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Integrating Multiple Narratives in Human Behavior Across the Lifespan Curriculum

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Integrating Multiple Narratives in Human Behavior Across the Lifespan Curriculum

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Executive Summary

Introduction and Background

Bachelors' of Social Work programs have attempted to highlight diversity and multiculturalism since the 1960's, when the Council on Social Work Education (CSWE) required that social work, "must make special, continued efforts to enrich its program by providing racial, ethnic, and cultural diversity in its student body and at all levels of instruction and research personnel, and by providing corresponding educational supports" (CSWE, 1973, p.1) Despite this mandate, the actual application of diversity and multiculturalism in social work programs is marked by shortcomings (Phillips; 2011; Masocha, 2015)

To address this problem, some scholars have looked at the curriculum within social work programs, as well as different approaches to take within the programs (Bowie et al., 2005; Mertens, 1999; Schiele, 2000; Saleebey, 1994; Altherton & Bolland, 1997; Schlesinger & Devore, 1979). Limited scholarship has looked specifically at the social work educators' perspective or proposed alternative ways to teach HBSE courses. Therefore, this study explored, using qualitative methods, the perspectives of three HBSE instructors regarding the following overarching research question: How does an HBSE instructor integrate multiple narratives in HBSE curriculum?

Findings

In this study, four themes emerged in regards to how HBSE instructors integrate multiple narratives within their curriculum: (1) Theory versus human behavior emphasis, (2) instructor's historical relationship to HBSE, (3) antimony within 'traditional' and 'non-dominant' theories, (4) and classroom identities as built-in assets. These were consistent across each of the three interviews conducted with HBSE instructors.

Recommendations

1. Require a prerequisite human development course so that HBSE can focus on how theory applies to human development rather than only teaching the human development theories.
2. Consider offering two sections of HBSE—one for micro theory and one for macro theory. This would allow for a deeper analysis of how macro and micro theories can be utilized together as well as their limitations separately.
3. Instructors' discussing their cultural background and identities can be the key pivoting point on whether or not students experience HBSE with a more or less intersectional approach.
4. 'Traditional' theories, while minimally representing the experiences of non-dominant identities, still hold utility to explain how historically and currently social service structures operate.
5. It is impactful for instructors to approach theory knowing there is no perfect course or theory, therefore EVERY theory must be analyzed on its strengths and shortcomings.
6. Instructors acknowledging with their classes that, while integrating multiple narratives within HBSE, it is not possible to include ALL experiences in class.
7. The seventh recommendation highlights transparency to students about the shortcomings of theory and capacity of this course is extremely important.
8. Utilizing case-study assignments where students research a population of their interest and theories they research can be one of the most powerful ways instructors can support each student's multiple identities being represented within the course.

9. Cumulative lived experience and identities in the classroom can be a primary asset utilized in creating an HBSE experience that can address the problematic nature of it being a primarily dominant culture-centered course.

Background for the Study

Bachelors' of Social Work programs have attempted to highlight diversity and multiculturalism since the 1960's, when the Council on Social Work Education (CSWE) required that social work, "must make special, continued efforts to enrich its program by providing racial, ethnic, and cultural diversity in its student body and at all levels of instruction and research personnel, and by providing corresponding educational supports" (CSWE, 1973, p.1) Despite this mandate, the actual application of diversity and multiculturalism in social work programs is marked by shortcomings. For example, curricula often lack an intersectional perspective which explores the intersections of social class, gender expression and sexual identity, race and ethnicity, immigration status, language, religion, etc. in curriculum (Phillips; 2011; Masocha, 2015).

To address this problem, some scholars have looked at the curriculum within social work programs, as well as different approaches to take within the programs (Altherton & Bolland, 1997; Bowie, 2008; Mertens, 1999; Saleebey, 1994; Schiele, 2000; Schlesinger & Devore, 1979). One alternative is to require instructors to assign in their courses readings by scholars who represent under-represented identities or who otherwise challenge the Eurocentric, heteronormative, medically developmental models utilized. One example for Human Behavior throughout the Lifespan (HBSE) curriculum is Molefi Asante's Afrocentricity paradigm. It not only provides an African-centered lens to address the historical gap of under-representing black experiences in curriculum, but it also acknowledges the societal oppression that African American families experience (Pellebon, 2012). Another example would be teaching the social model of disability across the lifespan for HBSE courses. This can address the reality of many social work clients, as most people, throughout every life stage, experience some form of

disability - whether it be physical, intellectual, or developmental. It also teaches students to view disability as simply part of an identity and a difference, not a problem or deficit that must be fixed (Kattari, Lavery, & Haste, 2017).

It has also been suggested by researchers that consistently utilizing an intersectional lens and strengths-based lens can help address the integration of non-dominant narratives. Mehrotra (2010) proposes that an intersectional lens can address the representation of ‘dominant’ and ‘non-dominant’ narratives for a multitude of reasons. One is due to intersectionality being developed from a black feminist perspective by Kimberlé Crenshaw. Another tangible reason is that intersectionality addresses oppressions and privileges by looking at multiple identities and how they co-exist. Johnson and Rhodes’ (2001) research suggests that a strengths-based lens in HBSE courses can better equip students to, “appreciate the unique characteristics of diverse and vulnerable populations” (p. 1).

When addressing diversity in curriculum, it is important to look at not only content being taught in the classroom, but also at who is teaching these courses and how the course is facilitated. Many scholars who propose utilizing culturally-specific theorists, intersectional approaches, and strengths based models also suggested that HBSE courses be taught by professors with identities that are representative of students taking these courses. Alternatively, course content oversight can be provided by committees of individuals with intersectional identities (Bowie, 2008; Pellebon, 2012; Kattari et al, 2017).

Limited scholarship has looked specifically at the social work educator’s perspective or proposed alternative ways to teach HBSE courses. Tsagaris & Welch-Brewer (2016), two HBSE instructors, suggest that utilizing Mosey’s extrapolation method and the Balanced and Restorative Justice model in HBSE courses can help students view theory as relevant and see

how theory relates to practice. Ginther, Phillips, and Grineski (2008) also found that team-teaching HBSE courses can provide opportunities for instructors to learn their teaching strengths as well as learn from their colleagues' alternative teaching approach. However, Ginther, Phillips and Grineski also reported that when two counterposing viewpoints are offered, students may feel overwhelmed and confused (2008). There are no known studies addressing how instructors of different identities express their experiences teaching HBSE courses. Accordingly, this project sought to explore how three HBSE instructors include multiple narratives in their HBSE courses and more generally, how they think about teaching HBSE.

HBSE courses need specific attention because of their significance in accreditation for BSW and MSW programs (Gibbs, 1986; Bowie, 2008). It is also important to address HBSE courses specifically because it is, "the only foundation curriculum area that has specified ethnocultural content and which also emphasizes diversity and multicultural content" (CSWE, 2002; Lister, 1987; Furr, 1997; Schriver, 1998; Bowie, 2008). The last reason I chose to examine this course specifically is the limited nature of research from instructors' teaching HBSE courses - especially faculty who hold non-dominant identities.

Research Methods

Study Purpose and Research Question

The purpose of the study was to document examine HBSE instructors' viewpoints around instructing HBSE courses, particularly how they integrate multiple narratives in their courses. Limited scholarship has looked specifically at social work educators perspective or proposed alternative ways to teach HBSE courses. There are also no known studies addressing how instructors of non-dominant intersectional identities express their experiences teaching Human Behavior Throughout the Lifespan (HBSE) courses. Therefore, an exploratory design was deemed appropriate and qualitative methods were used to collect data because they yield an in-depth understanding of the phenomenon under study. The study was guided by the following exploratory qualitative research question: How do HBSE instructors integrate multiple narratives within their curriculum?

Sample Selection

Purposeful sampling was utilized for this study. The sample is made up of three HBSE instructors at Portland State University. Each interviewee represents different intersecting identities, which they offered by way of self definition: The first interviewee is a queer, south asian, middle-aged cis-gender woman. The second interviewee is a white, US born, single mother to a multiracial son. The third interviewee is an African-American woman who is native Portlander. They each have differing years of instructing as well as backgrounds of social work practice. The first and third interviewee have primarily worked with families and youth, while the second interviewee has done predominantly macro and community/organizational practice.

Data Collection

Phase one: Face-to-face interview.

To be eligible for this study, interviewees had to be current HBSE instructors who spoke English. Each interviewee was sent a detailed email about the research question and goal, why I reached out to them, what the time commitment would be, and their right to dissent, or withdraw from the study at any time.

Anonymity was offered, and each agreed to their names being disclosed in the final publication. I asked this because I wanted to highlight the work that these instructors do to resist the normative HBSE model that lacks intersectionality, especially because many of them hold non-dominant cultural identities.

Each agreed to 1:1 semi-structured interviews in which they were provided the questions prior to the in-person interview. Prior to interviewing, the consent form was explained as well as reviewed in person. Participants also consented to the audio recording of interviews. Each interview, which lasted approximately 30 minutes, was recorded and transcribed verbatim. Interviews were carried out between February 1, 2019-March 12, 2019 at each interviewee's PSU office. This was done so it would allow interviewees maximum privacy and comfort.

I chose to conduct face-to-face interviews with open-ended questions because it provided rapport building opportunity while asking interview questions that address not only the strengths of the instructors, but challenges they experience as well. A semi-structured interview guide (Appendix C) was used to provide consistent questions around strengths, challenges, and identity of instructors which are key to addressing the overarching research question, while also allowing flexibility for the instructor to expand on responses they found meaningful.

The five interview questions were collaboratively created and approved by myself and the study supervisor, Dr. Stephanie Bryson. The interview questions were designed to answer the following research question: How do HBSE instructors integrate multiple narratives within their curriculum?

Qualitative Data Analysis

I initially transcribed verbatim and then analyzed each interview. When analyzing the transcribed interviews, I coded sections of each transcript to recognize key traits that answer the research question. I looked for any consistent phrases, sentences, or words, and then tagged them within each of the three interview transcriptions. There was a variation of semantic and conceptual tags. These were then utilized to initially create six themes within each of the five open-ended interview questions. These themes were consistent across all the interviews.

After doing a second round of analysis between the six defined themes, I looked at sub-themes that occurred between only some interviewees. In other words, I looked for what was unique to each interviewee, and how their intersectional identities influenced these unique themes. In the following section, I present these themes with illustrative quotes.

Findings

Interviews

Four themes emerged from the interviews in regards to how HBSE instructors integrate multiple narratives within their curriculum: 1) Theory versus human behavior emphasis, 2) instructor's historical relationship to HBSE, 3) antimony within 'traditional' and 'non-dominant' theories, and 4) classroom identities as built-in assets. These were consistent across each of the three interviews.

Theory versus human behavior emphasis

Each interviewee spoke to the tension when instructing Human Behavior Across the Lifespan as a theory course versus a human development course. In part, Portland State University's (PSU) 10 week quarter structure makes it impossible to cover both theory and human development thoroughly. Gita Mehrotra, who mentioned this course being "her biggest learning edge as an instructor," expressed in her interview the following:

I think one of the biggest shortcomings, and this is including here and in my own practice, is that I think that class tries to do too many things and as a result it doesn't do any of the pieces very well. So I sort of see it as trying to do two things: I think one is to provide students with foundation around theories that are relevant, most relevant, to social work. The second thing is, I think this kind of...human development across the lifespan component. And those are not, obviously those are not mutually exclusive, but I do feel like it ends up... just ends up feeling kind of like two classes where the first few weeks are just very oriented around theory and like the last half of the class is like a life stage a week.

