



Black supervisees' experiences of working with cultural diversity in psychotherapy supervision.

Thabiso Ramohlola

University of Witwatersrand

Supervised by: Professor Carol Long

A research report submitted in partial fulfilment of the requirements for the degree of Master of Arts in
Clinical Psychology

Faculty of Humanities

University of the Witwatersrand

2020

Declaration

I, Thabiso Ramohlola, declare that this dissertation entitled “Black supervisees’ experiences of working with cultural diversity in psychotherapy supervision” is my original unaided work. It has not been submitted before for any other degree or examination at this or any other university.

Date: 11/10/2021

Student: Thabiso Ramohlola

Student number: 1140112

Signed:

A handwritten signature in dark ink, appearing to read 'Thabiso Ramohlola', written over a light blue horizontal line.

Acknowledgements

I would like to express my deepest appreciation to my research supervisor, Professor Carol Long, who guided me throughout the research process. I thank you Carol for your unwavering support, guidance, and patience, which carried me through the entire research process.

I would also like to give special thanks to my family and friends for their continuous support, encouragement, and understanding. Your words and prayers are what sustained me this far. Lastly, utmost gratitude goes to my participants for their willingness to share with me their experiences. Engaging with you was immensely impactful on my journey to becoming a psychologist.

Abstract

South Africa is synonymous with cultural diversity. This diversity also presents in supervisors' work with supervisees, permeating the work between the therapist and the patient. This research was structured qualitatively to investigate novice therapists' experiences of working with culture and diversity in psychotherapy supervision. Semi-structured interviews were conducted with psychologists who were doing either their internship, community service, or in independent practice for not more than three years. Transcribed interviews were analyzed using Thematic Analysis (TA). From the results, four themes were identified and subsequently discussed: positive and negative experiences of psychotherapy supervision; experiences of racial similarity and differences in the supervision relationship; navigating diversity in the supervision of clients; and reflections on the interview process.

Findings suggest that although supervisees find it difficult to broach discussions on the influence of culture and diversity in the supervisor-supervisee and therapist-client dyads, they found engaging in such discussions important for helpful supervision relationships and for understanding patients in more depth. They attributed the difficulty in broaching to the supervisor-supervisee power dynamic, while also associating it with unclear expectations regarding whose role it is to bring up such conversations in supervision. The study indicates it would be helpful for supervisors to consider how intentional negotiation of culture and diversity may be used to enhance both the supervision relationship and the supervisees' work with their patients.

Keywords: *South Africa; culture; diversity; supervision; psychotherapy*

Table of contents

Chapter 1: Introduction.....	1
Rationale.....	4
Structure of The Thesis.....	5
Chapter 2: Literature Review.....	7
Psychotherapy Supervision.....	8
Models of Psychotherapy Supervision.....	9
Approaching Culture and Diversity in Psychotherapy Supervision.....	13
Working With Racial and Cultural Diversity in Psychotherapy Supervision.....	16
Chapter 3: Methods.....	21
Research Approach and Design.....	21
Sampling.....	22
Data Collection.....	23
Data Analysis.....	24
Ethics.....	28
Chapter 4: Results.....	30
Positive and Negative Experiences of Psychotherapy Supervision.....	30
Experiences of Racial Similarity and Difference in The Supervision Relationship.....	35
Navigating Diversity in Supervision of Clients.....	44
Reflections on The Interview Process.....	51
Chapter 5: Discussion.....	54
Positive and Negative Experiences of Psychotherapy Supervision.....	54
Experiences of Racial Similarity and Difference in The Supervision Relationship.....	55
Navigating Diversity in Supervision of Clients.....	57
Reflections on The Interview Process.....	59
Limitations.....	60
Recommendations for Future Research.....	61
Conclusion.....	62
References.....	63
Appendix A: Interview Questions.....	71
Appendix B: Participant Information Sheet.....	73
Appendix C: Consent Form.....	75
Appendix D: Consent Form for Audio Recording.....	76
Appendix E: Ethics Clearance Certificate.....	77

Chapter 1: Introduction

South Africa is a culturally complex society with a heterogeneous culture (Foxcroft, 1997). South Africa has a unique socio-political history. The Apartheid government imposed very strong racial, ethnic, and socio-economic inequalities and strictly defined what it meant to be White and non-White. It can be argued that the consequences of Apartheid stretched into all areas of people's lives, even the practice of psychology. Historically, psychology was a predominately 'White' profession, with universities training predominantly White students, and very few Black students (Marchetti-Mercer & Cleaver, 2000; Pillay & Nyandeni, 2021; Pillay, Ahmed & Bawa, 2013). Black people are still underrepresented in the profession, including in research.

Contemporary South African society is characterized by a high degree of cultural diversity. Marchetti-Mercer and Cleaver (2000) put it well that "differences are apparent not only between Black and White South Africans but also between White, English-speaking people and White, Afrikaans-speaking people, as well as among the different Black cultural and language groups" (p. 62). This highlights how diversity can go beyond colour and language. South Africa's adaptation of Eurocentric Psychology has gained the attention of practitioners and researchers alike, particularly when it comes to issues around the provision of therapeutic interventions that are culturally sensitive and competent. Johnston (2015) asserts that the practice of psychology in ways that mirror Eurocentric views and ideologies can be deemed "culturally blind", ignoring the role that culture plays in shaping human development and behaviour. Therefore, cultural nuances may need to be emphasized in the conceptualization and treatment planning for psychotherapy patients, and supervision can play this pivotal role.

The importance of multicultural competence in psychotherapy and supervision has been recognized internationally (Inman, 2006; Inman & Ladany, 2014; Sohelian et al., 2014; Watkins et al., 2019) and holds particular salience in a context as diverse as South Africa. This study aims to explore Black supervisees' experiences of working with cultural and racial diversity in psychotherapy supervision. The initial aim of the study was to explore the experiences of supervisees of all racial categories. However, all supervisees who volunteered to participate were Black. Given how underrepresented this group is in research, and how important Black supervisees' voices are in contemporary South Africa, the demographics of the sample were embraced, and the aim shifted to focus on the experiences of Black supervisees. For the purposes

of this research, the term 'Black' in reference to supervisees (and supervisors) specifically refers to those previously identified during the era of Apartheid as non-White, which includes African, Coloured, and Indian people. Although these categories are problematic, they are retained in this research because of their continued use in South Africa. They are employed, however, with acknowledgement that racial categories are socially constructed.

The research focuses on two areas of working with diversity in psychotherapy supervision. The first area focuses on the inclusion of cultural and racial aspects in the discussion and conceptualization of psychotherapy cases. It aims to understand how Black supervisees perceive the experience of using supervision to address multicultural issues in their own therapeutic work, particularly how they work together with supervisors to address and include cultural aspects in conceptualizing and planning intervention for their client cases. The study explores both the helpful and limiting aspects of this work. The second area concerns the supervisor-supervisee relationship. The study aims to understand Black supervisees' experiences of working with supervisors who are culturally and/or racially different from or similar to themselves. Attention will be paid to how cultural and racial diversity in the supervision relationship is experienced, discussed and negotiated.

This research asks the following questions: How do Black supervisees experience the way supervision is used to address multicultural issues in their therapeutic work with clients? What aspects of supervision do they find helpful in conceptualizing and planning intervention with clients, and what aspects do they find unhelpful? How do supervisors and supervisees work with diversity in the supervision relationship? What have supervisees found most helpful in their working relationship with supervisors pertaining to diversity? And lastly, what are the challenges that Black supervisees have encountered in their working relationship with supervisors pertaining to diversity?

To answer these questions and address the aims, semi-structured interviews were conducted with intern, community service, and newly qualified Black counselling and clinical psychologists. Psychologists at this stage of their careers are generally open to learning and this is also a time when supervision is most often sought (and is often mandatory). Interviewing therapists relatively new in the field allows for easier retrieval of information of supervision experience. Interviews were subjected to qualitative thematic analysis (Braun & Clarke, 2006).

Given the nature of the study, it is important to begin with the exploration of my positioning in relation to the participants, the data, and the study at large. As a qualitative researcher, I cannot assume the stance of impartiality when engaging with research material. Instead, I am inclined to understand and make sense of what I see and hear through the lens of my experiences and background (Mortari, 2015). Throughout the research process, from conducting interviews to reporting results, it is vital to bear in mind the impact of my cultural and racial background on the research process. I am a young Black man training to become a psychologist. My racial identity, gender, and level of education are prone to influence how the participants interact with me and the type of information they would feel comfortable sharing, and indeed contribute towards what drew me to the study in the first place.

In the context of post-apartheid South Africa, together with the awareness of its historical injustices, discussions of culture can potentially be delicate or awkward, resonating with the problematic identification categories of the Apartheid era. I also consider how my own race, age, and gender may limit the information that participants chose to express. Conversely, it is possible that participants would be able to relate to me as a young Black training clinician, which may facilitate the interview process. It is noteworthy that everyone who volunteered to participate in the study were clinicians of colour, like me. In this study, all participants were of colour, and it is possible that they may have felt more willing to volunteer because of my demographic location. A similar pattern is seen in another Johannesburg-based study involving the recruitment of psychologists for interviews, the White researcher could not recruit a single participant of colour: all participants were White (Owen & Long, in preparation).

Moreover, I am also a young man born and raised in a rural area, and this inescapably influences how I understand the concept of culture and diversity. I inevitably go into the research with preconceived ideas and beliefs about cultural identities and related issues. There is also awareness that I go into the interviews with my own experiences of cultural insensitivities, such as experiencing prejudices based on my ethnic identity and socio-cultural background, together with personal experiences of the importance of cultural sensitivity. I steer forth with the awareness that my personal characteristics and background, which includes being a Black man from a low-class rural upbringing, is bound to influence the meanings I make of participants' experiences of cultural nuances and diversity. I also come to this topic of study with a certain level of supervision

experience in a multicultural setting, which also influenced my particular interest in this research topic.

Rationale

The ability to work with cultural and racial diversity is an essential area of psychology training. However, it is also one of the most neglected components in research and training on supervision (Westefeld, 2009). In South Africa, some research has been done on the training of clinical psychology students, however research on psychology trainees' views on the quality and effectiveness of psychotherapy supervision remains relatively under-researched, with more attention paid to the views of supervisors. (Hendricks & Cartwright, 2018; Hendricks et al., 2021). The views of Black trainees are particularly underrepresented both locally and internationally.

South Africa has a rich culture comprised of different ethnicities, multiple languages, and recognizable gaps in social class. It is likely that any one supervisor will work with supervisees from a range of cultural backgrounds, and that a therapist will work with cases that require thorough inclusion of cultural issues in conceptualizing and planning intervention. Therefore, it is important to build a South African body of literature on cultural diversity in psychotherapy supervision. In his study, Watkins (2012) indicated that multicultural differences should be taken into consideration in psychotherapy supervision, and supervisors should consider individuality and cultural background in structuring and facilitating supervision. This highlights the importance of appreciating and intentionally working with issues of diversity in the supervision space.

With South Africa's background and its rich diversity, there is a need for multi-culturally responsive therapists who can meet the needs of people from different cultural backgrounds and who fairly represent the South African population. There is still a long way to go towards producing psychologists that accurately represent the population. Pillay and Nyandeni (2021) reported that the proportion of Black psychologists trained in South African universities is significantly lower than expected post-apartheid. However, it is also noteworthy that there has been a shift in the inclusion of more Black students in most training sites (Pillay & Nyandeni, 2021; Pillay et al., 2013).

Supervision is ongoing in nature, and it potentially offers clinicians support and monitors and develops their professional functioning (Allan et al., 2016). It can be argued that when it is not

done most efficiently, it may unintentionally harm the professional development of clinicians (Lubbers, 2013). Because supervision is a crucial aspect of professional development, it is important to investigate appropriate supervision models of working with cultural diversity, and the impact of that experience on the development of multicultural competence in supervisees. This research aims to add to the much-needed South African literature on cultural diversity in psychotherapy supervision.

According to Soheilian et al. (2014), little is known about the actual dynamics of supervision that lead to supervisees who are culturally responsive in their work with clients. The importance of supervision in the development of multi-culturally competent therapists has been identified and accepted. It has been extensively documented that supervisors are responsible for facilitating cultural competence in trainees or supervisees (Soheilian et al., 2014; Falender et al., 2014). However, King and Jones (2019) found that supervisors do not take the initiative to have direct conversations with their supervisees about the existing cultural diversity between them, seen from supervisors' hesitance to initiate discussions about race and social class. Although the importance of multicultural supervision has been recognized and accepted on a conceptual level, there seems to be a gap in practice. The qualitative nature of this research holds potential for the dynamics of supervision to be explored in some depth. By understanding the experiences of new therapists, the current strengths, and possible areas of improvement regarding negotiating culture in psychotherapy supervision can be identified.

Structure of the thesis

This study qualitatively investigates the experiences of nine new Black therapists as they navigate culture diversity issues in psychotherapy supervision. This chapter has presented the aim, rationale and context of the study.

The second chapter presents a literature review, focusing on psychotherapy supervision as a practice. Some of the commonly used models of psychotherapy supervision are briefly discussed. The literature review further presents different approaches to navigating culture and diversity in psychotherapy supervision. In this section, the concepts of multicultural competence and multicultural orientation are explored. Lastly, the review explores literature on working with racial and cultural diversity in psychotherapy supervision. This discussion involves the incorporation of

diversity and cultural issues in supervision, the importance of the working alliance, and some of the current challenges for multicultural supervision.

In the third chapter, the methods used in the study are outlined. This chapter initially presents the qualitative research design and the interpretive research approach. The snowball sampling, together with the criteria, which led to the recruitment of nine participants, is presented. The use of semi-structured interviews for data collection, together with the use of thematic analysis on the data is discussed, and the application of trustworthiness and reflexivity is presented. The chapter concludes with a discussion on the ethics considerations which were applied to the study.

The fourth chapter presents the results of the study. Four main themes are identified: (1) Positive and negative experiences of psychotherapy supervision; (2) Experiences of racial similarity and difference in the supervision relationship.; (3) Navigating diversity in supervision of clients; (4) Reflections on the interview process.

Chapter Five offers a discussion of the results and identifies potential directions for future research. Limitations of the study are also identified.

Chapter 2: Literature review

It is widely acknowledged that cultural issues and differences have an impact on the therapeutic process. It is also emphasized that the supervisor's responsibility is to attend to such matters during supervision (Arkin, 1999; Estrada, Frame, & Williams, 2004). When such delicate and sensitive issues are adequately addressed in supervision, supervisees may view the supervisory work as collaborative, and find it effective and satisfying (Estrada et al., 2004). Working with racial and cultural issues in psychotherapy supervision requires addressing issues such as diversity, culture, multiculturalism, and cross-culturalism. Some of these terms will be defined and explained in the context of this study.

The term diversity encompasses various cultures and identities, including ethnicity, race, sexual orientation, gender, disability, socioeconomic status, religion, age, and how these intersect (Watkins & Hook, 2016). This intersectionality refers to “the unique social locations that exist at the convergence of those multiple cultures and identities across individual lives, social practices/institutions, and cultural ideologies and to the resulting outcomes related to those social locations” (Watkins et al., 2019a, p. 1).

It is acknowledged that “diversity may exist in terms of similarities and/or differences between the supervisor and supervisee, or between the supervisee and client” (Green & Dekkers, 2010, p. 298). In this study, the discussion of culture and diversity includes the cultural differences and/or similarities that exist between the supervisor and the trainee, and/or between the trainee and the client. Multicultural supervision is understood as supervision that puts issues of culture and diversity at the core of psychotherapy supervision. In contrast, cross-cultural supervision describes supervision where the supervisor and trainee have different cultural backgrounds and/or identities (Adams, 2009).

Culture remains a difficult concept to clearly define, with different understandings and arguments between different disciplines such as anthropology, sociology, and psychology. This amplifies the need to appreciate the concept of culture in its complexity. There have been multiple definitions proposed for the term ‘culture’. In this study, the term is associated with “sets of practices and customs, communicative repertoires, including language; a person or group’s worldview; the product of one’s family origins and rearing; and as an aspect of identity acquired from one’s personal history, including for example one’s ethnic, religion, social status and place

of upbringing” (Eagle, 2005, p. 47). This understanding of the term highlights the wide range of aspects that are helpful to consider when thinking about culture.

In reviewing literature for this study, several aspects of working with diversity and culture in psychotherapy will be discussed. The concept of psychotherapy supervision will be defined and described, followed by a brief discussion on some of the most prominent psychotherapy supervision approaches, including the developmental, solution-focused, narrative, feminist, and psychoanalytic approach to supervision.

The review will examine some of the issues involved in discussing diversity and culture within supervision, including multicultural orientation and multicultural competence. The issues will be described in their relation to effective multicultural psychotherapy supervision. Lastly, literature addressing working with cultural diversity in supervision will be examined. Specific focus will be placed on describing the incorporation of issues of diversity and culture into psychotherapy supervision, describing how culture and diversity relate to the supervisor-supervisee alliance, and shedding light on current challenges pertaining to multicultural supervision.

