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2 **Proceeding with Caution:**
3 **Integrating Cultural Humility into Multicultural Supervision**
4 **Practices with Master-Level Counseling Students**

5
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8 **Abstract:** Based on my experience as a minority supervisor working with culturally different
9 students in training, I write to reflect on my experiences of employing multicultural supervision
10 sessions for sixteen weeks to help prepare future school counselors. This reflection's goal is to
11 show my intentional efforts to minimize subtle racial differences in the training of master-level
12 counseling students. Using the social justice and advocacy framework as a foundation, I applied
13 awareness, knowledge, and skills while demonstrating cultural humility. Reflecting back on the
14 insightful semester, I was able to create a cultural dynamic that included using self-awareness,
15 collaboration, and intentionality with the ability to proceed with caution for cross-cultural
16 supervision training practices.

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18 **Keywords:** cultural competency, cultural humility, intentionality, multicultural supervision
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20 **Background**
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22 My passion and process of integrating multicultural competency practices, intentionality, and
23 cultural humility rest on the notion of wanting to implement equitable teaching practices, while
24 also fostering the ability to engage in cross-cultural relationships with my students who
25 represented different ethnic backgrounds from myself. My choice to include cultural humility in
26 my multicultural supervision framework rests on several inclinations that benefited me and my
27 students. First, being a minority professor and woman of color can result in numerous challenges
28 while training students to become cognizant of their individual personalities, communication
29 styles, and overall intent to work with others in a school setting. Second, the role of supervisor
30 can at times be both rewarding and challenging. Third, it does require strength, endurance,
31 tolerance, self-awareness, knowledge, and skill to engage in a self-reflective position of seeking
32 to teach while learning from others what is working and how that can be communicated in an
33 open and effective manner.
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35 Multicultural supervision provides a foundation for developing working relationships across
36 cultures. The examination of multicultural counseling competencies highlights the need to
37 engage in culturally competent supervision practices. Implementing culturally responsive
38 supervision in turn impacts the supervisory alliance and how interventions are carried out.
39 Culturally competent supervision practices allow for accountability of supervisors to promote a
40 working therapeutic alliance with ethnically diverse supervisees. Cultural humility within the
41 supervision relationship provides the groundwork for incorporating culturally responsive
42 supervision practices. The purpose of this paper is to demonstrate the importance of
43 incorporating cultural humility within multicultural supervision practices.
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45 The growing number of diverse students seeking supervision in graduate training programs

1 requires the awareness of multicultural supervision competencies, which provide guidelines to
2 ensure that awareness, knowledge, and skills (Sue et al., 1992; Sue & Torino, 2005) are included
3 in the development of a working alliance within supervision practices. To diversify the cultural
4 identities of members of counseling training programs, the Council for Accreditation of
5 Counseling and Related Educational Programs (CACREP, 2009) requires that counselor
6 education programs make “systematic efforts to attract, enroll, and retain a diverse group of
7 faculty” (p. 9) and to create and support an inclusive learning community. Counselor educators
8 and supervisors are encouraged to consider the impact of diversity on their students’ professional
9 development and training standards. Diversity includes differences in “races, economic
10 backgrounds, ages, ethnic backgrounds, genders, sexual orientations, and physical and mental
11 abilities” (CACREP, 2009, p. 41).

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13 Growing attention to multicultural issues in counseling training and clinical services has led to
14 the development of culture-specific guidelines in CACREP (2001) training standards. According
15 to the literature, the concept of multicultural counseling and supervision has been defined as a
16 situation in which the supervisor and the supervisee have ethnically different racial backgrounds
17 (Sue et al., 1998). Analyzing how counseling professionals (supervisors and supervisees)
18 conduct and engage in multicultural supervision provides insight into the importance of having
19 an intentional and deep connection with the client or student in training. This important element
20 is essential and is needed in order to work through any complex issues of culture differences. As
21 the supervisor, I intentionally tried to use this awareness, knowledge, and information
22 continuously as a framework for working with my students while following ethical practices.