Leah Brookner, who expressed that this course is one she is strongly connected to, echoed the sentiment of it feeling like two courses. In the following quote, she proposed a way to strengthen the course not only for students but also for instructors. Interestingly, this proposal mirrors how the course was taught to her as an MSW student:

...trying to cover human development across the lifespan and theories that apply across the lifespan for different groups. It's impossible, and especially in a 10 week term, completely impossible. So we've struggled, and I've had many conversations where were like, 'What

are you doing? Are you doing human development or are you doing theory?' I think we need to just have a theory class that focuses on human behavior. Lots of different human behavior, lots of different human behavior that services different developmental stages, but I like the idea of students coming in with that development understanding already and then putting theory on top of it.

Lakindra Dove, who is the newest to teaching this course, highlighted with her fresh perspective the challenges of teaching this course:

What's been a challenge most is the way we structure the course. Most of us cover the human development through the lifespan towards the end of the course, which kind of can cause us to cram more about theory and hardly have time to critically dive into the different theoretical approaches that are traditionally used within social work and to try to give students more exposure to that. So, there's this juggle of covering theoretical perspectives and also having time to review human behavior through the lifespan.

Dove highlights the challenges of no standardized approach to whether HBSE should focus on theory versus human development. This has created challenges not only for well-seasoned instructors but new ones alike. It also has created a challenge for instructors not being able to delve critically into theories and tease out the nuances. The instructors of Human Behavior Across the Lifespan at PSU have started a process of mapping the curriculum so that they can bring consistency to the way this course is structured.

Instructor historical relationship to HBSE

The second theme that emerged was that each interviewee's own HBSE course shaped how they relate to the course currently. Each interviewee expressed they had some experience of this course or had context of a psychology lens to human development prior to taking HBSE. Brookner and Mitchell-Dove both received psychology degrees prior to or concurrent with their MSW, and Mehrotra expressed the strong psychology lens in her HBSE experience.

Mehrotra, who took her HBSE course 18 years ago and identifies as a macro/mezzo practitioner with community and organizational practice, stated the following about her recollection and experience with this course and MSW in general.

I remember not liking it, and I remember experiencing it as a developmental psychology class in terms of the approach to understanding lifespan, the approach to understanding development, and the approach to understanding theory. I remember in general that my experience in my MSW program was that I felt like so much of it was, one, geared toward people who wanted to be clinicians and I did not, so I felt always like things didn't feel as relevant to me as someone who didn't see myself doing traditional clinical work. Two, I felt like everything was pretty much dominant cultural lens with a few exceptions kind of here and there, but it felt like that.

Brookner, who identifies as a child and family therapy practitioner, has little recollection of her HBSE course in her MSW. She did state remembering her HBSE course in her clinical psychology program in which she received a dual-degree. She expressed having a vastly different experience from Mehrotra, and stated the following:

I remember I really loved it ... The professor was amazing. [I hadn't] heard it talked about prior to that, and I think I have borrowed or I've been inspired by that professor's way of approaching theory and making it really grounded, making it make sense, and then folding it in and talking about which theory applies best to which demographic, which groups are served well by this theory, who's left out, etc. But I can't remember here, I remember my MSW from then.

When prompted further on how the psychology HBSE course shaped her approach to teaching HBSE, Brookner also mentioned:

Right, it was mostly the professor. SHE was a psychotherapist, and this was in New York City, and she had been practicing for 30-something years and she was direct, and culturally there's some differences in the East Coast, right? Like, people are really direct, they're really bold, and they just say what they say. So I think her style really resonated with me and then everything she talked about, like, really stuck with me. It kind of planted seeds I think. I don't remember in social work having the same experience with HBSE, yeah.

Perhaps not surprisingly, this experience in her psychology program also shaped how Brookner proposed ways to improve HBSE, as well as a new point. Brookner's instructor was

one of the primary reasons this course was meaningful to her. Not only was it how the instructor grounded theory with practice experience to make sense, but also how they culturally connected from the East Coast. Her instructor also created an open dialogue and acknowledged that theories can capture the experiences of some identities incredibly, but that there must be analysis before applying to other identities, especially non-dominant identities.

Mitchell-Dove, who also identifies as a child and family practitioner, received a psychology degree prior to receiving her BSW and MSW. She has clear recollection of her experience with HBSE and highlights what shaped it positively. She stated the following:

The way that it was structured, we had not only one HBSE class; it was advanced HBSE as well. I think for me a lot of the information was familiar because I went straight from undergrad. My bachelor was in psychology, so a lot of the theories I had already been exposed to and was familiar with. It was helpful just to look at things from a different perspective. I was fortunate to have an African-American professor for the first term there kind of continue with that understanding of looking at the information that we have. Looking at the areas in which there is information that may not have been addressed or a critical lens in terms of how can we take what we know, expanding that, and looking at it from different cultural points of view. And then with my advanced HBSE class I think that instructor was able to just to dig a little bit deeper into some of the different theories, in a way that was more analytical.

Mitchell-Dove's experience was positive for the consistent reasons Brookner stated. She was able to utilize the knowledge from a former psychology degree in human development. Thus, she experienced her first HBSE course as re-familiarization with theories from a critical lens. She was then able to take a second HBSE course which allowed her to further analyze the established theories. She also highlighted the positivity of having an African-American instructor and how cultural connections enhanced her experience teaching HBSE. She expanded on the following from her experience having non-dominant narratives within theory and curriculum in general:

I went to a historical black college, university, so my understanding of the information was taught in a way that had already integrated what this looks like in terms of working with

diverse populations, or specifically working with African-American clients. So although it was a lot of the traditional theories that, you know, are proponents of white dominant culture, I still was able to get a lens that was a little bit different than the traditional way in which it's usually taught. So even coming into the MSW I had a different perspective. My undergraduate experience taught me how to not just take information for face value and look at it a little deeper. I already came in knowing most of the information may not be applicable to populations I wanted to work with, so figuring out ways to use it, how to use whatever information was being provided, and integrating what I know to be true culturally or aspects of that could be helpful, or ways in which it could be expand upon that may not be traditional or typical use or application of the theory.

The instructor of Mitchell-Dove's HBSE course and prior psychology course were key to why she had a positive experience when learning human development and theory. One of the most important points she highlighted was the way these instructors, because of their own cultural identities, approached the entirety of human development and theory with consideration of its applicability to non-dominant identities. These instructors taught her to adapt theory to be accessible and representative of other communities, alongside affirming her cultural identity—what she knows to be true when applying theory— as a strength.

When comparing each of these interviews, it was clear that there was a relationship between how the instructor experienced their HBSE course in their MSW program and how they relate to instructing that course currently. While Brookner and Mitchell-Dove both had positive experiences, these were largely influenced by the instructors. Those instructors both held representative cultural identities to Brookner and Mitchell-Dove, and brought to the forefront how culture influences human development and theory. It was clear in Mehrotra's interview as well that her negative experience with HBSE as an MSW was largely because of its structure from mostly dominant cultural lens and minimal alignment with her practitioner identity.

Antimony within ‘traditional’ and ‘non-dominant’ theories

The third theme that arose from interviews with HBSE instructors relates to the way the way instructors conceptualize ‘traditional’ and ‘non-dominant’ theories. First, each participant stated that every theory, whether traditional or non-dominant, has utility and shortcomings. Therefore, it is important to learn theories that can be problematic because there is utility in knowing so you are able to critique or adapt it. Mehrotra stated :

So, for every theory that we talk about, whether it is a dominant theory like Erickson or whatever, or more counter narrative to dominant theories...we always ask the question for discussion around, ‘How could this theory be empowering to individuals, families, and communities, and how could this theory be oppressive?’ What I want to encourage is that students don’t think in a binary that either theories are good or bad, but that most theories, even dominant cultural theories, could have utility even if they also have limitations.

Second, participants noted that there is no perfect theory, which is why every theory must be looked at with its limitations and strengths. For example, Mitchell-Dove noted:

I would say that, there is no one course or one textbook, there’s no one anything that’s going to cover everything. So I think in and of itself, the way in which I structure my course, is that it creates an opportunity. Although it may not be embedded in terms of the model of the HBSE courses, it creates an opportunity to still have a discussion about what that looks like or what’s missing. ‘Why is it that, you know, traditionally we focus on one population versus another, what are the areas in which we don’t hear a lot about?’

Third, participants underscored that it is impossible to truly and authentically represent every intersection of all identities within a 10-week period. This is important for instructors to acknowledge, because it allows them to create transparency with students on how theories can apply to their practice, as well as their limitations. For example, Mehrotra stated:

...It’s impossible to truly represent all of the perspectives... [therefore,] having discussions about making explicit the reality that these are similar, developmental theories, and, ‘Who has constructed them? And who do they fit? And who do they not fit?...Making that visible as part of the discussion.

Fourth, instructors acknowledged it as their responsibility to integrate many ‘alternative’ theories to represent a variety of identities and experiences in their courses. Brookner stated the following:

I mean there’s so many theories to choose from, so I have chosen to focus on theories that I think have served my practice well and that I can speak to and highlight well. I talk about more systemic theories, ecological systems theory, Bowen family systems theory. We talk about intersectionality theory in the classroom and just are always folding in the systemic perspective even when we are talking about more singular theories such as Freud or attachment. So I think the intersection of theories that talk about systems and theories that talk about individual growth is really sort of the best combination... And then still critiquing, ‘Who’s left out? What’s left out? What is not being captured?’

Classroom identities as built-in assets for intersectionality

The final theme that emerged was the way student and faculty identities can be utilized as as one of the strongest components of an intentionally intersectional HBSE curriculum.

Interestingly, when each person was asked how they believe their own identity influences the way they approach the content in HBSE curriculum, they mentioned not only their socio demographic identity, but their practitioner identity as well. Gita said the following:

It's interesting because when you say identity, it makes me think about a lot of things. I mean of course there's kind of my own social location as a queer, South Asian, middle-aged cisgender woman...I believe that, as an instructor—and it's the same thing I believe when you're a social worker—is that who you are always influences the way you approach the work. One thing that came to mind with that question is kind of outside of social identity and more thinking about my identity as a social worker and as an educator.

Lakindra Mitchell-Dove also identified, when discussing her identity, not just her social location, but her practitioner identity. She said the following:

I believe, as an African-American woman, and also being a native Oregonian [and Portlander] and [being] really familiar with the agencies in service delivery within Portland, specifically children and families, all of that I share.

It is significant that each participant highlighted their identities as practitioners for multiple reasons. The primary reason was because it shows their awareness of positionality as a

practitioner and the power attached to that. A second interesting point, when talking about each instructor's identity, is that they highlighted the ways their identities are continuing to shift as they develop through a variety of life stages. This is meaningful because it shows their consistent attention to not only the identities that are permanent, but to identities that will continue to change. Brookner highlighted her shifting identity through parenthood, below:

And the other thing that I noticed has changed as my identity developed is when I became a parent of the multiracial kid. And I'm solo-parenting. That made me feel more strong actually about a couple of theories. Specifically attachment theory. Where I was like, 'Wow, I've been talking about this theory for a long time. I've been applying this theory in my practice and NOW I'm living it as a parent, right?' So it's just different and that was a theory that actually became even more, like I internalize that theory. It really resonated with me more. Then some other theories that speak to oppression, marginalization, institutional sort of bias and discrimination are things that I hadn't lived before, but now as a result of having a multi-racial son, I'm like, 'Oh yeah, this is real. This is HIS experience, and by proxy my experience now, which it wasn't four and a half years ago, if that makes sense.' So I got even more curious and more interested, and especially in some of these macro level theories.

Gita also mentioned how her identity has shifted, and will continue to shift, through education. This was an unexpected, but extremely significant aspect of identity development that is perhaps not often discussed. Mehrotra said the following:

I think those things around my identity as a practitioner and what training I have and haven't had influences the way I approach the content a lot.

