy and Counselling
School of Public Health and Psychosocial Studies

Auckland University of Technology

2015


We do not see the world as it is,

We see it as we are

- Anaïs Nin

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), or material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed: 
Tatjana Walters

Date: 30 May 2015

Abstract

This dissertation explores the qualities of humility in the context of a therapeutic relationship between practitioner and client from different cultural backgrounds, utilising a hermeneutic review of some of the available literature. This dissertation is motivated by the question which underlies the study: "What are the qualities of cultural humility in the therapeutic relationship between a client and therapist from different cultural backgrounds, and how is the concept of cultural humility significant and meaningful?"

The concept of cultural humility is introduced by summarising and critically examining the texts chosen from the available literature. The traits associated with this concept are then identified and grouped into the following qualities of cultural humility: client-focus, lack of self-focus, learning about self, life-long commitment, openness, addressing power dynamics, and societal and institutional accountability. These traits or qualities are then explored more fully. Cultural humility is also considered in the context of ideas such as cultural competence, low self-esteem, modesty and narcissism. In addition to summarising, analysing and evaluating the topic of cultural humility, the aim of this study is to stimulate further thinking in the field and profession of psychotherapy.

Acknowledgements

I extend a special thank you to my dissertation supervisor Dr. Keith Tudor. Without his guidance, unconditional positive regard, kindness and support this project would have never been realised.

Thank you to my colleague Cathy Langley for her “geeky ear”, help and patience throughout trying times.

I thank my “magic wands” Catriona Carruthers and dear friend Liz Walls for their valuable input into my writing.

Thank you to my network of friends, in particular Anna Hinehou Fleming for countless hours of engagement embodying the Tiriti o Waitangi in action, and to Tracey Campbell for those crucial sanity breaks.

To my housemate of the human kind, Rachel Thompson, thank you for being there for me with cups of tea, always. To my housemates of the furry kind, cats Charlie and Paulo, thank you for showering me with affection and for keeping my lap warm during those long hours of contemplation and writing.

I am deeply grateful for how much I have been and continue to be loved, met and supported by my family, friends, colleagues, including Lesley Brokenshire and Steven Colligan.

Table of Contents

	PAGE
Attestation of Authorship	i
Abstract.....	ii
Acknowledgements	iii
Table of Contents	iv
List of Tables.....	vi
List of Figures.....	vi
Chapter 1 Introduction.....	1
A Case for Humility	1
Context of the Study.....	2
Dissertation Structure	3
Chapter 2 Methodology.....	5
Hermeneutics	5
The Hyphen	7
In Practice	9
Chapter 3 Process and Method	12
Search Process	12
The Search	14
Text Selection	16
Core Text Selection	18
Chapter 4 Review of Literature	20
Cultural Humility versus Cultural Competence	20
Cultural Attunement	27
Humility.....	30

Cultural Humility.....	38
Chapter 5 Findings	53
Qualities Defining Humility	55
Qualities Which Are Not Humility.....	71
Chapter 6 Conclusion	76
On Humility.....	76
The Future	77
Final Words	79
References	80
Appendix A The Search Process	84

List of Tables

	PAGE
Table 1. AUT database search by subject: Psychology / Psychotherapy	14
Table 2. Exclusion criteria.....	17
Table 3. Summary of number of excluded articles.....	17
Table 4. Summary of number of excluded “maybe” articles	17
Table 5. Qualities defining humility.....	54
Table 6. Qualities which are not humility	55

List of Figures

	PAGE
Figure 1. Abstract for identification of key features	19

Chapter 1 Introduction

A Case for Cultural Humility

Humility is a concept with a rich history mainly in the cultural, spiritual and religious traditions of humanity. According to the Merriam-Webster Online Dictionary (2015), the root words are “hum” and “human”, which come from the Latin “humus”, meaning earth, and the Latin “humanus”, meaning man. What begins as humus (earth), then becomes humilis (low) which carries the same meaning as humble (down-to-earth, lowly), and finally humanus (human kind) and human (man). It seems important to remember our connection to earth, which is acknowledged in many cultures as “mother”, as “she” forms part of our being: “For you are dust, and to dust you shall return” (Genesis 3.19).

We are all shaped by the culture in which we were raised. Developing culturally-appropriate services seems to be an increasingly important aspect of training curricula for and within the wider health care industry. With so many factors to consider when in relationship with clients, I have often wondered how one develops a culturally-appropriate practice without being overwhelmed by the complexity and the dangers of stereotyping or reifying the culture of others? In my training, I was encouraged to equip myself and function effectively in a bi-cultural context, and to honour the Treaty of Waitangi in my personal practice. My clinical supervisor taught me that those who hold *mana* (the enduring force and power of the gods) can afford to be generous (M.P. Morice, personal communication, June 4, 2014). An expression of *mana* is *manaaki*. *Manaaki* is interpreted as bestowing the blessing that *mana* represents in the love, care, respect and kindness expressed towards an individual or group of people (ibid.). It is the spirit of generosity inherent in *manaaki* which ignited my interest in cultural humility.

The research question that guides this study is: "What are the qualities of cultural humility in the therapeutic relationship between a client and therapist from different cultural backgrounds, and how is the concept of cultural humility significant and meaningful?" In this dissertation, the concept of culture in "cultural humility" serves as an acknowledgement of the "otherness" of the other in the therapeutic relationship.

It seems appropriate at this point to distinguish between cultural competence and cultural humility. Cultural competency implies that one can function with knowledge of the beliefs of another culture whereas cultural humility acknowledges that it is impossible to be adequately knowledgeable of cultures other than one's own (Levi, 2009). New Zealand nurses coined the term "cultural sensitivity", which acknowledges the race relationship between health care provider and patient, including all forms of oppression and discrimination (Ramsden, 1990). In this dissertation, I hope to reach beyond cultural competence and cultural sensitivity. In exploring the phenomenon of cultural humility through the chosen literature, I seek to reveal the qualities that constitute cultural humility with the aim to stimulate further thinking in the field and profession of psychotherapy.

Context of the Study

The Department of Psychotherapy and Counselling at Auckland University of Technology (AUT) has a strong focus on culture, and more specifically on bicultural issues between Māori, and *Pākehā* (people of British descent), and *tau iwi* (people of non-Māori descent), as an important foundation for the Masters of Psychotherapy training, in accordance with the *Tiriti o Waitangi* (Treaty of Waitangi) which gave birth to this nation. The Treaty of Waitangi is a legal document which recognised Māori ownership of their lands and other property, and gave Māori the right to British

citizenship. The English and Māori versions of the Treaty differ, and in the process to secure land and resources for British settlers, indigenous claims to land were often superseded. Nevertheless, the Treaty is an agreement between Māori and Pākehā to take care of each other, and is based on a bicultural vision for Aotearoa New Zealand.

Aotearoa New Zealand is my adopted home. I arrived here from my native Namibia in 2003. My paternal ancestors were part of the German military personnel who landed in Namibia (then known as German South West Africa) in the 19th century to colonise the land. My mother and her parents immigrated to Namibia from Germany after the Second World War. My upbringing in a culturally diverse and war-torn Namibia has taught me that one person's "terrorist war" is another person's "liberation struggle", and that we each see the world through our own lens. As friendships developed with people from cultural backgrounds different to mine, I have learnt that it is important to look more closely at the lens with which I view the world, and to adjust it at times in order to see different perspectives. It requires courage, humility and stamina to face what is difficult, and to take responsibility for one's own will, conscience, action - and inaction. Facing up to what is difficult has helped me to begin to see others differently and has intensified my desire to hear all voices more fully. My passion for humility has been further deepened by my engagement in the bicultural paradigm of Aotearoa New Zealand through my friendship with the *tangata whenua* (people of the land).

Dissertation Structure

Chapter Two explains the methodology, a hermeneutic literature review, chosen for this study. I discuss the basis of this methodology by focusing on core concepts such as "Dasein" and "the hyphen". The chapter concludes with an explanation of the practical application of the methodology.

Chapter Three describes the process used to source and select the literature to be reviewed. It outlines details relating to the various search outcomes and explains the exclusion criteria and process, as well as the core text selection criteria.

Chapter Four presents the literature review. The chapter begins with an overview, followed by a description of seminal articles and resources that discuss core concepts of cultural humility and/or humility.

Chapter Five outlines a summary of the qualities of humility found in the reviewed literature, which is followed by a discussion of and an engagement with these findings, utilising the literature already reviewed and material from some additional sources to expand on the arguments presented. Woven into the writing throughout the chapter, in *italics*, are the personal reflections of my engagement with the literature's response to the research question relating to the quality of humility and the meaning and significance of this quality in relationship.

Chapter Six offers a conclusion on the subject of cultural humility, identifies gaps in the current literature, and proposes a way forward.

Chapter 2 Methodology

In this chapter, an explanation of the methodology of enquiry, namely the hermeneutic literature review, that underlies this study, is given. The concepts of “Dasein” and the “hyphen”, which form part of the process are also explored. In conclusion, more practical aspects of the methodology which guide the engagement with the literature on the topic of cultural humility in the therapeutic relationship, are described.

Hermeneutics

The focus of this study is on understanding and interpreting the meaning and quality of humility in the context of a therapeutic relationship. Hermeneutic research is an interpretive approach in which the enquirer seeks to understand a particular text, rather than to offer explanation or to provide an authoritative reading or conceptual analysis of it (Schwandt, 2000). Hermeneutics is essentially a theory of human understanding and, as this study seeks to understand a specific aspect of human encounter, this literature review will be undertaken from a hermeneutic perspective.

Heidegger (1996) states that hermeneutics is an interpretation of “Dasein”. Dasein roughly translates from the German language as “being there”, or “being present”, as in being situated in the world as a human. Heidegger refers to Dasein as the human capacity to comprehend our own existence. Dasein is “authentically itself”, with its centre being the “is” rather than the “I” (Heidegger, 1996, p.323). I aim to conduct this study in the spirit of Heidegger’s Dasein, that is, to be as engaged, open and present as possible with the literature and what emerges, while maintaining an authentic curiosity, giving considerable thought to my own experience on an ongoing basis, and to claim explicitly the ways in which my position and experience relate to the research.

According to Caputo (1987), in the hermeneutic endeavour, the place of understanding and meaning is always changing. This idea appeals to me, as I believe that humans are cultural beings who respond to the world according to their cultural context, and that culture in itself is dynamic in nature as it continuously changes, evolves and diversifies. Hermeneutics engages with aspects of human functioning that are unconscious and must be inferred, and is reliant on the enquirer acknowledging the “dynamic and contextual nature of understanding” (Smythe & Spence, 2012, p.13).

Schwandt (2000) states that interpretation is seen as an inescapable feature of all human efforts to understand: "there is no special evidence, method, experience or meaning that is independent of interpretation or more basic to it such that one can escape the hermeneutic circle" (p.113). The hermeneutic circle refers to Heidegger's (1996) idea that one's understanding of the text as a whole is established by reference to the individual parts and one's understanding of each individual part by reference to the whole. Meaning therefore is not simply discovered, but mutually negotiated in the act of interpretation (Schwandt, 2000). Since this study explores the qualities of humility in the context of a therapeutic relationship, the notion of dialogue is fundamental to the review of the chosen literature. In using hermeneutics as my methodology, I am encouraged to be an engaged and reflective enquirer, interpreting the aspects of meaning that are associated with the phenomenon of humility, to experience the literature as fully as possible and to participate “in the creation of new understanding” (Smythe & Spence, 2012, p. 13), which the reader may then take further, subject to the influence of their own cultural lens. This process of developing understanding requires authenticity on my part, which means that my cultural background and belief system influence this enquiry. I bring assumptions and a context to my selection, assessment

and interpretation of the literature. With this approach, people cannot be separated from their knowledge, and there is a link between the enquirer and the subject.

In engaging with the methodology outlined in this chapter, the texts of both past and present writers become living documents, which evolve and work within me as my enquiry progresses, and as such, I prefer to cite writers in the present tense as this reinforces the currency of being, the “now” moments of their work and my reflections.

The Hyphen

The hyphen (-) is a punctuation mark used to join words and to separate syllables of a single word, for example Da-sein. In his writing, Heidegger often uses a hyphen to assist with clarity in understanding. The hyphen between “Da” and “sein” opens a clearing (“Lichtung”) and sheds light on the difference and relation of being, of existence (Heidegger, 1996), the position (“Da”) discloses the being (“sein”). In the context of this study, the creative space between enquirer and participant, in this case the selected literature, is the meeting space, the connective sphere between two parties, as represented by the hyphen in the I-Thou relationship (Buber, 1971). Moreover, in the parties acknowledging their differences and similarities, a dialogue is made possible. Fine (1994), a qualitative researcher working across cultures, calls attention to the complex gap at the self-other border. The act of positioning oneself in a cultural stance also positions the other. The theme of self-other has been present for most of my life. I was born in Namibia, the daughter of a German-Namibian father and a German mother. Having been raised in a country where indigenous culture meets that of the West, I know the hyphen as representing a place where two worlds both collide and/or come together.

The hyphen indicates the space between two boundaries, and therefore may also be considered as a place of resistance to the other, and yet, it is also a place of action

and change. Heidegger (1996) defines a boundary as that from which something begins its “presencing” (p.152): the emerging and uncovering of what is present. This realm of the in-between is a space where boundaries, predetermined mindsets and rules cannot fully apply. It is a space where anything is possible, a space of creation. In dividing boundaries, thresholds become transparent, facilitating separation and connection at the same time, with the resulting parentheses enclosing a “third space” (Bhabha, 1994, p.56). It is the “‘inter’ – the cutting edge of translation and negotiation, the in-between space – that carries the burden of the meaning of culture” (ibid., p.56). Being willing to engage with the perspective of another person’s culture can shake one’s sense of stability, which in turn releases energy, enabling a moving beyond one’s former boundary into the third space, where elements of both cultures are interwoven, and enabling a new way of being and dialoguing.

By engaging in this third space of the hyphen, the space between my cultural context and the context of the participating literature is where I expect to connect with the experience of humility in a way which is neither descriptive nor detached from consciousness, in a way which accesses the being-there, the Da-sein. The question I am left with is how will I be able to position myself in this third space? The answer lies in another one of Heidegger’s concepts.

For want of a suitable word in the German language, Heidegger (1996) coined the noun “Befindlichkeit” to describe the responsive aspect of Dasein. In German a traditional way of asking “How are you?” is: “Wie ist Ihr Befinden?” This literally means: “How do you find yourself?” This “finding” connotes an aspect of situating oneself. *Tēnā koe*, a traditional Māori greeting from one person to one other, literally translated means, “that you” implying an acknowledgement of “I see you” or “there you stand”. In searching for an adequate terminology in the English language, the concept

of attunement seems most appropriate as it somewhat describes a state of being and mood. In the context of Heidegger's (1996) Da-sein, attunement is an existential, fundamental way in which Da-sein is "being-in" "there". According to Dreyfus (1991), attunement can refer to the individual attuned state as well as the present cultural mood. In this study, I use the notion of attuning to assist me in entering the space of the hyphen, and in my exploring the lived experience of humility in the context of cross-cultural relationships.

Schott (1991) argues that a hermeneutic philosophy of interpretation must take on a critical position. She recognises that "groups whose discourses, histories, and traditions have been marginalised need to struggle for the self-affirmation that is both a condition and consequence of naming oneself as an interpreter" (p.209). Parker (1999) writes that to be critical "does not mean finding the correct standpoint but it means understanding how we come to stand where we are" (p.4). This statement by Parker implies that, as an enquirer, it is important to consider one's position and be mindful of one's standpoint throughout the course of study. Kinsella (2006) calls for resistance to polarised positions which informs a critical hermeneutic approach to enquiry, a stance that requires a consciousness of who is absent from the literature and a commitment to attend to the marginalised voices and neglected texts. Fine states:

Working with the hyphen in cross-cultural enquiry means creating occasions for researchers and informants to discuss what is, and is not, "happening between", within the negotiated relations of whose story is being told... and whose story is being shadowed. (1994, p.72)

In Practice

Bion (1962) writes that to some extent we, as humans, are the same and to some extent we are different, and that what is required are not categories for us and them, but

rather a process of reflection and thought about our similarities and differences. This is essentially the guiding principle which influences my engagement with the literature.

