

Chapter 2 – Cultural Identity Development

Chapter Objectives

Upon reading this chapter on cultural identity development, the reader will be able to:

- identify key concepts and terminology related to race, ethnicity, and culture.
- use the key concepts and terminology in order to understand the basis for cultural identity development.
- understand the concepts of oppression, marginalization, enculturation, and acculturation, and how each affects individuals within and outside of the dominant group.
- understand the importance of cultural identity models and their ability to help create culturally competent counselors.
- examine various racial, ethnic, multiracial, gender, sexual and spiritual identity development models.
- explore how to address racial, ethnic, gender, sexual and spiritual identity in the counseling environment.

Multiple Choice

1. Rules for social living are often defined within an individual's
 - a. culture.
 - b. race.
 - c. level of acculturation.
 - d. racial identity development status.

2. _____ is the social process of becoming excluded from or existing outside of mainstream society or a given group.
 - a. Immigration
 - b. Emigration
 - c. Acculturation
 - d. Marginalization

3. Poston's model of biracial identity includes all of the following stages EXCEPT
 - a. achieved.
 - b. personal identity.
 - c. enmeshment/denial.
 - d. appreciation.

4. Root's (1998) ecological model of multiracial identity development suggests that identity development is
 - a. linear.
 - b. bidirectional.
 - c. situational.
 - d. achieved.

5. During Kerwin and Ponterotto's preadolescence stage of multiracial identity development, individuals
- develop an intolerance for difference.
 - take on multiple identities.
 - recognize racial and cultural differences and similarities.
 - become increasingly aware of group membership and social meanings.
6. The statement, "I don't tell racist jokes, but I admit I sometimes laugh. I don't like that I do that" is indicative of the _____ status of Helms' White Racial Identity Development Model.
- Contact
 - Disintegration
 - Reintegration
 - Pseudoindependence
7. The statement, "I never owned slaves and neither did any of my relatives. I certainly don't have any privileges because of my race. The bottom line is that if you work hard you get ahead" is indicative of the _____ status of Helms' White Racial Identity Development Model.
- Contact
 - Disintegration
 - Reintegration
 - Pseudoindependence
8. The statement, "I love that my child's school is diverse. It is wonderful that all children can take advantage of the excellent educational standards and resources like those in our community" is indicative of the _____ status of Helms' White Racial Identity Development Model.
- Contact
 - Disintegration
 - Reintegration
 - Pseudoindependence
9. The statement, "If people would just get over race and stop using it as an excuse, the world would be a better place" is indicative of the _____ status of the People of Color Racial Identity Development Model.
- Conformity/Pre-Encounter
 - Dissonance
 - Immersion/Emersion
 - Internalization
10. The statement, "My identity has changed over time. As I learn more about who I am as a racial being, I choose to define myself differently" is indicative of the _____ status of the People of Color Racial Identity Development Model.
- Conformity/Pre-Encounter
 - Dissonance

- c. Immersion/Emersion
 - d. Internalization
11. The statement, “I have always felt like an outsider. Maybe I am . . . not White enough to be considered White and not Black enough to be considered Black” is indicative of the _____ status of the People of Color Racial Identity Development Model.
- a. Conformity/Pre-Encounter
 - b. Dissonance
 - c. Immersion/Emersion
 - d. Internalization
12. According to Ponterotto’s (1988) model, a White counselor trainee who feels strong allegiance to minority clients while also feeling negatively toward clients of her own race is likely to be in the _____ stage of development.
- a. Zealot-Defensive
 - b. Enmeshment
 - c. Integration
 - d. Preexposure
13. The statement, “I am angry at God for letting my mother die! How could a God who is supposed to love be so cruel?” is indicative of the _____ stage of the Poll and Smith (2003) model of spiritual identity development.
- a. Pre-awareness
 - b. Awakening
 - c. Recognition
 - d. Integration
14. The statement “When I started this relationship I was clear about what I would and would not do. Now I am confused. I am acting so unlike myself that I do not even know who I am anymore. Who I am in my relationship is not who I am supposed to be!” is indicative of the _____ stage of the Poll and Smith (2003) model of spiritual identity development.
- a. Pre-awareness
 - b. Awakening
 - c. Recognition
 - d. Integration
15. The statement “I just found out my boyfriend cheated on me. I cannot believe how much I gave to him over the course of our relationship. I thought that is what women are supposed to do. I can’t believe I ever felt that way. I feel betrayed and confused.” is indicative of which status of the Downing and Roush (1985) Feminist Identity Model?
- a. Passive Acceptance
 - b. Revelation
 - c. Embeddedness-Emanation
 - d. Synthesis

