

Post Test: Multicultural Clinical Supervision
Text: Multicultural Counseling Competencies:
Assessment, Education and Training, and Supervision
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1. According to Sadowsky et al, what is the force that integrates external and internal motivators?
 - a. Education
 - b. Personal experience
 - c. Professional identity
 - d. both B and C
2. A desire to explore one's identity as a person who has been socialized in a culture, race, and ethnicity is:
 - a. characteristic of counselors who are committed to developing Multicultural Counseling Competencies.
 - b. a component of outdated psychoanalytical theory about competent counselors.
 - c. a desirable but unnecessary trait of multiculturally competent counselors.
 - d. reflective of postmodern psychological counseling theory.
3. When a client from a minority culture is labeled as "very different and difficult", this is most likely:
 - a. a shorthand description of the client's resistant behavior.
 - b. evidence of racism in the counselor.
 - c. labels from mainstream theoretical frameworks and middle-class life experiences.
 - d. an indication that the client has a strong Axis II component to his/her illness.
4. The three major multiculturally competent counseling domains are:
 - a. knowledge, tolerance, and skills.
 - b. knowledge, beliefs/attitudes, and skills.
 - c. beliefs, attitudes and experience.
 - d. knowledge, experience and skills.
5. A profound understanding of the internal "gut level" responses to one's own culture and to the cultures of others is:
 - a. deep-cultural self-empathy.
 - b. sociological awareness.
 - c. desirable but not necessary for Multicultural Counseling Competencies.
 - d. a requisite skill for postmodern therapists.
6. Which of the following may prevent a counselor from developing the competency to form a multicultural counseling relationship?

- a. Insensitivity to their own reactions.
 - b. Resistance to critical self-examination.
 - c. Internalized racist reactions.
 - d. all the above
7. According to Sodowsky et al, where does professional growth for multicultural helping services need to start?
- a. within the program philosophy.
 - b. within the individual counselor .
 - c. within the program curriculum.
 - d. within the social context of the program practicum.
8. The one multiculturally universal construct proposed by identity models in the literature:
- a. does not exist.
 - b. states that all racial and ethnic minority groups in the United States share experiences of oppression as a result of living in the dominant white American culture.
 - c. states that racial and minority ethnic groups have suffered differentially as a result of dominant white American values about skin color.
 - d. proposes that economic class is more important than race or ethnicity in white American culture.
9. Social consciousness and a strong political component are the inherent foundation of multicultural counseling.
- a. True
 - b. False
10. What must be integrated into university program development to ensure a multiculturally competent counseling program is effective?
- a. Opportunities for multicultural advocacy.
 - b. Commitments for multicultural advocacy.
 - c. Diversity among faculty and students.
 - d. both A and B above
11. According to Sodowsky, a multiculturally competent psychological assessment need not account for which of the following in evaluating individual differences on test performance?
- a. Minority status
 - b. Political oppression
 - c. Educational achievement
 - d. Low socioeconomic status
12. To ensure an accurate assessment of a client from a minority culture, a counselor must:
- a. use assessment tools developed for use with minority populations.

- b. avoid confusing culturally patterned behavior from pathology.
 - c. apply a racial identity awareness protocol to the interview.
 - d. both A and C above
13. The field of multicultural assessment of psychological disturbance relies largely on:
- a. qualitative procedures.
 - b. research that is yet to be replicated.
 - c. quantitative procedures.
 - d. anecdotal reports from minority counselors with expertise in racial matters.
14. The multicultural methodology of applying specific multicultural constructs in assessment across diverse cultures:
- a. is an “imposed etic.”
 - b. allows for cross-cultural comparability and modified universality.
 - c. includes characteristics such as ethnic identity and acculturation.
 - d. all of the above
15. Emic assessment is characterized by:
- a. inclusion of cultural uniqueness, anthropological descriptions and indigenous concepts and explanations. .
 - b. exclusion of the concept of culture-bound syndromes.
 - c. inclusion of historical and social contextual explanations of behavior.
 - d. both A and C above
16. A perspective specific to a culture group, the emic perspective, that points to within-group differences may be _____ helpful in individual counseling.
- a. more
 - b. less
 - c. as helpful as the etic perspective
 - d. unhelpful
17. What is the reference group for an individual from a collectivistic society?
- a. The tribe.
 - b. The shaman or other designated “wise person.”
 - c. The family.
 - d. The priest or other religious leader.
18. Within the Japanese family generational status is:
- a. insignificant except for first generation individuals.
 - b. an insignificant predictor of stress.
 - c. a significant predictor of stress.
 - d. significant for individuals who are not high on the acculturation scale.
19. The APA Office of Minority Affairs guidelines stress that:

- a. a client is the most reliable source for information about the interaction of culture and behavior.
- b. the counselor needs to seek out information about a client's culture in order to work within the client's worldview.
- c. a counselor should not rely on the client to give information about the client's culture.
- d. both b and c above

20. In the Division 17 report, Sue et al, suggests that multicultural counseling competence involves a combination of (a) awareness, (b) knowledge, and (c) skills.

- a. True
- b. False

21. What, in Coleman's view, is the primary value of a portfolio approach to multicultural supervision?

- a. A portfolio is objective and democratic.
- b. It is an effective way of helping students and teachers determine the important information and skills that are necessary to acquire within a particular context.
- c. A portfolio demonstrates the degree to which an individual has acquired specific information and skills.
- d. A portfolio can look at the change within the learner as well as between the learner and some hypothetical norm.

22. What advantage did Ridley et al (1994) argue portfolios provide as a supervision tool?

- a. They are objective and skill-based.
- b. They allow instructors and learners to create a performance-based assessment of what was learned that is responsive to the needs of the learner.
- c. They are a self-reflective teaching tool.
- d. They afford instructors and learners the opportunity to develop a democratic supervisory model.

23. Which of the three domains of cultural competency does a supervisee's portfolio reflect?

- a. Awareness, knowledge and skills.
- b. Awareness and skills.
- c. Knowledge and skills.
- d. Awareness and knowledge.

24. To cope with the difficulty of creating useful evaluation criteria, the authors tend to focus on:

- a. competence rather than accountability.
- b. accountability rather than competence.
- c. equally on accountability and competency.
- d. none of the above

25. Feedback on the degree to which a learner has improved his or her performance over time:

- a. is summative evaluation.
- b. is formative evaluation.
- c. is a subjective measure of competence.
- d. is an objective measure of competence.

26. Helms and Richardson believe that multicultural competency does not require a unique set of skills per se, but rather required a specific type of philosophical orientation.

- a. True
- b. False

27. The assumption that all visible racial and ethnic groups, excepting Asian Americans, had serious identity and self-esteem deficits due to societal racism is:

- a. a basic tenet of the deficit model of diagnosing mental health.
- b. applied to African Americans, native Americans and Latino Americans exclusively.
- c. included in low income and minority religion white Americans.
- d. considered basic to understanding multicultural competency by Helms and Richardson.

28. Helms and Cook use the prefix *psycho* in terms like psycho-gender and psycho-economic class to refer to:

- a. the individual's definitions of himself/herself.
- b. outdated methods of classifying pathology in persons of color.
- c. the person's internalization of societal principles relevant to the person's socially ascribed groupings.
- d. justification for differential treatment of people.

29. Helms and Cook use the prefix *socio* in terms like sociogender and socio-economic class to refer to:

- a. the individual's definitions of himself/herself.
- b. outdated methods of classifying pathology in persons of color.
- c. the person's internalization of societal principles relevant to the person's socially ascribed groupings.
- d. justification for differential treatment of people.

30. The internalized values, beliefs and rituals that, among other things, define a group or collective is defined by Helms and Cook as:

- a. ethnicity.
- b. race.
- c. culture.
- d. social identity.