Gadamer (1998) understands hermeneutics as a process of co-creation between the enquirer and participant, in this case the selected literature, in which the very production of meaning occurs through a circle of readings, reflective writing and interpretation. Smythe and Spence (2012) confirm Gadamer's understanding, listing aspects of the hermeneutic process to explore literature as use of imagination, the hermeneutic circle and attention to language and writing processes, with the key purpose of providing context and provoking thought. I endeavour to read, re-read and examine the texts, to reflect on their content, and discover something insightful. My aim is not finality or perfection, but the connection with a meaning which continues to evolve within the realm of creativity.

As the enquirer, I feel called to understand the context under which each text was being produced, which forms part of the review in Chapter 4, and to bring forth interpretations of meaning, which is the aim of the discussion of findings in Chapter 5. These interpretations arise through a fusion of the text and its context, as well as the enquirer and their context. As the interpretive process is seen as critical (Koch, 1995), it is necessary that I authentically account for my position and trace my movements throughout the research process. Koch (1995) states that, in a hermeneutic project the multiple stages of interpretation allow patterns to emerge. This is analogous to the art of traditional Māori art of *kete* (baskets) weaving. After discussion with my supervisor, I decided to utilise the word "thread" instead of "theme", to depict the art of weaving as part of the cultural context of this dissertation. As I review the literature in Chapter 4, I expect threads to emerge in my writing, which in turn weave together critical aspects of the texts, and form patterns of commonality.

In order to address issues of reliability and validity in this study, I focused on the experience of the process and my responses to the literature, and kept a reflective journal, as well as made good use of supervision. This practice assisted me in maintaining a form of rigour. Smythe and Spence (2012) write that, interpretation arises from pre-understandings and a dialectical movement between the parts and the whole of the texts. The regular use of a reflective journal and conversation with my supervisor was one way in which I engaged with the hermeneutic circle, as I moved back and forth between the parts and the whole of the text, which, in turn, aided the process of reflection and interpretation.

Chapter 3 Process and Method

This chapter explains the steps undertaken to search for and select the literature dataset for review and discussion. This includes an outline of the search process as well as the actual search undertaken for relevant literature. This chapter concludes with a discussion of the article selection process.

Search Process

As a first step in sourcing literature to engage with, I identified the key words that would most likely bring up relevant material. My topic “Cultural humility: A hermeneutic literature review” aims at exploring the quality of humility in a psychotherapeutic relationship between a client and practitioner from different cultural backgrounds. The key words utilised were: “culture”, “humility”, “psychotherapy” and “relationship”.

The following tools were used to conduct the search:

- AUT Library: Books or chapters
- AUT Databases: PSYCInfo, SCOPUS, EBSCOHealth, MEDLINE, PROQUEST
- Industry Journals such as the *ATA Journal of Psychotherapy Aotearoa New Zealand*, *Journal of Black Psychology*, *Culture and Psychology Journal*, *Asia Pacific Journal of Counselling*, *Journal of Cross-cultural Psychology*
- Worldwide Web: Google

Literature related to cultural humility is directed at readers in several sectors including health, social science, public administration and business. In line with my aim to be mindful of the marginalised voices that may be left out, I wanted to be as

inclusive as possible in my search. Although the research question relates to psychotherapy, I decided to cast my net wider.

At the same time, this enquiry is undertaken to produce a dissertation in partial fulfilment of the Masters of Psychotherapy. Therefore, the extent of the literature review has to be limited and I was challenged to find a way to contain the search results within appropriate boundaries. It was important to select a limited number of relevant texts which would allow me to engage with the selected texts in a meaningful way.

Databases use different indexing terms, which further highlighted the need to identify as many relevant keywords as possible (Coughlan, Cronin & Ryan, 2013). In order to ensure rigour in my process and to avoid assumptions, I explored what the identified key concepts meant to me and could mean to others in order to capture as wide an understanding as possible. Just as each person has a unique cultural identity, each concept has multiple meanings or synonyms that warrant exploration. It is likely that different terminology is used by the various databases serving different audiences. I brainstormed with three colleagues from different cultural backgrounds in order to identify synonyms and related keywords i.e. “what comes up for you when you hear the word ...”. I collated the words from this exercise and added to my search criteria for “culture”: “ethnicity” and “race”, and for “humility”: “modesty”. I also reflected on the shadow side and antonyms of each concept in order to achieve a depth in understanding, for example, culture in contrast to anti-culture, barbarism, anti-ethnic, intolerant, incompetent and arrogant. However, given the limitations of this study, I decided not to explore this side of the topic further as it would have extended the review beyond its intended scope.

There was little need to limit the search of literature in terms of time as the term “cultural humility” has only been used in written work since the late 1990s. As I

am trying to work in the realm of the hyphen, between Thou and I, limiting my research in any way, for example by language (an integral part of culture) or sector (cultural humility can apply to numerous professions), would have limited my field of potentially poignant texts and experience.

The Search

I combined search terms in different ways and further developed keyword searches through the use of commands known as Boolean operators, which combine keywords so as to select or exclude articles. These include “or”, “and” and “not” (Coughlan, Cronin & Ryan, 2013, p.58).

Another strategy that aided my keyword search was truncation, which involves using the root of a keyword to identify other possible forms of the word and include them in the search. When I used the database ProQuest for example, I included an asterisk with the word “cultur*” so that the database would search for both “culture” and “cultural”.

I started my search process by accessing the general university database with the following outcome.

#	Search terms	Articles returned	Comments
1	“cultur?” OR “ethnic?” OR “race” AND “humility”	1,732,389	Too many. First few pages predominantly related to the political sector.
2	“humility” OR “humble?” OR “modest?” AND “relation?”	1,895,115	Too many. First few pages predominantly related to business, religion and war.
3	“psych?” OR “health” OR “counselling” AND “humility”	51,050,694	Too many. Related to the psychology / psychotherapy sector but most very far removed from topic.

In subsequent database searches it became clear that the number of returned articles was simply overwhelming. This was problematic given the time frame in which the work needed to be completed and the word limit of the dissertation. Due to the volume and irrelevance of articles appearing when entering “race” and “ethnicity”, it was decided to narrow the search to the key words “culture” and “humility” in many of the ensuing searches. The addition of the word “therapy” at times assisted in narrowing down the number of articles even further. As this study aims to explore the significance and quality of humility in the context of culture and the therapeutic relationship, this focus influenced the selection. Searching without “culture” in the context of “humility” only did not seem to bring up what I was searching for. This is an avenue of exploring the quality of humility however, not necessarily within the context of a cross-cultural relationship, which is the aim of this literature review.

Despite the main concepts being more focused, the search still produced a large number of hits. The use of “cultural humility” as a key concept in most instances ensured that a manageable number of articles were returned. Appendix A outlines the results of the database searches. Included is a citation search of the article by Tervalon and Murray-Garcia (1998), which I consider key in the coining and development of the term “cultural humility”.

Searching for articles through Google and Google Scholar brought up millions of results and, no matter how much it was changed to narrow down the number, thousands of texts still resulted. Individual industry journal publications as outlined on page 12, as well as a search of the publisher SAGE mainly returned nursing related articles. AUT’s Psychoanalytic Electronic Publishing (PEP) database only returned one article on “cultural humility” and 16 articles when searching with “culture” AND “humility”. These articles were excluded as not relevant to this enquiry as they did not

address or contribute to an understanding of humility and mostly concentrated on aspects of non-related psychoanalytic theory.

Using EndNote, a software tool for publishing and managing citations and references, one group was created for each database and all potentially relevant articles were filed accordingly. The search results were sifted through by reading article headings and abstracts as available while utilising the exclusion criteria outlined in Table 2, and a total of 217 articles or book chapters were saved to EndNote.

Text Selection

Three EndNote SmartGroups were created titled “yes”, “maybe” and “no”. I reviewed the 217 downloaded texts or book chapters by only skim-reading the abstracts provided. In instances where no abstract had been downloaded automatically, I returned to the relevant databases to obtain abstracts or introductory paragraphs. In a couple of instances the physical book had to be sourced in order to evaluate the relevant chapters. Texts were then grouped into either “yes” (relevant to this enquiry), “maybe” (potentially relevant but requires skim-reading of the text), or “no” (not relevant to this enquiry).

20 “yes” texts were selected of which 10 duplicates were removed, leaving nine (9) articles and one (1) book chapter. The 51 “maybe” texts contained 15 duplicates leaving 36 to be read more extensively. Of the 146 texts in the “no” category, 123 remained after 23 were removed as duplicates.

After reading the 36 texts in the “maybe” category more thoroughly, 12 articles and one (1) further book chapter were selected for review.

The remaining 23 articles were excluded according to the exclusion criteria in

Table 2.

Table 2: Exclusion criteria (condensed)	
1	Focus is on church, law enforcement, military
2	Focus is narrow e.g. bio-medical; medical/technical; pathology; education; a specific conflict or event; industry-specific concerns
3	Focus is on the practice and techniques of organisational leadership
4	Focus of article is not on addressing or contributing to an understanding of humility e.g. rather on aspects of psychoanalytic theory
5	Focus is wide e.g. society; public policy

Table 3: Summary of number of excluded articles						
Criteria	EBSCO	OVID	PROQUEST	PSYCINFO	SCOPUS	WEB SCIENCE
1	2	1	0	0	0	0
2	5	2	9	8	12	7
3	3	6	5	9	4	5
4	13	6	7	9	9	10
5	0	3	1	8	1	0
Total	23	18	22	34	26	22

Table 4: Summary of number of excluded “maybe” articles	
Criteria	MAYBE
1	3
2	5
3	1
4	9
5	5
Total	23

Following this process, the total number of selected “yes” articles and chapters amounted to 23.

Core Text Selection

During the evaluation stage of the 23 “yes” articles, the following four-step selection criteria as developed by Acheson and Bond (2011), was utilised to select the core texts:

1. Important - directly relevant to topic: 9 articles, 2 book chapters
2. Relevant - useful for background, perhaps brief inclusion required: 4 articles
3. Borderline - peripheral, may have value depending on findings: 1 article
4. Irrelevant - not useful despite promising abstract, title or introduction: 7 articles

Reading relevant literature continued through utilising references offered in the selected articles, as well as university library and Google searches. As a result, a further article was added to the “Important” article category, bringing the total of articles directly relevant to the topic to 12.

Once the important articles were identified, I read and re-read the documents several times. The repeated reading of texts assisted me,

- (a) in forming a critical relationship to the material which was important for the review outlined in Chapter 4; and
- (b) to become immersed in the data and to allow threads or patterns to emerge.

As this study is based on interpreting the data contained in the selected texts, I focussed on threads emerging from within data and looked at how these threads related to one another or how they did not.

Next, similar threads were merged into overarching findings, and texts within each finding were compared and differentiated for internal consistency (Dahl & Boss, 2005). This moving back and forth between part and whole represents the hermeneutic circle. In order to find similar threads, or the qualities of cultural

humility, I read through the reviews outlined in Chapter 4 and identified the features of the texts relevant to answering the research question, and wrote key points next to each paragraph. (See Figure 1).

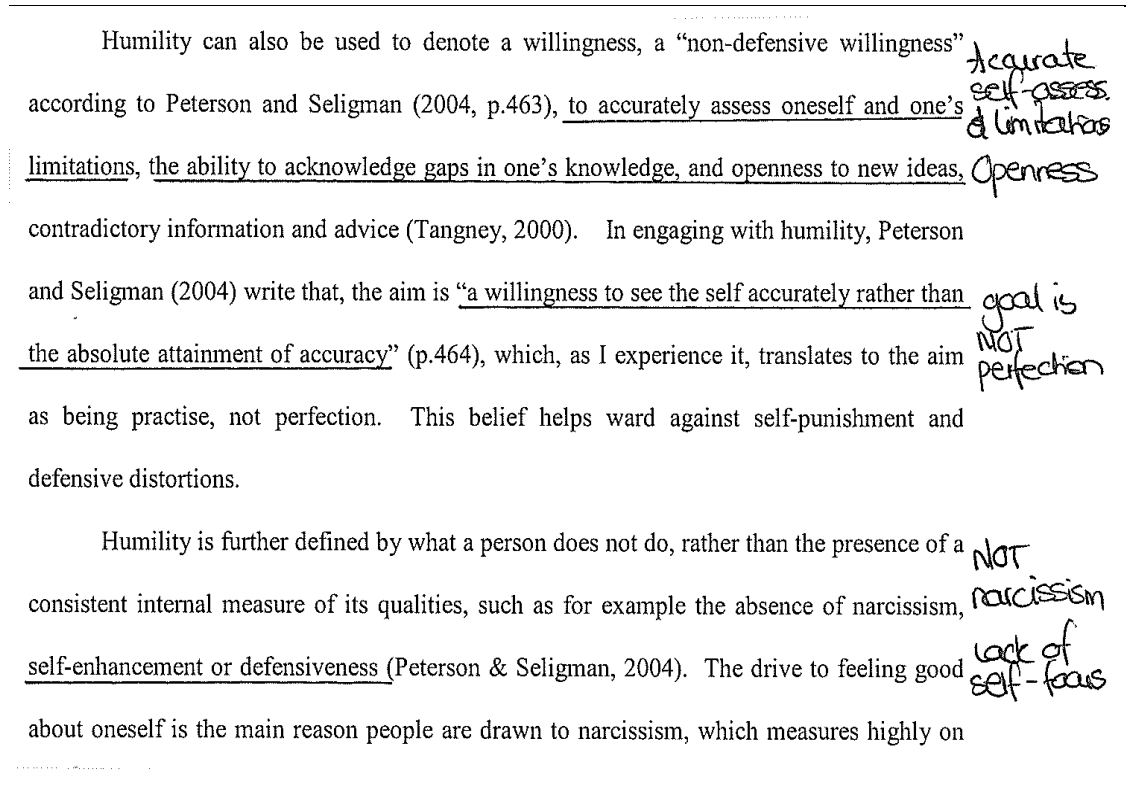


Figure 1: Abstract for identification of key features

These key points formed threads, which were then collated to identify significant broader patterns of meaning, and form the basis of the findings in Chapter 5. Finally, exemplar passages were identified to illustrate these findings.

Throughout the process of analysis, I kept a reflective journal to provide a measure of distance and to identify my assumptions, so as to reduce bias (Ricoeur, 1981). This practice assisted me in looking for deeper meaning within the threads through utilising an interpretivist approach in an attempt to show how the engagement with humility looks in practice. The findings from the journal are given in italics throughout Chapter 5, and are referred to as “internal findings”.

Chapter 4 Literature Review

This chapter contains my review of the selected literature which followed the search and selection process. In order to align my review with the aim underlying this study, namely the exploration of the quality of cultural humility in a psychotherapeutic relationship between a client and practitioner from different cultural backgrounds, the terminology “client” and “practitioner” has been used throughout my writing. This ensures consistency of terminology regardless of what the respective authors have used in their original texts. Given the nature of humility, which is the focus of this study, the client has been intentionally prioritised in the I-Thou / practitioner-client relationship to read as Thou-I / client-practitioner where possible. This follows Schmid’s (2002) invitation to move away from the I-Thou, or seeing the Thou through the I, and instead moving into the experience of the relationship, the “we”, by moving from the Thou to the I. The more detailed review of the selected texts in this chapter is a conscious choice on the enquirer’s part. First, it is the hermeneutic methodology in action, a critical engagement with the other, in this case the literature, from a critical perspective; and second, it serves to invite the reader to engage with the ideas, to reach deeper into the self and, where there is a response; a jolt in one’s consciousness, to explore this more fully.