Psychotherapy supervision

Supervision is a one-on-one relationship that is interpersonally focused and intensive, where the supervisor facilitates the development of therapeutic competence in the supervisee, and the intervention is provided to a junior member by a more senior member of that same profession (Lubbers, 2013). According to the American Psychological Association (2015), supervision is defined as:

a distinct professional practice employing a collaborative relationship that has both facilitative and evaluative components, that extends over time, which has the goals of enhancing the professional competence and science-informed practice of the supervisee, monitoring the quality of services provided, protecting the public, and providing a gatekeeping function for entry into the profession. Henceforth, supervision refers to clinical supervision and subsumes supervision conducted by all health service psychologists across the specialties of clinical, counseling, and school psychology (p. 5).

The two basic aims for supervision are to improve the supervisee's growth and professional development; and to ensure that clients' welfare is protected (Susan & Smith, 2009; Watkins, 2012). Supervisors work to ensure that trainees are competent before they are released to practice independently. This ensures that society receives services that have been scrutinized and approved by relatively more experienced practitioners.

Watkins (2012; 2013a) offers a compelling outline for why training psychotherapists need supervision. He argues that supervision is used to transmit and perpetuate the traditions, culture, and practice of psychotherapy; it enables supervisors to empower and embrace their supervisees' therapeutic potential; and it contributes to developing and enhancing the therapists' grasp of their professional identity. These sufficiently outline the need for psychotherapy supervision, but the factors that make supervision efficient or inefficient remain in question (Allan et al., 2016). This question is most likely to be more urgent yet complicated when cultural and diversity aspects are considered in the supervision relationship. There are likely to be gender, racial, ethnic, cultural or age differences between supervisors and supervisees. Discussions into how the two individuals can make the supervision experience and relationship as effective and efficient as possible, even in the presence of racial and cultural difference and similarity, are warranted.

Models of psychotherapy supervision

Although the different models of supervision do not form a focus of this research, it is helpful to briefly review some of the most dominant approaches and their potential links with a multicultural approach. Most models of supervision are developed through reasoning by analogy, which refers to using what is already known in one field to inform and/or extend thinking in another field. Analogizing from psychotherapy to psychotherapy supervision can be informative and vital to assist in formulating and clarifying supervision practices to a certain extent (Watkins, et al., 2019a). A few of the numerous models of psychotherapy supervision are discussed below.

Developmental approach. This approach focuses on stages that supervisees pass through as their clinical skills develop (Lubbers, 2013). Lubbers' (2013) model identifies three stages, each requiring different supervisory responses. At stage one, supervisees are believed to have high motivation, with high anxiety and dependency on the supervisors, and supervisors should at this stage use confrontation minimally, and be structured (Lubbers, 2013; Westefeld, 2009). Stage two is associated with trainees' experiences of autonomy-vs-dependency. It is suggested that here

supervisors should try to balance support and supervisees' autonomy (Westefeld, 2009). At stage three, supervisees continue developing autonomy, and supervisors are advised to continue providing support, with confrontation whenever necessary (Westefeld, 2009; Lubbers, 2013).

Development exists on a continuum. When using this model, one should be cautioned that one should avoid understanding developmental categories as separate from one another. Such categorization, when wrongly used, may limit awareness of the nuances of the bidirectional process between different stages during development. In the existing literature on the developmental model, very little is discussed about incorporating culture and diversity. As much as the journey of development is important to consider, putting all focus on it may lead to ignoring other important dynamics involved in supervisees' development of professional competence, such as the dynamics of the working alliance. The developmental framework also runs the risk of placing too much emphasis on the supervisee's contribution and not enough emphasis on what the supervisor brings to the relationship.

Solution-focused approach. This approach focuses on the use and meaning of language in the communication between supervisor and supervisee (Gray & Smith, 2009) and on supervisors eliciting supervisees' resources, strengths, and support to enhance their professional skills and competence (Gray & Smith, 2009). Like solution-focused therapy, this supervisory approach uses solution-focused techniques such as coping questions, problem-free talk, and exception seeking questions to stimulate the capacity for problem-solving in supervisees (Estrada et al., 2004).

The emphasis on drawing on supervisees' resources and strengths to work towards competence can be particularly helpful in relation to issues of culture and diversity in supervision. If supervisors are to appreciate cultural differences in their supervisees and look for supervisees' strengths, they can then draw on supervisees' cultural expertise and wisdom to determine how to structure and facilitate individualized supervision. Watkins (2012) also asserts that diversity and cultural differences and background should be considered in deciding on the suitable methods for structuring and facilitating supervision for different supervisees.

Narrative approach. This approach stems from the narrative therapy approach. Some of the numerous techniques used are dialogue and collaboration between the trainee and supervisors, and attending to storying and re-storying of the client's clinical episodes by the trainee (Gray & Smith, 2009). This storying or telling of the client's account is influenced by many aspects of the

supervisee's own background and understanding (Gray & Smith, 2009). From this, the supervisor is able to draw reference to the supervisee's understanding of the client's clinical episodes, what direction the intervention is to take, and is able to shed light on elements personal to the trainee that influence the conceptualization of the client's problems.

According to Gray and Smith (2009), when supervisees tell and re-story clients' stories, personal differences, gender, religion, and culture are all acknowledged to influence how trainees tell their clients' stories. This very consideration found in the narrative approach opens up room for consideration of cultural elements in the supervisor-supervisee dyad and in working with diverse clients. Although cultural issues are given preference, the risk exists in overemphasizing cultural issues in supervision and disregarding many other elements that impact on supervisees' professional competence, such as knowledge and application of theory within appropriate contexts, and the knowledge and application of ethical conduct in the practice of psychotherapy.

Feminist approach. The feminist approach is focused on addressing social injustices and vying for structural changes with the goal of moving towards the elimination of oppression (Green & Dekkers, 2010). This approach views the supervisory relationship through the lens of inherent power differences between the trainee and the supervisor (Green & Dekkers, 2010). Power is an important element for discussion in this framework: power and issues systematically linked to power are addressed directly in the supervisor-supervisee relationship (Estrada et al., 2004; Miller, 2012). This approach advocates for a supervisory relationship that creates and embraces openness in dialogue, and room for challenge between the supervisor and the supervisee (Green & Dekkers, 2010).

By recognizing that inherent power dynamics exist in supervision, this approach may invite important and beneficial discussions in the supervisor-supervisee dyad. Such discussions may lead to supervisees who are multi-culturally aware and knowledgeable. However, it is important to note that this approach may oversimplify the concept of power in the supervision relationship. Innate and unavoidable power imbalances symbolize any supervisor-supervisee relationship. The simple fact that this relationship includes one individual who is still developing in their professional identity and another who is more experienced means that inequality is inherent. It is important to address the power dynamics; however, it is equally vital to recognize that this power imbalance

cannot simply be eradicated, and indeed may have some value given the supervisor's experience. Power dynamics can be negotiated and addressed.

Psychoanalytic approach. The psychoanalytic approach focuses on drawing from the supervisor's understanding of psychoanalytic principles and the application of theoretical skills in facilitating the supervisory process (Estrada et al., 2004). Some of these principles include working on transference, countertransference, and resistance, and just like in psychoanalytic therapy, building a strong supervisor-supervisee working alliance is important (Watkins & Hook, 2016; Tummala-Narra, 2004). This supervisory alliance is made of three key components: bonds, goals, and tasks. Bonds pertain to the quality of the supervisor-supervisee relationship, goals are the end objectives of the supervisory journey, while the tasks represent the means through which the goals are achieved (Fleming & Steen, 2013).

Falender and Shafranske (2014) assert that psychoanalytic supervision focuses on countertransference: by gaining awareness of and working on countertransference, trainees' competence is developed. However, it is indicated that the supervisory alliance needs to be strong for trainees to effectively disclose their countertransference (Falender & Shafranske, 2014). Watkins (2012) advocates for a more relationally informed approach to psychotherapy supervision. It is also suggested that transference reflects and reproduces social location and cultural positioning (Tummala-Narra, 2015).

In multicultural psychotherapy supervision, the psychoanalytic approach can take the relational and intersubjective stance, focusing on how the meanings of culture are experienced in the patient, supervisee and supervisor triad (Watkins & Hook, 2016). Even though efforts are being made to consider cultural aspects in the psychoanalytic approach to supervision, it appears there is still more work to be done in fully incorporating diversity and culture-specific issues into supervision. One of the suggestions made is for the psychoanalytic approach to collaborate with other disciplines to extend reach to society in its broad and diverse nature (Tummala-Narra, 2013). Finally, supervisees' specific developmental needs are to be considered. Eagle and Long (2014) indicate that it needs to be acknowledged that the process of supervision is not static, and that it should be able to respond to changes in supervisees' needs over time.

Approaching culture and diversity in supervision

Multicultural competence. Multicultural competence is a term that has been used for many years and has increasingly become important. It has become a relatively developed framework for working with patients, and one of the goals of supervision is typically understood to be to help therapists become multiculturally competent. There is a body of literature, albeit small, about how supervisors themselves work to become multiculturally competent (King & Jones, 2019).

Multicultural competence, in terms of psychotherapy, pertains to therapists' ability to effectively work with people from multiple identities and cultures and aptly consider clients' cultural identities in conceptualizing cases and planning treatment (Watkins et al., 2019a). The concept describes and amplifies the need for cultural knowledge, cultural awareness, and an open attitude towards individuals from different backgrounds (Patallo, 2019). For supervisors, multicultural competence means that they can sufficiently facilitate dialogues about their own cultural makeup, and that of the supervisee and the client (King & Jones, 2019). These are the same skills clinicians are expected to possess to effectively work with people from a diverse cultural spectrum.

As a concept, multicultural competence is associated with three components: awareness, knowledge, and skills that the therapist/supervisor must encompass to effectively work with clients/supervisees from different cultural backgrounds. (Drinane, Owen, Adelson, & Rodolfa, 2016). This suggests that supervisors should be aware of and sensitive to their supervisees' cultural backgrounds and knowledgeable about supervisees' cultural systems. They require skills to appropriately and effectively communicate with supervisors from diverse cultural backgrounds (Sue & Sue, 2008).

Moreover, in becoming culturally competent, King and Jones (2019) emphasize the concept of 'broaching'. This therapeutic practice entails directly acknowledging and addressing race, ethnicity, and other cultural issues, together with the experiences of oppression and power inequalities historically and systematically attached to these identities. Broaching cultural issues and differences in supervision has been associated with more self-disclosure from supervisees (King & Jones, 2019). Green and Dekkers (2010) also reported that discussing and addressing

multicultural issues in supervision leads to increased multicultural competence in trainees' psychotherapy work.

It should, however, be highlighted that the concept and practice of multicultural competence has been critiqued. For example, Patallo (2019) criticized the concept of multicultural competence, suggesting that it ignores the dynamics of power inherent in cultural differences, increasing stereotyping, and fostering the categorizing of "others", thus using cultural labels to predict behaviour. Owen et al. (2011) assert that the concept amplifies a way of doing instead of a way of being, thereby ignoring the nuances involved in any interaction between two people, particularly people from different cultural backgrounds. There has also been an argument that the term multicultural competence does not adequately address the process of becoming culturally sensitive and responsive to cultural nuances in therapeutic work (Watkins et al., 2019a)

Multicultural orientation. The concept of multicultural orientation represents an attempt to address the critiques of the concept 'multicultural competence'. A multicultural orientation approach implies that importance is placed on the interaction of the client's (or supervisee's) and therapist's (or supervisor's) interaction of beliefs, values, and worldviews, together with how this interaction creates a relationship that is healing and impactful (Davis et al., 2018). It symbolizes a way of being with the client that therapeutically responds to their diverse cultural experiences and understandings (Owen et al., 2011).

The multicultural orientation framework comprises three constructs: cultural humility, cultural opportunities, and cultural comfort (Owen, 2013). Cultural opportunities are defined as moments in the exchange between the therapist and client where an opportunity arises to explore the clients' values, cultural beliefs, and other aspects of their cultural identity. Cultural comfort is associated with feelings of ease and calm that emerge before, during, or after engaging with individuals of diverse cultures (Davis et al., 2018). The concept of cultural humility is one of the main constructs of multicultural orientation. There are different types of humility: relational, intellectual, and cultural humility. Relational humility is associated with prosocial interpersonal qualities that lead to good quality relationships, while intellectual humility is associated with a way of thinking that fosters openness, tolerance, and cognitive flexibility (Watkins et al., 2019b). Although the three types are interrelated, cultural humility is defined as

(a) supervisor openness, (b) supervisor willingness and ability to accurately assess her or his own supervisory characteristics and achievements, (c) supervisor ability to recognize her or his own supervisory imperfections, mistakes, and limitations, and (d) other focused orientation (i.e., oriented toward the supervisee and client rather than the self) (Watkins et al., 2019b, p. 63).

Watkins et al. (2019b) differentiate cultural humility from the other types in that it focuses on the supervisor's humbleness about cultural differences, values and beliefs. Supervisors can, with cultural humility, engage in positive and meaningful ways with culturally diverse supervisees. Such an approach creates an environment where supervisees can become comfortable and increasingly open to discussing their struggles in therapy with their clients (Miller, 2012).

Watkins et al. (2019b) assert that humility is the most essential practice in supervision which can facilitate transformative, optimal learning for the trainee. It can function to prevent and/or repair ruptures in supervision (Hook et al, 2016). It is believed that culturally humble supervisors are associated with increased self-awareness and respect for culture and cultural differences (Watkins et al., 2019b). Having such an attitude may help supervisors work well with trainees who are culturally different from them. According to Hook et al. (2016) and Watkins and Hook (2016), cultural humility is also important in therapy, as clients find culturally humble therapists desirable, increasing the chances of developing a strong therapeutic alliance.

Cultural humility entails an openness to want to hear and strive to understand aspects of someone else's cultural identity and background, even those that may be unfamiliar (Watkins & Hook, 2016; Watkins, 2016). Thus, supervisors ought to treat their trainees as experts of their own culture. This may also translate to supervisees' therapeutic work with clients. They and the supervisors must consider clients as experts who are uniquely knowledgeable to educate them about the client's own cultural identity and background.

Watkins et al. (2019b) suggest that humility awakens supervisors to the reality of multicultural differences, which can guard against ignoring cultural issues in supervision, thus facilitating multicultural competence in both the supervisor and supervisee. It enables supervisors to open up to learning from the trainee about their cultural positioning, avoiding wrong and potentially negative assumptions based on preconceived identity labels (Hook et al., 2016). Cultural humility can open up the space for positive exploration of cultural issues in supervision,

assisting supervisees to contextualize their patients' experiences in culturally responsive ways. This may help design intervention plans sensitive to clients' cultural backgrounds (Watkins, 2013; Watkins et al., 2019b).

Working with racial and cultural diversity in psychotherapy supervision

Cultural diversity continues to expand globally. The demand for therapists who will intentionally work to become knowledgeable about and sensitive to multiple cultures and develop therapeutic approaches and techniques that are culturally sensitive is increasing (Cashwell et al., 2008). The supervisors' ability and effort in attending to matters of difference and diversity with their supervisees has been pointed to be one of the features widely acknowledged and embraced as being of importance in psychotherapy supervision (Watkins, 2013a).

As therapy is tailored to best fit the patient, psychotherapy supervision should also be tailored to best fit the supervisee (Watkins, 2012). In integrating all the relevant elements from the trainee's background, supervisors can help supervisees make the most out of the supervision process (Watkins, 2012). In this sense, supervision is to be informed by both supervisor and supervisee's racial and cultural identities, allowing the supervisor and supervisee to draw on these to learn about each other's backgrounds, building up cultural knowledge and awareness of both similarity and difference.

It is important to note that there are a host of other factors that can affect the quality and effectiveness of the supervision encounter and relationship. It is not only multicultural competence or cultural humility that leads to a good alliance and effective supervision. There are inherent relational and psychosocial functions that affect the trainee's perceived safety, alliance, and trust (Wong et al., 2013). Some of the factors that constitute a positive supervisor-supervisee relationships are embodied in acceptance, understanding, respect, warmth, and trust (Wong et al., 2013). These should all be considered in the supervisors' quest to establish strong alliances with their supervisees.

Incorporating diversity and cultural issues in supervision. Two methods of integrating diversity and multiculturalism into supervision are discussed in the literature. The first method aims to incorporate discussion and skills practice regarding topics in diversity and culture. Both supervisees and clients benefit from supervisors initiating dialogues that address issues of cultural

diversity during supervision (Soheilian, 2014). These dialogues include aspects such as spirituality, social class, disability, sexual identity, gender, ethnicity and race (Lubbers, 2013). Supervisees get the opportunity to grow in their professional identity and move towards being more culturally competent, leading to clients receiving culturally responsive and racially sensitive services. According to Soheilian (2014), discussions of cultural issues in supervision should cover elements such as race, ethnicity, gender, sexual orientation, age, and religion/spirituality. It makes sense to include these elements in cultural discussions as they are the very same elements that constitute difference and serve in the construction of identity for individuals. Miller (2012) also maintains that multicultural supervision simply involves consistently incorporating discussions pertaining to diversity and cultural issues across sessions.