The most prominent idea that was consistent from each interview is instructor identities being one of the largest strengths in the classroom rather than something to separate. Lakindra Mitchell-Dove spoke at length about the reason she has found her identity helpful and important in the classroom when infusing the course with an intersectional perspective:

I don't feel like there needs to be a separation in terms of who I am as individual, who I am as a professor or instructor, and how I can draw upon my experiences to help shape and mold the classroom environment. [It] also certainly influences my selection of content and what is brought to the classroom setting and what I choose to focus on. I think that in terms of me being a native [Portlander] and aware of the service delivery and the history also of service delivery here in the metropolitan area, I'm able to draw on those experiences as

well as share them from that perspective that may be different for someone who is not part of or native to this area region. [They might] still be aware of it, but may not be from a historical perspective of how services had traditionally been utilized or accessed by different populations.

Mitchell-Dove also stated that students have shared that her willingness to discuss her practitioner identity in the classroom is what is most impactful to them. She explained,

In terms of feedback from students, I've heard that the fact that I've had so much direct service experience and my willingness to integrate that into classroom discussions and bring that to the forefront has been extremely helpful.

Consistent with Mitchell-Dove, Brookner echoed the same sentiment:

I have chosen to focus on theories that I think have served my practice well and that I can speak to and highlight well. And also, by being able to understand a theory and its applicability I also am able to critique it right? So I'm not talking, I'm talking about theory, but I'm not talking theoretically about theory if that makes sense. I'm talking about theory and then I'm going, 'Here's how I used it in my practice. Here's how this actually applies. Here's where the theory falls short.'

Mehrotra also mentioned that sharing her identity in the classroom has been impactful to students because of her experiences often not being included in curriculum. She said the following:

I also think that, just as a queer women of color, from an immigrant community, that, I'm just conscious of trying to bring in content that reflects, whether it's like film clips or readings or whatever, that reflects some of those kinds experiences. The case study assignment that we do is based on a South Asian Muslim family, which isn't my exact identity, but it is in my community, and so, just trying to bring in some of those kinds of things that I also know that people aren't getting. Like, in Portland, Oregon. I mean, if you did a social work program in New York City, a case study about a South Asian Muslim family [wouldn't be unusual but] in Portland, you're just not going to because those communities are not well represented here.

Not only did instructors see their identities as a strength in HBSE, but they also found the students' identities within the classroom to be a built-in asset to integrating intersectionality in HBSE curriculum. It was significant to find that Brookner, as the only white interviewee, talked about student identities as one of the primary ways she includes intersectional content that is

representative of her students. She utilizes this as a tool to support her students as well as having students' lived experiences define how these theories apply for different non-dominant groups.

Brookner said the following:

The other piece that's really important, especially the undergrad programs here, is that there is so much diversity and lived experience in the room. So I'll teach the theory, I'll apply it, and then I'll go, 'Hey, how's this feel for folks in the room? How does it feel? Think about your own experience growing up. Think about your own family of origin. Think about your own trauma history.' Not that they have to share it, but like, 'Does this make sense to you and how does it feel to learn this and then try to apply it to your experience?' Some students will say, 'Oh my gosh, it is! I completely understand my mom so much more after this one class!' Or, 'Oh, now I get why my family and what they did.' And other people will go, 'Well, no, but I didn't grow up that way' or 'I didn't grow up in this country.' Or like, 'Our family values were really different and I'm okay.' So its talking about, again I think application of these concepts in the real world.

Brookner elaborated on how she consistently centers the class content she chooses on how students find meaning with the theories. Brookner stated:

How they feel, how does this sound to you. I'm always surveying folks. Like, who's going to adapt this theory, who's going to discard this theory? I'm constantly telling students, whether or not I like a theory or sound like I like a theory or value a theory DOESN'T matter. I want you to learn theories, and the students also have them learn their own theories and do their own thinking because I have them do an annotated bibliography on their population of interest. So I say like, 'I might be an expert in like five or ten theories and you might go out and do your own assignment and find theories I never even heard of. Great! Then I'm learning too, but YOU get to choose your population interest YOU get to choose the theories that resonate with you.'

Mitchell-Dove also mentioned how students found her focus on the lived experiences in the classroom to create a positive impact. Lakindra stated:

I also have heard that my ability to create space for students to talk about their own experience, lived experiences, experiences engaging in services, experiences that they observe or been made aware of with others. Just creating a space where it's not a hierarchy of me as the professor providing all the information on knowledge, but creating a more of a back-and-forth and relational interaction where students are able to feel empowered to share their knowledge and experience as well. Those are the two main things that I've heard.

Finally, in regards to instructor identities being a key asset within the classroom, they highlighted it being impossible to separate their own identity from the classroom. Gita, as a macro practitioner, highlighted this sentiment below:

I believe when you're a social worker, who you are always influences the way you approach the work. Whether it's conscious or not, it just does. Like, who we are in the world matters. It shapes our world view, which shapes what we see and don't see. It shapes what we bring to the space. So I just take that as a baseline assumption always about that shaping what I bring and it also shapes the limits of what I see and miss.

Mitchell-Dove also spoke to the connection of instructor identity to the classroom below:

I always say that in your work with direct service and also in your work with teaching, you show up. So who I am shows up classroom, my experiences, my points of view, my perspectives, and I feel very comfortable talking about them.

Discussion

The purpose of this study was to answer the research question: How does an HBSE instructor integrate multiple narratives in their curriculum? Interviews were conducted with three current instructors of HBSE in PSU's BSW program who have shared and unique intersecting identities.

Each interviewee described the ways they resist the hegemonic, historical impact HBSE has on Bachelors' in Social Work programs. With HBSE's mandate in every Council of Social Work Education (CSWE) accredited University, it is imperative to address how resilient instructors center the multiple, intersecting identities in the classroom, as well as their own.

From these interviews, four themes emerged about what influences or supports instructors. These themes were: (1) theory versus human behavior emphasis, (2) instructor's historical relationship to HBSE, (3) antimony within 'traditional' and 'non-dominant' theories, and (4) classroom identities as built-in asset.

The first finding addressed how every instructor experienced a tension around whether to emphasize theory or human behavior in this course. Recommendations included requiring a prerequisite human development course so that HBSE can focus on how theory applies to human development, and/or utilizing two sections of HBSE to be divided into a micro theory and macro theory course.

The second finding addressed the ways instructors experienced HBSE in their own MSW program. An instructor's historical experience of HBSE impacted how they approach and relate to the course content as instructors. For example, two interviewees discussed their positive experience in HBSE being primarily influenced by their instructors, and the way they approached intersectionality in curriculum. The final interviewee discussed their negative

experience with HBSE because of the heteronormative structure; she described how that made instructing or approaching this course one of their most significant learning curves. Findings indicate that instructors, and the ways they discuss their cultural background and identities, can be the key pivoting point on whether or not students experience HBSE with a more or less intersectional approach. When instructors utilize a relational, transparent approach to discuss their experiences of oppression and privilege related to their many identities, it creates space for more students to discuss their experiences. It is especially impactful for instructors to assess and discuss how certain theories resonate (or do not resonate) for them and how their many identities influence that.

The third finding addressed the way instructors hold a both-and approach to teaching ‘traditional’ and ‘non-dominant’ theories. There were five sub-themes that were consistent across all three interviews surrounding the way these instructors approach theory. The first was that ‘traditional’ theories, while erasing non dominant identities and experiences, were also important. Interviewees reinforced that there is also utility in knowing traditional theories because these are what our current societal structures operate within. The second was that instructors saw it as their responsibility to integrate non-dominant theorists. The third sub-theme was there being no perfect course or theory, therefore EVERY theory must be analyzed on its strengths and shortcomings. The fourth consistency across all the interviews was, while integrating multiple narratives within HBSE, it is not possible to include ALL experiences in class. The final consistency surrounding approach theory was transparency to students about the shortcomings of theory and capacity of this course is extremely important. It provides a platform where students, and instructors, are challenged hold the antinomy of theory and their own identities, and to think about how they perpetuate oppressive and resist oppressive systems

through these theories. Recommendations included: Utilizing case-study assignments where students research a population of their interest. Theories they research can be one of the most powerful ways instructors can support each student's multiple identities being represented within the course.

The fourth finding addressed classroom identities as built-in assets for intersectional representation in HBSE courses. Each instructor found discussing their identities in the classroom as one of the most impactful ways to discuss how certain theories work better or worse with certain socio-demographic groups. Not only do their identities provide an opportunity to discuss application of theories to a variety of experiences, but the students' identities are a hidden asset. The cumulative lived experience and identities in the classroom can be a primary aspect utilized in creating an HBSE experience that can address the problematic nature of it being a primarily dominant culture-centered course.

Limitations

Limitations of this study should be considered when interpreting the results or implementing the recommendations. The largest limitation of this study is the small sample of instructors all being from one university: Portland State University. While the sample attempted to represent several distinct instructor identities, further research should assess how other instructors with different identities than those in my sample integrate multiple narratives in HBSE curricula.

Secondly, this study did not utilize a comparative analysis of instructor syllabi content. This would have triangulated data and allowed an assessment of the correlation between instructor syllabi and intersectional HBSE content.

Finally, in relation to coding, there are limitations to meanings created from interviews. I was unable to consult a team because of this being my solo research project. While this research was supervised by Dr. Stephanie Bryson, who has conducted over 20 years of research, there are nonetheless always limitations on researcher capacity for reflectivity.

Conclusion

Using a qualitative approach, I explored in this research how HBSE instructors feel they integrate multiple narratives into their curriculum. Three face-to-face interviews were conducted with current instructors at Portland State University's Bachelors of Social Work program utilizing five semi-structured interview questions. Findings suggested the following themes were consistent across all interviews: (1) theory versus human behavior emphasis, (2) instructor's historical relationship to HBSE, (3) antimony within 'traditional' and 'non-dominant' theories, and (4) classroom identities as built-in asset. Implications were suggested based off consistent, meaningful themes around how each instructor approaches theory. Further research could compare how HBSE is taught at other universities as well as utilizing a student survey component.

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Appendices

APPENDIX A: CONSENT FORM OF THE INTERVIEW

The Portland State University
Consent to Participate in Research

How do HBSE Instructors Integrate Multiple Narratives within Curriculum?
Version 2: February 1, 2019

Introduction

You are being asked to participate in a research study that is being done by Amethyst Dawson, who is the Principal Investigator, from the Department of the School of Social Work and the University Honors College, at Portland State University in Portland, Oregon . This research is studying how HBSE instructors integrate multiple narratives within curriculum.

You are being asked to participate in this study because you are a BSW Program Director.

This form will explain the research study, and will also explain the possible risks as well as the possible benefits to you. We encourage you to talk with your family and friends before you decide to take part in this research study. If you have any questions, please ask one of the study investigators.

What will happen if I decide to participate?

If you agree to participate, the following things will happen:

I ask for you to 1) Do an in person or phone interview with me that will be around 30 minutes (5 questions that I will send prior to interviewing) 2. Send me a copy of your HBSE syllabus.

How long will I be in this study?

Participation in this study will take a total of 30 minutes.

What are the risks or side effects of being in this study?

This project is structured to protect the faculty who complete these interviews and have minimal weight on them. While there is the risk of potential minor emotional discomfort, it will be structured from a strengths-based lens to highlight the work each interviewee has done within their courses as well as utilizing a critical lens. For more information about risks and discomforts, ask the investigator.

What are the benefits to being in this study?

The benefit of this project to students are the improvement of curriculum to be more representative of multiple, intersecting identities and non-traditional family models. To society: scholarly benefits of my proposed project are addressing social work curricula tendency to represent a singular developmental model, and proposing the resilience of faculty to resist that. It will inform how this course will continue to be taught within Portland State University's School of Social Work as well as be accessible to other Schools of Social Work across the US.