This literature review starts with the authors whose article sparked the initial interest in the subject of cultural humility, Tervalon and Murray-Garcia.

Cultural Humility versus Cultural Competence

Murray-Garcia (Assistant Adjunct Professor, University of California Davis School of Nursing, San Francisco) and Tervalon (physician and consultant at Children’s Hospital, Oakland, California) coined the term cultural humility in the late 1990s, to

address the significant health disparities that exist in the context of clinical medical practice, and to assist medical practitioners and administrators to deal with the increasing cultural, racial and ethnic diversity in the United States of America. The authors find that relationship dynamics are often compromised by sociocultural mismatches between client and practitioner, including a practitioner's lack of knowledge of a client's beliefs and experiences as well as racism, classism, homophobia and sexism, whether intentional or unintentional on the part of the practitioner. Tervalon and Murray-Garcia (1998) warn against the pitfalls of viewing cultural competence in the traditional sense of a "finite body of knowledge, and endpoint..." (p.118). The question is whether cultural humility lies in direct opposition to cultural competence as the "versus" in the title of this paper implies or, whether cultural humility is an extension of cultural competence, with the two terms sharing common ground? The authors continue by defining cultural humility "as a commitment and active engagement in a lifelong process that individuals enter into on an ongoing basis with patients, communities, colleagues, and with themselves" (ibid., p.118). This process seems to recognise the dynamic nature of culture much more than cultural competence, which is based on the assumption that one can reach a full understanding of another person's culture. Cultural humility is a lifelong process of self-reflection and self-critique whereby the individual not only learns about another's culture, but starts with an examination of his or her own beliefs and cultural identity as a foundation for building honest and trustworthy relationships. It is a process which requires the practitioner to face the power imbalances which exist in the relationship dynamics with their clients and their communities.

Increasing one's cultural knowledge without adjusting one's attitude and behaviour is, according to Tervalon and Murray-Garcia, of "questionable value"

(ibid., p.119). Instead of seeing clients as “different” from the cultural norms of the practitioner, cultural humility recognises that cultural differences lie within the client-practitioner relationship. The starting point for working across these differences consists in developing a critical consciousness of one’s own assumptions, beliefs, biases and values and how these have shaped one’s perspective, which may differ from those of other people. This includes an acknowledgement of the unearned advantages, privileges and power that derive from multiple dimensions of one’s own particular social position. The aim for the practitioner is to increase his/her flexibility in order to assess the cultural dimensions of the experiences of each client and to let go of the false sense of security provided by stereotyping. Cultural humility, therefore, incorporates a commitment both to critical self-evaluation and to redressing power imbalances between client and practitioner as a means to address the reality of pervasive and persistent racism in American society, suggested by this article. From the point of view of the enquirer, this situation seems to ring true in respect of most societies today.

Practitioners who approach differences with humility embody a client-focus, in which the practitioner relinquishes the role of being expert to the client, thus letting go of authority and control and, instead, becoming a student of the client (Tervalon & Murray-Garcia, 1998). Humility therefore allows the client to be a capable partner in the therapeutic alliance. The authors write about an increasing consensus that practitioners’ clinical training needs to extend to communities and away from tertiary centres in order to encourage more “mutually beneficial, non-paternalistic and respectful working relationships” in our community systems (ibid., p.121).

The three dimensions of cultural humility described in this article are:

- lifelong learning and critical self-reflection;
- recognising and challenging power imbalances to forge respectful partnerships;
- institutional and societal accountability.

Tervalon and Murray-Garcia conceptualise cultural humility in this article and draw attention to important concepts such as the multi-faceted diversity of individuals. The authors make a good case for cultural humility being opposed to cultural competence by outlining a model of practice which expands upon the limitations of cultural competence. What may be missing in this article is a more in-depth exploration of the practical aspects that could assist in developing cultural awareness and humility in the practitioner. Perhaps, this is due to its being such a personal journey and so unique in its manifestation for each individual?

Rincon is the Director of Diversity for the University of California Berkeley School of Public Health. Rincon (2009) writes that, “some of us were raised in households where stereotypes and prejudice existed, and maybe we struggle with some of those ‘old tapes’ playing in our heads” (p.136). The author states that we can enhance our “understanding and ability to respond to the complexities of cultural diversity” and invites us to make a commitment to become lifelong learners and practitioners of cultural humility (Rincon, 2009, p.136). We are encouraged to open our hearts as well as our minds in our personal journey in order to develop cultural humility. “This process requires a willingness to acknowledge our pain and past hurts and those of others as well as acknowledging our own biases and judgments about others” (ibid., p.137). This is often a challenging and uncomfortable process, as facing one’s pain requires one to feel it.

Rincon (2009, p.137) outlines the following keys to practising cultural humility:

- studying histories of oppression and discrimination;
- closely examining our own assumptions and prejudices about people who come from communities other than our own;
- learning to put our own assumptions aside when working with others;
- engaging respectfully with all clients and recognising that they are our guides in determining their own cultural identity, values, knowledge, behaviours, and decisions.

Dramatic changes in the cultural mix of society at large as a result of increased immigration and differences in demographic patterns for different ethnic groups, is changing the world as we know it at a rapid pace. This, in Rincon's (2009) opinion, is the reason why building skills in cultural humility is "critically important" to the work of health practitioners (p.139).

In her chapter on the histories of discrimination, Rincon (2009) focuses on structural discrimination, racism "built into key systems of society" including "education, employment, housing, legal and health care systems" (p.139). The author discusses racism in the context of atrocities committed in the history of the public health system against minority groups such as the infamous "Tuskegee Study of Untreated Syphilis in the Negro Male", and states that, we "do not have the power to undo history", but we can work to ensure that the gaps in our "own knowledge, attitudes and professional competencies do not cause further harm" to those around us (ibid., p.140).

Culture evolves and flows as a dynamic facet of life and brings with it certain constraints which are often hidden. Rincon (2009) writes that, a major step in becoming culturally effective is to cultivate a high degree of self-awareness. Through

awareness of our own cultural lens, which includes our attitudes and behaviours, we can become more attuned to our prejudices which are often hidden. She encourages us to identify opportunities for learning about communities we feel less comfortable working with and warns against the perils of assuming that, by knowing something about a person's cultural background, we understand the person.

Rincon (2009) lists the following key problems of assuming a culturally competent position as:

- it promotes the idea that human populations and cultures can be deeply and accurately understood by reading a few books or attending a few training courses;
- it essentialises culture by assuming there is such a thing as a single Māori culture, for example, when in reality there is a tremendous diversity within the collective group termed Māori;
- it fails to recognise and appreciate the richness and complexity of culture;
- it may foster stereotypes which have proven harmful in the past;
- it focuses on knowing specific information rather than the relationship between people;
- it ignores power differences between people in relationships;
- it fails to focus our attention on our own cultural traditions, values and beliefs and how these may cause us to make assumptions about others.

Rincon (2009) writes that, by practising cultural humility with clients, “we build a welcoming and respectful working partnership” (p.145). This partnership is marked by learning about our client's experience through enquiry and listening. Cultural humility emphasises the existence of power dynamics in relationships and the necessity of understanding our own cultural identities first, so we can respectfully

enter the realm of our client's culture, values and beliefs. Rincon considers a client-centred approach helpful in balancing the power dynamics in relationship. She sees cultural humility as an approach that acknowledges our limitations in understanding and our tendency to make mistakes.

Though this article is written with the changing population of the United States of America in mind, its principles may be applied to most communities of the modern world. Rincon offers us an important comparison between cultural humility and cultural competence, and highlights the perils of racism, which are often hidden within ourselves, our communities and institutions.

Writing in response to an editorial by Bradley-Springer (2013) "Ain't got no culture", - which attempts to define culture and highlights the importance of culture and cultural education in the context of working with patients in HIV prevention - Reyes (2013) states that, "cultural competence does not address the elephant in the room: institutionalised, unconscious racism" (p.393). The author is of the opinion that popular stereotypes are embedded in the disguise of cultural competence and that these stereotypes affect how marginalised people see themselves. Reyes (2013), who considers herself part of a minority, quotes Kumas-Tan, Beagan, Loppie, MacLeod and Frank (2007), who write that, cultural competence unconsciously presents white European or Western culture as the standard. As an example, Reyes raises the issue of HIV, which has been used to label people, as if a disease, which reaches across cultural boundaries, conveniently belongs to "those people" of our society.

Reyes' letter is poignant to the context of this dissertation. In particular, I appreciate her straightforward approach to naming the hidden aspects of cultural competence. Although this letter is very short in comparison to the other texts which feature in this chapter, it needs to be included in this dissertation as it represents the

voices that may easily be missed; voices which remain largely marginalised in societies and occupations dominated by Western culture. Reyes makes a valid point that, the marginalisation and racism of people continues in the disguise of “new” modalities, such as cultural competence, and ways of being in the world. The question arising within the enquirer is whether cultural humility is a viable alternative to current competence models and if so, what are its hidden shortfalls?

Cultural Attunement

Hoskins is a professor and graduate advisor in the School of Child and Youth Care at the University of Victoria, Canada. This article describes the principles of what Hoskins (1999) refers to as cultural attunement. She describes post-modern life as transformative in that once homogenous cultures have become “melting pots” of diversity, partly due to immigration and also because of the globalisation of our community through advances in communication (Hoskins, 1999, p.74).

In working towards cultural attunement, Hoskins (1999) believes that it is important to continuously acquire as much “content knowledge” as possible about the intricacies of other cultures (p.76). People are both individual and collective beings and the meanings made by individuals require a deep listening through attuning culturally. Hoskins uses the concept of “cultural attunement” as a way of “being in relation with the other” (p.77).

The five major, lifelong processes Hoskins (1999) lists as important when entering the space between other and self are:

- acknowledging the pain of oppression;
- engaging in acts of humility;
- acting with reverence;
- engaging in mutuality;
- maintaining a position of not knowing.

Hoskins (1999) writes that, those who have been oppressed by the dominant culture “struggle to forget, as well as, remember the pain” (p.78). She invites those of us from the dominant culture to “remember the pain inflicted by our actions, because these actions still live in the shadow side of human behaviour” (ibid., p.78). What is missing in Hoskins’ writing is the reference to trans-generational trauma, and the notion that pain is “inherently remembered” by the descendants of the original sufferers, who may still often be struggling with the often lingering effects of oppression many generations later. Without deeply connecting with, acknowledging and taking responsibility for our own actions and those of our forefathers, we can expect little change in our behaviour towards “the other”, whether conscious or unconscious in nature. In acknowledging and accepting responsibility, “one must be willing to experience pain and discomfort”, which will serve to remind us not to “re-enact acts of oppression” (ibid., p.78).

Cultural humility is the striving to resist the inclination to privilege our own culture and perspectives in relationships, and pay attention to our position, our centeredness, in order to allow room for other positions to come forward (Hoskins, 1999). Hoskins challenges those who seek to achieve cultural attunement to engage in acts of humility, to allow themselves to be vulnerable in reaching into the space between other and self, the space of “turbulent waters” (ibid., p.73). When working across cultures, she urges us to recognise that reaching towards others, without

guarantee of reciprocity, requires courage and a willingness to abandon a position of social comfort. Reaching out effectively requires acquiescence to the other and surrender of cultural perspective, biases and expectations, the moving away from Eurocentric models for human behaviour.

Hoskins (1999) argues that a movement beyond acting with respect for difference, to acting with reverence is preferred. To revere someone is to enter into relationship with feelings of honour and regard. Reverence requires a person to “think, act, and listen from the heart, and bring forth feelings of wonderment” as to how another person has created the meanings in their life” (ibid., p.80). She states that, “reverence can be lived, modelled, and taught so that when differences arise there is a deeply felt sense of awe that moves beyond basic respect for difference and nurtures souls and spirits” (ibid., p.80).

Mutuality occurs when “two people come together to share common experiences” (Hoskins, 1999, p.80). These experiences encompass similarities and differences. For some minority groups, oppression has resulted in individuals having to minimise their differences in order for connections to be possible, resulting in feelings of anger, not mutuality. Hoskins (1999) states, that it is important to understand an individual’s stage of identity with their cultural roots and to practise “patience, silence, and a willingness to subdue the overpowering noise of the dominant culture” (p.81).

Assumptions of knowledge, based on the ethnocentric worldview of the dominant culture, without consideration for the uniqueness of another’s personal meanings, can lead to disconnection and decreased efforts to learn. Therefore, effective learning in relationships is facilitated when coming from a place of not knowing. Abandoning a desire for certainty, closure and control in relationships and

replacing it with efforts to be tentative, experimental and open-ended is useful in community practice. The desire to learn and to understand replaces the desire to know and be proficient.

Building bridges to connect diverse worlds is not merely a set of strategies but an all-encompassing way of being that comes from a place of caring and cultural attunement. Cultural attunement begins with self-exploration and self-awareness. It requires walking beside and with the other, attuning to their rhythm without overpowering them, and allowing space to open by not filling silences because of one's own anxiety (Hoskins, 1999).

Hoskins argues that humility is one of five processes towards cultural attunement. The question is, however, whether this is true, or whether, by acknowledging the pain of oppression, acting with reverence in the experience of another's presence, engaging in mutuality to develop understanding, and maintaining a "not-knowing" position ultimately results in a humble stance from which acts of humility follow naturally?

Humility

Tangney is a professor in the Department of Psychology at George Mason University, Virginia. She regards the virtue of humility as neglected in the social and psychological sciences, especially in the research and development of a common measurement (Tangney, 2000). The varying dictionary and social definitions of the construct connote a kind of meekness or lowliness which, according to Tangney, on the surface, makes it a rather unattractive virtue to strive towards. However, broader definitions exist which enrich our understanding of humility beyond the scope of dictionaries. Tangney (2000) describes humility as a rich, multi-faceted construct

characterised by the following qualities, which she has compiled from the writings of several authors:

- an accurate assessment of oneself, including both strengths and weaknesses, neither unduly favourable nor unduly unfavourable;
- an ability to acknowledge one's mistakes, imperfections, gaps in knowledge and limitations;
- an openness to new information, including ideas that contradict former opinions;
- an ability to keep one's own place in the world in perspective. Knowing that one has certain qualities, but also acknowledging that one does not know everything;
- an ability to forget oneself while recognising that one is only a part of the larger universe, which also means a relative lack of self-focus or self-preoccupation;
- an appreciation of the value of all things, as well as the many different ways others contribute to our world.

Tangney (2000) continues by outlining what humility is not and writes that, "humility is not low self-esteem, nor is it an underestimate of one's abilities, accomplishments or worth" (p.74). She specifically points out that, modesty is not humility, as it is too narrow in meaning and does not capture key aspects of humility such as losing oneself. Rather, she considers modesty to be a "component of humility" (Tangney, 2000, p.74). Tangney further suggests that, perhaps narcissism is closely related to humility. She states that a narcissist is not overconfident and conceited, but rather, a person with a damaged sense of self who feels un-whole but who tries desperately to fill the perceived gaps with "unrealistic fantasies of grandiosity" (ibid.,

p.75). A narcissistic person may therefore create the appearance of humility by assuming the behaviours of a humble person in order to mask their arrogance and grandiose sense of self.

Tangney (2000) suggests that, humility can be measured at two distinct levels, namely situational and dispositional. On a situation level, she suggests that most of us exude a level of humility in some situations but not in others, whereas the dispositional level involves the components of one's personality. As yet, there is no agreed upon set of communications or behaviours from the experts in the field and therefore no consistent method or parameters by which to measure this construct. Psychologists generally rely on self-report methods for assessing personality traits. Tangney (2000) writes that, as humility involves focus on others and losing one's self, this quality alone would make self-reporting a difficult measure of the trait, as a truly humble person would tend not to focus on their humble qualities. Tangney (2000) concludes that, "humility may represent a rare personality construct that is simply unamenable to direct self-report methods" (p.78).