The second method is associated with the diverse experiences and cultural differences that each supervisor and supervisee bring to the supervisor-supervisee dyad. The differences between the supervisor and the supervisee are used as an opportunity to learn about culture and diversity. It is maintained that when a supervisor and a supervisee who are culturally different are brought together, cross-cultural supervision is likely to occur, resulting in cultural dynamics impacting the resulting content and process (Miller, 2012). Some supervisees find supervision multi-culturally unresponsive when supervisors refuse to discuss multicultural issues in the conceptualization and treatment of cases (Jendrusina & Martinez, 2019).

This second method once again highlights the importance of addressing diversity and cultural differences in the supervisor-supervisee dyad. It can be understood that this second method of incorporating diversity and cultural issues in supervision works better when paired with the first one, by intentionally having dialogues about culture and diversity. As there are innate differences between the supervisor and supervisee, intentional efforts are needed to initiate conversations about those differences. It should, however, be noted that there could be a tendency to disregard discussing similarities by placing more emphasis on differences (Gatmon et al., 2001). This method can be criticized for presuming that differences between supervisor and supervisee per se lead to cultural sensitivity and responsiveness.

The working alliance. The importance of a good alliance between the supervisor and supervisee has been repeatedly acknowledged in the literature. According to Watkins (2012), this

has been an area of common understanding for most supervision approaches, including the psychodynamic, humanistic, cognitive/behavioral, and integrative approaches.

Effective supervision is associated with a good working alliance between the supervisor and trainee and acknowledgement that cultural dynamics take a central role in working on clients' cases (Watkins & Hook, 2016; King & Jones, 2019). It is important for the supervisor and supervisee to discuss cultural aspects that may influence their alliance. King and Jones (2019) and Miller (2012) acknowledge this and emphasize that such discussions should be done at the onset of the new alliance. Felender et al. (2014) also emphasize the importance of a good supervision relationship, stressing that it leads to more disclosures in supervision, improved cultural competence, and supervisees' greater satisfaction.

Supervisors carry the responsibility of initiating dialogues about racial and cultural aspects in supervision, however King and Jones (2019) report that they often refrain from discussing such issues. Culture has an impact on the dynamics of the supervision alliance. When supervisors ignore culture in the process of supervision, supervisees can experience increased reluctance in disclosing their feelings and concerns about diversity challenges (Green & Dekkers, 2010). This may pose a potential risk to the working alliance, especially where cultural dynamics are not discussed. Another risk is in allowing the supervisee's harmful cultural biases to go unchallenged (King & Jones, 2019). Green and Dekkers (2010) also concur that there should be clear dialogues about addressing issues of culture and power in the supervisory relationship.

Current challenges for multicultural supervision. Clinical supervision has been widely accepted as an important element in developing professionally competent psychologists, even though it has come to light that most supervisors assume that they provide effective supervision without using evidence-informed practices (Allan et al., 2016; Cashwell et al., 2008). It is likely the case for multicultural psychotherapy supervision that supervisors use approaches that are not theoretically informed, which may work against developing multicultural sensitivity in trainees. Even though the importance of multicultural supervision in the development of novice therapists is not questioned (Nel & Fouche, 2017), it appears there is still work to be done in developing approaches of multicultural supervision that are proven to be effective.

Psychotherapy supervisors are encouraged to seek opportunities for multicultural awareness training (Jendrusina & Martinez, 2019). It has been highlighted that there is a lack of

formal training for many supervisors, implying that supervisors may be lacking a theoretical and practical foundation for competent supervision (Hendricks & Cartwright, 2018; Falender et al., 2013; Lubbers, 2013). This appears to be one of the greatest historical and ongoing challenges for psychotherapy supervision, translating into an even greater challenge for working effectively with racial and cultural diversity in psychotherapy supervision.

Supervision is a collaborative process between both the supervisor and supervisee. The supervisor must be willing to provide, and the supervisee must have the desire to receive (Boswell et al., 2010). As much as supervisors may work to facilitate professional competence in the supervision dyad, if supervisees themselves are unwilling to take in the knowledge, reflect and model themselves with the acquired knowledge, it remains futile. Eagle (2005) asserts that facilitating teaching on cultural issues is difficult work. When the alliance is strong and positive, space is created where supervisees open themselves up to new experiences and possibilities.

Working with diversity is not always easy for supervisors, and supervision may harm the development of the trainee. This can be experienced when excessive focus is placed on cultural differences while other important factors are neglected. In this process, the supervisor may overlook the trainee's incompetence (Arkin, 1999; Inman, 2006), contributing to the supervisee's low self-esteem, multicultural incompetence, and overdependence on the supervisor (Arkin, 1999). Minimizing cultural differences may also be a problem in psychotherapy supervision. The aim is for supervisors to approach multicultural supervision to recognize the complexities of cultural diversity and understand that behaviour is molded by and is a result to culture (Arkin, 1999).

Although the importance of multicultural competence has been widely acknowledged, Johnston (2019) shows that work done on issues of multicultural competence within the context of South Africa is still very limited. This study highlights the gap in the research and practice of multicultural awareness, sensitivity, and competence in South Africa. It suggests that as a country, there is still much work to be done in order to meet the needs of the diverse population.

Conclusion

Despite the current challenges regarding psychotherapy supervision, it has become widely recognized that the "one size fits all" approach cannot work within psychotherapy supervision. Culture and diversity are gaining recognition and appreciation, and cultural diversity issues are

becoming increasingly integrated into the research, theory, and practice of supervision (Watkins, 2013a). This appears to be a move in a positive direction, which is to produce psychologists who are culturally responsive and skilled to work within multicultural settings.

Attending to culture and diversity is particularly important in enabling psychologists to meet the needs of a diverse society. Supervisors need to pay attention to diversity when working with supervisees from cultural backgrounds different from their own. Together with supervisees, they should work on any aspects presenting as obstacles to an effective working alliance (Watkins, 2013a). This has a considerable impact on the supervisor-supervisee relationship.

Although there are relatively few training opportunities for multiculturally sensitive supervision (Hendricks & Cartwright, 2018; Falender et al., 2013; Lubbers, 2013), the different models of supervision available show that most supervisors can move towards more theoretically informed means of facilitating psychotherapy supervision. Supervision models should become flexible in incorporating culture and diversity into psychotherapy supervision. This could create an environment conducive to the inclusion and discussion of diversity and culture, which has been understood to positively impact the supervision experience and alliance (Watkins & Hook, 2016; King & Jones, 2019).

Chapter 3: Methods

Research approach and design

This research is undertaken using a qualitative approach. This approach was selected because of its potential to thoroughly explore the research area and questions posed in this study. The qualitative approach has been suggested to be suitable for gathering descriptive data that is richly informative towards understanding particular phenomena (Maree, 2007). It is largely concerned with understanding people's lived experiences and how they construct meaning from those experiences. Given that this research focuses on examining supervisee therapists' experiences of working with diversity in psychotherapy supervision, a qualitative approach to the study is best suited. This framework provides an understanding and illumination of issues that may be psychosocial in their nature, and most importantly, it is well-positioned for answering the why and how questions about human experiences (Marshall, 2007).

This study employs an interpretive research approach. According to the interpretive research approach, reality is derived from people's subjective experiences of the world. As such, this approach understands and explains the world within the participants' frame of reference (Knoblauch, 2013; Ponelis, 2015; Walsham, 1995). This approach enables an in-depth examination of the phenomenon in question. In this approach, the meanings that the participants attach to phenomena and experience will be used to explore and understand participants' experiences (Ponelis, 2015).

Sampling

For the purpose of this study, the target population was intern psychologists, community service psychologists, and newly qualified professional psychologists within their first three years of practice. The study aimed to explore the participants' supervision experiences from their internship, community service, and two years post-community service, totaling five years starting from the first year of masters. This five-year period represents a period where therapists develop their professional identity and competence through different avenues, including psychotherapy supervision. The focus was initially on professionals in the Gauteng province to facilitate ease of access. Because many people come to Gauteng from other parts of the country and the continent, Gauteng province is rich in diversity and multiple cultures. However, the desired sample size could

not be reached. Thus, participants from two other provinces, Western Cape and the Free State province, were also included.

A volunteer snowball sampling method was employed in the study. In using snowball sampling, initial participants meeting the sampling criteria were identified and invited to participate in the study. They were also asked to refer the researcher to other potential participants (Maree, 2007). In order to begin the snowball sampling, the existing email distribution lists of the researcher's supervisor was utilized because of ease of access. Emails were sent to supervisors at hospitals on the University of the Witwatersrand circuit (Community Clinics; Rahima Moosa; Hellen Joseph; Charlotte Maxeke; Tara; and Chris Hani Baragwanath Hospital). The supervisors were requested to send details of the study to all current interns and community service psychologists. Emails were also sent to all the University of the Witwatersrand M.A Clinical Psychology students dating from five years ago. Furthermore, an invitation to participate in the research was also sent to the University of the Witwatersrand M.A Educational Psychology and M.A Counselling Psychology coordinators to distribute to ex-students. This sampling method was preferred as the researcher was particularly seeking information-rich participants in relation to the phenomenon in question (Etikan et al., 2016; Ponelis, 2015). In using snowball sampling, the researcher was able to get help from research participants, colleagues, and supervisors in accessing participants.

Two inclusion criteria were specified for this study. First, participants had to be psychologists (or intern/ community service psychologists) who are practicing and registered in the category of clinical, counselling or educational psychology. Such participants have rich experiences that enable a thorough exploration of the research questions. Secondly, participants had to be registered for not more than five years. This was to ensure that participants were relatively new in the field and had current or recent supervision experience as a supervisee. It was anticipated that participants chosen according to the abovementioned criteria would be more likely to vividly recall their experiences of supervision than those who had more experience, and would also likely find supervision more impactful because of their relative lack of experience. For these reasons, professionals qualified for over five years were excluded from the study.

A sample size of six to eight participants was initially anticipated. This sample size is in line with guidelines for a qualitative study (Ponelis, 2015; Crouch & McKenzie, 2006). However,

nine participants volunteered, and all were included in the study. This sample size of nine resulted in sufficiently rich data to warrant no further interviews.

The researcher aimed to attract a diverse sample in terms of race, age, gender, years of experience, and cultural background. However, the desired sample diversity was not acquired. Out of the nine participants, only two were male, with seven female participants, and in terms of racial diversity, all the participants were Black, with seven identifying as African, and two identifying as Indian. No White participant volunteered. The focus of the study was therefore altered to reflect that all participants came from a group previously marginalized under the apartheid system. The age of the participants was fairly spread between 23 years and 31 years old. The participants were either clinical psychologists or counselling psychologists in their internship, community service, and the beginning of independent practice. No educational psychologist volunteered. Two of the participants were intern counselling psychologists. The remaining seven participants were all clinical psychologists. Three of these participants were in their internship. Two of the participants were community service clinical psychologists. The other two participants were independently practicing clinical psychologists.

Data collection

Data was collected utilizing semi-structured interviews. Semi-structured interviews seek to explore participants' experiences beyond surface appearance and focus on how participants make meaning of phenomena (Crouch & McKenzie, 2006). The researcher explored what meanings participants attached to their supervision experience with supervisors who were similar to and different from them.

The semi-structured interviews allowed the researcher to blend open-ended questions with closed-ended questions and include probing and exploratory questions during the interview (Newcomer et al., 2015). By following up on the main questions from the interview schedule, the researcher was able to unearth a deeper understanding of the participants' experiences. This also brought forth interesting and relevant information that was not initially part of the researcher's focus. Participants' feelings and perceptions were explored, offering authentic insight into participants' unique experiences of working with cultural and racial diversity in supervision (Crouch & McKenzie, 2006).

An interview schedule was developed for facilitating interviews (see Appendix A). This was used to guide the interview by outlining topics and questions to be addressed (Newcomer et al., 2015). The schedule was derived to address the aims and potentially answer the questions posed in the study. For this reason, the interview schedule started with a general question about psychotherapy supervision, and then addressed both the supervision relationship and how supervision had helped (or not) in working with clients. Some of the questions had been identified from prominent issues extracted in the literature. For example, literature on the importance of the working alliance in supervision prompted the researcher to highlight the supervision relationship before discussing what supervision meant for working with clients.

The interview schedule was initially sent to the supervisor and two expert readers for review. Thereafter, the researcher carried out a pilot interview with one of the participants. The final refining of the interview schedule was undertaken after piloting the interview schedule. This process assisted with identifying shortfalls in the interview schedule before the actual data collection took place. Thus, the researcher had an opportunity to reflect on the interview agenda and make modifications where warranted. The interviews were conducted online via Zoom, a video-telephony software program. The interviews were conducted over video-based communication with one participant at a time, at a time that was convenient for participants. Interviews were recorded and were all thereafter transcribed verbatim. Each interview took about an hour. This length of time was considered reasonable in order to keep the interviewer and participants' fatigue at a minimal level (Newcomer et al., 2015).

Data analysis

The analysis of the data was undertaken using thematic analysis. This method of analysis is intended to detect, analyze, and report patterns or themes within data, providing data that is organized and described in detail (Braun & Clarke, 2006). The researcher implemented this method of analysis using the six-step process of thematic analysis as described by Braun and Clarke (2006). The six steps were: familiarizing oneself with the data; generating initial codes; searching for themes; reviewing themes; defining and naming the themes; and lastly producing the research report (Braun & Clarke, 2006).

Initially, the researcher read and re-read the data to immerse and familiarize himself with the data in its entirety. This involved searching for meanings as the researcher re-read the data.

The researcher went through the entire data set at least once before starting to code the data. The process of transcribing the data was also used as an opportunity to get familiar with the data.

In the second stage, after familiarization with the data, the initial codes were produced. The researcher used the codes to identify features of the data that appeared interesting. Data was organized into groups, while the researcher gave full attention to the data and identified aspects that were found to be interesting. Data items that formed the basis for repeated patterns were identified. At this stage, it was ensured that all data extracts were coded.

In the third phase, after data coding had been done and different codes had been identified, the researcher organized codes into themes. Different codes were combined to form a single theme. Codes that did not initially belong in any of the identified themes were grouped as miscellaneous. The researcher undertook the preliminary identification of main themes and sub-themes. The main themes identified both positive and negative experiences of psychotherapy supervision; experiences of racial similarity and differences in the supervision relationship; navigating diversity in the supervision of clients; and reflections on the interview process.

In the fourth stage, the researcher refined those candidate themes that were identified. A meaningful coherence of data within themes was ensured. Moreover, the candidate themes were studied to determine if they accurately reflected meanings evident in the entire dataset. This stage provided a clear picture of the different themes and how they expressed the overall story while fitting together.

During the fifth stage of the analysis, the themes that were considered for analysis were further refined. The essence of each theme was clearly identified. Thus, in each theme, what is interesting and important about the data extracts was identified. The researcher wrote a detailed analysis of each individual theme. The themes were considered in terms of how they fit into the overall research story and the research questions. Each of the themes were refined, and sub-themes were also identified where warranted. These sub-themes were particularly important to identify when working with complex themes or themes with large amounts of data. Finally, during the last phase of thematic analysis, the report was written. The researcher aimed to provide a clear, logical, succinct, and interesting account of the story portrayed in the data. Sufficient evidence of the themes within the data was provided, establishing the commonness of the themes using enough data extracts.

Trustworthiness. The qualitative nature of the research required that the researcher take the initiative to be intentionally trustworthy during conducting and reporting on the research. Cope (2014) and Shenton (2004) described four criteria that can be used to ensure trustworthiness in qualitative research: dependability, credibility, transferability, and confirmability.

Dependability pertains to the possibility of replicating research findings when similar participants in similar conditions are studied, enabling that a researcher may repeat the work (Cope, 2014; Shelton, 2004). The researcher ensured dependability by using the same interview schedule for all the interviews. Secondly, for a study to be considered as transferable, the findings should apply to other individuals or groups not involved in the study (Cope, 2014). The researcher duly provided information about the number and criteria for participants taking part in the study, and the methods of data collection employed (Shelton, 2004).

Thirdly, confirmability focuses on the ability of the researcher to demonstrate that the data does not represent his own views or biases, but that it portrays the participants' responses (Cope, 2014). The researcher included quotes or extracts from the data to support the themes. The supervisor of this research was involved in data analysis from the transcript stage, resulting in a final analysis that was consensually agreed upon. Finally, the element of credibility seeks to ensure that a study measures what it was intended to measure in the first place (Cope, 2014). To ensure this, the researcher familiarized himself with literature on issues of cultural diversity in psychotherapy supervision. Doing this also assisted in the adoption of well-established research methods appropriate for the area of study (Shelton, 2004). Credibility was also enhanced by frequent supervision and feedback with the supervisor, reducing flaws as far as possible.

Reflexivity. Reflexivity represents an awareness and act of interrogating how the research process and interpretation of participants' experiences is influenced by our own perceptions, experiences, and biases as qualitative researchers (Gemignani, 2017). A reflexive approach examines how the researcher's assumptions, background, and positioning impact and is impacted by the research process (Finlay, 2017). The concept calls for an acknowledgement and awareness of the researcher's unavoidable influence on the research inquiry.

