

# THE COMPETENT HUMILITY MODEL

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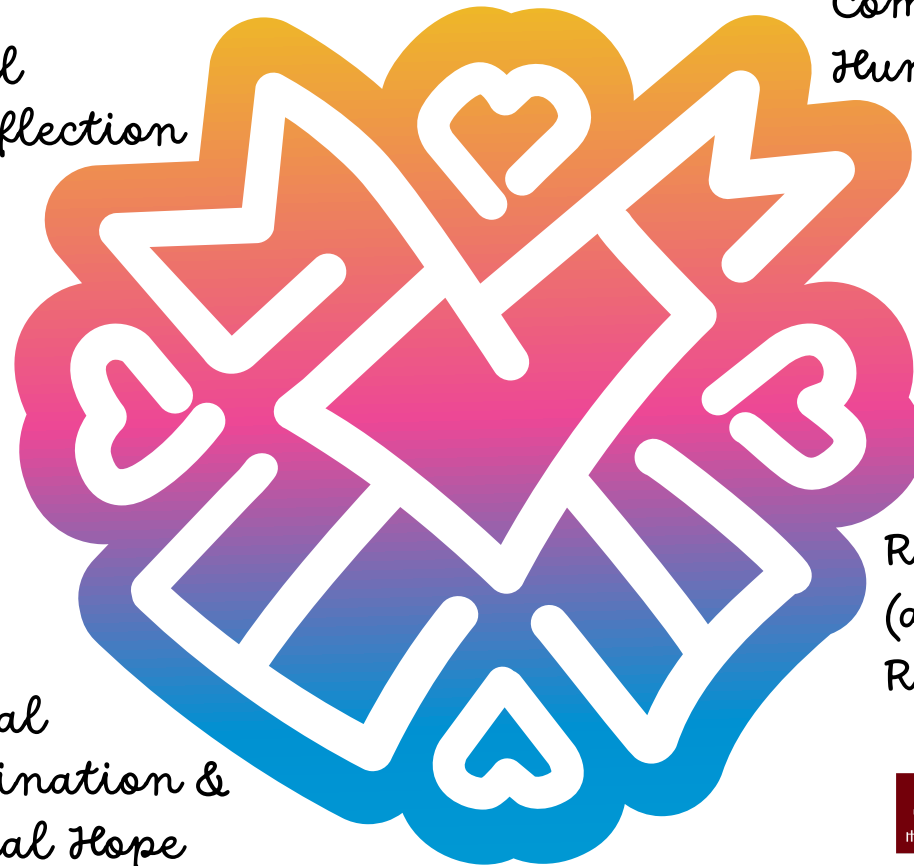


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# RADICAL RE-ENVISIONING LIS

*Critical  
Self Reflection*

*Cultural  
Competence &  
Humility*



*Radical Empathy  
(and the other  
Radicals)*

*Radical  
Imagination &  
Critical Hope*



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# CRITICAL SELF-REFLECTION

Critical self-reflection refers to the process of questioning one's own assumption, presuppositions, and meaning perspectives.

Mezirow, J (2006) ) An overview of transformative learning. In P Sutherland and J Crowther (Eds), Lifelong learning: Concepts and contexts (pp 24-38): New York: Routledge.



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# RADICAL EMPATHY

Radical empathy transcends traditional empathy. It involves actively advocating for the well-being of others, speaking up against injustice, and fostering an inclusive and equitable work environment.

Radical empathy challenges the status quo and promotes systemic change.

Kaur, V. (2020). *See no stranger: A memoir and manifesto of revolutionary love*. One World.

Radical empathy entails moving beyond an understanding of others' lives and pain to understand the origins of our biases, including internalized oppression. Given's 6 key steps are:

- Willingness to be vulnerable
- Being grounded in who you are
- Being open to the experiences of others
- Practicing empathy
- Taking action
- Creating change and building trust

Givens, T. (2021). *Radical empathy: Finding a path to bridging racial divides*. Policy Press.



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# RADICAL IMAGINATION

The idea of the imagination is as evocative as it is elusive. Not only does the imagination allow us to project ourselves beyond our own immediate space and time, it also allows us to envision the future, as individuals and as collectives. The radical imagination, then, is that spark of difference, desire and discontent that can be fanned into the flames of social change. Yet what precisely is the imagination and what might make it 'radical'? How can it be fostered and cultivated? How can it be studied and what are the possibilities and risks of doing so?

Khasnabish, D. A., & Haiven, M. (2014). *The radical imagination: Social movement research in the age of austerity*. Bloomsbury Publishing.



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# CRITICAL HOPE

Critical hope is a spark of passion, an abiding belief that transformation is not just possible, but vital. This is hope in action: a vibrant, engaged practice and a commitment to honoring transformative potential across a vast spectrum of experience.

Dr. Kari Grain, PhD, offers 7 principles for practicing critical hope:

- \* Hope is necessary, but hope alone is not enough.
- \* Critical hope is not something you have; it's something you practice.
- \* Critical hope is messy, uncomfortable, and full of contradictions.
- \* Critical hope is intimately entangled with the body and the land
- \* Critical hope requires bearing witness to social and historical trauma
- \* Critical hope requires interruptions and invitations
- \* Anger and grief have a seat at the table



Grain, K. (2022). *Critical hope: How to grapple with complexity, lead with purpose, and cultivate transformative social change.* North Atlantic Books.