16. The statement “I never believed I was sexist, but perhaps what I dismissed as harmless talk is offensive to the women in my office. Wow, I am sorry. What can I do?” is indicative of the _____ type of the key model (Scott & Robinson, 2001).
- Claustrophobic
 - Empirical
 - Optimal
 - Noncontact
17. Providing a client with reading material on racism in the workplace may be most appropriate and helpful for a client identified as the _____ type of the key model.
- Claustrophobic
 - Empirical
 - Optimal
 - Noncontact
18. During the _____ stage of the Troiden (1989) model of sexual identity development, individuals are most likely to become aware of same-sex attraction.
- Commitment
 - Identity Assumption
 - Identity Confusion
 - Sensitization
19. Sexual identity development is influenced by
- race.
 - gender.
 - Both of the above.
 - None of the above.
20. Helms (1995) describes interactions in which the parties share similar racial attitudes and assumptions as
- parallel.
 - appropriate.
 - progressive.
 - simultaneous.
21. Culture is best defined as
- group classifications including race, ethnicity, gender, sexual orientation, and spirituality.
 - values, beliefs, expectations, worldviews and behaviors that provide norms and rules for social living.
 - knowledge of values, beliefs, worldviews and behaviors of a group.
 - informal and formal rules for social living.
22. Culture identity involves
- identification with group classifications including those of race, ethnicity, gender, sexual orientation, and religious affiliation.

- b. a unidimensional construct of growth and development.
 - c. understanding one's use of communication patterns in formal and informal contexts.
 - d. knowledge and acceptance of rules for living.
23. Race is a _____ construct.
- a. biological and phenotypical
 - b. psychological
 - c. social and emotional
 - d. political and socioeconomic
24. Ethnicity is a/an
- a. identification with race classifications.
 - b. identification with cultural groups.
 - c. group classification in which members share origin and cultural heritage.
 - d. construct shaped by emic and etic dimensions.
25. Changes in behavior, cognitions values and beliefs that occur as a cultural minority group comes in contact with the dominant culture is known as
- a. oppression.
 - b. enculturation.
 - c. emersion.
 - d. acculturation.
26. _____ is defined by the ideas, perceptions, values and beliefs one holds about his or her environment.
- a. Culture
 - b. Worldview
 - c. Disposition
 - d. Ethnicity
27. Movement through cultural identity development statuses is best described as
- a. cyclical.
 - b. linear.
 - c. predictable.
 - d. chronological.
28. _____ is one of the thematic categories used in the expanded version of Cross's Nigrescence model (Cross & Vandier, 2001; Worrell, Cross & Vandiver, 2001).
- a. Revelation
 - b. Embeddedness
 - c. Internalization
 - d. Synthesis

29. Attitudes of low race salience or self-hatred may most clearly express the attitudes of individuals negotiating the _____ stage of Cross's model.
- pre-encounter
 - encounter
 - synthesis
 - revelation
30. Helms' People of Color Identity Model includes all of the following statuses except
- integrative awareness.
 - conformity.
 - encounter.
 - dissonance.
31. "Race is not an issue in this country. We have a Black president" is a statement most indicative of the _____ status of racial identity development.
- reintegration
 - contact
 - pseudo-independence
 - immersion/emersion
32. According to Helms' (1995) Racial Interaction Theory, counselors working from _____ interactions may be able to best help their clients.
- parallel
 - progressive
 - regressive
 - compatible
33. During Poston's (1990) _____ stage, biracial individuals may feel guilt or disloyalty due to race group choices made previously.
- integration
 - personal identity
 - enmeshment/denial
 - choice group categorization
34. In which stage of Hoffman's (2006) model of feminist identity is a woman most likely to endorse traditional roles for all women?
- crisis
 - pre-encounter
 - synthesis
 - unexamined female identity
35. McCarn and Fassinger's (1996) model of sexual minority identity formation
- accounts for environmental contexts.
 - does not account for environmental contexts.
 - includes an identity confusion stage.
 - does not begin with awareness.