Going into the research process, I was aware that I carry with me a unique set of values, ideologies, and experiences, which all relate to my background as a Black male training psychologist. My demographic positioning, as a Black, male, training psychologist impacted how

I interacted with the participants, unavoidably both on conscious and unconscious levels. There were times where I experienced a deepened sense of understanding and even sympathy, particularly when interviewing participants who reported to have come from backgrounds that were similar to mine. I also felt strong resonance when participants discussed struggles that they – and I – understood to be specific to Black people, given the sociopolitical history of South Africa, together with the dominance of White perspectives in the field of psychology. I became aware that I experienced a sense of sameness that I would not have experienced had I interviewed a White participant from a more affluent background.

During the research process, I had to interrogate my connection with the participants, and what it meant for the research process. Emphasis has been put on some degree of self-examination for the qualitative researcher (Goldstein, 2017). The meanings I made meaning of participants' experiences were largely influenced by my positioning. It is of great importance to reflect on my authority position as the researcher and to use this to strive for interpretive integrity (Finlay, 2017). As a researcher, I held significant power in deciding how to report the stories that the participants shared. It was helpful and important to regularly go back to reflecting on my own motivations for the study, and my needs versus the outcomes of the study. This also highlighted the duality of my positioning as a researcher, I am both in the inside and outside of the data collection. Finlay (2017) also posits that meanings are created and recreated between the researcher and the participants.

It was important to reflect on the implications of researching participants who in many ways have had similar experiences to me in that they have also trained as Black therapists and have experienced psychotherapy supervision where their supervisors were different from them in some ways. As suggested by Finlay (2002), I had to actively hold in mind the bidirectional influence between myself and the participants. I in part influenced their sharing of stories, and they in part influenced which questions I asked and how I asked them. Just as it is important to reflect on my influence on the research process, it is also important to reflect on how participants experienced the research process, including talking to a fellow Black trainee, and how this may have shaped the interviews. With this in mind, specific questions were asked towards the end of each interview in order to explore participants' experiences of talking in the interview and talking specifically to me. These discussions were directly analysed in order to clarify, confirm or disconfirm the meanings I had made of interviews. Other parts of interviews where the interaction between

participant and researcher became apparent were also analysed. This analysis has contributed not only towards the reflexivity of the study, but also towards a deeper understanding of supervision experiences. In engaging in this reflective process, I acknowledge this research as a co-constructed product of the relationship between myself and the participants.

Ethics

Ethics clearance was applied for from the Human Research Ethics Committee (Non-Medical) of the University of the Witwatersrand. The application was approved, with the permission to conduct the study being granted (see Appendix E). Data collection began only after written permission from the ethics committee had been obtained. As described by Willig (2013), the following ethical considerations were considered: informed consent, deception, voluntary participation, confidentiality, and non-maleficence. These informed how the researcher engaged with and treated the participants in the study.

The participants were fully informed of the procedure of the research. They were provided with a participant information sheet explaining the purpose and procedures of the study (see Appendix B) and consent forms for interviews (see Appendix C) and audio-recording (see Appendix D). Before the interview took place, each participant gave their consent to participate in the research. There was no deception in this research. Participants were informed of the aims of the study, using complete disclosure of the study's aims. The researcher did not mislead the participants regarding the procedure and processes involved in the study. The participants participated voluntarily, without coercion. Also, they were free to withdraw from participating in the study at any time. This information was also included in the information sheet.

Measures were taken to protect the confidentiality of the participants and any other individuals mentioned by the participants, for example, supervisors and clients. The researcher committed to protecting the identities of the participants, their supervisors and clients by using pseudonyms and by disguising or omitting all other identifying information. The researcher used disguise and pseudonyms starting from the transcription of the interviews until the final write up of the research report. Therefore, only the researcher knew the true identifying information of the participants and anyone else mentioned during the interview. Only the researcher and the supervisor had access to anonymized transcripts. The audio recordings were stored electronically in a password-protected computer.

The researcher ensured that the research held no risk of harm to participants. The participants were informed regarding the aims and nature of the study. Given the sensitivity of racial relationships in South Africa, talking about cultural and racial diversity could potentially be uncomfortable for participants. Some participants did express a level of discomfort during the interview, and participants were therefore debriefed at the end of the interviews. The researcher was also sensitive to participants' interview experiences and ensured that participants only talked about what they felt comfortable including in the interview discussion. However, the research topic is not sensitive, and so it was not expected that the interviews would be unduly unsettling or that participants would be harmed by participating in the research. Participants were also given the opportunity to ask questions about the research. Furthermore, they were treated with all fairness and equality.

Chapter 4: Results

The final results of this research consist of four main themes. The first theme addresses supervisees' experience of what constitutes both negative and positive supervision experience. Secondly, supervisees' experiences of racial identity difference and similarity in the supervision relationship are reported. The third theme explores how diversity in the supervision of clients was navigated. Lastly, the researcher reflects on the interview process, reporting on the difficulties participants experienced in talking about diversity, and on their shared experience with the researcher.

Positive and negative experiences of psychotherapy supervision

Psychotherapy supervision is considered necessary for the gatekeeping role in the profession of psychology. It is also seen as important for the development of therapists who are new in the professional field of psychology (Sullivan, 2009). This section focuses on participants' overall supervision experience, exploring what participants identified to be positive and what they found to be negative.

The participants in this study reported having found supervision helpful for multiple reasons. Aphiwe, for example, identifies how important supervision was for his development as a therapist:

But [supervision] was really helpful in me becoming myself and becoming who I am as a therapist, and that was really important. I find that it's so vital for clinicians to be in supervision in their early years (Aphiwe – Black male).

The perception of supervision as important and helpful, particularly for novice therapists, was shared by Ayanda:

It's definitely something I think is very necessary and helpful especially when you're beginning (Ayanda – Black female).

Aphiwe and Ayanda emphasize how helpful they have found supervision to be, especially in assisting them to position themselves as new therapists. Other participants found that their autonomy was promoted in the supervision space. Dineo, for example, appreciated this autonomy:

I am not forced to follow a particular framework even in supervision, and I enjoyed that a lot (Dineo – Black female).

Amahle also expressed how such autonomy helped her to have her own ideas:

I enjoyed that supervision naye (*with her*) because it's like you know... she let me come in with my own ideas, she let me speak about my clients (Amahle – Black female).

Amahle and Dineo enjoyed having the autonomy allowed by their supervisors, which positively impacted their supervision experience. Their sentiments were also shared by Lerato and Ayanda, who both expressed that they were given recognition and their position as autonomous therapists was given room in the supervision space:

My supervisor would say, 'This is what I think, but you were in the room with the person, so if your experience was different then we can discuss that (Ayanda – Black female).

They allowed me freedom to say... listen obviously you're doing your own assessments of your patients... and then you see from there which framework is fitting, and they allowed for that (Lerato – Black female)

Both Lerato and Ayanda appreciated being offered the space and allowed by their supervisors to take a lead role in working with the clients. They both stress that the supervisors initiated this, implying that they did not have to broach the negotiation of space that allows for their autonomy and sense of freedom to take a lead role. The fact that the supervisors valued their perspective, and accepted that it might be more helpful than their own outside perspective at times, seems to have been validating for participants.

Participants also found it helpful when supervisors were supportive on a more personal level, working with them holistically rather than focusing only on their patients. Ayanda reported that she gravitated closer to a supervisor who offered her support beyond her work with patients:

The supervisor that I'm most close with is the supervisor who viewed supervision not just as let's talk about patients... but who took checking in with me as a person as something that was mandatory (Ayanda – Black female).

Neil also expressed that his supervisor's supportiveness created a safe space in supervision, which in and of itself was helpful:

She's very supportive and understanding, so she had a very containing presence, and so supervision was, it was quite an enjoyable experience and a safe experience (Neil – Indian male).

Neil attributed his safe experience to his supervisor's personal attributes, and her presence was noted above anything particular that she may have done. Dineo also expressed the importance and helpfulness of support that goes beyond work with clients:

There was a supervisor that I had who kind of went deeper than just therapy with clients and patients, who picked up the struggles that I had personally because that was also affecting my work (Dineo – Black female).

Dineo felt that her supervisor's ability to work with her personal struggles and show how her personal issues were affecting her work was most helpful. Supervision has been found to be an important experience, particularly for novice therapists (Hill et al., 2007).

While participants identified important aspects of supervision they found helpful, some unhelpful supervisory experiences were also shared. Multiple elements can impact supervisees' experiences of psychotherapy supervision. One of the issues frequently raised was the challenge of transitioning to their Masters' year of study, and again from Masters' to their internship year. Aphiwe found that his supervisors' expectations of him were unclear in the context of this transition:

And I think my supervision experience in internships was a bit trickier, because it was that idea that you had to step into the role now of being an intern and no longer are you a student (Aphiwe – Black male).

For Aphiwe, the transition from Masters' to internship left him feeling that his supervisors had different expectations of him. The shift from being a student to being an intern meant he would have to approach supervision differently. Similar sentiments were shared by Tebello, who worried that she would have to relate to her supervisors differently:

My initial anxieties was the fact that I had... because we had jumped from masters into internship, so I had a lot of anxiety in terms of relating to my supervisor, because remember now you're not in masters level, you are in internship (Tebello – Black female).

Four supervisees also mentioned experiencing difficulties with finding their own voices in supervision. Ayanda expressed that it was particularly in her first year of Masters' (M1) where she experienced most difficulties with having her own voice in supervision:

And I think in M1 it was even harder just to learn how to be comfortable with my own voice (Ayanda – Black female).

Aphiwe found it difficult to gauge how far he could safely have his own voice versus taking what the supervisors told him without questions:

It was sort of difficult to know to what extent I need to be humble and actually take this woman's wisdom on board versus you know... am I being defensive, is there something about my own process that's going on here versus me just plainly disagreeing with what she said, that was a bit tricky (Aphiwe – Black male).

Negotiating one's own voice is met with challenges for supervisees. Aphiwe highlighted that this negotiation can be nuanced, making it at times difficult to know whether he was being honest or defensive, which then prompted anxiety about how attempting to have a voice would be perceived by his supervisors. Langa and Tebello also share this anxiety experienced by Aphiwe:

So you're always constantly fearing how much of yourself can you expose, because will this come back to bite me in feedback... and so you're always saying something without saying the full truth (Langa – Black male).

So you sort of like lose a bit of your autonomy in terms of trying to formulate, and then at the same time because you're trying to impress your supervisor and you trust your supervisor to be the expert and to be the one who knows (Tebello – Black female).

Langa and Tebello name the dilemma that may occur when supervisees try to negotiate their position in the psychotherapy space while simultaneously attempting to acknowledge and use their supervisors' superior knowledge.

The difficulties that supervisees seem to experience around negotiating their position in psychotherapy supervision, and the uncertainties about how their attempts would be perceived, were impactful. When asked if she had found herself talking about anything in our interview that had surprised her, Amahle said:

My supervisor from last year, I thought I was not going to mention her because yeah... but I think when I was talking about her, it wasn't that bad, because I honestly don't like remembering my supervision with her (Amahle - Black female).

Amahle refers to an experience she would prefer not to talk about or remember, highlighting just how difficult the experience was. Fatima experienced her supervision space in a similar way:

It was one of extreme anxiety and fear. It didn't feel like what supervision was supposed to feel like. It felt very persecutory, you know (Fatima - Indian female).

Fatima had a sense that supervision was supposed to feel different. She expresses just how difficult her experience of supervision was. Some participants experienced the infringing of their space as contributing to making supervision difficult for them. This was expressed in Ayanda's discomfort about being given words to say to her patient:

Sometimes you can be given phrases on how to respond to a particular patient, where I felt maybe the phrases weren't things that I would say, like I don't use those type of phrases, those just aren't in my rhetoric (Ayanda – Black female).

Supervisors may intend to do well, but supervisees may see some of these acts as unhelpful. Ayanda's observation may shed light on the complex dilemma of supervisors' possibly well-meant attempts being received by supervisees as unhelpful, making the supervision experience difficult. Dineo also stresses the importance of boundaries in the supervisor-supervisee relationship:

The more you want to overstep boundaries and you can't see the difference between the supervisor and the supervisee, that's where the problem begins, so boundaries are extremely important in terms of the supervisor-supervisee relationship (Dineo – Black female).

Some of the participants in this study acknowledged that their own personal issues might have negatively impacted their supervision experience. Lerato and Aphiwe expressed the following with regards to what made their experience of supervision difficult:

I think it was just, for me it was my own stuff that I was bringing, where I am just like uh, ok is this person really going to understand this particular area, you know, this particular cultural area. So then I would perhaps hold back and just like uh, it's no use really (Lerato - Black female).

And I think I struggled with that [supervision] because of self-esteem issues at that time (Aphiwe – Black male).

Lerato acknowledges that her own subjective perception of her supervisor may have led her to hold back. Similarly, Aphiwe suggests that his personal difficulties impeded the supervision space. The participants found supervision both helpful and challenging, with varying factors influencing supervisees' perceptions and experiences of psychotherapy supervision. Strikingly, particular supervision relationships were experienced as generally helpful or generally unhelpful, suggesting the power of supervision to influence one's experience.

Experiences of racial similarity and difference in the supervision relationship

Shared racial identity as helpful. When asked to reflect on supervision relationships where supervisors and participants shared the same racial identity, participants cited both helpful and challenging issues that arose.

Some of the participants in this study reported shared racial identity with their supervisors as positive and helpful for a number of different reasons. Aphiwe experienced a sense of familiarity that comes with having shared experience with his supervisors:

Absolutely, absolutely, there's a sense of comradery that comes with a shared experience (Aphiwe – Black male).

For Aphiwe, shared racial identity translated into an assumption of shared experience. Shared experience in and of itself is multilayered, and it may encompass different aspects for different supervisees. For Dineo, shared racial identity is linked to having her culture understood by her supervisor, which led to a good working relationship between them:

So I think personally, I had a better relationship with someone who understood my cultural background and the diverse cases that I work with and how these impacted me as a therapist (Dineo – Black female).

Aphiwe and Lerato similarly experienced an extended sense of being understood when working with Black supervisors because of their shared culture and their shared experience of Blackness:

I enjoyed having Grace (*White female*) as a supervisor, she's amazing. But there was something about Thabo (*Black male*) and Vuyiswa (*Black female*)... about understanding Blackness and what it means being an African (Aphiwe – Black male).

And then with my other supervisor who was Black and was also Xhosa, I felt there was more understanding (Lerato – Black female).

For Aphiwe and Lerato, it was not just the racial similarity that led to a feeling of understanding: it was particularly their lived experience of Blackness that made a difference. For Aphiwe, this also meant that he had a role model in a profession where Black males are in the minority:

I had Thabo as well, a Black male... that was a really nice supervision experience because as a Black male myself I found myself feeling very heard and seen, even though I think we were two very different Black men. It was so important because I needed to see myself in that role to be like ok so we do get there, because I didn't know anyone who was a male Black psychologist at the time... I needed it, I needed that sense of reassurance that we exist, that people like me exist... and even with Vuyiswa (*Black female supervisor*) as well (Aphiwe – Black male).

Aphiwe refers to experiencing his supervisor's Blackness as something important for him beyond the supervision relationship because it helped him build his own professional identity. He found their shared racial identity symbolically helpful because he saw his supervisor as a professional who was relatable and accessible for him to model himself after. Neil and Dineo also experienced more understanding from racially similar supervisors:

I was very fortunate to have a Black supervisor in that first rotation, because she also went beyond... you know when you can never explain anything, when she asks you questions and you can't clarify or make sense of what is in front of you in terms of the client, she would then ask you about the process (Dineo – Black female).

And then my supervisor in internship for the first six months she was Indian as well, so I guess there was a bit more of like a cultural understanding, because even though I don't really identify with my culture, I understand it because I come from that context, and so I think there was a bit more understanding with her (Neil – Indian male).

Lerato found her supervisor more relatable and accessible because they shared the same language:

At times I struggled with going and consulting with White supervisors, and I would rather just go to a Black supervisor where we were just speaking in our language, you know... and that also made it easier and where

even certain humours... in terms of humor, we would relate and understand each other in certain humors (Lerato – Black female).

Sharing the same language, for Lerato, is not only about linguistic familiarity but also about a shared sense of humour.

Shared racial identity as unhelpful. While many participants experienced shared racial identity as helpful, some reported a rather complex and possibly unhelpful experience when working with racially similar supervisors. Amahle experienced her supervision with Black supervisors as unhelpful:

What I find with like having Black supervisors is sometimes they overidentify, that's what I found with my supervisor last year. They tend overidentify and they make their experiences your experiences, and it's just like, that well if I could go through something like that, surely you can because I am Black also, and you know I've been through a similar situation and I have experienced similar things to you. So they tend to overidentify, I don't know... I didn't like that, I struggled because my experience is my experience. Sure you know it, you've been through it, but don't... it was also invalidating, don't invalidate my experience and expect me to react the same way that you would react (Amahle – Black female).