Tangney's efforts to explain the construct of humility following her review of the available literature at the time of writing are valuable. Many authors, including Peterson and Seligman, continue to rely on her findings to further expand on the concepts discussed.

"Humility and Modesty" is a chapter in the book *Character Strengths and Virtues*, which outlines and classifies character strengths and virtues in order to promote societal discourse about the topic. Peterson, who died in 2012, was a professor of psychology at the University of Michigan. Seligman is an American psychologist and educator within the field of positive psychology. The authors aim to offer a handbook which stands in contrast to the *Diagnostic and Statistical Manual of*

Mental Disorders (DSM) and the *International Classification of Diseases* (ICD), both of which outline what is “wrong with people” (Peterson & Seligman, 2004, p.4). Instead, Peterson and Seligman (2004) aim to provide a focus on “what is right about people”, specifically as it relates to their strength of character (p.4). In modern Western culture, pride is encouraged in the quest to raise self-esteem and the desire to think well of oneself. “Individuals now view pride as not only acceptable but worthy, whether it takes the form of overestimating one’s good qualities and traits, viewing the self better than average, or basking in unconditional praise despite lukewarm performance”, write Peterson and Seligman (2004, p.462). This eagerness to create a positive self-image at all costs has created an imbalance in society, leaving little room for virtues such as humility and modesty.

The authors rely on Tangney’s (2000) key features of humility to outline its qualities, and continue by comparing the virtue of humility with the virtue of modesty in order to emphasise common elements (Peterson & Seligman, 2004). Humility is regarded to be “a private stance toward the evaluation of self” whereas modesty is considered to be “a more socially oriented virtue” (ibid., p.463). Modest behaviours are designed to diminish the extent to which people draw attention to themselves. For the purpose of this dissertation, the writings concerning only the virtue of humility will be explored. Humility has traditionally connoted a kind of meek passivity, a lack of self-respect and confidence (Tangney, 2000), and is also associated with humiliation, disgust, embarrassment and shame (Peterson & Seligman, 2004).

However, humility can also be used to denote a willingness, a “non-defensive willingness” according to Peterson and Seligman (2004, p.463), to accurately assess oneself and one’s limitations, the ability to acknowledge gaps in one’s knowledge, and an openness to new ideas, contradictory information and advice (Tangney, 2000). In

engaging with humility, Peterson and Seligman (2004) write that, the aim is “a willingness to see the self accurately rather than the absolute attainment of accuracy” (p.464), which, as the enquirer experiences it, translates to the aim being practice, rather than perfection. This belief helps ward against self-punishment and defensive distortions.

Humility is further defined by what a person does not do, rather than the presence of a consistent internal measure of its qualities, such as, for example, the absence of narcissism, self-enhancement or defensiveness (Peterson & Seligman, 2004). The drive to feel good about oneself is the main reason people are drawn to narcissism, which measures highly on the scale of competitiveness, dominance, hostility and anger. Peterson and Seligman (2004) assert that, although more narcissistically inclined individuals carry a higher esteem of themselves, they have to work excessively hard to maintain it, and are the least liked by others around them. Humility includes empathy, caring, commitment and gratitude, making individuals less preoccupied with the need to impress and dominate. A humble self-view is likely to assist with self-regulation and freedom from the need to escape uncomfortable feelings through alcohol and/or drug abuse, for example. Peterson and Seligman consider a sense of safety and the development of identity as imperative to fostering humility in oneself and suggest that, reality-based feedback early in life, conveyed in an atmosphere of caring and respect, would be especially predictive of humility. The cultivation of humility could be enhanced by a sense of safety or value provided by example through religion or from significant others who hold the individual in unconditional positive regard. The authors are of the opinion that, in order to induce a humble state of mind, an individual has to commit to a lifestyle change.

Peterson and Seligman offer a valuable view into the narcissistic world and how it relates to humility. Given the aim of the authors is to concentrate on positive character traits, this chapter and in fact the entire book, is well worth reading.

Garcia (2006) is a professor at Boston College in Massachusetts, whose field of interest includes normative moral theory. In the introduction of his writing, Garcia (2006) suggests, that “the humble are those who are unimpressed with their own admired or envied features..., those who assign little prominence to their possession of characteristics in which they instead might well take pride. They are people for whom there is little personally salient in these qualities and accomplishments” (p.417). It is the implication of this statement which Garcia aims to explore in this article.

Humility is a characteristic which requires one to decenter or place in the background one’s being. A humble person grounds themselves in a “commitment to personal moral self-improvement”, in their “concern that other persons and factors get due recognition”, and in appreciation of their own “failures, imperfections, flaws, weaknesses, dependency, and limitations”, as well as their “duties and responsibilities” (ibid., p.418). Garcia does not imply that a humble person cannot be pleased or grateful for their achievements, however, they do think about them in a measured way. The author regards the word modesty to be a close synonym of humility, which stands in contrast to arrogance, conceit, egotism, narcissism and vanity, to name but a few traits. A humble person does not need to be humble in every way but, if one takes excessive pride in one’s talents for example, one cannot claim the character trait of humility.

Garcia (2006) describes six ways in which humility is utilised in language. Humility in its most common sense definition describes a person neither underestimating nor overestimating their self and their accomplishments. A second

meaning of humility is having a realistic view of oneself, to see oneself in perspective, including one's personal qualities and capacities. Therefore the person has a clear appreciation of their identity and actions. Humility can also be used as a descriptor of a state of comportment or manner, in which one's behaviour is unassuming and respectful of the situation one finds oneself in. A fourth, and more contemporary meaning of humility appears as the opposite of vanity. The person is therefore not concerned about the attitude of others, especially as it relates to flatteries and responses. One has a firm perception of self that is not at the whim of responses by individuals or society at large, which implies that it is not about the outward response to the view others have about oneself, but rather about how one responds within oneself. Humility can also be used as equity. The humble person acknowledges the achievements and contributions of others, and in doing so is fair and equitable with their evaluation. The final way in which the word humility is used is in the context of humiliation, something that belittles or degrades either oneself or another. Humility is etymologically derived from the word humus, meaning earth or soil. Where the humble person considers themselves lowly, humiliation is treating another "like dirt" (Garcia, 2006, p.431).

According to Garcia (2006), the above uses of the word humility do not equate to the quality of the trait. If humility is conceptualised as a virtue rather than a character trait, it assumes additional special qualities. A virtue is best understood as a character trait that, if used in a balanced way, results in positive outcomes. This implies of course that there is a risk of negative outcomes if the trait is used excessively. A negative outcome may result if the trait is being experienced as demeaning of oneself, for example. Nonetheless, Garcia's account of humility allows for a person to emphasise their failures and limitations. Humility could be meaningful

to both oneself and others and, as a virtue, can stand apart from the definitions of religion.

In his article, Garcia explores the concept of humility by focusing on the writings of a number of authors. With each of the accounts of humility, Garcia grapples with what he finds inadequate, but in each he is also able to capture a truth about humility. However, in exploring the conceptions of humility, Garcia does not capture definitive features that may characterise the humble person, which supports his view of the polythetic nature of the concept. The following summary offers some of the key findings discussed by Garcia (2006). Humility is the extent to which one:

- is reasonably unimpressed with oneself and one's good features; rather, the focus is on recognising one's weaknesses and correcting one's flaws;
- is more inclined to have a modest opinion of one's importance, thus letting go of one's self and standing in service to others;
- acts with an absence of self-assertion;
- is more realistic about oneself and shows a consciousness of one's limitations;
- plays down one's achievements in one's own mind, does not take an interest in highlighting them to other people, and is unconcerned with the opinions of others.

This characterisation implies that as a humble person, one does not think, act and feel based on beliefs of one's superiority, and turns away from pre-occupation with oneself and one's entitlements. Humility is the process through which one comes face to face with personal limitations. There is a sense of openness to growth and change which is inferred by Garcia's describing a measure of self-evaluation. However, Garcia's philosophical discussion of humility does not go far enough to

capture the elements and implications of humility in oneself, and one's relationship to others and society. Rather, it opens a window into the realm of humility. This article captures sources that may not have otherwise been connected with and adds some interesting points to the discussion. This includes Garcia's notion that humility is about being unimpressed with ourselves.

Cultural Humility

Authors Chang and Dong are part of the Rush Institute of Health and Aging, which is dedicated to improving the quality of life of the aging Chinese population through education, research, and sustainable community-engagement in the greater Chicago area. Simon is Professor of Clinical Gynaecology and Associate Professor in Obstetrics and Gynaecology-General/Preventive Medicine and Medical Social Sciences at the Northwestern University Feinberg School of Medicine in Chicago, Illinois.

This article proposes the integration of cultural humility as a vital trait to complement current training models and prepare future practitioners to address the challenges of cultural diversity more appropriately. The authors write that, in the United States, the marriage between culture and competence has "evolved into an institutionalised strategy at a national level" (Chang, Simon & Dong, 2010, p.270). Much of the cultural competence literature discusses the importance of cultural awareness, knowledge, attitudes and skills such as, cultural immersion and the involvement of traditional healers. While Chang et al. (2010) consider cultural competence as a foundation for improving the quality of healthcare, the authors highlight the importance of revisiting the construct of culture, thus challenging the preconception of what culture is. The authors are referring to the inherent characteristic of culture as moveable and changeable, continuously shaping beliefs and lifestyles. An individual's health issues may be related to their social context, and vice versa, the

health issues of an individual may also affect the community. A community of Chinese for example, although related by ethnicity and race, is likely to be inherently diverse. Therefore, practitioners should consider “the full spectrum of culture as a net of relationships and interpretations that involve perspectives from all orientations”, which requires a cultivation of one’s “reflective and humble mind at both the micro – and macro-level” of encounters (ibid., p.271). An added complication is the power differential between client and practitioner, other and self, which may even result in greater conflict and misunderstanding than the cross-ethnic, Chinese versus Western, position. From the Chinese perspective, in order to live in contentment in the midst of ethnic conflicts, Laozi, the founder of Daoism, stresses the importance of embracing differences while practising humility. In the Confucian tradition, cultural tension is resolved in a life-long process of learning through reflection, in which familial relationships are of primary importance with the individual being seen as a member of a family and, by extension, to other social groups.

Aspects of cultural humility discussed by the authors include:

- self-reflection and critique; engaging in reflection and critique of oneself; recognising the inherent power of the practitioner position;
- learning from clients; applying active listening, addressing the power inequities, learning from the client and allowing oneself to be guided accordingly for the benefit of the client;
- partnership-building; developing and maintaining mutually respectful partnerships with clients and communities;
- a life-long process of being in the world and in relationship rather than simply a skill or an attitude. This process starts with the examining of one’s own cultural stance.

The authors acknowledge the presence of the element of cultural humility in Chinese philosophy and present a **QIAN** 謙 (Humbleness) curriculum. This model includes the importance of self-**Q**uestioning and critique, bi-directional cultural **I**mmersion, mutually **A**ctive-listening, and the flexibility of **N**egotiation. The principles of the QIAN curriculum are not limited to the client and practitioner relationship, but also require support from family, the health care system as well as the community at large.

The letter Q represents questioning in the QIAN curriculum. According to Chang et al. (2010), “true understanding requires curiosity” (p.274). The authors invite practitioners to constantly critique and question themselves about their assumptions and in their engagement with clients, and to remain curious in their understanding of each client.

Another avenue to developing humility is through immersing oneself in the culture of clients with every client-practitioner encounter being a cross-cultural experience (Chang et al., 2010). Cultural humility requires both the client and the practitioner to invest in the process, with mutual understanding being the aim of the partnership.

Active-listening is an important aspect of the client-practitioner relationship and practitioners need to pay attention to all forms of communication, including body language and feelings (Chang et al., 2010).

The fourth letter in the QIAN model represents the concept of negotiation. Negotiation is explained as the willingness of both the client and the practitioner to engage in mutuality in the course of communication and treatment. When both parties become full partners in the engagement, the relationship can move beyond the limitations of inequality. Again the authors state that the success of cultural humility, in

addition to the client-practitioner dyad, is also reliant on the support of family, the wider health care system and community (Chang et al., 2010).

The QIAN model advocates for a client-focused engagement, including an appreciation, exploration and understanding of the socio-cultural differences between client and practitioner (Chang et al., 2010). According to the authors, the inclusive nature of this model leads to greater client trust, satisfaction and treatment outcomes. It decreases the tendency to stereotype, and increases learning and respect on part of the practitioner.

Although the arguments presented in this article are directed at care for the aged, they are also applicable to the context of psychotherapy and related professions. Given that many Western countries continue to receive a significant number of immigrants from China, these more tailored models for cross-cultural engagement may be helpful for practitioners and ultimately beneficial for their clients. The QIAN, as a cultural humility curriculum, is in my opinion a model which can stand on its own, without having to take the humble position of being an adjunct to existing competence models. But such is the underlying current of humility within the QIAN that, it does not claim to be better than or equal to other modalities, and is therefore a powerful example of humility in action.

This article was written by Ortega and Faller, who both work in the School of Social Work at the University of Michigan, and was published in the professional trade journal *Child Welfare*. In the synopsis, the authors state that the article “promotes cultural humility in child welfare service delivery as a complement to cultural competence” (Ortega & Faller, 2011, p.27). Ortega and Faller (2011) state that, over the past decade, child welfare services have seen an abundance of cultural competence training models to assist practitioners in developing knowledge and

practical skills for working across cultures. “Essential elements of cultural competence include valuing diversity, developing cultural self-awareness, appreciating the dynamics of cross-cultural interactions, being knowledgeable about within-group cultural differences, and demonstrating an ability to develop service delivery that is relevant and responsive to the diverse and complex needs of individuals and communities” (ibid., p.28). Critique of cultural competence models include the focus on racial and ethnic differences, which may instil a false sense of knowledge about the other in practitioners, instead of meeting a client in the context of their accumulated social experiences across time and generations. Cultural competence perspectives fail to consider socio-structural mechanisms and institutional processes that accompany social injustices based on cultural differences, and do not go far enough in holding practitioners accountable in the inherent privilege and power of their position.

Ortega and Faller (2011) refer to the article written by Tervalon and Murray-Garcia (1998), and reviewed at the beginning of this chapter, which conceptualises cultural humility and emphasises threads such as multiculturalism and intersectionality, thus drawing attention to the diversity of individuals. A multicultural perspective views culture as multifaceted, as including aspects such as beliefs, values, morals, customs, behaviours and language. An intersectional perspective asserts that individuals are influenced by their occupation of multiple positions within the socio-cultural-political context of society. Individuals respond differently depending on, for example, their gender, race, ethnicity, age, sexual identity and religious beliefs.

Cultural humility advocates for incorporating multicultural and intersectional understanding to improve one’s practice as together, these concepts draw attention to

diversity and power differences in relationship (Ortega & Faller, 2011). Ortega and Faller draw on the three dimensions identified by Morris, Brotheridge and Urbanski (2005), which are essential for connectedness with other and self. First, cultural humility encourages awareness of and reflection on one's own culture and how this influences one's worldview which, in turn, creates awareness in the practitioner of the power imbalance in the relationship with clients. The second dimension is openness to and acceptance of not knowing everything about one's clients and the world. It requires the practitioner to acknowledge "the world that functions outside of awareness" which may influence clients in certain ways, whether consciously or unconsciously, and highlights the importance of being open to learn from one's clients (Ortega & Faller, 2011, p.33). Cultural humility requires a personal philosophy on the part of the practitioner which continuously invites new perspectives. The third dimension relates to the concept of transcendence, an acceptance of something greater than oneself, and a "reality that the world is far more complex and dynamic" than one can ever know (ibid., p.33). Cultural humility frees the practitioner from the constraints of boundaries and stereotypes, and relinquishes the burden of the expert position in that the practitioner becomes a learner, therefore empowering the client. According to Ortega & Faller (2011), cultural humility "moves people deeper into an honest appraisal of cultural knowledge and awareness", therefore removing professional assumptions on the part of the practitioner (p.35).