36. A counselor working in a college counseling center may be most likely to encounter client's negotiating the _____ stage of Fowler's (1981) model of faith development.
- individuating-reflective faith
 - conjunctive faith
 - intuitive-projective faith
 - mythic-literal faith
37. According to the Poll and Smith (2003) model of spiritual identity development, development
- is linear in progression.
 - occurs within the context of a particular religious tradition.
 - varies based on client personality and experience.
 - begins in adulthood.
38. _____ can be conceptualized as a complex process of moving from a state of racial unawareness and non-identification to one of awareness and self-identification.
- Ethnic identity development
 - Racial identity development
 - Culture identity development
 - All of the above
39. Ethnic identity development is
- a complex process.
 - when individuals negotiate the degree that particular ethnicities belong to them.
 - influenced partly by external evaluation.
 - All of the above.
40. According to Helms' racial interaction theory, harmony is obtainable in parallel interactions because
- the counselor and client share similar ego statuses that ascribe to similar racial attitudes and assumptions.
 - the counselor and client are of the same race and/or ethnicity.
 - the counselor and client have both reached the most advanced racial identity status.
 - All of the above.
41. _____ are marked by differentiated social status of the participants, with the participant of higher social power exhibiting a less complex ego status.
- Progressive interactions
 - Parallel interactions
 - Regressive interactions
 - Congruent interactions
42. All of the following stages are included in Cass's homosexual identity formation model EXCEPT
- conscious awareness.
 - identity comparison.

- c. identity synthesis.
 - d. identity acculturation.
43. Which of the following may be appropriate ways for a counselor to address a client's spiritual identity in counseling?
- a. Helping clients identify and talk about personal spiritual experiences.
 - b. Incorporating spirituality and the reliance on God in work toward counseling goals.
 - c. Referring clients for further spiritual guidance and direction.
 - d. All of the above.
44. According to Downing and Roush's model of feminist identity, the _____ stage focuses on action toward meaningful societal change and identification of personal goals of empowerment.
- a. acceptance
 - b. active commitment
 - c. synthesis
 - d. revelation
45. Research suggests that individuals' cultural identities take shape during _____ and are necessary for the development of a healthy self-concept and cultural socialization.
- a. early childhood
 - b. mid-adulthood
 - c. adolescence
 - d. middle childhood

Extended Response

1. Define, compare, and contrast racial identity development and ethnic identity development.
2. How might Helms' (1995) Racial Interaction Theory play out in group work with culturally diverse men and women focused on career transitions? Identify three specific ways in which the theory could be used to describe potential participant-to-participant and leader-to-participant interactions.
3. Explain the construct of status in relation to cultural identity. Why is this understanding significant? What implication does this have for counselors? Identify a brief counseling example that demonstrates this construct.
4. Given issues of the separation of church and state, should counselors who work in public schools address issues regarding students' spirituality? Explain.
5. McCarn and Fassinger (1996) suggest that commitment to activism and public disclosures are not necessarily indicative of the most advanced statuses of identity development. They suggest that personal choice, environmental conditions, and the intersections of other cultural identities may affect these behaviors. What are your thoughts on these issues? How would your beliefs about commitment to activism and public disclosure affect your work with clients?

6. Do the Fowler (1981), Park (2000), or Poll and Smith (2003) models of spiritual identity development resonate with you? Explain. How may your current status of spiritual development affect your work with clients? If spiritual identity is not a part of your self-identity, how may this affect your work with a client who is deeply involved in a personal spiritual identity search?
7. Visible racial and ethnic groups must often negotiate internal and external processes regarding their cultural identity development. Explain this process and identify two implications for counselors working with this population.
8. As families move through the acculturation process, various family members may experience that process differently. Explain how this factor could differentially affect children and parents within a family. What counseling implications may result from this process?
9. Describe Helms' (1995) Racial Interaction Theory. How could this theory manifest in a school counseling scenario where high school students complain to the school counselor that a teacher is racist? What positionality may best benefit a school counselor in this scenario? Why?
10. Explain Helms' (1995) pseudo-independence status of White identity development. Briefly describe one way an individual negotiating this status could present in a career counseling context.
11. Describe the statuses of Poston's (1990) model of biracial identity development.
12. Identify the ego statuses of Helms' people of color identity model, and briefly describe the characteristics of each status.
13. Describe the McCarn and Fassinger (1996) model of sexual minority identity formation. What is the primary difference between this model and the other previous models of sexual minority identity development?
14. Why is it important for counselors working in non-religious settings to understand spiritual identity development? Discuss one way spiritual identity development can be addressed in counseling.
15. Discuss at least three benefits of studying cultural identity development and reflecting upon one's own development. What specific implications does this work have for counselors?
16. Identify how counselors can appropriately and sensitively address sexual identity in counseling.

Chapter 2

Answer Key

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|-------|-------|
| 1. a | 12. a |
| 2. d | 13. b |
| 3. a | 14. c |
| 4. c | 15. b |
| 5. d | 16. b |
| 6. b | 17. b |
| 7. c | 18. d |
| 8. d | 19. c |
| 9. a | 20. a |
| 10. d | 21. b |
| 11. b | 22. a |

23. d
24. c
25. d
26. b
27. a
28. d
29. a
30. c
31. b
32. b
33. c
34. d
35. a
36. a
37. c
38. b
39. d
40. a
41. c
42. d
43. d
44. b
45. c