Multicultural Counseling Competencies

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26 The counseling profession has been given a call to action with guidelines that deliberately allow
27 for the engagement of culturally competent supervision practices, which benefits the supervisor,
28 the supervisee, and the client receiving services. With attention given to multicultural issues,
29 supervisors are held accountable for how training is provided within cross-cultural
30 communication and interactions. Similarly, the multicultural competencies (Sue et al., 1992,
31 1998) have been endorsed by both the Association for Multicultural Counseling and
32 Development (AMCD) and the American Counseling Association (ACA) (American
33 Psychological Association [APA], 2003). As a result, graduate programs for counselors have
34 increased their training in multicultural counseling competencies and culturally competent
35 practices for clients and supervisees. Furthermore, leaders in the counseling profession have
36 sought to compile best practices (e.g., Roysircar et al., 2005) in clinical supervision (Association
37 for Counselor Education and Supervision [ACES], 2011) that promote ethical responsibilities to
38 all in the counseling profession. Hence, higher standards have been placed on the training and
39 implementation of multicultural counseling competencies for supervision in counseling
40 practices.

Multicultural Counseling

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44 Sue and Torino (2005) note that multicultural counseling includes engaging in a process that

1 involves implementing agreed-upon goals that are consistent with the life experiences and
2 cultural values of clients and acknowledges multiple client identities (e.g., individual, group, and
3 universal). Attention to using universal and culture-specific strategies and roles in the healing
4 process within multicultural supervision focuses on balancing the salience of individualism and
5 collectivism in assessment, diagnosis, and treatment interventions (APA, 2003) with supervisee
6 and client systems. Soheilian et al. (2014) argue that multicultural competent supervision may
7 lead to multicultural competent counseling. The multicultural competencies include (a)
8 self-awareness of individual cultural background and experiences; (b) knowledge about various
9 cultural groups you work with; (c) and counseling skills for working with clients from various
10 cultural groups (Berkel et al., 2008; Sue, 1998, 2001; Sue & Sue, 2012; Sue et al., 1982, 1998).
11 Additionally, the literature recommends that supervisors initiate discussions and practices that
12 address multicultural competence, both for the benefit of the therapist and client (Soheilian et al.,
13 2014). The supervisors' ability to impart such knowledge is contingent on the supervisees'
14 perception of their supervisors and supervision experiences (Inman, 2007). Goodyear and
15 Guzzardo (2000) suggest that supervisors should raise the issue of race or culture as a first step
16 toward establishing a constructive relationship based on mutual respect. Fuertes (2004) describes
17 the importance of discussing cultural issues such as acculturation when engaging in the
18 supervision of bilingual counseling sessions. Furthermore, Fukuyama (1994) highlights that the
19 diversity status of the counselor is "significantly under-addressed" in the discourse about
20 multicultural counseling with a limited focus on the impact on therapeutic alliances and
21 treatment outcomes compared to counselors' professional development (p. 143). With this
22 knowledge in hand, I intentionally started my supervision relationships with students by
23 addressing the visible cultural and racial differences held right away to start the development of
24 multicultural competence.

25 26 **Culturally Competent Practices** 27

28 Research asserts that clients' ratings of their therapists' multicultural competencies have been
29 positively associated with gains in therapy (Hook et al., 2013; Owen et al., 2011, 2016) and the
30 working alliance relationship (Constantine, 2001; Constantine & Sue, 2007; Fuertes et al., 2006;
31 Hook et al., 2013; Owen et al., 2011). Examining the importance of cultural competency
32 provides insight into how to establish a working alliance within the supervisory relationship and
33 foster a collaborative stance (Ladany et al., 1999). Such considerations must be made when the
34 relationship involves individuals from different cultural backgrounds (Ladany et al., 1997).

35 Using the cultural competency framework to establish a working alliance includes the following:

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37 (a) the focus on comfort with others, framed as self-awareness; (b) the use of culture as a
38 proxy for minority racial/ethnic groups' identity; (c) the emphasis on attempting to
39 "know" and become "competent" in understanding another's culture or cultures; and (d)
40 the lack of a transformative social justice agenda that addresses and challenges social
41 inequalities. (Fisher-Borne et al., 2014, p. 169)

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43 Cultural competency includes recognizing that a dominant culture's values differ and may
44 perpetuate separation and discrimination (Inman et al., 2014). I wanted to allow the students to

1 feel comfortable in broaching the topic of race by becoming alert to questioning the differences
2 and ways to work through them. In the supervision sessions, I would ask, “How will I challenge
3 myself to work through the differences and foster a working alliance with my supervisor?”
4