Ortega and Faller (2011) outline four essential skills which demonstrate cultural humility:

- active listening;
- reflecting; as a way of demonstrating understanding of meaning being conveyed by the client;
- reserving judgment; to remain open to the perspectives of the client;
- entering the client's world; placing oneself in the context of the client's world to experience their perspective more fully.

Furthermore, Ortega and Faller (2011, p.43) list the following practice principles for an engagement with cultural humility:

- embrace the complexity of diversity;
- “know thyself” and critically challenge one's openness to learning from others;
- accept cultural difference and relate to children and families in a way that is most understandable to them;
- continuously engage in collaborative helping;
- demonstrate familiarity with the environment of the children and families being served;
- build organisational support that demonstrates cultural humility as an important and ongoing aspect of the work itself.

Although the principles listed above have been specifically written for child welfare workers, they are also applicable to the context of a psychotherapeutic relationship. The authors write that the main failure of practitioners relates to an unwillingness to develop self-awareness and a respectful attitude towards diversity (Ortega & Faller, 2011).

The authors' statement in the synopsis of this article, promoting cultural humility as a complement to cultural competence, does not come across clearly in the writing. In fact, Ortega and Faller (2011) seem to advocate the path of cultural humility as the way forward when they outline factors which "make expectations of cultural competence increasingly infeasible" (p.29), and cultural competence training not going far enough in "holding workers accountable for the privileged and power position" of their roles (p.30). What is not explained in this article is how cultural competence and cultural humility complement each other, whether both models can work together and, if so, how. This may not be a straightforward exercise given the number of cultural competence models available, but this article seems to be slightly confused as to whether cultural competence and cultural humility are indeed compatible. In terms of offering an explanation as to how cultural humility can "liberate workers from expectations of cultural expertise about others, and to actively engage the clients, inclusive of their cultural differences" (Ortega & Faller, 2011, p.27), the authors have made a good case.

Hook, Davis, Owen, Worthington and Utsey (2013), employees from a number of different universities in the United States of America, have banded together with the aim of offering a client-rated measure of cultural humility in the therapist. The results from four studies undertaken are outlined in this article. Not being an expert in the methodology underlying this research, the enquirer relies on the fact that this article was peer-reviewed prior to publishing, for its validity and rigour. Therefore a review of the overall outline of the studies and their results has been the focus.

According to the American Psychological Association (2003), multicultural competencies, abbreviated as MCCs, are achieved by developing an understanding of one's own attitudes and/or beliefs, knowledge of the worldviews of others, and skills

which are culturally appropriate (as cited in Hook et al, 2013). The field of MCCs, how well a therapist has mastered skills for working with cultural diversity, has received much research attention. Concerns have been raised, however, in respect of the measurement of MCCs, especially as they relate to actual client improvement (Hook et al., 2013). Multicultural orientations, abbreviated as MCOs, on the other hand involve a “therapist’s way of being with the client, guided by the therapist’s philosophy or values about the salience of cultural factors in the lives of therapists and clients” (ibid., p.353).

Davis, Worthington and Hook (2010) have defined cultural humility as having both intrapersonal and interpersonal components. On the intrapersonal level, cultural humility involves an accurate view of oneself and an awareness of the limitations in one’s ability to understand the worldview and cultural background of one’s 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. The focus on openness to the other in the context of culture is closely related to the concept of humility (Hook et al., 2013). In order for the practitioner to develop a strong and effective working relationship with a client from a different cultural background, they must “overcome the natural tendency to view one’s own beliefs, values, and worldview as superior, and instead be open to the beliefs, values, and worldview of the diverse client” (ibid., p.354).

In this study, the authors focus on the interpersonal dimensions as this seems more relevant to the therapeutic relationship and may be more accurately perceived. The purpose of the study is to develop a “client-rated measure of cultural humility as a component of MCO” (Hook et al., 2013, p.354).

The pilot study involved 117 university students who had attended therapy at some point in their lives. Various adjustments were made to the design of the study

following this initial pilot study attempt. In the second study, the participants were 472 students attending university who, at some point, had attended therapy.

The third study involved 134 adults attending therapy at a university counselling centre or clinic. Participants were required to rate the importance of therapist characteristics as follows:

Positive Scale Items

- is respectful;
- is open to explore;
- is considerate;
- is genuinely interested in learning more;
- is open to seeing things from my perspective;
- is open-minded;
- asks questions when she is uncertain.

Negative Scale Items

- assumes they already know a lot;
- makes assumptions about me;
- is a know-it-all;
- acts superior;
- thinks they understand more than they actually do.

Participants were then prompted to answer questions about a hypothetical therapy scenario. All questionnaires were completed online via SurveyMonkey.

In reading the outline of the various studies, the fact that the first three involved a majority of participants identifying as “white”, is a salient point. This fact is named as a limitation of the study by the authors towards the end of the article. The fourth study involved 120 participants recruited via Amazon’s Mechanical Turk website, who were

identified as “black”, and who were attending therapy, in order to counter the ethnical and/or racial shortcoming of the first three studies. Given the fact that most of the studies fail to capture a diverse participation, which may be considered important in a study of cultural humility, it would make very little sense to conduct studies involving a significant majority of “white” participants, who are more likely to be aligned with a Western worldview, and therefore perhaps more biased in respect of therapeutic principles which are predominantly Western in construct. This is confirmed by results from the third study, where clients who identified as ethnically and/or racially diverse, rated their therapist lower on cultural humility than clients who identified as white. This seems to somewhat reflect the nature of what we, as a community, are grappling with in terms of diversity and power-differentials and inequality in the context of a cross-cultural therapeutic relationship. Another shortcoming is the fact that the ethnicity and/or race of therapists is not considered in this study, which seems important in a profession which is dominated by practitioners from a Western background.

The findings by Hook et al. are nonetheless useful. Cultural humility reflects a way of being, wherein therapists maintain an other-oriented perspective that involves respect, lack of superiority, and attunement to the clients' cultural heritage (Hook et al., 2013). When clients perceive their therapist as being more culturally humble, they typically report being more engaged in sessions, which enhances the working alliance, and ultimately results in a therapy with better outcomes (ibid., 2013). Hook et al. (2013) regard a practitioner's cultural humility as foundational to a client's engagement in meaningful and purposeful work, which could enhance treatment outcomes.

In the search of the literature on the subject of cultural humility, it seems that research on humility has struggled because of disputes regarding how to define and measure the construct. Therefore, this study seems unique in its approach as it aims to

develop a measure for humility in the context of cultural diversity. It is, at best however, a first attempt at finding a measure for cultural humility, and hopefully there will be more studies to ascertain whether these positive effects found are consistent across a diverse group of clients and therapists.

Hook (2014), who is an assistant professor of Counselling Psychology at the University of North Texas, describes his learning of cultural competence as being shaped by his training in counselling psychology. Hook (2014) writes that, at the beginning of his training, he engaged with diversity with a “combination of interest and fear” (p.1). There is the excitement of learning something new from others, and there is the fear of offending, of getting it wrong. On his journey of engagement and “wrestling”, Hook began to see himself through other people’s eyes (2014, p.1). During his graduate training, he began to face his privileged position as a white, heterosexual, middle-class male during graduate training, and his desensitisation to privilege and oppression. He writes about having to face his anxiety and discomfort in order not to avoid having difficult conversations. He mentions that he felt tempted to go back and surround himself with people who supported his worldview. However, a part of him knew that he could no longer look away.

Hook (2014) posits that cultural competence, the thought of arriving at a “place where one is deemed competent” in understanding another person, is outright dangerous (p.2). This stance “sets people up to try to hide their limitations instead of owning and leaning into” areas of discomfort, which then leads to lowering one’s defences, opening up to learning, and avoiding further assumptions (Hook, 2014, p.2). Hook finds the focus on openness and humility more helpful than the striving for perfection, which interferes with the ability to be present and receptive.

In the study undertaken by Hook et al. (2013), reviewed above, the authors define cultural humility as being both intrapersonal and interpersonal. On an intrapersonal level, cultural humility “involves an awareness of the limitation in our ability to understand the worldview and cultural background of our client” (Hook, 2014, p.2). On an interpersonal level, cultural humility “involves a stance toward the client that is other-oriented, marked by respect and openness to the client’s worldview” (ibid., p.2). Hook et al. (2013) found that, cultural humility was viewed as important by clients, and perceptions of cultural humility by clients were positively related to:

- (a) developing a strong working alliance with the practitioner; and
- (b) actual improvement in therapy.

The concepts of self-awareness, knowledge and skill, which historically have been part of multicultural counselling, are still important according to Hook (2014). These concepts include a continuous striving for learning about diversity issues by attaining a knowledge-base of the various cultures of one’s clients, adapting one’s counselling skills to working with clients from different cultural backgrounds, and an awareness of oneself and one’s cultural background in order to understand one’s blindspots, biases and limitations, which is an important aspect of cultural humility. Hook stresses the importance of always pairing knowledge and skills with humility as a prerequisite to owning one’s limitations to understand, which, in turn, improves one’s ability to engage with clients.

Hook (2014) continues to explain what cultural humility looks like in practice by describing what it is not. Cultural humility is not making assumptions about the client based on their cultural background, nor assuming that one knows anything about a client’s cultural experience. It is also not about making it seem as if the

practitioner understands the client's experience when they in fact do not. A very important aspect of what is not cultural humility is the practitioner thinking that their worldview is superior to the client's, whether it be because of one's training and/or what one "knows" to be true.

In describing what cultural humility is, Hook (2014) writes that, for the practitioner, it involves a genuine interest to learn, explore and clarify a client's worldview. Cultural humility involves a genuine respect for and openness to cultural difference, which may result in unfamiliar goals for therapy (Hook, 2014). The culturally humble practitioner does not have a "rigid picture of what the client should look like to be healthy or functional"; rather, the practitioner acknowledges the precedence of the client's worldview and goals and works in the context of those (ibid., p.3).

How can a practitioner develop cultural humility in their work with clients from different cultural backgrounds? According to Hook (2014), awareness is the key, and practitioners can develop cultural humility by "becoming more aware of their own cultural worldviews, biases and blindspots" (p.3). This awareness assists in staying alert to the inadvertent thinking that one's worldview is right, which, he writes, is especially true for Christian practitioners. The second area of development is through consistent stretching of oneself by engaging with individuals who are culturally different. Hook continues by giving examples of students engaging with individuals from different cultural backgrounds and the benefits arising from this experience of understanding. As a beginning step, engaging on an individual basis may be a less anxiety provoking path. The enquirer questions, however, whether an engagement with individuals in the "safety" of one's known environment is sufficient to develop a deeper connection with cultural humility. Speaking from experience, it is

very easy to slip back into one's own worldview and old, and often unconscious thinking habits, when being surrounded by one's known social context. Immersing oneself into the other's cultural environment, where one is considered the "other", where one does not "know" and often does not understand the language, makes for a deeper, richer and lasting commitment to practising with humility. This is especially true for people like the enquirer, who engage with others from a predominantly Western perspective.

Hook (2014) writes that, engaging with cultural humility is often the key that holds the therapeutic alliance, even if the practitioner is anxious and makes blunders. The focus on humility rather than competence alleviates the pressure often felt by practitioners, especially in the beginning stages of their careers.

In this article, Hook combines his personal experience with scientific findings in regard to cultural humility. He shows a good depth of understanding in the practical application of his findings.

Chapter 5 Findings

In this chapter, I engage with the patterns identified during the literature review process. The literature reviewed in Chapter 4 consists of articles focusing on “cultural humility” as a concept of practice and “humility” as a personality trait or virtue, as well as texts related to the concept of cultural humility, such as, for example, Hoskin’s (1999) article on cultural attunement. This collection has been useful for moving closer to an understanding of what the quality of humility in the cross-cultural therapeutic relationship entails.

As explained in Chapter 3 – Process and Method, in order to discover the qualities of cultural humility, the enquirer read through the reviews outlined in Chapter 4 – Literature Review, and identified important features of the texts relevant to answering the research question, and wrote key points next to each paragraph. These key points formed threads, which were then collated to identify significant broader patterns of meaning and form the basis for this chapter.

The following is a summary of common threads found in the reviewed articles, split between qualities of humility and those qualities which are not humility. The reason for showing both the qualities and non-qualities is that many of the articles describe humility in the context of what it is not. This brings to mind the concept of negative capability, which Keats describes as the ability to contemplate the world without the desire to try to reconcile its contradictory aspects, and therefore not to insist on a conclusion that would eliminate alternate possibilities (as cited in Kaufman, 2001). This way of contemplation requires a tolerance for uncertainty.

The summary of common threads is followed by a discussion and meaning-making of these threads. Some material from sources outside the reviewed literature are utilised to complement and further explain the findings. Throughout this chapter, I link

the findings in the literature to findings within myself, which I have termed inner findings. These inner findings are reflections on my process, and are shown in *italics*. The inclusion of my reflections is in line with my aim to conduct this study in the spirit of Heidegger's (1996) Da-sein, to be as engaged as possible with the literature, in accordance with the hermeneutic methodology outlined in Chapter 2.

Quality	Description	Articles
Client-focus / other-orientedness	Includes openness to new information, not knowing, active and reflective listening, flexibility, attunement, learning from the client	Tervalon and Murray-Garcia (1998), Hoskins (1999), Tangney (2000), Peterson and Seligman (2004), Rincon (2009), Chang et al. (2010), Ortega and Faller (2011), Hook et al. (2013), Hook (2014)
Lack of self-focus and self-preoccupation	Includes acceptance of something greater than oneself, appreciation of all things, empathy, caring, commitment, consideration, gratitude, respect, lack of superiority	Tangney(2000), Peterson and Seligman (2004), Garcia (2006), Rincon (2009), Chang et al. (2010), Ortega and Faller (2011), Hook et al. (2013), Hook (2014)
Learning about self / critical self-reflection / accurate self-assessment	Includes awareness of privilege, ability to acknowledge limitations, keeping one's place in the world in perspective, being unconcerned with others' opinions, balanced perspective of one's being, self-regulation	Tervalon and Murray-Garcia (1998), Hoskins (1999), Tangney (2000), Peterson and Seligman (2004), Garcia (2006), Rincon (2009), Chang et al. (2010), Ortega and Faller (2011), Hook et al. (2013), Hook (2014)
Life-long commitment	Includes lifestyle change	Tervalon and Murray-Garcia (1998), Hoskins (1999), Peterson and Seligman (2004), Rincon (2009), Chang et al. (2010), Ortega and Faller (2011), Hook (2014)
Openness / inclusiveness	Includes partnership, mutuality	Tervalon and Murray-Garcia (1998), Hoskins (1999), Tangney (2000), Peterson and Seligman (2004), Garcia (2006), Rincon (2009), Chang et al. (2010), Ortega and Faller (2011), Hook et al. (2013), Hook (2014)
Addressing power imbalances / acknowledging oppression	Includes acknowledgement of racism, respect for diversity	Tervalon and Murray-Garcia (1998), Hoskins (1999), Rincon (2009), Chang et al. (2010), Ortega and Faller (2011), Hook (2014)
Societal and institutional accountability	Includes training	Tervalon and Murray-Garcia (1998), Chang et al. (2010), Ortega and Faller (2011)

Quality	Description	Articles
Competence	Includes a know-it-all attitude, making assumptions	Tervalon and Murray-Garcia (1998), Hoskins (1999), Tangney (2000), Peterson and Seligman (2004), Garcia (2006), Rincon (2009), Ortega and Faller (2011), Reyes (2013), Hook (2014)
Low self-esteem	Underestimating oneself, shame	Tervalon and Murray-Garcia (1998), Tangney (2000), Peterson and Seligman (2004)
Modesty		Tangney (2000), Peterson and Seligman (2004)
Narcissism / self-enhancement	Includes arrogance, conceit, defensiveness, egotism, superiority	Peterson and Seligman (2004), Hook (2014)

Qualities Defining Humility

Client-focus. In trying to be oneself in a way that enables the other to be themselves, under circumstances that are intrinsically never fully knowable, any encounter is likely to be accompanied by an underlying tension.