How will my information be kept confidential?

We will take measures to protect the security of all your personal information, and your name will be anonymous if wished.

Will I be paid for taking part in this study?

No

Can I stop being in the study once I begin?

Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw your participation at any point in this study without penalty or loss of benefits to which you are otherwise entitled.

Whom can I call with questions or complaints about this study?

If you have any questions, concerns or complaints at any time about the research study, Amethyst Dawson, will be glad to answer them at adaws2@pdx.edu. Stephanie Bryson will also be glad to answer them at sbryson@pdx.edu

Whom can I call with questions about my rights as a research participant?

If you have questions regarding your rights as a research participant, you may call the PSU Office for Research Integrity at (503) 725-2227 or 1(877) 480-4400. The ORI is the office that supports the PSU Institutional Review Board (IRB). The IRB is a group of people from PSU and the community who provide independent oversight of safety and ethical issues related to research involving human participants. For more information, you may also access the IRB website at <https://sites.google.com/a/pdx.edu/research/integrity>.

CONSENT

You are making a decision whether to participate in this study. Your verbal consent indicates that you have read the information provided (or the information was read to you). By verbally consenting, you are not waiving any of your legal rights as a research participant.

You have had an opportunity to ask questions and all questions have been answered to your satisfaction. By signing this consent form, you agree to participate in this study. A copy of this consent form will be provided to you.

APPENDIX B: OUTREACH EMAIL TO INSTRUCTORS

Hello ____

My name is Amethyst Dawson, and I am a BSW Senior at Portland State University. I am also part of the University's Honors College, and am working on my undergraduate thesis. I am asking the question of how HBSE instructors integrate multiple narratives within their curriculum. I will be utilizing a strengths- based lens as well as a critical lens to highlight the wonderful work you have contributed to the BSW program.

Because I would like to make this research create a minimal workload for you, I ask only for you to 1) Participate in an in-person or phone interview with me that will be around a half hour (5 questions that I will send prior to interviewing); 2. Provide a copy of your HBSE syllabus.

Will you please let me know if you would be willing to participate in an interview, and if not, would you be able to recommend someone else knowledgeable about our HBSE curriculum? If you require further information, I would be happy to have a brief in-person or phone conversation. Dr. Bryson is my research advisor as well and is happy to clarify any questions.

Have a great day,
Amethyst Dawson

APPENDIX C: INTERVIEW GUIDE

1. What do you think is best about your HBSE class? What have students especially told you they found helpful?
2. When you think back to the HBSE class(es) you took as a Masters in Social Work (MSW), what did you remember and how did you experience them?
3. Where do you see shortcomings in HBSE courses in general?
4. How do you reconcile the tensions between the singular developmental models often taught in HBSE with multiple, intersectional narratives?
5. How do you think your own identity influences the way you approach the content in HBSE?

APPENDIX D: INTERVIEW CODING: ROUND ONE

blue = their history with HBSE

yellow = their feelings towards HBSE as a course

green = over-arching teaching HBSE problems (overlaps w/ yellow & pink at times)

salmon = their feelings towards other courses/instructing them

pink = what this interviewee finds unique to their instruction/how THEY view they utilize intersectionality (a large amount of this overlaps with the yellow theme)

_____ = holding the intersection of and/both approach about problems and good

purple = how they describe their identity

BLUE

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: I had never taught HBSE until I came to PSU; i've only taught it 2 years; I was given a syllabus based on the use of a textbook; after the first time I taught I decided to keep the textbook; when I do it again I probably won't; I added in a lot of other articles - lot of other resources [to] supplement the textbook; Lakindra and Leah may also [annotated bib assignment];

LB: n/a

LD: n/a

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: 18 years - I finished in 2001; experiencing it[as a] developmental psychology class; psychology orientation [with it's] approach to understanding lifespan, development, [and] theory; theories were more psych based developmental theories; it was really a developmental psych class.

LB: my first Masters [in] clinical psych; dual-degree program [of] MSW and PhD; HBSE course in that program [included] Freud [and] attachment relations theory; professor was amazing- really grounded [theory], making it make sense, folding it in [and then] talking about which theory applies best to which demographic - which groups are served well by this theory, who's left out.

LD: MSW from PSU; way it was structured [had] not only one HBSE class, [but an] advanced HBSE as well; I went straight from undergrad; bachelor was in psychology; already been exposed to [HBSE in Bachelors] was helpful; look at things from a different perspective; went to a historical black college university; taught in a way that had already integrated working with diverse populations - working with African-American clients; [although it was a lot of the traditional theories that are proponents of white dominant culture, I still was able to] get a lens a

bit different from the traditional way; coming into the MSW I had a different perspective; African-American professor; continue with that understanding [that] there is information that may not of been addressed or a critical lens; how can we take what we know, expanding that [with] different cultural points of view; with with my advanced HBSE class, that instructor dug a little bit deeper [into] different theories [and was] more analytical; [So it was helpful to get a] balance of the analytical perspective [and then be able to] explore or expand upon [what we were able to] gain from different theories or perspective [and] how they would apply to different populations.

Q3. Where do you see shortcomings in HBSE courses in general?

GM: some schools split up there HBSE class [into] micro HBSE class [and] macro HBSE class

LB: don't know how it's done at other institutions

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: Children, Youth, and Family Studies [article for immigration case study];

LB: n/a

LD: n/a

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: when I started teaching that class I felt like I was teaching myself; hardly remembered [my] MSW;

LB: n/a

LD: n/a

EXCESS Q's ASKED AT THE END:

GM:

LB: mostly the professor; SHE was a psychotherapist [in] New York City; practicing for 30-something years; [she was] direct [because] culturally some differences in the East Coast; bold - say what they say; her style really resonated [and] planted seeds I think

LD: third year teaching; my first time teaching;

YELLOW

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: overwhelmed, freaked out; didn't feel like it was a domain that I have [a] ton of knowledge or expertise around; biggest learning edge for me as an instructor; isn't my wheel house; [I kept the textbook for a] number of reasons, even though I find the textbook somewhat problematic, because it does serve some purpose; [the textbook does well at] providing some overview of theory; many of the theories that we rely on [in the] traditional HBSE [are] old, white men who developed them; here's why I think it's important for you all to understand what the dominant discourse is, even if what you want to do is critique it; several students say that they found that assignment helpful [case study].

LB: Folks read about or learn about theory [and it] feels way far away [and] intimidating; [a] looming cloud [that] people don't quite understand; [students hold a mindset that] I'll learn about some theories, i'll memorize some terms, [and] not really apply the[m to] learning; Bowen family systems theory, attachment theory, ecological systems theory [as tangible examples];

LD: [not the] professor providing all the information on knowledge; [not often doing] lecture;

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: I remember not liking it; [psych based developmental theories are] still somewhat present in HBSE; here in the social work program [we] bring more of a social work lens [in the way we think about theory and] even development in the lifespan;

LB: I remember really loved it

LD: lot of the traditional theories [that are] proponents of white dominant culture; [I was able to get a lens that was] different than the traditional way [bc HBCU]; a lot of historical perspectives wasn't inclusive of certain populations [PINK but, given what we know now, how to integrate and kind of expand upon that and integrate the information]

Q3. Where do you see shortcomings in HBSE courses in general?

GM: including my own practice - trying to do two things [and] feels kind of like two classes; there is at least some theory woven through the lifespan; second half [is] life stage; feels like two classes; second thing, not probably unrelated, hard time as instructors and probably students as well [GREEN thinking about what level of theory should we be thinking about]; [we] end up focusing on theories really relevant to individuals [and] half of a week more macro theories; focuses much more on individual level; we don't do that [split our HBSE in micro & macro

courses]; third thing [GREEN] how much dominant culture theory stuff do you still teach even when you find it problematic and limited BECAUSE many of] us and social work students [are] going to go out and work in systems and services based on those theories;

LB: we teach to our strengths; we have evolved [as a program and] we're focusing more on the theory piece

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: no matter what [10 weeks is] going to be limited; impossible to truly represent all of the perspectives; these are similar, developmental theories [PINK/UNDERLINED and who has constructed them and who they fit and who do they do not and making that visible as part of the discussion]

LB: n/a

LD: [often times there is a] lot of critique about courses in general; there is no one course or one textbook - no one anything [that] cover everything; a lot that is not addressed [on what] developmental stages apply for middle childhood;

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: Lakindra and Leah in particular [are] grounded in micro level practice with children and youth; Lakindra and Leah both, they're much more trained in the theories we are teaching in HBSE; Erickson;

LB: Freud [and] attachment [theory]; lot of the oppressive and marginalizing experiences may not be captured well by certain theories;

LD: n/a

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: n/a

LD: not really understand what it was before [and] what was occurring [in regards to social service structures]

GREEN

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: n/a

LB: n/a

LD: n/a

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: n/a

LB: n/a

LD: n/a

Q3. Where do you see shortcomings in HBSE courses in general?

GM: biggest shortcomings [is that it] tries to do too many things [and] as a result it doesn't do any of the pieces very well; [I see this course as trying to do two things] - one, provide students with foundation [and] theories most relevant to social work, [and two -] human development across the lifespan component; trying to do too many things [and] don't do either thing well; what level of theory should we be thinking about; what level of theory; how much of the dominant culture theory stuff do you still teach even if you find it problematic and limited; how much of that to do vs how much to bring in what I would consider counter narratives or alternatives paradigms; real tension [not necessarily a shortcoming, but a] challenge in class.

LB: trying to cover human development across the lifespan AND theories; apply across the lifespan for different groups [is] impossible, especially in a 10 week term - completely impossible; were like "what are you doing? human development or theory?"; there's so many sections of this course. [and I think we should] all [as much as we're able to] teaching the same thing [and] talking about the same thing; some students go through and get the human development piece [and] some students go through and get the theory piece [which is a] disservice [to the students]; covering too much in a short period of time; mashing together potentially two classes in one; we need [a] theory class that focuses on human behavior - Lots of different human behavior [that] services different developmental stages;

LD: within the [PSU's] BSW program [we discussed a] more structural perspective; [there is] not a prerequisite today [that asks students to] come in having a human development course; [one of biggest challenges is the] way we structure the course; [most of us cover] human development through the lifespan towards the end, [which] causes us to cram more about theory and hardly

have time to critically dive into different theoretical approaches [that are] traditionally used within social work; juggle of covering theoretical perspectives [and] also having time [for]

human behavior through the lifespan; some students may have some exposure, others not; discussion to move towards [a] prerequisite [to allow] instructors [to] truly focus [on] theoretical aspect;

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: look at the two theories kind of next to each [traditional and non-dominant theory]

LB: n/a

LD: n/a

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: n/a

LB: n/a

LD: n/a

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: n/a

LD: n/a

SALMON

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: others classes I teach [are more in my] comfort zone;

LB:

LD:

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: so much of it was geared toward clinicians; things didn't feel as relevant to me; traditional clinical work; everything was pretty much dominant cultural lens [with] few exceptions; couple of courses [and] couple of instructors pushed the boundaries; clinically orientated and direct; one-on-one micro focused; dominant cultural lens; a tension; part of my experience in the HBSE class. [all of this = general BSW experience w/all courses]

LB:

LD:

Q3. Where do you see shortcomings in HBSE courses in general?