5 **Culturally Competent Supervision Practices**

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7 My utilization of cultural humility within multicultural supervision is supported by the six
8 domains that are important in guiding supervisors’ culturally competent practices. Supervisors
9 should do the following: be able to facilitate their own awareness of personal values, biases, and
10 worldview; facilitate supervisees’ awareness of personal values and beliefs; facilitate
11 multicultural client conceptualizations; guide supervisees towards utilizing culturally appropriate
12 interventions with clients; attend to multicultural processes in supervision; and effectively
13 evaluate supervisees’ multicultural competencies (Ancis & Ladany, 2010; Hook & Watkins,
14 2015). As the supervisor, my adherence to professional practices (Code of Ethics) within the
15 supervision sessions often required me to maintain awareness and knowledge of potential
16 conflict and differences. According to the APA (2003), when value conflicts exist, the beliefs,
17 values, and goals of the client must take precedence first. Within supervision sessions, I
18 internally questioned myself by asking, “Am I engaging in the best course of actions for the
19 supervisee while performing ethically for the greater good?”
20

21 The ways in which I utilize cultural humility in practice with attention to knowledge, values, and
22 skills include finding a way to work through the differences and learning from each other as a
23 potential goal (Gonsiorek et al., 2009). Sue et al. (1992) suggested that to be competent in
24 multicultural work requires not only a sound base of knowledge, but an ongoing development
25 into culturally sensitive, appropriate, and effective skills to serve diverse populations. A
26 recommendation included that supervisors continually pursue educational, consultation, and
27 training opportunities to enhance their understanding and effectiveness (Berkel et al., 2008;
28 Constantine, 1997; Gloria & Pope-Davis, 1997; Ponterotto, 1997). The importance of seeking
29 ongoing check-ins with the students and a personal self-evaluation at the end of sessions allowed
30 me to develop the need to proceed and correct any issues that seemed to interfere with the
31 training sessions. Research does support that supervisors working with ethnically different
32 supervisees may want to examine their supervisory behaviors to ensure that they are providing a
33 safe environment for the discussion of multicultural issues (Dressel et al., 2007). Similarly,
34 Toporek, Ortega-Villalobos, and Pope-Davis (2004) found that it is important for supervisors to
35 communicate their willingness to discuss cultural factors in the initial supervisory sessions and
36 continuously for supervisors to help enhance the supervisees’ multicultural awareness
37 throughout the supervision process. Ladany et al. (1999) investigated the ethical practices of
38 supervisors and found that many supervisors lacked sensitivity to cultural issues with both their
39 supervisees and their clients. Supervisors who were uncomfortable or ill-equipped to address
40 multicultural issues ignored or minimized their value and uniqueness (Constantine & Sue, 2007),
41 resulting in a negative supervision experience. For example, in my first supervision session I
42 began by introducing the importance of cultural competency by acknowledging the cultural
43 differences held by asking students, “How do my cultural values differ from my supervisor, and
44 how will I address these differences when working with culturally different students in schools?”

1 I stressed to the students the need to gain self-awareness by intentionally opening up about
2 apparent differences in viewpoints and values based on cultural differences.

Culturally Responsive Supervision

6 The visible cross-cultural differences (Díaz-Lázaro & Cohen, 2001), racial consciousness
7 (Ladany et al., 1997), and microaggressions (Constantine & Sue, 2007; Sue, 2010) in
8 supervision are important to focus on while being direct about culturally sensitive supervision
9 practices. Previous literature has revealed that factors such as supervisor self-awareness,
10 genuineness in sharing personal cultural struggles, and openness to discussing cultural and racial
11 factors contribute to a culturally responsive supervisory relationship. The recommended factors
12 also include supervisor self-awareness, genuine attention, self-disclosure, support and validation,
13 and direct guidance (Ancis & Ladany, 2010; Christiansen et al., 2011; Inman, 2007; Inman et al.,
14 2014; Lawless et al., 2001). I attempted to facilitate multicultural discussions that were most
15 effective when initiated, integrated, and revisited throughout the supervision sessions for clarity
16 of the presenting issues (Hird et al., 2001; Toporek et al., 2004). Literature stated that
17 supervisors should seek to identify specific behaviors that characterize both successful and
18 unsuccessful multicultural supervision, as identified by knowledgeable practicing professionals.
19 At the same time, providing openness, genuineness, empathy, warmth, and a nonjudgmental
20 stance reflects the same qualities judged to be central to the common factors approach in
21 counseling and psychotherapy (Dressel et al., 2007; Nilsson & Anderson, 2004; Wampold,
22 2001). These qualities I attempted to employ have been cited as essential ingredients of quality
23 supervision (Bernard & Goodyear, 2004). In addition, Gatmon et al. (2011) found that when
24 cultural issues were discussed in supervision, supervisees perceived a more successful
25 supervisory working alliance and increased satisfaction with supervision. For instance, within
26 my supervision sessions I often asked students to “openly express a critique of how the weekly
27 supervision session made them feel and how the supervisor connected with them based on
28 exemplary counseling skills and communication provided during feedback.” My intent as the
29 supervisor was to allow the students to describe my actions openly and describe ways I was
30 building genuine and empathic working relationships. I sought to learn how my actions taken as
31 the supervisor helped or hurt the supervision relationship. I intentionally wanted to learn ways of
32 connecting with my supervisees based on specific cultural recommendations shared by racially
33 and ethnically different students.