Cultural humility is the striving to resist the inclination to privilege our own culture and perspectives in relationship (Hoskins, 1999), thus liberating the practitioner from the constraints of boundaries and stereotypes, and relinquishing the burden of the expert position as the practitioner becomes the learner (Tervalon & Murray-Garcia, 1998; Ortega & Faller, 2011). According to Ortega and Faller (2011), cultural humility “moves people deeper into an honest appraisal of cultural knowledge and awareness”, therefore removing professional assumptions on the part of the practitioner (p.35). Humility, therefore, allows room for other positions to come forward, which is empowering for the client and enables them to be a capable partner in the therapeutic alliance (Tervalon & Murray-Garcia, 1998; Hoskins, 1999; Ortega & Faller, 2011).

Rincon (2009) considers a client-centred approach an important aspect to practising cultural humility. She echoes Hoskins in that what is required of us is to

learn to put our own assumptions aside when working with clients, engaging respectfully, and recognising that clients are our guides in determining their own cultural identity, values, knowledge, behaviours and decisions. Hoskins (1999) argues for moving beyond acting with respect for difference, to acting with reverence. To revere someone is to enter into relationship with feelings of honour and regard. Reverence requires a person to “think, act, and listen from the heart, and bring forth feelings of wonderment as to how another person has created the meanings in their life” (Hoskins, 1999, p.80).

Practitioners who approach differences with humility embody an other-oriented perspective which involves respect and attunement to the clients' cultural heritage (Hook, Davis, Owen, Worthington and Utsey, 2013). Cultural humility reflects a way of being wherein the focus on and orientation to the client is necessary to attune to the uniqueness of their being and to see them accurately. Assumptions of knowing, based on an ethnocentric worldview of the dominant culture, without consideration for the uniqueness of another's personal meanings, can lead to disconnection and decreased efforts to learn in relationship (Hoskins, 1999). Cultural humility does not focus on competence or confidence and recognises that the more we are exposed to cultures different from our own, the more we realise how much we do not know about others. The desire to learn and to understand comes from a place of genuine interest to explore a client's worldview, and replaces the desire to know and be proficient (Hoskins, 1999; Hook, 2014). As Chang, Simon and Dong (2010) write, “true understanding requires curiosity” (p.274).

The QIAN model (self-Questioning, Immersion, Active-listening, Negotiation) advocates for a client-focused engagement, including an appreciation for and an exploration and understanding of the socio-cultural differences between client and

practitioner (Chang et al., 2010). Learning from the client involves active listening and allowing oneself to be guided for the benefit of the client (Chang et al., 2010; Ortega & Faller, 2011). In addition to active listening, Ortega and Faller (2011) also name reflecting, as a way of demonstrating understanding of the meaning being conveyed by the client, as a necessary skill. The authors also advocate the practitioner reserve judgment and remain open to the perspectives of the client, and to enter the client's world in order to experience their perspective more fully. The entering of a client's world is akin to immersing oneself in the culture of clients, with every client-practitioner encounter being a cross-cultural experience (Chang et al., 2010). This space of "turbulent waters" does not guarantee reciprocity, and requires the practitioner to engage in acts of humility, courage, vulnerability and a willingness to abandon a position of social comfort (Hoskins, 1999, p.73). Reaching forward effectively requires acquiescence to the other and surrender of cultural perspectives, biases and expectations.

Humility is a quality which takes on meaning within relationship. In humility we have the opportunity to learn from one another, for it enables us to open to each other and see things from our client's point of view, and in so doing, being present; Da-sein (being there), attuned to the other.

Living in today's Western culture where life seems to be mostly about "getting more" in order to improve one's life, this seems counterintuitive. Through many years of practise, I know the meaning of life as giving, not getting. Frankl (2006) writes that success and happiness cannot be pursued, rather, they ensue as an unintended side effect of one's personal dedication to a cause greater than oneself or as the by-product of one's surrender to a person other than oneself. My journey to learning this truth was painful and difficult, and I agree with Hoskins (1999) that reaching into the space

between other and self, requires courage, vulnerability and a willingness to abandon a position of social comfort. On my journey of developing a client-focus, I have found that, the most significant experience in my life so far has been the many days and nights I have spent on marae (Māori communal buildings and land) in the past five years. On Māori land, I feel like the “other” as soon as I walk through the gate, engaging with a culture very different to mine, listening to a language I understand only in parts, adhering to traditions of greeting, being, eating and sleeping in community. The more I surrender to Māori life, the more comfortable I feel in my inner knowing that I do have a place amongst my whanau (family) of friends. At the same time, these encounters trigger memories of disconnection from and loss of community in my Western way of life, which remains a painful experience.

Lack of self-focus. Low self-focus in this context is best understood as avoiding an unhealthy preoccupation with oneself or self-bias, which could interfere with concern for others. Tangney (2000) believes that humility requires a transcending of the self and belief in a larger-than-self universe, god or existence. Transcendence is sometimes thought to require belief in an omnipotent God. However, as argued by Peterson and Seligman (2004), it may mean exceeding one's usual limits so that one can forge a connection to a larger perspective.

Ortega and Faller (2011) believe the concept of transcendence to be an acceptance of something greater than oneself, and a “reality that the world is far more complex and dynamic” than one can ever know (Ortega & Faller, 2011, p.33). From Tangney's (2000) perspective, transcending the self also means a relative lack of self-focus or self-preoccupation, and an appreciation of the value of all things, as well as appreciation of the many different ways others contribute to our world. Peterson and Seligman (2004) on the other hand believe in the lowering of one's evaluation of self

through the very intrinsic nature of the qualities present in humility. Humility includes empathy, caring, commitment and a keen gratitude for the privilege to care for others, with individuals being less preoccupied with the need to impress and dominate (Peterson & Seligman, 2004).

Cultural humility is the striving to resist the inclination to privilege our own perspectives in relationship and pay attention to our position, our centeredness (Hoskins, 1999). Similarly, Garcia (2006) describes humility as a characteristic which requires one to decentre or place one's being in the background. Humility is the extent to which one is reasonably unimpressed with oneself and one's good features; instead, the focus is on recognising one's weaknesses and correcting one's flaws. This characterisation implies that as a humble person, one does not think, act and feel based on superior beliefs, and turns away from pre-occupation with oneself and one's entitlements. This is in line with the writing of Hook et al. (2013) about overcoming "the natural tendency to view one's own beliefs, values, and worldview as superior" (p.354). The letting go of one's self allows room for other positions to come forward (Hoskins, 1999), and enables the practitioner to stand in service to their clients (Garcia, 2006).

The absence of narcissism may indicate the potential presence of humility (Peterson & Seligman, 2004). As long as the practitioner fails to explore their own narcissistic self, the client's perspective will be marginalised as the practitioner will be unable to hear fully the voice of the client. The communication between practitioner and client is therefore likely to be imbalanced and, at some level, will be suffering from the underlying tension referred to earlier.

When I engaged with a "lack of self-focus", I felt unsure of how to make sense of this quality. The writing of Laozi eased my confusion as he explains that, all streams

flow to the sea because it is lower than they are, and this humility gives the sea its power (as cited in Lee, Norasakkunkit, Liu, Zhang, & Zhou, 2008). For Taoists, humility is a central virtue of being and, like water, moves one to the lowest place, not out of negativity, but for the purpose of altruism; in order to benefit others.

How can we keep ourselves open to others if we believe ourselves to be better? When we lower ourselves, we are open to receive what others have to give, as the ocean receives the river. It is this metaphor I hold in mind when I feel conflicted, overwhelmed or scared of being consumed by the turbulent waters of relationships. It has given me a way of holding myself on this journey with cultural humility.

Learning about self. Cross-cultural research suggests that the ability to criticise oneself moderately may help people achieve their self-improvement goals (Heine et al., 2001, as cited in Peterson & Seligman, 2004). Tervalon and Murray-Garcia (1998) and Chang et al. (2010) describe cultural humility as a lifelong process of self-reflection and self-critique whereby the individual not only learns about another's culture, but starts with an examination of their own beliefs and cultural identity as a foundation for building honest and trustworthy relationships. This process recognises the dynamic nature of culture as cultural influences often come from a combination of sources and change over time. Throughout the day, we may move between several cultures, such as those of our family, workplace, school and social groups. The idea is that one cannot understand the makeup and context of others' lives without being aware and reflective of one's own background and situation. This critical consciousness is more than just self-awareness, and requires us to step back to understand assumptions, beliefs, biases and values, that are derived from our own culture (Tervalon & Murray-Garcia, 1998). This exploration includes how we experience our race, ethnicity, class, religion, gender, age, language, education, sexual orientation, family and other

relationships. Where we live and/or grew up matters, as does our work and how we define community. This process requires a “willingness to acknowledge our pain and past hurts and those of others as well as acknowledging our own biases and judgments about others” (Rincon, 2009, p.137), and is often challenging and uncomfortable, as facing one’s pain requires one to feel it. Humility, therefore, requires emotional resilience.

Peterson and Seligman (2004) and Tangney (2000) argue that humility is best understood as a character trait which, depending on the situation and if used in a balanced way, results in positive outcomes. This means of course that there is a risk of negative outcomes if the trait is exaggerated, which may result in the trait being experienced as demeaning oneself, for example. Nonetheless, in most of the reviewed articles, the authors’ account of humility allows for a person to emphasise their failures and limitations, in order to reach a more realistic consciousness of oneself (Garcia, 2006; Rincon, 2009; Ortega & Faller, 2011; Hook et al., 2013). Garcia (2006) does not imply that a humble person cannot be pleased or grateful for their achievements however, they do think about them in a measured way. Tangney (2000) considers an accurate assessment of oneself, including both strengths and weaknesses — neither unduly favourable nor unduly unfavourable, and an ability to acknowledge one’s mistakes, imperfections, gaps in knowledge and limitations to be qualities of humility. Peterson and Seligman (2004) agree with Tangney’s view and add that, although humility includes a “non-defensive willingness” to see the self accurately, it does not require the attainment of accuracy (p.463). The aim is to be willing to practise assessing oneself in a balanced manner, but not necessarily to get it perfectly right.

Awareness of our own cultural lens, which includes our attitudes, behaviours and blindspots, is considered key to becoming more attuned to our often hidden prejudices about people who come from communities different from our own (Rincon, 2009; Hook, 2014). Only in knowing one's own ground and holding one's self does one have the capacity to enter into relation with others and seek common ground.

I know that, in order to connect with the experience and the pain of another, I have to fully engage with my person, my ancestors, my present and my past. It is only in understanding and accepting myself that I am able to enter the world of another with the necessary compassion, gentleness, humility, respect and sensitivity required to meet them. Cultural humility is a process of reflection to gain a deeper understanding of cultural differences in order to improve the way I treat those most vulnerable in our society. I found myself facing the colonial and military past of my family, spanning at least six generations, including our complex relationship with and participation in Nazism. In my experience, this process of reflection is incredibly confronting and certainly does shake one's sense of self. It took years in therapy and in engagement with a number of cultural "right relating" groups for me to work through layers of complex "truths". As frighteningly painful and uncomfortable as this process is, I also know it to be a journey with boundless possibility for creating more meaningful ways of being in the world and with those I journey.

Life-long commitment. Change is a departure from the past and is meant to bring something different. As mentioned at the beginning of Chapter 4, as human beings we seem to naturally resist most things which question our competence, which make us feel uncomfortable and vulnerable. And yet this is exactly what most authors engaging with cultural humility advocate; a change in how we engage with others.

Examining and defining one's culture is complex, especially as many individuals today have been influenced by more than one culture, making culture a mixture of influences and values. Rincon (2009) writes that we can enhance our "understanding and ability to respond to the complexities of cultural diversity" and invites us to make a commitment to become lifelong learners and practitioners of cultural humility (p.136). Tervalon and Murray-Garcia (1998) state, cultural humility is "best defined not as a discrete end point but as a commitment and active engagement in a lifelong process that individuals enter into on an ongoing basis with patients, communities, colleagues, and with themselves" (p.118). In line with Tervalon and Murray-Garcia, Hoskins (1999), and Peterson and Seligman (2004) also find that, in order to induce a humble state of mind, an individual has to commit to a lifestyle change.

Cultural humility cannot be collapsed into an education process. It is a life-long continuum of examining one's being in the world and in relationship, rather than simply a skill or an attitude (Chang et al., 2010). Ortega and Faller (2011) write of the requirement for a personal philosophy on the part of the practitioner which invites new perspectives on an ongoing basis, and this is echoed by Hook (2014) in extending an invitation to consistently stretch oneself by engaging with individuals who are culturally different. Understanding oneself and others is a complex process, ongoing throughout one's life.

I came to the world of psychotherapy following a long and successful career in the finance sector. When I embarked on this journey of exploration and training about six years ago, I had no idea as to what I was getting into. Soon, I found myself a member of a number of groups and as an active participant in bi-cultural engagements, forging connections with tangata whenua (people of the land), something I never would

have thought possible in my former, privileged, white collar milieu. Stumbling across the concept of “cultural humility” in Tervalon and Murray-Garcia’s (1998) article, it seemed like the natural next step on my journey of exploration. The article did not come with a “reader beware” warning and, as I am nearing the completion of writing this dissertation, I realise that I cannot turn away from what has become a new way of being for me, a life-long commitment to addressing “the wrongs of this world”, which first and foremost starts with facing myself on a consistent basis.

Openness. Openness underlies all components of humility. Other-orientedness and low self-focus are facilitated by openness. To perceive the self accurately and recognise one’s limitations requires receptivity to truth. As one opens to the vastness of existence, an outward orientation grows and self-orientation diminishes. Humility brings openness to authentic connections while accepting the limits of one’s ability to control the relationship.

The focus on openness to the other in the context of culture is closely related to the concept of humility (Hook et al., 2013). Hook et al. (2013) define cultural humility as the ability to maintain a receptive and interpersonal stance to the cultural identity of another. Cultural humility requires empathic openness to others and gratitude for the privilege to care for them (Tervalon & Murray-Garcia, 1998), and involves a genuine respect for and openness to cultural difference (Hook, 2014).

Mutuality occurs when “two people come together to share common experiences” (Hoskins, 1999, p.80). These experiences encompass similarities and differences. Rincon (2009) writes that, by practising cultural humility with clients “we build a welcoming and respectful working partnership”. This partnership is marked by learning about our client’s experience through curious enquiry and listening, and a willingness on the part of both the client and the practitioner to engage in respectful

mutuality in the course of communication and treatment (Chang et al., 2010). Ortega and Faller (2011) call upon us to engage continually in collaborative helping.

Tangney (2000) writes about the importance of openness to new information, including ideas that contradict former opinions, and an ability to keep one's own place in the world in perspective. This includes knowing that one has certain qualities and also standing in not knowing everything. Humility requires an acceptance of not knowing everything about one's clients and the world, and remaining open to the perspectives of one's clients, instead of succumbing to one's assumptions (Ortega & Faller, 2011; Hook, 2014). In fact, Ortega and Faller (2011) advocate that practitioners critically challenge their openness to learn from others. This requires an "owning and leaning into" areas of discomfort, which leads to lowering one's defences and opening up to learn (Hook, 2014, p.2). Hook finds a focus on openness and humility more helpful than a focus on the striving for perfection, which interferes with the ability to be present and receptive.