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# CULTURAL COMPETENCE

Cultural competence is the ability of a person to effectively interact, work, and develop meaningful relationships with people of various cultural backgrounds. Cultural background can include the beliefs, customs, and behaviors of people from various groups.

Durden, T., Guzman, J., Guzman, M., Potthoff, K., & Taylor, S. (2016). Cultural Competence, an Important Skill Set for the 21st Century. *Index: Youth & Families/Families. GI37*, 1-5.



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# CULTURAL HUMILITY

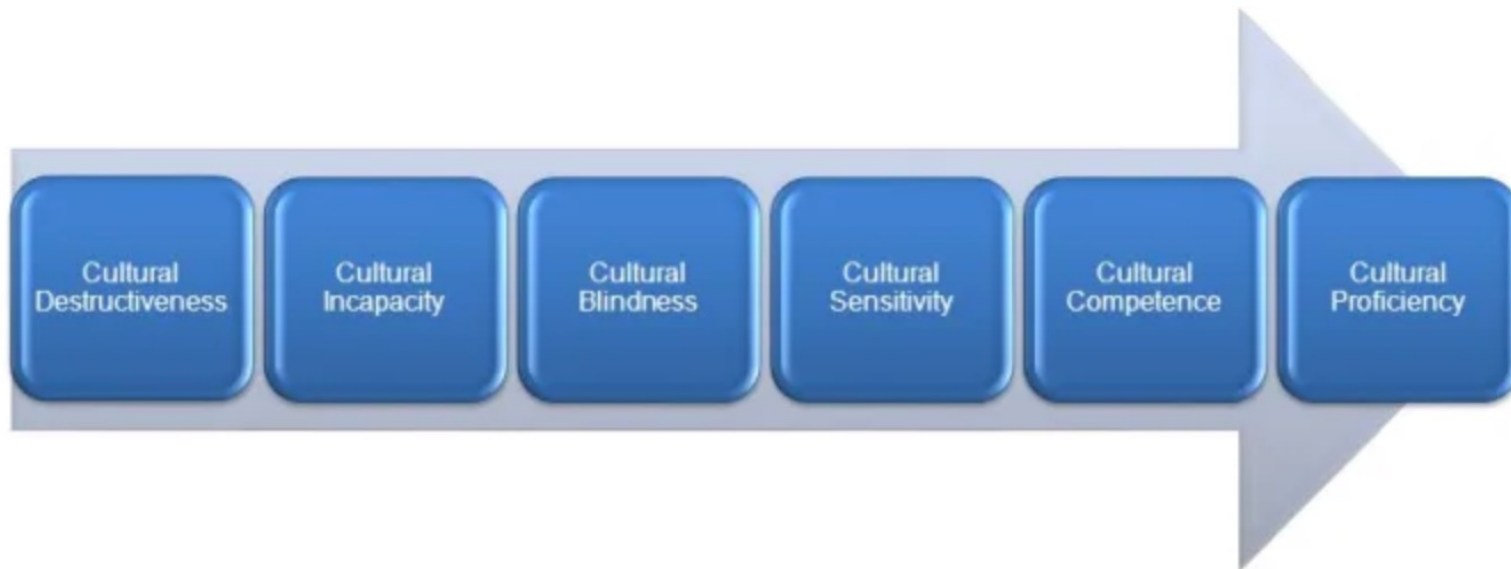
Cultural humility incorporates a lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances, and to developing mutually beneficial and non-paternalistic partnerships with communities on behalf of individuals and defined populations.

ADAPTED FROM Tervalon, M., & Murray-Garcia, 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.