Importance of Addressing Cultural Issues in Supervision

37 Through my role as the minority supervisor, I intended to engage in creating an atmosphere that
38 allowed for me to incorporate interventions that focused on self-awareness and intentionality.
39 Interventions that create an intentional focus on cultural issues (e.g. educating on specific
40 cultural variables, discussing culturally appropriate therapeutic interventions) have been known
41 to increase self-awareness (Cashwell et al., 1997), promote trainee professional growth and
42 self-efficacy (Gatmon et al., 2011), and facilitate trainees’ perceptions of supervisor competence
43 (Inman, 2007; Mori et al., 2009). The qualities of multicultural competent counselors include
44 credibility, expertness, and trustworthiness (i.e., appears worthy of beliefs, capable, confident,

1 reliable, and trustworthy) (Ahmed et al., 2011; Inman & DeBoer Kreider, 2013). Furthermore,
2 Daniels, D’Andrea, and Kim (1999) describe the problems experienced by a supervisor and a
3 supervisee when there is a mismatch in cultural values and a lack of discussion about the
4 apparent values conflict. During weekly individual supervision meetings, I would assess how to
5 identify my presence and attitudes on any given situation that could have affected the
6 supervision process. I intentionally model in the session my desire to learn by asking students,
7 “Can you explore the issue with me through your cultural lens and viewpoint?” and stating, “I
8 am attempting to learn your cultural meaning.” I always took time to thank the students for
9 sharing and asserted, “I am learning from my work with you as I understand and gain knowledge
10 from our experiences.”

Cultural Humility

14 The term cultural humility has become increasing new in the counseling literature with
15 connections to multicultural competencies and culturally competent clinical practices (Hook et
16 al., 2013). Within the field of psychology, the concept has been researched with “vital
17 explanatory constructs and practice-crucial variables within service provisions” (Hook &
18 Watkins, 2015, p. 661). According to Tervalon and Murray-García (1998), the concept of
19 cultural humility is a process of committing to an ongoing relationship with patients,
20 communities, and colleagues that requires humility as individuals to continually engage in
21 “self-reflection and self-critique” (p. 118). This term takes into account the “fluidity of culture,
22 challenging both individuals and institutions to address inequalities occurring within the
23 relationship and interactions” (Hook & Watkins, 2015, p. 661). Cultural humility reflects an
24 “other-oriented stance toward communication styles and being open to feedback within the
25 relationship.” Cultural humility also includes “recognizing the learning need and then acting
26 accordingly, where such perspective is lacking, learning about and having openness to the other
27 cultural stance may in turn become increasing likely to gain awareness” (Hook & Watkins, 2015,
28 p. 662). Implementing cultural humility within culturally competent supervision practices allows
29 for “challenging the notion of active engagement as a lifelong process that individuals enter with
30 clients, organizational structures, and within themselves” (Hook & Watkins, 2015, p. 662).
31 Throughout the semester, I intentionally became culturally aware of other ethnic groups and
32 learned how to be sensitive to the needs and customs of the supervisee regardless of culture
33 difference shared (Ridley et al., 1994).