Amahle felt that her Black supervisor imposed their experience on her, leaving her little space to be her own person. She felt invalidated by her supervisor. Dineo also found supervision with her Black supervisor to be difficult, feeling that her supervisor expected more from her than they would have from a supervisee of a different racial identity:

However, I've also realized that being similar culturally and with background to your supervisor, they kind of push you harder, so they expect more from you (Dineo – Black female).

Dineo and Amahle's responses indicate the possibility of supervisors' own desires and wishes for the supervisee to take over the supervision space's agenda. Aphiwe reveals a similar dynamic between Black supervisors and supervisees:

I think there's also that very interesting experience of being a Black therapist and having a Black supervisor who's older and how that might bring up paternal or maternal dynamics that you have with your parents, and how I maybe unconsciously did not want to go there, and I think it would have been very difficult (Aphiwe – Black male).

Aphiwe expresses feelings of anxiety about the possibility of working with a supervisor of the same racial group as himself. While many participants appreciated racially similar supervisors and felt a sense of deepened understanding, then, some participants found racial similarity to be linked to difficult experiences such as being pushed harder, and feeling that supervisors' own agendas take over the space of supervision.

Racial identity differences as helpful. Five of the nine participants involved in this study reported positive experiences working with supervisors of a different cultural identity. Most participants found it particularly helpful to have different-race supervisors who were open to understanding their distinct identities and cultural backgrounds.

Two participants described a helpful experience with supervisors of a different racial group because they felt an affinity that had to do with a way of being and thinking. Neil reported a positive shared experience with his White and Afrikaans supervisors:

My supervisors in M1 they were both White and Afrikaans, so culturally and linguistically I felt... I guess I felt a bit different from them, but I think in terms of their mode of thought and how they think of human nature, a paradigm based on free will and agency and autonomy... those sorts of things, I think I never thought different in that respect, so it always felt like the philosophical and theoretical grounds that we were playing on was always level (Neil – Indian male).

Neil felt that the similarities in philosophy and basic worldview assumptions helped bridge any cultural or linguistic differences. Aphiwe felt an affinity with his White female supervisor:

So that what I liked about her as a supervisor, she's just open and curious, as curious as I am, and I think that's important to have in the supervisor (Aphiwe – Black male).

Neil and Aphiwe's responses suggested the process of finding and possibly looking for sameness even in the face of racial difference between themselves and their supervisors.

For other participants, what connected them to their racially different supervisors was not a sense of familiarity but a willingness on the part of the supervisor to be open to cultural and racial difference. Lerato indicated that she did not find it difficult working with a supervisor who was culturally different from her, and she refers to her supervisor's openness as an aspect that was helpful for her in their working relationship:

I think I was still able to take things to her (White supervisor) that came you know, where the cases had cultural um... that dealt with culture, I was still able to take it to her because I knew she was open to it (Lerato – Black female).

Lerato's response suggests that her supervisor's openness, despite their different backgrounds and identities, fostered her trust in her supervisor's capacity and ability to make space for culture and difference. Despite finding many differences between herself and her White male supervisor, Amahle reported that his openness helped allow the space to engage honestly about their differences and what that meant for their working relationship:

But what I appreciated from him was that he was open, and you know I think we definitely did have those uncomfortable conversations of you know... him trying to understand my upbringing and how I grew up, and you know... my experiences of the world and definitely how I could use those experiences in some of my clients (Amahle – Black female).

Langa reported experiencing differences between himself and his White female supervisor, which may have been impossible to move past. His supervisor's awareness of their inherent differences, and her receptiveness to these differences, helped them to navigate their relationship:

I guess I was a bit more lucky because I found my supervisor... well she didn't get a hundred percent of my experience, which I don't think anyone can get that much. She was more receptive, she was also more aware of the fact that we are different (Langa – Black male).

Two participants felt that working with a culturally different supervisor was more helpful than working with supervisors who shared their cultural background and experiences. Dineo said that she had initially assumed she would have a preference for working with a racially similar supervisor but has subsequently rethought this:

And in the past I'd have wanted someone who was similar from me, but where would that take me, obviously I need someone whom I can exchange ideas and perspectives with (Dineo – Black female).

Dineo highlighted the potential growth that has come with her experience of difference in supervision. Aphiwe also reflected on the differences between himself and his supervisor:

But maybe I was acting from a space where I felt it was much safer for me to make mistakes with my White supervisors, that's why maybe I brought that idea of that separation that helps, because I think for some people it does help (Aphiwe – Black male).

For Aphiwe, racial difference created a space that was welcoming to mistakes and felt safer. Overall, then, participants experienced racial difference in the supervisor-supervisee relationship as helpful and positive in different ways. They particularly appreciated supervisors who were open to discussion of difference, and experienced difference as helpful for optimum learning in the supervision space.

Racial identity differences as unhelpful. It is striking that the overwhelming experience of racial difference was positive concerning the supervision relationship. However, participants identified some painful and frustrating difficulties working with supervisors who were from different racial and cultural groups to themselves. For example:

I think culturally for me specifically, it was a bit challenging to relate to people of a different culture, especially your White supervisors because again that intimidation played a role. So now it's no longer that that intimidation that you have someone who knows more than you, right? Now it's a cultural type of intimidation that if you associate a White person as knowing more than a Black person for example. So if I was in the supervision space with my White supervisor, again I would depend more on what he's saying, and this came from a cultural point of view that because I'm Black, and because he's White he would be more equipped to understand the case better than me even though I was the one seeing the patient (Tebello – Black female).

I had a bit of difficulties in terms of relating to my supervisor because the hospital was operating more from the... um how can I say... a lot of my supervisors were Muslim and they had a certain way of life if I can put it that way, so they had a different cultural background from myself (Tebello – Black female).

Tebello highlights an awareness that the racial power relations instilled by apartheid – that posit the superiority of White over Black people – continue to play out in cross-racial supervision. She also highlights the importance of cultural difference, and Lerato also found cultural differences in supervision to be challenging:

It's not that there were things that were difficult, I think it was just, for me it was my own stuff that I was bringing, where I am just like uh, ok is this person really going to understand this particular area, you know,

this particular cultural area. So then I would perhaps hold back and just like uh, it's no use really (Lerato – Black female).

Lerato wanted to raise cultural conversations in supervision but believed her supervisor would not comprehend, and because of this, she abandoned any hope of having such discussions. Langa was aware of how his supervisor may have perceived their difference:

So in a sense it did affect my relationship with my supervisor, but I think that at first what I found isolating about her was the differences, the race, the culture, the age the gender... we were different in so many ways. So I found myself trying to minimize myself a lot the times, you know trying to be this PC (Politically correct) version of a therapist who wasn't too masculine because I didn't know how that would be perceived, who tried his best to sort of avoid or minimize race, minimize any sort of difference, and trying to highlight the similarities (Langa – Black male).

Langa found that their differences caused a divide between the two of them. Because of his own fantasies about the divide and the anxiety that came with it, he tried to become a fit for his supervision space by minimizing the existent differences. Fatima found that her supervisor was not open to understanding her in her unique cultural identity:

And again, that space really wasn't given to actually understand me, understand my positioning, where did I come from. It was just kind of, you're Indian, and this is how I see Indian people, therefore that's how you are (Fatima – Indian female).

It was just kind of, you're Indian, and this is how I see Indian people, therefore that's how you are, and I could not dispute that, not for second, because of the power dynamic (Fatima – Indian female).

Fatima indicates that she was not given the space to be understood and was instead stereotyped in discriminatory ways. She felt misunderstood by her supervisor and unable to challenge the way she had been positioned because of the power dynamics in the supervision relationship. Langa reported wanting to broach conversations about diversity with his supervisors, but feeling that his culturally different supervisors would be unable to understand entirely:

Ideally you'd like to be able to speak about those issues with your supervisors, you know they're more experienced, they've been training for a long time when and you'd hope that they might be able to get a better understanding of those differences. What you find out very quickly and unfortunately is they don't understand, they don't really understand it, they try but... you know we're all uncomfortable in differences...

cultural or racial, or other differences like gender, we're uncomfortable in those things I pointed out (Langa – Black male).

Langa experienced the differences between him and his supervisors as an impenetrable divide despite the best efforts of his supervisors. He also highlights the discomfort that comes with conversations about difference. Lerato and Amahle also felt their White supervisors could not understand cultural and racial difference:

I think with regards to some of the cases, with my other... with my White supervisor, I feel there were areas where she perhaps wasn't aware about some of the cultural practices that you know would come off, for example for patients in therapy (Lerato – Black female).

I knew he's a psychologist, but he's still the White male at the end of the day. So is he going to understand what I'm telling him, is going to understand what I've been through, you know, is he going to be empathetic and all of that (Amahle – Black female).

While Lerato questioned her supervisor's cultural knowledge, Amahle questioned her supervisor's cultural location and wondered if he would fully understand her in her Blackness and African culture.

Racial identity differences: Supervising the supervisor. Some supervisees working with supervisors who were culturally different reported finding themselves in a situation where they had to supervise the supervisor. The act of supervising the supervisor was experienced in different ways for different supervisees. Some experienced it as frustrating, while others found it stimulating.

Lerato found that her White supervisor was not knowledgeable about some of the cultural practices her patients had to undertake:

I found myself having to explain some of those and how they impacted certain views that the patient had in therapy. What I found is that she was always willing to learn (Lerato – Black female).

In this instance, Lerato found it helpful that her supervisor was open to her knowledge about her patient's cultural practices. However, for Aphiwe, this process of supervising the supervisor was experienced as frustrating:

The hardest thing is I think maybe with White supervisors is wanting to talk about things of initiation or any form of cultural practice that is foreign to them, and having to explain it, and also having to be like listen what if this person is going through *ukuthwasa* (initiation into traditional healing) or whatever the case may rather than it being a psychotic break or episode (Aphiwe – Black male).

Aphiwe found it difficult to get his culturally different supervisor to understand some African cultural practices that potentially offered alternative explanations to what is typically understood as psychological disturbances. Ayanda also had to explain an African cultural practice to her supervisor:

Like I saw a patient... more than one patient, who had more like a calling, and where in cases like that where my thinking about that would be different sometimes, where I wouldn't pathologize it initially, I wouldn't just pathologize it or think about it in a psychodynamic way, to me it would seem like a normal experience in a sense that could be separated from the person's psyche... that wasn't always a symptom of an unwell person but rather a spiritual matter (Ayanda – Black female).

Ayanda found it difficult to explain to the supervisor how she made sense of her client. A pathologizing or psychodynamic stance left little space for African interpretations of experience. In the process, what felt familiar to her could not be conveyed to her supervisor. Langa also cited an example where his understanding of cultural experience was discounted:

So when my supervisor suggested that that would be psychosis, I was uncomfortable with that because culturally it made sense to me, and I struggled with how to really voice that to my supervisor because she was adamant that it was psychosis, and I wasn't so sure because to me it had a cultural element to it that I believed... that I grew up with, It was taught to me and it was quite natural where I come from, but it wasn't for my supervisor. This made me hyperaware of our cultural difference, not just a racial difference, and for a while I was frustrated with that, so I didn't find that to be too helpful (Langa – Black male).

Langa felt that his supervisor could not understand his patient from a cultural point of view, leaving him frustrated and unsure how to bridge his experience with a psychiatric worldview. For the participants, a supervisor's willingness and openness created a sense of opportunity to educate the supervisor and possibly negotiate better the understanding of the patient. However, inaccessible supervisors or supervisors unable to stretch their understanding made it difficult for supervisees to discuss differences with their supervisors.

Navigating diversity in supervision of clients

Positive experiences of engaging with diversity. The question of how supervisors were able to help supervisees think about diversity in relation to their clients, and the implications of their clients' various identities for the therapeutic engagement, elicited positive responses from some participants. These participants experienced a supervision space where diversity was accepted and entertained, both in the supervisor-supervisee relationship, and in the way supervision was used to understand diversity in the therapist-client relationship. When asked if he found supervision space to help navigate issues of diversity between himself and his clients, Langa said:

I'd definitely say so. Like I said, I felt that my supervisor was very receptive and she was able to see my own avoidance of confronting those issues and not just immediately demand that I address those issues. She pointed it out for me, it was sort of like what you try and do in therapy... you don't push someone to an answer, you're not there to give them advice, you're just showing alternatives and being patient, walking with them through whatever makes them anxious and I think my supervisor was able to do that with me... because I definitely did not want to address that (Langa - Black male).

Langa valued how his supervisor confronted his avoidance and patiently challenged him to address it. He felt that this gave him a model for therapy as well. Aphiwe also acknowledged the potential to avoid addressing issues of diversity in the therapist-patient relationship:

What I noticed is that talking about the diversity allowed you to very powerfully navigate those murky, different, interesting waters. You wouldn't be able to navigate those waters if you couldn't talk about it, because it's that thing that's like almost underneath a rug, and you know it's there but you don't want to talk about. So taking the rug off was important, and I think that's what diversity is about... But it matters, it always matters in the room, whether or not it's a known thing by the patient or not. I think the stimulating conversation for me has always been around what does it mean, what does it play out, what are the dynamics, and I think that's the best part about the supervisory experience... where you can sit and put two minds together to understand a patient (Aphiwe - Black male).

Aphiwe emphasizes the importance of addressing diversity in therapy, and using supervision to assist in this regard. Amahle found it to be important and helpful when supervisors take the lead in broaching discussions about diversity in the therapist-patient dyad:

Definitely, I feel like when supervisors are able to bring that up in the supervision about the diversity and the different cultures that you and your client has, it definitely helps because obviously then you kind of take the stance of understanding the presenting issue from that cultural perspective (Amahle - Black female).

Amahle points that when supervision includes discussion about client-therapist diversity, it leads to a contextual understanding of the patient. She reflected on her supervision experience:

I think we definitely did have those uncomfortable conversations of you know him trying to understand my upbringing and how I grew up and you know, my experiences of the world and definitely how I could use those experiences in some of my clients, and he did acknowledge ukuthi (*that*) you know... he did acknowledge his stance of being a privileged White male, him and society and how society views him, and you know... how society would view me differently (Amahle - Black female).

Amahle found it helpful for her White male supervisor to acknowledge his position in the context and history of South Africa, while also being open to understanding her and her identity as a young Black South African woman. She noted that these conversations can be uncomfortable, and appreciated her supervisor's willingness to engage nonetheless.

Examples of working with diversity in supervision. The participants gave many examples of the cases and situations of working with culture and diversity in supervision. Some examples spoke to the potential for productive work, while others exemplified the challenges of working with diversity in supervision. These examples have the potential to offer deepened understanding of supervisees' experiences of working with diversity in supervision, both at the supervisor-supervisee level and therapist-patient level. Three of these examples are explored below.

Lerato gave an example of working with a client where it had been difficult ascertaining whether the features the client presented with warranted a schizophrenia diagnosis or whether these could be culturally explained by a calling to become a traditional healer. Her supervisor was White, and did not have lived experience of traditional healing matters:

What I found is that she was always willing to learn, and I think at some point she even got a traditional healer to just come in because I had a case, you know where we were struggling to almost identify whether it was schizophrenia or if it was the calling, you know, traditional calling. So I think in that regard she was always open minded and she was always willing to say, listen I am not familiar in those areas, let's perhaps

get somebody in who might have more knowledge, so she got the traditional healer who was also a clinical psychologist to step in and help us in that area (Lerato - Black female).

Lerato's experience contrasts with the experience of other supervisees explored above, who felt that their supervisors were not willing to entertain a cultural explanation of symptoms. Her supervisor's acknowledgement of her limited understanding, her openness to the possibilities of alternative explanations, and her decision to consult someone who had the potential to offer deepened understanding of the case was very helpful to Lerato. She appreciated her supervisor's willingness to go beyond the limits of her knowledge and experience.

Neil reported working with a client who gave him a difficult time, leaving him frustrated and feeling that they were not making much progress in therapy. What helped him is the nuanced understanding that supervision offered about the client's cultural background:

So I was having a really tough time, I think in one of the sessions I actually got irritable because it felt like he didn't want to take personal responsibility, and there's something in me that I... something vulnerable inside me that got touched, I just had a negative reaction to that and I took that to supervision and my supervisor helped me realize that I was enforcing an individualistic worldview on him. So I was talking about choice and how can you use your agency and your personal determination, and what can you do for yourself without your family, without the people who are important to your community and whatever else. She made me realize that for him, he is a person through his family, he's a person through his community, and that his concern is when he's going to be released and that for me to actually build a relationship with him, I don't need to go into this sophisticated psychological theory that relies on you as an individual working on your own process and using your agency and self determination to do that, but to build a relationship with him I could actually do something as simple as ask the doctors what's going on with his court date, and getting information about that and taking it to him and say, hey so I did some digging for you, this is what I found and this is the situation. And she made me realize that he's also, he has a psychotic disorder, so she made me realize also that someone like him who comes from a collectivist worldview, it's actually... you can build the relationship more meaningfully and build trust by working with just what he's asking you for. Since I acknowledged that this is what he wants, he's opened up to a more solid relationship before we needed to explore other things. So that was challenging, and it also was really valuable and enriching (Neil - Indian male).