GM: n/a

LB:

LD:

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: n/a

LB:

LD:

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: n/a

LB:

LD:

EXCESS Q's ASKED AT THE END:

PINK

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: best about my HBSE class [is that I have] clarified for myself two things that I want people to take away from the class; [one, that the] whole concept of human behavior and human development [is] socially constructed; [the second is that] oppression, social identity, power, and privilege [have a] tremendous amount of impact on human development; socially - human development being socially constructed; [a third thing is] they are very much construction through dominant culture's lens; My approach [is] here's the dominant discourse, explore the dominant discourse [and] also talk about alternative paradigms [and] challenge the dominant discourse; Erickson; [no matter what, whether we talk about more dominant theorists] or more counter narrative to dominant theories, we always ask the question for discussion [of] how could this theory be empowering to individuals, families, and communities [AND] how could this theory be oppressive; [so that] students don't think in a binary [of most theories being good or bad]; but that most theories, even dominant cultural theories, could have utility even if they also have limitations; students have told me [that the] opportunity to talk about the strengths and limitations of the different theories; [I normally assign a] case study [and] annotated bibliography assignment [where they] choose a life stage, population of interest, [which provides an] opportunity [to] engage with social work literature [on a] topic of their interest; [provide a case study that is] not gonna show up in their social work education anywhere else;

LB: demystifying theory [and] connecting theory to practice; I think is so important [that] everything we're learning - theory, philosophy, perspectives, concepts, [or] research [are] connected to practice; I will deliver content on a theory [and] in the same class, [right after] it's all applications itself; application [in] case studies [and] vignettes; [most positive feedback is that students feel] 'not only do I understand this theory in the moment, [and now] the concepts, [and] content aren't so far off and intimidating,'; 'I get how it applies to this case, [and] now I can combine, [once we are] learning multiple theories, those intersections [between theories]; [we are as a class] applying [bowen family systems, attachment theory, and ecological systems theory] to this case, [students are having a-ha moments, which is when] content comes alive

LD: [students have told me its been helpful that] I've had so much direct service experience [along with] my willingness to integrate that into classroom discussions; my ability to create space for students to talk about their own experience, lived experiences, experiences engaging in services, experiences that they observe or been made aware of with others; creating a space where it's not a hierarchy - creating back-and-forth relational interactions [where] students [feel] empowered [to] share their knowledge and experience as well; the way in which I share the information [using] various styles; don't rely [on lecture, but rather] classroom discussions, small group, large group, use of videos, use of activities; [being mindful of the] ways in which students learn [and] how theories can require analyzing and critiquing; presenting the information in one

way, [such as] written form [or] reading the textbook , discussing [helps] drive home the key points [and] components; utilizing different approaches [in teaching]

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: n/a

LB: [I have] borrowed [and have] been inspired by that professors way of approaching theory [BLUE and making it really make sense/grounded, and talking on which theory applies best to which demographic];

LD: the way in which I was taught it's pretty similar [in terms of] how to look at information, critically examine it, [and] then figure out what's applicable [and] what's not; [UNDERLINED not to necessarily say all information is bad or wrong, but to] be able to look at areas in which may not have been explored at the time that was developed [and] given what we know now, expand upon that and integrate the information.

Q3. Where do you see shortcomings in HBSE courses in general?

GM: CRT; Intersectionality; utility in understanding dominant discourse; [even if just to critique,] you should still know what it is or where some of it comes from [and] how it might be undergirding some of the assumptions of the work that you're doing or agency you're working in.

LB: students coming in with that development understanding already [and] then putting theory on top of it;

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: supplemental articles [and] content in class; trying to do both; dominant discourse of the dominant theory, [kind of like] singular developmental model, [then] here's alternative paradigms or counter-narratives; some of it is [practiced with] readings, include readings that represent a larger range of experiences and perspectives; [case study helps students] explore within their own area of interest [and] other perspectives that are out there; supplemental materials, [such as] films, readings or books; having discussions [and] making explicit the reality [of] who has constructed them, who do they [theories] fit, who do they not fit, [and] making that visible as part of the discussion [and always asking] how could this be empowering and useful and its limits; always have that [all the questions above] in the mix about any theory - very mainstream theory or not, I would like to do more Navajo perspectives on childhood development [and compare] Erickson; [assign a] Navajo Child Development article, talk about them in relationship to each other - key similarities, differences, [and people are often] surprised that there actually are similarities; [i'd like to do more often] where people are thinking about

dominant culture theories and more counter-narratives in relationship to each other - break down this dichotomous thinking [that] theories are either dominant culture or they are alternative [and see] other points of convergence

LB: focus on theories [that have] served my practice well [that] I can speak to and highlight well; by being able to understand a theory, I also am able to critique it; i'm not talking theoretically about theory; '[I'm] talking about [a] theory, here's how I used it in my practice, here's how this actually applies, and here's where the theory falls short'; [i'm] less interested in stage theories; because [the nature of work i've done]; systemic theories, ecological systems theory, Bowen family systems theory, intersectionality theory in the classroom; folding in the systemic perspective even when [we are talking] singular theories; intersection of theories [that talk about] systems [and] theories that talk about individual growth [is the] best combination and then still critiquing who's left out, what's left out, what not being captured AND, really important [to] undergrad programs, so much diversity and lived experience in the room; [i'll] teach the theory, i'll apply it, [ask] "Hey, how's this feel for folks in the room, think about your own experience growing up, your own family of origin, your own trauma history, does this make sense to you, how does it feel to learn this, then try to apply it to your experience; [they leave saying] 'I completely understand my mom so much more', 'now I get why my family and what they did'; [allowing space for students to say] 'well, no, but I didn't grow up that way,' 'I didn't grow up in this country,' 'our family values were really different and i'm okay'; how they feel, how does this sound to you - surveying folks [on] who's going to adapt this theory, who's going to discard; whether or not I like a theory DOESN'T matter - [I want] you to learn theories; learn their own theories [and] do their own thinking [through the] annotated bibliography on their population of interest; 'I might be an expert in like five or ten theories, find theories I never even heard of - Great! I'm learning too; [YOU get to choose which] theories that resonate with you; if you don't like any of the theories - Great! now you know them and you can critique them; understand theory first so that you CAN argue with it and critique it; students to really examine the concepts, find whats valuable, [and] trash the rest if they want to. It's up to them;

LD: [my approach is to] figure out how to bring in supplemental articles or information - academic articles, every day journal articles, newspaper clippings [to] remember real world perspective [to] analyze from the perspective of what's missing, what's not being addressed;

creates an opportunity [to] still have a discussion about what that looks like or what's missing, why is it that [it has] traditionally focused on one population versus another, what are the areas in which we don't hear a lot about; middle childhood; more emphasis on different things that are traditionally not addressed

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: i'm not a clinician - [that has never been my practice area]; other people who teach this course [are] grounded in children and youth, micro theories; influences the way I approach the

content [as a mezo/macro theorist, community practice, and organization practice]; lifespan section of my class, if we think of it as kind of two pieces, I teach it as oppression, power, privilege, impact, and development -I feel like that's more [connected to my identity] - [that's a lens] I know how to think through with students; conscious [in] trying to bring in content that reflects those experiences - [whether it be through] film clips, readings, case study assignment; bring in things that I also know that people aren't getting - students are not going to have case study about a Bangladeshi muslim family with queer kids

LB: so, some of the theories make more sense to me because [privilege] - coming from a place of privilege, [and] going, "Yeah that works for me, [while] also recognizing, "Here is why it may [not] work for so many other types of people; [having a multiracial child] made me feel more strongly actually about a couple of theories - attachment theory [especially]; [i've been] applying this theory in my practice, NOW I'm living it as a parent - [it] resonated with me more; theories that speak to oppression, marginalization, institutional sort of bias and discrimination [from having a multiracial child made me] even more curious, more interested [in] macro level theories

LD: all of that I share, I feel very comfortable talking about them; I don't feel like there needs to be a separation [of who I am as an individual vs instructor]; [how my experiences can] help shape and mold the classroom environment; [my identity] influences my selection of content, what is brought to the classroom setting, what I choose to focus on; [my historical knowledge of social services in Portland allows me to] draw on those experiences, share them from that perspective [on] how services had traditionally been utilized or accessed by different populations; [all those things are about] who I am, my identity, how I approach the content how I deliver;

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: this is a bias, [but] people who can teach theory the best are the people who have been in the field, not just talking theoretically, - talking about lived experience, talking about clients, talking about real life situations; [makes me a] stronger professor - all of my direct practice as a therapist versus the education

LD: how things have morphed and changed [historically in social services] ; when I was involved in direct service [for an] agency that utilized family preservation [and understanding] terms of changes and adaptation [or] have occurred over the years; [I] partnered with DHS, team decision meetings and family decision meetings; [adaptation of] wraparound model, with its pros and cons, where it was traditionally developed is not the same context in which our concerns may be here in Portland; some resistance to accepting this - Multnomah county has integrated family care coordination model; concern about it being repetitive; create competition; historical perspective

PURPLE

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: n/a

LB: I share my practice experience [as a] child and family therapist for many years;

LD: n/a

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: n/a

LB: n/a

LD: n/a

Q3. Where do you see shortcomings in HBSE courses in general?

GM: n/a

LB: n/a

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: n/a

LB:[I completed my] first masters at Columbia University [in] clinical psych; came here for social work [because] I found psychology pretty narrow; [not interested in life stages because of the] nature the work i've done [and] who I am

LD: n/a

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: my own social location [as a] queer, south asian, middle-aged, cis-gender woman; as an instructor, [and I believe its the] same thing [as] when you're a social worker, who you are always influences the way you approach the work - consciously or not; who we are in the world matters, [it] shapes our world view, shapes what we see and don't see, shapes what we bring to the space; [I take] that as a baseline assumption always [that] shaping what I bring and it, [it also] shapes the limits of what I see and miss, things that I miss, things I am less strong at because of my own identities; [when thinking] outside of social identity [and thinking within] my identity as a social worker [and] as an educator; my strongest practice experiences has been more mezzo, macro, community practice, organizational practice; my identity as a practitioner [and] what training I have and haven't had [PINK influence the way I approach the content] ; [PINK teaching it as oppression, power, privilege, impact, and development] - that feels very connected to my identity - my identity as an educator, my identity as a practitioner; just as a queer women

of color, from an immigrant community [I'm conscious to bring content that reflects some of those experiences]; South Asian Muslim family isn't my exact identity, [but is] in my community - those communities are not well represented here; I do think that my identity influenced the case study that I chose to develop [because it is part of] my communities; people probably wouldn't have a lot of exposure

LB: I have a lot of privilege in my identities - [i'm] white, grew up in this country, [had a] nuclear family that was supportive, didn't have trauma in my childhood, I'm well educated; I'm privileged so I don't have that outsider [hey, that theory doesn't work for me lens]; has changed as my identity developed [is when I] became a parent of the multi-racial kid [and i'm] solo-parenting; internalize that [attachment] theory ; [theories speaking on oppression, marginalization, institutional sort of bias and discrimination] I hadn't lived [and] a result of having a multi-racial son - this is HIS experience [and] by proxy my experience now; [it] wasn't four and a half years ago; [I have my] masters in clinical psych, masters in social work, [and] PhD in social work; more than the education was the practice experience [shaped my approach teaching this];

LD: [as an] African-American woman [and] native Oregonian [and portlander]; really familiar with the agencies in service delivery within Portland, [specifically] children and families; in your work with direct service [and] teaching, you show up. [so] who I am shows up classroom - my experiences, my points of view, my perspectives; [I don't think there needs to be separation of] who I am as individual, who I am as a professor or instructor, [and] how I can draw upon my experiences; [in terms of being] a native [Portlander] and aware of the service delivery and the history [in the] Metropolitan area;

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: n/a

LD: n/a

UNDERLINED

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: I decided to keep the textbook [for a] number reasons - even though I find the textbook somewhat problematic, it does serve some purpose [of] providing some overview of theory; I added in a lot of other articles, lot of other resources [to] supplement the textbook; My approach [is here's the] dominant discourse, [let's] explore the dominant discourse [and] also talk about alternative paradigms [and] challenging the dominant discourse; here's why I think it's important for you all to understand what the dominant discourse is, even if; what you want to do is critique it; [I want to encourage that] students don't think in a binary [that either theories are good or bad], but that most theories, even dominant cultural theories, could have utility even if they also have limitations; opportunity to talk about the strengths and limitations of the different theories [is what students have said they found helpful]

LB: n/a

LD: critically examine it, then figure out what's applicable, what's not, [and] be able to look at areas in which may not have been explored at the time that was developed;

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: Both - clinically orientated and direct; one-on-one micro focused; dominant cultural lens; a tension;

LB: n/a

LD: n/a

Q3. Where do you see shortcomings in HBSE courses in general?