35 I demonstrated cultural humility by having a continuous willingness and openness to
36 self-critique and identify instances that consist of both intrapersonal and interpersonal
37 components (Davis et al., 2011; Hook, 2014). For instance, I would ask questions like, “Can you
38 explain how your cultural viewpoint is different than mine?” On the intrapersonal level, cultural
39 humility involves an “awareness of the limitations in our ability to understand the worldview and
40 cultural background of our client. On the interpersonal level, cultural humility involves a stance
41 toward the client that is other-oriented, marked by respect and openness to the client’s
42 worldview” (Davis et al., 2011; Hook & Watkins, 2015, p. 661). I demonstrated this by
43 modeling and seeking various aspects of differences by saying things like, “Can you help me to
44 better understand you?” and “I really want to get this point understood clearly,” in an attempt to

1 learn more for clarity and asking open and neutral questions to students to “describe and
2 explain” to help me fully understand. Research on cultural humility and therapy outcomes found
3 that cultural humility was viewed as important by potential clients, and perceptions of cultural
4 humility by clients in therapy were positively related to (a) developing a strong working alliance
5 with the therapist and (b) actual improvement in therapy (Hook et al., 2013). Having an
6 awareness of oneself and one’s cultural background is an important prerequisite for
7 understanding one’s blind spots, biases, and limitations, which is an important aspect of humility
8 (Hook et al., 2013). As I engaged in practicing cultural humility in supervision, I tried to convey
9 to the students that respect should be given and received in order to promote a working
10 relationship and to create an open space for communication.

Implementing Cultural Humility

14 To become culturally humble means to “rarely assume competence (i.e. letting prior experience
15 and even expertise lead to overconfidence) for working with clients, just based on their prior
16 experience working with a particular ethnic group” (Owen et al., 2016, p. 31). Supervisors and
17 supervisees can approach clients with respectful, open, and collaborative intent to understand the
18 unique intersection of clients’ various aspects of identities and how those affect the development
19 of a therapy alliance (Hook et al., 2013). Hook (2014) argues that following two steps allows for
20 counseling professionals to engage in cultural humility. The recommendations include to first
21 become more aware of our own cultural worldviews, biases, and blind spots by critiquing
22 through self-assessment (Fisher-Borne et al., 2014). It is imperative that supervisors engage in a
23 critical analysis of the multicultural orientation and cultural contact experiences, before the
24 initial work begins with ethnically different client (Hook & Watkins, 2015, p. 661; see also
25 Davis et al., 2011). Secondly, self-awareness is the key to properly engaging in cultural humility
26 practices. By consistently placing yourself in situations that force you to interact with individuals
27 who are culturally different, you allow yourself to engage in cultural acceptance and
28 understanding to acquire new knowledge and information.

30 Cultural humility allows for shared power dynamics in the relationship, increased
31 communications between all parties, and decreased assumptions (Green & Dekkers, 2010; Hook,
32 2014) and missteps. In my attempt to implement cultural humility, I engaged in self-reflection by
33 assessing my prior knowledge held about the various racial identities of the students I was
34 supervising. In my personal critique, I often held the belief that cultural humility included not
35 making assumptions about the students based on their cultural backgrounds, but seeking to learn
36 firsthand from the students’ viewpoints and information communicated. My internal dialogue
37 included me stating weekly that “I’m not trying to make it seem like I understand the student’s
38 experience (when I do not), or even assuming that I know a lot (or anything) about the student’s
39 particular cultural experience.” Second, I often told myself, “I must be aware of how my
40 worldview is not superior to the student’s beliefs or values held, regardless of my training or
41 what I know to be true” (Hook, 2014, p. 661). Cultural humility allows for a shared power
42 dynamic to occur and a genuine and authentic interest to be established and manifested
43 throughout the relationship (Green & Dekkers, 2010). Cultural humility may also be ideal for
44 self-reflections, self-exploration, and broaching of topics that many be deemed sensitive or

1 controversial within cross-cultural interactions. For example, the topic of gender norms and
2 behaviors was addressed, and I often shared with the students to “assess and seek to learn more
3 before making assumptions.” I intentionally wanted the students to understand that I respect and
4 value their individuality.

5 6 **Implications for Supervisors**

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8 Based on my work supervising culturally different supervisees, I have come to appreciate the
9 importance of learning from the apparent difference held in the supervision sessions. Supervisors
10 should continually explore their awareness of themselves as cultural beings and increase their
11 multicultural and cultural competency knowledge and skills in working with supervisees (Sue,
12 1998; Tervalon & Murray-García, 1998). I suggest the need to intentionally bring up cultural
13 topics and differences despite how they are disseminated and explored as an important first step
14 in multicultural and culturally competent supervision practices (Bernard & Goodyear, 2013). I
15 recommend having supervisors and supervisees undergo personal examinations of their values,
16 beliefs, and biases in relation to multicultural issues often (D’Andrea & Daniels, 1997; Gloria &
17 Pope-Davis, 1997), which in turn promote the development of culturally competent supervision
18 practices and promote trusting supervision relationships (Ladany et al.,1997). I learned how to
19 understand a student’s ability to process and communicate about many difficult issues that could
20 affect the respect level of the supervisee and the ability to share information while being
21 validated.