Through supervision, Neil discovered that he had not understood and considered his client's cultural background in thinking about his treatment planning. Neil ascribed to an individualistic worldview, and his supervisor helped him see that he was imposing this on his client, who held a more collectivist worldview. In this example, Neil used supervision to engage

with his own assumptions and those of his client, and doing this led to a deepened understanding of the patient and his needs.

Langa reported avoiding addressing class, race and gender differences in his work with one of his therapy clients. Supervision helped him to see that his avoidance was counterproductive, which he found helpful:

She grew up in a very upper middle-class lifestyle, which is very different from the lifestyle I grew up in. She was of a different race, I am Black, she's Asian, I am male and she's female, and you know you're always trying to work with whatever presenting issue it is, at least for me, because I was uncomfortable working with that diversity and difference. Supervision helped me to be more comfortable bringing that into the room if it's already there, don't introduce it but if it's there, work with it. I was completely ignoring it, you know you feel very anxious because you're not quite sure of yourself as a therapist yet... your identity as a therapist, and how you work... so anything that is of a more controversial nature is quickly swept under the rug, that's what I and my client were doing. She would bring race into the room through examples of her parents' own prejudice against other races including my own race, which was awkward at first because what do you do then. She would quickly apologize saying her views are very different from her parents' and then sort of move on, and I'd be glad to let her move on. What I came to realize is that that wasn't very therapeutic, and that's a moment where our therapeutic alliance would have grown and strengthen, if I had just been brave and address it. However, my supervisor was able to quickly see my own avoidance and encouraged me in a very empathetic way, in a very patient way to start being braver and talk about those issues if they show themselves in therapy. I'd like to say I did that, but unfortunately they only really started getting addressed this year when I continued with my patient, which shows you again the level of anxiety about those issues (Langa - Black male).

Langa powerfully conveys the level of anxiety that often comes with the idea of introducing a discussion of diversity into therapy. He reported that supervision helped redirect his efforts from avoiding to confronting racial difference. He suggests that had his supervisor not pointed out his avoidance, he may have missed an opportunity to build a stronger therapeutic alliance with his patient. It is also apparent from Langa's experience that this process needs time and needs to play out over the course of a therapy. Having the opportunity to see this process unfold was helpful to Langa, seemingly more valuable than expecting an immediate quick fix.

Conversations about diversity only when something erupts in a case. Some participants felt that discussions about diversity were only considered in their supervision when something emerged in a therapy case that demanded attention to diversity issues. Participants felt that these

discussions were therefore reactive rather than proactively raised by supervisors. Amahle commented:

I feel like in psychology you always speak about culture and cultural diversity, but when it comes down to having you know the conversations about culture I've just realized that, like in my supervision sessions it's never brought up unless it has to do with like a client you know, which is hard, it's like a hard pill to swallow because as a profession that prides itself on the cultural diverse, you know... It's never brought up (Amahle - Black female).

Amahle expresses disappointment that conversations are often undertaken in the abstract but have seldom been proactively addressed in supervision. She continued:

From my experiences, we never like directly speak about culture and diversity or anything like that, unless it has to do with the clients. So if I bring in a client and you know, something about culture and diversity comes from like my relationship with them, it will be brought up, like they don't go out their way to actually discuss the differences that we might have as people who have differences with race, ethnicity or whatever, it's never brought up (Amahle - Black female).

Ayanda, Tebello and Fatima also felt their supervisors were not proactive:

It wasn't a frequent theme unless it was brought up by a patient... in supervision it only comes up if it's brought up by a particular case (Ayanda - Black female).

So only when I was having maybe difficulties in my clinical work and my supervisors had to inquire regarding my progress then I think that was the only time we had this discussion, that I'm still trying to adjust to the province and to the culture, but not on an everyday basis would we talk about that and what was happening in the supervision space (Tebello - Black female).

It's just a module that you read about in your, in your studies, it's not really something that's actually actively being looked at (Fatima - Indian female).

A number of participants, then, felt that discussions about diversity, particularly racial and cultural diversity, were paid lip service but not properly or proactively addressed in supervision, leaving many potentially helpful conversations unexplored.

Supervision primarily focused on clinical understanding. Another theme frequently raised was that participants found supervision to be principally focused on helping them

understand their patients clinically. Understanding their patients from a cultural or racial perspective was assumed to be very much secondary:

But I think with my supervision space, it was something that was never addressed and something that was overlooked, and the only focus was on the clinical work (Tebello - Black female).

Tebello felt that issues of race and culture took a back seat in supervision. Because of this:

No, no, supervision was not helpful at all because again... because this topic of culture is not really a topic of discussion in supervision. Yeah, I think supervisors mainly want to focus on the diagnosis on the clinical parts of therapy, not really on the person, where the person is coming from and the background. So I wouldn't say supervision helped me in understanding that person's culture (Tebello - Black female).

Although Tebello experienced supervision as helpful in clinically understanding her patients, she felt that this focus overshadowed a more holistic understanding of clients. Ayanda and Neil expressed similar sentiments:

So I think also I didn't try to think... culture wasn't at the forefront in supervision. It was how can I best help this patient (Ayanda - Black female).

There was this other case where I have seen a client, she was divorced and was Islam, and so again it was a bit tricky, and also just the contradictions between mental health versus... should you turn to a psychologist versus turning to Allah, and that as well wasn't really spoken about, and how I would need to navigate that as a psychologist and be sensitive to that, and I think because of that I never really took it into account and properly integrated her worldview and her life, how she's experiencing it on a daily basis. It felt like I was actually dealing with her in quite a cold clinical fashion, quite a detached *acultural* way (Neil - Indian male).

Both Ayanda and Neil suggest that space was not offered in supervision to help them think about and understand the implications of the patient's culture and beliefs. Neil felt that this left him somewhat cold and detached, thereby failing to engage with a key contextual aspect of his client's experience. The participants report that their experiences in supervision have focused on clinically understanding their patients to the exclusion of clients' cultures.

The wish for conversations about diversity to be broached. All participants felt that conversations about diversity should be addressed in therapy supervision, and several participants

wished that supervisors would broach these conversations more frequently. Fatima, for example, said:

I feel like it's almost impossible to do therapy in South Africa without looking at diversity, and without being properly trained in diversity and how to actually perpetuate that in practice, because I feel sometimes we do it theoretically you know, either in undergrad or honours. We know in theory maybe how to do it but I think in practice sometimes it kind of falls through the cracks (Fatima - Indian female).

Fatima feels that theory does not translate into practice. Aphiwe suggests that understanding patients' culture and the diversity in the therapy room is taken for granted in the supervision space:

I think that maybe the difficulty comes with the supervisors taking for granted just how tough it is to navigate those waters and how murky it is, it's not Black and White, there's so much grey and them not knowing as much as they should about different cultural practices makes it difficult (Aphiwe - Black male).

Aphiwe indicates that supervisors' limited knowledge is one of the factors making it difficult to broach discussions around patients' cultures and the implications that these may have for understanding patients' difficulties and experiences. There is a common theme among the participants to want to use supervision to address patients' cultural backgrounds and bring forth more of these discussions. Participants noted the importance of paying attention to diversity in a country such as South Africa, where therapists work with a wide range of clients. They wanted to have a supervision space that considers the presence of diversity within the supervisor-supervisee relationship and encourages conversations about diversity in the therapist-patient relationship.

Supervisor-supervisee power dynamics. Although participants wanted to include discussions about diversity in supervision, they often felt uncertain about how to go about this because of the power dynamics in the supervision relationship. Fatima reflected:

I think what kind of is a barrier sometimes is a power dynamic. It definitely does play a big role in whether you feel like you can address the issue or not. Most of the times when you do feel like you know, bringing it up, it sometimes gets dismissed (Fatima - Indian female).

Although there had been incidences where Fatima wanted to open up a discussion, she found that it was difficult to open up to her supervisor because she felt she had very little bargaining

power in the relationship. Tebello also found her experience of the power dynamic in supervision led to frustration:

There is a power dynamic that plays out in supervision which is really counterproductive because the supervision space is supposed to be a space where we learn, but it ends up being a space that you're afraid of because it might be your own anxieties or it might really be because of that power dynamic that interplays (Tebello - Black female).

Tebello also expresses her uncertainty about whether the blame may lie with her or with the power dynamic in the relationship. This underscores how difficult it may be for supervisees to initiate discussions about diversity. Langa also found it difficult to voice the difficulties he experienced:

And how do you say that to your supervisor because there is this innate power difference between you and your supervisor, so what do you say if you experience a certain comment as prejudiced in some way. Do you bring that up with them, and how do you bring that up with them because this is the same person who will also be evaluating you at the end of the year, and they could very easily say that you're unreceptive to constructive criticism, but the honest truth is that you might have experienced their comment as isolating and prejudiced. So I think in terms of supervision, it's important that we have to acknowledge that there is a power difference (Langa - Black male).

Langa captures the dilemma of opening up discussions about prejudice in the supervision relationship as well as the anxiety and uncertainty that can accompany this. The power of the supervisor to determine progress in training is an important factor that makes opening up space for discussion more difficult. The participants in this study report that they have the desire to want to engage with culture and diversity both in the supervisor-supervisee and therapist-patient dyad. However, the idea of broaching these conversations can be challenging because of power dynamics in the supervision relationship. Some report to be uncertain of how their voicing of issues may be perceived, and others are uncertain if it is helpful for them as supervisees to be the ones who broach these discussions, given their position in the supervisor-supervisee relationship.

Reflections on the interview process

The difficulties experienced in talking about diversity. Psychotherapy supervision is a significant step particularly for beginning therapists, and given that people have different

experiences of supervision, talking about it may also bring up different feelings for participants. For most of the participants in this study, talking about culture and diversity in supervision was difficult. In Fatima's response to what she found difficult to talk about during the interview, she said:

I think what might have been a bit difficult was recalling some of the experiences of discrimination, especially because it's something that you never really get to kind of address, it's something you just sit with, and then you carry it with you throughout and then you just take it to your own therapy (Fatima - Indian female).

For Fatima, remembering unresolved issues that she carried from her supervision experience was challenging. Dineo and Tebello also found it difficult to talk about diversity in the interview:

I found it difficult having to say the Black and White supervisor, and culturally similar or different... that I found difficult. And I am sitting now and trying to think about it, that why was it difficult, because this is the experience that I had, so I don't know why it kind of bothered me (Dineo - Black female).

I think what I found difficult was talking about diversity, I think it's a topic that's quite difficult itself (Tebello - Black female).

Dineo's response suggests that she may have experienced discomfort having to talk about her experiences of diversity in supervision during the interview. Tebello acknowledges that the topic itself is particularly difficult to talk about.

Shared experience with the researcher. While the difficulties that came up with talking about culture and diversity in supervision were reported by all participants, there was also a sense of shared experience between the participants and the researcher that seemed to impact participants' experience of the interviews. When asked what it was like to take part in the interview, Fatima said:

I think it was quite easy for me to speak to you. I feel like you know, the fact that you're doing this research, you do take diversity into account... I felt that there was kind of sense of connectedness, if that makes sense (Fatima - Indian female).

Fatima felt a sense of connectedness, and she valued my interest in taking diversity into account. Ayanda, who is Black, valued that the interviewer is also Black. Moreover, she indicated

that she may have expressed some of her experiences with supervision because she assumed I would understand her experiences because of our shared racial identity. She added:

And I guess also I'm imposing a lot onto you because of your race as well (Ayanda - Black female).

Langa also found it easy to talk to the interviewer because we are both male Black therapists:

I think it was easier than if I was talking to a young White female training therapist (giggles). So I think that made it easier for me to talk about things because again, rightly or wrongly, I assume that you might have experienced something similar, so I think it made talking about it easier (Langa - Black male).

Aphiwe also experienced a sense of shared identity with the researcher because the researcher is training to become a clinical psychologist:

I think what made it easy is where I'm coming from, I am coming from the perspective of you're an upcoming clinical psychologist and I feel a level of comradery and responsibility, and joy, pride and wishing you luck (Aphiwe - Black male).

The responses given by the participants in this study suggest that they may have found it challenging to think about and talk about their experiences of working with diversity in supervision but that their sense of shared identity with the researcher eased discussions and made the interview process meaningful to them.

Chapter 5: Discussion

This study has investigated the opportunities and challenges that supervisees experience in psychotherapy supervision when navigating and negotiating cultural and racial diversities. This chapter considers the implications of the findings in light of existing literature. Because the four themes were dominant and meaningful for participants, the discussion chapter is structured around these four themes. Consideration is then given to possible directions for future research and to the limitations of this study.

Positive and negative experiences of psychotherapy supervision

Supervisees spoke passionately in interviews about how they experienced supervision as either helpful or unhelpful. Experiencing a sense of autonomy and individuality in the supervision space was found to facilitate growth. Supervisees also expressed appreciation for a supportive supervision space that acknowledges them as multifaceted human beings with personal difficulties and not just as therapists. However, they found that the transitions to internship and beyond, together with experiencing their supervisors as infringing and lacking boundaries, led to feelings of anxiety, making it difficult to optimally use supervision.

Participants' experiences of supervision as helpful highlight one of the mandated purposes for supervision, to facilitate professional development and growth (Susan & Smith, 2009; Watkins, 2012; Clevinger, Albert & Raiche, 2019; Angus & Kagan, 2007). The understandings shared with regards to what constitutes helpful and unhelpful supervision offers some of the answers to the challenges identified by Allan et al. (2016) where they found that the factors that make supervision efficient or inefficient remains unclear. This research addresses some of Allan et al.'s questions, particularly for Black supervisees. Moreover, Watkins and Hook (2016) and Tummala-Narra (2004) further posit that to answer this question, supervisors have to start by engaging in practices that foster a strong supervisor-supervisee alliance. Their recommendation is seen in supervisees' appreciation of dynamics in supervision that lead to strong alliances between themselves and their supervisors.

Like Wong et al. (2013), supervisees in this study reported that how they related with their supervisors was key to the supervisor-supervisee relationship. For the supervisees, this was linked to similarities and differences in cultural and racial backgrounds between themselves and their

supervisors. They also highlighted the importance of feeling supported. Ramos-Sanchez et al. (2002) also found that support creates a sense of safety in psychotherapy supervision, creating a safe space for supervisees to express, confront, and work on their difficulties.

Participants in this study acknowledged supervision as important and necessary, particularly in the first years of their careers, which is also largely echoed in the literature (Callahan, Love, & Watkins, 2019; Guiffrida, 2015). They found supervision to provide necessary tools for navigating the newness in the profession, as well as in facilitating the development of their professional identities. Such use for supervision is also universally acknowledged in literature on the importance and use of psychotherapy supervision (Clevinger, Albert & Raiche, 2019; Angus & Kagan, 2007).

Establishing a good alliance in the supervisor-supervisee dyad is pivotal. A good alliance enables supervisees to make optimal use of supervision, and makes the facilitation of difficult conversations around culture, race, and other forms of diversity more productive, leading to higher levels of satisfaction for supervisees (Falender et al., 2014). To enable supervisees to make the most out of their supervision, special focus should be put on building good alliances. Part of the responsibility may lie with supervisors to actively keep cognizance of the supervision dynamics that may build and strengthen the alliance between themselves and their supervisees. They carry much of the responsibility because of their position of authority in the supervisor-supervisee dyad.

Due to the nature of the supervisor-supervisee dyad, supervisees' feelings of anxiety may be expected. However, heightened levels of anxiety in supervision can lead to experiencing supervision as unhelpful (Gibson, Ellis, & Friedlander, 2019). To promote optimal use of supervision, it would be helpful for both supervisors and supervisees to explore factors in their relationship that may increase feelings of anxiety in the supervisees. This would include the consideration of their backgrounds, cultures, and racial identities, and how these factors may predispose feelings of anxiety on the supervisees. Race as a factor particularly requires special attention, given the socio-political history of South Africa.

Experiences of similarity and difference in the supervision relationship

The results highlighted that supervisees' experiences of racial similarity to and difference from their supervisors were multi-layered. Some pointed to racial identity and socio-cultural

background as factors determining similarity versus difference. Shared racial and socio-cultural history was found to enable supervisors to relate to their supervisees in deepened ways. Supervisees found shared racial identity in particular to provide a sense of being understood in ways that were presumed to be out of reach for a supervisor from a different racial group. Others felt that language was also an essential determinant of shared experience. Using the same home language was perceived to provide a form of accessibility to their supervisors and an ability to express themselves in better ways than when there is no alternative to the English language.

The results indicated that supervisees found solace in the experience and idea of similarity with their supervisors. Their assumption and experience of sameness provided a sense of comfort in the way they relate to their supervisors. This highlighted the ability of shared experience and racial identity to provide a sense of feeling understood (Ladany et al., 1997). Their experience may have also been driven by their perception of their supervisors as culturally competent due to the supervisors knowing, understanding, and possibly relating to their cultures, background, and experiences.