GM: obviously those are not mutually exclusive; utility in understanding dominant discourse; [how much of dominant theory that you do vs how much you bring in of alternative paradigms, that's a] real tension [and a] challenge in class [not shortcoming necessarily].

LB: Lots of different human behavior [that] services different developmental stages

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: trying to do both [include dominant AND alternative paradigm]; making that visible as part of the discussion [in] how could this be empowering and useful and its limits; always have that in the mix about any theory - very mainstream theory or not; look at the two theories kind of next to each, talk about them in relationship to each other - key similarities, differences; [i'd like to do more] where people are thinking about dominant culture theories and more counter-narratives in

relationship to each other; break down this dichotomous thinking [and look at] other points of convergence

LB: by being able to understand a theory, I also am able to critique it; here's how I used it in my practice, here's how this actually applies, here's where the theory falls short; intersection of theories - systems [theories and] theories that talk about individual growth. Best combination and then still critiquing who's left out, what's left out, what not being captured AND; application of these concepts in the real world; if you don't like any of the theories, Great! now you know them and you can critique them;

LD: remember real world perspective and ask students to analyze from the perspective of what's missing and what's not being addressed; traditionally focused on one population versus another, what are the areas in which we don't hear a lot about; different areas that there is a tendency to focus on vs. others;

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: also shapes the limits of what I see and miss

LB: coming from a place of privilege, and going, "Yeah that works for me, [and] also recognizing, "Here is why it may work for so many other types of people;

LD:

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: n/a

LD: with its pros and cons

APPENDIX E: INTERVIEW CODING: ROUND TWO

blue = their history with HBSE

yellow = their feelings towards HBSE as a course

green = over-arching teaching HBSE problems (overlaps w/ yellow & pink at times)

salmon = their feelings towards other courses/instructing them

pink = what this interviewee finds unique to their instruction/how THEY view they utilize intersectionality (a large amount of this overlaps with the yellow theme)

_____ = holding the intersection of and/both approach about problems and good

purple = how they describe their identity

BLUE

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM:

LB: n/a

LD: n/a

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?.

GM:

-UW is where she took this

-She repeated 3x about the developmental psych lens (later speaks to its negative experience in this structure)

-further away so couldn't remember detail of specifics, but generality of program

-Important to compare with LB who was a clinical psych major and LOVED IT yet later includes LEFT IT for pathologizing nature

-also important to compare to LD who got a psychology degree prior as well

LB:

-Columbia AND PSU is where she took this

-experienced as a social work course, but connected it to her inspiration from her Masters Clinical Psych program

-key to her was the PROFESSOR. she repeated throughout interview how the PROFESSOR heavily shaped how she was connected to the topic + how she teaches now

-couldnt remember as well because of taking the dual-enrollment program, yet does remember quite a bit more detail on it compared to GM

-will be interesting to see how LB and LD differ in the yellow section or similarities since both have psychology lens

LD:

- HBCU Psychology degree Bachelors and PSU for MSW
- very fresh to memory since she graduated 3 years ago
- indicates how her experience varies MUCH from others because there were already the racial components of applicability considered since she was at a HBCU AS WELL AS having an African-American professor for her MSW HBSE course. NEED TO LOOK INTO THAT MORE AS A POTENTIAL PROPONENT OF IMPACT/inspiration
- race was always integrated as a key part to consider with theory and her history with this course. the transparency she had from professors of the course AS WELL AS adapting the theories for applicability is really interesting.
- holding that intersectionality from how she was educated supported her as an instructor to continue that
- then her MSW HBSE was just the diving deeper into the former theories learned
- mentions the component of 1. learning theory 2. considering racially how it applies 3. then analyzing deeper into the theory SHE EXPLAINS how this was extremely important and helpful for her experience with this course historically

Q3. Where do you see shortcomings in HBSE courses in general?

GM:

- interesting how her lens as a macro practitioner (which she explains later) influences how she sees this course should be split

LB:

- interesting to compare to GM who also didn't take it as a 2 section, and how they both have different lens' in envisioning what this course can grow to be

LD: n/a

- she experienced it as two sections, not mentioned in this Q though
- I wonder how this impacts how she teaches it compared to how GM and LB never had it as a 2 section class?
- it could strengthen her ways of balancing the tension in this course of trying to cover too much because she has experienced the opposed and it made it easier to decide what should be cut out or not?
- OR maybe there needs to be more connection with BSW HBSE and MSW HBSE faculty? I wonder how this then impacts Advanced Standing students and if it then makes them have gaps in knowledge.

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM:

- mentioned how this case study is a way to address that tension. Will expand on this more in the other sections when I compare what others proposed as ways they address it/whats unique to them.

LB: n/a

LD: n/a

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM:

-consistent to what was in Q1/backs that about GM's history with this course

-also interesting to include that she felt less history/connection/guidance with teaching this course because of her MSW experience.

-how this can compare to LD and LB, and ALSO consider as a result: HOW

UNIVERSITIES/INSTRUCTORS CAN BUILD SUPPORT WITH THEIR COMMUNAL KNOWLEDGE/COLLABORATION?

-because her instructing experience is different automatically just because of her educational relationship to the class before she even taught it.

LB: n/a

LD: n/a

EXCESS Q's ASKED AT THE END:

GM:

LB:

-She felt personal identity connection to that instructor and found culturally, just as GM and LD mentioned, there is a huge impact for experiencing this course.

-SO, it could be a take-away that instructors of these courses MUST consider the cultural components in order to even begin to connect to students/ make change about the problematic history of this course in Social Work

LD:

-much newer for her, while LB has been teaching this for a while. ALSO important to include in. I should follow up with GM and LB to see how long each of them have instructed this course?? or ask SB??

-no correlation to the amount of time teaching this course is what this is beginning to show though.

YELLOW

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM:

- Her lens, as she spoke to me, was that she felt as a macro worker (and less direct practice) made her experience teaching this course a big jump.
- Her feelings towards this course are uncertainty initially, but has developed it to an and/both mentality of holding the fact that these are all utilized in direct practice whether we agree or not, and we must know them in order to critique it.
- creates assignments for students to be able to challenge the typical theories and utilize ones they stand for.

LB:

- She expresses the challenges of students ability to connect to theory and actually apply.
- her feelings present as her being connected to the content
- also acknowledges that theory is challenging for students before even starting the class.
- also speaks to how she helps change the mentality of applicability being centered while teaching throughout the entirety.

LD:

- her acknowledgment of power dynamics between instructor and student initially when approaching the class is really interesting.

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM:

- It's interesting how Gita really
- disliked her experience of it bc of it from a psych developmental lens, BUT
- how at PSU and the way folks teach there, it centers a social work lens + looks at development in lifespans as such. THIS IS key

LB:

- Leah discussed earlier how she loved it because how it was TAUGHT AND THEORY, yet ALSO knows it isn't applicable to all populations so she adapts to make it useful to students. KEY
- an and both lens to this course in general potentially? of seeing theory in its entirety as and-both. consistent to all interviewees and a theme I will use
- THEME ONE: holding an and-both mentality to HBSE 'traditional' content. It has problems AND it has utility in our current societal structures that we have to operate in

LD:

- she had a similar experience to GM in that her identity isn't represented in a ton of theory, YET she had the experience at a HBCU to learn HOW to integrate non-white dominant culture views.

-it's interesting to compare GM to LD's experience in that LD felt more prepared/supported from an HBCU around taking the theory and adapting it, while GM didn't find that passion/connection nor that support

-A FINDING COULD BE - hiring more POC faculty and creating support networks within institutions to build community knowledge? OR to provide a communal training for HBSE instructors from a critical, intersectional lens to help them feel supported/empowered with adapting this course w/guidance and consistency to what other instructors are teaching?

-interesting because ALL OF THEM REMEMBER TRADITIONAL THEORY LENS - each interpreted it different depending on their identity.

- a finding can be for white faculty teaching this in non PWI's/in general is holding that and both how LB does. THIS IS IMPORTANT FROM EQUITY LENS BECAUSE it is supported by the other POC faculty's mentality to approach the course AND it allows them to inspire other students around some traditional theory while also introducing more to them.

Q3. Where do you see shortcomings in HBSE courses in general?

GM:

-THIS is really powerful finding

-problem 1: course feels like two classes mashed together w/o enough time. part theory, part life stages

-problem 2: uncertainty for faculty and students on what level theory they should be thinking on. CURRENTLY it is more focused on individual level and minimal macro theory.

-problem 3: how much dominant culture theory should an instructor teach when it A. is problematic and not aligning to the instructors identities and

B. is what we will all, regardless, will operate in w/ the current systems and services based behind problematic theory

- this is interesting in a 3 prong approach that GM takes to consider problems with the course on individual instructor level, collaborative instructors level, AND student level.

-also mentions her knowledge of 2 HBSE courses of micro/macro lens in other universities.

LB:

-LB sees the answer to problem 1 GM mentioned is to focus on theory, which is the future direction instructors want at PSU

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM:

-GM has found her answer to #2 as providing transparency and mentioning/instilling and/both mentalities in students

- her answer to her problem # is that the standard of HBSE is currently impossible, and MUST be changed in one way or another to not take on as much

-also acknowledging AS AN INSTRUCTOR that you CAN'T include, truly, all perspectives and identities in the 10 weeks, and operating from that mentality. THAT CAN BE A KEY FINDING. LB proposes a ton of strategies to attempt to integrate all of those perspectives.

LB: n/a

LD:

-her mentality is similar to GM's statement

-ANOTHER FINDING: no course, especially HBSE, can EVER cover EVERYTHING. So, operating from that mentality as an instructor that your course cant cover EVERY identity,

- yet you adapt to your classroom to include their narrative AND teach to your strengths of what you know is often left out.

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM:

-GM feels often that because she isn't as experienced in micro theory/practice, she has less training. THIS IS GREAT AS A FINDING: Look at instructors practice background and provide them someone to check in with around instructing/support. BOTH WAYS of MICRO AND MACRO instructors. OR a mutual support checking in structure.

LB:

-EACH INTERVIEWEE

1. acknowledges the problem that many 'traditional' theories DO NOT include oppressive and marginalizing experiences, SO it is their job to integrate that.

LD: n/a

EXCESS Q's ASKED AT THE END:

GM: n/a

LD: she talks about the lens of HOW WELL you know the social service structures history of accessibility and generally how it has operated can provide a different lens to instructing.

GREEN

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: n/a

LB: n/a

LD: n/a

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: n/a

LB: n/a

LD: n/a

Q3. Where do you see shortcomings in HBSE courses in general?

GM:

-this is similar to some of the YELLOW/overlaps, but she sees problem as

1. trying to do too much [Human development across the lifespan AND theory] which AS A RESULT, DOESN'T DO EITHER WELL

2. what level theory to focus on which AS A RESULT leads to the question

3. how much dominant narrative thats problematic and how much counter narratives/ alternative paradigms

-acknowledges it as a tension and challenge, NOT necessarily a shortcoming.

LB:

-LB sees these as the main problems

1. taking on an impossible load of development across the lifespan AND theories -sees the answer as having students enter the program with a human development understanding SO THEN they can do....