31. Metaculture refers to:

- a. cultural values shared by an ethnic group.
- b. the culture to which everyone within a society is expected to conform.
- c. the culture which dominates others in a geopolitical region.
- d. both b. and c. above

32. The best strategy for promoting multicultural competence in therapy, according to Helms and Cook, might be:

- a. total cultural immersion for all therapists in training.
- b. teaching the therapist and client to recognize and appreciate the socialization forces that occur in their respective cultural contexts.
- c. teaching the supervisor and supervisee to recognize the political forces at work in minority culture socialization.
- d. integrating multicultural awareness and skill training throughout a therapy training course.

33. Issues of race, ethnic culture and ethnicity generate more consistently _____ from counselors-in-training than virtually any other aspects of personhood.

- a. strong, negative, and unpredictable responses
- b. strong, positive and predictable responses
- c. strong, negative and predictable responses
- d. mild, negative and unpredictable responses

34. Behaviors and observable processes that occur at the environmental or interpersonal level with respect to the person being observed are:

- a. psycho-domains.
- b. socio-domains.
- c. are relevant to both a and b
- d. are irrelevant to both a and b

35. Sue, Bernier, et al.'s, (1982) define cross-cultural awareness as:

- a. acquisition and accurate comprehension of facts and information about the relevant racial and cultural groups.
- b. the process of examining the content and validity of personal and societal attitudes, opinions and assumptions about societal racial and cultural groups including one's own.
- c. the capacity to use awareness and knowledge to interact effectively with clients and colleagues regardless of their racial classification or cultural origins.
- d. the process of examining the content and validity of personal and societal attitudes, opinions and assumptions about societal racial and cultural groups excluding one's own.

36. The process of viewing social phenomena isolated from the context in which they typically occur is:
- a. a product of the positivist tradition in science.
 - b. known as “context stripping”.
 - c. renders the possibilities of multiple identities and knowledge based in connection unthinkable.
 - d. all of the above
37. According to Tarvis (1991) most gender differences have not appeared consistent over many years as they are likely to be determined by:
- a. situational factors.
 - b. dispositional factors.
 - c. a change in societal stereotypes.
 - d. culture-specific archetypes.
38. According to Fassinger and Richie, White, Western, male, middle-class values are the basis of:
- a. postmodern theories of psychopathology.
 - b. virtually all anthropological theories.
 - c. virtually all psychotherapy systems.
 - d. modern theories of mental illness.
39. In terms of knowledge when working with female clients, what makes it unlikely that many counselors will have been exposed to accurate, adequate information regarding women?
- a. Counselors’ internalized sexism.
 - b. Institutional sexism.
 - c. both a. and b. above
 - d. White male values as the cultural norm
40. A skill area of critical importance when working with female clients is understanding and being able to work with the impact of their multiple roles and identities.
- a. True
 - b. False
41. What techniques are to be used by the counselor when exploring or rehearsing gay/lesbian clients’ coming out issues (regardless of sexual orientation)?
- a. Cultural immersion
 - b. Empty chair/role playing (Gestalt)
 - c. Psychodrama
 - d. Cognitive restructuring

42. To prevent the experience of working with someone who differs from them on one or more cultural variable being “meaningless to deleterious”, Fessinger & Richie suggest:
- a. the budding counselors be introduced to women’s issues and gay/lesbian issues early in their training.
 - b. faculty represent differing affectional orientations.
 - c. supervisors be appropriately trained and willing and able to address these critical variables in the therapy relationship.
 - d. trainees be selected on their ability to recognize their limitations and who are willing and able to address these critical issues in the therapy relationship.
43. Current writing and ethical thinking in the area of multiculturalism suggest strongly that ignorance and lack of awareness severely impair our ability to counsel diverse clients effectively.
- a. True
 - b. False
44. The Multicultural Competency Checklist Survey reveals that the strongest multicultural competency in training programs today is:
- a. Counseling practice and supervision
 - b. Minority representation
 - c. Research activity
 - d. Curriculum issues
45. Which is the most critical stage of the Multicultural Counseling Training Program Development Pyramid with respect to quality control and refinement of Multicultural Competency Training?
- a. Training Philosophy
 - b. Instructional Strategies
 - c. Program Designs
 - d. Evaluation
46. Ridley et al cite which of the following as an advantage of a separate course model of multicultural competency training?
- a. It is concise and gives a general overview.
 - b. Separate courses are easy to infuse into an existing program.
 - c. A separate course can lead to total program evaluation.
 - d. both a. and c. above