However, even in such cases of preference for working from a place of sameness and shared experience, room should be made for discussions about shared experiences and the potential implications, challenges, and opportunities in the supervision relationship (Gatmon et al., 2001). It has also been found that it is a meaningful experience for supervisors' unique individual experiences to be highlighted, together with supervisors seeking to understand them in their uniqueness (Hook et al., 2016).

However, the results also highlighted that some supervisees preferred working with supervisors from whom they were different over working with those who were similar to them in terms of cultural background and racial identities. They experienced working with supervisors of the same background as unhelpful, because they experienced the similarity as blurring supervisors' understanding of their individual experiences. Preference for working with supervisors from whom they were culturally and racially different was associated with the curiosities that this dynamic creates. They found working from a place of difference to create necessary curiosity and a space that is more welcoming of mistakes and not knowing.

Their expressions highlighted yet again the importance of having a good supervisor-supervisee working alliance as a foundation, which is also echoed in the literature (Watkins &

Hook, 2016; Tummala-Narra, 2004). This preference also speaks to one of the core elements of multicultural orientation: using ‘cultural opportunities’ when they arise to broaden cultural discussion (Owen, 2013). As part of the practice of developing a multicultural orientation, it is suggested that supervisors and supervisees can use the cultural differences that exist between the two of them to learn about their different cultures and use this learning to enhance their work with patients from multiple cultures.

Furthermore, supervisees acknowledged that although these inherent differences were evident and impossible to ignore and avoid, they found the supervisors’ awareness of these differences and the potential implications for the supervisor-supervisee dyad to be helpful. This sentiment resonates with the concept of cultural humility, which Hook et al. (2016) stress is important for supervisors to practice. Such an experience in supervision increases supervisees’ sense of self-awareness and appreciation for culture and cultural differences in their work with clients (Watkins et al., 2019b).

The results contradict Schroeder et al. (2009)’s claims that racial diversity and/or similarity did not significantly impact supervisees’ perception of the quality of supervision. Supervisees’ differing preferences for working with supervisors with/without shared experience echo that there will always be different aspects that supervisees consider determining effectiveness in supervision. Wong et al. (2013), however, argue that perceptions of racial identity relate to supervisees’ perception of trust, safety, and good alliance. Furthermore, the findings of this study that there is no clear preference for similarity or difference highlights that, as with therapy, a ‘one size fits all’ approach is inapplicable to psychotherapy supervision.

Navigating diversity in the supervision of clients

Analysis of interview material suggested that supervisees found it helpful when they were encouraged to think about their clients’ cultures and how the clients are interpreting their own experiences and difficulties through the lens of their own cultures. They also found it helpful to be able to use supervision to explore the cultural diversity that was present in their therapy rooms and to consider how they could use this information to inform formulation and treatment with clients. Supervisees felt that when navigated and negotiated, working with diversity and culture enriched their experience of supervision and their work with culturally diverse clients. However, for them,

working around the issues of culture and diversity in psychotherapy supervision was at times anxiety provoking, which led to avoidance on their side, although they found it useful when supervisors acknowledged their avoidance.

In trying to navigate discussion of diversity in the supervision space, it is important for supervisors to make explicit invitations to their supervisees (Welfare et al., 2019). Such invitations and encouragement to openly discuss cultural diversities in supervision was found to ease supervisees' anxieties about opening up such conversations (Soheilian et al., 2014; King & Jones, 2019). King and Jones (2019) call for supervisors to initiate these dialogues, while Boswell et al. (2010) highlights that the supervisors themselves should first be willing to take part in these conversations before expecting supervisees to do so. Engaging with conversations about cultural and racial diversity creates space to negotiate difficult material in supervision. Supervisees felt that when navigated and negotiated, this area enriched their experience in supervision and work with culturally diverse clients. This is supported by literature that engaging in these conversations enhances supervisees' quality of work with culturally diverse clients (Green & Dekkers, 2010).

They expressed a desire to broach the topics of culture and diversity in their psychotherapy supervision spaces, both in the supervisor-supervisee and therapist-client dyads, which correlates with existing literature (Jernigan, 2010). However, they found it difficult to take the leading role in such discussions. Despite their desire to have such conversations, they expressed feelings of anxiety because of supervisor-supervisee power dynamics. At some points, they found their supervision spaces to put more focus on clinically understanding patients over a holistic and culturally informed contextual understanding of clients.

In working with supervisors who were culturally different from them, supervisees found themselves in spaces where they had to 'supervise the supervisor'. The experience of supervising the supervisor was experienced differently by different supervisees, with some finding it to be a positive experience, and others a negative experience. It was experienced positively when the supervisees felt that the supervisors were open to the idea of not knowing and asking for explanations and clarifications when it came to issues that related to supervisees' own cultures and those of their clients. This aligns with the call for cultural humility in literature (Watkins & Hook, 2016; Watkins, 2011; Watkins et al., 2019b). It suggests that when supervisors adopted the

multicultural orientation framework, particularly of humility, supervisees were able to positively engage with and navigate the cultural and racial differences in the dyads.

Reflections on the interview process

Although participants shared generously in the interviews, they noted that it was difficult to open up about their supervision experience. To some extent, the interview was experienced to activate some of the suppressed and possibly unprocessed feelings that participants had about their supervision experiences. In taking part in the interview, they had to acknowledge some of the memories and experiences they had pushed away from their conscious mind. For most of them, the interview was the first time opening up about their unpleasant psychotherapy supervision experiences. However, supervisees' perceptions of their shared experiences with me made some of the conversations easier due to their assumption that I would easily understand, even going further to experiencing the interviews as cathartic.

Catharsis has been identified as one of the potential secondary benefits for participants taking part in qualitative research (Alexander, Pillay, & Smith, 2018; Wolgermuth et al., 2016). Some of the participants openly acknowledged the interview to have created a space for them to open up about experiences they had not talked about before. However, different aspects may have driven such opening up for different participants. Some opened up as an act of advocating for better supervision practices. For others, this was driven by their perceiving of me as belonging, as being part of their group; this belongingness emanated from me being a fellow trainee psychologist, and most importantly, my subjectively perceived cultural background and objectively observed racial identity.

This also links with literature showing the perception and/or experience of sameness with the researcher may lead to increased openness in interviews (Broom, Hand, & Tovey, 2009; Dahlin-Ivanoff et al., 2019; Song & Parker, 1995; Karnieli-Miller et al., 2009). However, Tinker and Armstrong (2008) oppose this perception, reporting that there have been studies that challenge this view, asserting that participants may engage more openly when they identify as different to the researcher. It is therefore possible that participants in this study may have felt limited with regards to what they could share given our similarities. This may have come up in their acts of attempting to 'take care' of me. There were multiple instances where participants shared advice

directed to me as another upcoming Black psychologist. This advice mainly spoke to how to make it in the field as a Black psychologist. This indicated that they may have felt the desire to ‘guide’ me as one of their own, possibly limiting their sharing of unpleasant experiences.

The literature emphasizes that reflexivity presents an important source of data and understanding (Finlay, 2017; Goldstein, 2017; Finlay, 2002). In considering this, it becomes clear that my demographic positioning played a substantial role in this research. The participants engaged with me in the manner that they did because of their assumption that I would be able to understand and relate to them. This uncovered the increased impact that my social and cultural background and overtly identifiable racial identity had in the interview process. This assisted in participants readily identifying with me, experiencing me as one of their own, thus deserving of some of the deeply seated experiences that related to them being Black supervisees (and for most of them in spaces that were predominantly White). This dynamic around shared experiences represented what Finlay (2002) highlights as a bidirectional influence between the qualitative researcher and the participants. It was through this interaction that data was gathered, and meaning was made from supervisees' stories. The voices of Black researchers and Black psychotherapists are not dominant in the field of psychotherapy supervision research. That participants found it so meaningful to be talking to a fellow Black clinician highlights the need for research to be conducted by Black researchers and with Black participants, particularly in the South African context.

Limitations

The sample of this study consisted of novice therapists who are relatively inexperienced. This offered ease of recollection of their supervision experience. However, this also limited the study from exploring the experiences of seasoned therapists about their supervision experiences. Their perception may have differed from those of novice psychotherapists as they are more likely to have an established preference for supervision that is informed by multiple years of supervision with numerous diverse supervisors, of which the sample of this study does not have.

Supervisors' perspectives were not included in this study and so it is not possible to reach a more dynamic and intersubjective understanding of the supervision experience. Given that

research has tended to focus more on supervisor perspectives than supervisee perspectives, however, the value of focusing on supervisees is apparent.

The study initially intended to have a diverse sample, however, all the participants who volunteered were African and Indian (collectively referred to as Black in this study). The focus of the study had to be adjusted due to the sample. White participants may have offered different perspectives from those of Black participants. It would have been interesting to find out how the views of people imbued in western culture would have featured in the study. This also limits the generalizability of the study. As the study only explored the experiences and perspectives of two racial categories, it is difficult to generalize the study to all South African clinicians.

The main concepts being explored in this study, culture, and diversity, are very broad. Culture and diversity are terms difficult to define and operationalize, due to disagreements and approaches in literature (Watkins & Hook, 2016). Due to the very nature of these terms, the aims and objectives of the study were inevitably broadened. This presented with a loss of the opportunity of honing into one specific aspect of culture and diversity.

Recommendations for future research

The sample of this research consisted of Black novice psychotherapists. This was important in exploring how Black novice therapists navigate diversity and culture in the supervisor-supervisee dyad and how this translates to their navigation in the therapist-client. However, this sample consisted of participants who are still negotiating what works and what does not work with regards to navigating culture and diversity in supervision. Therefore, it may be helpful to explore how therapists with more experience approach and navigate culture and diversity in supervision.

Furthermore, this research focuses solely on the perceptions and experiences of supervisees. It was able to establish how they navigate the supervision space, what they perceive to constitute good and helpful supervision, and what their expectations are of their supervisors when it comes to negotiations around culture and diversity. Both this study and literature highlight that most of the onus is put on supervisees to create space and initiate dialogues on navigating culture and diversity (Welfare et al., 2019; King & Jones, 2019). It would be helpful to have future research explore supervisors' perspectives and responses to this, as well as research that includes both supervisee and supervisor perspectives.

The importance of acknowledging and incorporating issues of culture and diversity in psychotherapy supervision has gained global awareness. However, there is still more research to be done South African context. In reviewing the literature for this study, there is an indication that work done on issues of culture and diversity in supervision is still limited in South Africa (Johnston, 2019). Given South Africa's peculiar socio-political history, more locally focused research that explores the issues associated with racial and sociocultural diversity in psychotherapy supervision would be helpful.

Conclusion

Culture, race, and diversity will constantly enter psychotherapy supervision. Given the diverse nature of the South African population and the country's socio-political history, these aspects may erupt and prompt difficult interpersonal engagements. Thus, whether acknowledged or not, culture, race, and other diversities have a significant impact in the supervisor-supervisee dyad. Participants in this study acknowledge that there should be consideration and negotiation of how culture and diversity impact the supervision relationship and supervision efficacy.

This research highlights the importance of intentionally engaging in conversations to address that the interplay of culture and diversity between the supervisor and supervisee. It also suggests that there is too little initiation of these conversations by supervisors. Although wanting to engage in these conversations, supervisees find themselves uncertain about broaching the conversations due to the supervisor-supervisee power dynamic and the expectation that supervisors should take the lead.

The study offered a fresh perspective on the challenges that Black supervisees encounter with regards to navigating culture and diversity in psychotherapy supervision. It also offers opportunities available for exploitation in enhancing the supervisor-supervisee relationship and working on supervision efficacy by engaging on issues of culture and diversity.

REFERENCES

- Adams, D. M. (2009). Multicultural pedagogy in the supervision and education of psychotherapists. *Women & Therapy*, 33(1-2), 42-54.
- Adams, G., & Markus, H. R. (2004). Toward a conception of culture suitable for a social psychology of culture. *The psychological foundations of culture*, 335-360.
- Alexander, S., Pillay, R., & Smith, B. (2018). A systematic review of the experiences of vulnerable people participating in research on sensitive topics. *International Journal of Nursing Studies*, 88, 85-96.
- Allan, R., McLuckie, A., & Hoffeecker, L. (2016). Clinical Supervision of Psychotherapists: A Systematic Review.
- Alvermann, D. E., & Mallozzi, C. A. (2010). Interpretive research. *Handbook of reading disability research*, 488-498.
- American Psychological Association. (2015). Guidelines for clinical supervision in health service psychology. *The American Psychologist*, 70(1), 33.
- Angus, L., & Kagan, F. (2007). Empathic relational bonds and personal agency in psychotherapy: Implications for psychotherapy supervision, practice, and research. *Psychotherapy: Theory, Research, Practice, Training*, 44(4), 371.
- Arkin, N. (1999). Culturally sensitive student supervision: Difficulties and challenges. *The Clinical Supervisor*, 18(2), 1-16.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology*, 3(2), 77-101.
- Broom, A., Hand, K., & Tovey, P. (2009). The role of gender, environment and individual biography in shaping qualitative interview data. *International Journal of Social Research Methodology*, 12(1), 51-65.
- Burkard, A. W., Johnson, A. J., Madson, M. B., Pruitt, N. T., Contreras-Tadych, D. A., Kozlowski, J. M., ... & Knox, S. (2006). Supervisor cultural responsiveness and unresponsiveness in cross-cultural supervision. *Journal of Counseling Psychology*, 53(3), 288.

- Callahan, J. L., & Love, P. K. (2020). Introduction to the special issue: Supervisee perspectives of supervision processes. *Journal of Psychotherapy Integration*, 30(1), 1.
- Cashwell, C. S., Looby, E. J., & Housley, W. F. (1997). Appreciating cultural diversity through clinical supervision. *The Clinical Supervisor*, 15(1), 75-85.
- Childs, J. R. (2020). Proceeding with Caution: Integrating Cultural Humility into Multicultural Supervision Practices with Master-Level Counseling Students. *Reflections: Narratives of Professional Helping*, 26(2), 39-53.
- Clevinger, K., Albert, E., & Raiche, E. (2019). Supervisor self-disclosure: Supervisees' perceptions of positive supervision experiences. *Training and Education in Professional Psychology*, 13(3), 222.
- Cope, D. G. (2014, January). Methods and meanings: credibility and trustworthiness of qualitative research. In *Oncology nursing forum* (Vol. 41, No. 1).
- Crockett, S. A. (2011). The role of supervisor-supervisee cultural differences, supervisor multicultural competence, and the supervisory working alliance in supervision outcomes: A moderated mediation model.
- Crouch, M., & McKenzie, H. (2006). The logic of small samples in interview-based qualitative research. *Social science information*, 45(4), 483-499.
- Dahlin-Ivanoff, S., Sterner, T. R., Blennow, K., Skoog, I., & Erhag, H. F. (2019). Was it worth it? Older adults' experiences of participating in a population-based cohort study—a focus group study. *BMC geriatrics*, 19(1), 1-12.
- Davis, D. E., DeBlaere, C., Owen, J., Hook, J. N., Rivera, D. P., Choe, E., ... & Placeres, V. (2018). The multicultural orientation framework: A narrative review. *Psychotherapy*, 55(1), 89.
- Drinane, J. M., Owen, J., Adelson, J. L., & Rodolfa, E. (2016). Multicultural competencies: What are we measuring?. *Psychotherapy Research*, 26(3), 342-351.
- Eagle, G. (2005). Cultured clinicians": The rhetoric of culture in clinical psychology training. *Psychology in Society*, 32, 41-64.

- Eagle, G., & Long, C. (2014). Supervision of psychoanalytic/psychodynamic psychotherapy. *Wiley international handbook of clinical supervision*, 471-492.
- Estrada, D., Frame, M. W., & Williams, C. B. (2004). Cross-cultural supervision: Guiding the conversation toward race and ethnicity. *Journal of Multicultural Counseling and Development*, 32(1), 307-319.
- Etikan, I., Alkassim, R., & Abubakar, S. (2016). Comparision of snowball sampling and sequential sampling technique. *Biometrics and Biostatistics International Journal*, 3(1), 55.
- Falender, C. A., & Shafranske, E. P. (2014). Clinical supervision: The state of the art. *Journal of Clinical Psychology*, 70(11), 1030-1041.
- Falender, C. A., Burnes, T. R., & Ellis, M. V. (2013). Multicultural clinical supervision and benchmarks: Empirical support informing practice and supervisor training. *The Counseling Psychologist*, 41(1), 8-27.
- Falender, C. A., Shafranske, E. P., & Ofek, A. (2014). Competent clinical supervision: Emerging effective practices. *Counselling Psychology Quarterly*, 27(4), 393-408.
- Falicov, C. J. (2014). Psychotherapy and supervision as cultural encounters: The multidimensional ecological comparative approach framework.
- Fleming, I., & Steen, L. (Eds.). (2013). *Supervision and clinical psychology: Theory, practice and perspectives*. Routledge.
- Foxcroft, C. D. (1997). Psychological testing in South Africa: Perspectives regarding ethical and fair practices. *European Journal of Psychological Assessment*, 13(3), 229.
- Gatmon, D., Jackson, D., Koshkarian, L., Martos-Perry, N., Molina, A., Patel, N., & Rodolfa, E. (2001). Exploring ethnic, gender, and sexual orientation variables in supervision: Do they really matter?. *Journal of Multicultural Counseling and Development*, 29(2), 102-113.
- Gray, S. W., & Smith, M. S. (2009). The influence of diversity in clinical supervision: A framework for reflective conversations and questioning. *The Clinical Supervisor*, 28(2), 155-179.