A. look at lots of varieties of different developmental stages WITH different theories.

B. OR the potential of being taught as two courses?

-so they can acknowledge a pre-course developmental course would not have the social work lens, AND THEN SUPPLEMENTING THAT with theory to have a deeper experience/understanding of it as well

2. so many sections/instructors of this course and a lack of communication on consistency which then leads to....

A. students leaving with different understandings/gaps in what each student is taught

LD:

-consistencies between all of them

1. re-structure the course to be theory to supplement a human development course

2. it is cramming too much for Human development intro AND theory.

unique to her

1. she thinks this BECAUSE of her unique experience/ability to critically dive into the theories and approaches that are traditional. TO SUPPORT the students AND support instructor identity

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM:

-her answer, because she didn't have the same experience of a culturally specific college, is to look at theories next to each other and COMPARE/hold the and both of similarities AND differences.

LB: n/a

LD: n/a

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: n/a

LB: n/a

LD: n/a

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: n/a

LD: n/a

SALMON

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM:

-she is a VERY transparent instructor on this course and how she has experienced. very important to include, and also influenced by her as a critical theorist generally/humble]

LB:

LD:

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM:

-WHAT'S NEW ABOUT THIS SECTION

-notes how the course was taught as

1. clinically orientated
2. direct practice
3. mostly dominant culture lens

-PROBLEM because not all students go into direct work, SO this could be a finding too.

FINDING: create macro and micro standard balance in HBSE. SO FACULTY FELT SUPPORTED AND LD ALSO SPOKE TO WANTING THE CONSISTENCY

LB:

LD:

Q3. Where do you see shortcomings in HBSE courses in general?

GM: n/a

LB:

LD:

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: n/a

LB:

LD:

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM: n/a

LB:

LD:

EXCESS Q's ASKED AT THE END:

PINK

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM:

-UNIQUE TO GM VIEW:

1. has clarity entering the course on 3 points they want students to take away.

A. whole concept of human development + behavior is **SOCIALLY CONSTRUCTED**.

B. oppression, social identity, power + privilege **IMPACT HUMAN DEVELOPMENT** (this is interesting and no one else has quite framed this as something they mention explicitly to students)

C. these social constructions of human development + behavior are constructed from dominant culture lens

D. challenge students to not think in a binary (I include this based on everything she stated)

-this is all **ON ITS OWN, VERY INTERESTING AND PART OF KEY FINDINGS**

BECAUSE, it holds all three prongs in clarifying to students who dont feel represented that it is valid to feel that way, **AND** we can find power in finding the utility of the course.

-UNIQUE TO HER APPROACH

-She

1. supplies dominant discourse

2. explores it **AND** an alternative paradigm

3. then, **CHALLENGE BOTH** of them.

4. asks, 'how can this theory be be empowering to individuals, families, and communities **AND** oppressive'?

- this is interesting because GM acknowledges **NO THEORY** (just like LD said) is perfect, and each must be acknowledge, whether dominant or non dominant culture theory, its limitations.

-her key is holding that most theories have potential/does to contribute to some oppression **AND** empowerment.

-**AND** dominant culture theories can be limiting **AND** have utility simultaneously. encoring the students to see that both.

-**LAST NOTE:** how she supports students is to **ALLOW THEM** to explore theory, life stage, and population of their interest.

LB:

-UNIQUE TO LB

-her focus is to have students to feel they can actually **APPLY** these theories to their work. that **EVERY SINGLE ONE** should be assessed on how it can be applied to direct practice.

-student feedback has been how they feel they can actually make sense of how theories apply to cases

-**AND THEN** they are learning how to apply **MULTIPLE** theories to a case and seeing the overlap

-repeated CONTENT COMES TO LIFE
UNIQUE TO HER APPROACH

1. provide theory to class with content about it
2. RIGHT AFTER, THAT SAME CLASS, students are APPLYING those theories to case studies or vignettes

LD:

-UNIQUE TO LD

- her direct practice experience + sharing/integrating it to classroom discussions
- making space for students experiences (lived, engaging in services, ways they have been made aware of others accessibility to services) THIS IS NEW to highlight and interesting
- anti-heirarchal which is visible in how the class session is conducted/students lived experiences and hers centered.

-UNIQUE TO HER APPROACH

- more discussion based, back-and-forth so students FEEL empowered to share their knowledge/experiences
- various ways to present theory (videos, activities, large/small group discussion)
- aware of how theory can require analyzing/critiquing. SIMILAR TO GM
- discussing the theory IN CLASS helps drive the point home SIMILAR TO LB

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: n/a

LB:

-Found inspiration from her instructor of this course & utilizes applicability/really understanding theory application

LD:

- her experience as looking critical initially
- UNIQUE TO HER
- to not look at theory as bad or wrong, but to
- integrate what we know now since we KNOW many of our perspectives were not considered in those theories
- MAKE SPACE for our perspective in these theories*

Q3. Where do you see shortcomings in HBSE courses in general?

GM:

- Gita's ode to understanding both ends BECAUSE of
- the utility in knowledge
- you will have to be in agencies that use these theories

- to understand how it impacts the work you do/has shaped it. THIS IS A NEWER POINT that I hadn't considered earlier

LB:

-*potentially* her first time stating this? NEED TO VERIFY because I may be mis-remembering and another person said it? IF SO! NOTE THAT!

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM:

-GM APPROACH IN TEACHING IT

- here's dominant discourse theorist

-here's alternative paradigm theorist (that she has supplemented the 'traditional' course with

-look at explicit reality of who constructed theory? who does it fit? who does it not fit? how can this be empowering and useful? what are its limits? MUST DO THIS FOR EVERY THEORY.

(not what I expected to find, but is very interesting (:)

-what are similarities? what are differences? what are points of CONVERGENCE?

-provides example of how she did it with Navajo family case

-change mentality of dominant and counter-narrative to INSTEAD look at the relationship BETWEEN the theories.

-provide case study to choose students OWN interest

LB:

-interesting to find the note between LB and GM about the balance of micro/macro theory and dominant/non-dominant theory

-UNIQUE

-theories SHE has used in practice, so she can talk about them thoroughly and how they apply

-talking tangibly about theory

-it doesn't matter if SHE likes it, because she wants students to decide ON THEIR OWN.

-much she doesn't know, and is happy to learn even more theories from students

-must know the theory IN ORDER TO critique it and argue with it

-APPROACH

- here's a theory

-here's how I use it in my practice

-here's how it applies

-here's how it falls short

-fold in systems [macro] theory to individual [micro] theories always and THEIR — INTERSECTIONS

-that then allows to ask who/what's left out, and what's not being captured

-surveying class on how this feels to them/if it's relatable or not (because the value she sees in that lived experience that can't always be in all the content)

LD:

- her key, like GM is the supplemental articles
- she, like LB, has a similarity of utilizing their direct practice OR articles on current direct practice to see REAL WORLD APPLICABILITY to
- THEN assess what is missing and what isn't. [this is a mash between LB and GM's points]
- ALSO ASK [UNIQUE TO HER] on WHY the traditionally focused theories are on one population vs the other, and where are we not hearing a lot about [her ex is middle childhood]

Q5. How do you think your own identity influences the way you approach the content in HBSE.GM:

- as a macro/mezo lens person w/community/organizational practice, she uniquely
- approaches HBSE as oppression, privilege, impact, and development [because that connects to her experience]
- bring in content students would otherwise not have exposure to

LB:

- NEW TO HER/IN GENERAL
- first time speaking to theory as a living piece that YOUR relationship changes with AS YOU DEVELOP/your life changes (ex:having a kid)
- has grown more connected to macro theory - INTERESTING
- acknowledges her privilege and that, while some theories make sense to her, ALSO HOLDING THAT these may not apply to many others
- ignites her passion for theory more and to delve into areas she is not as knowing of/ re-assessing how she connects to theories as she grows. really impeccable.

LD:

- her anti-heirarcal approach is present in her view of not separating her identity with the class BECAUSE
- it is a STRENGTH in her historical knowledge of social services in portland [textbooks can never provide that]
- her identity shapes ALL that she does, chooses in class, how she approaches it, and how she presents it.

EXCESS Q's ASKED AT THE END:GM: n/aLB:

- IMPORTANT TO NOTE: This is prompted from when I asked further into her educational background. THAT IS IMPORTANT TO CONSIDER WHEN UNDERSTANDING/QUOTING THIS SECTION
- her direct experience/direct experience in general has always suited better, in her view, for teaching this course rather than strictly the education.

LD:

- her case study example in her practice on historical lens
- holds and-both of past theories integrated
- NEW! Looks at WHERE the theory was developed. THIS IS SPECIFIC TO LAKINDRA

PURPLE

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM: n/a

LB:

-background w/children and families similar to LD

LD: n/a

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM: n/a

LB: n/a

LD: n/a

Q3. Where do you see shortcomings in HBSE courses in general?

GM: n/a

LB: n/a

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM: n/a

LB:

-only one not taught on west coast. BUT, Psych overlap between LD and LB. Interesting how she loved it AND recognized the narrow/pathological nature with it.

-mentions not interested in the 'traditional' narrow typical life stages structure to this course, but has said earlier how there should be a pre-foundation course of life stages SO THEN they can dig deeper into it all.

LD: n/a

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM:

-identity defined by GM

-queer

-southeast asian

-middle-aged

-cis-gender

-woman

- educator
- social worker
- from immigrant community
- INTERESTING because before I started these interviews I was considering their social identity locations as the permanent/semi permanent pieces, but consciousness of practitioner identity acknowledges power and privilege.
- provides case study close to her identity bc she KNOWS it won't be in other classes. VERY INTERESTING on how this can support non-dominant faculty in feeling their experience is represented in this course as well.
- HER MENTALITY ON IDENTITY
- it was always shape your social work whether or not you recognize
- her lines are powerful w/her wording 'who you are in the world matters, shapes what we see and don't see, shapes what we bring'
- HOLDS AND BOTH of it shaping what she sees AS WELL AS what she doesn't see, what she misses, what she's less strong at bc its not her social identity
- her grounding identity repeated as a macro/community level social worker. ALSO INCLUDED AN INTERESTING LINE 'my identity as a practitioner and what training I have and haven't had influences the way I...approach content'. looking at identity from a lens of growth and what education (which can always shift) can change her way she approaches this content
- this is key bc she sees herself as ever growing in changing in this all, which empowers positive change in systems.
- her macro lens is why she included so many of her identities

LB:

- Identities as LB listed
- white
- grew up in this country
- had a nuclear family
- had no trauma in childhood
- well educated
- parent of multiracial son
- solo-parent
- its interesting and insightful how this faculty holds transparency on their identities of privilege and doesn't center their non-dominant identities. can be really key to her and why students like her.
- does not ever claim to completely understand non-dominant experiences
- connecting more with macro theories bc of her shifted identity as a mother of multiracial son, which is REALLY interesting as well.
- views theory experiences being not only to the individual but how it applies to the family members which is unique
- she views practice shaped more than education her approach to the course

-2 masters (clinical psych and social work) as well as a PhD (social work)

LD:

-how she explained her identity

-African-American

-woman

-native Oregonian

-native Portlander

-children and family service provider

-instructor

-interesting how she describes that there does not (consistent to other interviews) need to be separation of self when teaching, because it will ALWAYS still show up in the classroom/can be a great asset for professors in shaping the class

-experiences, POV, perspective,

-her specific historical lens is most powerful and highlighted over and over which is SO important, especially to understand marginalization by service providers

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: n/a

LD: n/a

UNDERLINED

Q1. What do you think is best about your HBSE class? What have students especially told you they found helpful?