47. Ridley (1995) defines racism as:

- a. erroneous, generalized beliefs that tend to be inflexible in the face of disconfirming information.
- b. attitudes and beliefs of individuals.
- c. any behavior or pattern of behavior that tends to systematically deny access to opportunities or privileges to members of one racial group while perpetuating access to opportunities and privileges to members of another racial group.
- d. both a. and b. above

48. The power differential that exists between counselors of any race and minority consumers may result in inaccurate diagnoses, premature termination and inappropriate interventions.

- a. True
- b. False

49. Ridley listed all of the following as culturally relevant outcome goals for therapy except:

- a. resolution of racial victimization.
- b. establishment of bicultural competence.
- c. building of assertive responses on reaction to racism.
- d. explicitly exploring the racial dynamics between the counselor and client.

50. Luis Vasquez argues that _____ educators are willing to accept that they along with many others have never been trained to work with populations of diversity.

- a. very few
- b. a large majority majority
- c. older, white male
- d. younger, minority and women

51. Individuals who are excited about the process of self-exploration, often volunteering to share experiences and critically examining themselves as well as others are _____ in Vasquez's model.

- a. Passengers
- b. Adventurers
- c. Tourists
- d. Wanderers

52. _____ is a deliberately imposed social process that may lead to potential social influence.

- a. Acculturation
- b. Social power
- c. Role structure
- d. Social influence

53. _____ is the informal ability individuals possess to effect a change in a person's cognition, attitude or behavior based on the notion of free choice.
- a. Acculturation
 - b. Social power
 - c. Role structure
 - d. Social influence
54. Influence through attractiveness means that a person accepts the viewpoint of those who have dissimilar beliefs, opinions, and attitudes because they represent the norm.
- a. True
 - b. False
55. The _____ allows the students to look for patterns of behaviors, comfort/discomfort, and biases when working with clients of diversity.
- a. process of self-monitoring
 - b. process of critical evaluation
 - c. course evaluation
 - d. process of collaborative supervision
56. The crucial concern in developing a multiculturally competent philosophy is a reliance on viewing the individual within a collective because:
- a. individualism is a Western value.
 - b. all behavior is contextual.
 - c. people of diversity are likely to come from group-centered cultures.
 - d. normative behavior is based on comparative standards.
57. _____ may effect philosophical change leading to culturally aware organizational and therapeutic models.
- a. Becoming aware of prejudice
 - b. Becoming familiar with diverse populations
 - c. Inclusion of multicultural competency training
 - d. Faculty and student cultural diversity
58. The Cultural Entrenchment Stage of program organizational receptivity to multicultural training is characterized by:
- a. the educational organization perceiving training from a monocultural perspective.
 - b. a realization that traditional approaches are not always appropriate for diverse populations.
 - c. a virtually non-existent multicultural program.
 - d. a belief in the importance of multicultural courses.