22
23 Focusing on the need to participate in continuing education and recognizing that developing
24 competence is an ongoing process when working with ethnically different individuals is a major
25 underlying notion to be aware of. Supervisors should also actively and continually seek
26 professional development opportunities designed to increase awareness, knowledge, and skills
27 (Sue, 1998). These activities could include continuing education classes, workshops, and
28 professional conferences (Constantine, 1997; Gloria & Pope-Davis, 1997; Ponterotto, 1997).

29
30 If we want to truly begin having positive contact with culturally different individuals and
31 groups, then consistently doing so from a culturally humble place— with openness to,
32 respect for, and prizing of the other’s cultural perspective—would seem the absolutely
33 essential point at which to start. (Hook & Watkins, 2015, p. 662)

34 35 **Implications for Counseling Training Programs**

36
37 Working with ethnically diverse supervisees within graduate training programs requires that
38 supervisors be direct and intentional with how they implement and engage in multicultural and
39 culturally competent supervision practices. Employing ethical standards and culturally
40 responsive supervision practices requires that faculty and students within graduate training
41 programs be given the opportunity for continued growth. It’s recommended to seek to stop and
42 process the interactions, then proceed with caution in attempts to learn new ways of exchanging
43 information. Learning methods for working with diverse students and clients provides a rationale
44 for increased attention to the use of cultural humility. Focusing on the cross-cultural interactions

1 and communications between supervisors and supervisees allows for attention to be directed into
2 how cultural assumptions (microaggressions) may impact the supervisory relationships and
3 self-efficacy of ethnically diverse supervisees.
4

5 Concluding that the topic of multicultural supervision practices has revealed that positive
6 outcomes have been related to addressing cultural differences early, finding ways to create a
7 working alliance within cross-cultural interactions, and justification to undergo training into
8 cultural humility is warranted. To assess the outcome of the working relationship and the
9 supervisor, the training program can implement an outcome rating scale and assessment at the
10 beginning and the end of a semester. This will allow for an analysis into assessing the cultural
11 competency, understanding, and engagement of faculty and students within the training
12 programs. The outcome rating scale can also be modified for use by students at the beginning
13 and end of supervision sessions to promote an open dialogue with supervisees about growth and
14 needed changes.
15

16 To learn how the supervisee's cultural identity may influence the dynamics of the supervision
17 session and relationship, establishing a method of creating an open dialogue about progress and
18 outcomes is recommended. Identifying the potential influence of cultural competency and how
19 the supervisee and supervisor handle the issues can influence how content on the outcome rating
20 scale and assessment is listed. These outcome rating scales can be modified to demonstrate how
21 an individual can engage in a repair attempt of the relationship. The outcome rating scale builds
22 on the notion of cultural humility, which can be intertwined within university counseling
23 programs and community counseling centers. Implementing the major tenets of cultural humility
24 and using the existing knowledge of culturally competent practices promotes the use of cultural
25 humility as a potential avenue and resource for the field of counseling to include multicultural
26 supervision practices.
27

Implication and Summary

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30 With an increase in cross-cultural training within counseling training programs, an investigation
31 into how the interactions between supervisor and supervisee further develop dialogue on being
32 intentional and mindful of how race and ethnicity can impact the communication, learning, and
33 education processes is critical. Furthermore, while race is a noticeable entity, it should be
34 handled with care in how communication and processing of a supervision session occurs in the
35 training of students. My experiences have taught me how to proceed with caution when
36 broaching the topic of racial differences while using sensitivity when educating on how to work
37 with students of a different ethnic background from myself. Indeed, cross-cultural
38 communication practices combined with multicultural supervision allow for the insertion of
39 cultural humility. It is only through the notion of taking a stance and willingness to seek to learn
40 from one another's differences that the issues of power struggles decrease and learning can truly
41 occur. Proceeding with caution in cross-cultural supervision does allow for the utilization of
42 cultural humility as the foundation to providing multicultural and culturally competent
43 supervision.
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