Humility is an approach which fosters a culture of inclusiveness through respect for difference. As people living in a globalised world, the strength of our relationships is influenced by the extent we are open to one another.

In facing myself as I have and continue to do, I am able to be more open and welcoming of the "other". This reminds me of the Māori concept of ngākau māhaki, which describes someone with humility and an open heart. It is an ideal which reflects a generous spirit that sustains communities. I know this generosity from my years in Namibia, where ubuntu is often an undercurrent to human connection. Ubuntu is a Bantu term (Bantu refers to a collection of languages of the Southern African Region including Swahili, Xhosa and Zulu) and roughly translates to "human kindness" and underpins a philosophy which has been popularised by writers such as Nelson Mandela

and Desmond Tutu. Ubuntu emphasises our common humanity, our interconnectedness and our interdependence (Tutu, 1999). It encourages us to look beyond ourselves and in so doing, become more. I experience humility as the letting go of one's individual ideas and allowing oneself to be united with others.

Addressing power dynamics. As the psychotherapy profession becomes more culturally diverse, issues of power become more complex.

Tervalon and Murray-Garcia (1998) find that cultural humility is a lifelong process of self-reflection and self-critique, which requires the practitioner to face up to the power imbalances which exist in their relationships with their clients and their communities. This includes an acknowledgement of the unearned advantages, privileges and power that derive from multiple dimensions of one's own particular social position. Cultural humility calls on individuals to be flexible and humble enough to let go of the false sense of security that stereotyping brings and to explore the cultural dimensions of the experiences of each person. Cultural humility is an approach to redressing power imbalances in client-therapist relationships by incorporating critical self-evaluation and recognising that cultural differences lie not within clients but within client-therapist relationships (Tervalon & Murray-Garcia, 1998). Humility is needed to check the power imbalances that exist in the dynamics of client-practitioner relationships. Instead of seeing clients as "different" from the cultural norms of the practitioner, cultural humility recognises that cultural differences are located in the space in-between the two, the hyphen between Thou-I.

The notion of approaching theories and practices from a position of humility has appeal for a profession that espouses client-centred practices fundamentally concerned with realigning power in the relationships between clients and therapists. Cultural humility enables exploration of cultural differences within the client-therapist

relationship without a priori assumption. Fundamental to cultural humility is the recognition of our own perspectives as perspectives (Young, 1990), and this, in turn, requires a critical examination of our positioning. Cultural humility challenges practitioners to recognise the ways in which their own perspectives may differ from those of others and to acknowledge the advantages that derive from their own professional and social positions (Tervalon & Murray-Garcia, 1998; Rincon, 2009; Chang et al., 2010).

Hoskins (1999) invites those of us from the dominant culture to “remember the pain inflicted by our actions, because these actions still live in the shadow side of human behaviour” (p.78). Without deeply connecting with, acknowledging and taking responsibility for our own actions and those of our ancestors, we can expect little change in our behaviour towards the “other”, whether conscious or unconscious in nature. In acknowledging and accepting responsibility, “one must be willing to experience pain and discomfort”, which will serve to remind us not to “re-enact acts of oppression” (Hoskins, 1999, p.78). This approach makes sense given our often unconscious desensitisation to privilege and oppression (Hook, 2014).

A client-centred approach is helpful in balancing the power dynamic in relationship (Rincon, 2009). The QIAN model also advocates for a client-focused engagement, including an appreciation, exploration and understanding of the socio-cultural differences between client and practitioner (Chang, Simon & Dong, 2010). Cultural humility advocates for incorporating multicultural and intersectional understanding to improve one’s practice, as together, these concepts draw attention to diversity and power differences in relationship (Ortega & Faller, 2011). Rincon (2009) considers the studying histories of oppression and discrimination to be a key to cultural humility, and according to Chang et al. (2010), practising the QIAN decreases the

tendency to stereotype, and increases learning and respect on the part of the practitioner. Cultural humility emphasises the existence of power dynamics in relationships and the necessity of understanding our own cultural identities first, so we can respectfully enter the realm of our client's culture, values and beliefs (Chang, Simon & Dong, 2010). Models such as cultural competence may be critiqued for not going far enough in holding practitioners accountable for the inherent privilege and power of their position (Ortega & Faller, 2011).

The findings outlined in this chapter indicate that cultural humility encourages awareness of and reflection on one's own culture and how it influences one's worldview which, in turn, creates awareness in the practitioner of the power imbalance in relationship with clients.

The importance of paying attention to power in relationships certainly rings true in the story of my upbringing, which is marked by black and white racism, and vilifying the "other" from a position of fear and privilege. The notion of "rescuing" the indigenous from their "erroneous ways" has certainly played a role in the lives of my ancestors, who were among the German colonisers of my native Namibia. Many of our histories suggest the need to explore the effects of power in the therapy relationship, for no other reason than for the client feeling no further disempowered than when they entered the client-practitioner relationship. Parker (1999) criticises the rhetoric of empowerment often used in speaking about therapy. He explains:

Even the word "empowerment" betrays something of the position of the expert who thinks that they have been able to move an enlightened step beyond "helping" people but cannot give up the idea that it is possible to bend down to lift someone lesser than themselves up a step, to give them a little empowerment.(p.9)

During the journey of this dissertation I have often felt guilty and ashamed for my contribution, and that of my ancestors, to racism and the resulting hardships people continue to endure. In beating myself up inside and feeling the pain I was inflicting on myself, I realised that this is not the only way to come to be with what is. I learned that holding myself gently and kindly is the key to acceptance and integration, to acting on life rather than reacting to it. After all, compassion towards oneself is true humility (Weil, 1970).

Societal and institutional accountability. The focus here is on the societal, institutional and structural maintenance of racism and the practitioner's role in reference to this macro-level issue. In her chapter on the histories of discrimination, Rincon (2009) focuses on structural discrimination and explains it as racism "built into key systems of society" including "education, employment, housing, legal and health care systems" (p.139). Practitioners and the systems through which their professions have evolved, are part of a larger society in which policies, resources and practices are designed to benefit some groups significantly more than others. At the same time, these practices and systems deny the existence of racism as a variable, except perhaps in its most extreme forms. Cultural humility emphasises the need to respect and be open to clients' culturally-based understandings of their lives and the impact of structural inequalities on their opportunities and well-being (Rincon, 2009).

The success of cultural humility, in addition to the client-practitioner dyad, is also reliant on the support of family, the wider health care system and community to assist in resolving cultural tension (Chang et al., 2010). Tervalon and Murray-Garcia (1998) write about an increasing consensus that practitioners' clinical training needs to extend to communities and away from tertiary centres in order to encourage more "mutually beneficial, non-paternalistic and respectful working relationships" in our

community systems (p.121). Rincon (2009) encourages us to identify opportunities for learning about communities we feel less comfortable working with, but warns against the perils of assuming that by knowing something about a person's cultural background, we understand the person. Reyes' (2013) point is much stronger when she states that the marginalisation of and racism against people continues in the guise of "new" modalities, such as cultural competence, and ways of being in the world. Cultural competence perspectives fail to consider socio-structural mechanisms and institutional processes that accompany culturally-based social injustices (Ortega & Faller, 2011). Given the findings of Hook et al. (2013), which point to humility positively contributing to psychosocial development, relationships and clinical practice, the cultivation of a culture of humility seems important.

The responsibility of the individual practitioner is to recognise that structural racism plays out in their personal and professional lives and to use that awareness to ameliorate its often pervasive influence in all aspects of their practice and community. Furthermore, practitioners have a responsibility to promote change within and among organisations and at a societal level.

I agree with Reyes' (2013) comment on marginalisation and go further to say that the white European / Western culture platform is not as unconscious as it may seem. As a white woman, raised mainly under the umbrella of German culture, beliefs and values, I have to admit that I have always been aware, albeit not fully, of my privileged position in society. In an attempt to thwart overwhelming feelings of guilt and shame, I often chose not to think about and see my world in this way, which was greatly aided by the boundaries of the Apartheid system conveniently at my disposal. It took many years until I was finally ready to face the truth and claim responsibility for

my actions and thoughts. From conversations with colleagues and friends, I conclude that, most of us squirm around the periphery of truth because we fear the pain of it.

Qualities Which Are Not Humility

Competence. Despite many resources devoted to cultural competence education, shortcomings with it have been identified. Kumas-Tan, Beagan, Loppie, MacLeod, and Frank (2007) systematically reviewed the most frequently used cultural competence measures and identified assumptions embedded in these measures. The authors explain that culture is usually given as being equivalent to ethnicity and race, and little attention is given to other components such as gender, class, country of origin and residence, and sexual identity. Education about the other is the key to developing cultural competence. Therefore, cultural competence does not incorporate self-awareness, as the goal is to learn about the other person's culture rather than reflection on the practitioner's background. Hook (2014) explains that cultural competence, the thought of arriving at a "place where one is deemed competent" in understanding another person, is outright dangerous (p.2). Rincon (2009) also warns against the perils of assuming that, by knowing something about a person's cultural background, we understand the person. Hook (2014) states that the stance of knowing everything, "sets people up to try to hide their limitations instead of owning and leaning into" areas of discomfort (p.2). Facing one's discomfort leads to lowering one's defences, opening up to learn and avoiding further assumptions. Kumas-Tan et al. (2007) write that cultural competence is about the practitioner being confident and comfortable when interacting with the other, in line with the current social and parenting value of self-esteem. Culture then seems to be a variable that white practitioners must control when they care for people different from themselves (Kumas-Tan et al., 2007). According to Reyes (2013), modalities such as cultural

competence are a continuation of marginalisation of and racism against people under a different disguise.

The findings outlined thus far suggest that in the process of cultural humility, personal values and beliefs, and biases that are derived from one's own culture must be examined. Cultural humility is a process of reflection to gain a deeper understanding of cultural differences in order to improve the way vulnerable groups are treated. Cultural humility does not focus on competence or confidence and abandons ideas of ethnocentrism and racism.

For Foucault (1980), the analysis of power-knowledge relations is central to the analysis of power relations, because power and knowledge are inseparable and implicate and determine each other. Therefore, if cultural competence is based on knowledge about the culture of another, and knowledge is considered to be power, then cultural competence equals power on the part of the "competent practitioner". I find that competence infers that there is a "minority" culture that needs to be understood in order for the majority to be able to work with them more competently for improved outcomes. I question who determines and measures these outcomes? Surely not the minority group, who seem to be stripped of their power and undermined by a system accustomed to racism.

I remember feeling scarred when I first engaged with the "alien ways" of Māori. It is a feeling which is uncomfortable, and uncomfortable feelings, such as fear, do not seem welcome in most of our lives. In fact, we seem to invest a lot of our energy in ways which promise structure and safety. Having explored models of competence, it makes sense that these exist to ease feelings of discomfort and fear. I find the position of competence versus humility counterproductive. What I consider more beneficial is a

focus on how to balance the comfort and security we need as practitioners and human beings, with the openness and vulnerability required of us under the humility model.

Low Self-esteem. Tangney (2000) writes that, “humility is not low self-esteem, nor is it an underestimate of one’s abilities, accomplishments or worth” (p.74). Healthy self-esteem refers to realistic and accurate appraisals of the self across interpersonal situations. In engaging with humility, Peterson and Seligman (2004) are of the opinion that, instead of aiming to get it right, a willingness to see oneself accurately is the key. A drive to perfecting humility can lead to self-punishment and defensive distortions. The aim for the practitioner is merely to increase their flexibility in order to assess the cultural dimensions of the experiences of each client (Tervalon & Murray-Garcia, 1998).

Modesty. In some of the articles reviewed, humility is distinguished from modesty. Tangney (2000) argues that humility is characterised by an accurate perception of self while modesty is associated with conservative self-assessment. Peterson and Seligman (2004) add that, while modesty may be consistent with humility, it is subject to social demands in a way that humility is not, being a more internal process. Tangney (2000) specifically points out that, modesty is not humility, as it is too narrow in meaning and does not capture such key aspects of humility as the loss of focus on oneself. Rather, she considers modesty to be a “component of humility” (p.74).

Narcissism. Most of us respond well to attention, it makes us feel good. Tangney (2000) suggests that narcissism is perhaps closely related to humility. She states that a narcissist is not overconfident and conceited but rather, a person with a

damaged sense of self , who feels un-whole but who tries to fill these perceived gaps with “unrealistic fantasies of grandiosity” (Tangney, 2000, p.75), in order to feel better.

A very important aspect of what cultural humility is, is the practitioner not thinking that their worldview is superior to the client’s, regardless of one’s training and what one “knows” to be true (Hook, 2014). Humility is distinguished from low levels of narcissism or arrogance (Davis, Worthington & Hook, 2010). If the antithesis of narcissism is indeed humility, do higher levels of narcissism then predict lower levels of humility? Davis et al. (2010) write that the absence of a negative trait does not assure the presence of a positive one. It may well be that no truly humble person can be narcissistic, however the absence of narcissism does not necessarily imply self-awareness. At best, the absence of narcissism is a necessary but incomplete condition for humility. The humble person can perceive his or her place in relation to others in the great scheme of things. In essence, although the humble person self-examines and then applies the results to a larger context, the narcissistic person remains locked in self-focus and does not and cannot develop any perspective other than what- about- me? (Coutu, 2004). However, a narcissistic person may create the appearance of humility by taking on the behaviours of a humble person in order to mask their arrogance and grandiose sense of self.

Engaging with the hidden narcissism in cultural humility was the most difficult part of my journey, as the shadow side of humility seems to feed into narcissism. Is it my unconscious desire to attain qualities of humility so as to not let “incompetence” be apparent in my therapeutic relationships? I came across Garcia’s article after the core articles had already been selected and reviewed. In fact, I was desperately looking for an excuse not to include Garcia’s article in my review because I felt uncomfortable with it. Garcia prompted me to take a good look at why the topic of humility seems so

important, and therefore stretches beyond my threshold of comfort and into the uncomfortable space of the hyphen. I had to face my narcissistic side, the parts of myself which Garcia proposes I could be unimpressed by, the parts I try and hide under a mask of humility. It is an unpleasant thought for me that my quest for humility could be a form of narcissism in disguise. The fact that I have chosen humility as the topic for my dissertation, only to proceed with critical reflection on what others have authored, seems paradoxically anti-humility. Eliot (1927) writes that, humility is the most difficult of all virtues to achieve, as “nothing dies harder than the desire to think well of oneself” (as cited in Kolin, 2002, p.10). And so my journey continues.

Chapter 6 Conclusion

On Humility

Humility can be understood as a grounded, embodied awareness and openness to what is beyond the individual self. Drawing upon this understanding and the rich history of humility, it aligns itself well with many conceptions formed by spiritual, religious and cultural traditions. Since all virtues represent an acquired disposition to do that which is right or good (Peterson & Seligman, 2004), humility can be thought of as that threshold between arrogance and lowliness. Humility is a personal orientation founded on a willingness to see the self accurately and put oneself in perspective, while maintaining an other-orientedness. It appears to be in the interest of practitioners and their clients to cultivate humility, as it is positively associated with mental and relational health (Hook et al, 2013). The journey with humility is not easy. It demands that we overcome personal biases, reflect on ourselves critically and commit to it for life, not just when it seems convenient. In fact, in my experience, it is in the most “inconvenient” moments, the moments which require us to dig deep in order to overcome ourselves and to get out of our own way, which are the most painful and at the same time the most rewarding on this chosen path. Humility is a virtue with potential psychotherapeutic value apart from clinical skills. As the cultural face of our healthcare system and society at large changes, it may be important to cultivate explicit opportunities to “learn” humility in our narcissistic world, through both personal and institutional endeavours.