59. Programs in the Cultural Integrity Stage:
- are considered to be in a transitional stage.
 - have a virtually non-existent multicultural program.
 - do not believe in the importance of multicultural courses.
 - both a. and c. above
60. The contextual nature of prejudice, values, attitudes, and sociopolitical movements must be illuminated before training programs can fully incorporate multiculturalism.
- True
 - False
61. The purpose of multicultural awareness and sensitivity training is:
- to highlight the realities of racism, sexism, heterosexism and other forms of oppression.
 - to enhance multicultural awareness, knowledge and skills .
 - to help individuals work more effectively with people who are culturally different from them.
 - for individuals to increase their tolerance or acceptance of cultural differences.
62. An alteration in a group or organization that does not result in a change in the core structure is a _____ in the Multicultural Change Intervention Model.
- second order change
 - first order change
 - Cell A change effort
 - Cell B change effort
63. The Multicultural Change Intervention Matrix emphasizes exploring change at the:
- individual level
 - group level
 - institutional level
 - all of the above
64. An exemplary training program is one that:
- has accomplished all the requisite multicultural tasks.
 - is firmly committed to the process of becoming a multicultural organization.
 - is committed to training multiculturally competent psychologists and counselors.
 - both b. and c. above
65. Mio (1989) discovered that pairing students in a multicultural training course with immigrant students for the semester's duration:
- had no effect on cultural sensitivity in either student.
 - had a negative effect on cultural sensitivity.
 - promoted cultural sensitivity.
 - either a. or c. above
66. For group stereotypes to change, argue Rothbart and John, disconfirming information must be associated with the most prototypical group members

- a. True
- b. False

67. What is the result if insufficient processing time is provided to students after a culture shock experience?

- a. Participants develop a stronger identification with oppressed, and thus ignored, minorities.
- b. This often leads to lingering negative effects that can potentially reduce the effectiveness of the MIE.
- c. This often leads to negative feelings towards the instructor facilitating the MIE.
- d. This often leads to lingering positive effects that increase the effectiveness of the MIE.

68. Gloria and Pope-Davis suggest that a counselor:

- a. help the client adjust to and work within the majority worldview.
- b. adjust to and work within the client's worldview.
- c. recognize the role worldview plays in psychopathology.
- d. confirm the client's statements about his/her worldview with family members.

69. DeFreece labeled feelings of withdrawal, isolation, and cultural alienation among students of color in academic environments as:

- a. nonentitlement.
- b. institutional racism.
- c. cultural sensitivity.
- d. both a. and b. above

70. _____ is the key to providing a culturally sensitive, congruent and comfortable environment for each student.

- a. Commitment
- b. Administrative support
- c. Faculty diversity
- d. Student diversity

71. _____ is defined as the belief that difference definitions are linked to the privileged culture of White males in the United States and the resulting oppression of other individuals who do not share this privileged culture.

- a. Cultural hegemony
- b. Cultural determinism
- c. Institutional racism
- d. Nonentitlement

72. Preoccupation with guilt deflects attention away from learning about culture, including one's own culture, to pursuing personal own goals of salvation, absolution and forgiveness.

- a. True
- b. False

73. Fowler and Wagner (1993) found evidence that _____ between client and counselor facilitated client change.

- a. similarity
- b. dissimilarity
- c. cultural understanding
- d. both a. and c. above

74. What is likely to occur if group supervision lacks experts and prepared students?

- a. Cultural issues will be overemphasized.
- b. Only what comes forward in case presentations will be considered.
- c. Cultural issues will be minimized.
- d. Cultural issues will be avoided.

75. The subjective culture construct:

- a. is more focused on shared cognitive patterns and responses from members of a cultural group than on understanding individualized worldviews.
- b. is more focused on understanding individualized worldviews.
- c. is more an anthropological concept than a psychological concept.
- d. is less an anthropological concept than a psychological concept.

76. According to Stone, it is _____ to expose supervisees to the experience of being supervised by a culturally different supervisor as well as a culturally similar supervisor.

- a. imperative
- b. important
- c. desirable
- d. both b. and c. above

77. A supervisory relationship in which the supervisor and supervisee are from different cultural groups is _____ ..

- a. multicultural supervision
- b. cross-cultural counseling supervision
- c. inter-racial supervision
- d. multiethnic counseling supervision

78. _____ refers to those supervisory and/or counseling situations that are affected by multiple cultural factors.