- Green, M. S., & Dekkers, T. D. (2010). Attending to power and diversity in supervision: An exploration of supervisee learning outcomes and satisfaction with supervision. *Journal of Feminist Family Therapy*, 22(4), 293-312.
- Guiffrida, D. (2015). A constructive approach to counseling and psychotherapy supervision. *Journal of Constructivist Psychology*, 28(1), 40-52.
- Hill, C. E., Sullivan, C., Knox, S., & Schlosser, L. Z. (2007). Becoming psychotherapists: Experiences of novice trainees in a beginning graduate class. *Psychotherapy: Theory, Research, Practice, Training*, 44(4), 434.
- Hook, J. N., Watkins Jr, C. E., Davis, D. E., Owen, J., Van Tongeren, D. R., & Marciana, J. R. (2016). Cultural humility in psychotherapy supervision. *American Journal of Psychotherapy*, 70(2), 149-166.
- Inman, A. G. (2006). Supervisor multicultural competence and its relation to supervisory process and outcome. *Journal of Marital and Family Therapy*, 32(1), 73-85.
- Jendrusina, A. A., & Martinez, J. H. (2019). Hello from the other side: Student of color perspectives in supervision. *Training and Education in Professional Psychology*, 13(3), 160.
- Jernigan, M. M., Green, C. E., Helms, J. E., Perez-Gualdron, L., & Henze, K. (2010). An examination of people of color supervision dyads: Racial identity matters as much as race. *Training and Education in Professional Psychology*, 4(1), 62.
- Johnston, E. R. (2015). South African clinical psychology's response to cultural diversity, globalisation and multiculturalism: a review. *South African Journal of Psychology*, 45(3), 374-385.
- Johnston, E. R. (2019). South African clinical psychologists' multicultural clinical and supervisory experience. *South African Journal of Psychology*, 49(2), 253-269.
- Jones, C. T., & Branco, S. F. (2020). The interconnectedness between cultural humility and broaching in clinical supervision: working from the multicultural orientation framework. *The Clinical Supervisor*, 1-12.

- Jones, C. T., Welfare, L. E., Melchior, S., & Cash, R. M. (2019). Broaching as a strategy for intercultural understanding in clinical supervision. *The Clinical Supervisor*, 38(1), 1-16.
- Karnieli-Miller, O., Strier, R., & Pessach, L. (2009). Power relations in qualitative research. *Qualitative health research*, 19(2), 279-289.
- King, K. M., & Jones, K. (2019). An autoethnography of broaching in supervision: Joining supervisee and supervisor perspectives on addressing identity, power, and difference. *The Clinical Supervisor*, 38(1), 17-37.
- Knoblauch, H. (2013, September). Qualitative methods at the crossroads: Recent developments in interpretive social research. In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research* (Vol. 14, No. 3).
- Ladany, N., Brittain-Powell, C. S., & Pannu, R. K. (1997). The influence of supervisory racial identity interaction and racial matching on the supervisory working alliance and supervisee multicultural competence. *Counselor Education and Supervision*, 36(4), 284-304.
- Ladany, N., Mori, Y., & Mehr, K. E. (2013). Effective and ineffective supervision. *The Counseling Psychologist*, 41(1), 28-47.
- Lubbers, L. (2013). Supervisees' Experiences Of Ruptures In Multicultural Supervision: A Qualitative Study.
- Marchetti-Mercer, M. C., & Cleaver, G. (2000). Genograms and family sculpting: An aid to cross-cultural understanding in the training of psychology students in South Africa. *The Counseling Psychologist*, 28(1), 61-80.
- Maree, K. (2007). *First steps in research*. Van Schaik Publishers.
- Marshall, M. N. (1996). Sampling for qualitative research. *Family practice*, 13(6), 522-526.
- Miller, L. J. (2012). *Multicultural supervision: Influencing supervisors' motivation to initiate discussions on culture and diversity* (Doctoral dissertation, Texas A&M University-Corpus Christi).
- Mortari, L. (2015). Reflectivity in research practice: An overview of different perspectives. *International Journal of Qualitative Methods*, 14(5), 1609406915618045.

- Nel, L., & Fouche, P. (2017). Experiences of master's students regarding clinical supervision in an applied psychology programme in South Africa. *Teaching in Higher Education*, 22(1), 30-43.
- Newcomer, K. E., Hatry, H. P., & Wholey, J. S. (2015). Conducting semi-structured interviews. *Handbook of practical program evaluation*, 492.
- Owen, J. (2013). Early career perspectives on psychotherapy research and practice: Psychotherapist effects, multicultural orientation, and couple interventions. *Psychotherapy*, 50(4), 496.
- Owen, J. J., Tao, K., Leach, M. M., & Rodolfa, E. (2011). Clients' perceptions of their psychotherapists' multicultural orientation. *Psychotherapy*, 48(3), 274.
- Owen, M., & Long, C. (In preparation). Outside looking in: Gay male psychotherapists making meaning at the intersection of identity.
- Patallo, B. J. (2019). The multicultural guidelines in practice: Cultural humility in clinical training and supervision. *Training and Education in Professional Psychology*, 13(3), 227.
- Ponelis, S. R. (2015). Using interpretive qualitative case studies for exploratory research in doctoral studies: A case of Information Systems research in small and medium enterprises. *International Journal of Doctoral Studies*, 10(1), 535-550.
- Ramos-Sánchez, L., Esnil, E., Goodwin, A., Riggs, S., Touster, L. O., Wright, L. K., ... & Rodolfa, E. (2002). Negative supervisory events: Effects on supervision and supervisory alliance. *Professional Psychology: Research and Practice*, 33(2), 197.
- Rihacek, T., Danelova, E., & Cermak, I. (2012). Psychotherapist development: Integration as a way to autonomy. *Psychotherapy Research*, 22(5), 556-569.
- Schroeder, M., Andrews, J. J., & Hindes, Y. L. (2009). Cross-racial supervision: Critical issues in the supervisory relationship. *Canadian Journal of Counselling and Psychotherapy*, 43(4).
- Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for information*, 22(2), 63-75

- Soheilian, S. S., Inman, A. G., Klinger, R. S., Isenberg, D. S., & Kulp, L. E. (2014). Multicultural supervision: Supervisees' reflections on culturally competent supervision. *Counselling Psychology Quarterly*, 27(4), 379-392.
- Song, M., & Parker, D. (1995). Commonality, difference and the dynamics of disclosure in in-depth interviewing. *Sociology*, 29(2), 241-256.
- Sue, D. W., & Sue, D. (2008). *Counseling the culturally diverse: Theory and practice* (5th ed., p. 45). Hoboken, NJ: John Wiley & Sons.
- Sullivan, B. (2009). Supervision as gatekeeping: Managing professional competency problems in student supervisees. *Practice of Clinical Supervision, The*, 236.
- Tinker, C., & Armstrong, N. (2008). From the outside looking in: How an awareness of difference can benefit the qualitative research process.
- Tummala-Narra, P. (2004). Dynamics of Race and Culture in the Supervisory Encounter. *Psychoanalytic Psychology*, 21(2), 300.
- Tummala-Narra, P. (2013). Psychoanalytic applications in a diverse society. *Psychoanalytic Psychology*, 30(3), 471.
- Tummala-Narra, P. (2015). Cultural competence as a core emphasis of psychoanalytic psychotherapy. *Psychoanalytic Psychology*, 32(2), 275.
- Walsham, G. (1995). Interpretive case studies in IS research: nature and method. *European Journal of information systems*, 4(2), 74-81.
- Watkins Jr, C. E. (1995). Psychotherapy supervisor and supervisee: Developmental models and research nine years later. *Clinical Psychology Review*, 15(7), 647-680.
- Watkins Jr, C. E. (2013a). What matters in psychotherapy supervision? Some crucial features of international import. *International Journal of Psychotherapy*, 17(2), 63-73.
- Watkins Jr, C. E. (2017). How does psychotherapy supervision work? Contributions of connection, conception, allegiance, alignment, and action. *Journal of Psychotherapy Integration*, 27(2), 201.

- Watkins Jr, C. E., & Hook, J. N. (2016). On a culturally humble psychoanalytic supervision perspective: Creating the cultural third. *Psychoanalytic Psychology*, 33(3), 487.
- Watkins Jr, C. E., Hook, J. N., Owen, J., DeBlaere, C., Davis, D. E., & Van Tongeren, D. R. (2019a). Multicultural orientation in psychotherapy supervision: Cultural humility, cultural comfort, and cultural opportunities. *American journal of psychotherapy*, 72(2), 38-46.
- Watkins, C. E. (2012). Psychotherapy supervision in the new millennium: Competency-based, evidence-based, particularized, and energized. *Journal of Contemporary Psychotherapy*, 42(3), 193-203.
- Watkins, C. E., Hook, J. N., Mosher, D. K., & Callahan, J. L. (2019b). Humility in clinical supervision: Fundamental, foundational, and transformational. *The Clinical Supervisor*, 38(1), 58-78.
- Watzlawik, M. (2012). Cultural identity markers and identity as a whole: Some alternative solutions. *Culture & Psychology*, 18(2), 253-260.
- Westefeld, J. S. (2009). Supervision of psychotherapy: Models, issues, and recommendations. *The Counseling Psychologist*, 37(2), 296-316.
- Willig, C. (2013). *Introducing qualitative research in psychology*. McGraw-hill education (UK).
- Wolgemuth, J. R., Erdil-Moody, Z., Opsal, T., Cross, J. E., Kaanta, T., Dickmann, E. M., & Colomer, S. (2015). Participants' experiences of the qualitative interview: Considering the importance of research paradigms. *Qualitative research*, 15(3), 351-372.
- Wong, L. C., Wong, P. T., & Ishiyama, F. I. (2013). What helps and what hinders in cross-cultural clinical supervision: A critical incident study. *The Counseling Psychologist*, 41(1), 66-85.

Appendix A

Interview Questions:

1. What was your experience like being in psychotherapy supervision?
 - a. Were there any differences between your supervision when you were in training and one thereafter? Please provide examples.
2. How did your supervisor work?
 - a. Did your supervisor draw on a particular framework, and if so, what was your experience with it?
3. How do you think you were culturally different from and/or similar to your supervisor?
4. How have similarities and differences between you and your supervisor affected your supervision relationship?
 - a. How do you imagine your cultural identity may have affected the supervision relationship?
 - b. How do you imagine your supervisor's cultural identity may have affected the supervision relationship?
 - c. Do you think your supervisor gave enough consideration to diversity in the supervision relationship? Please provide examples.
 - d. How have you addressed diversity within the supervision relationship?
5. What has been most difficult to deal with for you in discussing issues of culture and diversity in supervision?
6. Did you have any fear of or actual experiences of prejudice during the supervision encounters? Please provide examples.
 - a. How did this impact the supervision relationship?
7. What has been most stimulating for you in engaging with issues of culture and diversity in supervision?
8. How did supervision assist in your therapeutic work with clients from diverse cultural backgrounds?
 - a. How did supervision assist you in working effectively with diversity in your therapeutic work with clients?

- b. What are some of the challenges you have had relating to diversity issues in therapy with clients and how did supervision help with them? (Please provide examples)
9. Is there a particular client that comes to mind where supervision was either helpful or unhelpful with helping you work with them (Please provide examples)?
10. As a therapist in South Africa, what do you think is the importance of being able to work with patients from different cultural backgrounds?
11. What did you find difficult and easy to talk about in this interview?
12. Was there anything you ended up talking about today that surprised you?
13. What has it been like talking to me today, as a young, Black and male trainee psychologist?
14. Is there anything else you would like to discuss?

Demographic questionnaire	Participant
Age	
Gender	
Religion	
Ethnicity	
Race	
Sexual orientation	
Class	

Appendix B: Participant Information Sheet



University of the Witwatersrand
School of Human and Community Development
Department of Psychology



Participant Information Sheet

Dear Potential Research Participant

My name is Thabiso Ramohlola and I am currently enrolled as a Clinical Psychology Masters student at the University of the Witwatersrand. I am currently conducting research to submit as part of the requirements for my degree, with the title: Supervisees' experiences of working with cultural diversity in psychotherapy supervision. My research is aimed at exploring the experiences of psychotherapy supervisees in working with culture and diversity in psychotherapy supervision. The study will take a particular focus on how supervisees negotiate and work with culture and diversity in the supervisory relationship with their supervisors, and their negotiations on diversity and culture pertaining clients' cases in supervision. Participants in this research need to be registered as Clinical, Counselling, or Educational Psychologists (including internship and community service), with not more than five years of post-training (M1) experience.

I would like to invite you to participate in this research. If you decide to participate, you will be required to take part in a semi-structured one-on-one interview with the researcher. The broad topic of the interview will be about your experiences in working with culture and diversity issues in supervision with your psychotherapy supervisor. The interview will be about one hour in length.

The interviews will be audio recorded and then transcribed by the researcher. The audio recordings and transcribed data will be in a password protected computer that only the researcher has access

to. My supervisor, Professor Carol Long, will only have access to already anonymized transcripts and your identity will be kept confidential. Direct quotes may be used in the final report, they will however not be personally identifiable. In the final report (and any subsequent publications), pseudonyms (such as Participant A, B etc.) will be used to protect your anonymity. With your permission, the anonymized transcripts will be archived and may be used for potential future research by other researchers, including myself and my research supervisor. I promise to keep your identity private. If you talk about other individuals in your interview (e.g. supervisors or clients) any identifying information will be disguised or omitted and pseudonyms will be used to ensure their anonymity.

Your participation in this research is completely voluntary and you can choose to withdraw at any time up until the submission of the research report. You are also free to not answer any of the questions you feel uncomfortable with. Participation in this research will not result in any reward or sanction.

If you have any further questions about this research, please contact me via email on thabiso.a.r@gmail.com or 063 704 9604, alternatively you can also contact my supervisor Professor Carol Long on carol.long@wits.ac.za or 011 717 4510

Kind regards

Thabiso Ramohlola



Appendix C: Consent Form

University of the Witwatersrand

School of Human and Community Development

Department of Psychology



Consent Form

I, _____, agree to participate in the research conducted by Thabiso Ramohlola, understanding that this research seeks to explore supervisees' experiences of working with of diversity and cultural in the supervision.

The purpose and nature of this research has been explained to me in writing. I understand that:

- a. I am participating voluntarily and that I am free to withdraw from the research, up until the submission of the research report, without repercussions.
- b. My confidentiality will be ensured, keeping my name and identifying information private.
- c. I have the right to choose not to answer particular questions that may ask be asked.
- d. Participating in this research does not directly benefit me and poses low risks.
- e. Disguised extracts from my interview may be quoted in the research report (and any subsequent publications).
- f. Data that is already anonymized may be made available to future researchers, unless I indicate otherwise.

Do you give the researcher permission to archive the data (anonymized transcripts)?

☐
YES

☐
NO

Signature

Date

Appendix D: Consent Form for Audio Recording



University of the Witwatersrand
School of Human and Community Development
Department of Psychology



Consent Form for Audio Recording

I, _____, agree to give permission to Thabiso Ramohlola to audio record me during our interview on the topic of *Supervisees' experiences of working with cultural diversity in psychotherapy supervision*.

This study has been explained to me and I understand what participation in this research will involve, and that:

- a. My confidentiality will be ensured, keeping my (and any other individuals I may mention) name and identifying information private.
- b. The audio recordings of the interviews will be stored in a password protected file on the researcher's computer.
- c. Only the researcher will have access to these interview recordings.

 Signature

 Date

Appendix E: Ethics Clearance Certificate



SCHOOL OF HUMAN AND COMMUNITY DEVELOPMENT ETHICS COMMITTEE
CONSTITUTED UNDER THE UNIVERSITY HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)

CLEARANCE CERTIFICATE:

PROTOCOL NUMBER: MCLIN/20/07

PROJECT TITLE:

Supervisees' experiences of working with cultural diversity in psychotherapy supervision.

INVESTIGATOR

Ramohlola Thabiso (1140112)

SCHOOL/DEPARTMENT OF INVESTIGATOR

SHCD/Psychology

DATE CONSIDERED

18 May 2020

DECISION OF THE COMMITTEE

Approved unconditionally

RISK LEVEL

Low Risk

EXPIRY DATE

31 December 2022

ISSUE DATE OF CERTIFICATE

21 May 2020

CHAIRPERSON


(Dr Esther Price)

cc: Prof. Carol Long (Supervisor)

DECLARATION OF INVESTIGATOR

To be completed in duplicate and ONE COPY returned to the Chairperson of the School/Department ethics committee.

I fully understand the conditions under which I am authorized to carry out the abovementioned research and I guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee.



Signature

Date

20 / 06 / 2020