When I embarked on this journey of exploring the literature relevant to cultural humility, I expected to find a set of attitudes and traits I could engage with and flesh out. What I encountered is much, much more than that. As human beings we seem to naturally resist most things which question our competence, which make us feel

uncomfortable and vulnerable, as it may challenge our feeling of security and require us to change. In exploring and writing about cultural humility, I found myself engaging with an inherently difficult human conflict at a basic level of safety, and ultimately survival of the self. In conversation about my dissertation with colleagues and friends, I experienced resistance from many relating to the ideas around cultural humility, sometimes quite forcefully by way of thoughts that spontaneously enter consciousness. These included “it is so boring” and “it sounds moralistic” for example. It made me realise that writing about the realm of competence, humility, narcissism, racism, power and privilege, demands an engagement with what often “cannot be talked about”. And this is exactly what cultural humility requires from us: A leaning into, facing what is difficult to face within oneself.

The Future

Given its connection to healthy development and relationships, humility may be considered an important aspect of psychotherapy both working across cultures and in general. Gaps in the literature have shown that further research into and developing measures that assess cultural humility and its application in actual practice are needed if educators in the health professions and health practitioners are to move forward in their efforts to understand, teach, practice and evaluate culturally-appropriate practice, and loosen the stronghold of competence thinking and practice. Literature on cultural humility has been contributed mostly by writers in the United States of America, and would benefit further from being looked at in other cultural contexts, including Aotearoa New Zealand.

Working on a cultural humility model in the context of the knowledge present in Aotearoa New Zealand is work in progress. In engaging with that which is cultural humility, I connect with the “first knowledge” from Māori teachings. In Māori culture,

there are three *kete* (baskets) of knowledge, brought down from the heavens, the contents of which are interpreted differently according to the culture and traditions of different tribes.

The first *kete*, also known as *te kete aronui* contains the knowledge of what we see, *aro-nui*, “that before us”, the person as perceived by our senses (Shirres, 2015). The first impression and opinion of our clients is formed mainly using our senses and our view of the world which includes our past experiences, attitudes, beliefs and values.

Te kete tuauri is the basket containing the knowledge that is *tuauri*, “beyond, in the dark”, the knowledge which underlies our sense experience (Shirres, 2015). This includes our interconnectedness with each other, the earth and the universe, an acknowledgement of our material and spiritual world. This view is dominated by a regard for people as the greatest reality of this world (ibid.). And while the emphasis lies in putting people first, we are also encouraged to transcend ourselves, to acknowledge the worth of every part of creation. This *kete* also contains the potential for power in the material and spiritual realm (ibid.).

The third *kete* is referred to as *tuaatea*, the knowledge which is “beyond space and beyond time” (Shirres, 2015). This basket contains mutuality in that we are part of the process of being, and not above the process. We are an active part of life and I believe that it is only possible to know ourselves against the background of our relationships to others. The most healing form of psychotherapy I have personally experienced is dialogic, intersubjective and person-centred. It is one in which the practitioner is willing to encounter dynamically their client and is prepared to engage with the consequences of this encounter. This requires the practitioner to face up to his/her fear of working intimately at relational depth, by using the “now moments”,

moments of unique encounter, in the intersubjective matrix of the client - practitioner dyad.

Final Words

Arguing about whether cultural humility and cultural competence have a role in supporting each other, or whether we, as practitioners, need to distance ourselves from competence-based models, seems counter-humility. We all get it wrong at times. What is important is to develop the courage to face continually into what is difficult and maybe, just maybe, if we can all befriend our own biased, rigid way of viewing the world, and if we can embrace it as a part of being human, change may follow naturally. Humility is a self-knowing and inner balance, by which the individual moves from human being to being human, which is echoed by Wilcox (2015) when he writes that, “through humility comes humanity”.

References

- Acheson, C. & Bond, C. (2011). *Writing a literature review*. Dunedin, New Zealand: University of Otago.
- Bhabha, H.K. (1994). *The location of culture*. New York, NY: Routledge.
- Bion, W. (1962). *Learning from experience*. London, England: Karnac.
- Bradley-Springer, L. (2013). Ain't got no culture. *Journal of the Association of Nurse in AIDS Care*, 24(3), 187–18. <http://dx.doi:10.1016/j.jana.2013.02.005>
- Buber, M. (1971). *I and thou*. New York, NY: Touchstone.
- Caputo, J.D. (1987). *Radical hermeneutics: Repetition, deconstruction, and the hermeneutic project*. Bloomington, IN: Indiana University Press.
- Chang, E., Simon, M., & Dong, X. (2010). Integrating cultural humility into health care professional education and training. *Advances in Health Science Education: Theory and Practice*, 17(2), 269-278. [http://dx.doi: 10.1007/s10459-010-9264-1](http://dx.doi:10.1007/s10459-010-9264-1)
- Coughlan, M, Cronin, P. and Ryan, F. (2013). *Doing a literature review in nursing, health and social care*. London, United Kingdom: Sage.
- Coutu, D.L. (2004). Putting leaders on the couch: A conversation with Manfred F. R. Kets de Vries. *Harvard Business Review*, 82(1), 64-71. Retrieved from <https://hbr.org>
- Dahl, C.M., & Boss, P. (2005). The use of phenomenology for family therapy research: The search for meaning. In D.H. Sprenkle & F.P. Piercy (Eds.). *Research methods in family therapy* (2nd ed., pp.63-84). New York, NY: The Guilford Press.
- Davis, D.E., Worthington, E.L., & Hook, J.N. (2010). Humility: Review of measurement strategies and conceptualization as personality judgment. *Journal of Positive Psychology*, 5(4), 243-252. <http://dx.doi.org/10.1080/17439761003791672>
- Dreyfus, H. L. (1991). *Being-in-the-world: A commentary on Heidegger's Being and Time, Division I*. Cambridge, MA: MIT Press.
- Fine, M. (1994). Working the hyphens: Reinventing the self and other in qualitative research. In N.K. Denzing & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (pp.70-82). Thousand Oaks, CA: Sage.
- Foucault, M. (1980). *Power/Knowledge: Selected interviews and other writings 1972-1977*. New York, NY: Pantheon.

- Frankl, V.E. (2006). *Man's search for meaning*. Boston, MA: Beacon Press. (Original work published 1946.)
- Gadamer, H.-G. (1998). *Truth and method* (2nd ed.). New York, NY: Continuum. (Original work published 1960.)
- Garcia, J.L.A. (2006). Being unimpressed with ourselves: Reconceiving humility. *Philosophia* 34(4), 417-435. <http://doi.10.1007/s11406-006-9032-x>
- Heidegger, M. (1996). *Being and time* (J. Stambaugh, Trans.). Albany, NY: State University of New York Press (Original work published 1926).
- Hoskins, M.L. (1999). Worlds Apart and Lives Together: Developing Cultural Attunement. *Child & Youth Care Forum*, 28(2), 73-85. Retrieved from <http://www.proquest.com>
- Hook, J.N., Davis, D.E., Owen, J., Whorthington, E.L., & Utsey, S.O. (2013). Cultural humility: Measuring openness to culturally diverse clients. *Journal of Counseling Psychology*, 60(3), 353–366. <http://dx.doi.10.1037/a0032595>
- Hook, J. (2014). Engaging clients with cultural humility. *Journal of Psychology and Christianity*, 33(3), 277-280. Retrieved from <http://www.proquest.com>
- Kaufman, R. (2001). Negatively capable dialectics: Keats, Vendler, Adorno, and the theory of the avant-garde. *Critical Inquiry*, 27(2), 354-384. Retrieved from <http://www.jstor.org>
- Kinsella, E.A. (2006). Hermeneutics and critical hermeneutics: Exploring possibilities within the art of interpretation. *Forum: Qualitative Social Research* 7(3). Retrieved from <http://www.qualitative-research.net>
- Koch, T. (1995). Interpretive approaches in nursing research: The influence of Husserl and Heidegger. *Journal of Advanced Nursing*, 21(5), 827-836. <http://dx.doi.10.1046/j.1365-2648.1995.21050827.x>
- Kolin, P.C. (2002). Blackness made visible: A survey of Othello in criticism, on stage, and on screen. In P.C. Kolin (Ed.), *Othello: New critical essays* (pp. 1-87). New York, NY: Routledge.
- Kumas-Tan, Z., Beagan, B. Loppie, C., MacLeod, A., & Frank, B. (2007). Measures of cultural competence: Examining hidden assumptions. *Academic Medicine*, 82(6), 548-557. <http://dx.doi.org/10.1097/ACM.0b013e3180555a2d>
- Lee, Y.T., Norasakkunkit, V., Liu, L., Zhang, J.X., & Zhou, M.J. (2008). Daoist / Taoist altruism and wateristic personality: East and West. *World Cultures eJournal*, 16(2). Retrieved from <http://escholarship.org>

- Levi, A. (2009). The Ethics of Nursing Student International Clinical Experiences. *Journal of Obstetric, Gynecologic, and Neonatal Nursing*, 38(1), 94-99. <http://dx.doi.10.1111/j.1552-6909.2008.00314.x>
- Merriam-Webster Online Dictionary. (2015). Retrieved from <http://www.merriam-webster.com>
- Morris, J.A., Brotheridge, C.M., & Urbanski, J.C. (2005). Bringing humility to leadership: Antecedents and consequences of leader humility. *Human Relations*, 58(10), 1323-1350. <http://dx.doi:10.1177/0018726705059929>
- Ortega, R.M., & Faller, K.C. (2011). Training child welfare workers from an Intersectional cultural humility perspective: A paradigm shift. *Child Welfare*, 90(5), 27-49. Retrieved from <http://www.proquest.com>
- Parker, I. (1999). Deconstruction and psychotherapy. In I. Parker (Ed.), *Deconstructing psychotherapy* (pp. 1-18). London, England: Sage.
- Peterson, C., & Seligman, M. E. P. (2004). *Character strengths and virtues: A handbook and classification*. New York, NY: Oxford University Press.
- Ramsden, I. (1990). *Kawa whakaruruhau: Cultural safety in nursing education in Aotearoa*. Wellington, New Zealand: Ministry of Education.
- Reyes, D. (2013). Cultural Competence or Code for Racism. *Journal of the Association in AIDS Care*, 24(5), 393-395. <http://dx.doi:10.1016/j.jana.2013.06.007>
- Ricoeur, P. (1981). *Hermeneutics and the human sciences*. Cambridge, United Kingdom: Cambridge University Press.
- Rincon, A. (2009). Practicing cultural humility. In T. Berthold, A. Avila, & J. Miller (Eds.), *Foundations for Community Health Workers* (pp.135-154). San Francisco, CA: Jossey-Bass.
- Schmid, P. F. (2002) Knowledge of acknowledgement? Psychotherapy as the 'art of not-knowing' - prospects on further developments of a radical paradigm. *Person-Centered and Experiential Psychotherapies*, 1(1-2), 56-70. <http://dx.doi:10.1080/14779757.2002.9688278>
- Schott, R. (1991). Whose home is it anyway? A feminist response to Gadamer's hermeneutics. In H.-G. Gadamer & H. Silverman (Eds.), *Gadamer and hermeneutics* (pp.202-209). New York, NY: Routledge.
- Schwandt, T.A. (2000). Three epistemological stances for qualitative enquiry: Interpretivism, hermeneutics and social constructionism. In N.K. Denzing & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp.189-213). Thousand Oaks, CA: Sage.
- Shirres, M. (2015). *Maori Theology*. Retrieved from <http://homepages.ihug.co.nz/~dominic/>

- Smythe, E. & Spence, D. (2012). Re-viewing literature in hermeneutic research. *International Journal of Qualitative Methods*, 11(1), 12-25. Retrieved from <http://www.ejournals.library.ualberta.ca>
- Tangney, J.P. (2000). Humility: Theoretical perspectives, empirical findings and directions for future research. *Journal of Social and Clinical Psychology*, 19(1), 70-82. Retrieved from <http://www.proquest.com>
- Tervalon, M. & Murray-García, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved*, 9(2), 117-125. <http://doi: 10.1353/hpu.2010.0233>
- Tutu, D.M. (1999). *No future without forgiveness*. New York, NY: Doubleday.
- Weil, S. (1970). *First and last notebooks*. London, England: Oxford University Press.
- Wilcox, J. (2015). Give it a go and learn from your mistakes. *eTangata*. Retrieved from <http://e-tangata.co.nz>
- Young, I. M. (1990). *Justice and the politics of difference*. Princeton, NJ: Princeton University Press.

Appendix A The Search Process

The tables below show details of the database searches.

Online Search: EBSCO Health

#	Search terms	Articles returned	Comments
1	“cultur*” OR “ethnic*” OR “race” AND “humility”	1,968,419	Too many. Most unrelated to the topic.
2	“cultur*” AND “humility”	301	Reasonable number.
3	“cultural humility”	116	Search results even more relevant.

Saved **44 articles** directly or indirectly related to culture and/or humility in title or synopsis.

YES: 5; MAYBE: 16; NO: 23

Online Search: OVID Nursing Health

#	Search terms	Articles returned	Comments
1	“cultur*” OR “ethnic*” OR “race” AND “humility”	882	Too many.
2	“cultur*” AND “humility”	590	Reasonable number.

Saved **25 articles** directly or indirectly related to culture and/or humility in title or synopsis.

YES: 0; MAYBE: 7; NO: 18

Online Search: PsycINFO

#	Search terms	Articles returned	Comments
1	“cultur\$” AND “humility”	241	Reasonable number.

Saved **50 articles** directly or indirectly related to culture and/or humility in title or synopsis.

YES: 4; MAYBE: 12; NO: 34

Online Search: **PROQuest Central**

#	Search terms	Articles returned	Comments
1	“cultur*” OR “ethnic*” OR “race” AND “humility”	30,140,526	Too many.
2	“cultur*” AND “humility”	137,735	Too many.
3	“cultur*” AND “humility” AND “psyc*”	57,289	“Psyc” does not seem to assist in any way. Brings up mostly educational, political, religious and social work articles not at all related to the topic.
4	“cultur*” AND “humility” AND “psyc*” AND “relati*”	34,517	“Relati*” brings up mostly Christian / Spiritual Masters / Mysticism references. Everything else seems to fall away.
5	“cultural humility”	750	Too many.
6	“cultural humility” AND “therapy”	275	Reasonable number.
7	“cultural humility” AND “therapy” AND “relationship”	249	Reasonable number.

Saved **34 articles** from 275 directly or indirectly related to culture and/or humility in title or synopsis.

YES: 5; MAYBE: 7; NO: 22

Online Search: **SCOPUS**

#	Search terms	Articles returned	Comments
1	“cultur*” OR “ethnic*” OR “race” AND “humility”	299	Articles mainly from business, educational, nursing and political journals. Not entirely in line with what I am trying to explore.
2	“cultur*” AND “humility”	278	Articles mainly from business, educational, nursing and political journals. Not entirely in line with what I am trying to explore.
3	“cultural humility”	75	Search results more relevant.

Saved **36 articles** directly or indirectly related to culture and/or humility in title or synopsis.

YES: 3; MAYBE: 7; NO: 26

Online Search: **CITATIONS:** Tervalon, M. & Murray-Garcia, J. (1998). Cultural Humility versus Cultural Competence: A critical distinction in defining physician training outcomes in multicultural education.

#	Search terms	Articles returned	Comments
1	SCOPUS	305	Mainly from medical / nursing / social sciences related fields in the context of non-privileged societies e.g. Africa in respect of HIV
2	Web Of Science Citations	241	Mainly from medical / nursing / social sciences related fields.

Saved **27 articles** of 241 directly or indirectly related to culture and/or humility in title or synopsis.

YES: 1; MAYBE: 4; NO: 22