- a. Multicultural supervision
- b. Cross-cultural counseling supervision
- c. Inter-racial supervision
- d. Multiethnic counseling supervision

79. A generalized distrust of White persons represents a major challenge that White supervisors should be prepared to address when supervising persons at the Synergistic Stage of Minority Identity Development.

- a. True
- b. False

80. Individuals at the Contact Stage of White Racial Identity Stages:

- a. consider race to be a distinguishing factor in a person's psychological development.
- b. focus on the "common humanity" of all persons.
- c. do not consider race to be a distinguishing factor in a person's psychological development.
- d. both b. and c. above

81. Constantine's survey of supervisors and supervisees revealed that _____ of supervision time was spent addressing multicultural issues.

- a. 8% to 10%
- b. 14% to 15%
- c. 20% to 23%
- d. 45% to 55%

82. It is the _____ responsibility to serve as the catalyst in facilitating discussions of multicultural issues with a supervisee.

- a. supervisee's
- b. supervisor's
- c. both a. and b. above
- d. none of the above

83. McRoy, et al, found that both trainees and supervisors identified _____ than benefits in cross-cultural supervision.

- a. fewer potential problems
- b. more potential problems
- c. neither more nor fewer potential problems
- d. either b. or c. above

84. What are the tasks a supervisor has in the establishment of an ongoing supervision relationship?

- a. Designs specific learning tasks.
- b. Uses teaching strategies related to the supervisee's level of professional development
- c. Builds a learning environment that empowers trainees to examine openly their own values, attitudes, knowledge and skills.
- d. all of the above

85. _____ refers to paradigms based on a consciousness of multiple belief systems and multiple perspectives.
- a. Modernism
 - b. Traditional psychological theory
 - c. Constructivism
 - d. Postmodernism
86. _____ is the most common role for supervisors to take with beginning counselors.
- a. Supervisor-as-teacher
 - b. Supervisor-as-consultant
 - c. Supervisor-as-counselor
 - d. Supervisor-as-mentor
87. The discrimination model:
- a. is concerned with the training aspects of supervision
 - b. directly ensures the quality of client care
 - c. does not directly ensure the quality of client care
 - d. both a. and c. above
88. Live supervision _____.
- a. protects clients from incompetence
 - b. allows for the teaching of how to do therapy at the moment when the therapist is doing just that
 - c. can inhibit a supervisee's ability to relate to a client
 - d. both a. and b. above
89. Constant self-initiated language switching can be a deliberate attempt by bilingual clients to escape from important feelings and experiences.
- a. True
 - b. False
90. In multicultural clinical practice the emphasis is placed equally on the impressions that are found _____ of both clinician and client.
- a. in both the *personal* and *social* experiences
 - b. in the *personal* experiences only
 - c. in the *social* experiences only
 - d. in the *cultural* and *psychological* experiences

91. White counselors affiliated with university counseling centers scored _____ on measures of cultural awareness and cultural knowledge than ethnic minority counselors.
- higher
 - the same as
 - lower
 - either b. or c. above
92. The unearned benefits that White individuals can count on receiving every day, without being aware that such benefits exist is _____.
- unintentional racism
 - white privilege
 - institutional racism
 - Tacit racism
93. There is a strong need to advocate for multicultural issues in supervisors, long neglected, to receive proper attention.
- True
 - False

DESCRIPTION

This advanced course provides a theoretical framework, alternative program models and practical methods of clinical supervision of new and experienced counselors. Both supervisors and supervisees can benefit from a familiarity with the material presented in this collection of original papers.

OBJECTIVES

Upon completion of this course, the participant will be able to:

1. define multiculturally competent counseling.
2. identify the three basic competencies upon which standards for effective multicultural counseling are based.
3. recognize the characteristics of a multiculturally competent counselor.
4. specify of philosophy of multiculturalism.
5. describe an effective multiculturally competent counseling supervision program.
6. develop a supervision style that incorporates counseling theory and multiculturalism at all levels of supervision.

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