GM:

- many and-both
- the textbook as great at overview AND problematic SO SHE SUPPLEMENTS
- here is dominant discourse, here is alternative paradigms, compare and see so you CAN challenge the theories
- want them to learn theories even if what they want is to critique
- EXPLICITLY STATES SHE WANTS STUDENTS TO CHALLENGE THE BINARY
- that EVERY theory can have SOME SORT OF UTILITY, even if it has limitations.
- students SAY it is helpful to look at the and-both's

LB: n/a

LD:

- LD is interesting and comparable in holding the and-both like GM, BUT her approach is different
- she views it as a learning the theory, look at where it can apply AND where it cant, as well as consider what historically may not have been considered when the theory was developed
- very interesting how LD and GM are holding the similar idea with entire different approaches

Q2. When you think back to the HBSE classes you took as an MSW, what did you remember and how did you experience them?

GM:

- GM's experience was always holding the and-both of not having macro or non-dominant lens' posed in the course when she took it. VERY INTERESTING in how this could shape how she teaches it.

LB: n/a

LD: n/a

Q3. Where do you see shortcomings in HBSE courses in general?

GM:

- this is also really interesting in her re-stating the understanding dominant discourse, AS WELL AS holding challenges in the and/both
- the balance between 'traditional' and 'alternative' paradigm

LB:

- one of her first big portions of noting in how she utilizes her history with theory and learning the different developmental stages & many KINDS of human behavior

LD: n/a

Q4. How do you reconcile the tensions between the singular developmental models often taught in HBSE models with multiple, intersectional narratives?

GM:

- this is really interesting
- make visible the benefits AND limitations
- EVERY theory has limits AND utility(This is what LD said earlier)
- compare side-to-side dominant and alternative theories and look at POINTS OF CONVERGENCE
- challenge theories being 'good' and 'bad'

LB:

- basis around you must know in order to truly critique
- here are the intersections of macro and micro theory TOGETHER
- THEN put on top who is included and left out
- THEN apply the theories

LD:

- similar to LB, must
- connect theory to PRACTICE.
- THEN look at the systems and how they exclude/include

Q5. How do you think your own identity influences the way you approach the content in HBSE.

GM:

- holding how her identity shapes what she see's AND what she misses. holds this with everything.

LB:

LD:

EXCESS Q's ASKED AT THE END:

GM: n/a

LB: n/a

LD:

APPENDIX F: INTERVIEW CODING: ROUND THREE

blue = their history with HBSE

yellow = their feelings towards HBSE as a course

green = over-arching teaching HBSE problems (overlaps w/ yellow & pink at times)

salmon = their feelings towards other courses/instructing them

pink = what this interviewee finds unique to their instruction/how THEY view they utilize intersectionality (a large amount of this overlaps with the yellow theme)

_____ = holding the intersection of and/both approach about problems and good

purple = how they describe their identity

OVERARCHING THEMES FOR ALL INTERVIEWEES

-BLUE:

- A. *All interviewees had some experience of this course OR had context of a psychology lens to human development prior to taking it.*
- B. *All interviewees ALSO took an HBSE course in their MSW course on the west coast.*
 - A. *GM - UW*
 - B. *LB - PSU*
 - C. *LD - PSU*
- C. *Each interviewee's historical connection with HBSE instructors having impacted/shaped how they relate to the course currently*
- D. *While two interviewees explicitly mentioned, and the other latent, cultural/identity connection created impact on their experience (FOR EX: LD stated culturally on ethnicity, while LB mentioned identity connection w/clinical psych AND east coast communication style, and I can look back to GM and find a quote)*

-YELLOW:

- A. *All interviewees hold an "and-both" viewpoint and approach to 'traditional' HBSE material; that there are problems with many non-dominant identities not being represented AND there is ALSO utility in knowing the theories because of our current societal structures operate with these theories regardless.*
- B. *The instructors all acknowledge that it is THEIR responsibility as instructors to integrate 'alternative' paradigms.*
- C. *All interviewees believe there is NO perfect course or theory/ every theory has its limitations. THEREFORE, they believe EVERY theory must be looked at its inclusions/limitations.*
- D. *All interviewee's recognize, when integrating multiple narratives in HBSE, that it is NOT POSSIBLE to include ALL experiences in the class (therefore, thats why*

they create assignments to support students exploring theirs) (GM & LD both explicitly say that first part and LB latently)

- E. *Transparency to their STUDENTS is significant when teaching this course (GM explicitly says this as well as LD, probs LB too)*
- F. *All interviewees felt that teaching HBSE was like two classes, theory AND human development across the lifespan, mashed together without enough time.*

-GREEN:

- A. *All interviewees propose the following to navigate problem J. : 1. require a human development course BEFORE taking HBSE. (all explicit say) 2. utilize a lens of critically analyzing those theories in HBSE courses rather than an introduction to the theories.*

-SALMON:

- A.

-PINK:

- A. *EVERY interviewee mentions that utilizing MULTIPLE FORMS of media to present theory (videos, activities, large/small group discussion, vignettes) are key to adapting to many students learning needs*
- B. *A mutual assignment EACH interviewee utilizes to help center students multiple intersecting identities is providing a case study assignment where they choose a population of interest and life stage, while researching their OWN theories/discussing their views*
- C. *EVERY instructor speaks to the concept of knowing theory that is more 'traditional' is important to UNDERSTAND, or else you can't CRITIQUE it.*

-PURPLE:

- A. *Each interviewee, when speaking on their identity, mentioned race, gender, and immigration status. They ALSO all highlighted their identity as a practitioner/social worker AND educator (interesting and didn't consider prior to interviewing.)*
 - A. *what is the same between all of them is they are women educators and social workers*
- B. *Each interviewee spoke to identities being ever-shifting (espc LB on ex of parenthood) ("my identity as a practitioner and what training I have and haven't had influences the way I...approach content (GM)") as well as the ways each positionally contributes to privilege and oppression.*
 - A. *EX Via social identity AND the education you are able to access to.*

- C. *Each interviewee holds an and-both mentality not only to theory, but to their own identity. It shapes what they can AND can't see. LB Utilizes this as a way to espce highlight her privilege and not centering herself as general experiences. Transparency.*
- D. *All interviewees find identity and practice experience as a STRENGTH rather than something that must be separated in the classroom. It has been a point of strength and support for faculty navigating less-represented identities in curriculum and allows support to students experiences vocalized.*
- E. *Each interviewee includes that it is NOT POSSIBLE to entirely separate own identity from the classroom because, "it will always show up (LD)", "It always shapes your social work whether or not you recognize; who you are in the world matters, shapes what we see and don't see, shapes what we bring (GM)"*

SPECIFIC TO EACH

-BLUE:

- A. *GM experienced the psych lens as negative*
- B. *DIFFERING REASONS BEHIND instructor impact was,*
 - A. *LB: "how the professor was connected to the topic + how she teaches now"*
 - B. *LD: "there were already the racial components of applicability considered since she was at a HBCU. They were also transparent about the course to adapt theories for applicability."*
- C. *LD noted her pre-HBSE experience at a HBCU impacted her positive experience from a psychology lens.*
- D. *LD experienced her MSW HBSE as positive because of having a Black instructor AND "1. reviewing prior theories/re-learning them 2. considering how it racially applies 3. analyzing deeper into the theory."*
- E. *GM is the only one who experienced a 1-section HBSE*

-YELLOW:

- A. *GM felt as a Macro/Mezzo Social Worker (with less direct practice), that TEACHING this course was a big jump*

-GREEN:

- A. *LB was the main one to note in/emphasized ways that there should be more varieties of different developmental stages (as well as theory)!

 - A. *Also the only one to mention challenge with so many sections of this course which leads to many students leaving w/o the same knowledge "a disservice to the students"**
- B. *GM is the ONLY one who stated the challenge of the following

 - A. *What LEVEL of theory to focus on (micro vs macro) AND**

- B. *How MUCH of dominant vs alternative paradigms “[when dominant theory] is problematic and not aligning to the instructors identities. THIS is important to asses. HOW we support instructors*

-SALMON:

A.

-PINK:

A. *the following are unique to GM...*

- A. *stating explicitly, “the whole concept of human development and behavior is SOCIALLY CONSTRUCTED”*
- B. *states explicitly that Oppression, social identity, power and privilege IMPACT human development (no one else has said this!)*
 - A. *also stated she teaches this course as a “oppression, privilege, impact, and development” approach*
- C. *lastly, explicitly states that these social constructions of human development and behavior are constructed from dominant culture lens (this was stated by others some)*
- D. *“you must know all kinds of theories in order to understand HOW IT impacts the work you do/has shaped IT” (THIS is unique to her and very interesting)*

B. *the following are unique to LB...*

- A. *her main focus with HBSE is to “bring theory to life/have them be able to connect THEORY to APPLICATION (for EVERY theory taught in class)”*
- B. *acknowledges that theory, before students even walk in the door, is a challenge for students to connect to.*
- C. *primarily discusses theories she utilized IN HER OWN PRACTICE*

C. *the following are unique to LD...*

- A. *her emphasis on class structure being less hierarchal power dynamics is very important to her courses in general.*
- B. *her belief is HOW WELL yo know the social service structures history of accessibility allows her a different lens BECAUSE she is a native Portlander*

-PURPLE:

A. *GM identified herself as also being middle-aged, cis-gender, and queer.*

- A. *GM is the only one from an immigrant community*
- B. *GM is the only practitioner from a macro/mezo lens with community/organizational practice primarily*

- B. *LB identified herself as also “coming from a nuclear family, no trauma in childhood, well-educated, a parent of a multiracial son, and a solo-parent” (interesting how her CFS lens influences her identifying family structures. only interviewee who did that)*
 - A. *also the only white interviewee*
 - B. *she highlights her multi-racial parenting helping her identity connect with more macro theories. INTERESTING*
- C. *LD speaks strongly on her identity from a historical perspective/context to the city and social service work development (ex. what systems have always been in place vs whats the story of their integration vs who historically and currently is able to access and left out vs WHERE historically was the theory and WHO developed it*

OVERLAP BETWEEN ONLY TWO INTERVIEWEES

-BLUE:

- A. *LB and LD both experienced the psych lens as POSITIVE.*
- B. *LB and LD both stated the INSTRUCTORS were key parts of their positive experience w/psych lens to HBSE historical*
- C. *LB and LD both received Psych degrees prior to entering social work*
- D. *LB and LD experienced it as two sections*

-YELLOW:

A.

-GREEN:

A.

-SALMON:

A.

-PINK:

- A. *Both LD and LB discuss repeatedly the student lived experience in the classroom as a key finding to integrate more narratives (something I did not expect them to say, yet VERY meaningful)*
- B. *Both LB and LD discuss repeatedly how their OWN lived experience and direct practice are strengths in the classroom for them*
 - A. *LD DOES include an important key like of “students experiences lived, engaging in services, ways they have been made aware of others accessibility to services”*
- C. *Both LD and LB mention how discussing theory IN CLASS are key to driving the points home.*

- A. *(LB also speaks to especially) applying the theories DURING THE SAME CLASS to case studies*
- D. *Between GM and LB, they both consistently suggest the ability to analyze one theory and look at an an 'alternative' paradigm ALONGSIDE each other to recognize the similarities, differences, and points of CONVERGENCE*
 - A. *GM challenges students to analyze EVERY theory on an individual, family, AND community level*
- E. *GM and LB both consistently mention about WHAT the micro/macro theory balance AND dominant/non-dominant theory should be in the HBSE course. CURRENTLY, both explain it to be more micro theory.*

-PURPLE:

- A. *LB and LD both identify their practice identity with family and children work*
- B. *GM and LD are both women of color*
 - A. *GM is southeast asian and LD is African-American*
- C. *LB and LD are both from US-born communities*
 - A. *LB "grew up in this country", LD is a Native Portlander and Oregonian*