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# CULTURAL COMPETENCE



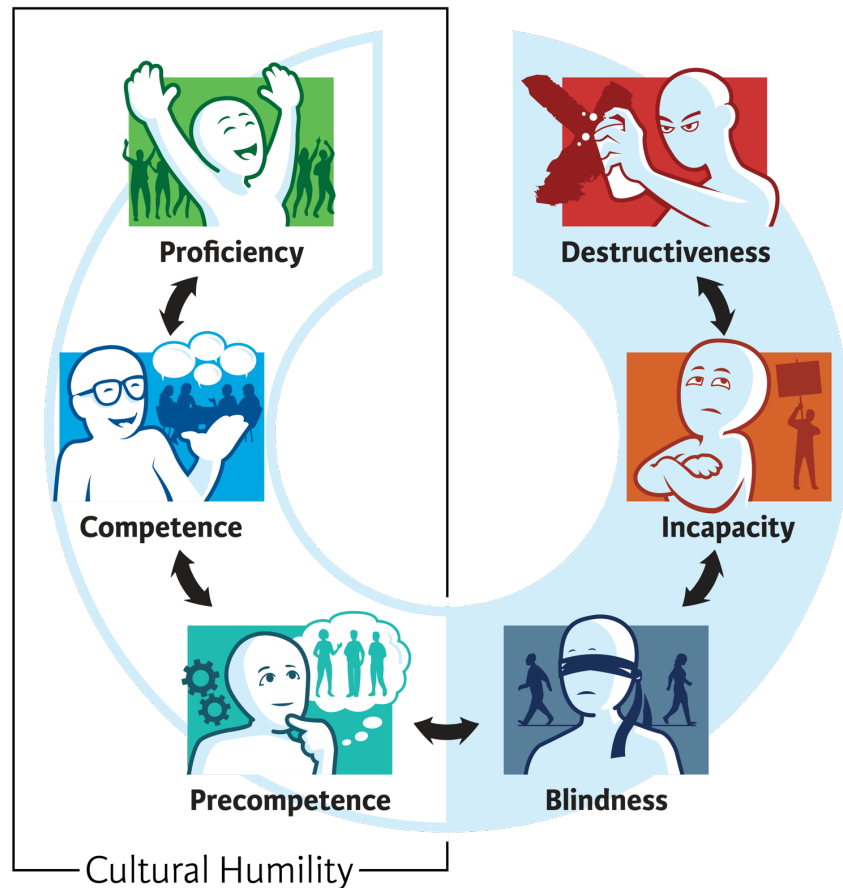
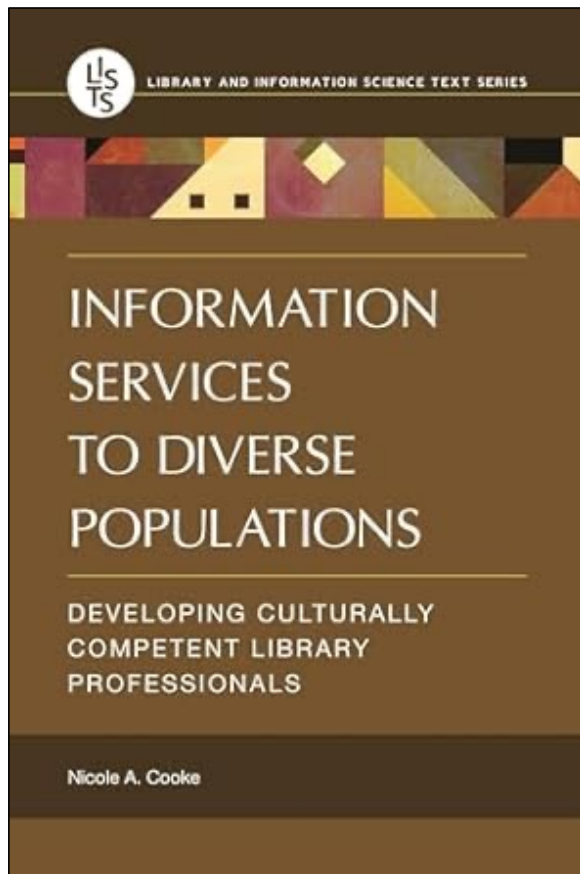
Cross, T. L., Bazron, B. J., Dennis, K. W., & Isaacs, M. R. (1989). Towards a culturally competent system of care (Vol. 1). Washington, DC: National Technical Assistance Center for Children's Mental Health, Georgetown University Child Development Center.

Cross, T. (1988). Services to minority populations: Cultural competence continuum. *Focal point*, 3(1), 1-4.

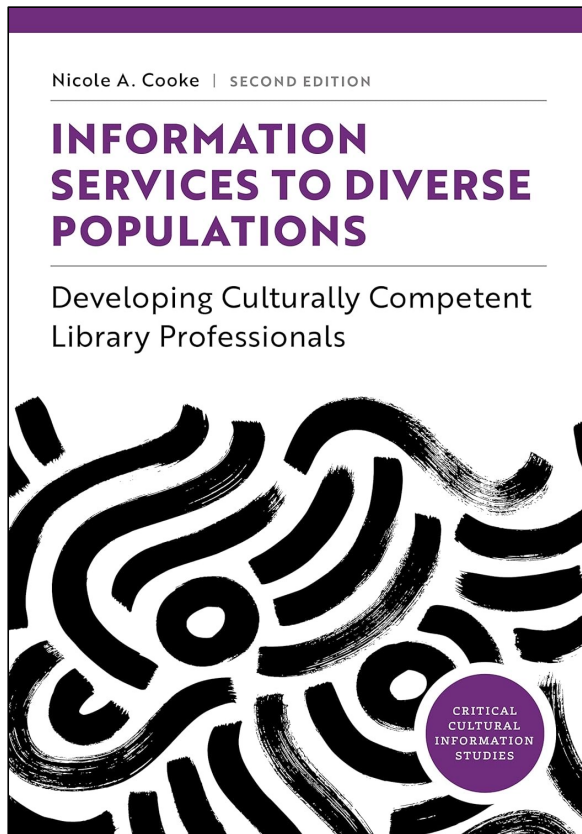


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# COOKE'S CULTURAL COMPETENCE CONTINUUM (2016)



# COOKE'S COMPETENT HUMILITY MODEL (2024)



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<https://sites.google.com/view/bakerlectures/>



Graphics by David Michael Moore  
and Alejandra Diaz



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